

CASTLES[®] CRUSADES

CODEX CLASSICVM



BRIAN N. YOUNG

CASTLES & CRUSADES®

CODEX CLASSICVM

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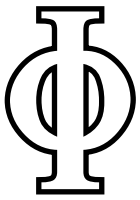
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CODEX CLASSICVM



In European studies and research within the Middle-Ages, within what is categorized now as pseudo-history, there falls three 'periods' scholars or enthusiasts delve: *The Matter of Rome*, *The Matter of France* and *The Matter of Britain*.

Simplified, each comprised largely mythological stories and lore, but also held historical nuggets within them. This categorization was made by the 13th Century French poet *Jean Bodel*, who considered these three broad periods worthy of any educated scholar to study.

The Matter of France focuses chiefly on Charlemagne, mythical or not, and his exploits as he built his kingdom of Francia only a mere few centuries before Jean's own time. Charlemagne's memory was beyond just what he achieved in France alone, but that he tried to unify a war-torn country, and both Germany as well due to his heritage being Frankish. To know this 'Matter' made you a well-educated person surely.

The Matter of Britain emphasizes King Arthur and all topics therein, one of my actual academic specialties and lifelong areas of expertise. By Jean's time in history, the medieval frenzy of Arthur-mania had spread due to both *Geoffrey of Monmouth's 'Historia Regum Britanniae'* in 1138, and long after his death, *Sir Thomas Mallory's 'L'Mort D'Arthur'* in 1485. Already the works of *Wace* and *Chrétien de Trois* were passed through Europe's learned. By now, the medieval interpretations of Arthur, Merlin and the rest, taken from its Celtic origins, was turned into a form of fantasy literature backed by nationalism at its heart.

Last, and what concerns this book, is *The Matter of Rome*. In its center were the histories of Alexander the Great and Julius Caesar, but the entire Cycle also revolved around both Greek and Roman mythologies. The *Codex Classicum* embodies the *The Matter of Rome* and its ideals put into gaming form. From the Oracle of Delphi, to the mythical land of Hyperborea, and the beasts of legend, to the gritty battles of the Spartans and the Roman legionnaires, this epic volume covers them and lays them out for gamers to use and have at their disposal.

Medieval poets romanticized the fragments and the few Classical texts that managed to find their way into their hands, especially the Roman tale of *Aeneas* and his travels after the Battle of Troy. This Romantic view will later become vogue in aristocratic and aesthetic Europe and not change until nearly the 19th Century startlingly.

In this book, you will find a large array of mythical monsters and beings from both Greek, Etruscan and Roman cultures, their beliefs (what is known or understood), and their legendary lands. The Greeks had many, so there is no one common version, while the Romans adapted that of others to their own cosmopolitan perspective. Your character can even take up learning philosophical teachings, from the Greeks or Romans in this Codex, and you don't even have to be so highly learned, just your character does (with an intelligence score of 16 or higher)!

Many people know, or at least have a general understanding

of the stories of Herakles and Perseus and many of the other Demi-Gods from Greek mythology. In fantasy gaming, for quite some-time these capabilities were possible in the myriad of role-playing games out there, but usually this ends up ending the precious game balance one way or another given time. Here, for the first time, the option of rolling up what the Ancient Greeks called a *hemitheoi* is now available. This option is also usable with the other mythologies as most cultures shared in the notion of people born from the divine. *This will come with a system of Game Balance and make everything playable.*

What you will also discover in these pages are four new wondrous character classes pulled from the Classical World, but usable in any: *Nekuomantis* or 'Necromancer' (Oracle of the Dead) taken from actual Hellenic tradition as the grim wanderer of battlefields and graveyards and counselor of the Dead, not the fantasy; the *Pythia* or 'Oracle', capable of seeing into the future with disturbing visions without bias chosen by the Gods (or a single deity) and sent into these visions partly by torment and by ecstasy; the *Gladiator*, fierce slaves sent to fight for entertainment, first by the Etruscan Lords and later for the Roman populace, and finally; *Explorer/Adventurer* in the style of the many Greek explorers for example Pytheas, Aeneas, or even Alexander the Great, who braved strange lands and foreign peoples just to see the world.

Travel through the Hellenic, Hellenistic, Etruscan, or any of the Roman periods, factual or mythical within this vast canvas in the *Codex Classicum* and experience the Classical Ideal somewhere along the way. From venturing into the brooding barbarian lands to the north, where bearded trouser wearing men worship strange spirits and monsters, to mingling with the wise and learned philosophers in Athens, this book has it all.

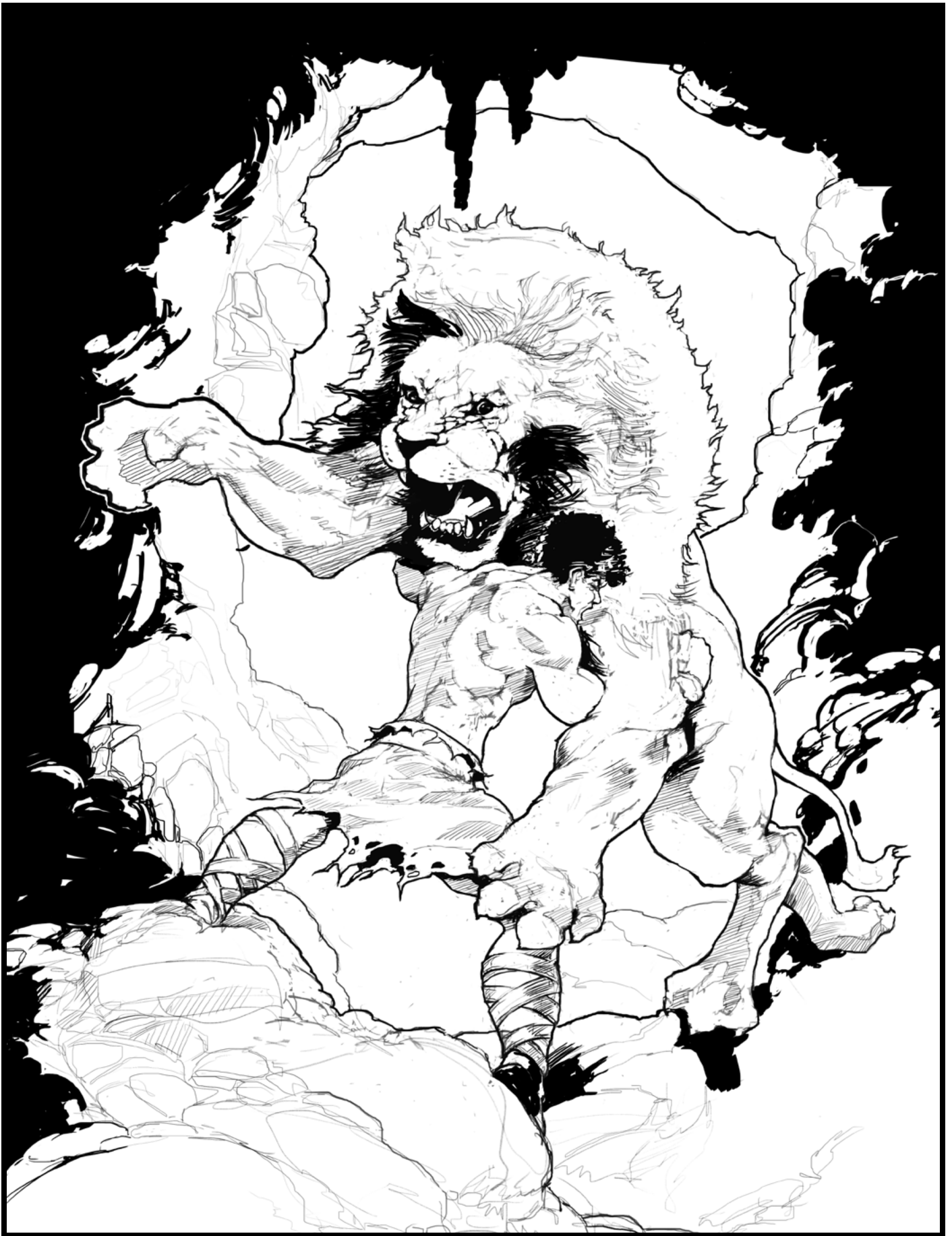
This Codex could have been twice as large but tragically isn't. There was no room to cover the place of the Philosophers or early Scientists in gaming, nor the usual ending chapter or 'Castle Keeper Information'. There was simply too much information already to pack into this book. The Hellenic stories of *Atlantis* isn't in here either amid the other Mythic lands...but that is intentional. I have another plan for that, and in another Codex. These civilizations are bound together tightly. Their histories are woven and do not exist alone, and so there is no way to write and design one Codex to 'stand apart' from the others. The Mythic series together will form a massive setting that will give gamers wondrous opportunities to adventure never had before. Let this tome prove that!

By the way, don't end up like *Jean*, he perished by leprosy in a medieval hospital devoted to the disease in 1202.

- 1 When Chaos First Reigned
- 2 The Earth Gave Birth
- 3 Fierce Monsters and Beasts Gathered
- 4 As Sorcery and Prophecy was Alive
- 5 Jealous Gods and Titans Battled
- 6 And Hard Steel Met Steel

~ Brian N. Young, 2016

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I WHEN CHAOS FIRST REFOGNET

'And mighty Heracles, the valiant son of neat-ankled Alemena, when he had finished his grievous toils, made Hebe the child of great Zeus and gold-shod Hera his shy wife in snowy Olympus. Happy he! For he has finished his great works and lives amongst the dying gods, untroubled and unaging all his days.

And Perseus, the daughter of Ocean, bare to unwearying Helios Circe and Aeetes the king. And Aeetes, the son of Helios who shows light to men, took to wife fair-cheeked Idyia, daughter of Ocean the perfect stream, by the will of the gods: and she was subject to him in love through golden Aphrodite and bare him neat-ankled Medea.

And now farewell, you dwellers on Olympus and you islands and continents and thou briny sea within. Now sing the company of goddesses, sweet-voiced Muses of Olympus, daughter of Zeus who holds the aegis, -- even those deathless one who lay with mortal men and bare children like unto gods.'

-Hesiod, Theogony, 7th Century B.C

The mythical Creation Story according to the Greeks varies, and unfortunately, the same for the Etruscans is not well understood or largely unknown and hypothetical (as is much of their beliefs and language). The Roman mythical story pertaining to Aeneas or Romulus and Remus has been put forward as being more of a national fabrication rather than a religious dogma. These however will be included in this chapter in all of their colorful variety, except for the Etruscan being we lack that story sadly.

The primary Hellenic 'Creation Story' as given by the most ancient sources is written in the *Theogony* by *Hesiod*, and it is that version which we focus on here, although this Codex will touch upon and hint on the others as well to show the wide variation in early Hellenic belief. There was no one fundamental dogma that the entire Greek speaking world adhered to in Antiquity, either in the Prehistoric ages or afterwards, no more than any other civilization. Religious uniformity was not normal until the Judeo-Christian religion gained a foothold in the Late Roman Empire by the 4th Century C.E.

Included in this chapter of course is also the real world histories, simplified, of Greece, Etruria, and Rome. There is so much history in this ancient age before we get to the Fall of the Western Roman Empire it is staggering. What is handled firstly however is the mythical stories of Creation and a breakdown of the sagas of the Gods and Titans, heroes and their adventures before we ever get to the real world. The historical perspective to the Classical World is concise and given to help aid Castle Keepers in deciding where to begin their campaign, if they choose one centered around a semi-factual setting, and to assist in aiding in where to begin on this complex past.

THE MINOANS ET MYCENAEANS

'I have told now of the vision of a dream seen by Hipparchos, and also whence the Gephyrynians were descended, of which race were the murderers of Hipparchos; and in addition to this I must resume and continue the story which I was about to tell at first, how the Athenians were freed from despots. When Hippias was despot and was dealing harshly with the Athenians because of the death of Hipparchos, the Alcmaionidai, who were of Athenian race and were fugitives from the sons of Peisistratos, as they did not succeed

in their attempt made together with the other Athenian exiles to return by force, but met with great disaster when they attempted to return and set Athens free, after they had fortified Leipsydriion which is above Paionia,--these Alcmaionidai after that, still devising every means against the sons of Peisistratos, accepted the contract to build and complete the temple at Delphi, that namely which now exists but then did not as yet: and being wealthy and men of repute already from ancient time, they completed the temple in a manner more beautiful than the plan required, and especially in this respect, that having agreed to make the temple of common limestone, they built the front parts of it in Parian marble.'

-Herodotus, Histories, 62.

The earliest precursor to a Greek culture can be dated to 3,200 B.C.E and the *Cycladic Period*. This prehistoric group re-date the Minoans in the Aegean Sea but little is known about them aside from the evidence left from archaeological remains.

Cycladic Culture grew wheat, livestock (goats, sheep, and pig) and carved a distinctive religious iconography of female divine goddess figures with flat-headed forms. They used the white marble stone that is common on the islands.

This early culture arose and had its decline over a period from 3,200 to 2,000 B.C.E however, and what brought about its decline is uncertain. It is assumed that they merged with the ascending *Minoans* nearby.

By 2,700 B.C.E what became known to modern scholars and archaeologists as the 'Minoans' due to the legendary King Minos, arose on the Islands of Crete. Although a human presence has been there for nearly a hundred-thousand years, this first true civilization became noticeable.

This culture were literate, with a system of hieroglyphic writing ('Linear A'), and developed an advanced level of luxury, with peaceful scenes painted in its homes in a fresco style of aesthetics. Their homes were warmed by heated pipes, and an emphasis on more peaceful way of life was evident.

Their religion was Matriarchal and appeared to be centered on complex rites of passage and even human sacrifice. Serpents and bulls abound in the surviving imagery but little is understood about the exact details of their theology.

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Images and stone idols of goddesses far outnumber those of gods in the Minoan religion. What the role of the double-headed ax played in the belief system is not known as well, but its symbol is common. Their main palace of power was at Knossos, where lines of rulers must have reigned for centuries.

Although the evidence is almost non-existent, Minoan weaponry and defenses surely must have been built and provided in case of outside threats, or even internal dangers. The weaponry that does exist appears to be solely for hunting and little more until the final years in collusion with the *Mycenaean Culture*.

Minoan Culture's agricultural skills were highly advanced across Crete and the surrounding islands during its peak. This, and gradual trade with other peoples across the Aegean archipelago and the Greek mainland brought the Minoans into a wider network over time.

It also brought them into contact with the *Mycenaean Culture* by 1,400 B.C.E when the first unavoidable signs of invasive contact between the two peoples became destructive for the Minoans. The decline of the Minoans is not completely certain, but it is likely by a combination of both the aggressive Mycenaean peoples and the volcanic eruption of Thera somewhere between the years 1,645 and 1,600 B.C.E (scientific analysis of tree-rings dates to the year 1,628 B.C.E). These two factors were each plausibly responsible for the eventual end of the *Minoan Culture* on Crete.

The Santorini or Thera eruption was one of the largest ever, and there is no doubt to its adverse effects on the peoples in Aegean, and thus their mythologies. By the years 2,000 B.C.E the once vibrant peoples of Crete were gone as they once were and left no more traces afterwards. After 1,100 B.C.E Crete was abandoned.

MYCENAEAN ASCENDANCY

By the Late Bronze-Age (1,600 B.C.E) on mainland Greece, a peoples rose to prominence labeled by scholars and archaeologists as the *Mycenaean Culture*. They roughly inhabited a region that occupied southern, eastern and parts of central Greece and the many islands nearby.

Just like the *Minoan Culture*, what is known about them is based on their remains, but more can be extrapolated by the earliest Greek literature (for example the *Illiad*, *Odysey*, etc.) than any assumptions made about prior Grecian cultures. This advanced civilization is far more aggressive and war-like and there is no doubt.

They wrote in what scholars classify today as 'Linear B' script, an early form of the Greek alphabet, but left no surviving literature, only trace writings on funeral stelae and other archaeological remains. The Mycenaean trade network incorporated the Minoan and expanded it, reaching farther, into Spain, Egypt and India as well as a constant traffic with Asia Minor.

Not to be taken lightly, these rulers built looming and cyclopean fortresses and palaces out of massive blocks of stones using an acute knowledge of architecture. Their sense of scale and

stature for dominance and power over those ruled was not to be doubted or tolerated.

The earliest palaces are at Sparta, *Menelaion*, and in other nearby regions. By 1,450 B.C.E they had established a common culture from the mainland of Greece, to Asia Minor, and to Crete. This is known today as a 'Κοινή'. Greek sources are silent about this period in their 'Dark Ages', but other surrounding civilizations are not.

The Hittite Empire in Asia Minor records many battles and skirmishes with them, and through these sources (as well as by Egyptian and others) a larger picture can be made. It is clear the Mycenaean settlements across the western coasts of Asia Minor threatened Hittite interests.

HITTITE CONFLICTS

Documents within the Imperial sources of the Hittite Empire dating at the earliest at 1,400 to 1,220 B.C.E record a more concerted stance at trying to sustain power there against rebellious forces. Although vague who these named figures are exactly, in Hattic, the name of the chief figure behind the problem is recorded as first being King of *Ahhiyawa* ('Achaeans' according to the Homeric sources later), and then followed by *Attarsya*. He is assumed to be the legendary Hellenic King *Atreya* that featured in the Homeric legends later. This rebel led warriors against the Hattic Emperor Mursili II in the 14th Century B.C.E.

The rebellions against the Hittites didn't end however and the Mycenaean 'subjects' again opposed their masters later through another documented leader so named in the sources as *Arzawa*. Later Hittite sources record an alliance between the King of *Ahhiyawa* and *Attarsya* against their empire, forming a more concentrated Anti-Hattic League across the Aegean.

In the Hittite province of *Wilusa*, on the western coasts on the Aegean Sea, the rebellion has strengthened against the Empire. *Wilusa*, by scholars' best estimation today, has come down in later Hellenic legend as 'Troy'. This region, and the fortified city state that formed under the Mycenaean leaders opposed the Emperor.

It is uncertain what terrible and complex politics led to its outcome, but in the end, by 1,184 B.C.E *Wilusa* was destroyed by fire and slaughter and razed to the ground in a battle. This was the historical 'Battle of Troy', but instead was an attack likely led by the imperial Hittite forces to eradicate the Mycenaean presence forever in the Anatolian landscape. Such a traumatic war was to mythologized as stories were brought back across the Aegean to the islands and the mainland.

A DIMMING ET GROWTH

An unknown enemy swept through Greece and attacked the many Mycenaean communities and fortresses as evidence reveals. Their places of power were burnt to the ground with a wake of destruction from shore to shore. Who this foe was is not documented; whether the Hittites, nomadic tribes from the Steppes or Central/Western 'Celtic' Europe or beyond, it is not settled.

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This brought a long period of cultural decline beginning around 1,250 B.C.E and a reinforcing of many forts elsewhere in Greece. Equally, Hittite sources document more uprisings against their empire and prohibitions against trade by these people from *Ahhiyawa* with the Assyrians. Archaeologically this information is matched by a noticeable decline in the international trade network that the Mycenaean peoples once had across the Mediterranean. Luxury goods and other necessities were no longer reaching the fortified chiefs by 1,100 B.C.E.

This extra defense wasn't enough, for the threat was too much and although a small indication of a cultural revival did occur for a time, it only lasted in a brief period. Often a revival such as this is caused by a threatening external cultural force. Whoever this enemy was, either mercenaries hired by the Hittites to harry and threaten the Mycenaean peoples or otherwise, they caused the eventual decline of them.

THE END OF MYCENAEAN CULTURE

One factor in the aggressive civilization *Mycenaean Culture's* fall was assuredly their violent confrontation with outside peoples, whether the Hittites, the possible 'Dorian' invaders in the 12th Century B.C.E (or the 'Sea Peoples'/'*Weshesh*' to the Egyptians) or their top-heavy system of rule centered on wealth distribution and power-centers. The exact cause is not certain.

Among the many factors to the fall of the Mycenaean realms in this period was the arrival across many Mediterranean nations of the 'Sea Peoples'. Their actual ethnicity is not known, but their documentation is given seven times from Pharonic sources. Many scholars, archaeologists and even those less than so have, over the years, gone so far as made the claim that these 'Sea Peoples' maybe the fleeing survivors from a sinking 'Atlantis'.

"The foreign countries made a conspiracy in their islands, All at once the lands were removed and scattered in the fray. No land could stand before their arms: from Hatti, Qode, Carchemish, Arzawa and Alashiya on, destroyed at one time. A camp was set up in Amurru. They desolated its people, and its land was like that which has never come into being. They were coming forward toward Egypt, while the flame was prepared before them. Their confederation was the Peleset, Tjeker, Shekelesh, Denyen and Weshesh, lands united. They laid their hands upon the land as far as the circuit of the earth, their hearts confident and trusting: "Our plans will succeed!"

-Medinet Habu Mortuary, 12th Century B.C.E

The final conclusion of the *Mycenaean Culture* by 1,100 B.C.E and what follows in Greece is considered by most of the academic world as the 'Greek Dark-Ages'. The use of the Linear B script ceased, the once expansive trade networks dried up, the many villages and powerful forts were now abandoned and the presence of bustling activity in the Aegean and Greece (as documented by outside sources and by evidence) ends after 1,100 B.C.E.

This doesn't see a change until the 8th century nearly when many areas in Greece begin to remerge again in the record.

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Those areas in the poverty levels would have remained the same throughout; before, during and after the Mycenaean phase – undocumented. According to some scholars there was no 'Dark Ages' just simply a lack of better documentation and intensive activity following the 12th century B.C.E and just a great cultural decline and nothing more.

FORMATION OF THE POLIS

Small communities (*oikoi*) throughout Greece began to consolidate and build into larger more powerful societies over time in the aftermath of the Bronze Age and upon entering into the Iron Age. These communities gathered for safety under leaders, the *aristoi* or 'aristocracy' for protection, or the promise of it.

Gradually the development of the *polis* evolved. Each *polis*, or 'polity' was a community bound by leaders, and in most cases a king or *basileus* with an assembly or counsel of elders. One of the most important developed in the area of Athens in this time.

Many *polis* were ruled solely by their kings while others had the authority of their assemblies, or were in transition from kings to assemblies. What was evolving in some regions of Greece however was not the case for all of the country as many territories were still preserving earlier systems dating back to the Mycenaean era or even possibly earlier. Such information isn't completely known or documented for all of Greece at this time.

The arts were developing out of a primitive style and the first of the true Philosophers were emerging (*for example, Thales, Pythagoras, Anaxagoras, et al.*) and questioning the universe and Man's obsession with religion.

Basing their knowledge on earlier trade networks dating back to the Mycenaean period, colonies were being made across the Aegean Sea into Italy and other regions. A Pan-Hellenic network was being established this time not built on war as it was the first time around many generations ago.

War did happen, at home and abroad, it was unavoidable, but the rise to this new culture was not structured on one of violence but Reason. Of the nearly two-hundred *poleis* (plural) now spreading across Greece by the 6th Century, the greatest was found in Athens.

TYRANTS RULE ET THE HELLENIC AGE

The 'Tyrants' had their brief moment wherein they controlled the *poleis*, many but not all, throughout Greece, but eventually the dislike and distrust of kings grew heavy by the populace over time. Councils of Elders, often guided by the logic (*logos*) of the philosophers of the time, overruled the oppressive oligarchies and a system developed similar to modern democracy.

Athens was the model for most to follow in Greece, in government, the arts and most other matters across the Hellenic World. By the 6th Century B.C.E Athens overthrew the last Tyrant or King and had elected a democratic council to dictate their laws and affairs.

WHEN CHAOS FIRST REIGNED

The Hellenic Age arose with a prolific literature, learning and want for knowledge, primarily stemming from Athens and those City-States (*Poleis*) that are in league with them. Many schools of art flourished, mixed with education with a long list of names from this era recorded.

Many consider this Greece's (Athens' really) 'Golden Age'. On the opposite end of this was Sparta, a military state that remained harsh and brutal and refused the niceties of 'civilization' considering such luxuries as making people 'soft'. Ethnically and culturally, the Spartans were not Hellenic but outsiders who had arrived in Greece during the *Mycenaean Period* and settled.

It was during this Hellenic Age oddly that the Spartans were undergoing a problem with a terrible leader, *Isagoras* who was overthrown by *Cleisthenes*, who was not an improvement. *Cleisthenes* introduced the concept of *ostracism*, a voted system of exile of citizens (requiring 6,000 votes for a decade).

The Spartan 'debt' to the Athenians was not favored for what was looming from the East was a threat far worse than local tyrants. The Persian Empire had been growing for centuries, swallowing nations until it finally had to reach westwards. The Hellenic World was its next target.

THE PERSIAN WARS

By the year 499 B.C.E Persian forces sent by the Divine Emperor Cyrus the Great moved into the Ionian sphere of Hellenic territory and started the intricate and bloody conflict between the two peoples. The Achaemenid Dynasty conquered the Ionian City State swiftly.

Other *Poleis* had shifting loyalties, and devious plans and began to seek conquering their less powerful neighbors with the blessing of the Persians. This drew the Empire further into the Hellenic net and raised the ire of the other *Poleis* rapidly who, many realized the danger early on, wished to form alliances to oppose the Persian threat before the gigantic empire fell atop all of Greece.

Meanwhile, Greek colonies in Asia Minor were incited to rebel against their Persian overlords. This was further fueled by Athens and Eretria, who both aided in this with *hoplites* and other support. Set on revenge, the Persian King Darius made it his goal to raze Athens, Eretria and all the other *Poleis* that have resisted or aided the rebellions against the Empire. Darius rallied a force unlike any seen in the West to do this task.

In 492 B.C.E Darius began the *First Persian Invasion of Greece*. Caught in the wake of this destruction were Macedonia, Thrace, the Cyclades and the City-State Eretria was burned to the ground as he planned. Next in his sights was Athens. The trail of his slaughter and fiery destruction, and its news spread across the rest of Greece.

Before Darius' forces could reach Athens, once they were ashore and close to Marathon, the Athenian forces met them there and defeated there. This defeat stopped any Persian offensives for a time and bought a Hellenic lull needed to

gain more time for forging alliances and mustering larger armies. The stronger City States, Sparta for example, hadn't yet joined in the defense of Greece and Athens and others were appealing to them to do so.

486 B.C.E was Darius' unforeseen demise, but his plans to conquer Greece passed onto his son Xerxes. The space of time between father and son was enough to gain an increased size to their *hoplite* armies but not enough. Darius built the largest invasion force the world had ever seen just to invade the country in the eight years after his father's death.

By 480 B.C.E Xerxes set about his invasion and the *Second Persian Invasion of Greece*. To intimidate the Greeks he placed his ships side by side across the bay and used them a massive bridge to help his armies cross onto land. His forces were so numerous in number they were almost beyond reckoning. The first stage of this invasion led to the famous *Battle of Thermopylae*.

Xerxes' armies thundered through the pass and moved onto their objectives, Athens being one of them. By this time the city had been evacuated and the Persians raided and torched the city and then moved on to the surrounding regions. This 'victory' was a loss to a sea battle to Athenian and allied naval ships at *Salamis* simultaneously.

Feeling empowered, the *Poleis* strengthened their confederation across the mainland and many islands. Sparta was not as loyal or feeling on par with Athens, and considered them as dictators of this league, as they had with the *Delian League*. Regardless, allied Hellenic armies confronted the Persian on the offensive at the *Battle of Palatea* in 479 B.C.E.

The death of the Persian leader Mardonius, by a thrown stone to his head, broke the superior ranks and altered the battle on that day and led to the end of the *Persian Wars*. Xerxes' previous failures added to this became too much to bear. Another victory at sea, at *Mycale*, and thirty more years of resistance led to a truce in 449 B.C.E at *Callias*.

MACEDONIAN POWER

In the wake of the Persian Wars a bitter Sparta rose to make war with Athens. What occurred was the *Peloponnesian War* spanning 431 to 401 B.C.E. This complex and embittered conflict had its origins going back to before the Persian invasion and the formation of the *Delian League*. It now culminated with the Spartan conquest of Magna Grecia, and by 400 B.C.E a Spartan Empire was formed.

Thebes alone challenged their power and remained in control, while Athens was able to gain in strength once more with unlikely allies in both Sparta (at times) and other City States. By the year 357 B.C.E, coinciding with the terrible defeat of the Spartans at the *Battle of Leuctra* against the Thebans, Athens rose again.

