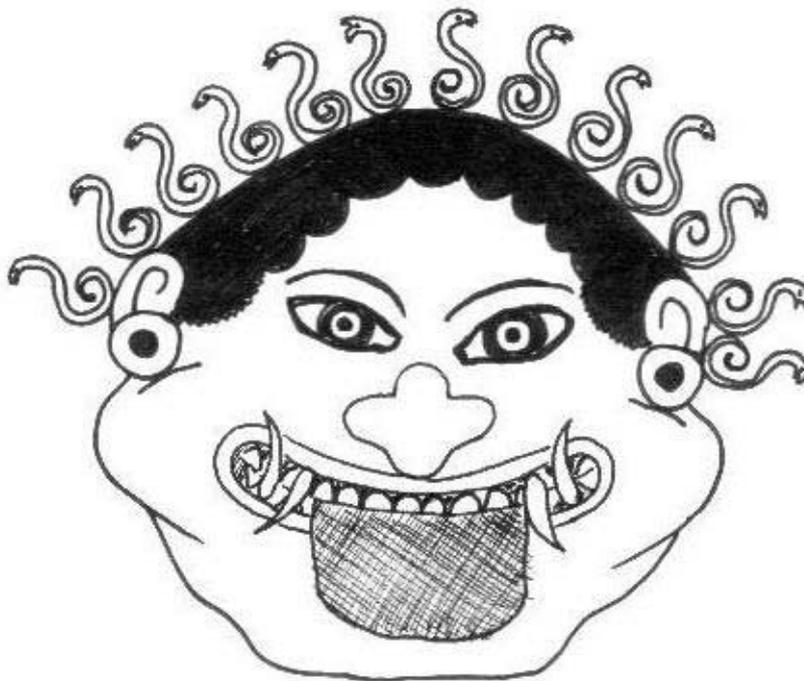


IONIA

Treasury of Olympus



A Supplement for ZENOBIA

by Günter D'Hoogh



Written by Günter D'Hoogh © 2004

Additional material and assistance from Paul Elliott.

Illustrations by Paul Elliott

Acknowledgements

It was a pleasure working on this project, being a history teacher it's a fantastic feeling that it's quite well possible to merge history and roleplaying together. I hope that the reader as much enjoys playing it as I enjoyed writing this little "Campaign Guide".

I especially want to thank Paul Elliott, the creator of the wonderful **ZENOBIA**. He has been my mentor, my great help and especially a very good friend who encouraged me when the spirit was low.

Thanks Paul for letting me take part in your great adventure, for the editing work, for the maps and drawings, and for the fine articles you wrote in this book! I really hope we'll see each other someday face-to-face my friend!

Günter D'Hoogh

THE CONTENTS

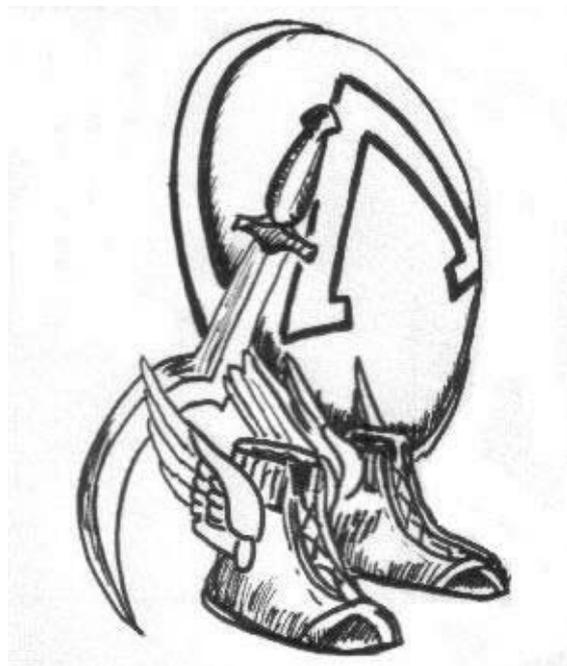
- I INTRODUCTION**
- II THE WORLD OF IONIA**
- III CHARACTER CREATION**
- IV GODS OF OLYMPUS**
- V THE THESSALIAN WITCH**
- VI MONSTERS & WILD ANIMALS**
- VII PHILOSOPHY**
- VIII TREASURES**
- IX LABYRINTHS OF IONIA**

I INTRODUCTION

Ionia is a sleepy mountainous land steeped in history, a land of ancient cities that are home to philosophers, academics, poets and playwrights. Lost and forgotten beneath Ionia are the artefacts and treasures of the Olympian gods, harkening back to the Age of Heroes when Zeus, Ares and Athena walked the earth in disguise, when heroes like Achilles fought with magical invulnerability, when witches like Medea ruled secret enchanted islands.

Today there are adventurers who seek out the magical artefacts of the gods. They search for secret ways into the Underworld, hunt for clues to the location of magical swords or helmets, and dig into tombs and under cities for hidden catacombs and labyrinths. Who would not be tempted by the famous Shield of Achilles? Or the Skin of the Nemean Lion? The Bow of Paris? The teeth of the Colchian Dragon? The Girdle of Hypolyte? The list is an endless one. Fantastic treasures, imbued with awesome powers await the brave and adventurous.

Of course the search is never easy. Myths and Legends give clues to the artefacts' whereabouts, and the universities scattered about Ionia provide wonderful opportunities for research and fact-finding, but the adventurers have rivals. Every Emperor since the magician-King Tiberius has coveted these amazing artefacts. Imperial agents are at work in Ionia, stealing important scrolls and breaking into long-dead tombs. In the hands of the Emperor these divine weapons and items would turn him into a living god, a divine monster with the powers of Zeus on earth. Imperial savagery and tyranny would bring out a hell on earth for every citizen.



The meaning of this “Campaign Guide” - or call it a “Sourcebook” if you want to - is giving the players and the gamemaster alike, some information on adventuring in the environment of the Classical Civilizations. In this particular case we will take a ‘closer look’ at *Ionia*. This geographically by mountain ranges devided land was the birthplace to a great nation; in fact one of the greatest and most civilized the world has ever known for it was indeed the *cradle of human civilization*. The greatness of the Empire was for a (big) part also the realisation of Ionia itself. In fact the Eternal City *stole* its knowledge and its gods for a great deal from Ionian scholars and religion, knowing that this - together with the Ionian language - formed the backbone of so strong a nation.

Ionian Timeline

- 1247 AUC: The Minoan culture develops on the island of Crete, and is dominated by a long line of kings all named Minos. In the eastern part of the island is Mount Ida (2456m.), the birthplace of Zeus. Islanders say that the presence of the god himself is still felt high upon the summit of the mountain.
- 717 AUC: Achaean Greeks destroy the Minoan Civilization, and this ushers in the Mycenaean Period (named after their capital Mycene). The walls of their strongholds are so huge that people say they were built by cyclopes. And they are right!
- 647 AUC: Voyage of the Argonauts, among them: Hercules and Perseus. Perseus is the Hero-King who kills the Medusa. Some say there must be valuable records of this treasure-hunting voyage.
- 547 AUC: Theseus kills the Minotaur in the Knossos labyrinth (Crete). Knossos is the capital of the island, with its enormous palace. The remains are still there, waited to be explored by eager adventurers. Superstitious islanders tell kin of the minotaur are still living in the remains of the labyrinth.
- 497 AUC: The Trojan War is fought with a score of well-known heroes on both sides: Agamemnon, Achilles, Odysseus and Menelaos fight against Aeneas, Hector, Paris and Priam. All those heroes are still sung about in songs and legends, and their arcane weapons and powers have become the goal of many modern explorers.
- 447 AUC: The Dorians introduce the use of the iron weapons and start the classical "Greek" Civilization.
- 397 AUC: Colonization of the coasts of Asia Minor: Miletus, Smyrna, Abydos, Ephesos.
- 147 AUC: Military hegemony of Sparta established.
- 23 AUC: The first Olympic Games are staged.
- 0 AUC¹: In Latium the "Eternal City" is founded.
- 245 AUC: The first democracy in Athens (founded by Cleisthenes).
- 253 AUC: Start of the Persian Wars.
- 263 AUC: Athens is threatened by a Persian army (led by Artaphernes) but the Athenian general Miltiades wins the battle on the plain of Marathon.
- 273 AUC: Xerxes mobilizes an enormous Persian army. The Spartan King Leonidas dies as a hero defending the pass of Thermopylae and the Persian fleet is crushed in the straits off the island of Salamis by the Athenian leader Themistocles. The huge burial mound of the Spartan dead (at the height of the Thermopylae Pass) is said to still house the spirit of the fierce Spartan King.
- 274 AUC: The Persian invasions of Europe are stopped by a coalition between Sparta (led by Pausanias) and Athens (led by Aristides), who defeat the Persian army again at Plataea (near Thebes). Afterwards there are no more Persian infiltrations into Ionia.
- 304 AUC: End of the Persian Wars.
- 310 AUC: Pericles is leader of Athens during the Golden Age.
- 322 AUC: Plague in Athens, some see it as a punishment of the gods. Offerings to the gods increase.
- 323 AUC: Start of the Peloponnesian Wars. Sparta and Corinth felt threatened by the rising power of Athens.
- 349 AUC: End of the Peloponnesian Wars.

¹ Historically spoken the year « 0 » doesn't exist !

- 366 AUC: Plato founds his "Academy". It's still a place favoured by all scholars, and it's a place where some people hope to find old maps that may lead them to riches beyond belief.
- 369 AUC: Birth of Aristotle at Stagira (Greek colony in Thrace).
- 387 AUC: Aristotle goes to Athens and enters the Academy of Plato. To this day this very Academy is still renowned.
- 397 AUC: Birth of Alexander the Great.
- 410 AUC: Aristotle becomes the tutor of Alexander the Great.
- 430 AUC: The (mysterious?) death of Alexander the Great. His tomb is still sought after by many brave adventurers.
- 899 AUC: End of the second Punic War. After the annexation by The Eternal City, Ionia becomes a province of The Empire under the name of "Macedonia". Corinth is destroyed by the Empire, the ruins of the ancient city (close to the newly established Roman Corinth) are said to be haunted.
- 1013 AUC: After more than 400 years Ionia is - to this very day - still a province of The Empire.



II THE WORLD OF IONIA

In the main Ionia is a mountainous region with only some stretches of fertile soil in the valleys and the coastal regions. All those regions are divided by steep mountain slopes, the geographical relief hindering possible mutual contacts. Therefore there was never any unified Ionian state, but there is however a single Ionian culture! The works of the great writer Homer (*The Iliad* and *The Odyssey*) are the base for this general feeling of “unification”. Everyone should be living according to the same virtues: loyalty, bravery, honour, selfsacrifice, perseverance and reason. Those virtues are therefore the basis of Ionian education.

The geographical inaccessibility adds greatly to the fact that Ionia is in fact a mishmash of independent city-states. In the fertile plains and valleys there are individual communities of farmers, while strongholds are built on suitable, defensible places (for instance on a rocky plateau or a steep slope). All economic activities are done in the neighbourhood of these “acropoli”. All public buildings such as temples and theatres, etc. are also situated here. This creates a centre that spreads out its influence over the neighbouring plains and the agricultural areas roundabout. Together these regions form one community: a polis. Every polis has its own government, army, jurisdiction and law. And more than once in the past these poleis have fought amongst themselves.

Ionia has a sea-climate, the summers are hot, the winters are mild. Although some of the higher mountain ranges are always covered with snow and ice, even in winter it is not as cold as in some other provinces and regions of the Empire.

Regions of Ionia

ACARNANIA

This region is bounded on the west by the Ionian Sea, on the north by the Ambracian Gulf, in the east by the river Achelaus and in the south by mountain ridges and lagoons. The most populous region is the plain of the Achelaus, which is dominated by the cities of Stratus and of Leucas, and where the only rich pasture lands are situated (for the rest it's a poverty-stricken region). The people are farmers and shepherds who have little intercourse with the rest of Ionia.

ACHAEA

This is a region in the northern part of the Peloponnesus, south of the Gulf of Corinth and north of Arcadia. Although mountainous, there are also plains with pastures where simple people live in small towns and fishing villages. There are no real cities of importance, the biggest being the tiny city of Tritaea. They are not particularly fond of strangers (or barbarians as they call them).

AETOLIA

A region which is situated north of the Gulf of Corinth and east of the river Achelaus (separating it from Acarnania). In the mainland it's mountainous (people are scattered among numerous mountain villages), therefore most cities are situated near the coast, populated by an inland farming and pastoral people. There are famous shrines at the towns of Calydon (to Artemis) and at Thermum (to Apollo). Those towns are a ‘melting pot’ of different people

with their own habits and customs. Adventurers from here often depart upon their quest in search of wealth and treasures.

ARCADIA

This region is right at the very heart of the Peloponnesus, without the tiniest bit of seaboard and surrounded and dissected by mountains. The Arcadians live a proverbially simple and 'natural' life, relatively isolated as they are from the rest of the world. The largest city by far is Megalopolis, founded by the hero Epaminondas. It has some political power, but Arcadia as a whole has little political influence (especially since the Empire is in control now). Other towns of more or less importance are: Mantinea, Tegea, Orchomenus and Heraea. It is said that the Arcadian people are the best mountaineers in Ionia.

ARGOLIS

A region in the north-east of the Peloponnesus, in the west bordered by Arcadia and in the south by Laconia (the influence of Sparta could never be denied). It is roughly identical with the Argive plain and is dominated by the city of Argos. In addition the ruins of the famous city of Mycenae are situated here. In a remote past it was the centre of the Mycenaean civilization. Still adventurers come to the city to look for its most notable ancient remains: the famous 'Lion Gate', the Treasury of Atreus and the beehive tombs directly outside the walls of the city.

ASIA

This region is in fact the whole west coast of Asia Minor (a narrow coastal strip on the eastern part of the Middle Sea), as well as the neighbouring islands. Asia was (and still is) immensely important for its trade. Many merchants have warehouses in the important harbour cities along the coastline: Abydos, Miletos, Halicarnassos, Smyrna and so on. Adventurers of every type are crowding those ports daily.

ATTICA

This triangular region is the dependency of the city of Athens. According to legend the hero Theseus combined 12 townships into a single state. This process of 'unification' occurred over a (long) period of time, but it was completed around 53 AUC. Cleisthenes reclassified the people into 10 tribes. By the 3rd century AUC Athens was the most dominant city in Ionia. Thereafter the history of Attica was that of its chief city. The mainland of Attica is partly mountainous and partly crisscrossed by rivers, there are farmers and shepherds living here. By the coast there are some fishing villages. Athenians are a hardy people who know how to fight and how to defend their freedom. They are also praised for their knowledge (thanks to the famous academy of Plato).

BOEOTIA

This region is situated north of Attica, Megaris and the Gulf of Corinth. The early inhabitants came from Thessaly. The country is very rough, hilly in the north and mountainous in the south. Scattered over it are a number of small towns and villages, inhabited especially by shepherds and farmers. Because of the separation of the many little villages, people have become very self-reliant and handy! The most important cities in the region are Orchomenus, Plataea, Thespieae and of course Thebes. Although with the Empire conquering all lands around the Middle Sea much of Thebes' former glory was washed away forever.

Boeotia has always been the scene of important battles: Plataea, Leuctra, Coronea and Chaeronea (to name the most important ones). When Epaminondas defeated the Spartans, the

destiny of Boeotia was completely absorbed by that of Thebes. Some of the places of the great battles are said to be haunted by the ghosts of those that unwillingly died there. Many tombs still lay undisturbed on the battlefields, withered and waiting to be visited by those who dare to defy these ancient ghosts of heroes gone by.

CHALCIDICE

This region is situated south-east of Macedon, close to the Aegaen Sea. It is especially known for its forests and its mines. The timber resources are enormous, its people open and joyous.

CRETE

Crete is one of the most important regions of Ionia, its people are colonists, seafarers and merchants. Its most important city is Knossos, which was first destroyed around -747 AUC, and then again around -647 AUC. Every time however it was rebuilt. Only, at this very moment it has lost a great deal of its legendary splendour. It's still a flourishing town but the lustrous past can only be seen in the ruins of the once splendid palace of King Minos. There are however few adventurers who dare to go near the palace and its haunted labyrinth.

DORIS

This little region in the central mainland divides Locris into a north and a south region. It's of no big importance, being hilly and rocky, its inhabitants are mostly leaving this area to seek their luck somewhere else (although the heartland is a fertile valley between Parnassus and Mt. Oeta). It's said to be a hideout for ruffians.

ELIS

Situated in the west of Arcadia, in the western part of the Peloponnese, Elis is a plain watered by the rivers Alpheus and Peneus. It is very fertile and known for breeding horses and growing flax. Here too the Olympic Games are held (every four years) at the famous city of Olympia, with its splendid temple to Zeus. Another important city is Elis. The region is especially frequented during the period of the Games. At that moment one can find adventurers and fortune-hunters of all kind here.

EPIRUS

Situated on the Ionian Sea and west of Macedon and Thessaly, Epirus was (during the time of Homer) known as the home of the oracle of Dodona. The historical height of the region was reached in the 5th and 6th century AUC under Pyrrhus, who achieved great renown. The region is now under Imperial dominion since it was sacked in 586 AUC by the general Aemilius Paullus, who took away many thousands of captives. Inhabitants of the region claim that many of their bloodlines are to be found in the Eternal City itself.

EUBOEA

This large island extends for some 180km. along the east coast of the mainland. It's naturally divided into three distinct regions by its three major mountain groups. The north (dominated by Mt. Pyxaria) is heavily forested. The broadest and most fertile part is the central region with relatively large plains south of Mt. Dhifis, the highest peak of the island. Central Euboea lies closest to the mainland and is separated from it by only 40m. where the Euboean Channel narrows near the town of Chalkis. Southern Euboea (with Mt. Ochi at its center) is mountainous and sparsely inhabited.

Due to its mountainous environment Euboea has a diverse population of farmers, shepherds, fishermen and even explorers who try to find a new way of living off the island. The most

important settlements are: Histaia and Oreos (in the north), Chalkis and Eretria (in the centre) and Karystos and Dystos (in the south). Eretria and Chalkis rival each other for the most important city of Euboea, trade is very important here and the harbours of both towns are very busy. Maybe they are a must for adventurers who are going to be seaborne!

LACONIA

An important region in the south of the Peloponnesus, bounded on the west by Messenia and on the north by Arcadia and Argolis. The most important town - Sparta - stands on the Eurotas, the principal river. Although it has lost a great deal of its former splendour, Sparta is still a city that every adventurer should see. Spartans are still especially renowned as very tough people who never give up.

LOCRIS

This region is situated in the central mainland between Aetolia and Phocis. Later it was split in two by the rise of Doris. The Locrians always played a minor role, largely hemmed in by stronger states, for a long time they even came under the influence of Thebes. The only places of interest are the towns of Naupactus and Amphissa.

MACEDON

This region is famous as the birthplace of the conquerors and armies who created the Alexandrian kingdoms, empires and civilizations. Alexander the Great was the most important Macedonian, he followed his own destiny and conquered the whole world. Macedon constitutes the coast plain north-west, north and north-east of Chalcidice. These plains are fertile and very productive. In the eastern part there are important silver mines, although some of them are deserted, only haunted by ghosts of the glorious past. Until 586 AUC the most important city was Pella, now rumoured to be a haunted ruin.



MEGARIS

Situated west of Attica and south of Boeotia, Megara is a more or less deserted region on the road to Corinth. It's a mountainous area which is difficult to cross, especially the Scironian Rocks, the mythic home of the robber Sciron. Rumours say that there are still robbers and cut-throats in these rocky areas. The only important town, Megara, is situated in the White Plain. Once however it was a city-state with richness and splendour, although it always felt the cultural influence of Athens.

MESSENA

This is an ancient region in the south-west of the Peloponnesus, west of Laconia and separated from it by the Taygetos mountains. The most important cities are Pylos and Messene. Messenia is a rough country with hardy people, who have proven their worth over the centuries in their (mostly fruitless) battles against Sparta and the Empire, because at the end they always had to give in. Nothing is for free here and visitors must be made of the right stuff to stand their ground.

PHOCIS

This is one of the best known regions of the central mainland, with Boeotia in the east (therefore the dominion of Thebes was largely felt), Locris in the north, Doris and Locris in the west, and the Gulf of Corinth in the south. It's a mountainous area that includes Mt. Parnassus and Delphi with its sacred oracle. Many are the visitors who come to that city every year. Other important cities are: Hyampolis, Panopeus and Daulis.

RHODES

Situated north-east of Crete, Rhodes is an important region for merchants because it's in the immediate vicinity of Asia Minor. Lindos, its principal port, is a place where explorers and colonists meet. In the taverns along the harbour many tales are told about fabulous treasures that can be found among the ruins of some ancient civilizations that lay to the east. Rhodes is also well known for its famous slingers, many of them have given the edge in the famous battles of old.

THESSALY

This is one of the largest regions, situated in the north of the central mainland and almost completely walled in by mountains (Pindus, Ossa and Othrys). It has however extremely fertile plains and is known for his grain, wine and horses. The most important cities are Larissa and Pharsalus.

The emperors and leaders of the Eternal City joined Thessaly to Macedonia, and in this way destroyed much of its former greatness and power. The descendants of the original inhabitants however are still a proud, aristocratic and independent people, easily needled. Thessaly was also known to be the land of magic and witchcraft. Many came here to experience this magical land (Hippocrates, Pythagoras). The Imperial author, Lucius Apuleius, was interested in the magical rites practiced here. Myth also informs us how eastern herbal lore and magical rites grew out of the region. Legend suggests that when Medea was journeying across the plains her bags of herbs broke open, scattering the magic and medicinal seeds over Thessaly. The Pelion region is especially known as the home of the Thessalian Witches and of the legendary centaurs.

Places of Note

ATHENS

Probably the most important city-state in Attica and the whole of Ionia, Athens has always been a place of great interest, even to the conquerors of the Empire. Its heyday was during the Persian invasions when the Athenians rallied the Greeks and organised resistance. After this they bound many states together in a defensive treaty (the Delian League), but the Persians never returned and Athens grew richer, mightier and more tyrannical as time passed.

But times and greatness passed and although it was conquered (and even sacked by Sulla in 820 AUC), it retained its splendour and its civilized aura.

Athens has always been a seafaring city and still boasts a powerful navy of Imperial galleys. The great harbour of the city is called 'Piraeus'. Much of Athens wealth comes from the Laurion silver mines (in Attica, the district around Athens) and from dwindling overseas dependencies. The large population of Athens indeed is dependent on the grain trade with cities from oversea (especially the settlements around the Black Sea) because it doesn't grow enough grain to support its people.

In religion the citizens revere Athena, but Demeter is also highly thought-of and a great festival occurs each year with a vast procession to neighbouring Eleusis. The Athenians love free speech and the theatre, holding annual competitions for drama and comedy. The Academy, founded by Plato almost 650 years ago, still counts as one of the most prominent centres of learning in the classical world. Many young Imperial aristocrats pay great sums to make the trip to Athens to be able to study there in the shadow of Plato and Aristotle.

Although under the constant restriction of the Imperial governors, the Athenians retain their own lives, dictated by their own century old customs. So there are still citizens and slaves. Citizenship is a male affair (and only then when both parents are Athenian!), never given to women. Athens is a big city where everyone can find what he's looking for (especially when he's male): gymnasia, academies, temples, shops, markets, etc... It is also renowned for its famous university.

COLCHIS

Colchis is a thriving seaport city located at the far eastern end of the Pontus Euxinus. In Colchis adventurers can find many seedy pleasures, rumours and tales of treasure. It's a bustling harbour town, so it offers everything an adventurer might seek: entertainment, ships and crew to hire, jobs for the handy, etc...

CORINTH

The region of Corinth is bordered by Megara (north-east), Argolis (south), Arcadia (south-west) and Achaia (west) on a narrow land-bridge (isthmus) connecting the Peloponnesus to northern Ionia. Because of its site it became first and foremost a commercial city, shipping goods (and even entire ships) across the isthmus, manufacturing pottery and cultivating olive oil and wine on the adjacent plain.

The most important period of the town started around the 1st century AUC and lasted until 607 AUC when the Imperial general Mummius destroyed it. In 709 AUC the city was gradually rebuilt (under the guidance of Caesar) and reinhabited. It got the name *Colonia Iaus Julia Corinthiensis*. It even became the seat of government for Achaia. It is noted for its wealth, and for the luxurious, immoral and licentious habits of the people. As one of the results the population has become very mixed.

Today (1013 AUC) foreigners still visit the splendid temples of Apollo and Aphrodite. The centre of the town is organized to the southside of these temples and includes: shops, small shrines, fountains, baths and various public buildings. As in more ancient times the city is still famed for its temple to Aphrodite and its staff of more than one thousand priestesses - all temple prostitutes - serving the countless visitors, traders and adventurers who pass through the city walls.

CORONAEA

When in 306 AUC the Boeotian towns had thrown off their allegiance to Athens, the Athenian army under Tolmides entered Boeotia. It was however largely defeated by a superb force of Boeotians. Almost all the surviving Athenians were captured. Today - under the reign of the Empire - Coronaea lost much of its importance. It's nothing more than a village anymore which is only frequented by passers-by.

CYCLADES

The Cyclades are an island group in the Aegean Sea. Originally it referred only to the islands forming a "round circle" around Delos. In fact there are about 220 islands, many still inhabited. One of the more known islands - apart from Delos of course! - is Seriphus where the young Perseus washed ashore in a chest (together with his mother). Most of the islands are largely mountainous, with a dry and mild climate. They produce wine, olives and fruit. On some of them there are mines situated, especially for the mining of iron. Marble is also quarried.

CYTHERA

This is the island where Aphrodite was blown ashore by the West Wind after she emerged from the foam of the sea. The Three Graces welcomed her there and became her attendants. Therefore the island is sacred to Aphrodite. It is often visited by worshippers of the goddess of love.

DELOS

This island, situated between Asia and the Ionian mainland, is especially known for its slavemarkets. Slave traders from everywhere in the Empire are said to conduct extremely good business at those markets. Although there are many visitors who come to worship Apollo in his famous shrine on the island, those same travellers however must be very careful when walking the less crowded streets of Delos: the wealthy could lose their well filled purse to the many dexterous pickpockets, and the not so wealthy could end up as a bargain to be sold for a few denarii.

DELPHI

Delphi is situated in the Phocis region, near the foot of the south slope of Mt. Parnassus. It's the seat of the Delphic oracle, the most famous and the most powerful of the whole of Ionia. The oracle originated during the worship of Gaea (an earth goddess), later it passed to Apollo. Some legends say that he won it by killing the Python, the monster that guarded it for Gaea. Other stories say Apollo won it peacefully through Themis and Phoebe. So the Delphic oracle became the pre-eminent shrine of Apollo, but in winter when he was absent among the Hyperboreans, it was sacred to Dionysus, who was said to be buried there.

The oracle is housed in the great temple to Apollo (first built in the 2nd century AUC, but destroyed and rebuilt at least twice). The oracle messages are 'spoken' by a priestess (= the Pythia) seated on a golden tripod, who utters sounds in a 'frenzied trance'. This inspired trance is said to be induced by vapors from beneath the temple's floor (maybe ethylene rising through faults that ran beneath the temple). The priestess' 'utterances' are interpreted by a priest, who usually speaks in verse.

Delphi is very important in Ionian society: it is the meeting place of the Amphictyonic League (the most important league of the city-states), and also the site of the Pythian Games (athletical and musical contests to commemorate the battle between Apollo and the guardian Python of Gaea). This however is not exactly the case anymore, since it was taken over by the Empire and especially since Sulla stripped it of its treasures in 667 AUC to finance his siege of Athens. Three years later the city was razed by the Thracian Maedi, who - according to legend - extinguished the sacred fire.

Today (1013 AUC) a new (though smaller) city has been built on the site, and again more visitors overflow the city. Those who still believe in it, are again seeking the help of the oracle

and bring many rich gifts. So the shrine is said to be quite wealthy. This however has some disadvantages because of late the sanctuary has been pillaged by raiders and by adventurers seeking the vanished 'sacred fire' among the ruins of the ancient buildings.

Other important features in and around Delphi are: the theatre, the sacred spring Kastalia (some say it will give the drinker eternal youth if he's pure of heart), the gymnasium and the temple consecrated to Athena.

DODONA

This ancient sanctuary and oracle of Zeus dates back to the times when the earth mother was worshipped there (more than 3000 years ago). At around 350 AUC a small temple was built in honour and worship of Zeus. In years to come a greater sanctuary was built (with various auxiliary buildings), and there was also a wall for protection of the oracle. Later there were more temples built, among them one for Heracles. Every four years there was a festival with athletic and musical competitions, and performances at the theatre. Soon Dodona became the religious and political centre of northwestern Ionia. After an invasion in 534 AUC the buildings of the Dodona oracle were destroyed. They were however rebuilt and the temple of Zeus was even made bigger and more splendid, as was the temple to Heracles. In addition a stadium was built. During the Imperial conquest the sanctuary was again destroyed but the Emperor Augustus had it again rebuilt. It again is visited by a great many worshippers.

ELEUSIS

The birthplace of Aeschulos, located west of Athens (in Attika), is a fertile place on a ridge above the bay of Eleusis and at the south side of a large plain. The sanctuary of Demeter is located within the city walls of Eleusis, but it's isolated from the rest of the city by a separate cross-wall. Within the sanctuary another cross-wall, breached by the lesser Propylaia divides the northern area of the priests' dwellings and administration buildings from the sacred inner peribolos. The main architectural features of the inner sanctuary are the sacred well, the cave of Pluto, and the Telesterion of Demeter (an almost square building that could seat 3000 people) where the secret initiation rites were completed and entrance to the uninitiated was forbidden on pain of death. Later the Telesterion was destroyed in 583 AUC it was rebuilt and enlarged by the Imperial emperor Marcus Aurelius. Many Imperial emperors indeed favoured the sanctuary and the city of Eleusis and many Imperial officials have been initiated into the Mysteries there.

EPHESUS

This town in Asia is a bustling trading centre, with a spectacular library and theatre. It is also the site of the magnificent Temple of Artemis (also called Artemision), one of the seven wonders of the world. Under the rule of the Imperials the city has retained much power and is the leading city of Asia. From 653 AUC to 853 AUC Ephesus was the world capital of the slave trade.

EPIDAUROS

Located in a small valley in the Peloponnesus - in Argolis - this city is home to the sanctuary of Asklepios, it is the most celebrated healing centre of the ancient world. The cult began around 150 AUC and is still to this date (1013 AUC) a tribute to the healing cults of the Ionians and Imperials alike, with temples and hospital buildings devoted to its gods. Its heyday was some 50 years ago, although the city still can boast a lot of tourists. The later buildings have a more secular character (theatre, baths, palaestra, etc).

KNOSSOS

For a very long time Knossos has been the most important city on the isle of Crete, at this very moment however it has lost a great deal of its legendary splendour. It's still a flourishing town but the lustrous past can only be seen in the ruins of the once splendid palace of the legendary King Minos. There are however few adventurers who dare to go near the old palace and its labyrinth that's said to be haunted; not only by the offspring of the minotaur but also by the spirits of Daidalos and Icaros.

Although the city was captured by the Imperial troops in 686 AUC, it wasn't destroyed and the rich inhabitants of the Empire still have some countryhouses here. Places of interest in Knossos are: the sanctuaries for Demeter and Glaukos, the magnificent "chamber tombs" of the wealthy, the shops, the market and the many 'private houses'.

LEMNOS

According to ancient myths the island of Lemnos was only inhabited by women. It was then called *gynaikokratumene*, which means *reigned by women*. The name of their ruler was Hypsipyle. These women of Lemnos lived as self-confident Amazons on this island, but their aim of life was not focused on fighting against men. In 243 AUC the island came under the government of Athens and some 150 years later it had a parliament, assembly and political activities similar to those of the Athenians. In 587 AUC the Imperials conquered the island. The island is still under the government of the Empire, but it's good living there. The trade is well established and Mirina is a thriving city. Because Hephaistos is said to have arrived here after his father kicked him out of Olympus, there is a big temple devoted to the god. It's however built outside the city because Hephaistos is associated with the destruction caused by volcanoes.

LEUCTRA

Another famous battle site in Boeotia is situated on the plain before the town of Leuctra. Here the Thebans - under the leadership of their legendary general Epaminondas - fought the Spartans and their allies in 382 AUC. This would cost the Spartans their leadership in Ionia. Nowadays, Leuctra is a smallish town, mostly visited by adventurers who want to pay homage to the soldiers resting here forever. There are quite a lot of taverns here, certainly when compared to the size of the town.

MILETOS

This bustling harbour town on the coast of Asia has already proven its commercial worth for more than 2000 years. Miletos is also the birthplace of some famous Ionian "sons": the philosophers Thales, Anaximander and Anacimenes; and the architect Hippodamus. In 359 AUC the town was destroyed by the Persians, but sensing the economic worth of it, Miletos was later rebuilt upon the ruins of the old city. The Empire built here the biggest theatre in Asia Minor.

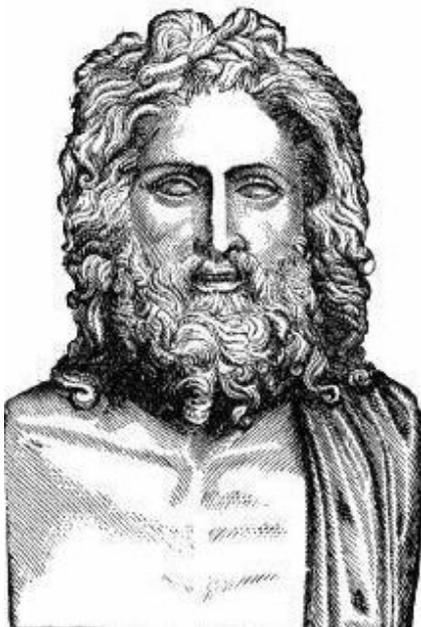
MOUNT IDA

At a height of 2456m. this is the heighest summit on the island of Crete, west of Knossos. According to legend, Mount Ida was the birthplace of Zeus. On its slopes is the cave where he had been raised. Minos, the famous king of Crete and lawgiver - himself a son of Zeus - was supposed to have come every nine years to this cave to listen to his father and seek his divine help in drawing laws.

MYCENAE

Around -847 AUC Mycenae had become a major centre in the ancient world. After the destruction of Knossos (ca. -647 AUC) the supremacy of Mycenae was a fact. When the invasion of the Dorians ushered in a period of decline for Ionia, there was a decisive shift in culture from -147 AUC on and this was mirrored at Mycenae. Although they borrowed many aspects of religion and culture from Minoan Crete, the great Mycenaean cities (among them Argos and Mycenae) were noted for their heavy, complex fortifications and the massive, 'cyclopean' quality of their masonry.

The old Mycenaean palaces were built around great halls ('megara') and had enormous walls. Nearly all the cities were however completely razed and sacked. Still, adventurers come to the ruins of the city to look for its most notable ancient remains: the famous 'Lion Gate', the Treasury of Atreus and the beehive tombs directly outside the walls of the city. The city itself is a rubble strewn mound of smashed walls and empty buildings, Argos being now the most important town in Argolis.



OLYMPIA

Olympia has always been an important centre for the worship of Zeus. The town, situated near the Alpheus River, is the scene of the Olympic Games (that are organised every four years). It's always overcrowded with athletes, spectators and worshippers. The latter are especially interested in the great temple of Zeus (one of the seven wonders of the world) with its ivory, gold-adorned statue of the god (a masterpiece of the sculptor Phidias). Within the Altis (a sacred enclosure) are also several other temples. Together with the Olympic Stadium they are a real attraction to the thousands of visitors. Merchants are really in business here, but even moreso are... pickpockets!

PARNASSUS

This mountain range (about 2,458m. in height) dominates the centre of Ionia, north of the Gulf of Corinth. In earlier times it was sacred to Apollo, Dionysus and the Muses. The town of Delphi is situated right at the very foot of it. Some adventurers are said to climb this mountain to honour the gods, but others (mostly older people) say that such a daring feat can only anger the gods in such a way that they will punish the climbers.

PLATAEA

Ancient Plataea is situated at the foot of Mt. Kithairon and - although situated in Boeotia - has always been a rival city of the Thebans. In 274 AUC the famous battle against the Persian conquerors was fought here, as a result the city was completely demolished. It was rebuilt in the era of Alexander the Great, the city walls still stand today in 1013 AUC. Plataea has its own coins (although they also use the denarii) with the symbol of Hera, and there are temples for her, Athena, Zeus and Artemis. The Katagogion, a hostel for the many visitors, is also in the town. It is rectangular and has lots of rooms on each of its two storeys, both built around an inner court.

Many adventurers want to visit the Polyandrion, the mass grave for the deceased of the battle of Plataea, situated near the altar of Zeus. It's said that extensive caves under the burial site are haunted by the spirits of the past.

SAMOS

This island lies very close to the coast of Asia Minor. All major sea routes pass the island, so the harbour town is busy. The many visitors and travellers are also attracted by the Walls of Polycrates, the Tunnel of Eupalinos and especially by the magnificent temple for Hera (the Heraion). The port of Samos was already fortified by the Ionians, and now again by the Imperials. The Heraion - the largest temple to Hera according to Herodotus - lies 5 kilometers west of the city. A paved road of 4 meters wide - called the Sacred Road - and lined with 2000 statues and votive monuments, links the city with goddesses' sanctuary. There are also sanctuaries to other gods (Dionysos, Apollo, Aphrodite).

SPARTA

After Athens, Sparta was without any doubt the most important city-state in classical times. The region around the city is called Lacedaemeon. It is a vast territory in the southern Peloponnesus and once enslaved many inhabitants of near-by Messenia. The Spartans were the only people to retain a kingship; eventually they had two kings and a council of elders (ephors). In fact Sparta was even a military oligarchy, monarchy, democracy and timocracy all rolled into one. Instead of a cultural civilization like Athens, Sparta was a militaristic state, where male persons were in military service nearly all their life. Everything in Sparta was (and still is) traditionalist and primitive.

In ancient times, the citizens who had any say at all were of noble blood, hereditary warriors living in permanent state of military readiness in communal messes. Spartans rarely saw their families; to do so was a sign of weakness. The early years of a Spartan were one long trial of pain and hardship. By manhood a Spartan was an unflinching warrior, a pursuer of glory in battle and a loyal fighter for Spartan supremacy. So brutally did they treat their slaves (helots) that the Spartans must be ever ready to defend themselves against helot uprisings. Sometimes they massacred helots who showed any signs of boldness. Therefore, at times, the paranoid Spartans ejected all foreigners from Laconia so they were then free to commit atrocities against the helots, away from prying eyes. A secret police (krypteia) was indeed crucial in the fight against suspected rebellion.

Even with the rulership of the Empire, Spartans still are a fierce and combative people. The city itself nowadays (1013 AUC) has lost a great deal of its military splendour and the style of the houses and palaces has changed a lot. Because Sparta is still a big and quite important city, it can offer the traveller everything that he expects from a town of this renown. It's museum-like atmosphere attracts hoards of tourists from all over the Empire.

TAYGETOS

This infamous mountain range has always dominated the life of the Spartans. Its highest peak is 2,645m. high and even in summer can often wear a shimmering mantle of snow. Sparta is situated at the scrub-covered base of the mountain and the path that leads up the steep olive-covered slopes is not easy to walk. In the harsh Spartan way of life it was a common practice to expose weak or sickly infants, they were left alone to die in the wild environment of the Taygetos mountains. They were said to be sent to the Apothetae, this is the Place of Rejection. With the coming of the Empire this practice died off because the Imperials were sure that the spirits of the murdered infants would seek vengeance for what was being done to them.

THEBES

Once the greatest city-state of Boeotia, Thebes hasn't got the same influence on its neighbouring states that it had in its illustrious past. One of the most renowned generals of

Ionia was the Theban general Epaminondas, who died in the battle of Mantinea in 391 AUC. Thereafter Thebes lost its importance forever. From 675 AUC onwards, the Empire controlled all of Thebes' former possessions. Around 790 AUC the writer Strabo describes Thebes as a "... *mere village of which alone the citadel is inhabited.* ..." . In the meantime the greatness and the economical importance of the city has been lost forever. You could call it a ghost town! Indeed some of the places of the great battles are said to be haunted by the ghosts of those that died there. There are still many tombs on the battlefields, withered and waiting to be visited by those who dare to defy those ancient ghosts of heroes gone by.

TROY

Without any doubt Troy is THE city of legend, even long before the time of the Empire. It is situated in Asia Minor at the mouth of the Hellespont. It was of economic importance because it was sacked and plundered eight times. Every time it was rebuilt, and nine successive villages or cities have occupied the site. The seventh level was the Troy of Homer's period. The inhabitants of the Eternal City believe that they themselves were descendants of Aeneas and other legendary Trojans, and so they have cherished and immortalized the memory of the city. Nowadays the site is all but deserted, its ruins only inhabited by ghosts of the past, a perfect place for fearless treasure hunters. Only the little frontier town of New Ilium is all that's left!

Daily Life

The great empires of the past and present have all left their mark on the societies that remain, and this means that many of the different societies share similar traits. The greatest influences have come from the Ionic empire of Alexander and more recently, the Empire of the Eternal City.

For the majority of the poor life is basic. Dressed in just a simple kilt or tunic, the day starts early for the peasant and involves long hours in the fields under the burning sun, ploughing, sowing, harvesting, threshing, winnowing, digging irrigation ditches and tending cattle or sheep. For others the day is spent sitting outside the workshop crafting pots, clothing, iron tools or whatever. Everyone owes a responsibility to the officials and tax-collectors who live in luxury within their walled villas or townhouses in the cities. These tax-collectors might send round men twice each year, first to assess the taxes, and then to collect.

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

Government: All provinces of the Empire, Ionia among them, are ruled by provincial governors elected by the Imperial Senate. This man is a virtual king within his province, but his reign only lasts for two or three years before he is moved on. He has command of any legions stationed in his territory. It is however a fact that some (aristocratic) families still have quite a lot of influence in Ionia, some are even reinstated and honoured by their Imperial governor who can appreciate the Ionian customs and traditions. Especially when that governor can make some deals that are very profitable to himself and his family and friends. A great

deal of the time of the Ionian men is indeed spent in meddling in political affairs, be it their own small-scale village government or the affairs of the ruling Imperials.

Slavery: Enslavement of humans is a well established aspect of Ionian society. Most slaves are born to other slaves or are captured in wars; some are infants abandoned on a hill or at the gates of a town, left to die, or to be rescued by someone passing by. Some children are even sold into slavery by poor families. A slave learns to be obedient or is whipped, branded, mutilated or killed. Most slaves are house slaves or personal servants ('body slaves') but others are forced to work on chain-gangs in the mines, as oarsmen in the galleys of the Empire or Palmyra, or as gladiators fighting in arena's around the Empire. A slave has no rights, and although some are treated very harshly, others are given great freedoms, sometimes wages with which they can buy their own freedom. Some slaves are highly educated men such as doctors, accountants or scribes, and - especially in Ionia - act as tutors to the young male children. A freed slave ('freedman') generally has fewer rights than a freeman, but his children are born free. Children born to a slave are slaves, and belong to the citizen who owns them. They are given a name by their master, and thus are property of their owner. This 'master' may or may not sanction liaisons between his slaves.



The further one gets away from the Empire, the less freedom is given to slaves and the less likelihood that they will be able to rise in status or bring up families. In Ionia most slaves' lives are not much different from a poor Ionian citizen's life. There are however things such slaves can never do: they can not go to school (see the section on Education, below), they can not enter politics or use their own names. The greatest slave markets are on the island of Delos, at Antioch and at Tyrus.

Education: Education was of extreme importance in the Ionian way of life, although it certainly wasn't meant to be for everyone.

"... Virtue like any art or faculty, can only be acquired by education. Education must be regulated by the State. For as the end of the State as a whole is one, the education of all the citizens must be one and the same, and must therefore be an affair of the State. Every citizen should remember that he is not his own master but a part of the State. ..." (Aristotle)

The Ionians have always remained true to their own high-principled culture, even under the reign of the Empire. Better still, the Imperials shamelessly took over quite a lot of the Ionian culture and didn't feel the least embarrassed to call it their own. Nevertheless even the Imperials have to admit that the greatest classical scholars were Ionians.

Two contrasting types of education appeared early in ancient Ionia: that of Sparta, wholly controlled by the state; and that of Athens, left almost entirely to the home and to private schools. With the exception of the Athenians, Ionians from other city-states had a grudging

admiration for the Spartans. They wouldn't want to be Spartans, but in times of war, they most certainly wanted Sparta to be on their side. The Spartans were tough, and the Ionians admired strength. Although the Spartan education doesn't exist anymore, you'll get an overview of it for the sake of completeness. Since the Empire took over in Ionia, the military aspect of education disappeared (almost) completely, training the mind in the Athenian way was of much more importance. So, therefore we will not take a dive into ancient history, and only mention the teaching methods used in 1013 AUC, although - as already mentioned - they are a copy of the Athenian way of educating their children.

The purpose of education is to produce citizens trained in the arts, to prepare them for political jobs (in peace and wartime). Girls are not educated at school, but many learn to read and write at home, in the comfort of their courtyard. Until age 6 or 7, boys are taught at home by their mother or by a male slave. From age 6 to 14, they go to a neighbourhood primary school or to a private school. Books are expensive and rare, so subjects are read out-loud, and the boys must memorize everything. To help them learn, they use writing tablets and rulers.

In primary school they have to learn two important things: the works of the ancient classical writers (like Homer) and how to play the lyre or other musical instruments. Their teacher, who is always a man, can choose what additional subjects he wants to teach: grammar, rhetoric, dialectic - these are meant to help students communicate effectively and include a study of literature and language - and arithmetic, music, geometry and astronomy.

Following that the boys attend a higher school for four more years. Aristocratic 18 year old males spend two years in a gymnasium, a state school devoted to the overall physical and intellectual development of young men. More advanced education in philosophy, mathematics, logic and rhetoric are available to the aristocracy in highly selected gymnasia, like the Academy of Plato and the Lyceum of Aristotle. They are the universities of their time.

The whole purpose of education is to subordinate the individual to the needs of the state. Education in general is considered a leisure pursuit only available to the privileged few. The majority of the population receive no education at all.

The Ionians' interest in learning is evident in their art, politics and philosophy. Teachers live in their households, and these teachers are often slaves. Now that the Empire rules Ionia, Imperial citizens also follow the practice of having teacher-slaves (usually Ionians) attached to their households. The work of several Ionian writers serves as a model for the educational systems of the Eternal City, which stresses gymnastics as well as mathematics and music.

Clothing & Hair Styles: For the poorest people of Ionia clothing is simply a linen loincloth or tunic, or a simple dress if female. Most families make their own cloths, which are simple tunics made of linen or wool, dyed a bright colour, or bleached white. Clothes are made by the mother, her daughters and female slaves. They are often decorated to represent the city-state where they live. The clothing of wealthier men and women reflects the dominant culture at the time. Generally, in Imperial provinces and those lands that have once been part of the Empire, togas are worn by the wealthy, while short-sleeved tunics and cloaks are worn by other men. Women wear wrap-around stolas. Now and then they might buy jewelry from a traveling peddler: hairpins, brooches, rings, and earrings; but only the rich can afford much jewelry. Both men and women in Athens, and in most other city-states, use perfume, made by boiling flowers and herbs. The first travel hat (the broad-brimmed *petasos*) is invented by

Ionians. A chin strap holds it on, so when it is not needed, as protection from the weather, it can hang down one's back.

Both men and women enjoy using mirrors and hairbrushes. Hair is usually curled, arranged in interesting and carefully designed styles, and held in place with scented waxes and lotions. Women keep their hair long, in braids arranged on top of their head, or wear their hair in ponytails. Headbands, made of ribbon or metal, are very popular. Blond hair is very rare, although Ionians admire the blond look and try bleaching their hair. Men cut their hair short and wear beards. Barbershops are very popular in Ionia, they are an important part of social life for many Ionian males. In the barbershop the men exchange political and sports news, philosophy and gossip!

Cities, Towns & Villages: Cities and towns founded by the Empire and by the Ionians are very much alike, in that they are well planned and strictly laid-out. A typical village however (or even a lesser and smaller town) is a sprawling and very jumbled affair. Houses are made of baked brick or stone (usually painted white) and have a flat roof used for cooking and daytime activities. They are built back to back, crowded into districts and cut by narrow, winding streets and cool - but dark - alleyways. Markets and stalls crowd into open spaces near street intersections (and if possible at gateways). Sometimes a brick or stone wall surrounds the heart of the settlement, that has usually only one or two gateways. Such villages develop themselves then into towns. Later houses, stables and wooden lean-to's are often built outside up against this wall. Outside the settlement are inns, market-stalls, beggars and slums.



City-dwellers live a more crowded life than farmers but it is still essentially a struggle for survival. Most townspeople engage in a craft rather than farm. They work for the wealthy businessmen, others may have little shops - town houses with large ground-floor windows opening onto the street. Goods are displayed outside or hang up within. Oxen, horses, donkeys and bearers always crowd the narrow streets of any city - along with peddlers, petty traders and many others trying to make an honest living. Most cities and big

towns are encircled by stout, fortified walls pierced by several impressive gateways through which merchant caravans pass. More houses, shops, temples, warehouses and other buildings cluster outside the walls. On the coast a wide sloping beach will be backed by a long line of warehouses, stone-built jetties, merchant halls and trade agents' houses. From every city comes the smell of horse, of dung, human sewage and cooking fires. Most cities will have one or more markets held daily at the city gates, places of many sights and smells where established traders sell wares that they purchase from the caravans and where local craftsmen sell their wares. Fresh in from the fields would be farmers and their families selling any surplus vegetables and fruits they might have.

The city itself is divided into districts defined by trade, a silversmith's district, a potter's district, a temple district, a merchant's district - and so on. The city's specialist industry always groups itself together like this. The workers are often bound together within guilds to

protect themselves and provide mutual aid. The city's public amenities will vary, but nearly all will include an agora, a public square where the two main streets cross, used for meetings, ceremonies and markets. Here men gather to find work, hear rumours or stories, campaign for office, find workers to hire, sell or buy wares, or just meet up with friends. The agora has long colonnades surrounding it, which contain shops and offices, as well as most of the time a gymnasium. The gymnasium is the fount of all Greek culture, the school, social club and meeting point for all aspects of Ionian civilization. Young men learn to swim and are able to improve their bodies and their mind simultaneously. Students can practice wrestling, throwing, running and other sports, and then retire to the cool colonnaded halls to learn Ionian grammar, the text of the Iliad and Odyssey and the dialogues of Socrates and Plato. There are snack bars, refreshments, music playing and the chance to learn how to play - all of Ionian culture is here. To be a 'real' Ionian one must have enjoyed an upbringing in a gymnasium. And in adult life the gymnasia continue to draw Ionians in with bathing, education, physical exercise, gossip, relaxation and the enjoyable company of friends. In Ionia the gymnasia can take the place of fantasy taverns as places to hang out between adventures, pick up rumours, spend money and improve oneself.

While gladiators can often fight in a temporary wooden arena, some Ionian cities have permanent gladiatorial arenas (naturally established by the Imperials), some even have full sized circuses for chariot racing. Some bigger cities also have gladiator training schools, although some are also trained in old (or abandoned) gymnasia, much to the dissatisfaction of the Ionians. Nearly all cities and towns can boast separate luxurious public baths with steam rooms and hot water (that are not situated in the gymnasium). And every city has temples, many open to the public and adjacent to, or very near to, the agora. Other temples, meanwhile, are restricted to a select membership. Cemeteries are always found outside the walls. Out in the streets there is no lighting, and the winding streets are pitch-black and treacherous. Robbers and gangsters are common dangers. The wealthy are carried about in litters by their slaves, and the way is lit by more torch-bearing slaves.

Housing: Although most town houses are tiny affairs with just a couple of rooms, built around an open air courtyard, some are more splendid places to live. These are virtually windowless (to stop thieves) and all the rooms on both floors face into a central courtyard or garden. Much of the Ionian family life centers around this courtyard. One favoured family activity is to gather in these courtyards to hear stories told by the mother or the father. On bright, sunny days, women shelter under a covered area of the courtyard, as the ancient Ionians believe that a pale complexion is a sign of beauty. Nevertheless, men and women lead separate lives and live in separate parts of these wealthy abodes. The slaves, too, have their own rooms on the upper floor. A doorman (often a slave) usually admits people into the house, where they will emerge directly into the courtyard. Such a house would include a ground floor kitchen (with open fire), women's sitting area, men's dining room (often with mosaic floors and couches), a family gathering room (often with a central hearth), and a bathroom with basins, or terracotta bath, and drain. The grandest rooms are decorated with home-woven tapestries and rugs. Indoor lighting is normally achieved with clay lamps (using wicks and oil).

Social Status: Not everyone is equal. Below the freeman are several groups of people who do not enjoy the same status, rights or wages. Women are mostly poorly treated (depending on their status of course - Zenobia is queen of Palmyra), as are foreign settlers. Below them are slaves and other menials (including gladiators, prostitutes and criminals, for example). Above the freeman, working in the fields to cultivate wheat, barley, olives, grapes or flax, and his

town-dwelling equal, the craftsman, is an entire strata of educated families able to turn their sons into accountants, scribes, doctors, clerks, priests, merchants, farm managers and a hundred other educated professions. Above these are the real aristocrats, the city gentry, able to sit on the town senate and affect public life through their vote. To qualify these families must have lots of property, land, money and 'muscle'. Although still obliged to follow the dictates of the king or governor, those aristocratic families still have great (municipal) powers.

Law and Order: Only civil cases are heard in the law courts, since the governments do not need to prosecute people. The courts are managed by the provincial governor. He also selects judges who can do a good job, and (in serious cases) these men hear cases fought over by competing lawyers. If serious, a jury comes to a verdict and the judge announces the verdict and decides the punishment. Prisons exist only to detain criminals for trial.

The educated and wealthy are always treated with a good deal more respect and favour in law courts than 'everybody else'. For the wealthy who are found guilty, crimes such as fines and exile are more appropriate. For everyone else there are also confiscations of property, flogging, mutilation, service as a slave-gladicator or galley or mine slave, or execution (by wild animal, beheading or crucifixion). Public order is kept by the local garrison, usually light troops such as cavalry or light infantry. More and more mercenaries are hired by the governor to keep the peace, because there is no Imperial army in Ionia.

Economics: The standard coin throughout the Empire is the silver denarius, which is equivalent to 8 brass dupondii. Twenty-five denarii are equal in value to a single gold aureus.

$$\begin{array}{l} 1 \text{ Aureus} = 25 \text{ Denarii} \\ 1 \text{ Denarius} = 8 \text{ Dupondii} \end{array}$$

Entertainment: The people of the ancient world are able to relax and amuse themselves in a number of different ways. The wealthy often give dinner parties or elaborate banquets, complete with numerous courses and entertainment in the form of dancers, acrobats, poetry reading, musicians, wrestlers - even courtesans. In Ionia also dancing is very popular, because the Ionians believe that dance improves physical and emotional health. Rarely men and women dance however together. Dance is accompanied by music, played on lyres, flutes, and a wide variety of percussion instruments such as tambourines and cymbals. Public entertainment consists mainly of the theatre, which hosts touring productions of comedies and tragedies (all the actors are male). Athletic competitions including running races, javelin throwing, boxing and other sports are still popular (especially the Olympic Games and their ilk which are held every four years), although chariot racing has far surpassed these in popularity - except perhaps in Ionia. Every circus (where they exist) is bursting to capacity every race.

The Empire has introduced a less wholesome entertainment - gladiatorial combats. Many cities have arenas specifically for this grisly sport. Again, gladiatorial fights are very popular, often some wealthy noble will sponsor an entire days worth of fights. The different origins of combatants and the numbers of styles of fighting are seemingly endless. Most gladiators are slaves, though some are freemen and participate willingly. The final great past-time of the ancients is spending time at the baths. Cities and towns have public baths where customers can swim, bathe, plunge into hot water or sweat in a steam room, they can gossip with friends, lounge around, gamble, read, write and exercise. The larger baths often incorporate an exercise field, offices, a library and colonnades for strolling or sitting in the shade. The

greatest baths in existence are the Baths of Caracalla built in the Eternal City around fifty years ago. Private bath-houses can also be found in very large houses and villas, palaces, gymnasia and forts.

Food: Along the coastline the soil is not always very fertile, but the Ionians use systems of irrigation and crop rotation to help solve that problem. They grow olives, grapes and figs. They keep goats, for milk and cheese. In the plains where the soil is richer, they also grow wheat to make bread. Fish, seafood, and home-made wine are very popular food items. In the larger cities and towns meat can be purchased in so called ‘cook shops’. Meat is however rarely eaten and is mostly used for religious sacrifices.

Weddings: In most of Ionia – and even in Sparta² - wedding ceremonies start after dark. The veiled bride travels from her home to the home of the groom while standing in a chariot. Her family follow on foot, carrying the gifts. Friends of bride and groom light the way, carrying torches and playing music to scare away evil spirits. During the wedding ceremony the bride will eat an apple to show that food and other basic needs will now come from her husband. Gifts to the new couple might include: baskets, furniture, jewelry, mirrors, perfume and vases filled with greenery. Quite a lot of aristocratic Imperials took over this custom from the Ionians.

The Calendar: The calendar used by the Empire is sophisticated and fairly accurate, and is current even beyond the Imperial borders. It uses a familiar system of 12 months, with an extra day added in Februarius every four years (the leap year). The Imperial names for these months are: *Januarius, Febrarius, Martius, Aprilis, Maius, Junius, Julius, Augustus, September, October, November, December*. Months contain a number of days equal to the modern Western months.

The early Imperial calendar did not use the current system of seven-day weeks, but instead numbered days of the month in relation to certain phases of the moon. The Kalends was the first day of the month, the Nones was the 5th or 6th and marked the first quarter of the moon, the Ides was the 13th or 14th of the month and marked the full moon. The days of the week are named by Ionic astrologers after the heavenly bodies: *Moonday, Marsday, Mercuryday, Jupiterday, Venusday, Saturday, Sunday*.

There are no weekly ‘days of rest’ but the Eternal City recognises well over one-hundred festival days each year and citizens of the Empire take the opportunity to relax and have a holiday or not, as their situation dictates. Some festivals are recognised only in the Eternal City, a few are recognised across the Empire (and even beyond).

The Farming Year: Grain is usually sown in October so that it can grow during the wetter months. In Aprilis or Maius the crops are harvested with sickles. The land is often left fallow to allow it time to recover. Immediately after the harvest the grain is threshed (separated from the stalks) by being trodden over by cattle. The chaff, the outer cover of the grain, can then be winnowed - tossed into the air so that the breeze can blow away the chaff.

The Ionian Calendar: Different calendars are used all over Ionia (also the Imperial calendar, see section above). The historian Timaeus (c. 407 AUC - c. 503 AUC) devised the system of

² A few hundred years ago, the ceremony in Sparta was very simple. After a tussle, to prove his superior strength, the groom tossed his bride over his shoulder and carried her off. This custom is however history.

numbering from the first Olympiad, -23 AUC, but this was never generally used. Years were identified by the magistrates of a city who held office in that year. The months were lunar, and of alternately 30 and 29 days, so that periodically another month was inserted. The cycle on which this depends was invented by the astronomer Meton.

From this it can be seen that we can't give precise correspondences to modern days, but typically the year begins in about July. The months are named mainly after festivals that take place in them. In Athens they are:

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

Metageitnion, in which people flit and change neighbours (called Karneios by the Spartans).

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

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

Maimacterion, from Zeus Maimactes 'the boisterous'.

Poseideon, this was the repeated month in leap years.

Gamelion (January-ish), the time of weddings.

Anthesterion, from the festival of flowers.

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

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

Thargelion, a festival of Apollo and Artemis.

Scirophorion, 'parasol-bearers', a festival of Athena.



III CHARACTER CREATION

Who are the adventurers? They are treasure hunters, fortune seekers, tomb robbers. The GM might let the player characters act on their own as freelancers, but it will be much more interesting to have them work for some well-placed individual. They might be the retinue of an Imperial senator in Athens, he is desperate to keep the Olympian artifacts out of the Emperor's hands. Or they might be the followers of a noble family who rule one of the Ionian cities, with an ancient lineage, this conservative family feels a divine right to find and keep safe these magic items. The adventurers could be working for Queen Zenobia, acquiring artefacts for her coming invasion of Ionia and Egypt. They might even be in the employ of a philosopher, a wise sage from one of the big universities, or perhaps even a Thessalian witch, a sorceress trying to amass powerful treasures for use by her followers in their magic rituals.

The STEPS you must follow to create an adventurer are to be found in the basic **ZENOBIA** rulebook, but for your convenience they are summarized here:

1. Roll Attributes
2. Cultural Origins
3. Previous Experience
4. Social Class
5. Skills
6. Initial Equipment
7. Background details of your character

1. ROLL ATTRIBUTES

- **MIGHT:** A measure of strength, physical prowess, and fighting ability. Roll 1d and re-roll any score of '1'.
- **FATE:** Luck and the will of the Gods. Fate is also a measure of the adventurer's inner power. Roll 1d and re-roll any score of '1'.
- **HITS:** The adventurer's toughness, endurance and bodily health. At 0 HITS he is dying. Roll 2d and add 10.
- **CRAFT:** A measure of the adventurer's ability to perform basic manual tasks, to repair or construct items and work as a craftsman. Initial score is 1.
- **LEARNING:** A measure of education, book learning and social skills such as persuasion and leadership. Initial score is 1.

Over time these attributes may increase. The procedure for this is given in the basic **ZENOBIA** rulebook. Keep however in mind that HITS may never rise beyond **30** and other attributes may not rise beyond **10**.

2. CULTURAL ORIGINS

Just like in the basic rulebook of **ZENOBIA** there are a number of major cultural groups that a character can come from. The use of these cultural labels is entirely optional, but should give the character a little more definition. The four dominant cultures of Ionia are the Athenian, the Corinthian, the Spartan and the Theban. However, others exist, and these are also described. A culture of origin provides the character with his native dialect (remember all Ionians speak Greek, their language being their only “bond”!), an idea about his general outlook and also some minor bonus.

Asians

The inhabitants of the coasts of Asia Minor are shrewd businessmen and merchants, even the little town that’s built on the remnants of “majestic Troy” is a centre of commerce.

Language: Ionian and the Asian and Trojan dialect

Character Bonus: +1 on any action with trading

Athenians

The Athenians and Megarians always formed one big cultural region, although the Athenians are the most numerous. To both people education is of enormous importance, and therefore this region has brought forth a few great scholars. Among them Plato, the founder of the renowned Academy in Athens.

Language: Ionian and the Megarian and Athenian dialects

Character Bonus: +1 LEARNING

Chalcidians

The Chalcidians are a people of foresters and their timber is appreciated in the whole of the region around the Middle Sea. They are very open towards strangers and they are said to be the best guides one can find through forested regions.

Language: Ionian and the Chalcidian dialect

Character Bonus: Movement through forested areas at 1.5 x normal rate (the character can act as a pathfinder, and lead others through the forests at the same rate). Also “100% Hide in Woods”!

Corinthians

The city-state of Corinth covered a large geographical area. Although it was mainly a town of wealthy merchants, it was also known to be of some military importance: its regiments of slingers played an important roll during the Peloponnesian Wars.

Language: Ionian and the Corinthian dialect

Character Bonus: +1 with slings

Elians

Elis has been home to the Olympic Games for a thousand years, and the Elians of **ZENOBIA** are descendants from athletes, runners and wrestlers from across the Ionic world. The people of this fertile region are good natured and hospitable, but always keen to test themselves in competition!

Language: Ionian and the Elian dialect

Character Bonus: spend 1 FATE point to run at double speed for 2d rounds

Islanders

The inhabitants of Crete, Euboea and Rhodes are especially known to be seafarers, explorers and merchants. Their ships have sailed across every known (and unknown?) sea in search of wealth and possibilities to trade. The people of the islands are a good natured people that are open to strangers and other cultures.

Language: Ionian and the Cretan, Euboean and Rhodian dialects

Character Bonus: +2 to pilot any seagoing craft

Macedonians

Macedon, once so proud a nation under the rulership of the young hero-king Alexander the Great, has lost very much of its former glory now that it's bound to obey every command of the Eternal City. Once the Macedonians ruled a vast empire, and Epirus was the last region that was taken away from them. Together the Epirians and Macedonians still believe that one day the greatness of Macedon will return, and that together they will throw off the Imperial yoke. The oracle of Dodona once told that "... *the greatness of the Macedonian empire would come back once 'the eagle standard' was trodden down! ...*"

Language: Ionian and the Macedonian and Epirian dialect

Character Bonus: +1 FATE

Peloponnesians

The vast mountainous area of the Peloponnesus extends over the regions of Acarnania, Achaea, Aetolia and Arcadia. Its people are especially skilled and hardy mountain guides and climbers, being used to the mountains from their infancy on. The best among them know the Peloponnesian region almost by heart and are invaluable to travellers who want to make haste on their trip and avoid the most dangerous places.

Language: Ionian and the Acarnanian, Achaean, Aetolian and Arcadian dialect

Character Bonus: Movement through hills and mountains at 1.5 x normal rate (the character can act as a pathfinder, and lead others through the mountains at the same rate)

Spartans

The military city-state of Sparta expanded his influence over the geographical regions of Laconia, Messenia and Argolis. They ruled with iron hand, and the people who lived there considered themselves as Spartans. Getting used to the harsh way of life of the Spartans they are all hardy folk with an inexhaustible supply of endurance. They will never yield to the will of the Empire.

Language: Ionian and the Laconian, Messenian and Argolian dialects

Character Bonus: +2 HITS

Thebans

In the period that Thebes was the most important city-state in Ionia, its influence reached as far as Boeotia, Doris, Locris and Phocis. Because their inhabitants are today spread over many little villages and towns the people live a ‘secluded’ life and have to take care of all kind of (daily) things on their own. So they really can take care of themselves.

Language: Ionian and the Boeotian, Dorian, Locrian and Phocian dialects

Character Bonus: +1 CRAFT

Thessalians

Being a proud and ‘independent’ people of a fertile region, the Thessalians are especially known as breeders of fine horses and they are magnificent riders themselves. Most Thessalians are said to have been born on horseback, and can ride a horse before they can even walk. Their horses are of a very high standard and wanted by everyone who has an eye for quality breeds.

Language: Ionian and the Thessalian dialect

Character Bonus: +1 on any action on horseback

3. PREVIOUS EXPERIENCES

It is likely that your character has already been pursuing some sort of profession for a few years before he actually begins his adventuring career under the control of the player. Such professions give the player an idea about his character’s personality and behaviour and might spark useful ideas about his background.

Previous Experiences and Skills

One of the main benefits of a past profession is that it gives the character a skill that can be used during adventures. Professions also give a chance to start the game with some money and equipment. All characters receive a basic set of equipment (with money), but they also receive an additional sum, depending on which profession they have chosen. In addition, by making a successful MIGHT roll (roll 2d and add the character’s MIGHT score for “10” or more), the character receives a bonus. Again, check the relevant profession.

Amazon

A skilled warrior woman - an expert in close combat

Spartan women were said to be the remnants of the legendary Amazon Warriors. Indeed they have more freedom than other women. A Spartan woman is expected to be fierce and to be able to defend her land. This can be exemplified in the goddess Artemis, the patroness of Sparta and of the Amazons. Artemis is indeed the goddess of the wild hunt, protectress of animals, protectress of women, young girls and youth. Though the worship of Artemis is common throughout the Ionian world, only in Sparta is a warrior spirit and “sense of equality” allowed to flourish among the upper-class Spartiate men and women.

Culture Note: only for Spartan female characters

Money: 150 denarii

Skill: Whirling Strike

Bonus: Short Sword, Helm

Army Medic

Skilled in helping the victims of violence

Through their long history the Ionians have suffered in many a war! Therefore it was understandable that they taught the art of healing to their young and intelligent men in their academies and lyceums. They not only learn how to behave in combat but they also learn to help their suffering comrades and ease their pains. Therefore they carry always a pouch of Healing Herbs with them, these herbs can stop the bleeding of a minor wound and prevent the victim from loosing some more HITS.

Culture Note: only Spartans, Athenians, Corinthians and Thebans

Money: 200 denarii

Skill: Combat Surgery

Bonus: Dagger, Pouch with Healing Herbs

Athlete

Trained in many disciplines, the Olympian Athlete is the epitome of manliness

From the beginning, the Olympic Games were held to allow the feats of men to be showered with glory. Olympian athletes are heroes for the spectators, and they are able to perform extraordinary deeds. Most winners of the Olympic Games have little to do during the period between the Games, honoured as they are by the common people and the nobility alike. Would-be victors come from everywhere in Ionia.

Culture Note: -

Money: 1d x 100 denarii (re-roll any score of “1”)

Skill: +1 on any “physical feat” (climbing, jumping, etc...)

Bonus: Dagger, Cloak, Cloak Brooch (worth 200 denarii)

Bandit

Desperate men preying on merchants and innocent travellers

When times are hard, farmers give up on the crops and take to the forests and hills. There they use whatever weapons they can find to steal from others. They raid wagons, attack travellers and even plunder lonely villas. It is a precarious life, living hand-to-mouth with other bandits, dodging the Imperial patrols and with only the fate of crucifixion or other harsh judgement to look forward to. Bandits are free to live how they want and travel where they want. They

develop into tough and combat-hardened mercenaries able and willing to fight for their own survival.