As Sparta's glory now was in the past, and Athens was again blooming with Thebes and Boeotia, the hill-tribes to the

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north in Macedonia rose in power unnoticed. King Phillip consolidated his power amid the peoples there by 359 B.C.E. He remembered the Persian Wars and how the Grecian mainlands in the south maltreated their tribes at the hands of the invader and hadn't forgotten.

Phillip sets about conquering the nearby Thracians, Illyrians and Paenonians in the region before making long term plans to take Greece and Persia. Phillip set about in a series of battle taking Greece by driving out a continued Persian presence there step by step. Unfortunately, his attempts were resisted by the Greek City States themselves who also perceived his movement as hostile with malicious intent. He made little headway after the *Battle of Chaeronea* in 338 B.C.E against the Phocians.

Who, and why King Phillip II was assassinated in 336 B.C.E has never been thoroughly answered, but many theories have been put forward. What eventually and logically occurred was the ascension of his well-educated and tutored son Alexander.

ALEXANDER THE GREAT

Taught by Aristotle, Alexander had the delusion by his mother Olympias he was the son of Zeus, he was full of energy and imagination. First he moved into Greece and the resistance his father faced crumpled before him and his soldiers. Alexander wanted Hellenic support and military aid before he marched on Persia. He wasted no time in eliminating his rival to the throne, *Amyntas IV*, a cousin, executed, before moving onward. This was at the age of sixteen.

He defeated the naysayers in Greece in both battle and by his skills in rhetoric learned from Aristotle. Athens, the prize jewel, was won and the Sparta made his own decidedly quick and he was given the title *Hegemon* over Greece. Afterwards he had to secure his power in the Balkan region over the Thracians and to set limits and treaties with the Gaulish tribes hovering on his borders. He bargained with the Celts, taking hostages, and demanding thousands of their warriors to join his own ranks for the Persian Campaign so that when he leaves, if they march or threaten his lands he will harm their own people in turn. Even Alexander was shocked at the Celts' lack of being able to praise him and considered them to braggarts of the worst sort, fearing only that the sky would fall, or that the seas would swallow them up.

Before he set off for the Persian Empire both Thebes and Athens rebelled, and Alexander marched south into Greece. Not tolerating any resistance he fought the Theban forces ruthlessly and burned their city to the ground as an example for the rest of Greece. Athens quickly laid down their arms and so did any other City State hesitating an uprising against the Boy King. Thebes' demise was hard felt for the rest of Greece but it was needed. Alexander left Antipater behind as his Regent while he went to Persia.

THE PERSIAN CAMPAIGN

Alexander gave no heed to Aristotle's advice for envoys or his father's past methods of diplomacy, and raised an army that was enormous in size (*See 'Chapter 6: And Hard Steel Met*

Steel' about Alexander the Great's Persian Campaign's details). He gather over 120 triremes to cross the Hellespont with his invasion with one goal – to defeat Emperor Darius.

After Alexander stepped onto Asia Minor, now under Persian control, he threw a spear into the sand and claimed it by the gods a gift by them. First was the engagement at the *Battle of Granicus* against Darius' waiting forces. Alexander defeated them soundly and went for the imperial treasury located not far from there at Sardis.

Following this were two sieges, one at *Miletus* and *Halicarnassus*, each intricate and his first. From here, he was merciful and allowed a local government to resume with his authority as he marched to the coasts to deny any Persian naval opportunities. After securing the coasts he moved into Phrygian territories to Gordium, their capital. Rather than solve the ancient riddle of the 'knot' he did so with his sword and cleaved it in two. The legend was, whoso ever undid this knot would be 'King of Asia', and he made quick work of this tedious burden.

Without wasting time, he moved into Syria. Alexander however was outmatched by superior Persian forces but had to besiege them at Tyre in a prolonged effort in 332 B.C.E. Before this he had just won a victory against them as the *Battle of Issus*. After Tyre he had all men of military age and skill killed and sold the women into slavery. This was meant to be as much psychological as simply just the aftermath of the terrible siege against the Persians.

Egypt put up no resistance and whatever forces wished to fled the country after hearing about his actions at Tyre. He was made a God and Pharaoh upon entering the country, but also became the savior to the Hebrew peoples oppressed by the Persians equally nearby. In his time there he founded the city *Alexandria*, as many others across the path of his bloody travels of the Persian Empire, but here it was meant to be a seat of learning.

He finally regrouped his armies and then marched into Assyria and Mesopotamia knowing that Darius was near, possibly in his capital of Babylon. Being that his intelligences were correct, the two forces met at the *Battle of Gaugamela* in 331 B.C.E. This was the eventual end to the Persian Emperor's Cat and Mouse game as his armies were defeated and Darius fled over the mountains in the heat of battle. Alexander not only won the battle but brought the Persian Empire down as he promised. From here he rode to Babylon as conqueror. Although he had won the Empire, most of it was denied to him by the remaining generals. The legendary *Persian Gates* at Zagros proved to be difficult to gain afterwards.

He let his army loot Persepolis and then a mysterious fire took the city, its cause unknown but suspected to be by his hand in revenge for the past when Athens was burned by invading Persians. Alexander hunted Darius using scouts and spies for some time in the hills and mountains only to discover later that the Emperor was betrayed by his own *Satrap* Bessus and held captive.

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WHEN CHAOS FIRST REIGNED

During negotiations, Bessus murdered Darius with a dagger in front of Alexander blatantly and pronounced himself the new Emperor, following after the line of Artaxerxes IV instead. Showing strange respect, Alexander buried Darius in the rites of his people in Babylon later but had proclaimed himself (through Darius' dying wishes) the heir to the Achaemenid Dynasty.

Alexander had to hunt Bessus down across a vast region, and doing so he founded many small towns, all named after himself. Once Bessus was caught he was tried and executed. Unfortunately back in Babylon he adopted Persian customs, according to some to acclimate himself better and be amiable to his newly conquered people, but to his own people it was distasteful.

EXPLORING INDIA

Not satisfied with his deeds so far, and seeing his life as being divine, Alexander was driven to do more, to explore beyond the eastern boundaries of Persia. He led his weary armies into Northern India and early on met with resistance.

A series of brutal battles in India led to many startling, but logical revelations for his most loyal men and himself along the way: *the Battle of Hydaspes River, Siege of Aornos, Cophen Campaign, and Conquest of the Malli*. By the time of the fierce battle at the Hydaspes, his army was beyond exhausted and sore from their many untold years of battle and victories. They finally revolted against him and refused to do more, or go any further even though the Himalayas were in view. Alexander himself had suffered many minor injuries in these years but none were enough to convince him he was not divine in origin until the battle against the Malli tribe.

Once he was facing them in the steamy jungles, their deadly archers on elephants were too much at close range and an arrow finally pierced him and took him down. The shot was near fatal enough to force him and his men into a retreat, and even though they did conquer the tribe, Alexander's health, mental and physical was now in a steady decline.

He spared no one of the Malli and still conquered other tribes nearby them but this was the wound that ended his long run. He placed his own men in Satraps throughout various conquered territories in parts of India, and traveled back to his official capital Babylon with his wealthy and battle-scarred men.

HIS DEATH ET AFTERMATH

Once Alexander arrived with his men to their new home (and not back to Macedonia), on the way there he grew sick. Either from his wounds or from the many years spent abroad, alcoholism, it isn't certain, but by his arrival he had to be bedridden and tended to by healers.

Theories existed then and now as to the cause. Many say by poison and assassins, or other nefarious means, but the evidence is difficult to ascertain. One thing was clear, he had placed his conquered empire in the hands of many men and had planned on conquering more throughout the Arabian Peninsula next.

Perhaps the thought of more campaigning was too much to bear for his worn out veterans, or he was simply too exhausted from his twelve years of constant military campaigning?

However Alexander died, he was incapable of speech by the end, but was recorded as drinking unmixed wine (a custom the Gauls did). His generals and other closest men gathered around his bed asking about who would be his heir to his empire, and he could only say '*tôi kratistôi*' ('to the strongest'). His death was unbelievably by most in the Hellenic World.

The funeral for him was elaborate and grand, fitting for any mighty emperor. Honey filled his gold sarcophagus, which was then placed inside a golden casket and then transferred to Alexandria in Egypt to be interred in a special mausoleum in his honor.

Alexander's two wives and several children naturally would bring heirs to his vast Empire, but unfortunately his many generals and other officers will be ruthless in their extermination towards them in order to have ultimate personal power. Alexander's world transitioned the Hellenic or 'Greek' into the Hellenistic 'Greek-like' and extended Greek language, culture and literature over wider geography unimagined before.

Even in the bloody aftermath following his demise by his many generals, the Hellenistic World grew to be a cultural powerhouse of influence in the Ancient World. Foremost in this were in the sciences, arts and many other fields and this was embodied in the Library of Alexandria, where some of the greatest minds of Antiquity studied and taught.

THE ETRUSCANS

OBSCURE ORIGINS

No one is sure today, or in Antiquity, quite where the Etruscans came from in Northern Italy, but their earliest recorded presence dates to the 5th Century B.C.E. Their name and the Tyrrhenians or the *Pelasgians* appear to be used in association with each other often. Early Hellenic sources mention '*Tyrsenoi*' pirates roaming the Aegean. It is known from the scant information they called themselves the *Rasna*.

Unfortunately, the Etruscan writing system and their literature has yet to be translated, and a large part of their history was lost in the Roman conquest and assimilation later. Based on genetic data, the Etruscans were indigenous to the region and not as many scholars assumed – settlers from as far away from the Steppes, etc.

The likely origin for the Etruscans stems from the *Villanovan Culture*, an early people that shared many innovations with the Celtic speaking *Urnfield Culture* and *Hallstatt Culture* elsewhere, but these innovations were clearly technological and not linguistic. The *Villanovan Culture* occupied two areas of Northern Italy between the periods of 1,100 B.C.E to 700 B.C.E, or from the close of the Bronze Age into the Iron Age.

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There is a likely origin in the 'Sea Peoples' as well. This logic is due to a combination of ethnic names and the dating of the earliest Greek mention of the Etruscans as *Tyrsenoi*. The Roman name for the sea near their area of Italy as *Mare Tyrrhēnum*, and this same ethnic name agrees well with earlier Hittite sources mentioning a peoples called the *Taruisa*. Although at first these similar names all combined do not appear to be indicating such a link, but another Egyptian ethnic name for the 'Sea Peoples' was *Teresh*. Knowing this, the native word for themselves was *Rasna* or *Raśna*, a name that is close enough without the prefix or stem 'Ter-/Tar-/Tyr-'. The dating to the *Villanovan Culture* is appropriate for this theory and origin.

The blending of Celtic and Italic features to this early Etruscan people could perhaps be important as a bridge between the two culture groups on the linguistic and cultural level that is not yet understood. According to legends there was an Etruscan League between the Twelve Cities, or the *Δωδεκάπολις* in the 7th and 6th Centuries started by two brothers: Tyrrhenus and Tarchon.

These fortified cities were placed on steep hills and given steeper walls for extra defense. Most scholars has decided that the Etruscan language was a Non-Indo-European one adopting traits from nearby Italic, Celtic and the Greek by exposure. One major factor in the disruption an understanding of the Etruscans is the Gallic settlement of the Po Valley, intermarriage of both peoples and the warring within the Italic Peninsula.

From the little that is understood about Etruscan society, they were a theocratic one, guided by priesthood who yielded to omens and other powerful divinations. The nobility had a relaxed life and ruled over an enslaved population that fed, entertained and served them. Increasingly the nobility were becoming jaded and forcing their slaves to fight to the death in funeral games as their funerals were elaborate by the 6th century.

Tombs were no longer personal but built for families. Whatever the afterlife was about, the Etruscan aristocracy guided their lives towards it and shaped their detailed mausoleums in this model. The demise and decline of the Etruscans was, by Roman sources, more of a combination of a weakening from two fronts. Celtic tribes to the north in Norica and Cisalpine Gaul and the Balkans, and from expansion of the Roman Republic following the Gaulish Invasion of 390 B.C.E.

Roman expansion and their drive to retaliate against all external foes following the Celtic occupation of Rome was the catalyst needed, in addition to the Punic Wars in Italy by the 3rd Century B.C.E. At this point the Etruscans faded into the fabric of Roman culture and society and were nothing more than a minority. An 'Etruscan Quarter' was recorded as existing in Rome by this time, which was more of a ghetto, and the former nobility and power once held by these peoples was now gone following Rome's dominance of the peninsula.

THE ROMANS

DRIFTERS, SLAVES AND CRIMINALS

The earliest human occupation of the area that is now 'Rome' can be confidently traced back to over 5,000 years but it is difficult to understand the Neolithic or other earlier periods. The evidence is scarce the further back one digs.

By the 10th Century B.C.E there have been human occupation in the Palatine Hill area of some sort, complete with walls, presumably for defense. There has been continuous human habitation of what is now Rome for nearly six millennia beginning with the most primitive man.

Ignoring the many Roman 'origin' stories, all romanticized, and focusing on the likely creation of the powerful City-turned-Republic by the 6th Century B.C.E, the picture is vastly different. Part of the root of the problem is finding the actual origin to the name of Rome or *Roma* and who, or what it originally referred to in its beginning.

Not considering the mythic *Romulus & Remus* story as the source to the name, there are many other possible linguistic and factual options. Which one is elusive and unfortunately far from conclusive, but these provide us with ideas as to where the self-chosen ethnonym might have derived from once Rome began to ascend to power in Italy.

The Tiber River's earlier name maybe a clue to the city and therefore the ethnicity's origin. Its first recorded name was *Rumon*, and may have influenced the Etruscan name for the city as well, *Ruma*. Many European cities elsewhere do derive their names from the rivers they are built beside, so this isn't unusual, and these also date to Antiquity. Rivers were viewed as sacred and inhabited by spirits and divine beings by most peoples, so this isn't unlikely.

Even within the *Romulus* story there exists a small modicum of evidence in the use of the word for the horsemen or mounted warriors later called *equites*. They were called *Rumnes* for some mysterious reason other than trying to associate them with the later name of Rome itself, even though the traditional word *equites* has always been used. This alternative term must have had been an earlier origin and linguistic basis, possibility in the memory of those who used certain dialects in regions of Italy.

Many Italic tribes lived in the area, as documented later: *Sabines, Latins, Raeti*, et al. It is clear that by the age of the alleged '*Seven Kings of Etruria*' (752 to 509 B.C.E) these many peoples of Italy were not yet consolidated under one united purpose or control, aside from the rumored Etruscan.

The story also goes that many assorted peoples came to populate Rome and it's Seven Hills (again the number seven, an indication that a story is being told due to symbolic overtones). These random peoples were said to be criminals, runaway slaves and drifting homeless that found refuge in the city. How true this is is doubtful, but makes a good story, and a modest one.

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Greek colonies also occupied several locations throughout the Italian peninsula as well as many Celtic tribes to the north near Etruscan lands.

GALLIC TERROR ET THE REPUBLIC

By 500 B.C.E the peoples of Rome through off the Etruscan dominance completely after two hundred years. The Etruscan threat wasn't over, but its rule by kings was for now. A *Latin League* formed with several tribes united against the tyranny of the Etruscans and Gauls and any other outside threat. This was loosely modeled on the *Delian League* in its ideals.

Celtic tribes, the *Boii* and *Senones* chiefly, had been plundering the Etruscans for some time. There had been a history of peaceful co-existence and intermarriage between the peoples going back centuries, but for unknown reasons this broke off by the 4th Century B.C.E. A massive war-hungry army moved southwards, and after ravaging many Etruscan cities and settlements, a Roman army met them at Allia.

In 390 B.C.E the *Battle of Allia* took place and the Celtic army utterly defeated the Roman force (who relied on Hellenic phalanx tactics heavily), then moved onto the city. Panic spread as the massive Gallic force marched into the walled city nearly unopposed and began a six-month occupation and siege of portions of it. While many citizens fled before the Celts arrived, the wealthier and more powerful portion stayed in their estates within the separately gated *Capitaline Hill*.

The Gauls burned, looted and had firmly occupied the city for almost half a year before the few surviving Romans decided to ransom or bribe them to leave. They met with the Gallic chief *Brennos* and agreed to pay a thousand pounds of gold, but the Celts used heavier weights (as the legend goes later), and *Brennos* even tossed his sword on the scales to the disbelief of the Romans. In their shock he mockingly told them, "*Vae Victus*" ('Woe to the vanquished'). This further crushed their spirits after this already terrible disaster going back to the defeat at Allia in July on the 18th.

Roman sources later tried to readdress the event and color their own defeat as less than glorious and give the image of a better closure to what happened. It is estimated that the combined loot that the Celts took from Rome as they left was substantial, but nowhere near as monumental as the raid against Thermopylae in 279 B.C.E.

In any event, the Celtic attacks and occupation of Rome caused cultural shockwaves that altered the course of their history, and that of Europe if not the Western World. Rome developed a serious reliance upon themselves and decided to reorganize their military, shunning the Hellenic systems. Since most of the Europe was inhabited by Celtic speaking tribes from the West through Central and into the Balkans, this would provide the emerging Republic with a chance to exercise its newfound hatred or *Fear of the Gauls* or '*metus Gallicus*'.

"A meeting of the senate was now held, and the consular tribunes were empowered to make terms. A conference took place between Q. Sulpicius, the consular tribune, and Brennus, the Gaulish chieftain, and an agreement was arrived at by which 1000 lbs. of gold was fixed as the ransom of a people destined ere long to rule the world. This humiliation was great enough as it was, but it was aggravated by the despicable meanness of the Gauls, who produced unjust weights, and when the tribune protested, the insolent Gaul threw his sword into the scale, with an exclamation intolerable to Roman ears, "Woe to the vanquished!"

-Livy, *History of Rome*, V, 55.

First thing first however, Rome had to contend with its Greek colonies, Etruscans and compete with the Carthaginian Empire, who controlled nearly all of the Mediterranean and Aegean trade routes and traffic.

In addition to this, the end of single rulers, kings and anyone donning the title dictator or any similar role had to be put into place by the Senate. In 509 B.C.E Rome had already considered itself a *Res Publica* ('For the Public/People'), but it had to thoroughly make proof of this claim. It began a campaign after the Gallic experience of expanding south into all of Latium and north into Etruscan and Gaulish territories aggressively. In this period Rome didn't possess the strongest military in the Ancient World, and lost more than it won, but by attrition it gradually gained ground.

Hellenic society was idealized by Rome, and by now was weakened after the death of Alexander the Great. Seeing the rise of the Roman Republic, many Greek City States asked for aid. This admiration for Hellenic culture ended up being a pretext for conquest and occupation of the entire Greek mainland and its island in a bid for power to control the Aegean and eventually the Mediterranean against its rival Carthage. By the 2nd Century B.C.E Rome had all of Greece under its control now cutting off any Carthaginian trade.

IMPERIUM ROMANORUM

Many centuries led to the Roman Empire, but the road there was apparent to many of the wise who saw it. Piece by piece, Rome was taking territories, in Celtiberian Spain, Southern Gaul, Galatia, Sicily, until it was challenging the Carthaginian Empire personally in the 2nd Century.

This led to the *Punic Wars*, a series of three, fought over many periods in a piecemeal fashion from 264 to 146 B.C.E. The first half of the wars Rome devastated the Carthaginians and ravaged their capital of Carthage, but later, revenge was nearly had on Rome in turn and exacted by Hannibal and Hasdrubal.

Rome came out victorious and torched the capital and sold its people into slavery while it hunted Hannibal, who it vilified in history. The next centuries were extremely turbulent, filled with social unrest and many changes.

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The *Social Wars* brought to attention the unrest in the many allied Italic states to Rome throughout the peninsula. This series of wars spanned from 90 to 88 B.C.E and laid the many groups and their worry of unequal land and pay to rest. Spartacus' uprising in 111 B.C.E (and ending in 71 B.C.E), adding to the *Servile Wars* in 135 B.C.E to the conclusion of Spartacus' own, made matters worse in Rome. Rome's Senate and its Patrician class increasingly growing distant from the Plebeian class in these many disturbances over time.

The ideas of the Republic were growing distant and even more so was the public's voice. Heroes were needed. Unfortunately few came forward and instead a Dictator was voted into power to resolve the 'issues', *Sulla*, in 81 B.C.E, and to make matters worse he marched on Rome with an army and occupied the city with troops and demanded Martial Law.

Julius Caesar meanwhile had made an effort to make a name for himself in Gaul during the *Gallic Wars* (58 to 50 B.C.E), and then after the campaign against the corruption in Rome. His efforts were perceived as the same as *Sulla's* and even though he won the people of Rome's support, and made Dictator and even God, he was assassinated in 44 B.C.E.

Octavian inherited his title and power and had to quickly establish his position before others took it. *Marcus Antoninus* and *Cleopatra* opposed him and tried to place Julius Caesar's progeny on the throne, but this was decided at the *Battle of Actium* in 31 B.C.E. After their defeat and suicide, *Octavian* wasted little time in disbanding the Senate and putting in place a fully realized Empire that now spanned across the Mediterranean, Gaul, the Balkans and parts of Arabia.

PAX ROMANA

Octavian changed his name to *Caesar Augustus* and between the years 44 B.C.E to 14 C.E he restructured the Roman government on a new Imperial model. His empire, and Rome its capital, gained a massive population. The military had evolved into an efficient and lethal killing machine with many legions, highly organized and with multiple hierarchies within the ranks, to hold down rebellions and defend the expansive borders.

The city of Rome's own population during *Augustus'* reign was nearly 4 million people at one point, with peoples from all cultures. Slavery was rife however, and Roman civilization depended heavily on it. The city also depended on its goods from elsewhere in the Empire to feed and clothe its people. Blood sports and other similar entertainments were gaining in popularity to keep the populace's attention.

Augustus' reign was followed by a decline in the Empire but by the more enlightened *Marcus Aurelius*, who pushed for the concept of the 'Peace of Rome' or *Pax Romana* throughout the Empire. It became a synonym for the opposite meaning, and defined the death and destruction the Empire wrought instead, although the Emperor hoped for a more positive meaning. Plagues and wars hit the Empire. The early beginnings of the Germanic and Slavic 'Folk

Wanderings' had their stirrings as well, and many violent clashes in Germania didn't end well for Rome.

Marcus Aurelius' death in 180 C.E brought his son and Co-Emperor *Commodus* into power who was a terror to everyone far and near. *Commodus'* reign quickly undid what his father tried to achieve in short measure. After *Commodus'* assassination and into the next few centuries Rome had many issues with the following emperors and noble class that resulted in a migration of many to new cities.

Ravenna and Milan were resorted as secondary capitals, replacing Rome even by the 3rd Century. Rome was becoming too steeped in corruption and poisonous politics for any emperor.

330: CONSTANTIUS' POLIS

Frustrated by centuries of disunity and unrest, and an overly large Empire, it was decided that a second capital and an emperor was needed to manage the whole epic span. So on the site of the eastern *Byzantium*, the Emperor *Constantius* in 330 C.E was handed and the capital to the eastern half of the Roman Empire. Many artists and nobles went to this new capital, away from the crowded and dirty Rome, hoping for a fresh start and in the Hellenistic atmosphere.

This eastern half of the Empire had to defend against the threat of the Slavic tribes, Eastern Germanic groups, Celts, Steppe and Turkic horsemen and many of the greatest empires in the world in Iran and beyond.

Many religions were being persecuted as well in the Empire, east and West at this time. The cult Christianity, Druidism and Judaism were the main three groups hunted, outlawed and denied any privileges, but there were others. The Emperor *Trajan* was the first to persecute Christians, followed by *Nero*.

It was *Constantine I* that became the first Christian Emperor but it was *Theodosius I* (380 C.E) that established Christianity as the official religion of the Empire and thereby outlawing all other religions. This began a two-hundred year religious purge in Europe that hadn't seen the likes of bloodshed and persecution equaled until the later 'Witch-hunts' and scares nearly a thousand years later. Only isolated regions were spared the fanatic purge and destruction.

Theodosius disbanded the Vestal Virgins, their sacred fire, outlawed all ancient traditions with any affiliations to the earlier religions. Being caught performing or worshipping from any non-Christian religion was punishable. This theocratic rule however coincides with the aggressive arrival of the Germanic tribes from beyond the Rhine and Rhone, and the many Slavic peoples in the east of Europe spreading both halves of the Empire too thin to prevent it.

ROME'S SACK ET FALL

Alaric stormed Rome in 410 C.E and with his warriors sacked the city of Rome without mercy. Such an act hadn't been done since the time of the Gauls in 390 B.C.E. This empowered the

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other Germanic peoples from beyond in Germania to do the same if not try to settle in the reach of the Empire and become 'citizens'. Rome was shocked at this outrage. It was eight centuries since an army of outsiders did such a thing to them and now this was a warning of things to come.

Attila and his Huns threatened and terrified the Empire during this time as well. It seemed to be the end. Many were leaving for the Eastern Empire where it was more secure, its armies less populated by mercenary and 'barbarian' conscripts, and the capital was better defended. Endless short-lived and pretender Emperors ascended to the throne in the West in the centuries prior and after the adoption of Christianity and stability was severely lacking.

Entire Germanic tribes; the Goths, Vandals, Longobards and many smaller groups blatantly crossed the defensive walls that Rome built to block the Rhine and Rhone, and wished to settle in the Empire. Added to this, the city of Rome was at its low in population with less than a 100,000 people it is suspected. Citizens were tearing it apart to use its ancient monuments for their purposes as well, most out of desperation.

Western Roman armies were mostly composed of peoples of non-Italic origin and slowly were disintegrating by the mid-5th Century. By 410 C.E they officially informed the province of *Britannia* to fend for themselves and in the next two decades began to withdraw all of their colonists and soldiers from the province leaving the Celtic population to deal with the new threat of the oncoming Anglo-Saxon pirates and raiders from the North Sea.

Several more Germanic attacks occurred in Rome: *Gaiseric* in 455 C.E and *Ricimer* in 472 C.E. By this time the Franks had flooded over into Gaul and claimed it for themselves largely and most of the Spain was in the Gothic and Vandal hands, while Roman territories in Africa were now possessed by the Vandals. Western Europe was, for the most part, a Germanic realm now and by 475 C.E the Western Empire ceased to exist as an entity anymore. This left only the Eastern Empire intact.

Only one Roman Emperor remained, *Julius Nepos*, who ended up being murdered by his own military in 480 C.E, possibly directed by the German *Ordovacer* who supplanted him afterwards. The Western Empire was a ghost of itself by this time with a dwindling population of less than 500,000 due to failing aqueducts and poor resources.

The next few centuries Rome was warred over by various Germanic groups, each claiming supremacy and right to the remains of the Empire. The Eastern Empire, primarily under Emperor *Justinian I*, attempted to win back Rome and the Italic Peninsula but failed to do so, or unite the East and West ever again. Rome's fall redrew the map of Europe and nationalities of future polities and this was nearly irreversible.

The Roman West will live through the Catholic Church and its power, as it spreads its newfound powers through the nobility of medieval Europe, especially *Charlemagne*. The Eastern

Roman Empire will flourish for another eight centuries, prospering and spreading literature and the arts from its capital of Constantinople until its fated confrontation with the Ottoman Turkish Empire. Such an encounter will be complex and war-torn and result in the eventual fall of the Eastern Empire by the 1453 C.E.

FROM GODS TO MAN

'Standing near, the mighty Slayer of Argos said:

"Black-Haired Hades,

Father of the Dead,

Zeus ordered me to lead noble Persephone

To be out of Erebus among us,

So that her mother might see her

And give up her anger and dread

Wrath against the gods. Demeter devised a plan to destroy the fleeting race of earth-born humans;

Burying all seed in the earth, destroying the gods' honors. She rages terribly and does not mingle with the gods: she sits far away in her fragrant temple, keeping to the rugged city of Elusis."

So he explained. Hades, Lord of the Dead, smiled, and obeyed the command of King Zeus.'

-Homeric Hymns, 347-358.

A BIRTH FROM CHAOS

Before anything ever truly was in the Universe, there was first Chaos. It was first and reigned and was supreme in all places, and in all places there was nothing more than this Chaos. No life, no gods, and no people, only destructive and unstable Chaos.

This Chaos arose spontaneously and without cause, but so had *Gaia*, *Eros* and *Tartarus*. *Gaia* erupted from the gloom of Chaos to give solid ground where there was none before, and *Eros* a means to bring union for a progeny of children where none existed before in this bleakness, while *Tartarus* was a refuge under the Earth.

Spewed forth from Chaos again was the realm *Erebus*, *Nyx* 'Night', and *Aether* 'Light' and with it *Hemera* 'Day'. Each came into the Universe. *Gaia* gave birth to three children in this of her own, *Ouranos* 'Sky', *Ourea* 'Mountains', and *Pontus* 'Sea'. Slowly the world was taking shape, but no gods, mortals or beasts yet roamed over it, least of all Titans.