Culture Note: -

Money: 1d x 25 denarii

Skill: Hiding

Bonus: Roll once on the Random Treasure Table

Con-man

These men win your trust with ease

Con-men are swindlers who exploit the confidence of their victims in such a way that the victims themselves don't even know they're being conned. They are masters of deceit and can use soothing words or be sycophantic to achieve their goal, whatever that may be! When, and if, the victims come to their senses and realize what has happened, the con-man has already long gone. Con-men were often actors who try to exploit their talents in a more profitable way.

Culture Note: -

Money: 1d x 50 denarii

Skill: Acting

Bonus: set of expensive clothing, dagger, some jewelry (confer with referee)

Explorer

Ionians are colonists and explorers, partly due to the fact that Ionia is situated at the coast of the Middle Sea

Surrounded as they are by the sea, Ionians have become an adventurous people, always eager to investigate new lands and new opportunities. They have a sense of wanderlust and are always searching for new areas to explore. Although they always make themselves at home in these new areas, they'll never forget their beloved home country. Due to their lives away from home comforts, they are hardened to pain and exhaustion.

Culture Note: Islanders and Asians only

Money: 1d x 25 denarii

Skill: Hard To Kill

Bonus: Short Sword, Rope for snares, Dagger

Horsemaster

Men especially skilled in breeding and training horses

Horsemasters are always in high esteem for their handling and care of those valuable horses. They tend the horses from when they are foals, and can easily train them and do with them whatever they want. Therefore some nobles and rich men have their own horsemaster in their service. They are treated and paid well.

Culture Note: only Thessalians

Money: 1d x 50 denarii

Skill: Work Horses

Bonus: Horsemanship, Horse, Richly Decorated Saddle and Saddlebags, Dagger

Hunter

Lone hunters, forever on the trail of their prey

Most societies have hunters, men on the fringes who are independent, who search the wildlands for game to bring to the table. There may also be some (especially in the mountain areas) who track wild animals not to kill, but to capture for the bloody beast fights in the arena's, or to sell them for much profit.

Culture Note: -

Money: 60 denarii

Skill: Read Tracks

Bonus: 2 Javelins, Fighting Net, Foxskin Hat

Pirate

Seaborne 'adventurers' looking for an easy prey to pick

The Ionians once had the best and most feared fleet in the ancient world, playing a major part in the defeat of the Persian war machine. Although the armies of the Imperials put an end to this, former "sea-soldiers" didn't all give in and instead turned to piracy. Those fearless men are known to make daring attacks on the Imperial trade vessels to rob them of their riches. In their small swift ships they are upon their enemy long before the latter has a chance to react. Their knowledge of the seas helps them to escape their pursuers.

Culture Note: only for Asians and Islanders

Money: 1d x 75 denarii

Skill: Seamanship

Bonus: Roll once on the Random Treasure Table

Playwright

Wits, tricksters and story-tellers who enthrall their country-folk

The Ionians, due to their culture and education, love theatre and storytelling. The men who write these plays are considered 'heroes of the people' for they frequently voice the opinion of the people. They do it however in such a way that they don't get themselves into trouble. They also tell the stories of old to their readers/listeners, the old myths and legends that need to be kept alive for generations to come.

Culture Note: Athenians, Corinthians and Islanders

Money: 150 denarii

Skill: Myths & Legends

Bonus: Leather Scroll Case (with 2 blank scrolls), Ink Palette & Quill

Thief

One of the clever thieves, burglars and con-artists that live in most cities

These gangsters are opportunistic burglars and hold-up men who operate amongst the twisting alleys of the larger cities. Others work in teams or brotherhoods, and in this way are able to carry out more elaborate scams. A player character rogue is possibly one of the many freelancers who wander from city to city, parting fools from their silver through deception, trickery and theft and then moving on before the authorities can catch him.

Culture Note: -

Money: 200 denarii

Skill: Open Lock

Bonus: Two daggers and two phials of Aqua Noxious (deadly poison)

Tomb Robber

Brave and foolhardy plunderers of tombs, graves, temples and pyramids

For millennia mighty kings, merchant princes and the aristocrats of bygone empires have been laid to rest with all of their worldly possessions. Sometimes the wealth of a kingdom vanished into a rock-cut tomb or an impregnable desert mausoleum. Often the secrets of these carefully guarded tombs were passed on by the stonemasons who made them. Sometimes the stonemasons themselves returned to these tombs months later. The tomb robber is a professional, probably once a stonemason himself, he understands the construction of these resting places as well as the kinds of traps and other dangers within them. But he pays a price - tomb robbers, like assassins, are reviled and despised by all decent folk and so must keep their profession secret or face execution. The artefacts he raids may only fetch scrap value, they may be objects desired by some Ionian collector, or even a weapon or artefact from ancient myth - a piece of living magic!

Culture Note: -

Money: 1d x 25 denarii

Skill: Traps & Secret Doors

Bonus: Roll once on the Random Treasure Table

<i>Random Treasure Table</i>		
<i>2d</i>	<i>Treasure</i>	<i>Notes</i>
2	Strength Potion	Drinker's MIGHT gets "+2" for 1d hours
3	Silver Dagger	Knife blessed by the gods, capable of harming 'creatures of the night'
4	Gem	Precious stone worth 200 denarii
5	Hairpin	Golden hairpin in the form of a god(dess) worth 150 denarii
6	Javelin	Perfectly balanced weapon, can be thrown 2m. further
7	Bow	Standard bow with quiver and 10 arrows
8	Cavalry Helm	Ornate cavalryman's helmet giving full protection
9	Purse	Little leather pouch filled with 1d x 25 denarii
10	Cloak Brooch	Golden brooch in animal form worth 250 denarii
11	Aqua Somnus	Potion of sleep lasting eight hours
12	Aqua Vitae	Healing potion with a store of 30 HITS that can be portioned out

4. SOCIAL CLASS

The character might come from any one of several social niches. Perhaps his father was a slave, perhaps he was a priest or maybe even a wealthy aristocrat! He may have been a shepherd, perhaps a hill or irrigation farmer, a craftsman or some city dweller. But whatever the details of the character's origins, he has since emerged into the world as a poor man and must make his way without the riches his family might have enjoyed.

A player may select a social class from the table below, or he may roll 1d to determine his origins randomly. The table provides an easily remembered origin for the character.



<i>1d Roll</i>	<i>Social Class</i>
1	Outsider. The family were outsiders, wanderers, labourers, shepherds or nomads, often on the move, cut-off from society and living hand-to-mouth, day-to-day. Their place is a low one with only little respect, if any at all.
2	Slave. The character has grown up in a town or city as the son of slaves. Working day after day in the workshop or household of some wealthy citizen, the character has now gained his freedom (either by buying it, by being awarded it by a generous master, or by running away). Alternatively, the character's slave father might have earned his freedom. Either way, he is now free.
3	Peasant. The family was poor, living in a crowded town house or a village with little spare food. A living could be made from the river or the fields, but taxes took much of this away. Yet the family had a regular income and a place in their society.
4	Craftsman. The family had mastered a craft and were valued members of the village or town. Other people came to them for goods or services. The family probably owned a business within the city.
5	Scholar. Educated and well read, the family moved in higher circles than others. The family home might have been a well-to-do town house or well appointed villa in the countryside. They were not aristocrats, but were nevertheless cultured, well paid, highly educated and comfortable.
6	Noble or Military Leader. The family was a noble and honourable one, born to rule and with legitimate claims to land and villages in the area. Although it may have been a long way from royalty, the family owns vast estates, workshops or other capital. Its men-folk are highly educated and involved with the politics of kingdoms, sitting on city councils as magistrates or being renowned military generals, leading their troops to victory and success. A well established and highly thought of family.

Class Skills & Attribute Bonuses

These different social classes provide different types of training for their children. Even without formal training, a character has picked up a decent amount of information - a skill. A skill is a talent or ability which an occupation, social class or profession teaches. Social class will also have an effect on how educated a character is, or how good they are with their hands. Skill descriptions, attribute bonuses and details of how they can be used in play are given further down.

<i>Class Skills & Attribute Bonuses</i>			
<i>Social Class</i>	<i>Skill</i>	<i>CRAFT-bonus</i>	<i>LEARNING-bonus</i>
Outsider	Find Direction	3 dice	2 dice
Slave	Streetwise	5 dice	2 dice
Peasant	Carry Burden	4 dice	3 dice
Craftsman	Evaluate	5 dice	3 dice
Scholar	Organise	3 dice	5 dice
Noble, Military Leader	Seek Audience	3 dice	5 dice

Attribute bonuses are rolled **once** and any '6' result adds a "+1" to the relevant attribute score. For example: a City-Dwelling character rolls 5d for CRAFT and gets 6, 2, 1, 4, 5. Thus he

gets a +1 to add to his initial CRAFT score of '1'. Additional '6' results just add more +1 bonuses to the attribute. Remember however that an attribute score may never be higher than "10"!

5. SKILLS

A skill has no number attached to it, like FATE, LEARNING or MIGHT. A character either possesses a skill or does not. The use of each skill is different and both referee and player must determine the exact use of a skill by checking the descriptions given below.

Acting: The character is able to mimic other accents, body languages and expressions. He can act as if he were someone else, with a different personality and emotions. He may have learnt this professionally in the theatre, or in the cut-throat world of politics. Any character may try a persuasion or deception, only the character with Acting can adopt a completely different persona and act it out.

Carry Burden: The character has plenty of hard experience as a bearer - someone who carries around loads on his back. It means he can comfortably carry far more than his body size would suggest. A strong man might be able to lift the weight over his head, but only a bearer could carry it across the desert all day! A proficient Bearer has double the load capacity of an unskilled character (see Initial Equipment, later in this chapter).

Combat Surgery: With a successful LEARNING roll of 10+ this skill enables the character to cancel any stuns or revive an unconscious character. For the cost of 1 FATE the character can also restore 3 HITS *or* set a broken limb. Each of these actions takes one round!

Evaluate: The character can immediately assess the worth of an item of trade or an item of treasure. He knows what this item should be worth on the open market in a typical city or town. It does not apply to one-of-a-kind items, exotic, magical or previously unknown items, but only typical, commonly known, trade or treasure goods.

Find Direction: The character is always sure from which direction he has just come, can retrace his steps perfectly, and has an uncanny knack of being able to determine the direction north, with only the minimum amount of observable clues.

Hard To Kill: The character is hardened to pain and wounding, he has an in-built armour factor of 1. Any wounds inflicted upon him are reduced by one point.

Hiding: The character is expert at concealment and ambush. He is able to literally cover his tracks to prevent pursuit and can hide behind or within many different features to avoid detection. When someone attempts to spot the character that searcher gets an automatic "-2" to his roll. A common use for Hiding is to ambush passing characters and gain complete surprise.

Mounted Combat: The character is trained to fight hand-to-hand from horseback and gains a +2 bonus to hit, regardless of what hand-to-hand weapon he uses or whether his opponent is on horseback or not. Normally an unskilled rider would be at -2 to any attack!

Myths & Legends: This skill enables the character to get some useful information about things and clues found in labyrinths and ancient ruins. It can't however be done on the fly. Thorough research is needed to interpret old artefacts and the like. Maybe it's even necessary to visit a library. To know something about a find an hour is needed, to know everything that can possibly be known about the same object at least 24 hours of study are needed, for some arcane artifacts this can be a lot more (1d days, or as the referee sees fit).

Open Lock: The character is an expert at picking locks. Locks are very expensive in Ionia, used only by noble families, some very rich merchants and royalty. Locks are big and heavy. To use this skill a tool is required, either pre-prepared or improvised. A CRAFT roll is required to successfully pick a lock.

Organise: The character is trained to solve problems, to be efficient, to maximise resources and minimise waste! The Empire trains an army of scribes (even in their Ionian provinces) with the ability to organise and many consider this army more potent than its legions! A character with organise can always seem to speed up any team effort, always find a way to stretch resources just enough, can scrounge desperately needed items, and always find some way to cut corners. It may take some thinking time (or calculating time if that is more appropriate) but he can usually do it.

Read Tracks: Fresh tracks and spoor can be identified and interpreted, allowing a tracker to assess the possible direction and number of an animal type. Certain terrain, time and bad weather will all badly degrade animal tracks. Humans, too, leave distinctive and tell-tale tracks that can (in ideal circumstances) betray direction, speed, numbers, burden carried and even how long ago they were made.

Seamanship: The skill of Seamanship indicates great familiarity with sea travel, sailing, boats and ocean-going activities. The character knows how to set sail, how to take the helm, about the changing direction of the wind, weather at sea, reefs and sand-banks, currents and the commonly known landmarks used to navigate around one of the seas in the world of Ionia. The skill is also used to resolve ship-to-ship combat.

Seek Audience: The character is familiar with court etiquette and ritual and is readily able to 'play the system' to use the right amount of flattery and demand to get to see a high-ranking personage. A very useful skill!

Streetwise: The character has experience with crime and the criminal underworld in one or more of the large cities of Ionia. FATE can be rolled to establish a contact in a city with members of a criminal gang (perhaps thieves or assassins). Bribes are standard for such contacts. Rolls can also be made to make a variety of illegal deals within this underworld culture, to find certain people or to be introduced to an important figure.

Traps & Secret Doors: The character can spot traps and secret doors more reliably than others (who trust to FATE) and knows just how to deal with them. He can disarm or otherwise bypass traps, and can open a known secret or concealed door. Rather than possessing acute eyesight, the character has a 'feeling' that a trap or secret door is in the immediate area. This helps to prevent this skill ruining an adventure. When a character with this skill nears a concealed trap the referee can simply tell the player that 'there is a trap nearby'. The character is thus on edge and forewarned but is still not sure where the trap is or what it is, indeed he may even still become a victim of the trap! The same goes for the existence of a secret door.

Whirling Strike: This skill allows the character to attack two opponents at once with only one die roll. In a fluent move she surprises both combatants with a superb thrust. This skill can be used **successfully** whenever the Amazon spends 1 FATE point during the combat round! Normally this skill can only be obtained by an Amazon, unless the referee decides to make an exception.

Work Horses: The character can use this skill to teach a horse some *useful* ‘tricks’, however they must be common (the referee will certainly not allow extraordinary feats): coming on a whistle, hold at the very last moment when told so, be very still, overcome its fear for some things, etc... This skill also allows someone to have a calming effect on horses and their ilk. The number of tricks a character can teach his horse is equal to his LEARNING score, and it will take some time!

6. INITIAL EQUIPMENT

Any gains from *previous experience* is added to the character’s initial equipment listed below:

- Denarii: 1d x 50
- Firebow
- Pack
- Pouch
- Shortsword
- Waterskin
- 3 Torches

Carrying Equipment

How much can an Adventurer carry? Players have a tendency to overload their characters, picking up equipment, loot, new weapons and so on without any thought. This isn't how we envisage the cool heroes of Conan, Gladiator, Lord of the Rings or Troy. The rule should be ‘*carry what’s valuable and ditch the rest*’. As a rule of thumb assume that an Adventurer can comfortably carry MIGHT + 8 items, this is his **Load Capacity**. An item is an object that can be held in one hand (like a dagger, quiver, helmet, scroll or a sword). Larger objects, often two-handed objects (such as spears, shields and bows) count as two items. Some items (pouches, hats etc.) are either too small, or counted as being worn. Armour is as heavy as its Armour Value. Being encumbered (ie. going over your MIGHT + 8 maximum) results in half speed and “-1” on all physical actions. No one may encumber themselves beyond MIGHT + 12 items. Those characters with the “Carry Burden” skill get to double their MIGHT when calculating Load Capacity.



Price Lists

<i>Armour</i>		
<i>Item</i>	<i>Armour Rating</i>	<i>Price (denarii)</i>
Greaves (legs)	1	2500
Helm	1	100
Leather Cuirass	1	300
Mail Cuirass (scale-mail or chain-mail)	2	800
Manicae (one arm)	1	400
Plate Cuirass	3	1200
Shield (for defence only, +1 Combat Bonus)	-	100

<i>Fashion</i>	
<i>Item</i>	<i>Price (denarii)</i>
Bath & massage	15
Cloak	60
Cloak Brooch	20-120
Dress	45
Hairbrush	20
Haircut (barbershop)	10
Hairpin	25
Hat	25
Headband	10
Military Boots	120
Mirror	140
Perfumed Oils	50
Sandals	50
Stola	60
Tunic	40

<i>Other Items</i>	
<i>Item</i>	<i>Price (denarii)</i>
Aulos	45
Blanket	15
Chain (10m.)	120
Clay Lamp	20
Cooking Equipment	135
Food, Good Meal	1
Food, Trail Ration (one week)	5
Healing Herbs (5 uses)	75
Horse Grain (one week)	10
Ink, Quills and Papyrus	90
Kithara	160
Knife	20
Lamp (clay)	10
Lamp Oil	4
Lyre	100
Pack	10
Panniers (for donkey)	25

Pickaxe	35
Pouch	3
Rope (10m.)	40
Saddle & Bridle	300
Saddlebags	180
Soldier's Mess Tin	30
Tent (3 man)	180
Tool	40
Torch	1
Waterskin	5
Wax Tablet	140

<i>Travel</i>	
<i>Item</i>	<i>Price (denarii)</i>
Chariot	1200
Donkey	500
Horse	1000
Merchant Ship	8000
Rowboat	250
Trireme	25000
Wagon (2-wheel)	350
Wagon (4-wheel)	500

<i>Weaponry</i>		
<i>Item</i>	<i>Combat Bonus</i>	<i>Price (in denarii)</i>
Battleaxe	+2	100
Bow (2H)	+2	150
Boxing Cestus (only if unarmed)	+2	10
Burning Torch	+2	1
Club	+1	5
Dagger	+1	35
Dart	+2	5
Fighting Net	-	120
Handaxe	+1	25
Javelin	+3	60
Longsword	+2	150
Pilum	+3	125
Scimitar	+2	120
Shield	+1 (defence only)	100
Shortsword	+2	100
Sling	+1	10
Spear (2H)	+3	20
Staff	+1	5
Trident	+3	35
Whip (2m. long, used by wagondrivers)	+2 (only stun)	25
12 Arrows	-	24
10 Slingshot	-	5
Quiver (holds 12 arrows)	-	15

7. BACKGROUND DETAILS

Let me begin by repeating the introduction Paul Elliott wrote in the basic **ZENOBIA** rulebook:

“There are a host of lesser details that can be created for a player character, details that really bring that character to ‘life’ in the imaginations of the players. Players needn’t write reams of background history - a short paragraph should suffice, outlining the character’s upbringing, his early career or life, the changes that affected him and the chain of events that gave him the previous experience selected by the player. Every character really needs some kind of background story. Where are they from? Why have they turned their backs on their old life to adventure in the big wide world?”

The ideal background runs a little like an unresolved story. Sketch out the character’s family upbringing on the farm, in the workshop, out on the pasture or closeted within a luxurious villa. What kind of relationship did he have with his family and his siblings? Was there tension, a dark secret, a rivalry, hatred, love and a strong friendship?

The next step is to determine what happened next. Did the character follow in his family’s footsteps? Did he branch out, fighting the system? Did some other agent of change arrive on the scene to change his life forever? Did the character make good friends and strong enemies during these years? Was he betrayed or did he betray others?

*A good character background helps to explain where the character came from and explains how he came to have certain skills, likes and dislikes. The **best** character backgrounds leave some issues unresolved - plot hooks dangling in front of the referee. Enemies might be hunting the character, he may be on a quest, or have been shunned by his own family. Whatever the details may be, the character’s background is in danger of coming back to haunt him. Referees love to have these plot devices, since they can be woven into the fabric of the game. Think of any movie or novel: how many protagonists get involved in the plot because of something that happened to them in their characters’ pasts? Plenty. Do the referee a favour and give him one of these unresolved plot ideas ...”*

You’ll find everything you need at the end of the third chapter of the **ZENOBIA** rulebook, take your time skimming through these pages, it will help you to create a more credible and a more convincing character. Your ‘hero’ will become a real person!

Two Things That Need To Be Mentioned

1. Guardian Angels

You can’t use the section about “Guardian Angels” because that’s only for Persian characters.

2. Names

I’d like to give you a little explanation on “naming”. In Ionia a child is named on the seventh or tenth day after birth. The father chooses the name and can change it later if he wishes to. The eldest son is usually named after his paternal grandfather and subsequent children after other relatives. It is quite rare for a son to be named after his father, although a derivative of the name or one containing one of the same elements might be used.

Name elements

ander/andros	Man	<i>andro</i>
doro	Gift	<i>doron</i>
theo/thy	God	<i>theos</i>

From around 300 AUC Athenian males were often identified by adding their father's name in the genitive case or that of their "*deme*" or tribe to their personal name. Foreigners also took the name of their town or country - Herodotus of Halicarnassus, the historian who lived in Athens. Nicknames were also common and could sometimes virtually supersede the original name. The philosopher "*Plato*" was 'given' that name, which means 'broad' or 'wide', at the gymnasium; and his own name - Aristocles, after his grandfather - was hardly used.

Women's names follow the same system as men's but take feminine endings such as *Chryseis*, the daughter of Chryses. An unmarried woman is also identified by her patronymic and on marriage, takes her husband's name instead. If widowed, she would replace this with her son's name.

Names

In the following lists the names from the basic **ZENOBIA** rulebook are repeated, together with a bunch of new names.

Ionian Names/ Female

Achaia, Achradina, Actaëe, Actë, Ada, Adeia, Aedon, Aegiola, Aegle, Aerope, Aethre, Agamede, Aganippe, Agape, Agapia, Agarista, Agathë, Agathonice, Agave, Aglaia, Aglaurus, Aikaterine, Aithra, Aketa, Alcandre, Alcestis, Alcippe, Alcmene, Alcyone, Alemene, Alkmene, Althaea, Amarhyllis, Amatheia, Amatheia, Amphitrite, Ampinomene, Amplias, Anais, Anastasia, Andromeda, Antehe, Anteia, Antheia, Anthousa, Anthusa, Anticleia, Antigone, Antiochis, Antiope, Antonia, Anysia, Apamea, Appollonia, Apseudes, Arete, Arethusia, Argeia, Ariadne, Arisbe, Aristophane, Artemisia, Astera, Astyoche, Atalanta, Atë, Athis, Augo, Auxesia, Axiothea, Basiane, Baucis, Berenike, Briseis, Caenis, Caleope, Callianessa, Calliphana, Callisto, Calypso, Cassandra, Charis, Chione, Chloë, Chloris, Chryse, Cilissa, Circe, Clio, Clymene, Clytemnestra, Colubra, Corythia, Crisa, Cybele, Cyrene, Damaris, Danaë, Deianara, Deiphobe, Delias, Demetria, Dexamene, Diomede, Dione, Dirce, Doris, Doto, Drosis, Dynamene, Egeria, Egina, Eidothee, Eileithyia, Elcmene, Electra, Elpir, Endeis, Enyo, Eos, Epicaste, Eriboea, Eriopis, Eris, Eucarpia, Eudokia, Eunice, Euphro, Euphrosyne, Europa, Eurycleia, Eurydike, Evadne, Galatea, Glauke, Glyke, Gorgo, Gygaea, Haidee, Harmodias, Harmonia, Hebe, Hecuba, Hekaline, Hekate, Helike, Helen, Helena, Heliadora, Helle, Hermione, Hero, Hesione, Hippodameia, Hippolyta, Hypsipyle, Hyrmina, Iaera, Ianessa, Iola, Iomene, Iphianassa, Iphigenia, Iphitheme, Iris, Ismene, Issa, Jocasta, Kallisto, Kallixeina, Kassandra, Kephissa, Kloris, Klymene, Kynna, Kynthia, Kyra, Labda, Lais, Lanike, Laodameia, Laodicea, Lastena, Leda, Maera, Maiandria, Medea, Megara, Melantho, Melissa, Melita, Menelaia, Merope, Metis, Milo, Monima, Mykale, Myrine, Nausicaa, Nemerte, Nephele, Nikaia, Niobe, Nysa, Oitane, Olympias, Orithyia, Pales, Panope, Pelopia, Penelope, Penthesilea, Persephone, Persis, Phaedra, Phaia, Phoebe, Phylia, Polycaste, Polydamna, Polymede, Polyxena, Procris, Protogonia, Pylia, Pyrrha, Raisia, Rhea, Rhode, Roxane, Sappho, Scylla, Semele, Sotera, Stheneboea, Stratonice, Tecmessa, Thais, Thalassa, Theano, Thebe, Thelma, Theodotis, Theophania, Thessala, Thetis, Thisbe, Thoösa, Thyia, Tryphena, Xante, Xanthippe, Xene, Xenophile, Zenobia, Zita, Zoe.

Ionian Names/Male

Abantes, Abas, Abascantus, Abderos, Aberkios, Ablerus, Abreas, Abronychus, Acaeus, Acastus, Acessamenus, Acestes, Achilles, Aclepiades, Acroneos, Adeimanthos, Admetos, Adrastos, Aeaces, Aeghistes, Aegon, Aeimnestos, Aeolus, Aeschreas, Aesculapius, Aesepus, Aeson, Aetes, Agamedes, Agamemnon, Agapenor, Agapias, Agathocles, Agelaus, Agesilaus, Agetos, Agis, Agrias, Aiantes, Aias, Aigeus, Airopos, Aischylos, Ajax, Akadios, Akamas, Aktis, Aktor, Alastor, Alcaeos, Alcandros, Alcibiades, Alcides, Alcimos, Alektryon, Aleuas, Alexander, Alexarchos, Alexias, Alkamenos, Alkimachos, Alpheos, Altes, Alypius, Amarinceus, Ameinias, Ameinokles, Amiantos, Amphidamos, Amphimachos, Amphitryon, Amyris, Amythaon, Anakletos, Anaxandridas, Anaxarchos, Anaximander, Anaxis, Anchialus, Ancus, Andokides, Androbulos, Androcles, Androdamos, Anisodoros, Antaeus, Antenor, Antigonus, Antikles, Antilochus, Antiochus, Antiphos, Antisthenes, Anytos, Apelles, Apollonius, Aratus, Arcas, Archelaos, Archeptolemus, Archytas, Arcturus, Argos, Aridolis, Aristagoras, Aristandros, Aristocles, Ariston, Aristophanes, Aristotles, Aristoxenus, Arridaios, Asius, Asklepios, Asonides, Asopus, Asphaltion, Astacos, Astyanax, Athenades, Athenodorus, Atrometos, Attaginas, Attalos, Atys, Audax, Automedon, Axylus, Azeus, Bacchides, Bacchios, Bacenor, Balius, Bardas, Basileides, Basileios, Belos, Bendis Bisaltes, Borus, Brygos, Burrhus, Butacidus, Cadmus, Callimachus, Callimorphus, Carpus, Ceas, Cephalos, Cephissos, Ceyx, Chaeremon, Chalcodon, Chares, Charidemos, Charillos, Charon, Cheiron, Chersis, Choeros, Chremonides, Chrysogones, Cineas, Cisseus, Cleades, Cleander, Cleisthenes, Cleomenes, Cleonymus, Clonius, Clytus, Clytomedes, Coronos, Corydon, Crathis, Cretheus, Creon, Crios, Cronos, Cteatus, Cuphagoras, Cylon, Cyneas, Cytorissos, Dadaces, Daedalos, Damastor, Damocles, Danaus, Dares, Davos, Deinias, Deinokrates, Demaratus, Demas, Demetrius, Demodocus, Demonax, Derkylos, Deukalion, Dexias, Diactorides, Diocles, Diomedes, Dionysos, Diotrepes, Dolon, Doreios, Dorotheus, Dryas, Endymion, Eniopus, Ennychus, Enops, Eos, Epaphos, Epeius, Epicurus, Epistor, Epizelos, Erasistratus, Eratosthenes, Erectheus, Erxandros, Eryalus, Eryximachos, Euaemon, Eualcidas, Eucarpus, Eucleides, Eudorus, Eudoxsus, Eugammon, Eugenius, Eukles, Euneas, Eupalinus, Euphorion, Eurybiades, Eurykrates, Eurylochos, Eurymedon, Exadius, Faenus, Galenus, Ganymedes, Geleon, Gennadios, Glaucon, Gorgion, Gryllus, Gurgos, Gylippos, Gyrtias, Haemon, Hagias, Haliastertes, Harmocydes, Harpalion, Harpos, Hecataeus, Heirax, Hector, Heiron, Helenos, Helgesippos, Heliodoros, Herakleides, Hermeros, Hermogenes, Hicetaton, Hipparchos, Hippias, Hippoklides, Hippolytos, Hippomenes, Hippon, Hippotas, Hyakinthos, Hylas, Hypatius, Hypenor, Hyperion, Hyrcanus, Iakchos, Ialmenes, Iasos Iatragoras, Icarion, Icarus, Idas, Illyrius, Ilus, Iobates, Iolaus, Iphitus, Iros, Isagoras, Isandros, Ision, Isocrates, Itheus, Jason, Kadmos, Kalchas, Kaletor, Kallikles, Kallikrates, Kallimachos, Kallipides, Karipos, Kasos, Kebalinos, Keos, Kerameikos, Kirphis, Kleitos, Koinos, Korax, Kretos, Kritobulos, Krokinos, Kynaegiros, Kyrillos, Labotas, Laertes, Lamachos, Laodamas, Laphanes, Lasos, Leagros, Leitus, Leocedes, Leonidas, Leonnatos, Leontiades, Leucippes, Loxias, Lycaon, Lycastus, Lysanios, Lysias, Lysikles, Lysippus, Macar, Machaon, Makarios, Mantios, Maro, Mausolos, Mecistes, Megadates, Megakreon, Megisthus, Meidias, Meles, Menalcas, Menestheus, Metrophanes, Micythos, Midylos, Miltiades, Minos, Misenus, Mnasyllus, Mnesiphilios, Monomachus, Mopsus, Mydon, Myrto, Mys, Nastes, Naukles, Nearchos, Neokles, Nestor, Nicander, Nicias, Nikasios, Nilus, Nireus, Nomion, Nyctinus, Nymphodoros, Ocealus, Odysseus, Oeganus, Oeneus, Oicles, Oliatus, Olympicus, Olympiodorus, Onamakritos, Onesilos, Onetor, Opites, Orcus, Orestes, Paeëon, Palaechthon, Pallas, Pandaros, Panionos, Pankratios, Pantites, Paris, Pataicos, Patroclus, Pausanias, Peisandros, Peithon, Pelasgon, Pelopidas, Periander, Pericles, Perseus, Phaedo, Phaenippos, Phaestus, Phaido, Phalces, Phanagoras, Pharnaces, Phausius, Pheidias, Pheidon, Phidias, Philocrates, Phillip, Philomenes, Philotas, Philoxenos, Phlaris, Phokion, Phorcys, Podarces, Pleistos, Podaeleirus, Podes, Polemion, Polites, Polydeuces, Potamon, Pratinos, Praxilaus, Praxis, Praxites, Praxiteles, Priam, Priskos, Protagoras, Proteus, Ptolemy, Pylartes, Pylas, Pyrrhus, Pythagoras, Pytheas, Pythogenes, Radamanthos, Rhexenor, Rizon, Sabas, Sarpedon, Satyros, Scamandrius, Scylax, Scyllias, Seisames, Selepos, Seleucus, Siculus, Simo, Sippas, Siromos, Smyndyrides, Solon, Sophanes, Sophokles, Sosipatros, Spertias, Spirodion, Stesanor, Sthenelus, Stolos, Strabo, Strachys, Strophantes, Strymon, Syennesis, Talaos, Talos, Tarchon, Taureas, Tecton, Teiriseas, Telamon, Telekles, Telemachos, Telesphorus, Tellis, Temenos, Tenthredon, Teuthranes, Thalpius, Thaulos, Thaumastus, Theasides, Theodotus, Themestor, Theophanes, Theophrastus,

Theron, Thersandros, Thersilochus, Thessalos, Thoas, Thorax, Thrasidaos, Thrasymedes, Tyestes, Thyrsos, Timagenidas, Timagoras, Timanthes, Tiro, Tirynthius, Tisandros, Titormos, Tmolus, Triptolemus, Triton, Trophnus, Tros, Turrianus, Tydeides, Tyndarios, Ucalegon, Vettias, Xanthos, Xenagoras, Xenokrates, Xenon, Xenophanes, Xenophon, Xerxes, Xiphilinus, Xuthos, Zagreus, Zamolxis, Zeno, Zenodoros, Zephyrinus, Zethus, Zeuximados, Zeuxis, Zosimus.

8. ADDITIONAL SKILLS

The following skills are not part of the initial character creation process but exist in the world of **ZENOBIA** anyway. They can be learned using the system given in the section called 'The Gods Reward' in the religion chapter.

Desert Travel: Travel through desert terrain can prove deadly to the unskilled and lack of water will slowly kill a traveller, day by day. The character with Desert Travel knows about the dangers of heat stroke, heat exhaustion, sunburn, sand storms, lack of salt, sand blindness and a host of other problems including the chances of floods in dry desert valleys and the value of wearing desert clothing. A character with Desert Travel suffers minimal damage when in desert terrain and knows where and how to find waterholes or likely spots to dig for water in a stony desert each day. See the section on deserts in the Adventure Tool-Kit in the basic **ZENOBIA** rulebook.

Evade: The character can avoid and flee violent confrontations and attacks very easily. If he spends 1 FATE point he gains a +4 bonus on his COMBAT roll to avoid combat. And he only needs to make this roll once to retreat (see Retreating). Evade only works if the PC is not wearing metal armour and is not carrying a weapon heavier than a dagger or club, or a shield.

Far Throw: This skill allows the character to throw a throwing weapon an extra 10m. The basic throwing range is only 10m., so the Far Throw skill allows the character to throw his weapons out to 20m!

Healing Herbs: Knowledge of useful herbs that can be used as medicines and antidotes. This knowledge includes their preparation and application, as well as their identification. The character has been trained to find and process these herbs. He can spend four hours searching for herbs, and rolls FATE. A success means that 1-3 useful herbs have been found. It takes half an hour to process a herb, and it is then ready for application to a patient, or for storage for up to a week. A remedy can restore 1d HITS or stop bleeding, or specific herbs can be located to treat certain ailments. In dry steppe-land herbs are rarer, only one will be found on a successful FATE roll. There are no herbs in the desert.

Killing Blow: The character has trained to hit certain parts of a target's anatomy in hand-to-hand combat. He knows just where to strike for most damage, whether throat, eye, groin or heart, etc. This precision attack costs 1 point of FATE, but provides the adventurer with +4 on the damage that he inflicts (if the attack is successful). This bonus is good only for that single attack.

Killing Shot: The character has trained to hit certain parts of a target's anatomy in missile combat. He knows just where to strike for most damage, whether throat, eye, groin or heart, etc. This precision attack costs 1 point of FATE, but provides the adventurer with +4 on the

damage that he inflicts (if the attack is successful). This bonus is good only for that single attack.

Parthian Shot: Used to shooting arrows from horseback, the character can use his bow without penalty while walking, running or riding. While on horseback he can even shoot backwards - a very useful manoeuvre when fleeing the battle! *This skill can only be learned by "Horse Archers" and is only mentioned here for the sake of completeness. If the referee sees fit (and it is of some need in his campaign) he can however give permission to the "Horsemaster" to obtain this skill!*

Scale Sheer Surface: The character with this skill can climb vertical or near vertical surfaces without the need for making any MIGHT rolls. If the surface is very slippery or the character is distracted (or under attack) then he must make a MIGHT roll as normal.

Silent Movement: The character can creep about in total silence, making him a great thief or assassin! He cannot run or perform any other exertions, but must move slowly and cautiously. Note that this skill is not some magical power. If the character is walking on pebbles then he cannot rationally ***avoid*** making a noise!

Turn A Profit: The character is a wheeler-dealer, a merchant who has plenty of experience in barter and trade. An unskilled character can sell an item at one of two prices: half price if used, or one-tenth if broken and in need of repair. The character with Turn A Profit can usually improve on these prices, and can get full price for a used item and one-quarter of the price for a broken, but repairable, item. When this character tries to sell something as new, he will rarely lose money, nearly always turning some kind of profit or (at the bare minimum) breaking even. Outside events may, however, affect the sale and cost the merchant valuable profit.

War Cry: The character can work himself into a terrible frenzy with a ritual war cry that might scare his opponent and give himself courage. A war cry must be screamed while engaging a fresh opponent, and costs 1 point of FATE. It provides the character with a +2 to hit against any opponent(s) for 1d combat rounds.

IV GODS OF OLYMPUS

Religion is very important for the everyday life of the Ionians. Therefore we're going to take a closer look at the gods. Apart from the gods this chapter also is going to tell you something about the legendary heroes, some of them became (demi-)gods themselves. They have always been so high in esteem in the life of the Ionians that they are certainly worth mentioning. You'll get also a closer look at the sacred houses the Ionians built to worship their gods and goddesses.



1. A HOUSE FOR THE GODS

Beginning around 60 AUC, the Ionians created houses for their gods - the temple. It had columns around all sides to support a plain, pitched roof. This is the image that comes most readily to the western mind when the word 'temple' is mentioned. This form, perfected in the Parthenon (306 AUC - 321 AUC) on the Athenian Acropolis, has had a long life in the history of art. Often atop a "city hill" (acropolis) and built of fine-grained marble, the Ionian temple is famous for its fine proportions and elegant clarity of form. It sits on a three-stepped stone platform upon which the columns and the walls of the cella are set; the gable ends of the roof, and other parts, are embellished with sculptures. With the passing of time the Ionian temples become the touchstones of classically inspired buildings everywhere.

It's no wonder that the Imperial temple (360 AUC till now, 1013 AUC) seems to be entirely derived from the Ionian. There is however a little difference in the temples the Imperials constructed themselves (although no one can ignore that the Empire borrowed a range of ideas from their Ionian counterparts): unlike the Ionian examples however, it's emphatically emphasized on one end with a high staircase set between two projecting wall sections that form part of the high platform, or podium, on which it is built.

2. THE OLYMPIAN GODS

Life (and death) in Ionia (and everywhere in the Empire) is dominated by the Gods. These divine beings control the destiny of Mankind (so it is said), many were there at the creation of the world, and others were created in human times by their own heroic deeds. Priests and Philosophers debate endlessly the nature of the gods and their number. There were originally only twelve Olympians, but what about the rest of the Ionian gods? There are innumerable gods and goddesses, and they do not require that Mankind be utterly loyal to one or the other. Men and women worship at whatever temple or shrine they fancy, where-ever they are - for the gods are always grateful for another sacrifice.

In this section we'll take a closer look at *The Olympians*, a family of 12 deities worshipped across the world where-ever Ionians and Imperials have trodden. These gods are recognised by all and often syncretised with local divinities. Most large cities have temples to one or more of the Olympians. Some of those gods have such a host of followers that their cults allow worshippers to be initiated and get closer to their god. Many offer something better in the afterlife. Adventurers can join these cults as initiates, maybe progress to the priesthood, or alternatively the referee can use the cults as background for his campaign or for individual adventures.

Many of those cults or religious groups do not correspond to the usual official religions of the various gods and goddesses. Their rites and sometimes their teachings are kept secret, and are only understood by the cult's initiates. For these reasons, those groups were known as the "mystery religions". The main beliefs and themes of these mystery cults had to do with fertility, seasons and the afterlife or eschatology. Some of the philosophers of Ionia and the Empire had assimilated the teaching of the mysteries with their own knowledge, such as the Pythagoreans and Platonists (and Neoplatonists).

One thing about the mystery cults is that the initiations are often open to women, and even to foreigners and slaves. Just about anyone can choose to follow a particular belief. Women - old or young - often take advantage of participating or attending religious festivals or initiations to cults, particularly those of the Dionysiac and Eleusinian Mysteries, to get away from their domestic duties. We only choose to discuss the most important of these mystery religions, they are given an in-depth treatment at the end of this chapter.

The Olympians

In ancient myths the Olympian gods and goddesses were often portrayed with a specific set of symbols and attributes. Under the name of each god or goddess you'll find their symbol(s) and - if possible - the most important city, shrine or sacred site where he/she is worshipped.

Due to the fact that the Ionians tended to idealize their depictions of gods, it is often difficult to distinguish one figure from another based purely upon his or her physical representation (in other words the goddesses Athena, Aphrodite, Artemis, Demeter and Hera all tend to have the same faces and bodies, which are uniformly beautiful). This is where knowing the symbols of a particular deity becomes especially useful, as it allows one to identify a god or goddess.

Note: those who have read the basic **ZENOBIA** rulebook thoroughly will notice that there are indeed some differences between the Ionian gods and their Imperial counterparts.

Aphrodite (Venus)

Symbols: sceptre, myrtle, dove, mirror

Important place of worship: Cythera, Corinth

The amorous goddess of love, beauty and sex, married (in the myths) to Hephaistos, and with great power over mortals and immortals. She is fickle and passionate, and prone to initiating liaisons and romances. Young lovers pray to her. In myths Aphrodite frequently suffers herself as a result of being the victim of her own passion.

Apollo (Apollo)

Symbols: bow, lyre, laurel, fawn

Important place of worship: Delos, Delphi (oracle)

In many respects Apollo is the paradigm of an Ionian god for he represents order, harmony and civilization in a way that most other Olympian deities cannot quite equal. One only has to compare him with *Dionysos* to understand how Apollo is depicted as a bright, rational counterpart to the chaotic and frenzied god of wine and women. Indeed, Apollo is most often associated with the cultivated arts of music and medicine, and his role as the leader of the muses establishes him as a patron of intellectual pursuits.

This bold and potent god - the epitome of male attractiveness - is also the protector of herdsmen, but it is his association with the sun that is most strong. His deadly and unerring skill with the bow is symbolic of rays of light.

Ares (Mars)

Symbols: spear

Important place of worship: -

Ares is the Ionian god of war, and according to mythology, war, battles and bloodshed were his major preoccupations. In certain respects there is not much more to Ares than his connection to war, as he is portrayed as being somewhat one-dimensional, or at the very least, limited in his pleasures. However there is one other area in which Ares was interested, and that is indeed pleasure - with the goddess Aphrodite, that is. And this in defiance of the fact that the lovely goddess was already married (to the god Hephaistos).

Artemis (Diana)

Symbols: bow, fawn

Important place of worship: Ephesus

The goddess Artemis played an intriguing role in Ionian mythology and religion. She was known as the virgin goddess, the "Mistress of Animals" and the protectress of children; but she was also a huntress and the goddess who could bring death with her arrows. She is a strong-willed and powerful goddess, who can punish injustices against the gods with ferocious and deadly accuracy. As an Olympian goddess Artemis is free to pursue her interests, and she's often found frolicking in the forests, accompanied by a band of nymphs. She is the twin sister of Apollo, aloof and free-spirited, not constrained by husband or hearth. In mythology and religion she remained eternally a virgin.



Athena (Minerva)

Symbols: aegis³, owl, olive tree

Important place of worship: Athens

As the patron deity of the city of Athens, she played an enormous roll in the lives of not only the illustrious *polis*, but in many respects of all the Ionian speaking world. She is the divine sponsor of warriors and heroes, she introduced several arts and crafts that were necessary for civilization, and she represented wisdom.

Demeter (Ceres)

Symbols: sceptre, torch, corn

Important place of worship: Eleusis, Athens

She is the goddess of agriculture and fertility and 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.

Dionysos (Bacchus)

Symbols: grape vine, ivy, thyrsos⁴

Important place of worship: -

Dionysos is an atypical Ionian deity. While the Olympian deities are bright beings of sunlight, Dionysos 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 patron deity of the *Maenads* (or *Bacchantes*), those wild women who roamed the lofty peaks shouting “evoi, evoi” and were said to tear living animals apart in their trance of divine possession. 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 this 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 Dionysos; 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.

Hephaistos (Vulcan)

Symbols: axe, tongs

Important place of worship: Lemnos

Hephaistos, the celestial artist, was the son of Hera. He was born lame, and his mother was so displeased at the sight of him that she flung him out of Olympus. Other legends say that Zeus kicked him out for taking part with his mother in a quarrel which occurred between them. Hephaistos’s lameness, according to this legend, was the consequence of his fall. He was a whole day falling, and at last alighted in the island of Lemnos, which was thenceforth sacred to him. Hephaistos is the god of fire, smiths and craftsmen in general, and is also associated with volcanoes. His wife is the adulterous Aphrodite.

³ Shield (or fringed cloak) adorned with the head of Medusa.

⁴ Staff upon which ivy or grape vines were wound, topped with what appears to be a large pine cone.

Hera (Juno)

Symbols: sceptre, diadem, peacock

Important place of worship: Argos, Samos

Hera is a prominent Ionian goddess. She appears frequently in art and literature, where she is usually depicted as being both beautiful and quite adept at making use of her considerable wiles. These two aspects - her beauty and guile - may be in part attributed to her role on Olympus; for as the wife (and sister) of Zeus, she is the queen of the Ionian gods. As such she is the patron of marriage for mortals and immortals alike. She therefore punished many of Zeus' lovers and became the embodiment of jealousy. Hera is the divine model for the whole of women in human marriage.

Hermes (Mercury)

Symbols: caduceus, winged boots, petassos (cap)

Important place of worship: -

Hermes is the son of Zeus and Maia. He presided over commerce, wrestling and other gymnastic exercises; even over thieving and everything which - in short - requires dexterity and skill. He is also the messenger of Zeus, and wears a winged cap and winged shoes. In his hand he bears a rod entwined with two serpents, the caduceus. Hermes is said to have invented the lyre. He found one day a tortoise, of which he took the shell, made holes in the opposite edges of it, and drew cords of linen through them, then the instrument was complete. The cords were nine, in honour of the nine Muses. Hermes gave the lyre to Apollo and received from him in exchange the caduceus.

Poseidon (Neptune)

Symbols: trident, horse, bull, fish

Important place of worship: Corinth

Poseidon, the brother of Zeus, was a very popular god and consequently the subject of many myths. Just as Zeus ruled the sky and wielded his deadly thunderbolt, Poseidon controlled, from his sea-domain, the devastating force of the earthquake. His ability to summon storms, floods and earthquakes earned him the epithet of "Earth Shaker", a name fairly common in Ionian poetry and literature. Possibly because of the association between violent storms and the sea, Poseidon was often depicted in the myths as an angry, turbulent god. There are several myths in which the sea god reveals his terrible temper. He is even said to send sea-monsters to those cities on the coast that dare to oppose him.

Zeus (Jupiter)

Symbols: thunderbolt, eagle, oak, sceptre

Important place of worship: Dodona (oracle)

As the ruler of the Olympian gods, Zeus wielded enormous power and almost absolute authority. He is an imperious leader, but also a grandiose father figure to a pantheon of bickering deities. And although he is often portrayed as an omniscient, omnipotent being, even the mighty Zeus could be tricked. This only demonstrates that, although he was the god who ruled Olympus and its divine denizens, he was also subject to the laws of Fate and was not in fact all-powerful. And just as the other deities had their own personal foibles, Zeus too had a weakness - he was passionately fond of female charms. Still, Zeus is a powerful god of sovereignty, mastery, government and victory in warfare. As a god on high he is associated with storms, rain, tempests and with thunder and lightning.

3. FATE: A LINK WITH THE GODS

Using FATE

FATE can be used to resolve some incident that relies on luck, fate and the unknown 'will of the gods'. Leaping a chasm, surviving poison, spotting an ambush in the desert - all are dependant on a FATE roll. Roll 2d and add the FATE attribute - on a 10 or more the attempt succeeds.

Calling on the Gods

FATE can also be used to call on the gods for divine aid. A prayer uttered in an instant to a deity can result in an action succeeding *automatically*. However the adventurer's FATE attribute is then temporarily lowered by 1 point. In addition, *only non-combat actions* can be rendered automatic in this way. When FATE reaches 1 the adventurer cannot make anymore further appeals.

A priest can also rely on FATE to implore a *miracle!* (see later)

Recovering FATE Points

To recover FATE points lost through appeals to the gods, an adventurer can make a sacrifice to any god. The sacrifice (typically a sheep, eventually an animal that is symbolic for the cult) must be made at a recognised temple of the god and be conducted by a priest of the cult. The cost of such a sacrifice will usually be 25 denarii. Once completed (an hour long ritual is common) the adventurer's FATE attribute is restored to its original level. If the adventurer is in disfavour with a god or temple then he cannot approach any of that cult's temples to carry out a sacrifice.



The Gods Reward

It is common for inhabitants of Ionia to give thanks to the gods following a successful expedition, journey or experience of any nature. This display of gratitude usually takes the form of a symbolic statuette (made of a precious metal) dedicated to the god and both purchased at and deposited at one of the god's temples. Anyone can dedicate such a statuette, the character need **not** be an initiate of the cult. The character must pay the temple 1000 denarii for this service.

In game terms the god (in the form of the referee) bestows on the character wisdom and experience relating to the adventure or scenario just played out - whatever the outcome. The creation of the statuette requires three days, and the dedication a one hour ritual, led by a priest of the temple. At the conclusion of the ritual the character gains 1 Experience Point. The referee actually awards the Experience Point at the end of the adventure if he believes the characters have earned it, and the Adventurers receive the Experience Point by dedicating a statuette.

An Experience Point can be spent immediately to improve a character, or can be saved and used to better effect later.

Experience Points can be used in the following ways:

<i>Improvement</i>	<i>Cost in Experience Points (EP)</i>
Increase Attribute by 1 point	Current Attribute Value in EP
HITS +1	1 EP
Learn New Philosopher's Power	2 EP
Learn New Priestly Ritual	2 EP
Learn New Witch Power	2 EP
Learn New Skill	3 EP

Fighting Spirits

A spirit is a non-physical being, often the insubstantial remains of a dead person. Most spirits travel to the Otherworld once separated from their dead body. Some remain behind as ghosts. Ghosts are mysterious beings, only partly existent in this world and terrifying to any mortal. And then there are demons. Demons are supernatural entities, minor godlings trapped on this world since Creation and intent on causing agony, chaos and death to humankind. Like spirits they are insubstantial, but they are much more powerful. All are rated with the attributes of FATE, HITS and TERROR. FATE is used when attacking victims (just as MIGHT is used in more physical combats), HITS are used to measure 'life force', and TERROR is used even before combat is joined to scare and terrify a victim according to the Sanity rules in Chapter VIII of the basic **ZENOBIAN** rulebook. Check TERROR when a spirit is first encountered, and then go on to spirit combat using FATE should a spirit so wish.



A spirit, ghost or demon can attack a person at will, all the person can do is try to fend-off such an attack. Fleeing is only of use against a ghost that haunts a particular location. When an adventurer is engaged in spirit combat against such a being, he makes a FATE roll. If successful he inflicts 1d6 Stun damage on the spirit's HITS score (see Unarmed Combat). If unsuccessful then the spirit inflicts 1d6 Stun points on the adventurer. A spirit at 0 HITS vanishes to reappear at some later date. An adventurer who is reduced to 0 HITS by a non-corporeal being suffers a variety of effects depending on the nature of the spirit that attacked him. A spirit from the Otherworld seeks to return to that place as soon as possible and will leave the adventurer for dead. A ghost may have uses for the adventurer and might possess the body when it wakes, in order to carry out its campaign of deception. Demons each have their own individual powers and will possess an adventurer and then inflict their awful curse upon him. Some inflict disease, some madness, some agonising pains, others inflict psychological illnesses. Some examples of spirits follow:

Minor Ghost	FATE 2	HITS 4	Terror 2
Ghost of an Hero	FATE 8	HITS 12	Terror 2
Demon of Disease	FATE 3	HITS 6	Terror 3

Resistance & Terror Rolls

In the Powers of the Thessalian Witch section, the players are often asked to make a Resistance Roll or a Terror Roll. Although it's already explained in the basic **ZENOBIA** rulebook, for your convenience, we'd like to repeat here what these rolls exactly mean.

Resistance Roll: when the referee asks you to make a Resistance Roll against a spell, you make a FATE roll, meaning a roll of "2d + FATE" must have a result equal to or higher than "10" (unless the referee tells you otherwise).

Terror Roll: when a monster has a Terror score and you must make a Terror Roll to avoid the consequences of meeting that particular creature, you also roll "2d + FATE". From the die result the referee subtracts the Terror score of the creature. The final result must however still be equal to or higher than "10" (unless the referee tells you otherwise). If the final result however is **less** than "10" something terrible will happen that can drive you to madness (consult the rules on sanity in the basic **ZENOBIA** rulebook).

4. BECOMING AN EMISSARY OF THE GODS

Before a character (an Adventurer) can become a priest he must first prove his commitment to the particular god by living the life of an 'initiate'. Thereafter he can become a Priest if he meets the conditions set by the temple or its priesthood.

Initiates

Some worshippers make a further commitment to a god and become initiates. An initiate devotes his life to the service of a god and that god's allies. Usually initiation involves passing some sort of test to enter the temple staff, followed by service within the temple as an attendant, musician or singer. This service is not full-time, and initiates work for set periods throughout the year (usually one week in four - amounting to three months of temple duties). An initiate follows the likes and dislikes of his cult, obeys any priests of the cult and must aid a fellow initiate unless ordered otherwise by his priest. The initiation test can be abstracted by making a FATE roll, with an additional +1 per 100 denarii donated (maximum of +4 gained in this way).

The benefits of initiation include:

1 - Board and Succour: The initiate can seek temporary shelter and food at any of the cult's temples.

2 - Use of Cult Amulets: Initiates can purchase a cult amulet that can carry a number of sacrifice 'charges' to be used away from the temple (see "Cult Amulets" beneath).

3 - Favours: An initiate who travels around can carry out a favour for one cult temple and then request a favour in return at another temple (or the same temple, it doesn't matter). A favour requested will be well matched in proportion to the favour the character initially did for the cult.

4 - Banking: Many temples have funds and resources. The initiate can deposit treasure or coinage at one temple and quite easily request a sum of money up to that value from any other temple. The god is all-knowing and priests can easily detect a fraud or trickster. Alternatively, the initiate can borrow a sum of money up to 100x his FATE score at zero interest.

Cult Amulets: A faithful worshipper can purchase an amulet from a temple that is crafted in the shape of (one of) the god's holy symbol(s). Normal sacrifices can be made in the presence of the amulet and the 'charge' that would normally restore the worshipper's FATE is stored within the amulet. This can be done a number of times until the amulet has a **maximum of 8 'charges'** in it. To make use of a 'charge' the worshipper spends one round clutching the amulet and reciting a prayer to the god. Other people can use these charges if the worshipper wishes to give the amulet away, or sell it. Amulets are useful to those who travel and cannot always get to a temple. Amulets purchased from the temple typically cost 50 denarii. If more than one amulet is owned by a worshipper, none will work.

Entering a Priesthood

An Adventurer may want to join a cult as a priest. A priest is a full-time permanent worshipper of **one** particular god. He is a learned man with the ability to cast certain powerful rituals on his god's behalf. Many priests go out into the world to further their god's and their temple's aims. Most priests try to live according to their deity's own life and to emulate it.

To become a priest a candidate must have been an initiate in good standing for at least three months and also donate 2500 denarii in ornate goods as a sacrifice. He must also pass a test. This test varies from cult to cult, but will often involve some journey, some physical test or hardship or a test of loyalty. Once completed satisfactorily, the candidate is ordained as a junior priest of the god. Temple priests must be able to read and write (exactly which language depends on the individual temple). This means that every candidate must first have LEARNING of 2 or more. Once the adventurer has become a priest, he cannot sacrifice to any other deity but his own. However he does enjoy all of the benefits of the initiate (see above) as well as the ability to carry out cult rituals. He begins with one ritual - Sacrifice, and must gain knowledge of the other rituals through the use of Experience Points. His second ritual must *always* be one that is specific for the cult of his god!

Each of the Olympic Gods has his own typical or symbolic cult ritual.

The Staff of a Priest: Many cults welcome magicians into their ranks as skilled spiritualists and mediums, able to hear the voice of the dead, and the voice of the god. These magicians are priests and their magical staffs must usually conform to a set type determined by the nature of the god (as mentioned by the different priesthoods and cults, *if needed*). Other priests have no need of such a staff, other than as a symbol of office.

5. UNIVERSAL RITUALS

The five following rituals can be learned by every priest, regardless of the god he worships. To perform a priestly ritual, a priest must be 'pure' and in favour with his god. If he performs the ritual within the temple it succeeds automatically. If it is performed outside of the temple precinct then the priest must make a FATE roll for it to succeed. Most rituals take about an hour to perform (unless otherwise mentioned in the describing text) and require concentration and much gesticulation and chanting of formulae. Like powers, rituals cost the priest a number of HIT points. The five rituals are:

Divination (cost 1 HIT): - Through the use of this ritual the priest can divine the thought of the gods. One question can be asked of the god, although in **ZENOBIA**, no god can see into

the future. Questions must refer to the present or the past. There are a number of different divination rituals used by the cults, and the diviner will attempt the one preferred by his cult. The most common two forms of Divination are: **Haruspication** and **Dream Reading**. **Haruspication** can be performed whereby the liver and entrails of a sacrificed sheep (or other sacrificial animal) are inspected and the god's reply comes in the form of a yes or no answer.

Alternatively the priest can perform a **Dream-reading** which involves sleeping on the question, and the god reveals his answer in the form of a lucid dream or vision. Both methods have their uses. Dream interpretation is a highly sophisticated and important aspect of life in all classic civilizations. The interpreter is a priest who was sometimes able to call for a dream sent by the gods, or to call for a dream to be sent to an initiate of the religion. For speed of play (and general playability) these dreams are 'shadows' of what might come to pass. The referee decides on some event involving the character in the current adventure which is likely to pass and relates it to the player. The player is thus forewarned and can avoid repeating those actions if he desires.

But there is a more sophisticated and more atmospheric method of dream prediction which the referee can use in his games. In this the dreams have a mythic, symbolic quality about them, revealing much if the player can decipher their meaning. The referee must create one (or more, if desired) dream for an adventure *before it is run*. This dream will be a clue the players might use. A detailed example is given in the basic **ZENOBIA** rulebook.

Holy Healing (cost 1 HIT): The priest can ask his god, through this ritual, to heal a friend or colleague. If the god is known as a healing god, he will eradicate any disease or affliction and restore the patient to full HIT points. If not then the most the god can do is restore 6 HIT points. A patient can only be so blessed by a god once per day.

Purification (cost 1-3 HITS): The priest can purify himself (cost 1 pt), other people (2 pts), or even places (3 pts) with this ritual. He often uses holy water that he must first bless. Only a purified person may enter a temple or other holy area without incurring the wrath of the god. The ritual also imbues a person with an aura of divine protection. A purified person is immune to attacks from demons and spirits as well as the magical powers used by magicians or monsters. Places that are purified are protected by an invisible ward or barrier that prevents spirits and demons as well as hostile magic from passing across. By 'place' an area roughly 5m square is meant. Purification will only last till sun-down or sun-up, whichever comes first.

Sacred Animal (cost 1-3 HITS): This is essentially three rituals in one, all of which allow the priest to interact with the favoured or 'holy' creatures of the cult, animals favoured by the god. Aphrodite, for example, holds the dove to be a sacred animal, Apollo and Artemis the fawn, ...

Speak To Animal (cost 1 HIT): The priest can understand the beast's speech and speak a rough approximation of that tongue. Many animals are of limited intelligence however, unless they are sacred individuals uplifted in intelligence by the god. The ritual takes only one minute to perform.

Call Animal (cost 2 HITS): The priest can summon an animal of the cult to aid him. The animal will do what it can to help the priest once called, but is limited by its very nature. The ritual takes 10 minutes to perform.

Shapechange (cost 3 HITS): The priest can change himself into a proud and powerful specimen of the cult's favoured species. He retains his intelligence, memory and personality,

but his clothing and equipment magically vanish until the priest returns to normal. A transformed animal cannot speak human languages or use human tools. The ritual takes ten minutes and lasts up to 3 hours.

Sacrifice (cost 1 HIT): The priest can perform a sacrifice at a cult altar, taking the life of a sheep or goat (or another animal if need be) with a ritual knife and burning the remains as an offering to the god. Worshippers pay 25 denarii for this service. It does mean that the priest can perform his own sacrifices and need not approach another priest to perform them for him. He may also build a temporary altar and sacrifice to his god wherever he desires (but must roll FATE for the ritual to succeed). Such an altar can only be used once.

6. CULT SPECIFIC RITUALS & MIRACLES

The rituals and miracles mentioned in this paragraph are - as the title indicates - specific to particular gods, they can't be done by priests of other cults than that particular god! As his second ritual a priest *must* always choose one of these rituals/miracles! With the different gods we'll also repeat their symbols and their most important place of worship (if any) for your convenience. And always remember, if performed outside of the temple precinct then the priest must make a FATE roll for the ritual to succeed.

The Difference between Rituals and Miracles

Priests can call upon the help of their gods. Deities can help their representatives in two ways: either by performing a miracle or else by answering to a ritual performed by their priest.

Miracle: this is an *immediate* interference by the god or goddess relying on the extremely strong "fate" of the priest in his divine patron, by spending FATE points in the process. Later the priest can go to a sanctuary of his god(dess) to thank him (her) for the divine help, in the meantime making a sacrifice that will retrieve him his spended FATE point(s). See also in the basic **ZENOBIA** rulebook!

Ritual: this second method *cannot* have an instant succes. In a long and detailed prescribed ritual - made in a temple or another place sacred to the god(dess) - the priest can ask the help of his divine patron for things to come or things that must be done in the near future. This ritual will cost the priest a lot of physical effort. In the game this is shown by spending HIT points.

Note: if - for one reason or another the ritual is performed outside of the temple precinct then the priest must make a FATE roll for it to succeed.

The Gods: their Rituals and Miracles

Aphrodite

Symbols: sceptre, myrtle, dove, mirror

Important place of worship: Cythera, Corinth

Ritual&Miracle: Change Mood (cost 1 FATE): With this miracle the priestess can make a person (standing within 10m. of herself) all of a sudden change his mind about something. If a soldier for example is not willing to let the Adventurers take the forbidden passageway, this miracle can be a very good help. If the target of the spell succeeds however in a Resistance

Roll, the miracle will fail (maybe with some consequences for the Adventurers). The miracle takes effect immediately and the effect lasts for 10-60 minutes.

Change Other's Appearance (cost 2 HITS): With this ritual the priestess can change the face and body of a target person and makes that person look like an overwhelmingly beautiful species of his/her sexe. This gives the person a "+1" bonus on all actions concerning human relationship (persuasion, deception, even gambling, etc...). The ritual takes 1 hour to perform and the effect lasts for 3 hours.

Change Own Appearance (cost 1 HIT): With this ritual the priestess can change her face and body and look like an overwhelmingly beautiful species of her sexe. This gives her a "+1" bonus on all actions concerning human relationship (persuasion, deception, even gambling, etc...). The ritual takes 1 hour to perform and the effect lasts for 6 hours.

Apollo

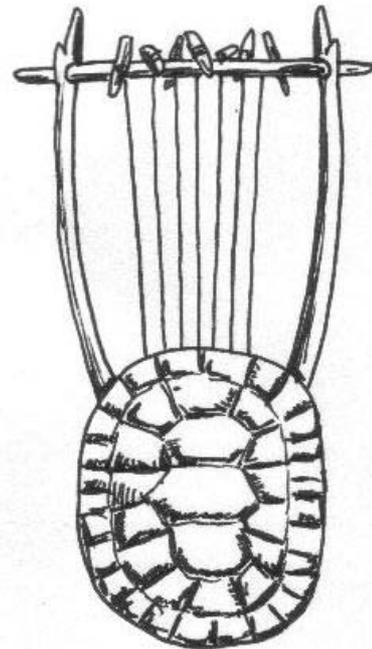
Symbols: bow, lyre, laurel, fawn

Important place of worship: Delos, Delphi (oracle)

Ritual&Miracle: Bright as sunlight (cost 1 FATE): This miracle will turn the staff of the priest into a brilliant torch, lighting everything within a radius of 6m. The miracle takes effect immediately and the effect lasts for 1 hour.

Stop Poison (cost 1 HIT): This ritual will detect all poison in a person's body and stop the poisonous effects immediately. Moreover the priest will exactly know which poison entered the victim's body and how to cure him completely and stop possible side-effects. It will also give the person back 1 HIT. The ritual takes 40-60 minutes to perform and the effect is permanent (untill the person is poisoned again of course).

Unearthly Music (cost 1 FATE): This miracle can produce heavenly music in one room where the priest is (the size of the room is of no importance), or - if he's outside - in an area of 10m² for every additional FATE point he spends. In this area or room everyone befriends everyone and all brawls and (violent) arguments are immediately stopped. The miracle takes effect immediately and lasts for 1 hour.



Ares

Symbols: spear

Important place of worship: -

Ritual&Miracle: Armour (cost 1-2 HITS): When a priest performs this ritual the target will get an additional armour value of "+1". He can do this to himself (cost 1 HIT) or to someone else (cost 2 HITS). In special cases it serves also as "sacred or arcane armour". The ritual takes 1 hour to perform and the effect lasts from sunrise till sunset or the other way around (whatever comes first).

Defensive Combat Bonus (cost 1 HIT): This ritual will give ONE weapon a combat bonus of "+1" when the target of the ritual is defending himself against the attacks of his opponent. The ritual takes 1 hour to perform and the effect lasts for the first 3 combats. During this period of time the weapon is also considered as a "sacred or arcane weapon".

Offensive Combat Bonus (cost 1 HIT): This ritual will give ONE weapon a combat bonus of "+1" when the target of the ritual is attacking an opponent. The ritual takes 1

hour to perform and the effect lasts for the first 3 combats. During this period of time the weapon is also considered as a “sacred or arcane weapon”.

Artemis

Symbols: bow, fawn

Important place of worship: Ephesus

Ritual&Miracle: Heavenly Nourishment (cost 1-2 HITS): With this ritual the priest can “conjure” food for himself (cost 1 HIT) or for the entire party of Adventurers he belongs to (cost 2 HITS) on condition that they are in a forested area. The ritual takes 1 hour to perform and the effect is permanent (meaning the food - which will be totally normal! - will not disappear after a set period of time and can rot).

Help From Nymphs (cost 1 FATE permanently): when the Adventurers are in a forest and have worked themselves into a tight spot (surrounded by bandits, fell into a deadly trap, etc...) this miracle can help them out. This miracle takes effect immediately and will bring forth 7-12 Nymphs who’ll help the Adventurers out of their tight spot. After they’ve helped, the Nymphs again disappear.

Unerringly Bowshot (cost 2 HITS): This ritual can make a bow into a most deadly weapon. Whenever the archer scores a hit with the blessed bow, the victim gets an additional 1 HIT. The bow can also wound “creatures of the night” (creatures that cannot normally be hurt except by sacred and arcane weapons!). The ritual takes 1 hour to perform and the effect lasts 6 hours.

Athena

Symbols: aegis⁵, owl, olive tree

Important place of worship: Athens

Ritual&Miracle: Enhanced CRAFT (cost 1 HIT): With this ritual the priest can make himself or another person create/repair an object perfectly and in half the time normally expected. The ritual takes 10 minutes to perform and lasts until the object is created/repared.

Enhanced LEARNING (cost 1 HIT): With this ritual the priest can make himself or another person learn/study something perfectly and in half the time normally expected. The ritual takes 10 minutes to perform and lasts until the subject is known.

Protect Fighter (cost: special): Because Athena is the sponsor of warriors and heroes, the priest can perform this miracle to help an Adventurer within a range of 10m. ONCE, and only when he’s in a very tight spot during a combat. This will give the character a “+” on his combat bonus equal to the number of FATE the priest is willing to spend. However, the priest will loose ONE FATE *permanently*. The miracle takes effect immediately but lasts for only one attack!

Demeter

Symbols: sceptre, torch, corn

Important place of worship: -

Ritual&Miracle: Blessed Earth (cost 1 HIT): This ritual will enable the priest to bless an area of 15m² per HIT spent. This area will be impenetrable to all undead creatures. The ritual takes 40-60 minutes to perform and the effect lasts from sunrise till sunset or the other way around (whatever comes first).

Plant Growth (cost 1 HIT): With this ritual the priest can make all plants, trees, bushes, etc... grow to four times their size and make them impenetrable to all but the

⁵ Shield (or fringed cloak) adorned with the head of Medusa.

tiniest living creatures. This ritual takes 1 hour to perform and lasts for a couple of hours equal to the FATE of the priest.

Sacred food (cost 2 FATE): With this miracle the priest can bless the food of the party, in such a way that it will feed twice as many people as usual. Furthermore the characters who eat this “blessed food” will see their rate of recovery (see the basic **ZENOBIA** rulebook) raised with 1 HIT. The miracle takes effect immediately and the food will keep its nourishing capacity for 3 hours.

Dionysos

Symbols: grape vine, ivy, thyrsos⁶

Important place of worship: -

Ritual&Miracle: Bestowed With Madness (cost 1 HIT): This ritual bestows its victim with a “phobia” (see the basic **ZENOBIA** rulebook), chosen by the referee and the priest player according to the specific situation. The ritual takes 1 hour to perform and will last for 1-6 days. The priest can also make this situation permanent if he’s willing to permanently loose 2 HITS and 1 FATE point. To perform this ritual the priest needs something ‘personal’ from his intended victim (hair, skin, object, ...).