Ouranos and *Gaia* mated and bore a dozen Titans between them to populate this young world: *Oceanus* 'Ocean', *Coeus* 'Curiosity', *Crius* 'Ram', *Hyperion* 'The High One', *Iapetus* 'Piercer', *Theia* 'Divine', *Rhea* 'Flow', *Themis* 'Divine Law', *Mnemosyne* 'Memory', *Phoebe* 'Radiant', *Tethys* 'Nurse', and *Cronus* 'Time'.

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They also gave birth to three Cyclopes: *Brontes* 'Thunder', *Steropes* 'Lightning' and *Arges* 'Light', and even worse, three monstrous giants even more powerful and unstoppable than all of the Titans combined. This special breed of giant were called *Hekatonkheires* 'Hundred-Handed Ones', and the three so first given life into the world were: Kottos 'The Striker', Briareos 'the Vigorous', and Gyges 'The Big-Limbed', who were placed as guards at the gates of Tartarus.

Their father, *Ouranos* was shamed of them, horrified of what they created and had wished to destroy them instead, but this was their fate, to be placed out of sight for all, deep in the world. The chimeric She-Dragon *Campe* guards over them (and others in *Tartarus*), for only such a terrifying monster is able. Their role is important later but not for this generation of gods.

For what he was so ashamed, was their monstrous deformities in possessing fifty heads and one hundred arms. These *Hekatonkheires* were only close to human in appearance and also similar to the Gods as well. Their manners and behavior were terrible and terrifying. *Ouranos*, at their initial birth, tried to shove them back into *Gaia's* womb rather than gaze upon them. This however caused her pain and anger and shook the Earth

Gaia was angered by *Ouranos'* behavior and went to her children, the Titans, to find any that would help her in punishing him, only *Cronus* was brave enough to, and did. *Cronus* wielded his mother's divine sickle and castrated him with one violent swing. His blood and testicles fell into the sea causing the birth of new Gods and Titans in turn.

The *Erinyes* ('Furies') were first to come forth, and then they were followed by the *Gigantes* ('Giants') and *Meliae* ('Nymphs') among the new Titans that were created from his castration.

By *Ouranos'* testicles, as they were thrown into the sea, the Goddess *Aphrodite* was born from the foam and froth that bubbled up. Soon, her reign of jealous driven lust and carnality will bear fruit and create its own chaos amid Gods, Titans and Man.

MONSTERS, TITANS AND GODS FROM THE SEA

Once *Ouranos* was castrated, and of no more use to *Gaia*, she and the Sea God *Pontus* united. Their union bonded the Land and Sea and from this procreation spawned many new beings and entities that will inhabit this new world, to serve them. Of their many progeny, *Nereus* is foremost, who begets the fifty Sea-Nymphs. *Gaia* and *Pontus'* many children are chimeric monsters and beasts, joining the elements of both the creatures from the earth and waters in some strange fusion.

Gaia however wasn't finished there, for she also married another, *Tartarus* from the Underworld as well and joins the many worlds to her now that the Sky is no longer essential to her plans. With *Tartarus* she conceives *Typhon*.

Quietly, *Nyx* self creates many children into the world. They are a progeny of despair and unhappiness meant to torment all: *Apate* 'Deceit', *Ker & Keres* 'Destinies', *Eris* 'Discord', *Geres* 'Old

Age', *Hesperides* 'Daughters of Night', *Hypnos* 'Sleep', *Moirai* 'Fates', *Momos* 'Blame', *Nemesis* 'Retribution', *Oizys* 'Hardship', *Oneroi* 'Dreams', *Philotes* 'Love' and *Thanatos* 'Death'.

The Goddess *Eris* 'Strife' also produced many unpleasant children into the world to bring the future Mortals a weary and tortured existence. *Androktasia* 'Manslaughter', *Algea* 'Illness', *Amphilogia* 'Disputes', *Ate* 'Ruin', *Dysnomia* 'Anarchy', *Horkos* 'Oaths', *Hysmine* 'Battles', *Letha* 'Oblivion', *Limos* 'Famine', *Logoi* 'Stories', *Makhai* 'Fight', *Neikea* 'Quarrels', *Phonoi* 'Murders', *Ponos* 'Pain', and *Pseudologos* 'Lies'.

'Then the son from his ambush stretched forth his left hand and in his right took the great long sickle with jagged teeth, and swiftly lopped off his own father's members and cast them away to fall behind him. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Earth received, and as the seasons moved round she bare the strong Erinyes and the great Giants with gleaming armour, holding long spears in their hands and the Nymphs whom they call Meliae all over the boundless earth. And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girt Cyprus, and came forth an awful and lovely goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite, and the foam-born goddess and rich-crowned Cytherea, because she grew amid the foam, and Cytherea because she reached Cythera, and Cyprogenes because she was born in billowy Cyprus, and Philomedes because sprang from the members. And with her went Eros, and comely Desire followed her at her birth at the first and as she went into the assembly of the gods. This honour she has from the beginning, and this is the portion allotted to her amongst men and undying gods, -- the whisperings of maidens and smiles and deceits with sweet delight and love and graciousness.'

-Hesiod, Theogony, 8th-7th Centuries B.C.E

During this spawning of children with children, two siblings, *Phorcys* and *Ceto* also give birth to a group of children of their own, that in later ages will become crucial to the actions of many a hero, or their demise: the *Graiae*. In this progeny, were the *Gorgon* sisters of later infamy, the *Echidna*, the She-Viper, and *Ophionius*, all children poisonous and serpentine in nature. Their own children chimeric and less monstrous and even beneficial for Mankind.

Three thousand rivers are born and accompanied by an *Okeanid* Nymph in the offspring from *Tethys* and *Oceanus*, and they channel their waters out from the earth into the salty seas. The divine pair also bring into the world *Helios* 'Sun', *Selene* 'Moon', and *Eos* 'Dawn'. Eventually the universe is being populated, lit by the sun and moon, soaked by the waters of river, sea and ocean and filled by the earth and its depths. Titans and Gods now populated it, but this was not enough.

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The Winds and Stars were born from *Tethys* and *Oceanus*' union as well, now bringing the cosmos into a fluid life of its own, dynamic and filled with space. These many Gods and Goddesses each were given their place to rule and control over. Where they were not divine, they were a Titan.

CRONUS' SUPREMACY

After Cronus' victory over his father, he became the supreme ruler over the gods in the Universe. Using this opportunity, he quickly began to build his own family and not waste time. He wed the goddess *Rhea* and with her tried to begat many children of his own knowing they would be mighty.

The Isle of Crete was where he ruled from at this time. His palace and throne were magnificent there and were the admiration of all. *Rhea* was pregnant with his seed, and in fact, gave birth to six: *Hestia*, *Demeter*, *Hera*, *Hades*, *Poseidon* and *Zeus*.

This was not without ease however, for *Gaia* and *Ouranos* both saw in a vision of prophesy that Cronus' own divine children would destroy him if given the chance. Again, not wasting time, Cronus quickly set about devouring his own newborns whole.

He would find them in the palace and envelope them in his mouth until they were gone. In horror *Rhea* had to stop this before all of their offspring were gone, so something had to be done before *Zeus* was born. *Gaia* and *Ouranos* both advised *Rhea* to fool Cronus into swallowing a stone disguised as a newborn child covered in blankets, making the panicked god believe this was *Zeus*.

Quickly Cronus snatched the swaddled stone from *Rhea*'s hands as she stepped from the nursing chamber and devoured it. He was content in that he stopped the fated destruction by his own hand and showed no sympathy for her in this. Little did Cronus know that the child *Zeus* was hidden inside a cavern somewhere in the Aegean Mountains to be raised and trained properly.

WAR AGAINST THE TITANS

Tricked into eating something distasteful by *Gaia*, Cronus one day regurgitated his other divine children. The five children spewed out across his table and palace, and before he could stop them they left and sought out their youngest and most wise *Zeus*.

It was clear that *Zeus* and his siblings were quickly going to be hunted and outnumbered by the Titans unless they changed the situation. So a stratagem was devised deep in the caverns of the Aegean by the gods to bring down the tyrannical reign of the Titans and their monsters.

This wouldn't be easy, and would require a score of allies. He gained the support of Cyclopes, Prometheus and his brother Epimetheus, and the offspring of Klymene and what would become the other Olympian Gods. *Zeus* had many levels of plans on how to defeat these Titans and their monsters, and only they could do so if everyone followed his orders and believed in what he spoke. His wisdom had to be trusted or not at all.

First the war was directed at the Titans themselves, and this took much aggression. The Giants allied with the Titans in the war. When asked, the god *Oceanus* chose to stay out of this mighty war. A decade will pass between the Olympians and Titans as much of the Earth is shattered in the process. *Gaia* is growing less pleased with the Olympians with each of their victories.

Eventually *Zeus* resorts to his major stratagem and releases the *Hekatonkheires* from *Tartarus* after defeating the venomous *Campe*. The three Hundred-Handed Ones overwhelm the Titans and their allies once and for all, giving the Olympians time to force them all into *Tartarus*, into its farthest depths unimagined.

Gaia's hideous and evil son *Typhon* was created to defeat *Zeus* and the Olympians but he was soundly defeated instead, after his initial victory over the god, and placed under Mount Etna. Before they met, *Typhon* was laying waste to cities and mountains and using his monstrous powers to be as destructive as possible, luring the Olympians to him and their doom. The Titan's presence was enough to frighten the weaker people into instant death.

These epic victories secure the Olympians' place at the New Gods in the universe, but cause a burning and festering resentment in the remaining Titans, monsters and the Old Gods from before. *Zeus* will hold his court and dominion over the world from up high on Mount Olympus, so he can view the activities of the Sky, Ocean, Earth, and all equally.

MAN'S ASCENSION

After destroying most of the Titans, Giants and monsters, and sending the survivors and their gods to the Underworld, *Zeus* and his reigning families now ruled over the worlds unchallenged. Few Titans remained, and those were their allies during the lengthy war.

Among those were *Prometheus* and his brother *Epimetheus*. Although trustworthy, they felt pity for the primitive beings dwelling in the shadows of the Gods called Man. *Zeus* denied Man any secrets of the Gods and had them solely exist as nothing more than animals, barely able to keep warm or to feed themselves. *Prometheus* saw that Man needed at least something to aid them, to give them a chance against the harsh world filled with monsters and the elements.

He approached *Zeus* about this concern but was cruelly denied and turned away out of Olympus. To make this even worse, *Zeus* made the Ash tree incapable of sustaining fire, and this was the common tree that Man lived around. No Ash branch could hold its flame for long.

Prometheus, unaware that Ash wood couldn't hold flame, tried to tell Mankind that they could capture the fire from *Zeus*' lightning, but his advice failed. Man suffered and grew cold again.

Desperate from a way to help Man, the Titan figured out the only way to solve this was to take fire straight from Mount Olympus. So he took an ember and reeds, and brought it below to where

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villages were and helped mankind learn how fire can be used, maintained and exploited. From this, most of the secrets of the gods will be gained by Man.

Zeus' wrath was unbridled and he summoned great eagles to capture the Titan. Epimetheus was unable to warn him in time, and quickly Prometheus was carried aloft high. He was chained to a cliff and an eagle will devour his liver out each day painfully in torture for his crimes against the Gods, but to make it worse, the liver will heal by dawn and the process will return again. This will continue for many untold years until Herakles frees him, but that is another story.

There were other Gods that imparted secrets from the table or palace of Olympus to Man as well. These will be discussed more in 'Chapter 5: Fierce Gods and Titans Battled'. Each under the specific deity or Titan will be described a little more in detail.

At this time in early history only the males existed among mankind, and Zeus wanted the secret of fire back in a trade, so he made a deal with them. Using his divine powers he created a woman, someone captivating, alluring and more importantly for his purposes, distracting. In a bargain with the chief of these villagers, he handed her the woman Pandora.

Mankind though hadn't forgotten the secrets of fire and passed it on to others, as surely as flame spreads and other villages also gained the knowledge. Hephaestus shaped Pandora and the other gods endowed her with many 'gifts' to keep Man occupied.

Just as the secrets of fire were spreading from village to village, people to people, Pandora was haunted by her dreams and voices in a jar night after night and wished to open them but the temptation was too much for her.

*'From her is the race of women and female kind:
of her is the deadly race and tribe of women who
live amongst mortal men to their great trouble,
no helpmates in hateful poverty, but only in wealth.'*

**-Hesiod, Work and Days
(590-3)**

Finally not holding back, Pandora took the carefully made, wax-sealed jar and opened it releasing all of the evils that will come exist in Humanity, from diseases to those in the mind. It was her curiosity that made her open it, but seeing the terrors freed she closed it but trapped the last thing that Mankind needed most inside – Hope.

She was unaware of the trap that Zeus made and now all of Mankind shared in it as they also gained from the secrets of the Gods with fire, forging of metals, building of tribes and cities. It all came with a price, and far above Prometheus watched it unfold and agonized as he was being fed upon and by the suffering of Man knowing the cruel punishment that he innocently caused them all.

THE OLYMPIANS

Zeus' reign was unchallenged and his authority over the other gods, old or new, as well. He took seven wives into his palace over time: Metis, Themis, Euroynome, Demeter, Mnemosyne, Leto and the most well-known Hera. With these many wives, many his own siblings or relations, he produced many children, all gods and Olympians. Unfortunately, Zeus' lusts never ended there for he had spontaneous affairs with beautiful Mortal women or Titans, or the occasional goddess. Zeus' progeny alone could fill the palace of Olympus.

In this age, Gods and Man interacted freely, although there was resentment on the part of the Gods due to their secrets being gained. Zeus remained tyrannical on his throne as the Father of the Gods, and moved amid this populace in many guises to spy on them. He didn't trust Man, nor the defeated Titans and always suspected that unless He and the other Olympians were appeased by worship, praise and offerings by the weak and aging Man, their place would be forgotten.

Each God had their own adventures making a name for themselves in the world while Mankind is also building kingdoms and discovering its own place in the Universe. It is in this age that many of the Demi-Gods were first conceived or created. The world was still young and humanity was dwelling in small tribes but without kingdoms.

This balance between how the Gods and Man interacted was not yet certain as Humanity was rough and lacked protocol. If they behaved admirable and caught the Olympians' attention or desire, they would be rewarded with gifts, blessings or even physical love (thus the Demi-Gods). If Man stretched his hand too far, or did too much and sought for matters and benefits more divine beyond their means, this would incur the wrath of the Olympians and a punishment was meted out. This phase of interaction between the Gods and Man will never change, as the temper of the Olympians is random and spontaneous while Man is too greedy and easily tempted.

Once the Olympians had established their power over the Old Gods, Titans and monsters the world fell into order out of the initial Chaos. Then from here many successive families of heroes, bold and nearly unstoppable, come forward, but not from Mount Olympus.

AGE OF HEROES

Humanity now had come together into many tribes and kingdoms across the Aegean and beyond. All of their eyes were turned towards Mount Olympus in supplication and prayer when times were difficult.

Even the Gods shunned Man at times, and when that occurred heroes stepped forward from their own communities to aid the weak, elderly and dying. First of these was the Half-God Herakles. His existence was accursed and hunted by the Olympians, and eventually by Humanity as well. Herakles' story is complicated and filled with many adventures as he became a friend of humans and even gained sympathy among

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many of the gods for his continued resistance against *Hera's* obsessive hatred for him.

Three mighty events involving Man, Gods and Demi-Gods occurred in this era:

ΑΡΓΟΝΑΥΤΑΙ: This is the saga of 'Jason and the Argonauts', who venture to find the Golden Fleece and undertake many other labors for King Pelias. Jason's ship, the Argos, will crewed by a cast of magical and divine beings unlike any other in the world. It was the only way he could successfully achieve King Pelias' impossible labors, and in time. (See Chapter 5: 'While Jealous Gods and Titans Battled', 'Chapter 6: Hard Steel Met Steel' for more about the Argonauts.)

ΘΗΒΑΪΚΟΣ ΚΥΚΛΟΣ: 'The Theban Cycle' which comprise the stories about King Oedipus among four others that center on the city of Thebes. Most are tragic and today, many are lost and only remain as hints in other sources.

ΙΛΙΑΣ & ΟΔΥΣΣΕΙΑ: 'Iliad & Odyssey'. These two works attributed to Homer are a large influence on later Classical civilization, but there many other authors and artists who also played on the 'Trojan War' theme.

The Age of Heroes was a transition from out of the period when Man was only barely learning from the Gods how to survive. Now they have gained their own mastery of the elements and of metals and have even challenged the Gods themselves.

Zeus remains watchful of Man and has no problem raining punishments down upon them from his palace on Olympus, but he is more concerned with the return of the Titans. Even worse than that, an alliance between Humanity and the defeated and duntrodden gods and Titans who may rebel against him.

THE ORPHIC VERSION OF CREATION

Chronos, the essence of Time, existed in the Unaging Time alone, and in this Aeon nothing aged or existed. Along with Chronos one other shared this bleak and emptiness, Andrasteia 'Necessity'. They both came together to create Aether 'Air' and Chaos 'Void'.

Emerging from this a third deity came into being, Erebus 'Darkness', and the three combined could shape the Cosmic Egg. This was the first tangible matter that truly was created out of the infinity of Unaging Time. It shone silvery and was massive in size.

In the Aeon it hatched, aided by the three; Time, Necessity and Darkness. When the shell broke, it fell into two halves, one forming the Earth and the other the Sky. Stepping out of it was the first true god Protogonus or Phanes.

Phanes had four golden wings, four eyes to look into any direction and many heads, most of animals. He radiated a shining light and had a voice as powerful as a bull, or sometimes as fierce as a lion. The moment he emerged he assumed complete control over the Universe that was created on the opening of the egg.

He has many names, one of which is Eros 'Love', Ericapaeus 'Power', Dionysus and Metis 'Intelligence'. He gave birth to Nyx 'Night' spontaneously while he came into being. Now that Night and Day, Earth and Sky were in the Void, Phanes brought about life in the Universe.

MAKING OF THE GIANTS

Phanes and Nyx conceived both the Sky Ouranos and Earth Gaia in their early reign as shared rulers. Both the God and Goddess were given their place to rule under that of their divine parents.

Sometime in this early age Phanes ceased as ruler and Nyx took over, but even she was not content enough and gave the power to Ouranos. Rather than be alone, King Ouranos joined with his sister Gaia.

Both conceived many children to fill the world. First of which were the monstrous Hecatoncheires and the Cyclopes, and then the many Titans (fourteen, seven sons and seven daughters). Ouranos was horrified at the birth and appearance of his three many armed and headed sons and wished to see them slain upon birth.

Nyx and Gaia both were just as horrified at Ouranos' reaction to the Hundred-Handed Ones and plotted with the Titans to fix this situation before it became worse. Conspiring, the only Titan that was brave enough, and of bloody mind, to seek some vengeance was Cronus.

Using an enchanted sickle, the Titan sliced his divine father's testicles clean off in fury. The god's severed testicles drifted on the waves gathering foam and its seed and power about to create life – again. By the time the mass reached the island of Cyprus, the goddess Aphrodite was born and stepped from the sea.

Cronus married the goddess Rhea or Demeter and the two made a large family of gods, six in number (the same as Hesiod's 'Theogony'). As prophesied before, Cronus' children will be his demise someday if they are allowed to live.

Worried this may come true, Cronus eats each child as they were born from the womb, not giving them a chance to struggle. Demeter spared Zeus and hid him in a cave and tricked the monstrous father.

The Nymphs of Crete raised Zeus secretly in the cave and fed him the milk of the enchanted goat of Amalthea. This made him grow quickly, and in this time a plot was forged against Cronus.

A special honey was given to Cronus to get him drunk, which made him sick and throw up the other children in a heap. It was in this delirium that Zeus took the advantage, and armed with a blade he attacked the god and cut him into pieces starting with him testicles, first throwing them into the sea.

Nyx told Zeus to not end there, for to completely undo this universe and to make it reborn properly he would have to do something more dramatic. Zeus went to Phanes and caught him unaware and ate him whole, and then the universe he sprang from.

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Until every stone, drop of water, and atom was swallowed by Zeus whole, the universe that first emerged out of the Cosmic Egg was now gone.

In doing this, Zeus gained all the knowledge and powers from that universe and its gods and then created his own anew. He stood atop Mount Olympus as he did this and created the elements, Earth, Sky, and everything in-between.

ZEUS THE SUPREME RULER

Sharing what he made with his siblings, Zeus reconstructed a new universe from out of the old and what was left of Phanes and cruel Cronus.

Hades was given the Underworld, Poseidon the Sea, while he took the Sky equally. The Titans remained, and they were bitter in this world from their own and remembered.

Zeus took many wives and sought to have a son on his throne someday. Out of his seven wives, his many children became the Olympians that will help to look over this new world with their divine powers.

Of suitable wives, Zeus chose Persephone, but she resisted him. Instead, he transformed into a serpent and raped her to get his way. Their offspring will become the child Zagreus or Dionysus.

Upon birth Zeus placed the scepter into the child's hand and brought forward the other gods and announced that Zagreus shall be their ruler.

Hera was outraged at this and insulted in many ways by this. In secret she went to the Titans, who were already fuming at the Olympians, and asked them if they would destroy the child. Eagerly they agreed.

While being raised in a cavern, the Titans would disguise themselves as Gods and paint their faces white and bring toys. They would lure and bait the boy from his safety to come forward.

Zagreus wandered out before he realized it was too late. The Titans attacked him and began tearing him to pieces. They ripped his limbs off as he struggled, fought and tried to transform into other beasts and beings to escape but the Titans had him. Ruthlessly, they tore him apart.

Athena arrived only to find his bloody heart still beating and carried it off to Zeus. She kept it beating and alive by breathing her divine air into until it was handed to Zeus.

Enraged beyond words, the Father of the Gods cast down furious lightning bolts to the Titans. They could not hide from his rage or run quick enough. Each sizzling bolt incinerated them into clouds of ash.

In Zeus nearly destroyed the entire race of the Titans singlehandedly. Out from the smoking ashes arose Humanity for the first time.

Determined to continue with his same plan, Zeus took his slain son's heart and made a brew of divine mead out of it, then seduced Semele, daughter of Cadmus, King of Thebes. It was through her that his son Dionysus was reborn again.

CREATION STORY ACCORDING TO DIODORUS SICULUS

(1st Century)

In a walled city dwelled Ouranos, where he was the first true King. He was an astronomer as well as an astrologer, and a Seer. Using his many talents he brought civilization to the people he gathered inside the walls.

With his wisdom, he sought to use this knowledge and science to establish the first laws of Man. He had many different wives and with them many children, but it was with his wife Titanea that his sons grew to become the Titans.

Titanea's daughters were just as prized, chief among them was Rhea but eldest was Besileia. Ouranos' progeny quickly populated the city with a variety of beings.

After some time Titanea finally died, and when she did, she became the goddess Ge or Gaea. Besileia raised her brothers and assumed the role of the Matron for the family. While doing so she married her brother Hyperion and the two bore the children Helios 'Sun' and Selene 'Moon'. When her father finally died and ascended as a god, she and her brother ruled on earth.

There was fear and jealousy among the Titans over Hyperion and his intentions, and rather than take a chance, the Titans gathered and confronted King Hyperion and killed him. They didn't want him to hoard the power for himself.

Taking his body, they threw it into the Eridanus River along with his child Helios to be rid of them. Helios tried to swim but the waters took him under and he drowned. In grief his sister Selene threw herself from the city walls and perished.

Besileia and Eridanus hastily sought the bodies but they could not be found and were washed away. A voice spoke to Besileia and told her not to worry for them, not now. Her children were now transformed into the Sun and Moon upon death. Besileia was exhausted from the search and worry.

Her vengeance was just beginning, and it was time to exact it on the Titans. Unfortunately an intense grieving overtook her and sent her with her daughter's toys wandering the streets in a fit of madness unexpectedly.

Besileia's madness was interrupted by a storm that swept out of the sky and enveloped her until she vanished from sight completely. She ascended from here into a goddess, but in her honor an edifice was made and stood by the people.

Before the Titans could assemble and cause more havoc, power was assumed by Cronus and Atlas, her brothers. Atlas' people in his kingdom are the Atlantides who look up towards Mount

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Atlas where he rules from, to some his empire extended even further across the ocean named after him – the Atlantic. The Empire of the Atlantis is so named for him, and thus why he holds the Earth on his shoulders.

One of his sons, Hesperus, fathers the famous Seven Sisters, Amazonians, which will become the Pleiades. Atlas was a just and strong ruler over the West.

His brother Cronus was not and was greedy and brutal in his territories of Italia, Libya and Sicily. Few were fond of Cronus in time. He wed his sister Rhea and had many children.

Zeus was one of these many children and grew to quickly despise his father as did so many. He rose to fight in a war against him and his Titan allies to usurp him. This war was fierce and not so simply fought, but Zeus was victorious and overthrew the tyrant and his monstrous allies.

When done he became the ruler of the universe and placed his palace atop Mount Olympus. He didn't become a god until he died and was made so, but ruled a wise and just king of the land until that time passed.

Roman Cosmology

-Vergil's Aeneid-

Escape from Troy

By the Muses, the song of arms and of a man named Aeneas the Trojan and his stalwart crew of men is this tale to be told about. For the Battle of Troy had been fought and the city had fallen, and the victorious Greeks, having sought slaves and plunder now went their ways homeward.

Aeneas' fleet sailed towards Italia for another home, for he was told through the voices of prophets that should he and his people arrive there, a great and mighty race shall be born and known throughout the world. This however was not as simple as they had incurred the wrath of Juno before they departed Troy.

Juno's displeasure made such a simple journey now impossible. The Judgement of Paris outcome was bite bitterly into the goddess' ego and she made sure everyone knew it. It was not over with.

Aeneas' descendants will be the ones, as foretold, to destroy the goddess' chosen city Carthage and now that they Troy has fallen to the Greeks, such a fate is likely. If Paris' judgement were different, this would never transpire, and so the goddess has other plans in her cloudy bitterness.

Among Juno's court was a Mortal, named Ganymede who served the goddess' husband Jupiter as his cup-bearer. In this time as Aeneas and his ships were at sail Juno went to the God of the Winds Aeolus, first with a bribe: the Sea Nymph Dieopea. He refused the offer but instead used his mighty powers anyway and unleashed the strong winds over the fleet of triremes.

The once stout vessels were as sticks and thin sheets of bark

and, with Neptune's hesitant guidance, the Trojans were thrown towards Africa. Juno's fears were made true by her own actions. Aeneas' ships were tossed across the once windy waves but made calm and sought shelter along the coasts in coves. Neptune was enraged that Juno dared to cross into his domain and influence it.

After the waves grew quiet, Aeneas and his men moored their ships in safety and went to explore. As they ventured into the wilderness they encountered the Goddess Venus, who told them of the city of Carthage. She inspired them to go there and not be afraid.

Compelled by the words of his mother, Aeneas and his men seek out the city. Knowing the anger of Juno, Aeneas makes his way to her temple first.

*“Thus having pass'd the
night in fruitless pain,
I to my longing
friends return again,
Amaz'd th' augmented
number to behold,
Of men and matrons mix'd,
of young and old;
A wretched exil'd crew
together brought,
With arms appointed, and
with treasure fraught,
Resolv'd, and willing,
under my command,
To run all hazards both
of sea and land
The Morn began, from Ida,
to display
Her rosy cheeks; and
Phosphor led the day:
Before the gates the
Grecians took their post,
And all pretense of
late relief was lost.
I yield to Fate,
unwillingly retire,
And, loaded, up the
hill convey my sire.”
-Vergil, 'The Aeneid*

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Aeneas and his men are in wonder as they find the city was founded by the refugees from Tyre recently. Knowing this he finds the rulers and meets their Queen Dido.

Realizing he needs to gain the favor of the queen, Aeneas and Dido grow closer. She offers to give he and his people shelter, and a place to regroup after their terrible ordeal in Troy and across the Aegean.

MEMORIES OF TROY

In a grand feast with Queen Dido and her Nobles, Aeneas and his finest men recount their stories about what transpired in Troy. He speaks of:

Ulysses' plan with the Trojan Horse, and the Priest Laocoön's fate by Neptune's Sea-Serpents to silence him as he realized the Greeks' plot to get inside the walls.

Hector's ghost warning him during a dream and others to leave before Troy burned and it was too late.