Create Illusion (cost 2 FATE): Being a god of mystery, Dionysos enables his priest to create an illusion by using this miracle. The illusion mostly has the form of an orgy with wild and beautiful women doing things unheard of and inviting their victims to join them. Everyone doing so will loose 1 HIT, as soon as they come in contact with the illusion, it dissolves with a bang, seering hot air into their very being. This miracle takes effect immediately and lasts 1 hour or until disturbed by an eager victim.

Intoxication (cost 1 FATE): This miracle enables the priest to poison drink or food without even touching it. Everyone who drinks or eats the poisoned food will suffer immediately the consequences of being poisoned (see the basic **ZENOBIA** rulebook). This miracle takes effect immediately, the effect depends on the sort of poison as mentioned again in the basic **ZENOBIA** rulebook.

Hephaistos

Symbols: axe, tongs

Important place of worship: Lemnos

Ritual&Miracle: Earthquake (cost 1 HIT): This ritual causes a rumble of the earth in an area with a size of 100m² for every HIT spent by the caster. In this area **all** characters (except the caster and his friends) and animals are flung to the ground receiving 1-3 HITS during the process. This ritual takes 10 minutes to perform and lasts for the duration of the quake (according to the geographical situation and to the referee). The earth however rumbles only once, but no one can get to his feet before the rumble stops (usually 1-6 minutes).

Fireball (cost: variable): This miracle enables the caster to shoot a jet of flame at a target of his choice (no further away than 10m.). The victim will loose an amount of HITS equal to 1d plus the FATE the priest is willing to spend on the miracle! The miracle takes effect immediately!

Godly Weapon (cost 1-2 HITS): This ritual enables the caster to mend a broken weapon (cost 2 HITS) OR to give a weapon a “+1” combat bonus during one entire fight (cost 1 HIT). In either case the weapon is “sacred”, in the latter for one fight only, in the former forever! A broken weapon so mended cannot be broken again (that is, if the god - or the referee in this case - wills it)! This ritual takes 1 hour to perform and lasts forever or until the one combat is over.

⁶ Staff upon which ivy or grape vines were wound, topped with what appears to be a large pine cone.

Hera

Symbols: sceptre, diadem, peacock

Important place of worship: Argos, Samos

Ritual&Miracle: Hera's Wrath (cost 1 FATE): This miracle causes a target within 10m. of the priest to fumble whatever he's doing that very moment (attacking, defending, opening a lock, jumping across a pit, climbing, etc...). The consequences depend on the action being performed that very moment. As a rule of thumb you could say that - if dice are used for the targeted action - it's the same as throwing a "natural 2" with the dice. The miracle takes effect immediately and lasts until ONE action is fumbled.

Jealous gibbering (cost 1 FATE): This miracle can make two target persons within 10m. of the priest very jealous with each other, in fact even so jealous that they will begin a fight (first with words however) and forget everything that's happening around them. A perfect way to get unseen past some guards who'll take all attention to them 'bickering selves'. The miracle takes effect immediately and its effect lasts 5-30 minutes. A Resistance Roll can be allowed (under certain circumstances), but **both** target persons must succeed for the miracle to have no effect!

Order (cost 1 FATE): This miracle enables the priest to command a target person to do ONE thing for him (orders as 'Kill yourself' or 'Kill someone' are not allowed). The victim may try to disobey by succeeding in a Resistance Roll! If he fails, he does what the priest commands him. The miracle takes effect immediately and lasts until the order has been carried out.

Hermes

Symbols: caduceus, winged boots, petassos (cap)

Important place of worship: -

Ritual&Miracle: Hold Opponent (cost 1-2 HITS): Being the most dexterous of the gods, Hermes enables his worshippers to have the edge in wrestling and unarmed combat. This ritual gives the priest (cost 1 HIT) or another character of his choice (cost 2 HITS) a "+1" combat bonus in one unarmed combat. The ritual only takes 5 minutes to perform and its effect lasts until the combat is finished.

Just A Simple Lock (cost 1 FATE): This miracle gives a character a "+1" bonus to CRAFT when opening a lock. The miracle takes effect immediately and lasts as long as it takes to open one lock.

Wondrously Agile (cost 1 HIT): This ritual gives a character a "+1" bonus to MIGHT when jumping OR climbing. The ritual takes 1 hour to perform and its effect lasts for 6 hours.

Poseidon

Symbols: trident, horse, bull, fish

Important place of worship: Corinth

Ritual&Miracle: Calm Storm (cost 1 HIT): This ritual enables the priest to lessen the effects of a storm to a less dangerous degree: a ship will be able to search for a harbour, houses will not be treated to be blown to pieces, it's perhaps manageable to go further a few miles to look for a cave or a place to take shelter, etc... The ritual takes 30 minutes to perform and its effect lasts for 3 hours or until the storm outrages itself (whatever comes first).

Control Kraken (cost 2 FATE permanently): This miracle enables the priest to control the fiercest creature of the sea, the Kraken. If the priest succeeds in a FATE test he can send the monster away (so he doesn't have to do a Terror test, blessed as he is by his god)! The miracle takes effect immediately and its effect lasts until the Kraken is sent away. You can find the scores for the Kraken in the "Monster" section.

Watery Path (cost 1-2 HITS): With this ritual the priest (cost 1 HIT) or another character (cost 2 HITS) will be able to walk on water, only however if the water surface is all smooth and calm. The ritual takes 15 minutes to perform and lasts 20 minutes (plus 10 minutes for every *additional* HIT the priest spends).

Zeus

Symbols: thunderbolt, eagle, oak, sceptre

Important place of worship: Dodona (oracle)

Ritual&Miracle: Create Rockslide (cost 1 HIT): This ritual - which can only be used in mountainous areas - enables the priest to create a rain of stones coming down the hilltops. Everyone who's *directly* in touch with the priest will not be harmed, but all other creatures in a 10m. radius around the priest will suffer 3 HITS and be stunned for 2d minutes. The ritual takes 30 minutes to perform and lasts only a few seconds.

Howling Wind (cost 1 FATE): This miracle takes effect as soon as the priest blows at a target (within 10m.). The victim will be hurled back and thrown to the ground, suffering 2 HITS in the proces. The miracle takes effect immediately!

Lightning Spear (cost: variable): This miracle enables the caster to shoot a bundle of dazzling bright light at a target of his choice (no further away than 10m.). The victim will be blinded and loose an amount of HITS equal to the FATE the priest paid to do the miracle. The miracle has an immediate effect.

7. LESSER GODS

In this paragraph you'll find some more Ionian gods that however did not belong to the Olympian pantheon, most of them had not such a score of followers. Where possible the Imperial name will be given, and also the symbol of the god and the most important place where he's worshipped.

Asklepios (Aesculapius)

Symbols: staff with a snake coiled around

Important place of worship: Thessaly

God of healing and the patron deity of physicians. Son of Apollo and the nymph Coronis, husband of Epione. Father of Hygieia (health) and Panacea (all-healing). He's a demi-god and was not worshipped as a god until post-Homeric times. Homer refers to him only as a skillful physician, and it was Apollo who was regarded as the god of healing until that role was taken over by his son around 250 AUC. His cult originated in Thessaly (location of the oldest known temple honouring him), where he was said to have been raised by the centaur Cheiron, who taught him the art of healing. Zeus, fearing that Asklepios might make men immortal, killed him with a thunderbolt. Asklepios is generally depicted as a bearded man wearing a robe that leaves his breast uncovered.

Ate

Goddess of evil and misfortune, particularly delusion and confusion. She was banished from Olympus for causing Zeus deluding himself. Zeus held her responsible for making a solemn oath regarding the birth of Herakles, and in his rage, he seized Ate by her hair and, whirling her round his head, cast her down to the world swearing that she would never set foot in Olympus again.

Boreas

Important place of worship: Athens

God of the north wind, the father of many famous horses, including those of Ares and Achilles. Boreas incurred the enmity of the Athenians when he abducted Oreithyia, the daughter of king Erechtheus of Athens, whom he made his wife. He was said to have atoned for this deed by sending a storm which destroyed a Persian fleet on its way to attack Athens. In gratitude, the Athenians built a temple dedicated to him, and held a festival in his honour, the Boreasmos.

Britomartis

Important place of worship: there are still some (very local) temples in Crete

This means "Sweet Maid", she's the virgin huntress-goddess of Crete, whose cult later merged with that of Artemis. Daughter of Zeus and Carne, she jumped from a cliff overlooking the sea, when king Minos fell in love with her and pursued her. In some legends she survived the fall and was rescued by fishermen, in others she died and it was her corpse that the fishermen retrieved in their nets. In either case she was made immortal by Artemis in reward for her chastity.

Doris

Sea goddess, daughter of Okeanos and Thetis. Doris was the mother of the Nereids.

Eos (Aurora)

She's the goddess of the dawn. She is especially known because of all her affairs she had with gods and mortals. Unfortunately she was caught with Ares by Aphrodite who cursed Eos to always want to have sex with young men, god or mortal.

Eros (Amor)

God of love and fertility. He was accompanied by Pothos (longing) and Himeros (desire). Depicted as a winged youth with bow and arrow, those arrows had the power to make both gods and mortals fall in love.

Esenchebis

This is the Ionian name for the Egyptian goddess Isis (see also the basic **ZENOBIA** rulebook).

Glaukos (Glaucus)

Sea god, who was said to have been a fisherman who became a god when he ate a magical herb. He then leaped into the sea where he developed a tail and remained as a guardian deity of fisherman. His cult is very popular among fishermen and sailors. Glaukos was also reputed to have a gift for prophecy.

Graii (Graeae)

The Graii or Ionian grey goddesses who guard the cavern of the Gorgons. Their names are Deino, Enyo and Pephredo. They are depicted as old hags who have one eye and one tooth among them, which they share. Perseus stole both the eye and the tooth on his mission to kill the Gorgon Medusa.

Hades (Pluto)

Symbols: sceptre, key, black ram

Important place of worship: Thessaly

The god of the underworld, “the Unseen One”. He’s the brother of Zeus, Hera, Poseidon, Demeter and Hestia. After Zeus killed Kronos, dominion over the underworld was given to Hades. He became the husband of Persephone after abducting her. His cult was restricted to Pylos, he was depicted as dark bearded, bearing a sceptre and a key.

Hebe (Juventas)

Symbols: drinking vessel

Important place of worship: Phlious, Sicyon

Goddess of youth, daughter of Zeus and Hera. Her consort was the deified Herakles. She was the cup-bearer of the gods at Olympus, until replaced by Ganymede.

Hecate (Hecate)

Symbols: setting moon, torch

Important place of worship: Thessaly

Goddess associated with the underworld and with magic. Sometimes she’s said to be the daughter of Zeus and Demeter. She is also a goddess of crossroads and waysides, and pillars known as *Hekataea* were commonly erected at crossroads and doorways, perhaps to ward off evil. She is especially associated with travel by night, although it’s not clear whether she was regarded as the protectress of night travellers or as their chief peril. Hecate is also considered a patron of Medea and of witches, and she had an occult following among women in Thessaly, where she was also regarded as a moon goddess.

She often is depicted bearing a torch, although in later representations, she was shown as having three bodies, particularly in the *Hekataea* which allowed her to keep watch over all roads at once.

Hestia (Vesta)

The goddess of fire and the hearth. She remained a virgin all her life on the assumption that she was wedded to the sacred hearth fire. Her worship is largely focused on households hearths. Small offerings of food and drink were typically made at a household hearth before meals.

Hypnos (Somnus)

God of sleep, brother to Thanatos.

Morpheus

Son of Hypnos, and god of dreams. He was responsible for shaping dreams, or giving shape to the beings which inhabit dreams.

Muses (Musae)

These were the goddesses of arts and sciences. There were nine of them, all daughters to Zeus and Mnemosyne: Calliope (epic poetry), Clio (history), Erato (love poetry), Euterpe (lyric poetry), Melpomene (tragedy), Polyhymnia (song), Terpsichore (dance) Thalia (comedy) and Urania (astronomy).

Nike (Victoria)

Symbols: laurel wreath

Important place of worship: Athens

The goddess of victory. Originally she seems to have been an attribute of Zeus or Athena (e.g.: Athena Nike), in which capacity she was wingless and often depicted as a small figure held in the hand of either deity. As an independent deity she was depicted as winged and bearing the laurel wreath which was delivered to the victor in a competition, whether in war, sport, artistic contests or any other endeavour. She was however never entirely independent, as she remained the personification of victory delivered by Zeus or Athena.

Pan (Faunus)

Symbols: syrinx

Important place of worship: Arcadia

He was the shepherd god, depicted in human form with the legs, horns and ears of a goat. He was the son of Hermes and the nymph Penelope and said to be born on Mt. Cyllene in Arcadia. Although Hermes took him to Olympus, his haunts were generally the forests and fields of the country, and he was believed to live in caves. Pan was the patron deity of fishermen and hunters as well as of shepherds. On the other hand, he was believed to take delight in frightening unsuspecting travellers. A god of fertility and unbridled male sexuality, he was known for pursuing nymphs in the form of a goat. One of those nymphs, Syrinx, changed herself into a reed to escape him. Pan then cut several reeds and devised what are known as the pan-pipes (syrinx). He later used these pipes to defeat Apollo in a music contest. In addition to having a goat's horns, legs and ears, he was depicted as being coarse in appearance, bearded, and bearing the syrinx pipes or a shepherd's crook.

Persephone (Proserpina)

The goddess of the underworld and the daughter of Zeus and Demeter. Once while picking flowers in the Vale of Nysa (reputedly in Sicily), she was abducted by Hades, who forced her to become his wife in the underworld. The gods, concerned that her mother's grief was causing the earth's vegetation to shrivel and die, sent Hermes to negotiate for her return. He succeeded in gaining Hades' permission but, because Persephone had eaten a single pomegranate seed while in the underworld, she was only allowed to return to her mother for two thirds of the year. The earth's vegetation was believed to prosper during the two thirds of the year that Persephone was with her mother and waste away during the third spent in the underworld. This paralleled the cycle of the seasons around the Middle Sea, where late summer is a period of drought. The celebration of this story became the central part of the Eleusinian mysteries.

Phobos

He is the Ionian god of fear and terror, the son of Ares and Aphrodite. He accompanied Ares into battle.

Thanatos

The god of death and the twin brother of Hypnos. He was frequently regarded with resignation, or as coming opportunely, and was represented in the form of a quiet, pensive youth, winged, standing with legs crossed, often beside an urn with a wreath on it, and holding an extinguished torch reversed. Or, as a personification of endless repose, he appeared in the form of a beautiful youth leaning against the trunk of a tree, with one arm thrown up over his head. It was probably owing to the spread of the belief that death was a transition from life to the afterlife, that in later times this more attractive representation of the

god of death took the place of former repulsive representations, whether as a powerful and violent god, or as a black child in the arms of his mother.

8. DEMI-GODS, HEROES AND POSSIBLE ADVENTURE SEEDS

In this section you'll find some very important names out of the myths and legends of Ionia. They are here to give you some ideas about the working of the Ionian mind and about their rich culture. A referee who is prepared to do a little work, can find some very good ideas in here for adventures or campaigns. They are all here for you to be used!

Achilles

This hero was especially famous for his deeds and death in the Trojan War. He's the son of King Peleus and the sea nymph Thetis. He was later deified, and his worship was particularly prominent in the area of the Pontus Euxinus and in Asia. As a child his mother Thetis dipped him in the river Styx in an attempt to protect him against harm, leaving only the heel by which she held him vulnerable. Achilles was eventually killed by Paris, whose arrow was guided by Apollo to the vulnerable heel. In battle he always used his gold plated chain-mail and shield (especially made for him by Hephaistos). He drove also a chariot pulled by immortal horses.



Agamemnon

He was the son of Atreus and the brother of king Menelaus from Sparta. He assisted his brother during the Trojan War. Being himself the king of Mycenae, he forced Clytemnestra to marry him after killing her husband. Being not that great and gentle a hero as thought of, he later sacrificed their own daughter Iphigenia to Artemis for personal goals. He was however murdered therefore by Clytemnestra and her lover Aegisthus.

Ajax

Ajax was the son of Telamon, king of Salamis. After Achilles, Ajax was the mightiest of the Ionian heroes in the Trojan war. He was a huge man, head and shoulders larger than the other Ionians, enormously strong, but somewhat slow of speech. In the *Iliad* he's often called the "wall" of the Ionians. When Achilles had withdrawn from the fighting at Troy, it was Ajax who went forth to meet Hector in single combat; by the time darkness fell, the fight was still a stalemate, but Ajax had wounded Hector without sustaining injury himself. After Achilles' death, Ajax competed with Odysseus for the ownership of Achilles' armor. Both men delivered speeches explaining their own merits, but Odysseus was by far the most eloquent and won the prize. Ajax was driven mad by disappointment. According to one account, he vowed vengeance on the Ionians and began slaughtering cattle, mistaking them for his former comrades-in-arms. He finally committed suicide.

The Amazons

Amazons were a group of warrior women, said to be descended from Ares and the Naiad Harmonia. Some legends tell that they voluntarily removed their right breasts to be able to shoot arrows better. Spartan women believed to be descendants of the Amazons.

Bellerophon

Bellerophon is the son of Glaukos and Eurynome of Corinth. He's exiled from Corinth after he accidentally kills someone. He travels to Tyrins where he is purified of the killing by the king Proetus. The king's wife - Stheneboea - tries to seduce Bellerophon but he rejects her. Incensed she tells her husband that Bellerophon has tried to rape her. Proetus believes her and decides to send Bellerophon to Lycia where Stheneboea's brother - Iobates - is king. Proetus sends a letter to the king with Bellerophon, telling him about the accusation and asking his brother in law to kill Bellerophon, by sending him on very dangerous tasks. Bellerophon is asked to kill the chimera. On his way he encounters Pegasus, the winged horse that was created from sea foam and the blood of the slaughtered Medusa. He tames Pegasus - thanks to the magic bridle given to him by Athena - and uses the horse to help kill the chimera. Iobates is pleased but unsatisfied since he wishes to avenge the insult to his sister. So he sends Bellerophon to destroy a very savage people called the Somyoi. Again with the help of Pegasus he does so. Finally he is sent by Iobates to kill the Amazons who are harassing his kingdom. With the help of Pegasus he does so again. Iobates realizes that Bellerophon is too blessed to be killed and makes him his heir, and his son in law when he marries Bellerophon off to his daughter Philonoe.

Cadmus

Although not Ionian (he was Phoenician), Cadmus is nevertheless considered an Ionian hero. He was commanded to found the city of Thebes by the oracle of Apollo. On his way to do so he encountered a monstrous dragon which was sacred to the god of war. The dragon slew the companions of Cadmus whereupon he killed it after a terrific combat. He then sowed the teeth of the dragon like seed, and from them grew up a crop of armed men. These fought him until all but five were slain. These five helped Cadmus to build his city. Cadmus later became king of Thebes.

Castor & Polydeuces (Castor & Polux)

Those sons of Leda are twin heroes, also called the *Dioscuri*. They accompanied Jason on his search for the Golden Fleece. They were brothers to Helen and Clytemnestra. Castor excelled as a horseman and Polydeuces as a boxer. Both were great warriors and they were known for their devotion to each other. They are regarded as patrons of seafarers and voyagers and especially honoured by the Imperials.

Clytemnestra

She was the daughter of Zeus and Leda and she had a sister, named Helen (both were however mortal). Clytemnestra married Tantalus and had a child. Her husband was defeated in a battle with Agamemnon, king of Mycenae. Agamemnon had however a black heart, because he killed the child and took Clytemnestra as his wife. She was forced to bear him four children: Iphigenia, Electra, Chrysothemis, and Orestes. When Agamemnon sacrificed Iphigenia to have good sailing weather, Clytemnestra vowed to have him killed. To get loot and battle glory Agamemnon said he would go to war with Troy to reclaim his sister in law Helen who had eloped with Paris to Troy. While he was away Clytemnestra took Aegisthus, Tantalus's brother, as a lover. When Agamemnon returned, Clytemnestra and Aegisthus axed him to death while he was taking a bath. Many years later, the son Orestes killed both

Aegisthus and his mother Clytemnestra to revenge his father's death. The Furies drove him mad to punish him for this crime.

Daedalus

Daedalus was an Athenian sculptor, architect and inventor. He worked for King Minos of Knossos (on Crete) who had a creature called the Minotaur (half man, half bull). On demand of the king, Daedalus built him a labyrinth - a very complex structure where almost no one could get out - where he could house the Minotaur. To penalize the Athenians King Minos demanded a yearly tribute of seven young boys and girls. They would be put into the labyrinth and when the Minotaur found them he would kill and eat them. However one of those years Theseus came as one of the youngsters to be sacrificed. Being Daedalus' cousin it didn't cost him much persuading to have Ariadne (Minos' daughter) tell him a means to escape from the labyrinth. The plan succeeded and the Athenians escaped after Theseus had killed the Minotaur. Revengeful as he was, Minos imprisoned Daedalus and his son Icarus in the tower to await sentencing. They could however escape (see Icarus).

Erechtheus

This was the legendary god-king of Athens, the ancestor spirit of the Athenian people. He was said to be the son of Hephaistos, whose semen fell upon the earth (Gaea) when he attempted to rape the goddess Athena. Athena raised Erechtheus at the Athenian Acropolis. Erechtheus either is depicted as a snake or as a human with a snake's tail.

Hector

He was the son of King Priam and the greatest Trojan hero (one of the strongest men in the entire war). Hector and Achilles were therefore destined to fight each other in one of the greatest battles of the Trojan War. Hector was calm and royal, Achilles was wild and fierce. Soon after Achilles defeated Hector and dragged his body around the battlefield behind his chariot, Hector's younger brother, Paris, famously ended Achilles' life.

Herakles

Herakles was the son Zeus and Alkmene, a hero later worshipped as a god. He was extremely strong and already as an infant he strangled two snakes the jealous goddess Hera sent in his cradle to kill him. He is especially famous for his amorous escapades and his numerous battles. He is however most known for the twelve labours he did, those were ordered to him by the Delphi oracle. You'll find all those labours at the end of this book in the section "Labyrinths of Ionia".

Hippolyta

She was the legendary leader of the Amazons, an Amazon Queen. She possessed a legendary girdle which was stolen by Herakles.

Icarus

When Icarus and his father Daedalus (see above) were locked in the tower in Knossos he was bored and petulant. Daedalus found however a way to escape: he made wings for himself and for his son. He told Icarus however not to fly too high because otherwise the wax would melt and the wings would fall apart. The wings worked and they flew away from the Isle of Crete. Icarus was however so excited that he flew so high, that the sun melted the wax and he fell to his death in the sea.

Jason

Jason - son of Aeson and Philyra - was a hero and voyager. He was the leader of the Argonauts on their legendary trips in search of the Golden Fleece. He killed his treacherous uncle Pelias.

Menelaus

He was the brother of Agamemnon and the King of Sparta. He was also the son of Atreus and the husband of the abducted Helen (which started the Trojan War). He was reunited with his lovely wife after the Trojan War.

Odysseus

Odysseus is a Greek leader and a famous hero of the Trojan War. He is the creator of the famous "wooden horse". He's the son of Laertes and Anticleia, and the husband of Penelope. He spent ten years trying to return from the Trojan War, this was especially due to the fact that he offended Poseidon on the trip home. The god raised winds and seas to keep Odysseus from getting home.

Paris

Paris was the son of Hecuba and Prima - Queen and King of Troy. He was also Hector's brother and he was the cause for the Trojan War. According to the legends he was one day visited by the goddesses Hera, Athena and Aphrodite who wanted to find out which of them Paris would say was the fairest of them all. As Paris was quite young he picked Aphrodite. The goddess was so pleased that she asked what she could give Paris as a reward. He had heard of Helen, daughter of Zeus and Leda. He wanted her and so eventually he eloped with her to Troy. This meant the beginning of the Trojan War.

Perseus

This great hero was the son of Zeus and Danae, he killed the gorgon Medusa and saved and married Andromeda. He accidentally killed King Acrisius of Argos, his grandfather, with a discus. The myth around Perseus is almost meant to play out as a campaign, so you'll find it in full in the section "Labyrinths of Ionia".

Prometheus

He was an Ionian god and culture hero. As a son of the titan Iapetos and Klymene, Prometheus is best known for the story of his conflict with Zeus. This began when Prometheus tricked Zeus into accepting the bones and fat of a sacrifice instead of the meat. Zeus retaliated by hiding fire from humanity, but Prometheus stole the fire and gave it to mankind. As punishment Zeus had him chained to a rock in the Caucasus Mountains, where an eagle fed on his liver, which continually restored itself. Zeus also sent Pandora and her "jar of evils" to even the score with mankind. Herakles eventually killed the eagle and released Prometheus. As a culture hero, Prometheus was also given credit for teaching humanity various crafts and arts, and he was considered a patron of craftsmen and artisans.

Theseus

Theseus was the son of Aethra and Aegeus, he was a great Athenian hero and strongman who had a lot of adventures, one of his deeds was the killing of the Cretan Minotaur in the labyrinth of Knossos (see also "Labyrinths of Ionia").

9. THE MYSTERY CULTS

In the classical world of Ionia and the Empire there are large centers of ritual activity involving numerous cults, known as “Mystery Cults”, because their initiates are sworn to secrecy, although significant parts of the ritual are performed in public. Most of all they involve rites of spiritual transformation and rebirth.

The content of the rites remains a secret, but the large numbers who undergo the initiation, often lasting several days, are promised eternal life in the after-world. These initiations consist of cleansing rites, fasting, and the consecration itself. Sometimes they are accompanied by orgiastic rites, such as wild dances, self-mutilation, or castration. A sacred meal is often also a part of the initiation process.



The Mystery Cults are there to satisfy the religious needs of the average man.

In the paragraphs that follow there's no description or association of the gods given, if you want to know more about them I refer to sections n°2 (“The Olympic Gods”) and n°7 (“Lesser Gods”).

The Dionysiac Mysteries

Cult Centre:

Coming from Thracia this secret cult swept over Ionia: Athens, Delphi, Eleusis, Naxos, Samothrace, ... In these places Dionysos became the consort of the goddess worshipped there.

Name of the God & Associations:

Dionysos is the god of vegetation, fertility and of wine, but he is also a god of excesses, and of animal life. As such he is also a yearly divinity who comes and goes with seasons. The vine is characteristically associated with Dionysos.

Initiate Membership:

To become an initiate, the candidate - most of them were women - must drink wine until she becomes intoxicated because drunkenness is the Dionysian reward of virtue. The wine is indeed potent with divine power. The experience is more than drunkenness, it's spiritual ecstasy, not mere physical intoxication. After the drinking of wine the devotee feels a strange new life within herself, the life and power of the god! She is then completely possessed by the god. The drinking of wine in the service of Dionysos is a religious sacrament.

There is however also the sacrament of eating that has to be done by the initiate, this rite is called “the feast of the raw flesh”. To really become an initiate one must be able to avow: “*I have... fulfilled his red and bleeding feasts*”. Different sexual activities form the last part of the initiation.

Cult Practices:

The festivals of Dionysos 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. A brief description of such a festival follows:

“... The god has many followers including satyrs and nymphs, but especially women. They are known as “Maenads” (= frenzied women). They are dressed in fawnskins (literally torn from those luckless animals) and wear wreathes around their heads. They also carry the thyrsi, rods that could be used as weapons. The followers are usually involved in drinking wine, singing (or howling like wild animals) and wild, ecstatic dancing (most of the time ending in sexual intercourse)”.

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. Some men are indeed torn to pieces.

At first those festivals were only participated by the initiated, later they are open to all people. When those cults came to the Eternal City, the Imperials were shocked by the drunken revelry and the orgies. The Imperial senate tried to have them banned, but without great success. Even human sacrifices have been known to be torn to pieces to eat the raw flesh.

Priesthood:

There is little known about the social status of the priesthood.

Preferred Staff Type:

Thyrsos.

Preferred Amulet:

Little golden two-handled drinking cup or a grape cluster (worn on a chain).

Preferred Animal Familiar:

The bull.

Preferred Divination:

Haruspication - examining the entrails (especially the liver) of a sacrificed animal.

Allied Cults:

None.

Specific Rituals & Miracles:

See paragraph n°6: “Cult Specific Rituals & Miracles”

The Eleusinian Mysteries

Cult Centre:

The centre of the cult is situated in Eleusis (Attica), where there is a big sanctuary for Demeter that is located within the city walls, but it’s isolated from the rest of the city by a separate cross-wall. Within the sanctuary another cross-wall, breached by the lesser Propylaea divides the northern area of the priests’ dwellings and administration buildings from the sacred inner peribolos. The main architectural features of the inner sanctuary are the sacred

well, the cave of Pluto, and the Telesterion of Demeter (an almost square building that could seat 3000 people) where the secret initiation rites are completed and entrance to the uninitiated is forbidden on pain of death.

Much of the ceremonies and processions were taken over by Athens. The cult is indeed widely spread: Pheneus and Megalopolis (Arcadia), Ephesus, Mycale.

Name of the God & Associations:

Demeter and Persephone, both goddesses have already been mentioned thoroughly earlier in this book. Their worship is based on the belief in agricultural fertility and the cycle of the seasons.

Initiate Membership:

Initiates 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. To become an initiate the candidates have to run to the sea to purify themselves in its salt waves. The potent effect of the cleansing by salt water is then further enhanced by sprinkling with pig's blood. Each of the candidates (or "mystae") carries with him a sucking pig which he purifies by immersion in the waters of the sea. Later the pig is sacrificed and its blood sprinkled on the candidate. Thus becomes the initiate in some sense a new being. Then the purified candidates march in solemn procession to Eleusis, to complete there the celebration of the festival. Along the Sacred Way (leading from and to Athens) there are many holy places - where there are prayers held to the goddesses - so that the company arrives at Eleusis late at night by torchlight. The long march is followed by a midnight revel under the stars. It is held on the Rharian Plain. Near the great propylaea of the sacred precinct is the Well of Callichoros, where the first choral dances are held by the women of Eleusis in honour of Demeter. In their wearied state and weakened by fasting, the initiates are peculiarly susceptible to the mystical emotions.

Then the climax of the celebration takes place in the Telesterion ("Hall of Initiation"), a sacred place closed to all save the initiated. These rites are so well guarded that we only know that the heart of the ritual is a religious drama. The priests take the part of actors and act out the 'story' of Demeter and her lost daughter Persephone and the initiates participate by mimetic action. They do the very things which enable them best to share emotionally in the profound experiences of their goddess. It's emotions that play a big part in becoming a "cult member" at the Eleusinian Mysteries! The initiate is in fact "born again" to a new kind of life.

Cult Practices:

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 reenactment of the abduction of Persephone.

Priesthood:

The priests and priestesses of the cult are high in esteem among farmers, and "women with child".

Preferred Staff Type

A staff in the form of a sceptre and wreathed in corn.

Preferred Amulet

A round, silver amulet with on its front a granule.

Preferred Divination:

Dendromancy - listening to the sound of the wind in a field of corn.

Allied Cults:

The Andania Mysteries, a cult also based around Demeter and Persephone and based in Andania (Messinia).

Specific Rituals & Miracles:

See paragraph n°6: "Cult Specific Rituals & Miracles".

The Hecatian Mysteries

Cult Centre:

Most secret cults to Hecate are found throughout Thessaly and its neighbouring regions, also on the isle of Samothrace (in the Zerynthian Cave).

Name of the God & Associations:

Hecate is the goddess of the three paths, guardian of the household, protector of everything newly born and the goddess of witchcraft. Usually she is classified as a moon goddess, but her kingdoms are actually three-fold: the earth, the sea, and the sky. Having the power to create or withhold storms undoubtedly plays a role in making her the goddess who is the protectress of shepherds and sailors. A lover of solitude this beautiful goddess is also a "virgin goddess", unwilling to sacrifice her independent nature. Walking the roads at night or visiting the cemeteries during the dark phase of the moon, Hecate is described as shining or luminous.

According to other myths she has also the power to become invisible, or being only glimpsed as a light. Hecate is always depicted with her sacred dogs.

Because Hecate is an honoured guest in Hades' spirit world, her reputation as a spirit of black magic is largely enhanced. She can conjure up dreams, prophecies and phantoms.

Sometimes the goddess is also depicted with three heads (sometimes human, sometimes not) that can see in all directions at once, this refers to her divine ability of farsightedness. She can clearly see what others can not, things that lie deeply hidden.

Initiate Membership:

First of all it's interesting to know that a lot of the initiates are slaves, the oppressed and those "who live on the edge". Because of the nature of the goddess little is known about the initiation rites. It is however a fact that there are orgies where the initiate has to have sex with the highpriest(ess). And to bind his fate to that of the goddess a dog is sacrificed and its flesh is eaten.

Cult Practices:

The worshipping of Hecate and the feasts that are held to honour her are plenty, but the most significant is an annual festival held the 13th of August (*Metageitnion*). Leftovers of the meals are put aside at crossroads - especially at junctions where three roads converge - as an offering to the goddess and her hounds.

Hecate's worship continues also under Imperial reign, both in the private form of "*Hecate Suppers*" and in public sacrifices celebrated by "great ones" (or *Caberioi*), of honey, black female lambs, and dogs, and sometimes black human slaves!

Those who call upon the magic of Hecate, speak her name in the woods of Thessaly. There they use the sacred cauldron at the threefold crossroads, in the darkness of a moonless night, adding wine, milk or blood in which to stir the sacred herbs - only those that have grown by moonlight - adding sacred stones from the east, using the olive or the willow twig to stir the contents of the bubbling, boiling cauldron - as those who call upon Hecate circle thrice around her altar, laying flaming twigs upon it.

Priesthood:

Once an initiate has finished his initiation rites he can become a priest, although it usually takes quite a lot of time to get that far in the priestly hierarchy (mostly 3 to 5 years). Thereafter only few reach the status of highpriest. Most of those highpriests are women however.

Preferred Staff Type:

Wooden Staff with at the end a three dogheads.

Preferred Amulet

Stone amulet with a torch engraved.

Preferred Animal Familiar:

Dog (also snake, black female lamb, owl, bat and boar)

Preferred Divination:

Astrology - with the use of "Hecate's Circle", a golden circle with a sapphire hidden inside of it. This represented "Hecate's Mysterious Moon" which concealed the bright seed of understanding within it.

Allied Cults:

The cult of Demeter.

Specific Rituals & Miracles:

Create Illusion (cost: variable): With this ritual the caster can create an illusion that looks every bit real. What the illusion is, doesn't matter (a monster, a landscape, an undead creature, etc...), to the target it will look like it's really there! The ritual takes 1 hour to perform and lasts for 10 minutes for every HIT spent.

Invisibility (cost 2 FATE): This miracle enables the caster to make himself and everything he's wearing invisible. He does however make sounds (or leave footprints for that matter) in the normal way, and when he's engage in a fight the 'spell' is broken. The miracle works instantly and lasts for 1 hour (or until something 'breaks' the spell).

Unblockable Sight (cost: variable): This ritual enables the caster to see through solid materials. The thickness of the material looked through is equal to 10cm. for every HIT spent. The ritual takes 5 minutes to perform, it lasts however for only 1d minutes.

The Heraklian Mysteries

Cult Centre:

There are many regional cults of Herakles throughout Ionia. Because there are so many different cults, some worship Herakles as a god and some as a hero. There is an important cult place in Athens (Cynosarges) and Marathon.

Name of the God & Associations:

Herakles was in fact a mortal whose human efforts raised him to the status of a god. He is worshipped by all classes and all types of people.

Initiate Membership:

Initiation has always to do with feats of strength, more still because the gymnasium at Cynosarges is a large open space dedicated to athletics and the ‘building’ of a powerful body. Initiates first get an extremely hard training and as one of their initiation rites they have to be able to lift a stone far more heavy than their own bodyweight. They also have to do unarmed combat (boxing or wrestling) against one of their trainers and win.

Cult Practices:

Cynosarges functions as a real cult centre for the cult of Herakles and as a gymnasium used by the *nothoi* (offspring of mixed Athenian/non-Athenian parentage). There is also a connection between the *nothoi* and the cult of Herakles. The *parasitoi* who make monthly offerings along with the priest of Herakles are in fact chosen from the *nothoi*. Well known are the “Great Festivals” for Herakles, then games are held to honour the hero-god.

Priesthood:

Like already mentioned priests are mostly chosen out of the *nothoi*. They teach a philosophy that emphasizes simplicity and austerity in life.

Preferred Staff Type

Wooden staff in the form of a club.

Preferred Amulet

Silver amulet depicting the hero and one of his 12 labours.

Preferred Divination:

-

Allied Cults:

None.

Specific Rituals & Miracles:

Increase Might (cost variable): This miracle enables the caster to encrease his own MIGHT score (or that of a friend) temporarily by 1 for every FATE spent. If the priest however spends *more* than 2 FATE on this miracle, one of them is permanently lost! The miracle has an immediate effect and lasts for 1 hour per FATE point spent.

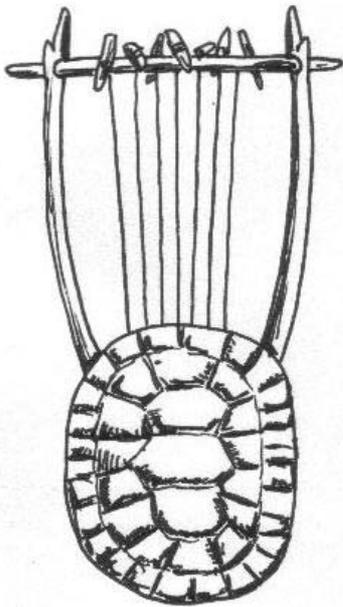
Invulnerable (cost 3 HITS permanently): This ritual makes the caster immune to any *physical* harm for 1d hours - a psychic attack by a ghost can’t however be stopped with this ritual! The ritual takes 2 hours to perform, but the caster will not be sure how long his invulnerability will last. Only the gods know (and the referee!).

Powerlift (cost 1-3 HITS): This ritual enables the caster to lift extremely heavy objects (for example a rock blocking the only exit out of a cave). This ritual takes 1 hour to perform and the “strength increase” lasts for 1 hour per HIT spent (with a maximum of 3 HITS). This strength can’t however be used to do more damage in a combat! If the circumstances are extremely tough, the referee can double the cost to use this power (the time the strength increase lasts is however NOT doubled!).

The Orphic Mysteries

Cult Centre:

There is little known about specific cult centres, but there certainly are cults on the islands Samos and Crete.



Name of the God & Associations:

The cult wears the name of Orpheus, he is the antitype of the wine-god Dionysos. He was a sober and gentle musician who charmed savage men and beasts with his music, an exact theologian, the prophet of reform in religion, who was martyred for his efforts (a group of *Maenads* tore him to pieces). And nevertheless his cult has also to do with the god Dionysos, just because it's the opposite. Indeed, Orphism fosters on an ascetic rule of life that is the exact opposite of the Dionysian cult.

Initiate Membership:

The first thing an initiate must do is eating the “raw flesh” of a bull as a divine substance that nourishes and strengthens the immortal life within himself. Then the candidate is purified and wiped clean with mud and pitch. It is however a spiritual cleansing. Then there is a period of “fasting” that lasts one whole week. And thereafter animal food can *never* be eaten again.

Cult Practices:

While the cult of Dionysos is primitive, elemental and emotional (see above), the cult of Orpheus is more elaborate, developed, controlled and intellectualistic. Both center however around the same god, Dionysos. Therefore Orpheus is even said to be Dionysos' chief priest, although he preaches a reformed Dionysianism. The ultimate goal of the believers is that when a person dies, he will be rewarded and live his “after-life” in the Elysian Fields, where he may eternally live in paradise; but only if he led a blameless life when he was living in the flesh of the physical world. Therefore the believer must live an austere and virtuous life that involves in remaining celibate, and abstaining from eating meat and drinking wine, which again is the exact opposite of normal Dionysiac cults. Only by living three virtuous lives can a person gain entry to Elysium, which will release him from continuous cycles of rebirth (reincarnations).

The other most important requirement for achieving Elysium is becoming initiated into the Orphic Mysteries.

Priesthood:

There are no real priests, there are however “Bards”.

Preferred Staff Type

Lyre instead of staff.

Preferred Amulet

Orphic Tablet (with instructions concerning conduct in the next world).

Preferred Divination:

Astrology.

Allied Cults:

None, however the Dionysian cult is its opposite.

Specific Rituals & Miracles:

Soothing Wild Beasts (cost 1 FATE): This miracle enables the caster to calm down a wild animal (wolf, bear, etc...) within a range of 10m. The miracle takes effect immediately when the bard begins playing his instrument and lasts for 60 minutes. During this time the animals won't attack the Adventurers and they can use this opportunity to get away. If there is for example a pack of wolves, the bard must spend 1 FATE for every 3 animals in the pack to calm them all down!

Soothing Monsters (cost 2 FATE): This miracle enables the caster to calm down a monster (Minotaur, etc...) within a 10m. range. The miracle takes effect immediately when the bard begins playing his instrument and lasts for 30 minutes. During this time the monster won't attack the Adventurers and they can use this opportunity to get away. If there are more monsters, the bard must spend 2 FATE for every 3 monsters to calm them all down!

Petrify Undead (cost 1 FATE): This miracle enables the caster to make undead creatures motionless (it's only usable for skeletons, zombies and guardian mummies, NOT for ghosts and demons)! The ritual takes effect immediately when the bard begins playing his instrument and lasts for 30 minutes. During this time the undead is completely immobile and can't attack the Adventurers, so they can use this opportunity to get away. If there are more undead, the bard must spend 1 FATE for every 3 undead to hold them!

V THE THESSALIAN WITCH

ZENOBIA is fantasy roleplaying, despite the historical setting. As such magic plays a part in the game alongside supernatural monsters and the powers of the gods and their priests. Magic is the technique of controlling the universe through use of hidden or unseen powers. The Thessalian Witch calls on dark powers, spirits of the dead and demons to carry out her works. She is a necromancer and summoner of dark powers, some of which are traditional incantations (or 'spells') for which she relies on the divine help of *Hecate*, "Queen of Witches, Witchcraft and the Ghostworld" and "Goddess of Crossroads, Fortune and the Underworld". Others will be in-born talents - gifts (or curses!) inherited from a mother or father.

Becoming a Witch

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

Maybe the Thessalian Witch has not always had such a good reputation because of her devotion to the goddess Hecate who is "The Dark Mother" in both the negative and the positive sense. Although with her Powers she can be a real help to every group of Adventurers.

Creating Attributes for the Thessalian Witch: The creation method for Thessalian Witches is different to that of adventurers. The player should use these values and rolls:

MIGHT	Initial score is 1.
FATE	Roll 1d and re-roll any score of '1'.
HITS	Roll 2d and add 10.
CRAFT	Initial score is 1.
LEARNING	Roll 1d and re-roll any score of '1'.

Previous Experience: Thessalian Witch

Mysterious enchanteress and sorceress using her powers for customers and patrons
These Witches are members of a terrifying sisterhood that stretches back into the ancient days. They are based in the Pelion region in Thessaly, especially around an area known as the Mandrake Mountain because the slopes are prolific with both medicinal and magical plants. Poisons are also distilled from the carpet of herbs that covers Pelion: colchicum, hemlock,

mandrake, nightshade, etc... The fabrication and/or use of poisonous herbs give the Witch an ill reputation.

Note: if the referee agrees, a Thessalian Witch can also be male.

Culture Note: only Thessalians

Money: 100 denarii

Skill: The player selects four powers from the Thessalian Witch's power list given in the next section.

Bonus: Roll once on the Witch's Treasure Table

Witch's Treasure Table

<i>Id</i>	<i>Treasure</i>	<i>Notes</i>
1	Pouch of Healing Dust	Enough for 3 uses, each use gives back 6 HITS and stops bleeding of a (minor) wound.
2	Bag of Bone Dust	Sacred grinded bones, used to sprinkle on the ground to form protective magical circles.
3	Dog Servant	Dog carving that transforms into a gigantic dog if thrown to the ground to protect the witch ⁷ .
4	Hecate's Circle	Golden circle with sapphire hidden inside to reveal someone's thoughts. Every use = 1 FATE.
5	Hecate's Ring	Ring with 3 HITS used to cast powers or soak up physical damage.
6	Hecate's Amulet	Amulet with 5 HITS used to cast powers or soak up physical damage.

Social Class

The Thessalian Witch has also a 'social class'. You can dice or pick one from the "Social Class Table" earlier in this book. *You don't however gain a Class Skill or bonuses to CRAFT and LEARNING!* Just like the other magicians, witches are aberrant people, misfits or perhaps rising stars! Let the non-magicians gain the extra skill, they probably have more use for it! Skills are for the fighters, magicians can rely on their magic.

Witch's Initial Equipment

Magical Staff *
 Pack
 Firebow
 3 Torches
 Waterskin
 Pouch
 Denarii (1d x 50 denarii)

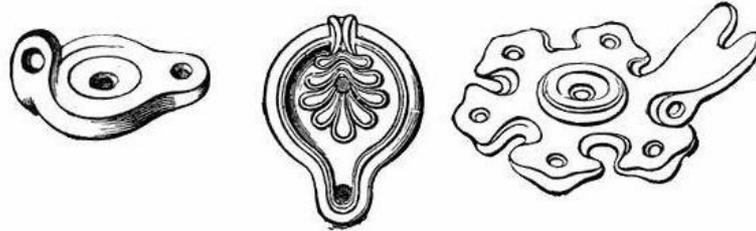
* Every Thessalian Witch has her own carved decorated Magical Staff, which takes her a week to make. It is sometimes used as the focus of a certain power (for example Staff to Snake), and can also extend the range of a power out to 100m.

Using Powers

When a Thessalian Witch wishes to use a power, she declares her intention to the referee and deducts 1 point temporarily from her HIT points score (unless otherwise mentioned). A power requires one combat round to cast, and takes effect automatically. It does **not** take effect automatically when directed against a target who will be resisting the effects of a power (the target of a Hypnos' power, for example). Her target must make a successful FATE roll (as a

⁷ MIGHT 4 HITS 10 1 Attack Not Intelligent No Armour Terror 1
 The dog is a giant specimen of a terrifying black dog!

Resistance Roll), and the power fails if the target's roll succeeds. Most Witches have a magical staff which can extend the range of a power out to 100m., and sometimes act as the focus of a power (for example Staff to Snake or Healing Touch).



The Witch's Power List

Call Demon - This power enables the witch to call upon a demon (succubus, incubus or lamia) and send it to a target of her choice, wherever that victim may be. There is however one condition: the Witch must know the target of her spell personally. The ritual for this spell lasts 1 hour, during this time the Witch must sing and sacrifice a living animal (usually a big, black dog). The blood of the dog is collected in a black cauldron so that the demon by his arrival can feed upon it. The demon is then "sent" to attack its distant target. The target must then succeed in a Resistance Roll against the demon or become its victim (see the "Monster"-section for the stats of those demons). That is, if he wants to resist!

Charm - This power brings a target (human, monster or animal) that is within 3m. under the influence of the caster. The caster must be able to first engage his target in conversation. The target can make a Resistance Roll, and if failed will loyally agree to any proposition from the caster. He will not harm the caster, but equally, will not harm himself, or his loved ones. Most charmed victims will have no compunction about turning against their friends and colleagues, however. The power could last forever, but can be negated by another Magician reversing the Charm power. Note that if the caster ever turned against the victim, the power would be broken automatically.

Counter Magic - A power of protection against spirits, demons, ghosts and the magical powers of monsters or other Magicians within a 5m. range. When attacked by a spirit, magical force or power this power gives the user (only) a +2 bonus on his FATE score (for defensive purposes only). A Counter Magic power lasts for 10 minutes.

Healing Touch - This power allows the Witch to lay her hands on a patient and restore 6 points of HITS. A patient's HITS can only be increased to a maximum of their initial value by this method.

Hold Off the Dead - This power can be used against a spirit, ghost, mummy, demon or undead within 5m. of the Witch and 'hold' it in place, preventing it from advancing any further. The target can make a Resistance Roll. Many spirits will flee once this power has been used against them.

Hymn to Thanatos - This power allows the Witch to animate a corpse or skeleton to carry out a service such as lifting, carrying, fighting, etc... The animated corpse will have the following scores and characteristics:

MIGHT 3 HITS 5 1 Attack Not Intelligent Terror 1

The animated corpse/skeleton needs a weapon to fight with and will grab something useful nearby. It can only be damaged properly by crushing weapons, bladed weapons do a maximum of only 1 HIT to it.

Hypnos's Power - This power sends a target (human, monster or animal) that is within 10m to sleep. The target can make a Resistance Roll, and if failed will fall into a magical (very deep) sleep that lasts for 1-6 hours. Anyone under the influence of this power can be woken by very vigorous shaking.

Magical Wall of Darkness - This power enables the Witch to create a wall of magical darkness that is almost translucent to her, but black as night and evil in feel to anyone on the other side. The length of the wall is determined by how many HITS the Witch spends when she casts the spell; 1 HIT for every unit of length (about the height of the witch herself). One "length" of the Wall of Darkness might block a doorway or corridor, 2 units will surround the witch in a circle of darkness. As a rule of thumb, add +1 HIT for every person enclosed within such a circle (the Witch alone costs 2 HITS, two people cost 3 HITS, three people cost 4 HITS, etc...). Crossing the wall requires a successful Terror Roll at a penalty of Terror 2.

Magic Fire - The Witch can use this power to create a 'magical fire', a fire that burns without fuel (on stone or sand, for example). The fire is the equivalent of a torch, and will illuminate an area 10m. across. If cast on flammable materials, the magic fire will begin to spread just as any other fire would. Magic Fire can also be used to extinguish a normal cooking-sized fire. Anybody on fire (or caught within a fire) will suffer 1-3 points of damage every round. If a victim's clothes are on fire (the target can make a Resistance Roll to prevent a Magician casting Magic Fire onto his clothes!) the victim can try to make a MIGHT roll to put out the fire. Anyone can come to his aid and put the fire on the victim's clothes out automatically.

Morpheus's Power - This power can "attack" a target - within 10m. of the Witch - with "waking" nightmares (unless he succeeded in a Terror Roll at a penalty of Terror 3) and give him awful "waking dreams". As a result of these terrible illusions a wounded victim will not recover fully HITS (as the referee sees fit). Furthermore all his actions will be punished with a "-1" the next 24 hours.

Raise the Dead - This power allows a Witch to make contact with the spirit of a deceased person. The power can only be successfully used if one of the following is present, either a) the body of the deceased, b) the location of the deceased's death, or c) a cherished belonging owned by the deceased in life. The spirit has a chance to resist the power, and if overcome will be forced to answer up to three questions of a yes/no nature from the caster. Sometimes an evil spirit can accidentally appear (especially if the spirit successfully resisted the power) and could cause considerable problems for the caster, trying to possess him or his friends, or causing other problems.

Regeneration (cost 3 HITS permanently) - This power enables the Witch to revive a person that was just killed, this can only be done if the power is used within 3 combat rounds of the death of the target. Because the energy this spell demands from the caster is very high, this power can only be used if the Witch has at least a score of 4 on both LEARNING and FATE. For the use of this power - which will cost herself dearly! - the Witch can ask something in return.

Shapeshange (cost 1 or 3 HITS) - The Witch can change herself into a dog (cost 1 HIT) or into a werewolf (cost 3 HITS). She retains her intelligence, memory and personality, but her clothing and equipment magically vanish until she returns to normal. She gains also the abilities of the creature she transformed into. A transformed animal cannot speak any human languages or use human tools. The effect lasts up to 3 hours.

Speak To Animals - This power gives the caster the ability to speak with any type of animal for 10 minutes. Most animals know very little of use, however.

Staff to Snake - This power allows the user to turn a Magical Staff into a deadly cobra, simply by throwing the staff onto the ground while reciting the words of power! The snake will fight for the user until dead, until the fight is over or after 10 minutes, whichever comes first.

Treasure Bringer - This power enables the Witch to discover treasures within a radius of 10m. The artifact or object will then spread a faint reddish light. If the object is magical or arcane the light will be deep red. This power doesn't work when the object is hidden behind a wall, in a chest, etc... The power works for only 1d minutes.

Vengeance - Whenever the Witch is attacked by magic she can reverse the power or spell back to her opponent and double the effect! The target may however make a Resistance Roll, if it succeeds the effect is not doubled.

VI MONSTERS & WILD ANIMALS

Arcadian Stag

MIGHT 5 HITS 12 2 Attacks Not Intelligent No Armour

This magnificent beast has antlers of gold and hoofs of brass. Its speed is far above that of the swiftest beast known. It's said to be legendary (the hero Heracles caught it), but some say they have seen roaming a magnificent stag upon the Arcadian plains. On a critical strike the beast tosses its opponent over its head, doing 1-3 HITS of damage. When the victim doesn't succeed in a Resistance Roll he is stunned.

Basilisk (golden)(also called Cockatrice)

MIGHT 12 HITS 25 1 Attack Not Intelligent Light Armour Terror 1

This mythical snake with the head of a rooster, the wings of a fowl and the spiked tail of a dragon is so dreadful that its breath wilts vegetation and crumbles rock. The only way to kill it is by holding a mirror, or some reflecting substance, in front of its eyes. When the creature sees its own reflection, it will die of fright - according to ancient legends that is! It has one natural enemy, a cock, for should the basilisk hear it crow, it will die instantly - again according to the same legend! It was believed that if slain from horseback the poison of the serpent would be conducted through the weapon, killing the executioner and his horse.

With a critical strike the golden basilisk poisons everything with a stare from its evil eye.

Basilisk (blood-red) (also called Cockatrice)

MIGHT 12 HITS 25 1 Attack Not Intelligent Light Armour Terror 1

This mythical snake with the head of a rooster, the wings of a fowl and the spiked tail of a dragon is so dreadful that its breath wilts vegetation and crumbles rock. The only way to kill it is by holding a mirror, or some reflecting substance, in front of its eyes. When the creature sees its own reflection, it will die of fright - according to ancient legends that is! It has one natural enemy, a cock, for should the basilisk hear it crow, it will die instantly - again according to the same legend! It was believed that if slain from horseback the poison of the serpent would be conducted through the weapon, killing the executioner and his horse.

With a critical strike the blood-red basilisk's tailspike makes the flesh fall off the bones of its victim, which results in immediate death if a Resistance Roll is failed.

Bat

MIGHT 1 HITS 1 1 Attack Not Intelligent No Armour

Bats have their habitats in large (usually warm) caves. They normally live in 'colonies' of several hundreds (1d x 100) and will never attack unless cornered. If startled they will become frightened and confused and just "swarm around". In their frenzy flight they will then put out torches, disrupt spells or rituals, etc... There is one chance in six (1 on 1d) for every adventurer to be really bitten by a bat, causing him to lose 1 HIT, but their gear can be really messed up!

Boar

MIGHT 4 HITS 8 2 Attacks Not Intelligent No Armour

Wild boar are vicious wild pigs living in scrubland and forests, and they can kill a man with their long tusks. They are living in packs (1d+2 creatures). It is a favourite pastime of the nobility to hunt those beasts. They are loved for their meat and for their hides.

It has always been an act of courage to hunt a boar all alone, only armed with a spear. In some forested regions it's the step from childhood to adulthood. A boar has enough meat to feed one man for 3 days. (IF the meat is preserved in the right way).

Bear

MIGHT 4 HITS 15 2 Attacks Not Intelligent No Armour

Bears inhabit the forest-covered mountains and are loners, strong predators who may attack humans if roused to anger. They are sometimes used in the Imperial arena's for the pleasure of the public. A bear has enough meat to feed one man for a period of 1-2 weeks (IF the meat is preserved in the right way!).

Cave Bear

MIGHT 7 HITS 16 2 Attacks Not Intelligent No Armour

The cave bear is a loner that lives in the different mountainous regions of Ionia. He's a fierce predator that's best left alone, he's indeed no match for a lonely hunter. When the cave bear scores a "critical strike" he has "hugged" his opponent. The unlucky Adventurer can only free himself by succeeding in a MIGHT versus MIGHT test. When he fails, he gets 1d "crush" HITS (his armour has however no effect!). The next combat round he can try again to free himself, although his "die result" will be lowered by "-1". This is a cumulative effect that lasts until the character is freed or dies a premature death. A cave bear has enough meat to feed one man for a period of 1d+1 weeks (IF the meat is preserved in the right way!).

Centaur

MIGHT 3 HITS 8 1 Attack Intelligent No Armour

Centaur is especially dwelling on the Pelion peninsula, near the plains of Thessaly. A centaur is half horse and half man (the upper part being human with torso, arms and head). They hunt and herd goats, and operate in small tribal groups. They use spears, bows, javelins and short swords. One of the most famous centaurs was Chiron, who lived in a cave on Mount Pelion. There he trained, initiated and prepared heroes for the heroic labours that lay ahead of them.

Cerberus

MIGHT 12 HITS 20 5 Attacks Not Intelligent No Armour Terror 2

This monstrous three-headed dog is the guardian of the gates to the Underworld. He has the tail of a scorpion and the hairs along his back are the hissing fanged heads of poisonous snakes. He feasts on raw flesh. When a critical strike occurs the referee throws 1d with following results: 1-2: the victim is bitten by the three heads, 3-4: the victim is stung by the scorpion's tail and poisoned (2 HITS), 5-6: the victim is poisoned by the snakes (1 HIT).

Myths tell that the monster can be seduced by honey cakes.

Children of Gaea

MIGHT 12 HITS 25 1 Attack Intelligent No Armour

These giants from Ionian myth seem to be men from the waists up and serpents from the waist down. Some survived the Giants revolt, living on isolated islands or in distant lands. They are often distinct individuals, and can be friendly, brutish or intelligent.

Chimera

MIGHT 8 HITS 17 3 Attacks Not Intelligent No Armour Terror 1

This is a fire breathing creature with the body of a goat, the head of a lion and the tail of a serpent. Some legends tell that the chimera has three heads, others say that it's a single but

fire-vomiting head. Some say that the chimera is the offspring of the hydra, others cite the creature as the mother of the sphinx and the Nemean Lion. On a critical strike the creature does two of its three attacks against the same opponent.

Colchis Dragon

MIGHT 11 HITS 25 2 Attacks Not Intelligent Light Armour

This dragon guarded the Golden Apples of the Hesperides, he was however slain doing his job. Stories however tell that the offspring of this ancient dragon have still been seen once in a while. The best thing to do when you see this gargantuan creature is go for cover or take a dash to a nearby hiding-place, that is, if you can find one and if you are fast enough! With a critical strike the dragon sweeps an opponent off his feet by a strike from its mighty tail. The victim takes 3 HITS in the process and is stunned for 1-3 combat rounds. Legends tell that the teeth from the dragon possess some magical power (see later in this book).

Cyclops

MIGHT 6 HITS 14 1 Attack Intelligent No Armour

The cyclops are one-eyed giants living in remote areas, herding sheep and killing and eating visitors. They have no civilization, but dwell in caves. Cursed by the gods at birth, they shun society because society shuns them. They are hard, nasty and bitter. Few have the graces of civilization, many are cannibals and killers of the worst sort. The wooded mountains make safe hideaways for these violent loners.



Deer

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

Deer are living in the Ionian forests and hunted for their meat. They'll never attack humans unless they're cornered or they have to protect their females and their young.

A deer has enough meat to feed one man for a period of 1 week (IF the meat is preserved in the right way!).

Dog

MIGHT 3 HITS 7 1 Attack Not Intelligent No Armour

Dogs were from the beginning of time companions of men, they were used to help with the hunt and to defend their master (his life and his property). To learn the dog a simple command ('Stay!', 'Attack!', etc...) the owner must succeed in a test against LEARNING (and this for every "trick" learned). The games-master can give a bonus if the character already had the dog as a pup! The maximum numbers of different commands/tricks that can be learned, is equal to the LEARNING score of the dog's owner. If a dog that has *learned* to fight and to defend its master, scores a critical strike in a combat, the dog has got his opponent by the throat (this gives an *additional 2 HITS*) and will not release its prey unless its master gives the order, or unless the victim succeeds in a MIGHT test! Every combat round after this one the dog does 1d HITS, until it releases the victim!

Dryad

MIGHT 2 HITS 6 1 Attack Intelligent No Armour

Dryads are woodland nymphes. Each dryad is associated with a particular tree and dies when the tree dies. Dryads are said to help characters of a good nature by guiding them safely through the woods. They possess magical abilities (see the basic **ZENOBIA** rulebook for the spells of magicians). They will almost never fight, only defending themselves with their considerable magical powers. They can only be hurt by arcane and holy or magical weapons.

Eagle

MIGHT 2 HITS 5 1 Attack Not Intelligent No Armour

Eagles are mighty birds of prey that can catch quite a large prey with their cruel talons. They live in the forests and high upon the mountains. Their eggs are very valuable and can yield quite a few silver pieces. The eagle is difficult to hit: the character fighting such an opponent must therefore subtract "4" from his combat die roll in attack **and** in defence! With a "critical strike" the eagle swoops down upon his victim and scores **double** the normal HITS. The bird can't however attack the next combat round. When a young bird is caught (or a bird is hatched in captivity), man can teach it to obey some simple commands with a successful test against LEARNING. For each new "trick" however a new test is required. The games-master decides what is allowed and what not!

Empusae

MIGHT 3 HITS 8 1 Attack Intelligent No Armour

This vampiress can change into a cow, a dog or woman. It loses 2 HITS every week, but replenishes them by drawing one MIGHT point (permanently) out of a man it has seduced, knocking him out and wiping his memory of the event. Many empusae are able to cast Magician powers.

Furies

MIGHT 6 HITS 11 2 Attacks Intelligent No Armour Terror 3

These monsters of divine retribution are almost women, with canine faces and black wings, serpent-hair and wielding long whips. They can fly and often know some magical powers. Only magical and arcane and holy weapons will harm them. A critical strike indicates that the fury's whip disarmed the Adventurer.

Giant

MIGHT 9 HITS 15 1 Attack Intelligent No Armour

These giants are relatives from the much fiercer "Children of Gaea"! They are in fact very big "humanoids" and not halfbreeds like the "Children of Gaea". They are mostly distinct individuals, who prefer to live in desolated mountainous regions, although they can in fact be found everywhere. Their mood is very variable: they can be friendly, brutish or intelligent.

Giant Boar

MIGHT 5 HITS 12 2 Attacks Not Intelligent No Armour Terror 1

A terrible beast that's capable of laying waste to a peaceful countryside, Herakles captured one! With a critical strike this vicious and ill tempered animal tramples its opponent doing 1d HITS in the process. A giant boar has enough meat to feed a single man for a period of 2 weeks (IF the meat is preserved in the right way).

Giant Rat

MIGHT 5 HITS 10 1 Attack Not Intelligent No Armour Terror 0/1

Giant Rats are loners, living in abandoned ruins, dark caves and other underground territories. Although they are fearful of fire, they will nevertheless attack if they see no way out. If the monster succeeds a critical hit, it will have crushed its victim under its considerable weight, doing 1d HITS in the process. The victim is stunned (see effects of "stun" in the **ZENOBIA** rulebook on p.59) and can only free himself by succeeding in a MIGHT-test against "11". Otherwise he'll be stuck, losing 1 HIT every combat round. He can however try his luck every new round, the second round he has to obtain a result of at least "12", the third round of at least "13", etc... If he's stuck for more than 3 rounds the suffocation process will begin whereby the victim will lose 3 extra HITS every combat round (until he succeeds in his MIGHT-test, he's freed, or he's... dead). Seeing a Giant Rat feasting on a victim requires a Terror Roll, otherwise no such roll is required.

Someone bitten by a Giant Rat will have to roll 1d and on a roll of 1-2 he's infected with a disease. The referee decides what will happen.

Giant Snake

MIGHT 4 HITS 10 1 Attack Not Intelligent No Armour

Perhaps up to 6m long, this is a huge and dangerous snake! A critical strike by a giant snake will inflict normal damage and will also inject poison into its victim (once per day).

Giant Spider

MIGHT 4 HITS 12 1 Attack Not Intelligent Light Armour

This is a large and deadly spider that weaves webs of thick and sticky strands. Those strands can only be burned away - which takes 5 combat rounds! Using a sword (or other weapon) against the web, will find the particular weapon sticking to it on a "1-5" result on a 1d6 roll. It can only be freed with a successful MIGHT test against "12" (such a test can only be taken once!) or it has to be burned away!

When the spider succeeds a critical hit, its victim will be manoeuvred into the strands and stuck to it to be cocooned and devoured later. It takes a successful MIGHT-test from at least two of the hapless victim's companions to free him (in most cases the spider will have to be killed first however).

A Giant Spider can be found in lush forests and dark (underground) caves and deserted ruins.

Goat

MIGHT 1 HITS 4 1 Attack Not Intelligent No Armour

The wild goat will only attack in the most unusual of circumstances. A goat has enough meat to feed one man for 2-3 days. (IF the meat is preserved in the right way).

Gorgon

MIGHT 7 HITS 15 1 Attack Intelligent No Armour Terror 2

Once very beautiful, these women are now hideous monsters, with the bodies of maidens ending in a horrible snake tail, eyes of terror and hatred that turn people to stone, and hair made up of snakes. Only magical and arcane or holy weapons will harm them. An attacker must roll FATE to avoid looking at a gorgon, or be turned to stone! Not looking at a gorgon makes it pretty hard to hit! COMBAT "- 6" for such an attempt. A successful critical strike indicates that the gorgon's tail has caught the attacker in its grip. Each round it will do 3 points of damage unless he can break free (MIGHT versus MIGHT). Medusa was one of the gorgons.

Graii

MIGHT 5 HITS 13 3 Attacks Intelligent No Armour Terror 1

These three old hags guard the cave of the gorgons and they always attack together. At the referee's discretion they can use a few spells from the Magician's Power List.

Griffin

MIGHT 7 HITS 16 2 Attacks Not Intelligent No Armour

A great lion with taloned feet, an eagle's head and huge eagle's wings. These beasts feast on wild donkeys, goats and horses, as well as human travellers. They inhabit the highest mountains, living in inaccessible caves and on remote precipices. It is rumoured that griffins have a magpie-like obsession with gold and hoard all that they can find. A critical strike indicates the griffin has been able to drag its opponent into the sky with its powerful talons.

Harpy

MIGHT 4 HITS 8 2 Attacks Intelligent No Armour Terror 1

These horrible bird-hags with the twisted faces and necks of old crones but the wings, bodies and talons of vultures can fly, and also spread disease. A critical strike indicates the Adventurer has been lifted into the air by the harpy.

Horse/Donkey

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

Both horses and donkeys can be found wild in the steppe-land. They rarely attack unless severely provoked.

Hydra

MIGHT 13 HITS 24 9 Attacks Not Intelligent Light Armour Terror 2

This nine-headed water serpent is known to be almost unkillable. Each time one of its heads is cut off, two new heads appear in its place. Only the use of fire against a severed head can

prevent this, but one has to be extremely fast. With a critical strike the hydra has caught a victim between its jaws. Only with a MIGHT roll of “15” or higher can the victim free himself, otherwise there will be 2 HITS every combat round (until released or until death).

Ker

MIGHT 3 HITS 12 1 Attack Not Intelligent No Armour Terror 1

This is a destructive and malevolent female spirit of the dead. Although some sources seem to refer to a single Ker, the more common belief is that they attack as a host of Keres. They are the “Fates of Death”, who bring upon men hard toil and sicknesses. They are in fact “Death-spirits”, devourers of life, swift hounds of Hades, hovering throughout the air, to swoop down upon the living. A critical strike during combat means that there are 1d new Keres swooping down (re-roll any “1” result).

Kraken

MIGHT 15 HITS 30 8 Attacks Intelligent No Armour Terror 3

The Kraken is without any doubt the fiercest monster out of the myths. It lies hidden on the ocean floor, mostly sleeping. But when the monster is hungry or is disturbed it's a force to better be reckoned with. Very few are the sailors who have lived to tell of an encounter with the beast. It's said to drag whole ships with their entire crew to the bottom of the sea where it can feast upon them. It's not only the size and the strength of the creature that makes it such a formidable opponent, it's said to be also very cunning, always waiting and plotting. There is only one who can control the bulk of this horrible creature of the sea, and that's the god Poseidon himself.

The Kraken is an abomination, almost impossible to behold. It is said in myths that they once were smaller and lived in shallow coastal waters. They had human worshippers who served them and brought sacrifices. Some upheaval in nature (or perhaps a battle between the gods themselves?) caused them to retreat to the depths of the seas. There, although their number dwindled to a mere handful, the survivors grew huge and powerful and became extremely aggressive hunters. Because of its abominable appearance and the terror it spreads, everyone watching such a creature is petrified unless succeeding in a Terror Roll. Those who fail a roll can't move and are totally incapacitated, screaming their head off and waiting for the inevitable kill.

Lamia

MIGHT 7 HITS 15 2 Attacks Intelligent No Armour Terror 3

The Lamia is a female vampire, witch and ghost and one of the most feared legendary monsters. According to Ionian myths, Lamia - a beautiful Libyan queen - was turned into a vampiress by Hera for seducing Zeus and for bearing him many children. Therefore Hera deformed her into a monster and murdered their offspring. Lamia spent the remainder of her life roaming the earth, feeding on any baby she could find. When no infants could be found, she would seduce men into having sexual intercourse with her, kill them, and eat them instead. She is reputed to prey upon men and suck the blood of children. She can however kill and drain a man in minutes.