His unfortunate witness to the murder of Priam by Achilles' son Pyrrhus.

The vision of his mother Venus on a horse and other omens leading him home from the city while being destroyed.

Dodging the slaughter, raping, looting and burning city, he went home to find his wife Creusa but finds her dead already. Her spirit speaks to him and tells him to travel west and found a city for that is his fate.

FLEEING FROM TROY (AGAIN)

Aeneas continues to recall the first flight from the destruction of Troy and watching its fires and hearing its distant screams. Many leagues away down the shore away they find land at Thrace after spotting other Trojans.

First they find the remains of the warrior Polydorus there in that land amid the wreckage. In their travels within the Strophades isles they also encounter Celano the Harpy who prophesized his upcoming journeys and what will transpire.

Aeneas and his crew then arrive on the Isle of Crete and at first believe this is the destined land he must build his city, but Apollo appears and informs him otherwise. Disheartened, they depart from Crete and find the city of Buthrotum.

The wondrous city of Buthrotum is where a second Troy is being built by its survivors. This is where he meets Andromache, Hector's widow, and one of King Priam's sons, who gives a gift of prophesy on him on where he must go to build his city. Italia.

He is told to find the Sibyl of Cumae, she will tell him all he needs to know. Aeneas and his crew eagerly depart, now knowing more than they ever had about their destiny since leaving Troy. They set sail north from Crete towards Sicily with a goal.

Their ships became drawn into a whirlpool, a hungry one, caused by the monster Charybdis. Rather than meet a terrible fate within it they steer away from it and end up shipwrecked across the isles of the Cyclopes. Fearing the worst, they arm themselves knowing this land maybe the home of these giants, the children of Neptune. Instead they find Achaemenides, one of the few survivors left from Ulysses' men who lived after the Cyclopes Polyphemus' attacks.

Rather than risking meeting the Cyclopes, they take Achaemenides aboard and return to the sea.

"From hence Tarentum's bay appears in view,

For Hercules renown'd,

if fame be true.

Just opposite, Lacinian

Juno stands;

Caulonian tow'rs, and Scylacæan strands,

For shipwrecks fear'd. Mount Ætna thence we spy,

Known by the smoky flames which cloud the sky.

Far off we hear the waves with surly sound

Invade the rocks, the rocks their groans rebound.

The billows break upon the sounding strand,

And roll the rising tide, impure with sand.

Then thus Anchises, in experience old:

'Tis that Charybdis which the seer foretold,

And those the promis'd rocks! Bear off to sea!'

With haste the frighted mariners obey.

First Palinurus to the larboard veer'd;

Then all the fleet by his example steer'd."

To heav'n aloft on ridgy waves we ride..."

-Vergil, 'Aeneid'

Cupid's Deception

Acting through the deceitful schemes of Venus, Aeneas' half-brother Cupid alters his appearance and deceives Dido into thinking it was Aeneas that showered her with gifts through a son as gift-bearer. Dido falls in love with Aeneas from this moment. He is hesitant but receptive.

Venus' intentions were fairly just in finding her son Aeneas a new wife, but it was the other wrathful goddess Juno which seized the opportunity. Juno realized this was a chance to deny Aeneas his prophesied future city to be founded.

Pleased, the goddess feels she now has her justice. Aeneas and Dido and others plan a hunting expedition. They do so with their people but are separated during a furious storm and find themselves in a cave for shelter. Aeneas' love for Dido by this time was now complete and shared. In this cave they consummated their feelings and their future wedding.

Jupiter sends the god Mercury down to startle Aeneas up from this distraction and remind him of what he must do and where he must go. Aeneas remembers and tells Dido that he cannot marry her, nor remain with her but leave towards Italia.

Stricken with heartache and sorrow Dido takes Aeneas' enchanted sword and impales herself with it but curses him and his future people saying that what happened here will come back to haunt him.

Aeneas tells his people to pack and depart for Italia. Dido perishes on her funeral pyre, its flames and smoke filling the skies. He understands deep down that this has caused not only her heartbreak and death, but a later tragedy that will affect the future of the people of the city he will found.

FUNERAL GAMES OF SICILY

Upon arrival to Sicily Aeneas celebrates his father's death by holding elaborate funeral games. These are organized into four categories: a boat race, foot race, boxing and archery for his men.

He is a stern but critical judge and leader. One of his finest men, Ascanius, assists and leads a simulated battle to keep their skills keen. He does this with the boys, so that when they are older, they will become warriors.

As these games are underway Juno will not remain silent. Her hatred and vile dislike for Aeneas is too deep to be let go of, so she influences the women with her divine powers. Using her goddess abilities, she convinces the women to set fire to the entire fleet of ships as they lay moored to the shore to strand them.

One by one the ships that remain in the Trojan fleet are set alight by the womenfolk. To Aeneas' horror he tries to douse them but his men cannot, and so he prays to Jupiter for a storm to relieve them of this nightmare.

Powerful storms arrive from the seas across the Mediterranean and hit Sicily to put out the burning ships, one and all. From out of Hades appears in a vision to relax Aeneas in this unexpected moment of crisis his father. His father informs him to once again seek out the Sibyl that lies at Cumae, who will aid him in finding a way into the Underworld.

Once there he will be shown his complete destiny. Once more his determination renewed, Aeneas urges his fleet onward, Italia lies near but he must find Cumae first and the Sibyl therein. To have a safe voyage he again calls upon Jupiter, who demands a sacrifice be made.

It was during the rowing at the benches and the surging waves that one such of his many men was chosen, Palinurus, who fell over the side into the waters and drowned.

Once Aeneas finds the Sibyl, she guides him to the smoking, fume clouded paths of the Underworld where he then is given the magnificent future destiny of Rome.

UNIFICATION OF LATIUM

Once arriving in Italia, Aeneas and his men waste no time and travel inland to Latium where they find the land is caught up in a terrible war.

He meets and begins courting the princess Lavinia of the King Latinus, but she is (through a diabolical influence of the goddess Juno) promised to another, Turnus. Turnus' people and those of Lavinia are at war, and to bring Italia to peace the two would have to be together, again by the goddess' plotting.

Quickly Aeneas realizes he is outnumbered in Italia, even with the Arcadians on his side now, and seeks an alliance with the Tuscans to the north as well. They join him and bolster his ranks in his battle against Turnus' forces.

Turnus and his forces defend Latium and a complex battle unfolds. In this struggle Turnus slays Pallas, Aeneas' close friend and takes his prized belt as a trophy, then withstands Aeneas' assault.

The Trojan forces, with their many allies break into wings and cohorts and try to find a weakness but lose many great warriors in the process. Turnus leads the defense of Latium. Aeneas seeks to confront Turnus and challenge him on a personal battle to end this but he could never reach him in the throng of the conflict he could never reach him.

Thwarted, Aeneas is recoiled but loses his Amazonian warrioress Camilla during the attacks and many others by the leader who skillfully slays many of his closest warriors. They all perish to Turnus' blade instead.

Aeneas' sister Juturna breaks the momentary truce between the two sides after this assault. Aeneas again asks Turnus for single combat and the two draw near for the final battle around Latium. Sneaky and deceptive, Turnus fails to endure the battle and attempts to fling a stone but Aeneas' spear pierces his leg and takes him down making him completely incapable to continue from here.

Turnus falls to his bloody knees and begs for mercy as Aeneas towers over him. Filled with the rage of the entire experience, Aeneas ends the life of the enemy that had plagued him for so long and in his sorrow noticed Pallas' belt around the waist of Turnus.

From here the many prophecies about Aeneas will come true as he will take Latium and build a grand city, more than the world has ever seen.

*“Both armies from their bloody work desist,
And, bearing backward, form a spacious list.
The Trojan hero, who receiv'd from fame
The welcome sound, and heard the champion's name,
Soon leaves the taken works and mounted walls,
Greedy of war where greater glory calls.
He springs to fight, exulting in his force;
His jointed armor rattles in the course.*

*Like Eryx, or like Athos, great he shows,
Or Father Apennine, when, white with snows,
His head divine obscure in clouds he hides,
And shakes the sounding forest on his sides.
The nations, overaw'd, surcease the fight;"*

-Vergil, The Aeneid

-Romulus & Remus-

After Aeneas and Lavinia were wed, and the city of Lavinium was built in the war torn ruins of Latium in Alba Longa. Their son, Ascanius, was raised to be the someday King of Alba Longa after Latinus dies, and Aeneas after him.

The line passes from Ascanius to Numitor who now becomes the King of Alba Longa, while his brother Amulius inherits the vast treasury that has grown since the time of both Latinus and Aeneas.

This however was not so ideal, as both brothers were not a noble generation as their forebears. Amulius uses his wealth, and through it, the power it brings, to dethrone his brother and has him cast out.

By the words of Sibyls and others, Amulius fears that his brother's sister Rhea Silvia will give birth to children someday that will bring about his end.

Rhea Silvia was a sacred Vestal Virgin of the Goddess Vesta and could never break her celibacy, so this fear was unfounded. Amulius' worries wrought his mind day and night but he could do nothing about it. She was protected by the temple.

Knowing that Aeneas' original dream was still unfinished even after his descendants' efforts, the God of War Mars intervenes in disguise and seduces Rhea Silvia. Mars then impregnates her and leaves one night.

She hides the fact she is pregnant for months the best she can within the temple, and by the time her swollen belly is too much to conceal, she gives birth in secret. The word gets out that she was pregnant and the High Priestess tries her for her crimes against the Order of the Vestal Virgin and breaking her celibacy.

King Amulius finds out and rushes to look upon the newborns to find two beautiful twin boys. They are helpless to his glee. The High Priestess sentences Rhea Silvia to be buried alive up to her neck and the babies to die of exposure of the elements. The King finds pleasure in this news and assigns a servant to oversee this personally.

Rather than taking a chance that something might go wrong, the king hands the servant a dagger to murder the babies, or at worst, throw them into the Tiber River to drown them.

Once the High Priestess and the King leave the servant alone he doesn't want to slay the helpless babies at all and feels pity for them. Instead he builds small straw rafts for them and places them into the river, then tosses the dagger away.

The River God Tiberinus guides the babies on divine waves away from the corrupt realm of King Amulius. The river floods but they are safely carried in the basket.

The River God pushes the basket and makes sure it stays in the roots of a fig tree within the swamps of Velabrum area by the Palatine Hill. The babies and the basket are discovered by a wandering She-Wolf, dragged ashore, and fed by a woodpecker.

Romulus and Remus and suckled by the wolf when the woodpecker doesn't feed them. After time passes and both are kept healthy the shepherd Faustulus finds them safe in the woods.

His wife Acca Larentia is pleased to find the two twin boys, healthy and well-fed, and will raise them as her own. Their mother's fate is unknown to them.

Tiberinus rescued Rhea Silvia after her babies were set adrift by the servant, and made her his bride. She now lives amid the gods for her gift to them.

Acca and Faustulus raised the twins as shepherds for their youthful years, tending the flocks and learning to maintain the many animals well. As they both grew older so did their animals' grazing territory over time beyond the Palatine and swamps.

Eventually the twins' herds would bump into those of other shepherds, and at first this wasn't a problem until the master of these other shepherds grew angry about the continued confusion over animals – King Amulius.

King Amulius demanded to have these two shepherds captured. Eventually, sending some men to escort his own shepherds to trap the twins, he manages to take one, Remus.

The King had Remus placed before him in shackles and realized who it was to his horror. Unknown to him, Romulus had rallied an army of shepherds and attacked him, catching his well-trained forces off-guard.

Romulus not only freed his brother, but as prophesized, the brothers both were responsible for Amulius' death in the end. His fortress at Latinum was razed to the ground.

The people offered the brothers a joint kingship but they refused and gave the crown to Numitor after waiting for so long to do so. After this victory both twins departed to begin their own city but didn't agree on the same hill of the seven.

Romulus sought the Palatine Hill while his brother Remus wished to build the city on the Aventine Hill instead. Rather than argue they wished to find their answer through bird sign or auguries. Through a series of many signs given by birds between each, Romulus ended up building his city on Palatine Hill as indicated by the divination.

With the aid of his supporters, Romulus began digging the trenches upon the hill that would form the city of Roma that would take his name. These trenches would form the basis of the defensive walls, similar to those Aeneas and his men built around Lavinium at Latinum.

The more industrious of the two, Romulus was quickly building his walls and preparing Roma while Remus was slow. By the month of April on the 21st in the year 753 the boundaries and city was officially set and ready.

Remus was not finished, and a little jealous. Being protective and cautious, Romulus set guards across his walls in case the Sabines, Tuscans or other threats might attack, being that his city of so vulnerable.

One day while on guard with his own men, Romulus patrolled the walls. Remus playfully decided to leap over the walls unaware of the heavy defenses on the other side. Acting on reaction Romulus accidentally attacked his brother and killed him, not expecting it and in grief was in heavy sorrow.

Remus was buried with great ceremony and honor by his brother not soon afterwards. From here Romulus began the organization of the city.

He placed the disparate soldiers and warriors into bands of legions; 3,000 infantry and 300 cavalry. This will serve as Roma's military now, and if needed he will expand it.

Next he took 100 of the city's most wealth and noble men and titled them the Patricians, the 'Fathers of Rome' to guide the citizens or sons of the city. By this, they were also given the title Senator.

The formerly loosely based system of government that being used in Roma now was structured on the Patron-Client system. Eventually the city drew in a large attraction of people from afar, mostly the dispossessed, exiles, runaway slaves and criminals who flocked to the Palatine.

This population grew until the seven hills around the Palatine also became inhabited. Unfortunately, this new population were mainly all men and for the city to grow they need women. Romulus had to think of a plan to alter this and with his Senate one was hatched.

A massive Circus Maximus was organized, and the Sabines and Latins were invited, not just the men, but more importantly their women to this festival in honor of the Neptune.

While the games were being held and all were being entertained Romulus' men spotted and sought out the ideal women and seized them. These women were taken in the name of Roma.

They were brought to the city and most were convinced to marry Romans but the rest were not and held against their will as captives. This outrage infuriated the Sabines.

The Latins quickly mustered their forces and marched on Romulus and the city but Romulus enraged. Being a superior leader, Romulus defeated the Latins and claimed their cities of Crustumium, Antemnae, and Caenina for his own. Romulus personally killed the Latin leader Acron (in Caenina) with his bare hands to finalize this victory.

Then Romulus moved onto the Sabina threat. Angrily, the Sabines marched to the gates of Roma. Tarpeia, the daughter of the citadel commander opened the gates to them expecting a bribe of their golden arm bands but was crushed by their shields instead as they arrived inside ready for war.

The Romans met them with full force but the two were equal. The slaughter and brutality on both sides was terrible. Many times the Sabines and Romans would push each other back one way or the other.

Romulus had to pray to Jupiter (where now the Temple of Jupiter stands and the later Vatican replaced) to end this. A stalemate ensued before the next slaughter. In the lull, the Sabine women arrive and beg and plead for the terrible bloodshed to end.

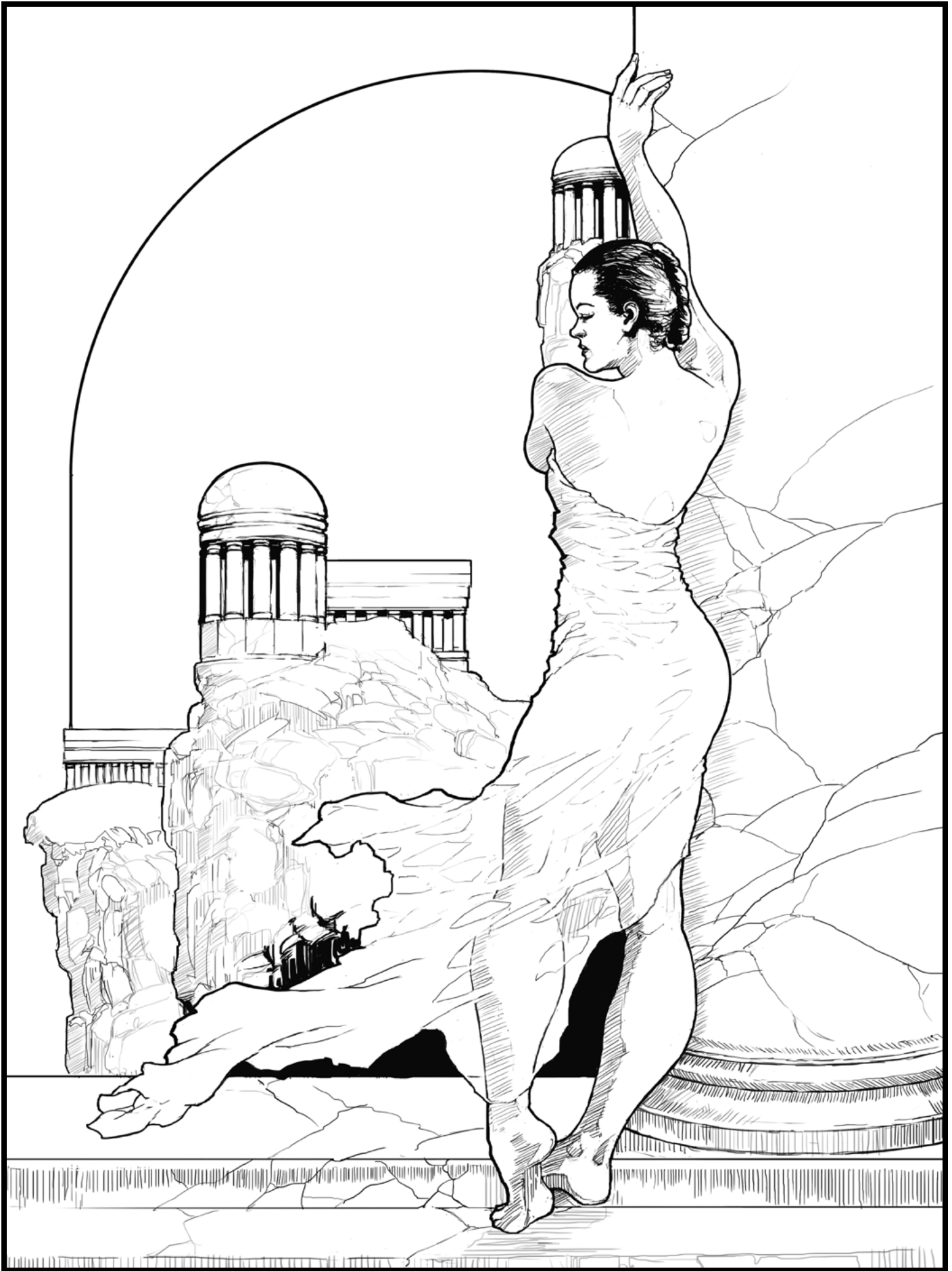
The Sabines and Romans form a truce and peace from that moment. Sabines have members enter into the Senate, the legions of Roma adopt the Sabine shield and other technologies. The trade is nearly halfway in both government and in other ways. Romulus and the Sabine King Titus Tatius jointly agree to rule over the territories. Both did so for five years.

The early Roman Republic was organized further in this era under their reign as well many foes defeated. Romulus' death occurred as well mysteriously, possibly by murder.

A whirlwind or storm blew through not long after he performed a ceremony to honor the gods, but the Senate's negative attitude towards being ruled by a king was no longer secret or coincidence. It is assumed that Romulus' death was by their hand, even though Romulus had reached divinity now by his fifty-third year. Many say that Romulus entered the Senate floor and was ripped apart by the Senators in their anger for being a king such was their anger at the monarchy.

Romulus assumed a rather harsh attitude toward the senate and behaved toward it rather like a tyrant, and the hostages of the Veientes he returned on his own responsibility and not by common consent, as was usually done. When he perceived them vexed at this he made a number of unpleasant remarks, and finally said: "I have chosen you, Fathers, not for the purpose of your ruling me, but that I might give directions to you."

-Cassius Dio, Roman History I.



II.0 THE EARTH GAVE BIRTH



In this chapter are the many legendary lands from Classical belief, both Greek and Roman, with some of the variations. Added to this of course are the many real world locations as well that are ripe for adventuring and exploration in a Mythic World campaign. We have the many real world locations' names as they were better documented, and so there is little guess as their placing, meaning, etc.

Note these will blend into the other Codices well since the Greeks had to explain the origins of other cultures in their cosmology and world view and they did so with their beliefs the best way they could. A wondrous campaign setting would merge the real world locations into the mythical and those of other cultures and provide a long and nearly endless supply of possibilities.

This chapter will begin with the many real world locations in the Classical World, at their prime, and then move into the mythical, for the Castle Keepers and players both to use. Only the best and most useful, and hopefully obscure information, for each given location is given here. These locations will give many key points of interest and historical facts the Castle Keeper can use, or gain ideas from, or players can build their character backgrounds from out of inspiration. First we will explore the Hellenic, then the Hellenistic, then the Etruscan, Roman and the Mythic locations in that order. The depth explored will be fairly detailed and exhaustive, worthy of brilliant gaming! Keep in mind the many regions, kingdoms, provinces, City-States, and cities listed in this Codex are just a small number compared to the whole documented from the ancient sources.

In this chapter also is the character class Explorer/Adventurer, based on the many real and mythical personages from Classical sources that paved the way in understanding the world. This new class would appear redundant being that most player characters are adventuring by their very action of taking part in the game in one form or another, but this occupation is truly someone who has set out to map, explore and document uncharted portions of the world. This exciting new character class provides players with a chance to gather a band of helpers (NPCs) with enough experience, whether to act as porters, crew a ship, or drive wagons, and sojourn into strange lands as Pythias once did and other famous Greek explorers.

ANCIENT GREECE

There are six essential regions in Greece and then the additional colonies beyond. The period here being detailed follows the Archaic Age and the ascension of Athens into its classic 'Golden Age', but the Castle Keeper can easily choose to revert it back to the early Mycenaean Era or Bronze Age civilization when the Peloponnesian Peninsula was considered even more brutal and the legendary 'Battle of Troy' occurred in Asia Minor. Such creative and story decisions are always up to the Castle Keeper in the end. There were simply too many ancient cities and City States to list and detail to any thorough degree here (both Hellenic and Hellenistic), but many of the most important and story-worthy one will be noted in this Codex for each of the regions.

ARCHAEA

Mountainous, and dominated by twelve Poleis, this region is northward on the particular peninsula they inhabit, the Gulf of Corinth spills out nearby. The Archaeans have an eccentric history during war time and otherwise and creative solutions to crisis. Rather than be vulnerable, the twelve City States formed an alliance, the Archaean League in the 3rd Century to oppose to other Poleis and any other outside threats that might harm them.

In the year 688 B.C.E while under the threat of attack by the Sicyonians, the people of the Polis of Hyperesia gathered herds of horned goats and bound flaming torches to them, then sent them into the arriving forces. This frightened and routed the enemy and won the unlikely battle. Such was the honor that the City State renamed itself after the goats into Aigeria.

At the height of the Persian Wars Archaea remained neutral, and had done so with the violent aftermath in the Peloponnesian War as well. They tried to stay out of the war but many cities were drawn in over time. Natural disasters also destroyed others such as Helice in 373 B.C.E by fire and tsunamis. Boura was taken later by a terrible earthquake.

On the highest promontory at Mycale stands a Temple of Poseidon. It is said to be one of the grandest in the region, even frequented by the god himself. There were almost no holy Oracles in Achaea, only in the mountain town of Pharae, and they used a temple and similar divinatory practices as found at Delphi. The twelve Poleis of Archaea are:

AIGIO: Αίγιο – Once a vibrant and prosperous city. From its walls came many Olympic winners of fame. The Macedonian Kingdom subdued it in 330 for Alexander the Great but they were cast out by violent force as this and the other Poleis in Achaea formed the Achaean League. Like Boura, a natural disaster will destroy it, but after both later Roman and Slavic domination.

AIGERA: Αιγείρα – This is the City State mentioned that defended itself against a rival Hellenic army with goats and renamed itself after the animal.

BOURA: Βούρα – Populated with many temples to goddesses (Demeter, Isis, Eilythyia and Aphrodite) and has a majestic fountain in its center named 'Sybaris'. This Polis was taken by an earthquake later in 373 B.C.E and all of its inhabitants with it. Its remains lie mostly in the bottom of the sea.

DYME: Θυμάρι – A well-situated City State upon a level hill that played a part in the Olympic Games (contributing athletes) and of vital importance for many battles during the Peloponnesian War and later in the Roman Period.

HELIKE: Ἑλίκη – A crucial city that, as with many in the Dodekapolis of Achaea fell to terrible disaster in time. Poseidon was the official patron deity of the magnificent city, with a grand temple in his honor, and other temples throughout. A jewel of a city, one the eve of the Battle of Leuctra, during the winter of

CHAPTER 2

373 .C.E, strange events transpired: the animals fled the city, fire erupted into the sky with explosions and then the entire city sank, first into the earth then the sea. It dragged ten triremes from Sparta with it. Priests say it was the Wrath of Poseidon for various offenses.

KERYNEIA: Κερόνεια – One of the more anonymous City States in Achaea that has neither made history nor left a mark.

LEONTIO: Λεόντιο – Founded sometime, as local legends go, after the Trojan War, presumably by veterans of the war. On the road to the city lies a temple to the goddess Artemis. Pilgrims and travelers in this rough and dry land often want to make their stop for her blessings. Philip of Macedonia will destroy it to make an example of his intentions of subjection of all of Greece in the 3rd Century B.C.E. Leontio has control over several smaller villages in the area.

OLENUS: Όλενος – Shares its name with many divine sons from mythology, this city claims to be blessed by them as well. Temples abound, with smithies for the blacksmiths (Hephaestus was the father of Olenus). The hoplites from there are usually well-armed and armored due to their divine allegiance.

PATRAS: Πάτρα – One of the major cities of Achaea and Greece, this coastal city would have been more dominant in Hellenic politics and arts had Athens never rose to prominence, but instead played second to it. Since the time of the Mycenaean rulers it has been prosperous. The Persian Wars barely effected it. Several villages share the river valleys around it (Aroe, Antheia, and Mesatis). The goddess Artamis Triclararia and her temple dominates the area. The city was a major player in the Achaean League but when the Battle of Scarpeia in 146 B.C.E was fought against the League by Rome, Quintus Macedonicus sent legions into Patras to pacify its spirit of independence and destroy its forces, many left the city. Only after the Battle of Actium did many reoccupy the city again, following the veteran legionnaires who did so.

PELLENE: Πελλήνη – A militaristic City State with a sordid history. For most of the 4th Century B.C.E it was ruled by a tyrant with heavy laws and punishments. During the Peloponnesian War the Pellenesian people joined with the Spartans against the Athenians. They first joined the Aetolian League and were even supplied their soldiers for some time to the astonishment of the rest of Achaea. By the 240s it took an alliance of Aratus of Sicyon and the rest of Achaea to drive the Aetolians from the city. After this, the Polis joined the Achaean League only to have Alexander the Great disband the league during his lifetime. Once the great conqueror perished, the League was renewed and it wasn't until the Romans came that Pellene was in serious danger again in 146 B.C.E.

TRITAIJA: Τριταΐα – By legend, said to be founded by the daughter of the Sea God Triton. It is a smaller City State but surrounded by many villages into a composite community. As each Polis has legends that surround it, Tritaia is immersed in it until fact and myth are hard to separate.

ARCADIA

This mountainous land is bunched together and remote, and considered the highlands in Greece. The peoples here are incredibly ancient and considered the Pelasgoi (Πελασγοί) or the original peoples who lived in Greece before the Hellenic speakers came about. They are militaristic and tough, almost considered wild men and barbaric by the rest of Greece, on the level with the Macedonians, Illyrians, Thracians, Etruscans and Gauls. These peoples also have a peculiar fondness for the worship of Pan more than the rest of the Hellenic World, but even their version is more primal and unique. Statues and imagery of the Forest Deity and his Nymphs are common in Arcadian religious iconography and aesthetics.

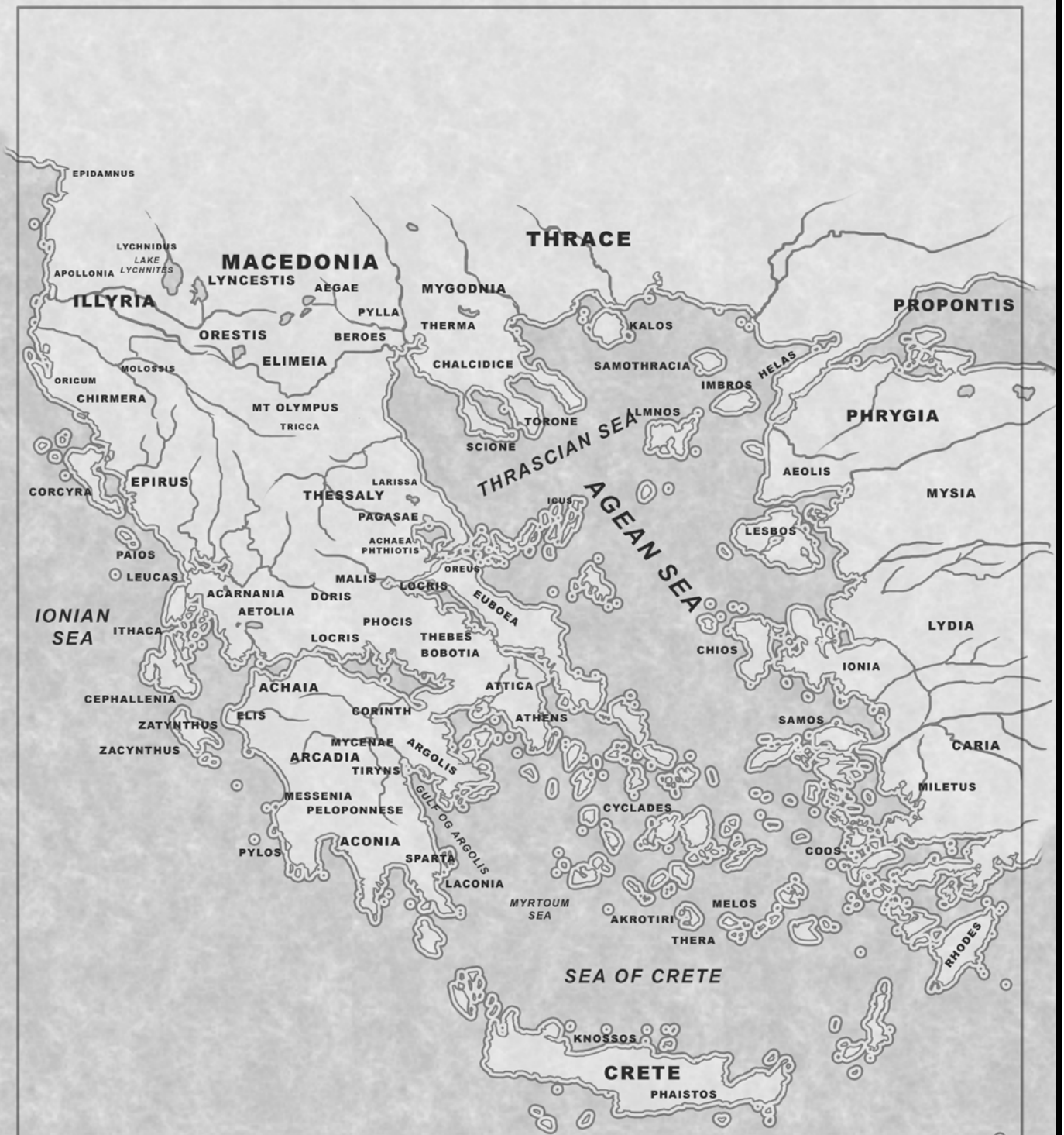
Even though it is mythic, Homer's works on the Iliad never name a single ship setting sail from Arcadia to Troy implying that the Arcadians were incapable of possessing a navy. Feeling pity, Agamemnon had to grant them ships for the voyage because he sought their savagery. This is certainly true later during the Persian and Peloponnesian Wars when the Arcadians were only capable of supplying warriors.

By 370 B.C.E, by Thebes' influence, the Arcadian League was formed as Spartan power waned. The Pelasgoi or Arcadians began building a grand city, Megalopolis to be their defense in opposition against any future Spartan aggression. This was the first step in the process of many. Throughout the Arcadian countryside the villages and isolated regions were unifying slowly into this League with a purpose. Unlike their northern neighbors, the Achaeans, the more feral and violent prone Arcadian peoples coming together under a common cause would bring a great worry and panic in other Hellenic Poleis.

By 369 B.C.E nearly every Arcadian state had joined the League and their armies swelled to a size that even the Spartans would never challenge. The two factors each had in common were: 1.) their societies were militaristic and lived for battle, and 2.) neither possessed a navy so they were landlocked and forced into a stare down on the border between them for a long period of time.

The Arcadian League was dictated by one powerful government which controlled the various states under it unlike the Archaean League and the others in Greece. In short, there was no autonomy left, but a massive standing army was garrisoned at Megalopolis. Voting in the cities were held by the 'Ten Thousand' or Myrioi. The arrangement was meant to be democratic and similar to Athens, if not borrowed then simply evolved along identical lines.

Arcadia prospered once the League was formed and throughout, and even through the Alexandrian conquest to the Roman. Not even the Achaean League could unbalance it. By the Roman Period the Pelasgoi element was fading more and the Hellenic influence was trickling into both language and society. It isn't certain how long these Non-Greek characteristics remained, possibly later into Early Medieval history, into the Germanic and Slavic invasions, no one is certain. The last recorded mention of the Arcadian League that was of relevance was in mid-3rd Century B.C.E when many Arcadian City States joined the Achaean League.



ANCIENT GREECE

CHAPTER 2

THE ARCADIAN CITY STATES ARE:

ALIFEIRA: Αλίφειρα – Given to the Eleans by the tyrannical ruler Lydiades in 224 B.C.E. Many of its original citizens helped to colonize Megalopolis in 371 B.C.E when ordered to bolster the defensive city. Walled and high, it is in a very defensible position in the highlands of Arcadia. Holy temples, which acted as sanctuaries, in honor of Athena and Asclepius are within the city walls. For its strengths, Philip of Macedon had to lay siege to the city in 219 B.C.E in a strenuous effort when he tried to gain control over Greece. He won the city but the city fell later, once more, to the Romans.

ASEA: Ασέα – Rumored to be Spartan in origin, founded by Aseatas son of Lykaon but human habitation dates to 6,000 B.C.E here. The Spartans may have been the cause to the Pelagoi building their defenses and turning the settlement into a city by the Mycenaean era or perhaps it was taken over by the Arcadians later. Its citizens took part in many of the local battles of the time (Plateis and Mantinea).

CALLISTA: καλλίστη – Named for the ‘Bear Mother’ worshipped by the Arcadians, the Hunter Goddess of the wilderness that was herself hunted by Zeus. This city rested in the wilds and had temples in the goddess’ name. Its people are well-known to be skilled hunters, trackers and warriors. Many say they train bears, even use them to pull their chariots in battle (as legends tell).

CAPHYAE: Καφύαι – History, mixed with legend, says that King Cepheus of Tegea first founded this city in an earlier age forgotten. The larger part of the history and notable people from this city is unknown, except that a struggle was fought against the Aetolians nearby in 220 B.C.E by the Achaeans and Aratus of Sicyon. Sometime by the 1st Century B.C.E Caphyae was an abandoned ruin and the reasons are not known why. Many think the waters that once ran here in irrigation and through the aqueducts went dry and the people simply left for other cities.

KLEITOR: Κλείτωρ – A small Polis with a strong military to defend itself when needed. The people here keep to themselves and only answer to the leaders of the Arcadian League or no one at all. Otherwise they remain unobtrusive and almost hidden by their lack of action or pro-action in Pan-Hellenic affairs. They will exist through the ages even until Modern times.

DIPAEA: Διραεα – Between the years 479 and 464 B.C.E at some point, a furious battle was fought with the Lacedaemonians nearby. The Arcadians fiercely attacked and drove them away from their territory without the aid from other nearby peoples or cities. For this however, the populace relocated in its entirety to the Megalopolis later and abandoned the city.

GORTYNA: Γόρτυνα – The Kynouri tribe populated the area and built a city here sometime at the beginning of the 6th or 5th Centuries B.C.E. Its population never aspired to let the city grow too large and become dominant, but instead, when the Megalopolis was being made and a call for citizens announced throughout Arcadia, most of the Polis left. If it wasn’t for the rich and elaborate temple of Asclepius, it is likely that all of

the city would have left, but many still remained by the 2nd Century C.E into the Roman Period.

HEREIA: Ἡραία – The city is dedicated to the goddess Hera, thus its name, but it also worships Pan differently from the rest of Arcadia, conflating him with Apollo. Many celebrated Olympic athletes come from here dating back to the 5th Century B.C.E as well. In 219 B.C.E King Philip of Macedonia took the city by force, and others in Arcadia, then gave them to the Achaeans. Whatever his intentions were is not clear, whether to appease the powerful Achaean League or to acculturate the wild Pelasgoi and to ‘Hellenize’ them, or some other reason, it isn’t made absolutely clear.

LOUSOI: Λουσοί – The place was deemed holy due to the legend that the daughters of Proteus were led here and healed of their madness. Its high elevation (over 1,700 meters) in the mountains makes it an ideal location for a place close to the gods. Sacred games are held here to honor the goddess Artemis Hemerasia and all strangers to the city are welcome to watch and even join in. The city centers around the temple of Artemis and her healing, with an emphasis on madness and related illnesses. In the 3rd Century B.C.E the Aetolians plundered the temple during the Social Wars as they cut a fiery and bloody swath across Greece. Unfortunately by the 2nd Century B.C.E the city was abandoned, and the reasons are unknown.

MANTINEA: Μαντίνεια – This city and its surrounding regions has an extensive history. Diotema, the instructor of Socrates and High Priestess of this city came from here, and taught about Nature, love, and the purpose of life according to Plato (she was also a Pythagorean). During the Persian Wars, a thousand hoplites were sent from Mantinea to aid the Spartans at Thermopylae. A large divisive section of the Peloponnesian War was fought with Mantinea in the crossfire between Sparta and Athens. Unexpectedly, the Lacedaemonians were a problem even more so in this conflict. Led by Agesipolis, the Lacedaemonians laid siege to the Mantineans in their city, and to solve this, they rerouted the river Ophis and let it beat against the unburnt bricks. Combined with their siege engines, the wear and tear ripped apart the foundations of the city and gates and the Polis was overrun and its people taken, while the rest of the city burned to the ground ruthlessly. The Battle of Mantinea in 362 B.C.E was fought in the area both on land and at sea during the Peloponnesian War and even though the Thebans won this engagement, they lost the war. There were two battles fought here involving the Athenians and Spartans. The city did survive afterwards into the Roman era and long into the modern era. Horse stables are in place for the sacred games honoring Poseidon, and a temple of Dionysis and Black Aphrodite (where men go to have sex at night), a temple of Apollo where a column stands for laws and oaths to be sworn, a great temple of Zeus (the Savior & Giver), a temple of the Dioscuri and one for Demeter with a sacred fire, and one for Athena Alea and Leto. There are two roads leading to the city, where there are temples to Ladas and on the other a sanctuary of Artemis. There is a plain that remains untilled near the city, and rainwater runs down from Mount Artemisius, and its name is

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‘The Untilled Plain’ because of this. Not far from the city lies an oak forest where a holy oracle can be found as well. During the Battle of Actium they were on Caesar Augustus’ side and aided him against Cleopatra and Marcus Antoninus by supplying soldiers and sailors. The city is 2,000 ft. high in the mountains.

MEGALOPOLIS: Μεγαλόπολις – Intentionally made by the Theban general Epaminondas in 371 B.C.E to act as a bastion to counter the might Spartans (with Messene), this ‘Great City’ was to be populated by many Arcadian cities in the process. Many skilled hands built its temples, markets, cemeteries and acropolis, and most of all its garrisons and defenses. This city’s primary purpose was to protect not only Arcadia, but the rest of the north of Greece against any Spartan advance, as they would have to march near this city first on their way (being a non-naval military force). This was the first line of defense. This didn’t prevent them from trying, as General Agis laid siege to the city but failed and was captured. The amphitheater is one of the largest, and able to seat over 20,000 people, and stands 100 ft. tall. For the Arcadians being considered ‘Pelasgoi’ by other Hellenic peoples, this city is a strong indication they have either been well-aculturated, or are trying with an emphasis. Rich and elaborate temples dedicated to a plethora of deities fill the city (read the writings of ‘Pausanias – Descriptions of Greece’ for more). The city was the capital for the Arcadian League and so symbolically its enemies knew that to take it down, it could ruin the League and Arcadia as well, so its creation ended up being a mixed blessing. Spartan attempts at sieging it finally came with results with trial and error in 331 B.C.E. Macedonia came to the city’s aid and drove the Spartans out of the city, but later in 223 B.C.E, the Spartan King Cleomenes III razed the massive city to ashes. Later, Philopoemen, a General of the Achaean League helped to return the city back to its former glory again, mostly for defensive purposes against the Spartan south, and this time to be more fire resistant. Of the many Poleis in wild Arcadia, this is one metropolitan city next to Mantinea.

METHYDRION: Μεθύδριον – Located between the two rivers Maloetas and Mylaon, and said to be founded by Orchomenus, it was to honor the Sea God Poseidon Hippius and has a wondrous temple for him. Nearby, the mountain of Thaumasius sits and the alleged cave where Rhea kept the newborn Zeus after he was born hidden from his ravenous father Cronus. This Polis’ riverside location, although ideal, was quickly abandoned with so many others in Arcadia, to fill up the growing Megalopolis. Not too distant, in the dry hills, is a fresh fountain called Nymphasia used by travelers as well. Once its population were brought over to Megalopolis the city died and fell into disuse.

ORCHOMENOS: Ὀρχομενός – There were many mighty cities in Arcadia, but this was one of the greatest in its time. The most powerful oligarchs and kings have come from this city and even ruled over all of Arcadia. It earlier military might during the Peloponnesian War was quickly lost in the following centuries as the upkeep on the grand walls and tenements within were not well maintained. War criminals were often left here by other allied groups for use later, to be held in the many cells, but the city’s regal grandeur was not befitting its legacy. During the

Battle of Thermopylae they donated 120 warriors to the cause. They have a grudge against the people of Mantinea and refused to join the Arcadian League when asked, and this eventually exploded into a war with that city. After Alexander the Great conquered Greece, he made sure his regent and commanders placed a garrison here in 223 B.C.E to deny any stirrings of rebellions. The Romans handed the city over to the Macedonians and King Philip V and the Achaeans to the ire of the Arcadians.

PALLANTION: Πάλλασμου – The name was taken from its alleged founder Pallas son of Lycaon (most cities in Arcadian claim to be founded by his children). This city is ancient, more than most and has a heritage that goes back to prehistoric ages and in living memory for beyond the time of the Pelasgoi or the Hellenes being in Greece. Many temples dedicated to an array of gods (Athena, Proserpina, Poseidon, Pallas, etc.) are throughout the venerable city. Most important is the Sanctuary of the Pure Gods where oaths are taken to the gods and votive offerings given. In the city center stands a statue of Polybius, and near it a Temple of the Maid (daughter of Demeter).

PHENEOS: Φενεός – Mountains surround it from all sides closely, isolating it, and two mountain streams run down to form one river, Foniatico, which aids the City State and its people. The katavothra, are limestone channels deep in the mountain that the waters course through, by legend made by Herakles. Without them the people would suffer from drought, or with too much water they would drown. Canals have been made to control the flow to engineer this but natural forces haven’t been kind. Many small villages are located near the city and wish to be protected by them, and take from the fresh waters (Lycuria, Caryae, Gioza). Many temples, as in every city, exist honoring the gods are here. At one time the waters from the mountains overflowed and inundated the city causing terrible damage and death. There still exists a flood-line high in the mountains that surround the city to remind the people of that time when the canals and drainage from the katavothra were overlooked, and to never do so again. One of the gods prized here is Hermes who they hold sacred games for called the Hermaea, who is said to have been born here. They also, as with many near coastal cities praise Poseidon and have made a giant statue for him in the image of a horse out of bronze and call him the ‘Finder of Mares’. Demeter is worshipped here with reverence and a special holiday called ‘Greater Rites’ that takes place at a sanctuary called Eleusinian where two stones are fitted together and hollow, and within are the sacred writings to be read by a priest donning a special mask of Demeter Cidaria. By tradition across all of Greece, the River Styx is said to have its mortal world source near this city at Mount Cyllene.

PHIGALIA: Φιγαλεία – Occupied since the Bronze Age, this site has seen much Human activity into documented history. They allied against the Spartans on many occasions, and were even sieged and raided by them as well into the Classical Period. Many Olympic heroes came from this city, and grand temples dedicated to the gods as one would find in the Hellenic World here. Very little traces of the ‘Pelasgoi’ culture is evident here into the Classical Era. In 659 B.C.E the city surrendered to the Lacedaemonians

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after a conflict, but with the guidance of an Oracle they regained the city again with the aid of the Oresthasians. By the 4th century the city was filled with radical factions, each picking various political sides across Greece and tearing the city apart by its turmoil. The Lacedaemonian faction took control of the area of town where the Temple of Hereia sat but they were finally expelled by all. Later in the feud between the Achaeans and Aetolians, the city was taken by the Aetolians. Black Demeter, bearing a horse's head was worshipped here. A mighty temple of Apollo stands, larger than the Parthenon in Athens in this city and is a sight to behold by all, and its rich offerings stored are worthy of Delphi. An oak forest stands around its enclosure. The people of Phigalia are known for their excess of eating and drinking, and by the Roman times Apollo was syncretized as Apollo Epicurus due to the gluttony. The city fell into decay and misuse by the time of the Late Republic and by the time of the Gallic Wars was abandoned according to Strabo (1st Century B.C.E).

TEGEA: Τεγέα – In legend founded by Teagetes, the city is a spiritual center for Arcadia. Human habitation here dates back to Paleolithic times and with a strong religious sense as evidence shows with consistency. Over time since that prehistoric era to the Classical Age a confederation of nine smaller villages joined together under a Polis system for protection by 530 B.C.E. This necessary alliance was due to a constant threat by Spartan power nearby to the south. On this side of the mountains and the Corythian Plain the waters drain through the limestone canals within the rock, the katavothra, which spill out into other regions, one of which Philagalia. The River Alpheus runs near a pass northerly in the mountains which is guarded by a stone watch-tower in which many hoplites (usually 10 to 20) are stationed at all times with horns for alarm to the city. Near the city on a lofty peak is a sacred shrine to Zeus Clarius ('of the Lots') where he is praised in the worst of winter for fortune. In 308 B.C.E, the 118th Olympiad was held here and so the city built a stadium and other places to handle the various games, this was followed by another in 208 B.C.E (143rd Olympiad), and in 200 B.C.E (145th Olympiad). Five hundred warriors were sent to the Battle of Thermopylae from the city as aid. The Temple of Athena Poliatis is a prized holy center of many in the city, for it allegedly holds a lock of hair from the Gorgon Medusa, a powerful relic entrusted in the hands of the High Priest and he enters it once a year only. At this time sanctuary can be sought here under Athena's protection since it was by her curse that Medusa was made. Also in the city is a second temple dedicated to the goddess, to Athena Alea, with an emphasis on the Calydonian Boar (with actual ivory tusks) and the Hunt theme and the many Labors of Herakles with elaborate art and carvings to honor it. Apollo – Lord of Streets is given in the city as a massive statue, four in number, for it is believed that the four tribes that came together to build the city joined the image of the god as four facets of one. Bronze statues of gods stand near the market place gleaming in the sun. The city is a jewel of many in Arcadia due to its many religious art alone.

TEUTHIS: Τεύθις – Historically little is documented about this town, or in evidence. Its ruins say little today. Stories tell that during the Trojan War the citizens contributed its own warriors

to the effort for King Agamemnon, but once there had a severe disagreement with him and fought with him. They made peace after Troy's fall and returned home as the legend goes. On the voyage home Athena appeared to the man the city is named after, Teuthis (sometimes Ornytus) and tried to convince him to not do so but he rejected her and struck her, in her disguise, with a spear in the thigh. When he slept he saw the goddess with the same wound he gave the disguised version of her (not knowing it was her at the time), and was stricken with a terrible head pain and then all of Arcadia with a famine for his crime against her. The citizens of the city he built sought out the Oracles at Dodona to end the famine and discovered the cause and cure and built a statue of Athena with a bandaged thigh and to end the curse. Its inhabitants were among many to be moved to Megalopolis later however, and the city was emptied in this process. Two massive statues stand of Artemis and Aphrodite in the city.

THEISOA: Θεισόα – The city is named after one of the nymph nurses of Zeus, and was the alleged actual spot where he was cared for and not on the Isle of Crete. The spring is called Neda, from which the nearby river gains its name. A spring pours from Mount Lycaeus, which in the spring to summer months gushes as much as the Danube often, but if it doesn't a priest will take an oak branch from the Grove of Apollo and dip it into the water almost all the way in a ceremony and it will summon forth the powerful currents as legends say. Mists will form over the waters and rise to the skies as clouds and then rain down over all of Arcadia if Zeus decrees. Once the call for citizens was needed for the Megalopolis, this city was abandoned like many others in the region over time.

THELPUSA: Θέλπουσα – Constructed on the bank of the River Ladon and named for the nymph of the same name, the city houses a temple dedicated to the Twelve Olympians with another for Asclepius. There is a temple to the Eleusinian or Mystery Cult of Demeter here dating to the Mycenaean Era that upholds the Pelasgoi traditions (underground called Erinnyes) This is also where King Oncus, a semi-historical figure, and supposed son of Apollo, reigned in earlier ages from, in the Onceum. There sits a temple of Apollo Onceates on the opposite shore of the river called the same name to honor this publically for his followers. Historically, the city was mentioned as a defeat for the Lacedaemonians by the Spartans in 352 B.C.E. Emaution, one of the victors in the Olympics came from here. To the annoyance of the rest of the Arcadia, the city was part of the Achaean League.

ARGOLID

This region takes its name from its central City State Argos, but as Hellenic territories go, it is the smallest and less clearly defined. Also called by the name Argolis, this region sometimes has merged into Corinthia and by some accounts even is classified as Argolidocorinthia. Its other neighbor is the region of Laconia.

More importantly, in the Bronze Age, or the Mycenaean Period, derives its name from the famous ancient fortified city that once ruled and dominated here, whatever its name once was in those undocumented ages. Again, many Hellenic references too much of the early peoples in this region share the distinction of being called Pelasgoi with their fairly close neighbors the Arcadians. Whether this truly means they were Pre-Hellenic in culture and

language or not is still debatable, and is by Classical scholars, but provides ample story potential.

Because of the limited size, Argolid has only a few Poleis in its rough terrain. Many of these are famous and date back to Mycenaean times, with a continual occupation. In the Iliad, the City States of this region were jointly ruled by one leader, Diomedes. It is said the Dorians ruled this region and their form of Greek, Doric, is thus in use. The Roman name for the region was Argeia after they came to conquer and settle the territory.

ALEA: Ἀλέα – The city is named for Athena Alea and the temple in her honor. More importantly, a grander temple resides here for Dionysis and once a year the citizens celebrate him with wild abandon in a festival called Sciereia. During this festival, due to the utterances from the Oracles of Delphi, women are flogged, and such blood drawn is deemed holy. With these, a special temple is to praise the Ephesian Artemis as well. The tribe of the Maenaliens occupy this city, but it lies on the cusp of Arcadia, and to some, is considered in their land.

ARGOS: Ἄργος – Said by many in Greece and beyond, to be one of the most ancient cities, and rightfully so. It was inhabited in the Mycenaean Period, and dominated the Argolid region in prehistoric times from its commanding position. Many legends surround it in the early sources and contradict as well. Nearly all say it was a fortress of the Pelasgoi people, first founded, in legend, by King Inachus, who let his son Argus claim its name. Nine generations of his brood ruled the growing city, but the last, Gelanor, was denied by the coming of a new ruler, Danuus, from Egypt, to usurp the city. These Danaeans split the forts or cities that now are the Mycenaean between them and the region of Argolid. By legend, and possibly history, Argos may have been the first City State in Greece, followed by Sparta. Dorian conquerors came next and swept in from the north and sought out rich Argos above all for their own. The first documented ruler was King Pheidon, who was in power between 770 and 730 B.C.E, and tried to establish dominion over the entire Hellenic mainland and even the 8th Olympiad but his attempts were thwarted by the Spartans and Eleans. Argos' ambitions for rule over the Peloponnesus was never calmed, and again, they and Sparta fought over Cynuria/Thyreatis during the Classical Period. By 547 B.C.E, Sparta won the prize with a combat of 300 warriors, and its champion Othryades. Argos lost its prominence with the dispute over Tiryns with Sparta by the Spartan King Cleomenes later with a slaughter of 6,000 citizens on the verge of the Persian Wars. Frustrated from age old troubles, Argos ended their feud with the Lords of Mycenae in 468 B.C.E. This ended the ancient rule and place of the peoples that had been a thorn in the side of most of Greece, and bitter, since the rise of the Hellenic States. Argos had inherited a Doric structured society with three levels: 1.) the Polis folk, tribal in origin and called Hynathia and not Doric in ethnicity, 2.) Perioeci, a people from Achaea that dwelled in the countryside, and 3.) the Gymnesii, or 'Bond-Slaves', that are the equal to the Spartan 'Helots' and are essentially an enslaved populace. A plethora of temples abound in Argos, but Hera is praised

above all, with many in her name. Being the city is incredibly ancient, it has many quarters and sections for the gods and their worship. Argos also has two citadels, well-fortified, one by the sea and the other inland. Six gates led into the massive city, each dedicated to various gods, and heading to other Poleis, radiating outwards in every direction. The famous general Pyrrhus rode here and perished, where now a statue stands in his honor in the agora.

ASINE: Ἀσίνη – The people of this early City State made an awful decision in 740 B.C.E when they joined with Sparta against Argos. In doing so they angered the rest of the Argolid region afterwards, and by the end of the conflict and the other City States turned on them and destroyed them, never trusting them again. Picking up the pieces of the devastation, the surviving citizens of Asine migrated to the region of Messenia and rebuilt another Polis by the same name to start anew. They used land donated to them by the Spartans. It was said in legend they were founded by Dryopes, and had been later conquered by Herakles over a mistake caused by a situation to do with Delphi. Their first city in Argolid was his, as an offering to Apollo at Delphi, even though he carried the walls to Messenia from Parnassus, but it was a misunderstanding. There used to be a temple to Dryops, who is considered a son of Apollo in the city. It still lies in the ruins from the 8th Century. The second city in the land of the Spartans is a copy of this, complete with the identical temples and defenses.

CLEONAE: Κλεωναί – One of the smaller City States, but well-known for its Nemean Games held every two years. This city lies on the road to Corinth and the legends of Herakles are strong in the area, obviously concerning the slaying of the Nemean Lion in the wilderness. The city seems to never have been very dominant in politics and was ruled or bullied by its neighbors Dion or Thyssos. In the Peloponnesian War the city allied with Athens initially, but changed its allegiance to Brasidas soon after by the winter of 424-423 B.C.E. It is an important wine making region, and its vineyards are prized, with several varied types of red grapes being grown here.

EPIDAUROS: Ἐπίδαυρος – A small territory but a major contributor to events in Hellenic history, this Polis made many efforts to improve and change the world around it. It sits on a small peninsula, surrounded by sea primarily and then mountains elsewhere. Its harbor is guarded and very well-protected by a strong navy with a fine lineage. First ruled by kings, then by an oligarchy briefly, only to be controlled by a tyranny later. The city's Doric masters kept a tight hold on it regardless of its government or politics. On the road leading to the city, five miles away is the celebrated sacred grove of Asclepius, renowned for its healing in the Hellenic World. Its enclosure is under a mile in size, but the Hieron can be seen by all and is deemed untouchable except by the gods and those in need. The walls and fortifications are large, following the docks and harbor, making any marine attacks difficult. The theater could hold 12,000 spectators at one time, and was large for its time, able to accommodate the orchestra and actors (with baths for them) easily. When Macedonia had conquered the region,

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they tried to let the rich temples remain, but even the Temple of Asclepius was plundered some, its temptation too much after hundreds of years of accumulated wealth gathered. During the Persian Wars they sent eight ships to aid in the cause, while in the Battle of Plateia 800 men were given, and another ten ships to the Battle of Salamis. They were against Athens and joined the Achaean League. From the 2nd Century B.C.E, staying to their contrary method, the city allied itself with Rome and its last historical mention was in the 6th Century C.E during the Senekdemos of Hierokles.