The Lamia has many exceptional powers: she can control and communicate with animals (including men), she has supernatural speed and strength, she has the ability to hide and disguise herself, she has influence over vampires and mortals, she can change her bodily form at will, and she has of course the impact of her unearthly beautiful appearance.

The lamia cannot be hurt by normal weapons, only arcane and magical or holy weapons have any effect. Therefore she usually doesn't fight in hand-to-hand combat, she uses her disguise to seduce her opponents. When the victim of a lamia fails a Resistance Roll against "13" he gives himself in to the embraces and hot kisses of the beautiful creature. Although, if the victim *wants* to be kissed by the woman, no roll is needed (remember it's a ravenous female)! The effect of that first kiss or embrace can be freely chosen by the referee or 1d can be rolled with the following result: 1) the victim can't hear anything for 1d hours, 2) the victim can't see anything for 1d hours, 3) the victim can't speak for 1d hours, 4) the victim goes insane (see **ZENOBIA** rulebook), 5) the victim can't use his arms and legs for 1d hours and 6) the victim loses 3 HITS.

After the first kiss/embrace, the demon's truly hideous aspect is revealed. A Terror Roll is made and if failed, the victim suffers a loss of HITS equal to "1d + MIGHT of the demon". Then the demon vanishes, leaving the victim stunned (if alive!). Lamia in their true aspect appear as human skeletons with hideous twisted bodies, horns and claws of brass.

Mandrake

MIGHT 0 HITS 2 Special Attack Not Intelligent No Armour

This small plant (it's not an animal!) has certainly evil powers. It's said to grow in the immediate neighbourhood of "places where executions take place", where it nourishes itself with the flesh and the blood of the criminal. It's dangerous to pick up, as the plant lets out a terrible "scream" when pulled from the ground. Anyone who doesn't succeed in a Resistance Roll suffers immediately 3 HITS. When a player throws a natural "2" he loses 5 HITS.

Manticore

MIGHT 7 HITS 14 2 Attacks Intelligent No Armour Terror 2

A ferocious lion-like creature with a large scorpion-tail and a human head. The manticore might display human-like intelligence, but it is also savage, violent and bestial. Some manticores are also winged. As a breed they are loners, and live by hunting goats and other wasteland game. A critical success during an attack indicates a poisoned tail strike.

Medusa

Medusa was one of the gorgons, although mortal! See "Gorgons" above.

Merman

MIGHT 4 HITS 6 1 Attack Intelligent No Armour

The mermen and mermaids are dwellers of the seas. They have their own reclusive society and are mistrustful of humans. They are very wise and knowledgeable. They use spears.

Minotaur

MIGHT 10 HITS 15 2 Attacks Not Intelligent No Armour

This monster has the head of a bull and the body of a muscular man and was sent by the gods to Minos because of the king's betrayal to them. The creature was enormously strong and bloodthirsty and asked every year for a sacrifice of seven innocent children. Theseus slew the Minotaur, but legends say that the monster's offspring still haunt the desolated labyrinth of Knossos. On a critical strike the Minotaur has caught its victim upon its horns and does every combat round 2 HITS, unless the creature is killed or the victim can free himself in a MIGHT versus MIGHT test.

Nemean Lion

MIGHT 11 HITS 18 2 Attacks Not Intelligent No Armour Terror 1

This horrible and gigantic lion is found south of Corinth, in the village of Nemea. It's an offspring of the horrific dragon, Typhon (see later), whose roar terrifies its opponents. It is however very difficult to kill, because the lion's skin is invulnerable to arrows and slashing weapons. Only blunt weapons (like clubs) or sacred weapons have any effect. On a critical strike the lion has jumped his victim. The unfortunate adventurer can't get underneath the beast, unless he succeeds in a Resistance Roll against "12".

Pegasus

MIGHT 8 HITS 12 1 Attack Intelligent No Armour

Pegasus is the winged horse that's born from the blood dripping from the neck of Medusa. A character of good nature can ride the horse into battle (a Horsemaster has however more chance: +1 extra on every roll!). Pegasus has a speed double that of a normal horse and can fly!

Rat

MIGHT 1 HITS 1 1 Attack Not Intelligent No Armour

Rats live in packs of at least 6d animals. They live in dungeons and in abandoned tunnels or caves. They are fearful of fire and will flee if in close contact with it. However, if they can't get away they *will* attack. When their bite hits home, the unlucky adventurer must roll a Resistance Roll. If he succeeds nothing happens, if he fails however, he will suffer 1 HIT and on a roll of 1-2 on 1d he's infected with a disease.

Satyr

MIGHT 3 HITS 8 1 Attack Intelligent No Armour Terror 2

A form of nature creature, satyrs have several variations. Most are human-bodied with a hairy, and primitive, if muscular, appearance. They have the hoofed legs of a goat, a tail and often horns sprouting from their forehead or the actual heads of goats. Satyrs live in hills and forests. Some are wise, others are tribal and dangerous to outsiders. All satyrs are prone to emotional fits of rage or depression. They are said to be the consorts of the god Pan.

Scorpion

MIGHT 4 HITS 1 1 Attack Not Intelligent No Armour

A burrower that likes cool dark places (boots, knapsacks, bedrolls, tents...). Check for concealment, rolling the scorpion's MIGHT against the potential victim's FATE. If unnoticed, roll once more to see if the sting strikes home!

Scylla

MIGHT 11 HITS 15 6 Attacks Intelligent Light Armour Terror 2

According to legend this terrible monster was once a most beautiful nymph, but the jealousy of the sorceress Circe turned her into a sea monster. She has twelve feet and six heads, each with three rows of teeth. Below the waist her body is made up of hideous monsters which - like dogs - bark unceasingly. This monster is a real peril to all ships that pass near her. Whenever a ship passes, each of the heads will seize one of the crew. On a critical strike the monster swallows an unfortunate victim whole.

Sileni

MIGHT 3 HITS 7 1 Attack Not Intelligent No Armour

Sileni are woodland spirits, they are quite similar to satyrs (see above) except that their bodies are half horse. They are however *not* centaurs, they are not civilized, said to be lecherous drunkards, often bald-headed and pot-bellied.

Sirens

MIGHT 4 HITS 7 1 Attack Intelligent No Armour

These hybrid creatures are half bird and half woman. They are said to be the daughters of the sea god. They appear in two “forms”: as birds with the heads of women or as winged women with bird legs. They are known for luring sailors (to their islands or to the rocks in shallow waters) with their bewitching songs. There their victims starve to death.

Skeleton

MIGHT 3 HITS 5 1 Attack Not Intelligent No Armour Terror 1

The animated skeleton needs a weapon to fight with. It can only be damaged properly by crushing weapons, bladed weapons do a maximum of only 1 HIT to them.

Snake

MIGHT 5 HITS 1 1 Attack Not Intelligent No Armour

May be a poisonous puff adder, saw-scaled viper or cobra. Snakes, too, like cool hidey-holes such as tents, caves, bushes, rocks and boots. Check for concealment, rolling the snake's MIGHT against the potential victim's FATE. If unnoticed, roll once more to see if the snake bites home!

Sphinx

MIGHT 7 HITS 15 2 Attacks Intelligent No Armour

The Ionian sphinxes have no connection whatsoever with their Egyptian counterpart - except in appearance! They're living man-eating horrors, half tigress, half woman. They haunt the roads near Thebes and propound riddles to each person they met. If the victim doesn't know the answer he's slaughtered, unless he's a brave warrior who knows how to defend himself. Lucky, sphinxes are loners. With a critical strike in combat the sphinx attacks the same opponent twice.

Stymphalian Bird

MIGHT 5 HITS 10 2 Attacks Not Intelligent Heavy Armour

These huge long-legged monsters are flesh-eating, bronze-feathered birds of prey. They prefer to wade through marshes and swampy ground searching for carrion. A critical strike indicates that it launches 1d6 bronze feathers as an attack. The Adventurer must roll FATE or suffer 1 HIT of damage for each feather that strikes him. Some say the birds are supposed to be afraid of strange/loud noises.

Strige

MIGHT 4 HITS 8 1 Attack Intelligent No Armour

Ionian demon that is especially active during the night. It then flies around like a bird and snatches sleeping children from their cradles to eat their flesh and drink their blood. On a critical strike the creature has fastened its teeth into its victim and clings to it until it's slain, the victim suffers every round 2 HITS and the strige itself gets 1 HIT back as a regeneration!

Succubus

MIGHT 4 HITS 11 2 Attacks Intelligent No Armour Terror 1

A Succubus is a female demon. In her natural form she looks very much like a tall and very beautiful human female. Succubi cannot be harmed by normal weapons, only arcane and magic weapons have any effect against them. Therefore they usually don't fight in hand-to-hand combat, they use their disguise to seduce their opponents. When the victim of a Succubus fails a Resistance Roll against "12" he gives himself in to the embraces and hot kisses of the beautiful creature. Although, if the victim *wants* to be kissed by the woman, no roll is needed (remember it's a ravenous female)!

The effect of that first kiss or embrace can be freely chosen by the referee or 1d can be rolled with the following result: 1) the victim can't hear anything for 1 hour, 2) the victim can't see anything for 1 hour, 3) the victim can't speak for 1 hour, 4) the victim goes insane (see ZENOBIA rulebook p.74), 5) the victim can't use his arms and legs for 1 hour and 6) the victim loses 2 HITS.

After the first kiss/embrace, the demon's truly hideous aspect is revealed. A Terror Roll is made and if failed, the victim suffers a loss of HITS equal to "1d + MIGHT of the demon". Then the demon vanishes, leaving the victim stunned (if alive!). Succubi in their true aspect appear as fiery humans with grotesque dog-like features, hideous twisted bodies, thick black hair, leathery wings, horns and hooves of brass. *Note:* the ***Incubus*** is the male variation of the Succubus.

Titan

MIGHT 20 HITS 35 2 Attacks Intelligent Light Armour Terror 1

In fact the titans are a race of gods who are the "parents" and "precursors" of the Olympian gods. They were defeated by this younger generation of deities, who were lead by Zeus. So a titan is a divine being, enormously big (therefore its name), that sometimes interferes in the things happening in the Ionian world - for better or for worse. You don't fight a god, so you also don't fight a titan, unless you REALLY want to die. A critical strike means the titan doubles its HITS!

Triton

MIGHT 4 HITS 8 1 Attack Intelligent No Armour

Tritons are dwellers of the seas. They are in fact evil creatures that hunt merfolk. Although they are intelligent they use their knowledge for evil purposes. They use spears and tridents in combat, and they are very good at it! Some scholars say that there are triton "shamans" capable of using spells.

Typhon

MIGHT 15 HITS 25 10 Attacks Not Intelligent Light Armour Terror 3

Another name for this creature is the "Whirlwind". This formidable monster has one hundred dragon heads and either snake's feet or a body covered in snakes. Myths tell this creature is father to: the chimera, the hydra, the Nemean Lion and the sphinx. The creature can cause dangerous winds and earthquakes. The monster can only attack with ten heads at a single time because otherwise it will only hinder itself. With a critical strike it causes a whirlwind: everyone of its opponents must succeed in a MIGHT roll against "13" or will be blown off his feet, causing 1d HITS in the process, and a full combat round to get up again!

Unicorn

MIGHT 8 HITS 14 2 Attacks Intelligent No Armour

Many Ionian scholars believe this mythical creature to exist. It's strong, wild and fierce, impossible to tame by men. The Imperial naturalist Plinie even tried to give a description of the animal. The unicorn is pure white, resembling a big horse with a horn in the middle of its head. This horn is said to have medicinal abilities: dust filed from the horn (the 'alicorn') is supposed to protect against deadly diseases if mixed into a potion. It is traditionally believed that the unicorn can only be captured by a naked virgin sitting under a tree. Unicorns are only to be found deep in a forest or in the neighbourhood of a sacred glade. The unicorn is very swift, twice as fast as a normal horse. When it gets a critical strike in combat it tramples its opponent for double damage.

Werewolf

MIGHT 5 HITS 10 1 Attack Not Intelligent No Armour

A werewolf is a vile creature of the night. Another name for it is *lycanthrope* ('lycanthropy' is also the disease one can get if bitten by a werewolf!). In fact those creatures are humans who are able to shapechange, but not of their own free will. During periods of full moon the changing takes place and from that instant on the 'former human' is bereft of all his human abilities, he's nothing more than a vicious monster that's out for the kill. When a werewolf succeeds in a critical strike the victim will almost certainly be affected with the lycanthropy disease (1-5 on 1d). This results in the victim becoming a werewolf himself, unless divine help can stop the process or someone can find "*club moss*", a little plant that has the ability to cure the disease (usually found in hilly regions and/or in the neighbourhood of abandoned ruins). A victim who is threatened with the lycanthropy disease has only 24 hours to get cured, otherwise the process will be irreversible. A werewolf can only be hurt by silver or holy weapons.

Wind Child

MIGHT 3 HITS 7 1 Attack Intelligent No Armour

These humanoids live in the mountains of the world, apart from the cities of mankind. They are blessed by the gods, there were originally only seven, the Seven Sages. Wind Children are very wise and learned. Slow to do battle, but ruthless when pushed. They live in small groups. Wind Children use swords, javelins, axes, daggers and bows.

Wolf

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

Wolves operate in small packs (1d), rarely attacking humans unless desperate.

A wolf has enough meat to feed one man for 2-3 days (IF the meat is preserved in the right way), although the flesh of a wolf is rarely eaten!

Zombie

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour Terror 1

Other than a skeleton, a zombie can fight with its disease infected claws or with its teeth. If it has but one HIT remaining, it will still keep on fighting. It'll only stop when it "drops dead". On a critical strike it has its opponent infected with a disease. Zombies mostly attack in "packs" (2d), but... they are slower than their human opponents.

VII PHILOSOPHY



“All men by nature desire to know”

Aristotle

The Philosopher is already mentioned in the basic **ZENOBIA** rulebook, they are the wise men of the Empire: scholars, scientists, inventors and their ilk. Because however philosophy and Ionia are always mentioned in one breath, the meaning of this section is to enhance the “Philosopher’s Treasure Table” and his “Power List”, thereby giving its Ionian counterpart some more possibilities.

Indeed they are worth mentioning again, because between 1000 AUC and 1010 AUC there were a few important Philosophers who lived in Ionia (or moved to the Eternal City) where they published their teachings. Among them were Diogenes Laertius who wrote a script on “Lives, Teachings and Sayings of Famous Philosophers”.

It was - already in its time - a very useful sourcebook. Another major Philosopher of those years was Plotinus, he transformed Plato’s philosophy into a school called “Neoplatonism”. His work “Enneads” had a wide-ranging influence on thought for at least 1400 years!

For all the other things (becoming a Philosopher, creating attributes, etc...) I refer to the basic **ZENOBIA** rulebook, there you’ll find all that you need.

1. THE PHILOSOPHER’S TREASURE TABLE

When you create your Philosopher and you succeed in a successful **MIGHT** roll for “10” or more, you’ll get a **bonus**. This bonus is always a roll on the Philosopher’s Treasure Table. With the new added items - and being from Ionia - you are however allowed to roll **2d** on the enhanced table below. Let’s get straight however, this is **only allowed** to Ionian characters, **not** to characters from any other kingdom, province, region or empire!

<i>Philosopher's Treasure Table</i>	
<i>2d</i>	<i>Treasure</i>
2	<i>Phial of Invisible Ink:</i> most Philosophers know the secret of reading invisible ink if they suspect its use.
3	<i>Magnifying Lens:</i> a simple convex lens.
4	<i>Alchemist's Gold (Fool's Gold):</i> these coins have the equivalent of 1000 denarii, they look like gold but don't have in fact any value at all.
5	<i>Hourglass:</i> an instrument in clear glass that measures the passage of time. A complete "cycle" is the equivalent of one hour.
6	<i>Magnetic Compass:</i> can be of very much use in a lot of situations.
7	<i>Folding Mirror:</i> perfect mirror in a rectangular folding wooden case.
8	<i>Any One Potion:</i> the Philosopher must however be able to brew the potion he chooses.
9	<i>Magnetic Weight:</i> small metal weight that is a magnet, shaped into a star.
10	<i>Telescopic Pole:</i> this pole is 30cm. long but can extend out to 3m. Lots of uses!
11	<i>Dowsing Rod:</i> this device can detect underground water reservoirs.
12	<i>Treasure Rod:</i> light metallic rod which begins to quiver whenever there's precious metal nearby.

2. NEW PHILOSOPHER'S POWERS

In the paragraphs below there are some new Philosopher's Powers. Only the Ionian Philosopher can choose among those powers *and* among those given in the basic **ZENOBIA** rulebook!

Detect Undead: With this power the Philosopher will know if there any undead within a 10m. range. If this is the case he'll know exactly where the creatures are. If they are however further away than 10m. then he only knows the exact direction where they are.

Levitation: This power enables the Philosopher to make **one** object (himself, another person, a chest, etc...) weightless. This weightlessness lasts 10 minutes for every **LEARNING** point the Philosopher has.

Potion of Clairaudience: For the cost of 250 denarii in materials the Philosopher can create a single phial of this potion. It takes one day to brew the potion. When the Philosopher drinks the contents he can hear in his mind the noises or conversations in a room or place where he has already been - or that he personally knows. The distance or range is of no influence. This power works for about 2d minutes.

Potion of Clairvoyance: For the cost of 250 denarii in materials the Philosopher can create a single phial of this potion. It takes one day to brew the potion. When the Philosopher drinks the contents he can see in his mind a room or place where he has already been - or that he personally knows. The distance or range has no effect, but if the area is dark, he cannot see anything at all. This power works for about 2d minutes.

Potion of Deminishing: For the cost of 300 denarii in materials the Philosopher can create a single phial of this potion. It takes two days to brew the potion. When the Philosopher drinks the contents he shrinks to one tenth of his normal size, and this together with all of the equipment and clothing that he's carrying. This power lasts for one hour.

Potion of Enhanced Taste: For the cost of 250 denarii in materials the Philosopher can create a single phial of this potion. It takes one day to brew the potion. When the Philosopher drinks the contents he is able to taste everything much better, he will for example be able to taste if the food is poisoned. This power lasts for ten minutes.

Potion of Flying: : For the cost of 500 denarii in materials the Philosopher can create a single phial of this potion. It takes three days to brew the potion. When the Philosopher drinks the contents he is able to move through the air at a speed equal to normal ‘walking speed’. This power lasts for one hour.

Potion of Gaseous Form: For the cost of 800 denarii in materials the Philosopher can create a single phial of this potion. It takes four days to brew the potion. When the Philosopher drinks the contents his body and all that he wears and carries become gaseous in form and able to flow. He’ll also be transparent and insubstantial, wavering and shifting, able to enter any space which is not “airtight”! In this form he cannot be harmed, except by sacred or magical weapons. The power lasts for one hour.

Potion of Invisibility: For the cost of 1200 denarii in materials the Philosopher can create a single phial of this potion. It takes two days to brew the potion. When the Philosopher drinks the contents his body and all that he wears and carries become totally invisible. He can’t however eliminate the fact that his footsteps will leave marks in soft substances, or that he makes noise when he moves, etc... When he is involved in a fight he’ll become visible again. The power lasts 30 minutes.

Potion of Speed: For the cost of 200 denarii in materials the Philosopher can create a single phial of this potion. It takes one day to brew the potion. When the Philosopher drinks the contents his speed will be doubled, he then even can attack or defend twice in the same combat round. The effect lasts for one hour.

Potion of Water Breathing: For the cost of 1000 denarii in materials the Philosopher can create a single phial of this potion. It takes three days to brew the potion. When the Philosopher drinks the contents he’s able to breathe underneath every liquid surface. The effect lasts for one hour.

Potion of Water Walking: For the cost of 600 denarii in materials the Philosopher can create a single phial of this potion. It takes two days to brew the potion. When the Philosopher drinks the contents he can walk upon every liquid surface as if on normal ground. The effect lasts 30 minutes.

Talk with the Dead: For the cost of 1500 denarii in materials the Philosopher can create a single phial of this potion. It takes five days to brew the potion. When the Philosopher drinks the contents he can talk with the dead. However he must succeed in a Terror test whenever this is needed/asked for. He can only ask questions that can be answered by “yes” or “no”! The number of questions he can ask with the use of a single phial is equal to his LEARNING attribute!

VIII TREASURES

Treasures should fit both the adventure being played and the setting of that adventure. In a tomb raid, the treasures most likely to be recovered will be grave goods left with the corpse, furniture, finely worked pottery, jewellery and other items. The treasure recovered from the



house of a farmer will be non-existent! The treasure recovered from the lair of a monster will probably be made up of the monster's victims: spears, shields, silver denarii, swords, etc. Adventurers will be on the look out for silver and for jewels. For jewels, the referee should refer to the Special Items list (below).

Coins

It is recommended that the referee tailors the treasures to the adventure being played. Sometimes, however, a treasure is required out of the blue. Roll on the following table:

<i>Random Treasure Table</i>	
<i>1d</i>	<i>Item</i>
1-2	20-120 silver denarii
3	100-600 silver denarii
4	300-1800 silver denarii (roll 2d and multiply the result by 150)
5	Special item
6	Special item <i>and</i> 300-1800 silver denarii (roll 2d and multiply the result by 150)

Special Items

Special Items are certain objects, usually of magical or sacred origin, that form the true treasures of the game. The referee can place one or two of these treasures within the adventure, or wait for the table above to 'throw up' such an item. Referees should note that magic items in **ZENOBIA** are not simply swords or pieces of armour that provide some simple dice modifier, a magical item is usually magical because of 1) who has previously owned it; or 2) what it has previously done or been used for. Many of the items are unique, once-only objects wielded in the days of myth and legend by heroes such as Hercules and Perseus. These heroes - considered gods - imbued their weapons and equipment with a portion of their mythic presence and these items continue to display magical powers. But remember - each of these heroic items is *unique*. Those in this list are of particular interest in Ionia and some will be virtually impossible to find in the Desert Kingdoms or the Northern Forests. Feel free to utilise the pages of myth and legend to come up with more special items. What about the staff of Moses? Nero's lyre? Spartacus' manicae? And so on ...

Aegis Shield - The goatskin shield of Athena bears the head of Medusa upon it. An opponent looking at this shield will be petrified for 1 hour unless he succeeds in a Resistance Roll against "15". A 'fail' (= natural "2") will however have a lasting effect, unless the victim is helped by powerful magic or by the gods.

Ariadne's Thread - This normal looking twine can be of an invaluable help for explorers of the many Ionian labyrinths and for "dungeoncrawlers" alike. It is unbreakable and endless (it can be extended limitless).

Arm of Talos - The arm of the giant Talos is made of pure bronze. It's power lies in the fact that it can control gravity. With one swipe of this arm the wearer can 'throw' an enemy away who is within a 10m. range. The enemy will be knocked down as if hit with the force of a whirlwind and he will therefore lose 1d HITS in the process. If he succeeds in a Resistance Roll he won't however be stunned, otherwise he's stunned for 10 minutes. Every use of this weapon will cost the wearer the equivalent of 1 MIGHT point. When his MIGHT points reach "1" the arm cannot be used anymore until the wearer has completely recovered from his exertions. This happens in the same way as recovering from HITS, but at *double* speed (see the basic **ZENOBIA** rulebook)! *Note:* if the referee allows it, the arm can also be used to remove objects like rocks and debris!

Armour of Achilles - The plate cuirass, greaves, manicae and helmet of the famous hero Achilles are said to give their wearer not only the *normal* protection, they also have the effect that the wearer cannot get crippling blows in a combat, except to the throat.

Athena's Bridle - With this bridle every horse can be tamed, furthermore the owner can learn the horse a number of tricks double to his LEARNING score!

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.

Bow of Heracles - A magnificent bow accompanied by a quiver with five arrows. These arrows are deadly against creatures of the night, doing double damage. The bow can however not be used if the MIGHT score of the user is less than "7".

Bow of Paris - The legendary bow that killed Achilles. There's only one arrow coming with it (other arrows cannot be fired with this magical weapon!), but it always finds its mark when the target is within the 100m. range. It can however fire up to 200m. and it then gets a hit with a score of "1-5" on 1d. When the arrow hits the target it automatically does 6 HITS. The bow can only be used three times in a week.

Chariot of Achilles - This beautifully ornated chariot is pulled by two immortal horses. Its speed is extraordinary, its horses being thrice as swift as normal horses, and being able to fly at the same speed.

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 Adventurer in a combat. 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.

Eye of the Graii - This magic ball enables its user to "see" into a room that's located behind a wall. If there is no light in the target room than the user can still see, but only as if it would be twilight. The eye can be used three times, thereafter it cannot be used for three days.

Golden Apples of the Hesperides - The adventurer who eats such an apple is strengthened for 1d hours. He'll not be fatigued, and, if in combat, the HITS inflicted by his enemy will be cut by half (rounded down). When such a treasure is discovered there always will be 4-6 apples.

Golden Breastplate of Heracles - This golden mail cuirass of the famous hero Heracles was made by the god Hephaistos and is sought after by many adventurers. It will give its wearer an edge in combat, inspiring awe in his opponents. Being confronted with this arcane armour will make the opponent lose a great deal of his self-esteem and courage. Therefore he must succeed in a Terror Roll (treating the armour as terror 2) or flee the combat. What the result may be, the wearer of the armour has always the initiative in combat.

Girdle of Hippolyta - Hippolyta, the amazon queen who was beaten by Heracles, had a girdle of might. Whoever puts on this artefact will find that his power becomes greater. He can now carry a number of items equal to his "MIGHT + 20" and he gets an extra "+1" combat bonus in every fight.

Golden Fleece - This consecrated fleece of a divine ram has the power to bring the owner and one other person to every possible destination. A command word must be given together with the destination, for the fleece to soar up in the sky at a travel speed of 35km/hr. The fleece can carry two persons and their equipment. The command word (and other simple commands as lower, higher, left, right, under, over) will automatically be known to the owner of the fleece.

Hebe's Beaker - This drinking vessel has a special power: whenever a drink is poured into it, it will let the drinker restore one extra HIT after a good night's rest. After three uses, the arcane powers must be restored during a period of three days, in this period the beaker cannot be used.



Hecate's Torch - This torch is set alight by a simple command word, known to its user. It illuminates an area 1,5 times that of a normal torch. Furthermore the sacred wood it's made of will never burn away!

Helmet of Invisibility - This helm - given to the god Hades by the Cyclops - will make its wearer invisible (also everything he's wearing and carrying). The effect lasts for 1 hour, but as soon as the helmet has been used a second time it cannot be used again for 1 week. Perseus was given this helm by the god on his quest to kill the monstrous Medusa (see also the section "Labyrinths of Ionia").

Holy Pitcher - This jar contains the drink of the gods, whenever someone drinks from it, that person will regain 4-6 HITS. The pitcher can be used three times, thereafter its effect is negated for three days.

Jewels - Any one of several precious stones (roll on the table below for ideas), worth 500-3000 denarii for a typically modest-sized jewel (roll 2d x 250).

<i>Id</i>	<i>Semi-Precious Stone</i>	<i>Typical Colour</i>
1	Jasper	Mottled Red, Green or Yellow
2	Amethyst	Purple
3	Carnelian	Reddish-Yellow
4	Quartz	Milky White
5	Chalcedony	Bluish-White
6	Turquoise	Blue-Green or Sky Blue

Key of Hermes - This sacred brazen key will fit into any lock and thus open any door. It can however only be used once! Some say that it can be ‘blessed’ again in a temple, dedicated to Hermes, to regain its godly power.

Lyre of Apollo - When played, this arcane instrument can call upon Apollo’s help. In the game this means that every *one* die roll or action can be redone. This will negate the previous effect, although the “new effect” **must** be accepted. Once the lyre has been used its power cannot be called upon again before two days (48 hours) have gone!

Map of Daedalus - Being one of Ionia’s most renowned builders of labyrinths, it’s told that Daedalus had some magical maps that could show him the way in every labyrinth he entered. So this map will allow its user to find his way out when he’s stuck inside a maze. It only can be used once! How many of those maps are left, no one can tell, except the gods and the referee (a suggestion to the referee: don’t spoil your game with too much of those powerful items)!

Mirror of Aphrodite - This mirror is made of gold, fashioned in the likeness of the goddess of beauty herself. Its glass is also golden, but instead of reflecting the face of the observer, it shows nothing at all! Instead it shows that person’s feelings and emotions to the owner of the mirror, who is on the reverse side of it (holding the mirror up to him). So the owner knows for sure if the person looking in it is happy, angry, feeling good, even if he’s lying (although he will not know what the nature of the lie is).

Shield of Achilles - This big round shield can (except from his normal use!) be used as a magnet for arrows and throwing weapons. Whenever an arrow or a throwing weapon is used against its owner, those missiles are stuck into the shield and magically “dissolve” upon impact.

Shield of the Hydra - A rectangular shield made out of the hide of the Hydra. It protects its wearer against every form of fire (also magical one).

Skin of the Nemean Lion - A man wearing the skin of this legendary beast (killed by Heracles) is almost invulnerable. Piercing and penetrating weapons (spears, swords, etc...) will have no effect at all, blunt weapons however (e.g. clubs) do normal damage.

Spear of Ares - The spear of the god of war is very special, it doesn’t give additional HITS, but it counters the effect of non-magical armour! Normal armour cannot stop any wounds or hits it does. Furthermore, the range of this arcane weapon is twice as far as normal.

Staff of Asklepios - This normal looking staff with its entwined serpents has formidable healing powers. When a person is touched with it, all sickness and poison will immediately leave his body, giving him 1-3 HITS back in the process. A wounded person (not poisoned or

sick) will get 4-6 HITS back. However, the staff cannot restore someone back to life! Whenever the staff has been used *twice a day*, its powers cannot be used again for 36 hours.

Staff of Prometheus - This “staff of fire” will allow its wielder to attack an enemy from a distance with balls of fire. The enemy must be within a 10m. range and will suffer 1-3 HITS unless he succeeds in a Resistance Roll. The staff can shoot its fireballs only three times a day. Furthermore the staff can burn down obstacles or illuminate the inside of an otherwise dark place.

Sword of Heracles - Being utterly balanced this arcane weapon strikes faster than any other sword, the wielder can therefore attack two times every second combat round. Furthermore the weapon is unbreakable.

Thyrsos of Dionysos - This cursed staff will lower the FATE score of its owner by one point. Furthermore, the owner is in a constant ‘flush’, which will give him “-1” on every test he will have to take.

Trident of Poseidon - The owner of this trident can control the storms and the seas, actually ‘calming’ the forces of nature (or “conjure” them). It will however cost him 1 FATE to proof his ‘fate’ in the power of the sea god. The staff can only be used once every week!

Winged Boots of Hermes - These boots (or sandals) will fit everyone who tries them on. They will double the normal speed of the person wearing them. He can also jump double as far and double as high as normal!

Note: if the referee sees fit, the user can use his extraordinary speed also in combat, and strike (*or* parry!) every combat round twice.

IX LABRYINTHS OF IONIA

Here you'll find the most important myths of Ionia, together with some adventure seeds to wetten the appetite of the referee. First of all I want to refer to "secton XII" of the basic **ZENOBIA** rulebook "Adventure Toolkit" where the referees will find a whole lot of useful information to run an adventure or a campaign. Please, do read it, you'll only be helping yourself. The only thing that will be repeated from the pages of the basic rulebook are the "encounter tables" because they can vary as a result of the difference in the Ionian landscape and its inhabitants, be it men or animals. Therefore we will again consider the terrain and its possible hazards.

First you've got to select a terrain that best fits your story. In **ZENOBIA** we classify the world of Ionia into eight broad terrain categories:

Cultivated Land - Farmland and pasture intermittently cut by lanes, walls and ditches.

Forest - In some parts of Ionia there are deep forests where few humans have ever been.

Hill - Gentle slopes covered with grass and trees.

Marsh - Lakes and flooded plains full of reed beds and scattered islands of firm ground.

Mountain - High mountain slopes, peaks and valleys as well as hills and vales.

River - Any channel of water that cannot be safely waded, includes lakes.

Sea Coast - Ionia's life and history depends for a great deal on the sea.

Steppe - Dry grassland, scrubland and rolling steppe with few trees.

One terrain usually blurs imperceptibly with another (such as hill-land becoming mountain). In some instances there can be a distinct change from one terrain type to another. More common however is a region that displays two types of terrain together - a patch of marsh in a grassland for example. In such cases the referee uses the slowest travel rate of the two, but is free to pick wild animals and hazards from either terrain description (within reason). The river terrain is an exception to both of these rules, see the River section that follows. Travel rates are included in the section called Travel (p.101 in the basic **ZENOBIA** rulebook). There are however a few terrain types that are new and need mentioning:

Forest - 15 km/day on foot or horseback

Hill - 10 km/day on foot, 20 km/day on horseback

Sea Coast - 20 km/day on foot, 40 km/day on horseback, 45 km/day by boat.

Details of how to carry out random rolls for the selection of suitable hazards are included with each terrain type, but the referee is encouraged to select a few himself rather than rely on the whim of the dice. This means that he can weave the encounters into the fabric of the game's plot if needed.

Cultivated Land

Around the cities and towns is the cultivated land, the farmland, orchards, vineyards, olive groves and pasturage that forms the life blood of any settlement. Dotted throughout the land are villages and farmsteads, and separating the farmland are low hills, scattered woods, and barren rough land, etc. Cultivated Land is where the majority of the people of **ZENOBIA** live. The hazards to be encountered in such a terrain will be almost wholly human, with a small chance of creatures.

Roll 1d twice each day, on a “4-6” result there will be an encounter. Then roll on the table using 2d:

2	Rainstorm		
3	Bandits (2-12)		
4-5	Residents at work		
6	Legionaries on patrol (4-24)		
7	Merchant caravan (5-30)		
8	Religious procession		
9	Adventurers/Mercenaries (2-7)		
10	Local noble with entourage hunting or travelling		
11	Villagers seeking help		
12	Monster. Roll 1d:	1	Goat
		2	Snake or Scorpion
		3	Deer
		4	Boar
		5	Wolf (1-3)
		6	Centaur

Forest

There are quite a few forests in Ionia, some are so vast that few adventurers have ever been to the heart of it. The most well-known forested region is the vast province of Chalcidice. Here the people live off the forest, because a great deal of them are foresters.