ERMIONI: Ἐρμιόνη – This Polis was famous for its red dye, or porphyria, used in the making of clothing, especially the royal purple donned by kings and later Roman Emperors. The city's earliest history dates to before the 6th Century B.C.E and it was an unwilling member of the Achaean League and was targeted and hated by the Athenians, who then raided it. The rich and subterranean Temple of Demeter Cthonia sat on the edges of town, but was hit by pirates often. They celebrate a festival in her name called Cthonia involving the sacrifice of up to four cattle by four older women, after men lead them by ropes into the temple. These women, donning white robes and flowery iris wreaths use sickles to cut the cows' throats in a row. It is deemed essential that the cattle fall to their deaths on the same side for Demeter's blessings. The city has two ports since it is essentially a coastal city. The defenses are massive walls built from polygonal stones, cyclopean in scale, with the main section of the city on the promontory overlooking the waters. They sent three ships to the Battle of Salamis and 300 men to Plateia to aid. Standing amid the many temples here is the one for Poseidon, who the people of this city constantly pay homage to, knowing their lives depend on his blessings. Their navy is bedecked with his image and their ships always blessed by the priests who seek the god's appeasement before even the smallest venture out into the waters, whether fishing or going to war. Also near here there is a fissure in the earth that runs deep and it is believed by the people to go into Hades if one traveled it, and so those who die here are never given the coins on the eyes for the journey since the entrance is so near. Three sacred places lie here, 1.) The Temple of Clymenus, 2.) Temple of Hades, and 3.) The Lake of Acherusia. Not too far from the city is the Temple of Demeter Thermusia, another place of mysteries and darkness to worship her. It is said this place was founded by the Dryopes in earlier ages, and that his divine blood still can be found in the population, mixed with the Doric people. Its earliest dated habitation goes back to 3,000 B.C.E complete with aqueducts and cisterns to channel the water. The famous Pindar's instructor, Lasos, came from here, as well. This moody coastal city is favored by many in the arts community in the Hellenic World for its atmosphere.

PHLIUS: Φλειοῦς – Occupation during the Mycenaean Period was scarce here, located 900 feet above the sea and surrounded by mountains. The other name was Araethyra and Arantia and was also celebrated for its special wine made here in the valley in later ages. By the 6th Century B.C.E the citizens' loyalties fell with the Spartans and remained so for centuries much to the dismay of the rest of the Argolid region and the other leagues.

In this age, it was ruled by the aristocracy, and was conquered by the Dorians who were led by King Rhegnidas. This conquest forced many to flee to the island of Samos and elsewhere. During the Peloponnesian War the city remained loyal to Sparta and hostile to Argos. Briefly, for a decade, they altered their allegiances to the Lacedaemonians and even allowed them to house a garrison in the city. These outsiders were allowed in and did not force a change in the government or anything else in their society and left. By the time of the Macedonian conquests, the Phliusians had joined the Achaean League after King Cleonymus could no longer reign over it and the other Argolid Poleis as before. Even though they joined the League and this lasted for a time, once the Macedonian rule was over tyrants came into power in the city quickly. One of the schools of Pythagoras is located here, started in the 5th Century B.C.E when he lived.

TROEZEN: Τροιζήν – Located on the northern slope of the Phorbantion Mountain and over the Saronic Gulf, this City State extends out to sea and the Isle of Calauria falls into its dominion. In legend this was where Aegeus and Poseidon met and where the goddess Aegeus became pregnant with the great Demi-God hero Theseus. This city is steeped in many tales from legend but its place with Theseus is one of the most important, second is the landing of the Pegasus of Perseus, it is on this spot where a spring now sits and fresh water can be found. Argos subjugated the city under its political power early on, but ignoring this, the Polis still managed to contact and join the Peloponnesian League and after the bloody Battle of Thermopylae in 480 B.C.E they were welcoming hosts for the Athenians. The city's agora was ringed with magnificent statues of many of the Olympians, richly decorated and carved in the Classical style. The Dorians were not poorly received by the peoples of the city and during the Persian Wars, refugees could find safety in the city if needed since the Persian Empire's reach (at this point in the war) was not on this side of Greece. Nearly every high rise or hill in the city has a grand temple atop it, either to Aphrodite, or another deity. The traditional story is that this city was founded by Hippolytus and because of that, every married girl must offer a lock of hair to him for a blessing.

ATTICA

A region famous for its most famous Polis Athens, considered the 'Mother' of Western Civilization and Democracy. Mountainous, rocky and with pine forests and shrubs, this sometimes harsh land is home to the some of the most important figures of the Classical World. Its peoples consider themselves natives and not migrants, displacing the Pelasgoi or other odd tribes before them as elsewhere in Greece.

This soil is not very fertile unfortunately, and it takes plenty of toil to work it for any decent crops. The shape of Attica is triangular and possesses three different forms of landscapes: highlands in the northeast, a vast plain in the northwest around Athens and Elusis, and a coastal region named Mesogia. Nestled in the middle of these area is a small midland territory of undulating plains which sits in the center. Figs, wheat, grapes

and olives grow in abundance here due to the sun and soil but little else.

The marble (from Pentelicus) and honey is prized from here, and sought from other regions of Greece, Rome and beyond, and considered a luxury. As defiant as the people of Attica are in their claim of being native, talk remains of the territory having once being in the possession of the Pelasgoi. It was said they had twelve divided independent states, so dictated by Cecrops, with their origins deriving from Egypt. Ion, son of Hellen, split this unwieldy number into four peoples: Geleoutes, Hopletes, Argades, and Aegicores. It took the effort of another, Theseus, to unite them all and make Athens into their capital ultimately. From this, three social classes emerged as well: Eupatridae, Geomori, and Demiurgi.

So much has been written about Attica and Athens that to trudge through it would be a Codex in itself, but to simplify it, the region plays a crucial role in the Classical World that is undeniable. Enough cannot be said about it, but due to space restrictions, very little can be dealt with on just Athens alone.

Attica is a very well-developed region and more advanced in the arts, sciences and culture in comparison to the many other Hellenic regions. This doesn't mean that they are the sole cutting edge in these areas alone. Other regions in Greece are innovators as well, but Athens gained the fame and popularity many others had not.

Corresponding to each of the former twelve tribes a city, or Polis now resides across Attica, and many scattered villages lie in the suburbs gaining from the benefits of these splendid communities. In most regards, these City-States are not any different than those elsewhere in Greece, but they do radiate out from their influences of Athens and its ideologies. The dialect of Greek spoken here is Ionian, as also reflected in their art style.

Important silver mines are located at Laurium, a resource for Attica, that other competing regions of Greece eagerly sought after and Rome secured early on using the locals as slaves. In 483 B.C.E, at Laurion a mint was established for making coinage, and Athens began building a powerful naval fleet. Its size and magnitude rivaled any of those throughout the Hellenic world and nearly any outside of Greece by its sheer numbers.

Attica is famous for its wild festivals in honor of the gods, many of which are considered decadent. The Spartans use the Athenians as their measure for how soft and spoiled a society can become, but the rest of Greece, Rome, Macedonia, and even Gaul perceived Athens as smart and worthy of respect. Innovations, sciences and other teachings eventually crept out of the city and beyond.

The Cephissus River courses through the plain near Athens and waters and irrigates the many villages, which is crucial in this dry country. For as 'enlightened' as society is made to be in Athens and outwards, four-fifths of the populace was enslaved and only land-owning males could vote in the democratic system. Women had no voice or place other than the home to

tend to children, temples or the personal and intimate needs of men. The rest of Greece was even worse than Attica by comparison.

APHIDNES: Ἀφιδνα – This city is named from legend, after the famous tale in which Helen was first hidden from Sparta by Theseus and given to Aphidnes before she is taken by Paris to Troy. Its more mundane origins are more difficult to trace. The walled town lies sixteen miles from Athens and features more in myth than in documented sources, although a real location does exist to reinforce its legendary identity.

ATHENS: Ἀθῆναι – This famous city sits in the middle of the plain, only twelve miles from the Saronic Gulf while surrounded by four massive mountains: Hymettos, Pentele, Parnes, and Aigaleos. This places the dramatic city in an ideal spot, close to the sea and on land both. The acropolis on the hill-top, the original location, quickly was outgrown by the expanding urbanization of this capital in time. The Eridanus River cuts through the Polis and finds its way out to sea. Its fresh water aiding the citizens through its irrigation. Obviously the patron goddess of the city is Athena, and in her honor is held the Synoecism, a festival which spans a week in which all other activities are suspended (later this will cause contention with Sparta during the Persian invasion and the Battle of Thermopylae). Local tradition says that the final king of the city, King Kodros heard from an Oracle that it would take the sacrifice of a king to withstand the Dorians who were invading Attica. Seeing that he was the only king of the twelve cities capable, King Kodros willingly opposed the invaders with force and took his own life, and in turn routed the Dorians. This not only made these violent outsiders leave the territory, but it was also made him function as the final king of Athens as well, so the Oracle's words were twofold. This transition moved Athens into its next phase wherein the Aristocrats took over by the 7th Century B.C.E. Their rule was cruel and less than ideal, with the nobles exploiting the people for their own good. Rebellions were tried and failed, and even Draco codified laws and according punishments for those broken laws in 624 B.C.E. It wasn't until Solon in 594 B.C.E, who, chosen by the people and nobles, to reform the system. He fixed the many flaws, simplified them in places and set Athens on its course towards the great city that it would become. Fortification, building a naval fleet and standing army were quickly on the list of demands as Athens saw the impending threats beyond their borders of Attica. The Persian Wars, Peloponnesian and others to follow embroiled Athens in every matter that concerned Greece of its age. There was not a conflict in which it was not involved, or pulled into by some party. More importantly, fine schools of art, education and science were being taught in Athens by the top minds in the Classical World. Either they were from Athens, Attica or traveled here from abroad and sought to be a part of the esteemed colleges. Religious life here was steeped in dense ceremonies and rites. Temples and statues were around every corner and inescapable in this wondrous city. For much of the time, Athens had dominated the Grecian world in political, artistic, religious and intellectual matters but after Macedonia rose to prominence and won the Battle of Chaironea in 338 B.C.E, the importance

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that once was here was diverted to the northern hill-tribes to their chagrin. Philip wanted Athens above all as his jewel in his crown of Magna Grecia, and worked his way to Attica and Athens. This pressure created a revival in Athens and an orator, Lykourgos, inspired the people upon hearing about the Macedonian ascendancy. His influence mustered Athens' forces to prepare for the Macedonian threat which culminated in the Battle of Lamia in 322 B.C.E. Athens lost and had a Macedonian garrison posted in the city and their own regime displaced. Murmurs of unrest existed by Alexander's time, in which he quickly quelled, but by the Roman era conquest again occurred and brought a death blow to the once glorious city. Sulla personally took charge of the attack who tore down the massive fortifications and walls, denying the ancient city any chance of future resistance. Stripping the city of its military might once and for all, Rome gave it 'freedom' under the later Empire. Many temples and new intellectual centers were added, and in time Athens' place as a seat of learning was renewed again, not nearly as close as its former glory but nearly so. Valerian later added extra fortifications to the prized city once more, to protect it from Slavic and Germanic raiders, but despite this, in 267 C.E. a people called the Herulians attacked and devastated it. After the fall of the Western Empire, the Byzantine Empire under Justinian I, closed the many philosophical and other intellectual schools due to their pagan origins, which somehow luckily missed Emperor Theodosius' dictates two hundred years before. After this action Athens' spirit was finally crushed and perished. Centuries before the Olympic Games were outlawed due to their Pre-Christian origins already, and over 90% of what made Athens unique was now deemed a heresy or heathen in the eyes. This decree by Justinian was the final blow. The city and its people remained but was later conquered by Franks and others only to fade into obscurity.

BRAURON: Βραυρών – Sacred to its patron goddess Artemis Brauronia and named for it, this city is based around the massive, rich statue of the goddess, allegedly from the Taurian peoples. The city is located on the east coast of Attica on the Aegean Sea, and famed for its celebration of the goddess held every four years. Votive offerings and other items are given in prolific numbers in the wild and reverent festivities. A modest temple is here, a spring and fountain, as well as a stoa, and stone bridge. Pisistratus, the tyrant, introduced the fervent cult of Artemis to the city in the middle 6th Century B.C.E. This city is a holy refuge and for worshippers of the goddess with limited protection in walls, gates and a small number of warriors. Ritual feasting was a large part of the ceremonies here, as well as dancing around the statues of the goddess by women. The eventual fate and overall history of the city after the Classical period is unknown, but by the 3rd Century B.C.E, the Macedonian threat to Attica pressured the city to largely become nearly abandoned. Those that remained and stayed devoted to the goddess did so for the remaining centuries until the later Christian changes where evidence shows a small church was built in the 6th Century C.E.

DECELEA: Δεκέλεια – This city, small by most standards, connected Euboea with Athens and served as a crossroads, and

has an unusual close tie with Sparta. The small and meek city was captured by the Spartan General Agis in the Peloponnesian War in 413 B.C.E, which was then fortified with walls and gates. Spartan warriors patrolled and held the city until they won Athens in 404 B.C.E later. Holding this city and its route to Euboea and beyond denied Athens its shipments of food and other goods, starving the populace. The city was a refuge for fleeing slaves as well, who ran and hid there from the silver mines at Laumium from their masters. This city was close enough to the edge of the Hellenic world that they could make their way to Asia Minor or northwards into 'barbarian' lands. Its temples and fountain in the acropolis are elegant in form, simple, even for one of the original cities of Attica. Few myths and stories survive about this city except for its small part in actual events that have transpired.

ELEUSIS: Ἐλευσίς – Home to the 'Eleusian Mysteries' sacred to the goddess Demeter. The city occupies a small hilly area overlooking the distant Isle of Salamis. People have lived here since the Mycenaean Period on and have been Hellenic in culture with little hint of a Pelasgic influence. The city was declared a sanctuary of the goddess by the Classical era, a holy refuge where initiates could learn the craft and earn their ranks in the order. By the time of the Persian Wars Xerxes' armies stormed the place and caused terrible damage in 480 B.C.E. A few other minor raids by other peoples happened in the centuries afterwards but it was Alaric's Germanic hordes in 395 C.E that ravaged the sacred city and left it to slowly die soaked in blood. This attack was made final by the 5th Century C.E and the crippling move by Christian mobs meant to bring the ancient religious community to ruin once and for all.

CORINTH

This region of Greece was, at the earliest, populated by a small group of people in the 7th Millennium B.C.E and was had constant use and shared in the technological and cultural innovations with the rest of the Europe straight to the Bronze Age with unbroken continuity. Many say its name was a Pelasgoi native one with an obscure meaning but to do with a fortress dating to the age of Mycenae and its legendary ruler Sisyphus who aided the dominating Agamemnon in the Iliad.

By the 8th Century B.C.E the Doric peoples known later as the Βακχιάδαι or Baccadai controlled this isolated region. By this early Iron Age period Corinth was backwards and inactive in Hellenic, much less international, affairs. Its trade and interaction was several limited and local. These people ruled as kings and caused a dislike quickly in the population and it was over sixty years before the nobility could muster strength and courage enough to rebel against them. By 717 B.C.E they pushed the terrible Baccadai kings and their families out of power, and in some cases out of Corinthia forever. Telestes was the final king, and he was usurped and his throne demolished. Massive building projects were underway across the country of Corinth during the reign of the Baccadai in their attempt to improve the otherwise barren region (statues, monuments and public buildings, etc.).

Eventually, over time the region will develop many Poleis of its own and join the Hellenic World by the end of the Archaic Age. Colonies afar will be made, some of the first in the Hellenic World, and help to turn Corinth into a powerhouse over time due to its trade and expanding network. Corinth was become ruled by tyrannical priest-kings, and although its home Polis are few in number compared to the other Greek regions, its colonial cities make up for it, as well as the antiquity of the few cities it does possess.

The history of Corinth is extensive, going back to even Pre-Archaic Period times, and especially into Classical Period era when the rich cities continued to prosper and become deeply involved in every war and political situation throughout Greece, the Aegean and the Mediterranean. Its power, riches and influence rivaled Athens and Thebes easily, and every ascending power elsewhere sought it for their own if they had a chance (Sparta, Persia, Argos, etc.).

Corinth was embroiled in every battle and situation across Greece, whether it chose to be or not, but it wasn't weak enough to be bullied by any and could choose its sides willingly most of the time. The fate of the Poleis within often would be vulnerable if its forces were stretched too thin, but it would join with Sparta or another powerful ally, to regain its strength. By 366 B.C.E, its political maneuvering had taken it too far, and Corinth's strength wasn't prepared for what was to come later.

By this year, after a terrible battle, the Athenians lay weak and needed to regroup and asked for shelter in Corinth itself. At first they were denied, and messengers were sent to the Spartans, but feeling regret they Athenians were allowed into the city anyway. An assembly was called once the Athenians and Spartans were out of Corinth and a Common Peace or Κοινή Ειρήνη was declared between them all, this was the second time.

The Macedonian rule was short as the Achaean League brought Corinth into firmer strength and it endured for centuries after King Philip and Alexander's time both. This didn't last as the Roman presence in Greece challenged the might of the League and quickly the Romans went to war against it to destroy it. By 146 B.C.E the League was defeated and Lucius Mummius besieged and occupied the city of Corinth ending the autonomy of the region and disintegrating the League.

In his wrath, for resistance, in typical Roman fashion, he slaughter the men and sold the women and children into slavery, then razed the city to the ground so that it wouldn't risk challenging Rome again. Feeling some sympathy for this desolate, but legendary ghost-city, almost a hundred years later, Gnaeus Julius Caesar placed a colony there with hopes of beginning a new healthy Greco-Roman settlement. He named it Colonia Laus Iulia Corinthiensis ('The Colony of Corinth (in Honor) of Julius').

Caesar's colony survived into Imperial, Christian (as mentioned in the Bible) and Byzantine ages and prospered as Caesar had hoped but not imagined with the changes of the times. It wasn't until 1821 to 1830 C.E that Ottoman Turkish forces completely destroyed the city after years of rule.

CORINTHOS: Κόρινθος – First inhabited in the 6th Millennium B.C.E, this area, according to myth says that the son of Helios named Corinthios founded this town so long ago. Evidence shows that it wasn't occupied again until about 900 B.C.E but has always been a strong trading center, even in its prehistoric period. As mentioned in this section, by the 8th Century B.C.E, the Baccadidae began to rule over Corinth with an iron hand, quickly literally as Europe fell into the Iron Age. By 730 B.C.E the city emerged advanced with a population of 5,000 people and many building projects throughout. Fortunes changed, as in 657 B.C.E the aspiring ruler Cypselus was given his future by the Oracle at Delphi, and such words empowered him into believing he must be the sole ruler of the city. So with effort he ousted the Baccadiadae and ruled for thirty years. His reign began the era of the tyrants in Corinth, but he also built temples in praise of Apollo and Poseidon. Corinth was the first City State in Greece to overthrow the Priest-King dominance, and the others throughout the Hellenic World, for the most part, copied their example. Cypselus' rule was followed by his son Periander (one of the 'Seven Wise Men of Greece'). He made the first coins for the Corinth during this reign and helped to expand its trade and markets. By the Classical Period Corinth had a temple dedicated to Aphrodite and many hetairas or 'Temple Prostitutes', they only serviced the wealthy and aristocrats. In a few decades' time Corinth's Prostitutes of Aphrodite were renowned in the Classical World but only a very few could afford them. In other parts of the Hellenic World two other unique forms of column, Ionic and Doric, have developed, but here another have formed – the Corinthian Order. An elaborate, floral and richly designed pattern, more flamboyant than the other two. One cause to the Peloponnesian War was a dispute between Corinth and Athens over Corcyra. Such a conflict between the giant political powers was unavoidable. Corinth's walls, famous for its size, were two miles in length, and a famous battle was fought between Sparta and the Argives there in 392 B.C.E at the Battle of the Long Walls of Corinth. As hegemon or 'King', Alexander the Great dominated the city in 332 B.C.E, but the city was the staging ground for many feuds between Hellenic forces, until at length the city had to join the Achaean League to save itself. Only the Romans could prevent it from remaining in this state (as with the rest of the Corinthian territory) by the year of 146 B.C.E due to Lucius Mummius. Lucius was bitter after the resistance of the city and having to siege it for so long, once he breeched its walls and gates he put the men to the sword, then took the women and children and placed them into slavery and finally burned the ancient and rich City State to the ground until its heritage was nothing more than smoking ashes. Almost a hundred years passed until Julius Caesar placed a colony here with hopes to restore some of the former glory of the ancient past.

SICYON: Σικυών – Three tribes formed this City State: Hylleis, Pamphyli, and Dymanatae but according to the Iliad a fourth tribe was imposed by Agamemnon, Aegialeis and all properties and rights divided. Sicyon never had much political power in its history, or territory, and fell to tyrants easily, or outside rulers if they imposed their might. Andreas was the first tyrant to rule in the sources in the year 676

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B.C.E, he was followed by three more tyrants but gradually a republic was formed in the change. In the Battle of the Salamis during the Persian Wars, the city sent fifteen ships to aid, while they placed three hundred hoplites at the Battle of Plataea. In the Peloponnesian War they sided with the Spartans, being their city was weaker and the Spartans were far greater in strength. By 303 B.C.E Demetrius Poliocretus raided and burned down the city, built a new wall and a new city with a reduced population. The Polis joined the Achaean League as many did, but by the time of the Roman occupation the city had lost much of its strength and population and by the Christian Era died out.

STYMFALIA: Στύμφαλος – The Polis lies on a plain northeast of Arcadia, six miles in length, mountains surround and shut in this area, containing it. A katavothra gushes out water from inside a mountain to form a lake nearby, Lake Stymphalus. It is said by legend that the city is named after one of the sons of Pelasgus called Stymphalus who was praised with the highest honor, but the Hellenic worship of Hera in her three forms: virgin, wife and widow, is in his place now instead. In legend, this is the place where Herakles underwent his deed of killing the ‘Stymphalian Birds’, and because of this, ornate stone birds are placed throughout the city to celebrate this story. They gleam in the sun by the glass and other inlaid materials. These birds were said to be similar to the ibis in form and larger than cranes, and monstrous in form. Many towers were built around the circumference of the city for guards but its place of importance was minor politically in comparison to the others. Little is known about it historically as it had contributed little to the major events of the time. The acropolis sit on a promontory that is over the waters. It is assumed that by the both Macedonian and Roman eras this City State was easily subjected to the new conquerors’ authority.

TENEA: Τενέα – This is the city that Oedipus grew up in in the story, and that sits on a road to Argolid though the mountains in a pass (Haghionorion). The pass in the mountains has such a reputation that many also call it Kontoporeia or ‘Staff Road’ due to the use of a walking staff when on the road in the rough road. When the colony of Syracuse was founded, most of the colonists came from this Polis originally. There is a mountain spring whose waters are so cold they are legendary, and said to freeze those who drink from them. The main god worshipped here is Apollo and a massive rich statue displays this fact. Many claim to be descended from the Trojans after the fall of the Troy, a claim they made into Roman ages, but many doubted. (Their story is that they were taken by Greeks under Agamemnon back to Greece as captives, and over times given their own land to live on, and the city was born.) Tenea had its own government, rejecting the Corinthian system and pattern and declaring its own independence. Once Lucius Mummius destroyed the City State of Corinth after its stand against Rome, the city contemplated renaming itself ‘Corinth’, to honor the fallen city and fame the former city, but it chose to remain Tenea and proud.

ELEIA

Home of the first Olympic Games in 776 B.C.E, this region, named after the City State, is small but influential in the Hellenic World. Mountainous, but filled with valleys, and rivers and springs fed from Arcadia. It takes the name of the games from the sacred mountain of the gods, Mount Olympia, one of the most holy locations in the Hellenic World with Delphi and Dodona being next.

The Ionian Sea sits before it, and sandy shores that lead into rich meadows further inland. Many well populated, undefended, villages can be found in the countryside unlike the other Hellenic regions. This may be due to the fertile lands here unlike most of dry, rocky Greece. Just as important as the Olympic Games are the festivals to Zeus on Olympus, which are among the most reverent and wild anywhere.

Many crops are grown here and flourish well, and the vineyards are profuse, so profuse they consider them blessed by Dionysus. Oak forests are common here, a tree sacred to Zeus. The countryside is good for cattle and horse raising by the common folk, who have for centuries.

It was said the Caucones tribe originally lived here in the age of Agamemnon, but were supplanted by the Epei people, or later known as the Elea. Over time the region was allocated into three districts: 1.) He Koile Elis (‘Hollow Elis’), where the rivers run and valleys lie or ‘Elis Proper’, 2.) Pisatis, named for the city and 3.) Triphylia, in the south.

The majority of the Olympic Games, until their end by the Christian Roman Empire later in 394 C.E by Emperor Theodosius, take place. It is steeped in the history of the games and its winners and losers, as well as the many scandals. Equally, this region has one of the heaviest claims to the beliefs or religious stories and is the Holy Land where the Olympians reside (See the chapter ‘While Jealous Gods and Titans Battled’ for more on the Olympians, or ‘When the Earth Gave Birth’.) It is said the Caucones, if they still remain in Eleia, are among the most ancient of peoples in Greece, even older than the Pelasgoi, if not equal, and many praise Hades atop Mount Olympus.

Sympathetic to the Spartans, either out of ancient affiliations due to race, or for politics not understood, the Eleians allied with them during most of the wars to come. This made the rest of Greece unhappy, especially being that their country sat where the divine throne of the Gods of Olympus resides. Many would perceive this as their judgement as well. Some Athenians (Stratonicus) considered them the ‘Greatest Barbarians’.

Alaric led his hordes into the region and slaughtered and razed to the ground this prized region in the 4th Century C.E on a rampage. It wasn’t for any religious crusade, but for the pure rapine purpose of it disguised as a good intention. The temples and churches were looted on his whirlwind attack leaving this area devastated.

ELIAS: Ἐλις – The earliest human settlement here dates back to a little over 2,000 B.C.E. The prehistoric settlers, with the

three others in the area, were invigorated by the Mycenaean Period not long afterwards and became a part of larger trading network, as many villages had in this era. The earliest name, and that of the semi-historical founder, was Oxylus in the 12th Century B.C.E, who arrived from Aetolia. It is claimed he began the first Olympic Games in his time, but it wasn't until a later descendant of his, King Iphitus, in the 8th Century B.C.E reorganized the games and made peace with the other City States, and then placed the games in the sacred Sanctuary of Olympus. It was then the games took on their familiar character. In the 6th Century B.C.E the Polis was minting its own coinage, a proud feat that it maintained for many decades into the Macedonian invasion. Important pottery factories and bronze statue casting facilities began as well. These industries could flourish, and had patronage under the Spartans who would fund these businesses when few other Hellenic (or later Hellenistic) groups would. By the time of the Roman presence, the city remained viable and even profited from their goods and culture from a society that sought to idealize everything Grecian. The first negative changes occurred when the Byzantine rulers outlawed the ancient Olympic Games in 393 C.E (Theodosius I) as they were 'pagan' in origin. Later all temples and other sacred celebratory matters in this region and city surrounding Mount Olympus were banned under the pain of death by the Byzantine Church to suppress all native religions. By the 6th Century, long after Alaric's looting and raiding in the 5th Century C.E, a massive earthquake destroyed the City State once and for all. This destruction was seen as 'a sign' by the Christians as an end to paganism, and thus reinforced their suppression.

OLYMPUS: Ὀλυμπος – This Mountain, and its range, geographically falls in Macedonia and Thessaly but in Antiquity was in the best view of the region of Eleia, and thus the Olympic Games and Sanctuary of Olympus. Its peak is 9,800 ft. above sea level, capped in snow and rocky and the mountains that surround it are as well. Because it was the most sacred, no one in Greece dared to climb it to its utmost top fearing the gods' wrath. In the domain of the Olympian Gods resides the 'Twelve Olympians: Zeus, Hera, Hestia, Demeter, Poseidon, Athena, Apollo, Artemis, Hermes, Aphrodite, Ares and Hephaestus.' Each had their place in this glowing perfect realm where no wind or rain disturbed it. Radiant and a strong splendor always shines from the realm. If angered, Zeus can cast his lightning bolts down upon the world from his mighty throne atop the highest peak, and he can summon the other gods as needed. He can summon clouds and alter the seasons and weather from this mountain on command on a whim across the world, or send the other gods or messengers to do his bidding. Housed on the northern side of the mountain are his daughters (the Nine Muses) with Mnemosyne the Titan: Calliope (Epic Poetry), Clio (History), Erato (Love Poetry), Euterpe (Music), Melpomene, (Tragedy), Polyhymnia (Hymns), Terpsichore (Dance), Thalia (Comedy) and Urania (Astronomy). Many ravines, and wooded areas span the mountain's side, often shrouded in mists and rolling fog, and viewed as a place where the gods maybe present. The ravines are seen as entrances into Hephaestus' realm (of many), and it is, filled with the fiery

forges of the divine smith. Even though Hera expelled him at one time and the Sea God took him in, he does return here on rare occasions, until then his brutish servants (Titans) manage the caverns. When he toils for the Olympians personally he is here. This holy mountain is a place only the brave dare tread as the gods, or their Muses or semi-divine servants will be likely always present. If they are not, then they will be leading or tempting those who are here onto something or somewhere greater (or worse if they are on the gods' bad side for past offenses). Scaling most of Mount Olympus is easy but once the midway point is reached, the sharp rocks, thin atmosphere and harshness of the climate alone will be difficult enough requiring plenty of DEX checks along the way to even seek the nearly two-thousand foot summit. Usually priests and special warriors sent from Eliea, or even donated from Sparta or other City States, will post guards below at the base of the mountain to deny fools a chance to profane the mountain. Small squads of hoplites, usually a half Pentetekostys (See 'And Hard Steel Met Steel' chapter for the structure of a Hellenic phalanx) per every twenty miles. Once Zeus and the Gods defeated the Titans, this mountain was formed out of the earth and pushed up into the skies for their use out of the wreckage and devastation of the decade long war. Zeus shaped this snowcapped trophy from the wasteland the Titans and monsters had left in their wake.

IONIA

These lands and isles sit in the hotly contested regions of the Hittite and Persian Empires to the east of Magna Grecia in the Aegean Sea. Dotted with many colonies (too many to individually detail and name here in this Codex), the Hittites will document the 'piracy' and rampant lawlessness that they perceived was in these many jutting landmasses and isles in the Bronze Age. The Mycenaean Period Greeks were clearly racing between Greece and Asia Minor and these many small islands and attacking Hittite ships, or their allies, in these early documented sources.

In this mix of clashing societies and cultures the myth grew from the Greek perspective later of the 'Trojan War' out of the writings of 'Homer' (if he was even a real person, and such ideas are suspect). Although the Iron Age sprang from out of the Hittites and began to influence the rest of Europe, the Hittites' Empire suffered a gradual collapse later in time.

Athens was quick in history to seize holdings, as documented, in Ionia. What is later known to archaeologists as 'Mycenae' was smoking ruins and the Dorian invasion of Greece had varied results, the Athenians began taking islands and far off ideal spots for colonies as their own. They realized the benefits before the others had remembered since the Bronze Age era.

The Ionian League that formed in the 7th Century B.C.E to strengthen its power, both religiously and politically lasted through many changes but eventually gave way to the logical Athenian Empire by the 5th Century B.C.E. These many islands and lands in Asia Minor were held with more of a sacred mindset than a territorial notion.

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While Magna Grecia fell to Alexander and acknowledged his power and rule, the renewed and revived Ionian League refused to do so. They felt he was unable to harm or threaten their widespread communities. After the Battle of Granicus in 334 B.C.E this changed and nearly all submitted to him. Only Miletus remained defiant and suffered a siege and intense damage as a result.

When Rome arrived later the entire region was generally categorized under one province – Asia. The only real resistance lay in Asia Minor where many communities of Greeks, Gauls and other ethnicities already barely co-existed.

LACONIA

Lies in the southeast of the other Hellenic territories and the home of the powerful Spartans, a mighty and clearly non-Greek element. Mountainous and limestone, this rough land breeds even rougher people and it had. Mount Taygetus is the greatest peak in the landscape and towers over the settlements and Poleis alike. Mount Parnon is bleak but near it are woodlands, and there lie fertile plains for crops used eagerly by the many peoples here to prosper.

Mycenaean power existed here as elsewhere in the Grecian lands during the Bronze Age by the 12th Century B.C.E. Legends place the names of Menelaus and his famous Queen Helen here, the couple that launched the Trojan War in Homer's Iliad due to Helen and Paris' scandal. Doric speakers populated the majority of the land into early semi-historical ages, or documented periods, but their autonomy was disrupted by the arrival and domination by the Spartans sometime between the end of the Mycenaean Period and 650 B.C.E. Before the Spartan arrival it was lawless and chaotic between the 8th and 7th centuries B.C.E as the future Helots/Perioikoi appeared to have little stable system of government to control their tribes. This was perhaps why the Spartan outsiders won their dominance so easily.

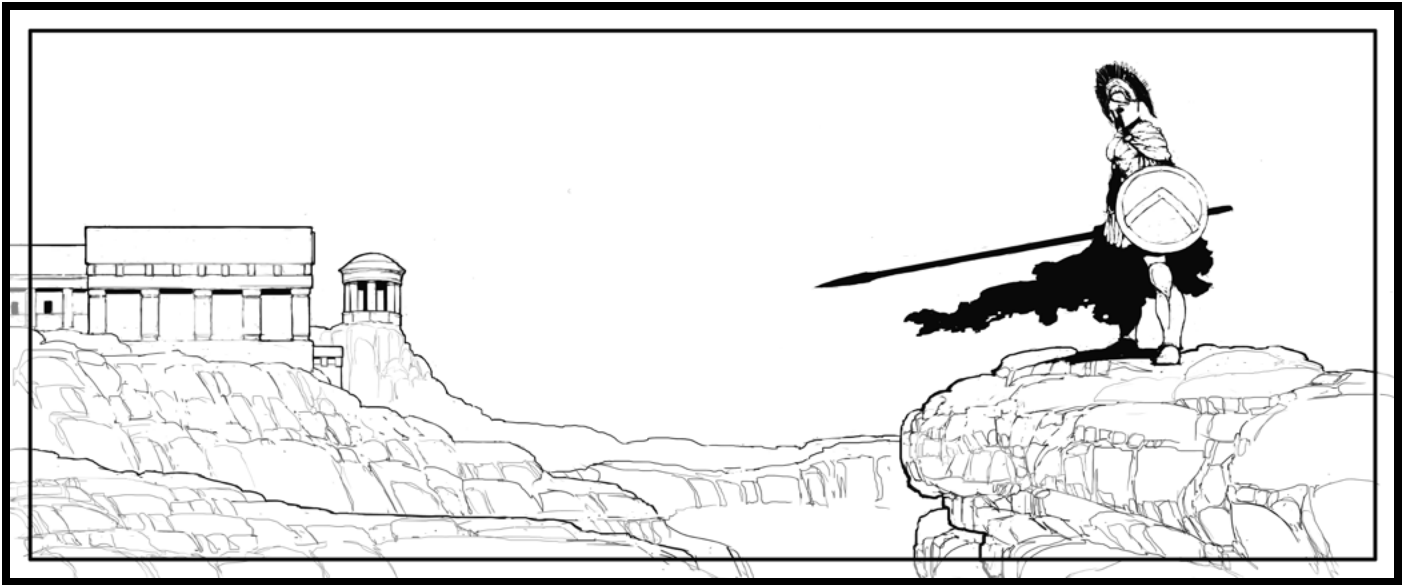
From this point the Laconian region was now segregated into a Spartan and non-Spartan populace, which was clearly Master and Slave. Those immediately under the command of the Spartans were Helots. Formerly free Greeks, now servile and without freedom and property. Their existence was almost less than that of most slaves in the Ancient World, and it was usually a better fate to be made a slave elsewhere than in Sparta, for once one is made so, life is short.

The rest of Laconia and its Doric Greek speaking population are called perioikoi ('Those who dwell around 'The Spartans') and are subject at any time to the will and whim of the Spartan masters. They were also subjected to being drafted into the army at any time as reserves, and have. To the rest of Greece they are the Lacedaemonians and exist separately to that of the Spartans, and often do politically. The Lacedaemonians have acted many times on their volition and sent armies and navies without the consent of the Spartans. This also becomes complicated, as outsiders to 'Sparta' usually group all peoples within the region equally as Lacedaemonians. So the terms used in history and in sources and myth blur and become confusing at times.

The wealth of this region was dependent on the trade and artistic manufacturing of the Perioikoi populace. The Spartans are very militaristic and not industrious with the creative or mundane crafts, being their lives solely are consumed with training and warfare until they die. So they must be co-exist and control the Non-Spartan population carefully in order to sustain their own interests financially and otherwise. All crops, the very process of raising, harvesting and preparing food, as well as cloth and fabrics and everything else are handled by the helots and perioikoi.

Ancient Hellenic sources speak of an even more ancient people that dwelled in Laconia called the Leleges, who according to many early writers (Strabo for example) once were wide spread. They even lived on the Isle of Samos and likely were related to the Pelasgoi, or a tribe of them. Not even the Ancients were sure exactly of their origin or connection to the helots. Whoever the Leleges were, possibly the earliest of peoples in the prehistoric ages, they clung to mountains and dwelled in such out of the way places. Possibly they were a Hellenic boogeyman, or a remnant that became one over time. In either case, the Spartans did not consider them much of a problem as they settled in and began their own oligarchy, and they were not the forerunners of the Spartans ethnically but an earlier aboriginal hill-tribe or groups that dwelled in what became Laconia.

SPARTA: Σπάρτα – Nestled in the Eurotas River valley, this powerful City State houses the mighty Spartan war-machine. By 950 B.C.E the Dorians had a noticeable presence with several villages in the area. By the 8th Century Sparta was divided by two kings, who aggressively asserted their dominion over the Doric speaking peoples who dwelled directly close to their settlement by the coast. From the very beginning, Sparta was not meek and established their authority over others and rejected an easy alliance with the rest of Hellenic Greece. By the time of the Persian Wars, Sparta was determined to remain separate until they were dragged into it. Once Athens was forced into it by a combination of bribery and other complex dealings, it left Sparta little choice but to become involved of they too would lose their freedoms to the massive Empire. Sparta is circular in form with several 'quarters' to it, and composed of many smaller villages that have never completely joined. Unlike the other City States in Greece, Sparta never built walls to defend itself, the valiant strength of its warriors did the task alone. The citizen warriors in the living quarters that reside in the outer districts would take arms should an attack come before the main army could muster and defend and repulse any threat. In the agora the senate house sits with the public magistrates to run the government of Sparta and generally all of Laconia. (Adequate walls and true fortifying features were not added until the time of the Romans in the 2nd Century B.C.E) In the agora is the Chorus for youth to dance and sing in honor of the god Apollo. Five distinct sections are evident in the city: 1.) Pitane, where the agora and senate house and Chorus are located, 2.) Limnae, a suburb area by the bay often flooded where the helots live, 3.) Messoa, another suburb located on the opposite side of the same coastal area but filled with trees and housing, 4.) Cynosura, south of Pitane and southwest of the Sparta, and 5.) Aegidae, an area northwest of the city, and west



of Pitane. Sparta, as a city, was utilitarian and functional, without rich and elaborate temples and shrines. The homes and living quarters for the agoge and kleots were austere and simple and not meant to be given any elements of luxury to make them 'soft' or too much like the other peoples of Greece. The only 'temple' that sits in the city is for Ares above all as he regularly is called upon by the warrior culture of the Spartans. Inside the temple sits a bronze statue of the god, armed and ready for battle, where offerings are made and bloody sacrifices. Macedonia warred against the city, and naturally the two had a violent confrontation with Alexander the Great eventually winning to the bitterness of the Spartans. After centuries of oligarchic power in Laconia and abroad in Greece they finally were subjected to another power, although Hellenic hill-tribes in nature. This conquest in the 4th Century B.C.E was not without a fight, as the Spartans chose to ally themselves with other City States, even after their conquest of them in the Peloponnesian War. They refused to donate their battle hardened warriors to aid Alexander but by the early 3rd and into the 2nd Centuries B.C.E Sparta's might was finally waning. Rome sought their power due to the fame and conquered them amounting to a few battles.

MESSENIA

The territory ruled, according to the Iliad, by the sometimes very brutal and very jealous King Menelaus. This region became populated by the later Aetolians of the documented sources who will play a major part in Hellenic history. As with much of Ancient Greece however, lore and semi-history agree that an earlier people, the Pelasgoi, were here first before the Hellenic speaking influx of settlers arrived by the Bronze-Age.

Although adjacent to Laconia as a neighbor, which in the future will be a very dreadful situation many times concerning the Spartans, the landscape's topography is similar. Unlike the mostly arid and rocky sections of Laconia though, nearly all of the land is fertile and capable of growing crops in plentiful harvests. This beneficial aspect will aid the Aetolians and gain the Spartan's jealousy.

The land is well-watered and extremely rich for live-stock and admired across Greece for this fact, and for good reason. Many hilly promontories and other natural features in the low lands make defensive purposes ideal for the populace, and had in tough times. The many mountains are also situated well for a place of retreat and shelter in case of invasion or terrible natural disasters.

Near the coasts are many islands, Theganussa, a dry spot of land and little more than a fort and fountain. A small group of isles, the Oenussae lie close; Schixa and Sapienza both for cattle grazing and herding by humble peoples. To the west sit two more islands; Sphacteria and Prote.

As mentioned earlier, Sparta quickly sought control over this fertile land and thus began the First Messenian War (743 to 723 B.C.E). This was an aggressive attempt by the Spartans to acquire the land and its wealth logically due to the lack of the same in Laconia. The Messenian King Aristodemus tried to boldly be a leader and aid his countrymen in defense against the militaristic aggressor, but the war was decided against them and Messenia was lost by 723 B.C.E.

This state of conquest lasted for over thirty-eight years under the Spartan ruler Ira. By then it was enough and with King Aristodemus' urgings, an uprising occurred again across the country. The Second Messenian War (685 to 668 B.C.E) flared up and was a furious, raging outbreak that nearly pushed the Spartans out of the country. Unfortunately, the Messenians were unable to tear free from their helot status and many lives were lost in this terrible rebellion. Added to this, those who could, left the country and settled elsewhere, in colonies and other Hellenic cities.

By 464 B.C.E an earthquake struck Laconia and tore Sparta apart creating chaos and confusion. This was an opportunity the Messenians didn't want to waste, so they mustered their fighting men and arose once more. This began the Third Messenian War (564 to 455 B.C.E). In this decade long struggle, the crucial city of Ithome was given to the Spartans with the agreement to

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the terms that the Messenians allowed a free departure from the Peloponnesus.

The Battle of Leucra shattered Spartan power, which then gave Messenian exiles an opportunity to return home. Doing so, they were aided by Epiminondas, and build a new city, Messene. This outshone their old Polis of Ithome and grew to become the new capital in time. Never again would the Spartans be a threat to the whole of the country after many centuries of warring and domination. Unfortunately, a new threat came with the Achaean League who conquered them and held onto them as rulers until the Roman arrival in 146 B.C.E.

ITHOME: Ἴθώμη – Located on the flat summit of the Mount Ithome, the earliest human activity here dates as far back to the Neolithic Age but earnest development begin with the Mycenaean Period. The earliest name for the mountain recorded in Homeric texts is Vurcano (with many other variants). The mountain rises 2,800 ft. high but is not volcanic or active. An altar to Zeus Ithometes stands high here amid the amphitheater, acropolis and city that eventually was built over time. Due to its high elevation and defenses built by the Doric Messenians by the 8th Century B.C.E onward, Ithome, became one of the most heavily defended areas of Greece. Conquerors would have to strategize their plan of action against it, and for hopes to take all of Greece ultimately, if they want to make such a bold claim. In each Messenian War the Spartans eagerly focused on taking this city, the altitude and difficult defenses didn't deter them, failure or not. It wasn't until the third war they had gained the place at a price. Later, nearby the newer city of Messene was built here for the people of the region. Its name of Ithome, comes from one of the Nymphs who cared for Zeus when he was a child. The defenses of Ithome/Messene are composed of high stone walls that scale the already difficult mountain cliffs (900+ ft.) with many towers positioned as watchtowers and for archers, slings, stones and hot oil. Springs flow down the mountain and channel from Ithome to a lower village called Mavromati this fresh water. A special stone holding center was constructed and engineered, klepsydra, to contain the water from above for use in the village.

MESSENE: Μεσσήνη – Next door to the conquered ruins of Ithome, this city and new capital of the Messenians was meant to revive the people who suffered greatly at the hands at the Spartans for centuries. Its beginning was in 379 B.C.E after the Battle of Leuctra. Its political position remained tenuous after its creation, knowing that Sparta was always waiting for another opportunity again, so Messenia had to be clear-headed in its options. The city was built by skilled engineers, who planned to do what Ithoma eventually failed at doing in its many centuries of existence – cave into repeated sieges and attacks. Its walls are 30 ft. high and 23 ft. long, dense stones, with unusual U-shaped towers complete with garrisons of warriors within, and two gates (the northern gate is a road that leads to Megalopolis), and a walkway with protection on the top. The population were Doric but now mixed due to the exile, and many decades of uncomfortable transition occurred wherein various forms of Greek was swirling about the city causing the city leaders and

nobility frustration. The Macedonians had to siege it to gain the city and claim it, with Greece, and then the later Romans with them. Messene existed long into the Christian Period and was even granted a Bishopric of its own after the 'Great Pagan Purge' following Emperor Theodosius' laws and dictates against the other religions by the 4th Century C.E. The city was weakening and its population thinning by the Middle Ages until it finally was desolated before the Early Modern age.

AINIS

The people that became the Ainianians, it is said, were once from Thessaly, but were exiled by the Aetolian tribe called the Lapiths, who once warred against the Centaurs as a result of a terrible incident during the wedding of Pirithous. The Lapiths were as legendary in their origins as the origins of the Centaurs, and rumored to be related by blood. They are supposedly Pre-Hellenic, but cast out the Ainianian or Hellenic speakers. Eventually they wandered until they settled in the Valley of Speircheios.

Two other peoples were already here at the time, Inachians and the Achaens, and this made settling a difficulty. By treachery and a stone, Phemeros, bashed the ruler of the Inachian people, King Hyparochos' head and the Ainianians took over the territory from the tribe. They turned the settlement of Hypata into their tribal mint, and began making coinage. It took no time to incorporate the Inachian and some of the Achaean peoples into their own.

The real location today is uncertain, but it is somewhere amid the many ruins in Speircheios that the Ainianians and their region had existed.

HYPATA: Υπάτη – One of the main cities founded by the Ainianians, chiefly due to the many hot springs in the area, by the 5th Century B.C.E. The mint of Ainis was located here, and so was the treasury. Located near Mount Oeta, thus its name. When the Celts or Keltoi invaded Greece following Alexander the Great's death and the weakening of his Empire in the middle of the 3rd Century B.C.E (279 B.C.E). While Gaulish armies were swarming over Italy and the Hellenistic worlds, looting and making kingdoms of their own, Hypata was one of many that resisted their advance. The hoplites and strategists were instrumental in assisting in aiding the other Grecian regions in defeating and driving the Celtic invaders out of the mainland regions back to the north (where they stayed to form many kingdoms such as Tylis and Galatia until the later Roman intervention). The Romans incorporated the Polis into the province of Achaea and by the 1st Century C.E Christianity arrived as a cult, like many others. Prior to the Romans and Christianity, Hypata had a famous history as a center of the Magic Arts, where skilled sorcerers taught and could be instructed. When Christianity became the dominant religious force, Hypata was given a Bishopric and its first named Herodion (a Jewish name). This name agrees with a nearby Jewish cemetery that dates to the Roman period, as in much of the region, following the conquest of the Kingdom of Israel.

PELASGIA: Πελασγία – As with many regions of the Greece, this city was first populated, and then founded by the early Pre-Hellenic peoples called the Pelasgoi. Their earlier history and story is unknown, and was not documented by the sources for the most part. Limited myths and semi-historical sources speak of the city as being the ‘capital’ of the peoples in the region. The only tribe mentioned here were the Aleuadai, nobles that asserted power here before the 5th Century B.C.E. The city was focused on the arts primarily but was not equipped for war and had to ally with Thebes and Macedonian to save it from its foes. King Philip II of Macedonia claimed Thessaly in 344 B.C.E, and eventually nearby Larissa. The alliance the city was under within the League to stand against Rome was needed but useless. They speak a non-Greek language, but share many traits with them over time, adapting their lifestyle and traditions (as mentioned earlier in this chapter). The Castle Keeper can really develop some ideas here as to who these mysterious people and their odd beliefs or customs inside the city walls. Clearly the city survived the ages and many wars, as a modern incarnation of the city has come down to our times, but is fully Greek today. However, in Antiquity, the mystery remains, and the possibilities are epic and vast, with so many available options and creative outlets within this Codex alone to choose from! Maybe there was a reason why no army (Spartan, Roman, Persian, etc.) could ever take this city in Antiquity. Pelasgia remains even more than the others here a blank canvas to play within the scope of a story. (Read the details on ‘Arcadia’ for more on the Pelasgoi and on Chapter 3 ‘Fierce Monsters & Beasts’ about them as well for ideas.

PHTHIA: Φθία – A city known strictly from legend, the written tales attributed to Homer. Even Plato makes a reference to this city in his work Crito as the jail where his teacher Socrates dreamt he was being held. This is not only the birthplace of the famed Achilles, but his where he formed his unstoppable warrior band the Myrmidons. Although it is said to lie more in Thessaly than in Aini, its existence is suspect and physically must rest somewhere in between both territories. The city’s name is word play on ‘wasting way’ and sickness’, meaning that to stay there would accomplish nothing, and it would only be positive for Achilles and his men to leave for adventures and fame, as they did. Phthia’s existence is one of stasis meaning that it remains throughout Greek history the same (if the Castle Keeper decides), or could be ruins and Ghost Town after the Trojan War and Achilles’ death. Whatever its state, its fame rests on its heroic warrior hero and his band or ‘tribe’ of slayers the Myrmidons. His grandfather Aikos founded this city, and it was passed onto his son Peleus who was with his wife, a Sea Nymph Thetis.

LARISSA: Λάρισα – This region dates to early Neolithic habitation and has fertile land. Such healthy land encouraged a continual prosperity and naturally a growing community in time. As with many regions throughout Greece, this was said to be one populated by the pre-Hellenic Pelasgoi. The name ‘Larissa’ is told by many to be a Pelasgian term for a ‘fortress’. The earliest tribe named here were the Aleuadai, who flourished as an artistic center and raised prized horses as steeds. It is said the Perrhaebi people once lived on the open plains here before but were driven out by the new tribe, that now placed their horses

on the open pastures instead. The tribe had growing pressure by outsiders, the Pherai, by the 5th Century B.C.E, and asked for an alliance with the Thebans. The famed healer Hippocrates was from this city during the later 4th Century B.C.E, as well as Meno and Xenophon. Thessaly gained control of the city and the region completely and by the age of King Philip of Macedonia in 344 B.C.E, the City State fell into his power as he annexed the entire territory. The city remained so until 196 B.C.E when Roman power swept in to assume the place. Larissa and other nearby Poleis joined into the Thessalian League to oppose Roman oppression, using Larissa as its capital but with little result other than failure. The city prospered under Roman domination and was even rebuilt by the Emperor Justinian later from Byzantium. As with most Hellenic cities, a massive theater can be found, able to seat many thousands. Many temples in honor of the gods throughout the reach of the city limits in the acropolis. The agora is dominated by the Temple of Apollo Kerdoios, which stands tall and proud over the whole area. Legends say that Acrisius, the unfortunate Step-father to Perseus founded this city in earlier ages, and even the son of Achilles named Peleus. This is a rich and ancient city, and one among many of the oldest in Greece. Following Athenian ideals, its government was also democratic, using the same methods as well. They also were strongly allied with the Romans during the Civil Wars and even aided and supported Pompey against Caesar. Christianity also arrives early here during the Imperial dictate by the year of 325 C.E and quickly a See is set in place, driving out the millennia old previous religions.

MAKRAKOMI: Μακρακώμη – Large ramparts and two square towers, with a commanding view as far as Hypata, this city is placed where natural springs are at for healing purposes. Plentiful foliage can be found here due to the fresh waters making this city ideal for living or a retreat from other parts of Greece if one is traveling. The city is built on Mount Othrys at an elevation of 280 ft. with several roads going in many directions. The necropolis is large, but as with most cities, kept distant from the living quarters (‘acropolis’) of the populace. The city remained undamaged or affected by most conflicts until the time of King Philip V in 198 B.C.E, who was in no mood for anyone’s impertinence after his recent war with the Aroos peoples. He destroyed the city showing no mercy. The survivors that remained abandoned it and traveled elsewhere to start a new life.

PHOCIS

A valley territory pinched between several high mountains, its most famous Parnassus (8,068 ft.). The soil is dry and unproductive, rocky and very few can take a living from this bleak land. The trees and foliage that grows here is short and harsh in the scenic land. Many peoples inhabit this area, the Greeks just one; Leleges, Thracians, Abantes, and Hyantes.

Where the River Cephissus flows healthy land can be found, and is the most contested deep in the valley. These other peoples were driven out or exterminated from the Phocis region by the Hellenic people at some undetermined date, but before the 8th Century B.C.E.

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If the Oracle of Delphi wasn't here, Phocis would not figure into Hellenic history much aside from its valley and its river and fertile soils. Strategically, the Persians could use the valley and pass, to get into greater Greece, going east to west.

The Persians in fact did organize their armies under Xerxes towards this regions, but with unexpected guidance by the Thessalians and other Hellenic allies, they were bottlenecked into the valley to cornered and destroyed. This was, however, after the Persian forces destroyed over a dozen Delphian villages and cities while on the move. Once the Persian threat was over, the area remained back in the hand of the local peoples but an awareness of the political power grew in the other States of Greece on those who possessed Delphi.

First to seize this was Sparta, who marched to take over the Oracle in 450 B.C.E. Such a claim began what turned into the Sacred War involving most of Greece. Simplified, the result was that the Phocians, Spartans, Athenians or anyone else should have no claim on Delphi and its oracles and it should remain separate and independent. This dictate didn't keep powerful political or intellectual figures from influencing the oracles and priests at Delphi to do their bidding when required.

When Macedonia appeared to the might of Greece at the Battle of Chaeronea, the Delphians mustered an army to aid on the side of their fellow Hellenes, even though the Macedonians have been to the Oracle many times before. The defeat left them vulnerable and made them at the disposable to the whims and needs of King Philip and Alexander.

One of most devastating events to effect Phocis was the Gallic attacks in 279 B.C.E led by Brennos. This was a part of a much larger set of armies that marched into Magna Grecia to loot, raid and cause havoc. Delphi was nearly completely robbed of its sacred treasures by the Celtic army, gathering the tons of wealth in wagons to take home to the north.

When Rome conquered Greece, this region naturally fell under its sway as well and Delphi was first on its list as important, the villages and cities only less than so (if they could provide profit and slaves).

DELPHI: Δελφοί – This sacred site dates to the Mycenaean Period, and has been continually perceived as the 'Naval of the World', a concept shared by most cultures of their holiest places. Gaia is worshipped here above all, but over time a plethora of many temples to Apollo, Zeus, and others. Taking the sacred path in the rocky, tree laden trail, high in the hills, Delphi is hidden for a time. One would have to know of its location beforehand even though its fame speaks for itself and thousands of pilgrims make their way there to commune with the gods and hope to have company with one of the Oracles, it is still hard to find. Delphi's growing fame will overshadow Dodona and the other lesser known oracular sites in Greece until people within the country, and even outside, only associate the holy place with Greece and forget there are others. The story of Delphi's mythic origin is in Chapter 4 due to its length.

THESSALY

Geographically a very diverse region with many mountainous regions, open plains and dipping basins, Thessaly is a famous for its mythic tales of Achilles and Jason and said to be populous with supernatural beings and monsters. Most famous of all of its holdings is Mount Olympus, the home of the Gods. Thessaly is where all eyes in Greece turn in times of need when they have no need for Dodona or Delphi and ask favors of Zeus and his divine kin or Muses.

Since the Mycenaean Era, and even further back, dated to 6,000 B.C.E, this region of Greece was inhabited by people in scattered communities. As with any prehistoric community, its peoples' names and polities are completely unknown in the mists of time but according to later Hellenic writers, specifically Herodotus, a mighty people came to invade. These Thessalians were descendants of Herakles and traveled from Ephyra and derived from Thesprotia.

These Thesprotian invaders subjugated the natives of the region into a slave population akin to the Spartan Helots, calling them by a different name, 'Penestae'. These rulers assumed the title of the Heracleidae or 'Descendants of Herakles', who are now the Aristocracy in Thessaly. Upon this invasion, Thessaly was divided into four regions or tetrades: Thessaliotis, Phthiotis, Pelasgiotis, and Histiaecotis. The King or Tagus/Taeos of Thessaly always was derived from the Heracleidae populace and their nobility, whoever they really were in actual historical truth. In the earliest evidence a 'Linear B' script was once used in the region before a later Aeolic dialect of Greek was spoken in this part of Greece.