Roll 1d twice each day, on a “5-6” result there will be an encounter. Then roll on the table using 2d:

2	Thunder & lightning		
3	Bandits (2-12)		
4	Foresters at work		
5	Old/new animal trap		
6	Abandoned cabin		
7	Entrance to a subterranean tunnel or vault		
8	Adventurers/Mercenaries (2-7)		
9	Hunters (1-6)		
10	Lost weapon (arcane, rusted, broken, cursed, etc...)		
11-12	Monster. Roll 2d:	2	Werewolf
		3	Giant Snake (1-2)
		4	Giant Boar (1-2)
		5	Bear
		6	Deer (1-6)
		7	Boar (2-4)
		8	Snake (1-2)
		9	Wolf (2-7)
		10	Satyrs (2-4)
		11	Sileni (1-2)
		12	Dryads (1-6)

Hill

Mostly the hills are gentle slopes covered with grass (good for cultivating land) and trees (sometimes in such numbers that they are arranged into real forests). Most people that live here are farmers and shepherders. Hills are however also a hiding-place for people desperately wanting to stay out of the hands of the law.

Roll 1d twice each day, on a “5-6” result there will be an encounter. Then roll on the table using 2d:

- | | |
|----|--|
| 2 | Thunderstorm |
| 3 | Hunters (2-7) or hunting party of local noble |
| 4 | Farmer at work or shepherd with his flock |
| 5 | Bandits (2-12) |
| 6 | Abandoned mine shaft |
| 7 | Escaped prisoners or cutthroats (1-6) |
| 8 | Old/new trap or Ambush |
| 9 | Adventurers/Mercenaries with loot (2-7) |
| 10 | Deserted village |
| 11 | Trouble: villagers seeking help, villagers attacking the adventurers, etc... |
| 12 | Monster. Roll 1d: |
| | 1 Bear (1-2) |
| | 2 Cyclops |
| | 3 Furies |
| | 4 goat (2-12) |
| | 5 griffin |
| | 6 werewolf (only by full moon) |

Marsh

Most marshes are formed by great rivers that flow so sluggishly they create reed-choked wetlands, swamps and marshlands, inter-cut by waterways and streams, lakes and muddy flats. Marshes are home to abundant wildlife and to many different kinds of people, some legitimate - others exiles and rebels hiding amongst the waterways and reed islands.

Roll 1d twice each day, on a “5-6” result there will be an encounter. Then roll on the table using 2d:

- | | |
|-----|---|
| 2 | Rainstorm and local flooding |
| 3 | Ship or river barge passing through |
| 4-5 | Bandits (2-12) |
| 6 | Rebels, refugees or escaped prisoners/slaves (3-18) |
| 7 | Residents at work fishing or reed cutting |
| 8 | Tall grass - reduces visibility, and speed by half |
| 9 | Adventurers/Mercenaries (2-7) |
| 10 | Local noble with entourage hunting wildfowl or other game |
| 11 | Quicksand - Characters sinking fast! MIGHT points of 2d will pull them out. |
| 12 | Monster. Roll 1d: |
| | 1 Giant Snake |
| | 2 Snake |
| | 3 Hydra |
| | 4 Deer |
| | 5 Stympalian Birds (1-6) |
| | 6 Basilisk |

Mountain

Mountain terrain is an amalgam of very rough rocky terrain as well as high plateau and traditional forest-clad mountains. There are many mountain ranges in **ZENOBIA**, from the Zagros to the Sinai, the Lebanese to the Taurus, and - in Ionia - from the Taygetos to the Parnassus. Travel through these rocky ranges is often by narrow and winding donkey paths. Few people live at these altitudes, there is little land to farm and almost no grazing land for sheep, except in some hidden fertile valleys.

Roll 1d twice each day, on a “5-6” result there will be an encounter. Then roll on the table using 2d:

2	Hermit/Magician
3	Caves
4	Rockfall
5	Bandits (2-12)
6	Crevasse or sharp cliff - impassable, requiring long detour
7	Waterfall
8	Rainstorm (may be blizzard in winter)
9	Mountain Shepherds (2-7)
10-12	Monster. Roll 2d:
	2 Griffin
	3 Manticore
	4 Wind Child
	5 Harpy
	6 Goats (2-12)
	7 Wolves (2-7)
	8 Cave Bear
	9 Cyclopes
	10 Bats (10-60)
	11-12 Eagle (1-2)

River

The great civilisations were formed around great rivers. But also in Ionia the rivers still provide a method of transportation, and a living for the lightermen who handle the barges and riverboats. This terrain feature assumes that a river or lake is too deep to be waded or easily swum. In other words it is a fairly substantial body of water. Travel through this terrain assumes use of a boat or barge.

Roll 1d twice each day, on a “4-6” result there will be an encounter. Then roll on the table using 2d:

2	Sandbar or ford
3	Rainstorm and local flooding
4	Tall grass - reduces visibility to the bank
5	Bandits (2-12)
6	Residents at work fishing, trapping, washing, hauling water etc.
7	Local boats, fishing or carrying goods to market (1-3)
8	Ship or river barge passing through
9	Current - unexpected current pulls vessel into bank
10	Hailstorm makes vessel uncontrollable

- 11 Abandoned fisher's lodge
- 12 Monster. Roll 1d:
 - 1-2 Giant Snake
 - 3 Snake
 - 4 Scylla (if near the sea)
 - 5-6 Merman (2-4)

Sea Coast

Ionia is a land surrounded by the sea, its culture was spread around the classical world thanks to its seagoing vessels. The sea is the artery of Ionia's economical life.

Roll 1d twice each day, on a "4-6" result there will be an encounter. Then roll on the table using 2d:

- 2 Sandbar or ford
- 3 Rainstorm and "high sea" (tidal waves with a roll of "1-2" on 1d)
- 4 Tidal flow makes harbouring very difficult
- 5 Beachcombers (2-12)
- 6 Residents at work fishing, trapping, washing, hauling water etc.
- 7 Local boats, fishing or carrying goods to market (1-3)
- 8 Ship or barge passing through
- 9 Current - unexpected current pulls vessel into bank
- 10 Abandoned lighthouse
- 11 Shipwreck
- 12 Monster. Roll 1d:
 - 1 Syrens (1d)
 - 2 Hydra
 - 3 Snake
 - 4 Scylla
 - 5 Kraken
 - 6 Tritons (1-3)

Steppe

Steppeland is flat and semi-arid, covered with dry grasses, scrub and undulating hills and slopes. It is perfectly possible that it borders cultivated land and the steppe may in places even support woods and dry meadows. Water is difficult to find in the hot summer months.

Roll 1d twice each day, on a "6" result there will be an encounter. Then roll on the table using 2d:

- 2 Soldiers on patrol or on the march (6-36)
- 3 Grass fire
- 4 Nomad graves and holy site
- 5 Nomad raiders (4-24)
- 6 Merchant caravan (5-30)
- 7 Tall grass - reduces visibility, and speed by half
- 8 Nomad clan (20-120)
- 9 Previous campsite
- 10 Hermit or outcast
- 11-12 Monster. Roll 1d:
 - 1 Wolves (1-6)
 - 2 Centaur (1-3)
 - 3 Nehemian Lion

- 4 Giant Snake
- 5 Manticore
- 6 Chimera



Adventure Seeds & Myths

Ideas, concepts, cameos, fragments and pieces of lore that can germinate and become a great adventure. They may sprout in any one of many different directions and can branch out to create a wholly unexpected ending. Use or abuse these adventure seeds as required!

Adventure in Argolis

Argolis is a place where many adventurers will try their luck, especially the site of the once famous city of Mycenae. The “new” city (barely a village...) stands upon the proud remains of ancient Mycenae, tunnels leading into a labyrinth-like maze underneath it. But is there still anything to be found? Or is it a place haunted by its famous past? A place where the offspring of the cyclops still dwell who created the - now ruined - gigantic walls? And what about the Treasury of Atreus? Where was it situated? Was it a big chamber now located somewhere underground? And are there still any valuable objects to retrieve?

The adventurers can also search the strange beehive tombs that are outside the old city walls. The question is, if this will be worth the risk, because it is said - by the locals - that those places are haunted by ghosts of the past, ghosts that would rather be left alone. The region of Argolis itself is full of valleys and caves, waiting to be explored; but take care not to fall down in any of the pits in those long deserted caves. Or are they in fact not deserted at all?

Another Hunt for the Golden Fleece

One of the most intriguing myths of Ionia is the one about the adventures of the hero Jason, and especially the one about the Golden Fleece. The legendary hero went to Colchis in search

for that much wanted arcane item. But he didn't only bring the Golden Fleece, he also brought with him the powerful witch Medea (see also the Adventure Seed "Imprisoned in Athens!"). Many hundreds of years later a whole lot of adventurers is still searching the famed Golden Fleece, the best place to look for seems the original place where everything - according to the myth, that is! - started, namely Colchis. But be aware the offspring of the famous dragon that guarded the Golden Fleece are said to still haunt the place. The price for getting such a highly acclaimed award thus seems very high!

Atlantis - the Sunken City

Fabled Atlantis was a rich trading island in the Aegean Sea. The Atlantean civilisation was fabulously wealthy, cultured and sophisticated, with sprawling palaces and mountain-top temples. But the gods destroyed Atlantis, forcing it below the waves. Only the tiny island of Thera remains to indicate where Atlantis has sunk. That, and the occasional trinket hauled up in the nets of a lucky Ionian fisherman. According to the accounts of some heroes, a secret tunnel leads down into the heart of the Theran volcano which connects with the sunken kingdom. There beneath the seabed, the survivors of the catastrophe fight for survival against the Tritons, a cruel race of fish-men (think of the 'Creature From The Black Lagoon'). Most of the city is under the seabed, and accessible by caverns and tunnels but in places the sea has flooded entire areas.

At the Oracle of Delphi

When the characters are in Delphi one of them will visit the famous sanctuary and ask the oracle to hear what his future will be. Because the oracles are always open to interpretation and often signify dual and opposing meanings, this is for example what he will hear: *You will go you will return not during a quest you will perish!*". This is an example of duality of meaning (the referee can find others however). Why is this dualistic? Well, if a comma is placed after the word "not" the message is discouraging for him who is about to depart on a quest. If on the other hand the comma is placed before the word "not", then the adventurer is to return alive.

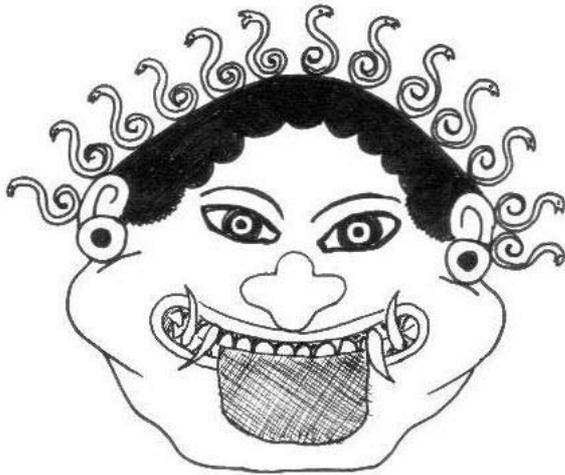
The Bronze Giant Talos

Once, very long ago, Talos was the warden of Crete. Some considered this bronzen giant to be the work of Hephaistos, others said he was created by Daedalus. Talos circled the island three times each day and he threw rocks at any ship which tried to approach the shore. He had a single vein, which ran from his neck to his ankle and was closed by a single bronze nail. When the Argonauts approached Crete Medea bewitched the giant with a hostile glance, then she removed the bronze nail, all of Talos' blood ran out and he died. The isle of Crete has more than a few caves and it's perhaps possible that in one of them the remains of the bronze giant are still to be found! Many adventurers have already looked for it without any luck. Some of them even never returned. Maybe they looked in the wrong places and were punished by the gods or by other fierce things that inhabit the remoted parts of the island.

Centaurs

The adventurers are travelling through a pleasant woodland when they encounter a group of three centaurs. Although sometimes a fairly reclusive people, the centaurs begin to talk to the adventurers and they tell them that a great evil has descended upon their tribe. For centuries they have lived in a small glen deep in the heart of a quiet forest. Several months ago something really awful happened to them. On a sunny day their leader went off into the woods alone, but after two whole days he still wasn't back, so a 'war party' went to look for him. They found him in the forest, turned to stone. He had become a statue. When the tribe

found out, there was panic among them, such a vile thing had never happened before. And that it happened to the leader - the wisest member of the tribe - made it many times worse. Since then there's no unison in the tribe anymore. Can the adventurers solve the problem? Who or what is responsible for the situation of the centaur leader? Can it be made undone? Or is there too much danger involved for the characters themselves? Are the gods perhaps angry with the centaurs?



A Cycladian Legend (the legend of Perseus)

When King Acrisius of Argos once questioned the oracle, the oracle told him that his daughter Danae would give birth to a son who would kill him. Fearing that, he built a brazen chamber under the ground and there he guarded Danae. But Zeus had intercourse with her in the shape of a golden stream which poured through the roof into Danae's lap. When her father afterwards learned that she had got a child, he wouldn't believe that she had been seduced by Zeus, and putting her with the child in a chest, he

cast it into the sea. The chest was however washed ashore on the island Seriphus, one of the Cyclades, where Polydectes was the king. He fell in love with Danae but could not be with her because of young Perseus. To get the young man out of the way - and perhaps get rid of him permanently - Polydectes sent young Perseus to fetch and bring back the head of Medusa. And so Perseus departed under the guidance of Hermes and Athena. In order to find the way he met the Graea (or Graii), who were sisters of the gorgons. They were old, even when they were born, and they had but one eye and one tooth total among the three of them; these two things they passed on to each other in turn. But Perseus, taking their tooth and eye, compelled them to show him the way to the Nymphs who had the winged sandals and a wallet ('kibisis'). So when the Graea had shown him the way he gave them back the tooth, but kept the eye. Then he went to the Nymphs to fetch what he needed. He slung the wallet about him, fitted the sandals to his ankles and put the helmet of Hades on his head, because wearing it, he saw everyone, but he himself was invisible. And having received from Hermes an adamantine sickle he flew to the ocean and caught the Gorgons asleep. Athena guided his hand and he looked on a brazen shield, in which he could see the image of Medusa, but not be turned to stone. Using a backhanded thrust of his sword he deftly beheaded her and put the head in the wallet so that he would not have to look at it and be turned to stone. The other two Gorgons pursued him, but because of the helmet, which made him invisible, they were not able to find him.

Then Perseus came to Ethiopia where he found the king's daughter Andromeda chained to a rock, so she would be the prey of a seamounter. He asked King Cepheus that if he killed the monster and saved the girl would King Cepheus give Andromeda to him as wife? The king saw that this was the only way to perhaps save his daughter and agreed. Perseus killed the monster and saved the girl. But Andromeda had been promised to her uncle in marriage, and the uncle plotted to kill Perseus. But Perseus discovered the plot and instead showed the uncle Medusa's head so he turned to stone. Andromeda was quite enchanted with her twice rescuer and was happy to go with him. Then Perseus went with Danae and Andromeda first to Argos and later to Larissa to compete in athletic games. In the course of the competition

Perseus killed King Acrisius of Argos by accident (throwing a discus which was taken by the wind and struck the king), the man to whom the oracle had said that his daughter would give birth to a son who would kill him. And in that way during the games the oracle was after all fulfilled.

The sacred weapons that Perseus used on his quests are said to be buried - together with his body - in a burial mound on Seriphus, there where he once washed ashore. The burial mound itself is still untouched by time. But what's the reason therefore? Tomb-robbers have raided almost every valuable grave, why not this? Will there be any adventurers bold enough to enter this still closed - and perhaps even sealed! - tomb?

Descent into the Underworld

Almost all Ionians believe that the god Hades rules the Underworld, and that this dark world has entrances upon earth. The places of these entrances are however shrouded in mystery. An old villager in a little town tells always following story: *"... Hidden in a remote glen is a low hill with a thick clump of black thorns growing at its base. Under the thorns is a large but sealed entrance that leads to a hidden city. In that city are different doors to the netherworld. Those can be opened by the one who knows the secret! ..."*

With this adventure seed a referee can go every which way he wants to. Where is the hidden glen? How does the old man know about it? How can he know that there is a city beneath without entering or opening the sealed door? What is the so-called secret? Is the old man what he seems to be? Is it all a rouse? Etc...

Firetop Mountain

The god Hephaistus is reputed to have one of his forges beneath the volcano Etna on the island of Sicily. It's here that his weary Cyclopes blacksmiths create Zeus' own thunderbolts, as well as innumerable other fantastic creations and inventions of bronze and iron. What treasures are left there from the Golden Age of the Gods, no-one knows. What dangers must be confronted to climb down deep inside Etna, no-one knows. What is known, is that the snake-bodied giant called Enceladus was blasted by Zeus' thunderbolts and buried under the mountain. He slumbers there still, and when he turns in his eternal sleep, the entire mountain quakes, causing devastation and chaos on the surrounding region.

Full Moon

The werewolf is a creature that appears in the Ionian myths, and it's believed to exist. Even more, the inhabitants of a small village are convinced that in the forest nearby the village a "creature of the night" has been killing villagers. They even believe to know where the "man-thing" is hiding. There is a shallow stream running through the forest, upon its shore there is a huge tree, unusually large for its species. The tree hangs over the stream from bank to bank and hides a makeshift platform of thick branches extending out just above the water. The area around it is unremarkable and holds the usual animal runs and wildlife. Hunters in the area are drawn to the tree because it's such a landmark and it sticks out above the normal tree line. Because of its thick branches, it is impossible to see into the shaded area underneath unless these branches are parted. Maybe that's a place for the hunters of the werewolf to begin looking. But they must be careful because such a creature can be extremely dangerous, especially when the moon is full and the night is long...

Ghost Ship

While they are in small seaport town the adventurers hear of a haunted ship. Some old fishermen are absolutely sure they have seen a trireme (like the ones that fought in the battle of Salamis) in the Aegean Sea. It happens always on the same day and always once a year: the day the sea battle of Salamis was raging.

Ships sailing under a clear sunny sky and upon a calm sea report that all of a sudden there appears a big cloud of mist and out of the cloud comes the trireme. There doesn't however seem to be a living soul aboard, although the ship itself seems *very* real and sails often at ramming speed. Sailors swear that they could hear the noises of battle aboard the ghost vessel, and sometimes odd and high-pitched laughter. Others say they have seen a single figure roam the deck. Still others allege to have heard eerie sounds and tortured moans resound through the ship.

What's going on aboard this so-called haunted ship? Is it really doomed? And if so, would it be wise to go aboard? But on the other hand money or other valuable gifts can change a man's mind in an instant!

The Golden Apples of the Hesperides

The Golden Apples were said to be found in the garden of the Hesperides, three beautiful nymphs. Their garden is said to be a paradise, but several Ionian writers speak of different locations for this garden and most are very vague in their description: somewhere beyond the big sea, in the far west, in the northwest of Africa, somewhere beyond Mount Atlas, etc... It will be quite an adventure to search the Ionian and the Imperial world for these godly apples. But they will certainly be worth the search. The apples are said to give eternal life, others say they do *not* give eternal life, but they have a magnificent healing power.

It's up to the adventurers to give this "life taking" quest a try. Where do they have to start? Are there still legends or myths about the Golden Apples that are only known to a few? Perhaps the priests can find more in their "holy books" (some little clumsily written old and forgotten text perhaps), etc...

The Golden Halls of King Midas

In Phrygia (Asia Minor) there once was a king who was very greedy. According to legends and myths he was bestowed by the gods with a gift he could choose himself. He asked that whatever he might touch would be changed into gold. Midas hastened to put his new gift to the test, and indeed whatever he touched was changed into the purest gold: the branches of a tree, a stone he picked up, even the walls of his palace. At the beginning he was delighted with such a gift, but very soon however he found to his dismay that whether he touched bread, it hardened in his hand; or put a morsel to his lips, it defied his teeth. He took a glass of wine, but it flowed down his throat like melted gold. In consternation he strove to divest himself of his new power, but all in vain; starvation seemed to await him. He prayed the gods for mercy and to be delivered from his glittering destruction. And merciful as they are, they heard and consented. "Go," did they say, "to the river Pactolus, trace the stream to its fountain-head, there plunge in your head and body, and wash away your fault and its punishment!" He did so, and scarce had he touched the waters before the gold-creating power passed into them, and the river sands became changed into gold, as they remain to this day.

That's the story you've heard quite a lot. Well, maybe there is a "palace of gold" and a river "with golden waters". Or is it all a lie? This "adventure seed" can be worked out as a

wilderness adventure combined with a dungeon crawl (or a maze or labyrinth perhaps). Are the adventurers courageous enough to risk the dangers of the long forgotten halls of King Midas?

The Haunted Pass

The pass through the Thermopylae - which was once defended by the Spartan king Leonidas against the Persian invaders - is a much used back road through this rugged mountains for travellers and merchant caravans alike. The pass is 25km. long. Thousands of years ago a river cut its way through the mountains, but now only the dry, stony trail marks its passage. Trees and brush dot the area and an occasional patch of raspberry thorns can be seen.

The last few months however the pass is rumoured to be haunted. Caravans and travellers disappear mysteriously. Even caravans with guards are utterly destroyed. Some people made it however through, but most of these are stark raving mad. One traveller could utter a word, before going insane he murmured 'Leonidas'.

Now the villages and cities in the immediate vicinity of the pass have promised a reward to the boldless men who dare to go into the mountain pass, solve the mystery, and... make an end to it because commerce is dwindling. Persistent rumours claim that the ghost of the Warrior-King Leonidas has risen again.

An Imperial Governor on the Run

In a greater town or city in Ionia there's a rumour that the governor has left for the Eternal City, the good man forgot however to return the treasury of the city to its rightful owners after collecting the taxes. Now he is vanished without a single trace. This is perhaps something for the adventurers, a mystery that - when it is resolved to the satisfaction of the city council - can perhaps be worth quite a few denarii! But where do they have to begin their search? Perhaps by asking about the whereabouts of the man: Who is he? Where did he live? Who were his closest friends? Where was he last seen? A real detective story in ancient Ionia in the year 1013 AUC!

Imprisoned in Athens!

Late one evening the adventurers are arriving in this bustling town and looking for a place to stay for the night, so they decide to go to the agora where they almost certainly will find something they can afford. And indeed, there is a little but fairly well-kept two-story building with the sign "Winehouse" that also seems to offer places to sleep to tired travellers. They enter the common room which seems to be a rather large dining area with many tables. A young, jovial innkeeper hastens over and bids the characters welcome. He glances quickly and shrewdly at each of them and invites them to a meal. The other men in the dining area are all sitting in small groups. Most glance at the characters as they enter. The innkeeper asks the characters to leave their weapons and shields in a small room at their right, where a hulking brute of a man with a long but neatly trimmed black beard guards an assortment of weapons, seemingly the gear of the other customers. When the characters have their meal there is all of a sudden a big rouse and a noble figure - accompanied by some local townguards - enters the place. He speeds straight to the table where the adventurers are sitting and commands his guards to place the characters under arrest, the reason is theft.

The characters are taken to the cellars and imprisoned there for the time being, the time to wait on their trial. But when the adventurers look carefully they will find a secret door in the

cellar, this leads into a maze of tunnels. These tunnels lead to the secret caverns of the witch Medea. It was there she fled on her serpent-drawn chariot after some of the evil deeds she did. What are the characters going to meet in this maze of tunnels and caverns? What about Medea? Will she allow someone into her secret realm? Will the adventurers ever get out of this tunnelsystem?

In the Footprints of Heracles

This is not an adventure seed as such, it's merely an enumeration of the labours of Heracles. It can always give some hints for running an adventure around the "deeds" of this greatest of Ionian heroes.

Heracles was sent to labour under King Eurystheus (his twin brother) for a period of twelve years as a punishment for killing his children and his wife. Each year he had to perform a labour:

1. The slaying of the Nemean lion
2. The slaying of the Lernaean hydra
3. The capture of the Arcadian stag
4. The destruction of the Erymanthian boar
5. The cleansing of the Augean stables
6. The shooting of the man-eating birds of the Stymphalian marches
7. The capture of the Cretan bull
8. The capture of the man-eating horses of Diomedes
9. The theft of the girdle of the Amazon queen Hippolyta
10. The capture of the cattle of Geryon
11. The acquisition of the golden apples of the Hesperides
12. The capture of Cerberus



The Labyrinth of Minos

The wife of the ancient Cretan king Minos, Pasiphae had an illicit liaison with a sacred bull and the product of this union was the half-bull half-man Minotaur, a beast so savage only human blood could satisfy it. To imprison the beast, Minos had his architect Daedalus construct the Labyrinth below his palace at Knossos. To feed its appetite Minos demanded youths from a vassal city called Athens. The prince of Athens, Theseus, was one of those youths and he is supposed to have slain the Minotaur and found his way out with a trail of twine he had left behind. Today the Labyrinth is a vast underground complex harbouring deadly traps, fantastic treasures and many terrible monsters - the most famous of which are the off-spring of the original Minotaur who rules the complex like a god. He is not dead, but lives on. The palace above the Labyrinth is deserted and haunted by ghosts of the lost civilisation of Minos that fell soon after the Trojan War.

The Lost Tribe

According to the Ionian historian Herodotus the amazons really existed in Ionia; but they were expelled and conquered by Heracles when he was looking for the girdle of their leader, Queen Hippolyte. Now according to certain people - scholars among them - there seems to be a tribe of warrior women that survived the onslaught that happened hundreds of years ago. They live in a recluse valley in Laconia. A party should be put together - composed of warriors as well as of scholars - to look for this "lost tribe". Are they the last remnants of the pugnacious Spartan women of 'old times'? Only by being a member of the 'search party' you will know.

Magic?

You have heard many "storytellers" speak of ancient Plataea, situated at the foot of Mount Kithairon, and the treasures at its base. Their stories further tell that an ancient magician went to that place of battle with the - now lost? - knowledge to create mummies of the mighty Ionian warriors that stopped the Persian invasion at that particular place. A new type of mummy was created there, unlike any other ever known (see also the section "Monsters" in the the basic **ZENOBIA** rulebook). When the magician died, his last magical act was to command his new creations to take his mummified body to his tomb deep in the mountain. The region is since then long forgotten, or isn't it? And will the magic of the place still be active? How deep is the magician's tomb situated? And what about those fabulous "treasures" the tales tell about?

A Peloponnesian Mystery

Legends tell that in the heart of the vast mountainous region of the Peloponnesus, there is a mysterious forest. This forest is in the form of an ever changing maze. Deep down in the maze - right in the very middle of it - there's supposed to be a sacred swamp. However, what those old legends don't tell, is to whom this swamp is devoted. Is it a (mythological) beast? Is it a monster? Or perhaps an (unknown) god or goddess? Have their been offerings, and so are there treasures to be found? But... most of all, the problem of the maze itself has first to be tackled. Because - while it is ever changing - it's maybe possible to get in, but what about getting out again? Maybe the souls of all those who died trying to solve the riddle are haunting the very place.

Pirates

Pirates have raided a coastal village and carried away into slavery several young men and women. The Gothic barbarians are Vikings of the Middle Sea, ferocious blonde-haired warriors spreading terror and chaos. They will try to sell their captives at whichever slave market, although the island of Delos could be their main target. On Delos - some tell - there are more slaves than ordinary people. The Adventurers can better watch their backs there! The village offers a meagre reward for the recapture of their fellow villagers (or lie about the reward on offer).

A Royal Offer

An adventure doesn't always have to do with fighting, sometimes the adventurers must use their brains instead of their muscles. The governor of a big city (you can choose whichever you want) promises a royal reward to the man who can find the thief that stole the wedding gift from his daughter to her future husband. The wedding itself cannot take place if the gift isn't found, because it's the custom that the bride brings her husband-to-be a gift the night of the wedding. The governor could of course buy another present, but this one is very special because it seems to be an old and very precious family jewel. Can you find the thief?

Sacred Bees

West of Knossos, on the island of Crete, lies the highest summit of the island, Mount Ida. According to the myths and legends, Mount Ida was the birthplace of Zeus. On its slopes was the cave where he was raised, nurtured by eating the honey of sacred bees. The honey of these bees is said to have magical powers when it's eaten by someone with a pure heart. Maybe a thing for the adventurers to look for Zeus' cave and find out what's it all about.

The Secret Beneath the Palace

In one of the mountainous regions of Laconia there are the ruins of a once great palace. The ruins are said to be the home of a band of outlaws, so no one seems very eager to get near the place. On a certain morning the adventurers hear however a rumour of a wealthy merchant who is willing to pay well for accompanying him - as his bodyguards - in search for the notorious ruins. He further tells the characters that he has seen an old map and upon it there was a reference to a "sea cave" under the palace. The merchant is almost sure that this must be a treasure cave and that the story about the gang of ruffians is only a "wicked scheme" devised by someone who wants the treasure to be safe till he can get it.

Somebody Seen a Unicorn?

A rumour is spread that in the vast forests of Chalcidice a unicorn has been spotted. Knowing the legends that surrounds this animal there are parties going in to hunt the creature down. It's horn alone is indeed worth thousands of denarii and if the creature can be caught alive it means a fortune to its capturers. But what are you going to do? Hunt the beast? Or try to save it? After all isn't it a divine creature? Maybe the gods will reward you if you can stop the hunt or prevent the unicorn from being captured.

Trapped

On one of their journeys the characters arrive in a small village in the neighbourhood of Corinth. It's totally burned out and deserted, although it seems not that long ago. There are still many bodies lying about on the streets - they appear to have been dead for two weeks (an Army Medic can certainly tell that much!). When the adventurers examine the village, a small boy crawls out of the bushes and calls to them - anxiously. He tells them that he is the sole survivor of his village. All the others were either killed or taken away by the 'monsters' that destroyed the village in captivity. When asked who those creatures were, he can only tell them that they were half man-half beast! Centaurs? Satyrs? ... The boy can't however tell more, he seems too terrified.

What are the characters going to do? And who is the sole surviving little boy? There seems something odd about the little fellow! The characters must find out this one for themselves, but they are in for a big surprise. The little boy knows in fact the power of shapechanging and if they are not very careful this could cost the characters dearly, because they have walked into a deadly trap!

The Treasure of Clytemnestra

When Agamemnon returned from the Trojan War, Clytemnestra and her lover, Aegisthus axed him to death while he was taking a bath. This was a revenge for his cruelty and for killing their own daughter. Thereafter Clytemnestra lived upon the wealth Agamemnon had gathered during his wars and his adventures. Many years later, the son Orestes killed both Aegisthus and his mother Clytemnestra to revenge his father's death. The Furies drove him mad to punish him for this crime. On the spot where the palace of Agamemnon and Clytemnestra once stood, there's nothing left but a ruin, haunted by the ghosts of its murdered

victims. But what remains of the riches that were once there? Are they still to be found? Or is this a place of pure evil that can be best avoided? And what about the tombs of the former king of Mycenae and his wife? And does the ghost of Orestes still haunt the very place of his crime?

Troy

The fabled city of Troy was the scene of the world's first clash of nations - the bronze age Ionian kingdoms fought the Asiatic tribes led by the dynasty of Troy. Troy was besieged for ten years and the Ionians only won through at the end by trickery - the gods gave the Ionian warrior Odysseus the secret of the Trojan Horse, a ruse which worked. The Trojan hero Aeneas and other refugees fled from Troy to become the ancestors of the first inhabitants of the Eternal City. Many famous heroes fought at Troy, some died there. Gods too, fought on the Trojan Plain, for one side or another. Alexander the Great is reputed to have visited the grave of Achilles at Troy and took Achilles' great shield with him on his expedition to conquer the world. What other treasures lie in tombs scattered across the Trojan Plain and along the banks of the River Scamander? How many tombs are lost? And the ruins of Troy? The tiny frontier town of New Ilium stands (ghostlike?) atop the hill-like mound of ancient Troy, some say that tunnels and subterranean chambers lead down into the ancient city. What secrets remain?

Vale of Tempe

The vale of Tempe is a 7km. long cleft between the mountains Olympus and Ossa in Thessaly. It is traversed by the Peneus River in which Apollo purified himself after slaying the giant snake Python. The valley is noted for its rugged beauty and grandeur. It is considered blessed by Apollo, Daphne was pursued here by the god and turned into a laurel tree. Laurel from the trees here is cut every eight years as victory crowns for athletes at the Pythian Games at Delphi. The vale is savage and unearthly, a wild and primitive place that may still hold ancient terrors or magics. If Apollo himself needs to be found, it is likely that he resides here somewhere, in disguise. Great magics and treasures from those distant days may be guarded by centaurs, satyrs, selene and even the gods themselves.

A Village in Uproar

This adventure seed can be situated almost everywhere in Ionia. The adventurers hear a rumour that a group of villagers are desperate to hire "some muscle", perhaps the rumour is buzzing about on the local marketplace of the village. The villagers, who are very poor - so no reward? - tell that a group of brigands has been preying on their village for years now. They descend upon the village at harvest time and take all the foodstuffs they want. The villagers have always been too afraid to fight back - and there isn't an Imperial legion in the neighbourhood - but this year's harvest is going to be the worst it has been since the brigands arrived. If the brigands steal their usual share, the villagers will starve to death. Faced with starvation the elders of the village decided they might as well fight if they were going to die either way. So they spread the word for help from experienced fighters, honourable adventurers who would help them defend their village.

Wanna Bet?

In one of the settlements where the adventurers are staying for the night, they hear a tale about a cave (or old mine) where nobody dares to stay. They hear the locals tell about this and they think it's all a joke to make a fool of newcomers. So, they take the bet and decide to stay the night in the "haunted place". However, what they don't know - and the villagers neither! - is that the place really IS haunted, a lamia takes her victims there to feast upon them. So, this bet

could cost them dearly. On the other hand they can help clear this local region from a real danger. The villagers will indeed be more than happy - if they're rich enough they'll maybe give them a reward.

A Wedding Most Brutally Ended!

Almost 200 years ago a newly married couple was captured in the swamps by some Imperial renegades. The husband was tortured and killed before his bride's eyes. She also died in the moors (probably after being raped). Her spirit now roams the area, seeking eternal revenge on all who pass that way. In the form of a terror inspiring ghost she was able to take revenge on those who killed her and her husband, but this wasn't enough to quell her hate.

The moors are a hilly group of mounds and swamps constantly enshrouded in a mist that moves with the many breezes of the area. It is however impossible to keep to the high ground because of the dense thickets that also grow in these places. The fog in the moors usually limits vision to about 4m. The fog swirls in and out, and sometimes travellers - who in the name of the gods wants to travel there? - can see hundreds of meters, while at other times no one can see his hand in front of his face. Can the adventurers clear this dangerous place of such an evil spirit?

The Wishing Well

High in the mountains of Laconia there's the ruin of an ancient tower, the last remains of a defensive wall for a kingdom now long gone. There's a small area in front of the ruin that is partially fenced in by a wall of tumbled stones. Inside the tower there's said to be three chambers on the ground floor. An earth-covered well is found at the side of the tower, animals avoid this place. But legends say that this well is an ancient "wishing well". Perhaps there is a party of adventurers prepared to investigate the whole thing! But the question is what they eventually will discover in this ancient and mysterious place, did it perhaps have an arcane or holy function? And was it meant for men?