The Persian Wars brought pressure upon the region and its many states as the Persian Empire fell on this northernmost territory seeking its rich temples and cities foremost. Geographically speaking, Thessaly would also be first hit after the northern hill-tribes and beyond by land by mobile armies on the move marching there. Many armies of able hoplites were offered up to oppose them in the struggle. Unfortunately, Thessaly never possessed a united authority or government over its many states, so the esteemed 'King of Thessaly' was little more than over a small portion of the whole and could not muster enough to defend the region.

The Heracleidae's dictatorship over Thessaly waned by 404 B.C.E and the Peloponnesian War. The War had divided the territory's loyalties across Greece strongly and this stretched the nobility's power and the peoples' trust in them. Ambitious Lycophron of Pherae attempted to assume power as the Tagus of Thessaly in this time, when the many states were weakened. He made himself tyrant over the whole of Thessaly, the first to do so in the hopes of uniting the region. His rule was followed by Jason in 375 B.C.E, but unfortunately the next three to come: Polydorus, Polyphron and Alexander all failed. Each made this unity into a random rule which ended up being later aided by outsiders, Thebans.

Thessaly's weaknesses were Macedonia's gains later however,

by 344 B.C.E King Philip wasted no time in his conquest of Greece and sent his horsemen and armies into the land. Philip reorganized the government of the territory and placed a separate Tagus into a position of Magistrate to oversee each City State. His conquest of Thessaly was fought hard but simply won as he moved on into the other regions. Thessaly was an easy victory and ‘next door’ to Macedonia.

For the next two hundred years Thessaly lay under Macedonia’s heel with little chance ever of freedom or rebellion. When opportunity did come, it did so in the form of outsiders, as it often does. Roman invaders, by 196 B.C.E, after their victory at the Battle of Cynoscephelae, had begun their own subjugation of the country.

As with all of Greece, Thessaly is rife with myth. Its every inch, rock and waterfall and mountain is touched by the gods and their influence, especially so since Mount Olympus looms over everything here. Many other nearby territories contest the ownership of the holy mountain in the past, seeking to claim its blessings, and posting sacred warriors around its perimeter.

APHETAIAE: Αφέτεες – This coastal city was said by legend to be where the famous Argonauts departed from on their epic journey, the ‘Apheterium’ they had to house their ship. Massive in scale, was capable of holding a great fleet of triremes in its day. Little is written about this city, both in myth or history. It sits in Magnesia and rests on the Pagasean Gulf in the sea. After the terrible Battle of Artemisium, the Persian Emperor Xerxes’ fleet ended up being shipwrecked here in 480 B.C.E by the 3rd day of the conflict. Persian forces were scattered and causing havoc in the city for the time they were forced ashore trying to regroup by the effects of the storm.

ALALKOMENAI: Ἀλαλκομεναί – This City-State is famed for its temple of Athena Alalcomeneis, the protector and goddess of the people of the city. Built on the southwest bank of Lake Copais but over the top of Mount Tilphossius, this famed city in Thessaly is said to be chosen by Athena. The name of the town allegedly comes from Alalcomenia, the daughter of Ogygus, the King of the Ectenes who were the first people that lived in Thebes. Although it falls in Thessaly in Antiquity, the city also falls in Boeotia as well making it the cause of many border disputes. The famous and powerful Seer Teiresias lives here, but he does not impart his mighty ability so easily. Because the city falls so close to Macedonia and other ‘wild’ hill-tribes to the north, it is usually vulnerable to the dangers of raiding and other problems associated with this exposure. High walls and a decent fortification are mandatory here but they are not enough, as Macedonians, Thracians and Gauls exploit the many weaknesses often.

ARGISSA: Ἀργισσα – Prehistoric remains show that human settlements existed here going back to at least 6,000 B.C.E or more, which agrees with the Thessalian region. Argissa’s own place in Hellenic history is blank as well as its own mythic place, but evidence shows that it followed through the same chronology as the rest of Greece and enjoyed the Classical Era and its

benefits. A temple dedicated to Artemis once stood in the Polis, presumably in the agora, and the city would have possessed high stone walls and gates with a garrison of its own hoplites. As with many unknown locations in the Ancient World the Castle Keeper can easily embellish the details as needed for the game here and use the endless data in this Codex, and the others, for ideas.

DEMETRIAS: Δημητριάς – Unlike many of the other City-States in Greece, this city was founded during the Hellenistic Era and integrated itself into the local Grecian surroundings over time best. It acclimated to this setting better than the many other Hellenistic cities spread throughout Alexander’s Empire, during and after his time. Its name derives from its founder, Demetrius Poliocetes I, the first nobleman to rule Macedonia after Alexander (294 to 288 B.C.E). He was even worshipped as a god among many Greeks although he himself praised Apollo. The city became the favorite residence for the Kings of Macedonia after his time, who would rule their large portion of Alexander’s Hellenistic Empire. Thus, this made the city wealthy and exotic, bringing in trade and foreign travelers from the East and West who sought to appease the ‘Heirs to Alexander’. The walls are two miles in circumference, making the size very compact in comparison to the other sprawling Poleis across the Grecian world, but this was intentional. Much of the city was cut out of the rock of the mountain face, where also water was channeled from for the populace. The Sacred Market, or peribolos, is large, encouraging many merchants and traders from far lands to come with their finest goods. The Temple of Artemis Lolkia is affluent and the pride of the city, standing near the market and agora. Demetrius built the city on the local model hoping to replicate their style in respect. Recent evidence shows that humans predate his city here, going all the way back to the Mycenaean Period, but in an even smaller community and closer to where the harbor is located. The city has a large center where the prized purple-dye is made and used for fabrics and other goods as well, its odor (from urine and other ingredients) can be strong. The theater here is old, and the Macedonian city only improved upon what was here before dating back to the Mycenaean era. As with most of Greece, the Romans also claimed this city after 196 B.C.E realizing its importance. Its ownership was returned to Macedonia later, for a time, in 169 B.C.E. This existence was tenuous, as any land and city was that was under Roman perception, and the time of Constantine the Great in the 4th Century C.E this changed. The city adopted Christianity fully and was incorporated into an Episcopal See of the Church. The Eastern Empire of Byzantium under Justinian I, sought to strengthen the city but its urban life was in decline by the 6th Century. Timing may have been good as Slavic invaders (‘Belegazitai’) came in to take control of the area by 7th and 8th Centuries, and what they didn’t destroy, the Saracens did later in the early 10th Century C.E.

ERETRIA: Ερέτρια – Occupied from the Neolithic to the Mycenaean Period, this settlement grew to prominence in time. In its earlier prehistoric age the plains nearby became a watery area that gradually encouraged more people and industries to form. The earliest site is traced to the 9th Century B.C.E on

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the harbor on the coasts but little more. The coastal settlement and the earlier prehistoric remains on the plains near the lagoon had two interchangeable fates around 825 B.C.E for reasons unknown. As the waters stagnated and ruined the plains where the people dwelled, the coastal settlement expanded. Logically the population moved to the new location. Although mentioned by Homer as being a contributor to the Trojan War, donating many ships in the conflict for King Agamemnon, it is safe to assume that Eretria was populated and likely fortified by the time of the Mycenaean Period. Evidence shows clearly that the rulers of the city controlled the nearby islands of Andros, Ceos and Tenos as well, sending ships, warriors and colonists there. The City-State also shared power with its neighbor Chalcis, who was its rival at times. The Polis sent many colonists to its faraway cities of Pithekoussi and Cumae. The coastal city was grand, as were its ambitions. So grand that it eventually went to war with Chalcis by the 8th Century B.C.E in what amounted to the Levantine War. Unfortunately Eretria lost and the city was destroyed, sending its people into exile, fleeing to its colonies with hopes of return someday. This war so weakened them, that gradually they did return and gained Athens as their ally, but never again had the strength to pursue war as they once had. During the Persian War the city sent aid for Athens' defense and offense both the best it could muster, but it also suffered at the hands of the Persians in 490 B.C.E under General Datis who attacked the city and torched it. If Eretria's fate wasn't awful enough, Datis had the entire city's population sent to Mesopotamia in masse. The prized Temple of Apollo, put into place a hundred years earlier was completely destroyed by the Persians, along with the other gods and goddesses in their wrath. They left the city in flaming ruins depopulated. This however was not the end in 490 B.C.E of this Polis. A short time afterwards many returned to rebuild the city and repopulate it, and within twenty years the city was again inhabited. The new Eretria sent over six hundred hoplites to the Battle of Plataea in 479 B.C.E. Eventually the people of the city, with others, rebelled against Athens in Delian League and the resulting Athenian Empire, who felt that Athens was just too powerful. This culminated in the Battle of Eretria in 411 B.C.E which was fought between the Spartans and Athens. The city's wealth did not lie in its ocean goods, but in its crops grown, and Athens wanted it again. Given time after their defeat they did regain control over the region again and it's many cities. This time Eretria had to fight for its own freedom, and it did in 349 B.C.E. The up and down fortunes of the city (and others) ended in Greece after the Battle of Chaeronea in 338 B.C.E after King Philip of Macedonia won control over most of the country. After Roman domination the city's painful history finally came to end after the Mithridatic Wars in 87 B.C.E which brought the Polis to its end as it was no longer occupied and given up once and for all. Its people leaving for the many colonies and elsewhere in Greece and the Ancient World. Egyptian goddesses, Isis, were praised in the city, with a grand temple in her name, as well as one for Apollo Daphniforos (which has many carvings displaying Amazons on its walls throughout). The city was unique as many were in Greece.

FALANNA: Φαλαννα – From sources the city was first occupied

by the Perrhaibians in the 6th and 5th Centuries B.C.E. The city was their vibrant center of activity but lost its power and trade to neighbors Olosson and Gonnos by the 4th Century B.C.E. The city hall was in the Temple of Apollo Polias, where massive archives of scrolls are held for public records, contracts and other legal documents. The priests of Asclepios dictated all civil matters in this theocracy in Phalanna. A large theater is in the city where the public eagerly awaits the many plays. Also in this city is the Sanctuary of Hades, an unusual and rare occurrence in Greece as many are also temples or Necromanteion (See 'Necromantea Class' in Chapter 4 'While Sorcery and Prophecy was Alive'). Present in the city is also a Temple to Persephone as well. After its decline the theocratic rulers still maintained control of the City-State. Although weak, the city remained through the many intervening centuries and wars, invasions only to be finally supplanted by Slavic settlers who built a nearby town in the 7th and 8th Centuries C.E called Tyrnavos or 'Τύρναβος'. This new Slavic town incorporated the Greek populace into their own and under the dominance ultimately of the Byzantine Empire and Greek Orthodox Church.

FARKADONA: Φαρκαδών – Occupying one of two peaks in the region of Histaeotis, this is a small fortified city. Its walls stand over fifteen feet and overlooks the bay and has a small standing army. Little else is known about it.

FERES: Φερέες – Its original name is Pharae, in legend the home of Akestis, the wife of King Admetus, who mighty Herakles trekked to Hades to rescue bravely on his own. Its historical origins are more obscure however, but by the 5th Century B.C.E it was here that the many rulers that attempted unity over Thessaly derived from. Pherae overlooked the Gulf of Pagasai, a major trading port and where general naval traffic must flow. To control this choke-point would also make those who do so master over Thessaly and even beyond. The first to try this was Lycophron in the 5th century B.C.E who was then followed by Jason and Alexander. The tyranny of these rulers was short lived over Thessaly and their ambitions were not realized before the rest of Greece fell into other conflicts. The Persian and Peloponnesian wars both drew Pharae into them one way or another, but its allegiance went with Thebes against Athens. The city's fate suffered with the others in Greece under the weight of King Philip of Macedonia in 344 B.C.E, who then placed a garrison in the city's walls to be secure in the knowledge that this once powerful realm won't be troublesome again. The city was divided, for reasons unclear, into Upper Pherae and Lower Pherae, separated by eight stades apart. The Roman period and occupation is unclear, but it was surely inhabited far into the Late Empire. Many temples and shrines dedicated to Herakles and Zeus Thaulios and Artemis Ennodia in this wondrous city.

KRANNONAS: Κραννών – From legend, this city is named after Cranon, a son of Pelasgus, another ancient settlement given to the peoples living here prior to the Hellenic speaking inhabitants. Its other name is Ephyra, but this is only used poetically and rarely by a few. A fertile and rich plain surrounds the city, encouraging settling by early-comers and opportunists, chiefly the wealthy, who will exploit the many

weaker and lesser folk to toil for them. The most powerful and dominant family or tribe are the Scopadae. This group will reign over the people, also called the Gyrtionians until an unfortunate accident occurs involving a fallen roof which kills the elders of the family and ends their rule. Many later speak of this being part of murderous plot to end the Scopadae's power. In the Peloponnesian War the people sent soldiers to help Athens in 431 B.C.E. They were not supportive of the Macedonians and appear to be undermining their efforts many times, even though how much under its control is unclear. As Agesilaus returned from his adventures in Asia and made his way through Boeotia the people of Krannonas harassed him and made his passage to meet with his fellow Macedonians difficult. Legend says there is a magic fountain near the city where the water that runs from it, if mixed with wine, will warm it for up to three to four days at a time. The cults of Isis, Saraphis and Helios are strong here in the city with temples, shrines and devoted worshippers a plenty. By 480 B.C.E the rulers began minting their own coins to compete with the other Poleis and regions beyond in the way of trade and not just barter with livestock, produce or other traditional means. The walls and defensive works are substantial in size, but by the Roman occupation of Greece the city fell into a decline and likely by the Christian era it was abandoned completely.

SIPIAS: Σπινας – Located on the Magnesian Peninsula, on the high promontory and ideal spot, this fortified settlement's early history is shrouded in mystery. Legend says it was tied to Zeus by having two children with Thyia, they were Macedon and Magnes. Each were the progenies of the Macedonians and the peoples of Magnesia, who apparently were seen differently at one time. This is the homeland of Jason, Peleus and the most famous of all Achilles. The other name for the city was also Magnesia as well. Its defenses line the shores and rocks so that few can make their way up the coasts and walls with ease without a terrible fight, or be spotted by watchmen in the towers or men in ships. Sepias' location on the tip end of the peninsula is truly ideal and well-suited for its defense against maritime attacks. Land-based attacks are even more difficult as the mountainous terrain is even more impossible to reach, except for the small coastline and a single pass in the rocky pass, a well-defended chock-point where the hoplites are always stationed. During the Persian Wars the massive fleet of Xerxes was carried by the storms at sea and scattered across miles of Grecian shore and isles, and it was here that the majority of it fell to its demise. Thousands perished across the rocky coasts and sank here, or met their fate by Sepian steel later once the storms calmed.

VIVI: Βοιβη – Its earlier name 'Boibe', this ancient city sits on the eastern side of the lake which shares its name, the Boibe Lakus. Legend speaks of Athena relaxing her feet in its waters here, and thus making its waters holy and blessed. The waters have both plentiful fish and flocks of birds around it, making it a wondrous location to relax and to build a city. Other smaller villages are nearby taking in the benefits, but the peoples all share in the defenses of Boibe when dangerous times come. Athena is obviously the patron goddess of the city and its holy lake. It is

constructed to face a mountain while sloping towards a plain, a steep hill drops off into a chasm near the mountain. The walls and most of the major structures are built of quadrangular blocks of mortared stones, all from intense effort. The walls and city's radius is only two miles in circumference. Its history regarding the many bloody conflicts across Greece appears to be vague from the sources, although it was said by Homer to have sent eleven ships to Troy for King Agamemnon's war in the Iliad. What happened to the city after the Persian War and afterwards is a mystery but in Modern times only scattered ruins remain where the city had once sat testifying to it being a real location at one time.

EPEIROS

One of many regions of the Pelasgoi in Greece, but also one of the most holy, even more so than that where Mount Olympus lies, for Dodona is here. This rugged and rocky highland area sits in a position where every noble, king, chief and any notable figure in the Hellenic, Hellenistic and Roman world looks with admiration on. The visionary oracles dwell here, but even more importantly (from the perception of outsiders) their rich temples.

This region was populated by shepherds since the earliest Neolithic era and a strong lineage from that ear to the Mycenaean Period can be traced by evidence. In this region lie the first and most important Necromanteion as well, and its origins date back to those early prehistoric ages showing a belief in the Underworld and its spirits in such an early age.

Mountainous and wild, the land isn't flat or level, but is green and covered in woodlands and plenty of foliage. This country and its people from a Hellenic perspective are considered 'different' and savage. From their hair-styles, mannerisms, language, down to their traditions, it is Pelasgoi or even Illyrian and close to those hill-tribes of Macedonia to the north.

Because of the sacredness of the many oracles and temples here, and the precious nature of their importance in the Grecian world, much less their unusual dependence on them, the non-Hellenic character of the locals scarcely bothers the nobility that travels here for assistance in matters of divination. They fill the temple and shrines with riches when they are done every time and are on their way regardless. Fourteen tribes inhabit the area, most are not known to be belligerent by nature. These tribes are the: Chaones, Thesproti, Cassopaei, Molossi, Amphiloichi, Athamanes, Aethices, Tymphaei, Parauaei, Talaes, Atintanes, Orestae, Pelagones, and Elimiotae.

The most famous and interactive of these tribes are the: Chaonians, Thesprontians, and Molossians. Of the three, the Molossi have some renown in both myth and otherwise, for they were said to be the people Herakles encountered as he traveled across this country once. Of the many tribes here, only they have the semblance of a story to be told as well that speaks of their origins. These tribes became heavily involved in the affairs of Macedonia and Alexander's kingdom and later Empire, and eventually were drawn into the politics of Magna Grecia as well. Such terrible and poisonous matters will result in their undoing over time.

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Because of their precarious position, their country also sits on the front-door to Magna Grecia, but possesses almost incalculable wealth in Dodona (and in Delphi). These temptations lured the Gauls in the 3rd Century B.C.E, as their roaming armies swept over Eastern Europe and the Balkans. The Celts plundered these sacred sites and took the accumulated wealth for their own after causing havoc and battle, remaining nearly unstoppable. They sent armies into Greece as well with hopes of conquering portions of it for themselves, and on a limited scale did so, forming the kingdom of Tylis to the north of Greece which had existed for over two hundred years, and Galatia, a confederation of three major tribes in former Alexandrian Asia Minor (Turkey) or Hittite territory for many centuries. This created a Gallo-Grecian civilization of sorts for a time until the Roman intervention later.

Roman disliked Epeiros' assistance in Macedonian affairs, especially during the Macedonian Wars and set about to dismantle the region and its peoples from ever becoming a thorn in their side again. Aemilius Paullus, a general, was given complete authority to handle the region how he saw fit, so he destroyed over seventy villages, enslaved its peoples (150,000) or simply slaughtered them without mercy. After he was sure it lost its independence, he annexed the region into the Roman State fully ensuring that the people of Epeiros would never be caught up in the complex affairs of Greece or its neighbors again.

Unique to this region is the Molossian dog, a strange breed of animal, used by the people for shepherding and hunting. The one plain that does exist here is at Joannina. This plain is well-traveled and has a road in which many cultures use to make their way across Europa. Unlike the rest of Greece, there do not exist any fortified cities here, only villages, numerous ones, in the high hills and forested areas of all varieties. Whether this is partially due to the rough landscape, or the temperament of the people, it isn't known, but the massive complex Poleis of Magna Grecia do not exist here in this wild and sacred land.

A Corinthian colony called Ambracia exists in the country, and is the closest thing to a Polis constructed out of this rough land. Three other smaller colonies exist here as well, sent from other Hellenic regions, but are less dramatic in size. Since the Roman annexation, Epeiros fell into disuse, and then its temples and sacred character was unpopular as its plundered temples, by Gauls and then Romans, remained empty over time. Gradually Christianity took hold and Dodona was outlawed and its existing oracles that still tried to service others were expelled once and for all by the 4th Century C.E. Rome's collapse also brought the end to the region. Slavic and Germanic hordes rushed to populate and loot what remained of the area, which by the 5th Century C.E was already desolate and greatly depopulated, simply a wasteland and ghost-towns across a vast rugged landscape.

AMBRACIA: Ἀμβρακία – This Corinthian colony was founded somewhere between 650 and 625 B.C.E on the Arachthos River. Its founder was Gorgus, son of Cypselus, who forged a hardworking colony of people based on fishing, logging and trade. Another tradition says that Ambrax or Ambracia was the

founder of the city. In the Persian War the colony dedicated seven ships against Xerxes to stop him, and became caught up in the many complex politics in the Aegean, eventually seeking an alliance with Athens. Its alliance against Syracuse caused its demise later as King Philip of Macedonia sought to curb its power and relations to those many cities and polities in Magna Grecia, and was conquered by him. They expelled his forces only to later submit to Alexander's again. Pyrrhus targeted the city as his own and wanted the many riches, exotic and foreign. This became his home and he made his personal palace here filled with art, later called Pyrrheum Hpurrheion. The Aetolians came next seeking the city as well in the early 4th Century B.C.E, as they rose to power in this part of Greece. Pyrrhus' heavily fortified palace wasn't enough to protect the city from their onslaught, as they assaulted the colony without mercy. This was short-lived however, by 189 B.C.E as Rome declared war on them, and sent General Consul Marcus Fulvius Nobilior to fix the matter. Ruthlessly he put a stop to the Aetolians and then set about plundering the art and colony for himself. Although the city tried to withhold against his siege engines, it was one of the well-remembered events, eventually Fulvius won out and took the city with his legions. The colonists even attempted using poisonous gas in the siege tunnels against the Romans at one point, stalling the inevitable, but the first occasion that chemical warfare was performed and documented in Antiquity. After Rome's siege and plundering, the colony was given a 'free' status, but soon after this dwindled into obscurity. The colony no longer took part in politics or any other matters and merged into the Byzantine founded neighbor Arta.

DODONA: Δωδώνη - A holy site for the Pelasgoi people before it ever was one for the Hellenic, Dodona's oak groves expanded after the 6th Century B.C.E into an elaborate series of temples and shrines dedicated to Zeus. The Molossians control the site and maintain it of the fourteen tribes in Epeiros, and do so with high importance. The Selli, or the Oracles of Zeus, all men, lived here and have unwashed feet and sleep on the earth believing that to do keeps them in touch with the earth and Gaia or Rhea herself. Unlike Delphi, Dodona was isolated more, and sought the peace of Nature for its divination and other religious miracles. Temples are dedicated to Zeus and Demeter here and a large theater is built for shows and plays to inform and entertain the guests on the mysteries of the gods. Priestesses also dwelled at the site, and likely over the temples themselves and did not perform the role of Oracles. Early on Dodona had popularity in Greece before the Persian Wars but by the Macedonian Conquest it had fallen in importance to Delphi greatly, and was used by local tribes instead. Although its proximity to Macedonia was nearer, Delphi had earned a greater reputation, even as far away as Gaul but for its riches. Dodona's ceremonies are described, as were its temples to limited detail by ancient writers (See 'Chapter 4: When Sorcery and Prophecy was Alive'). It is said that Dodona was probably the first true Oracle of its type in Greece before there was a Hellenic Greece, when it was a Pelasgic speaking land inhabited by other peoples, a primitive place that slowly adapted to the changes of the new oncoming

tribes and their cultures. Hellenic rumor speaks of an Egyptian origin to the Oracle of Dodona but this is completely unlikely and would make little no sense. Bronze bells hang from the sacred oak trees at Dodona, and when it stirs, it is deemed a sign from Zeus which must be interpreted. This is one among many, a divinatory method very similar to that of the Celts. From the rattling and buzzing of leaves, to the odd behavior of animals at Dodona, everything is interpreted as a sign of divination by the expert Oracles. Such minute detail can leave guests on edge not knowing what might happen next at this odd place in the middle of nowhere, but their fee, usually a substantial weight of silver or gold, is worth the visit. To the Romans, the white robed priestesses were called ‘doves’ and perceived as the servants as Aphrodite or the Greek Dione. A second Dodona is said to be in Thessaly as well, but smaller in size, also Pelasgian in origin. Expect the unusual and strange here when visited, as it is more rural and primal and does not cater to the ‘mainstream’ of Greece or the Ancient World like Delphi does in the same way.

THE MACEDONIAN WORLD

After King Philip and Alexander rose to power in the 4th Century B.C.E they carried their fellow Macedonian hill-tribesmen to the same importance, to a place above that the other Hellenic states lost. Begrudgingly, no longer could Athens or Sparta admit they were mighty and worthy of importance in Greece. The defeats that King Philip had his son Alexander made into victories soon after, transforming the ‘Hellenic’ world (or ‘Greek’) into a later ‘Hellenistic’ one (or ‘Greek-like’) by spreading Greek culture, language and values across the world as he went. To the Hellenic mind, the northerners in Macedonia were called Emathia by name in the earliest sources.

Alexander was taught by Aristotle, but he ignored mostly his wisdom and seemingly acted contrary to his teachings. He was also driven by a powerful delusion, fueled by what his mother taught him concerning his parentage and origins being ‘divine’ and from Zeus. The achievements of Alexander usually are spoken of in reference to his military skills and other related abilities, and he had done this before he was thirty years of age.

After Alexander’s death, his generals and commanders quickly divided up his massive Empire and set out to compete or ally with those they were already friendly with beforehand, or could gain advantage with, and then plotted to destroy the other rivals. This former Empire fragmented into many smaller ones which continued for many decades to centuries depending on the region, with the most famous being the Ptolemy Dynasty in Egypt that culminates in Queen Cleopatra. They second most well-known dynasty to emerge from the Hellenistic Period was the Seleucid Empire which thrived in what is now Iraq.

The information given here on the Hellenistic World is across his broad Empire after it had fallen into the hands of his commanders and generals. Many important cities are mentioned, where necessary, when space permits. First however is his homeland in Macedonia to the north of Greece where it

all began. Most of the Alexandrian Empire falls into territories that will fall under other Codices (Codex Mesopotamia, Codex Aegyptia for example), in which case those books will have more in depth detail of said regions than provided here.

MACEDONIA: Μακεδονία – Rugged plains, ideal for raising cattle, inhabited by many tribes speaking a Greek-like set of languages. The peoples claimed descent from Argos, with their primary and earliest fortress and palace at Aegae dating to the 7th Century B.C.E. They always lived on the fringes of the Hellenic World for the most part as the Thracians and others and were considered barbaroi for a long time. The Macedonians were ruled by the Argeads, the so-called Argos descended nobility who ruled in their fortresses. The Macedonian tribes had to contend with the Illyrians, Thracians and Celts around them always aggressively growing stronger on their borders and so had to become just as aggressive. The Persians, in their first move towards conquering the West under Emperor Darius, claimed the region using Mardonius as his right hand in the 5th Century B.C.E, and Macedonia was targeted. The region was a vassal state during the rule of Alexander I. Its freedom was narrowly gained by the victories won in Greece against Persia. The move towards countering outside expansions started later with King Amyntas III in 393 to 370 B.C.E who expanded Macedonia. King Philip revolutionized the Macedonian army, taking the hoplite army and the phalanx structure, then advancing the cavalry to become a heavy fighting unit. He made the spear longer while shrinking the shield, this dynamic provided the warrior more flexibility unimagined before in battle. Using these improvements against their neighbors; the Illyrians, Thracians and Gauls, Philip knew it worked. Quickly he consolidated Macedonia’s power, and then marched on Greece by 359 B.C.E. His dream was to conquer all of Greece, then to move onto the Persian Empire and exact revenge for their evil deeds but this never saw its reality due to his assassination. Alexander continued the conquest of Greece and the surrounding regions, the Mediterranean and parts of Africa before moving onto the Persian Empire and beyond. He never returned back his homeland alive.

ALEXANDRIA: Ἀλεξάνδρεια – Built and designed by Dinocrates under Alexander’s supervision, this city in Egypt was the link between the two countries. Alexander, already considered a god by the priests of Egypt, dismissed the preexisting native settlement, Rhakotis that was by the shores of the Nile, and ordered the construction of the city, his own to be underway. Alexander’s city became a masterful and expansive metropolitan center of the Hellenistic World for intellectual studies. The irony is Alexander never again saw his great city after he founded it, and moved on to conquer Persia and explore India and beyond. Alexandria is most famous for its library, a massive collection of the knowledge of the Ancient World at that time without equal almost. Scholars from all over the (known) world would travel here to study, or to add to the collection by donating their own scrolls and books, or even teaching in the collegium. Such a place in the Ancient World remained unchallenged in its intellectual power even during the

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Roman Era, but it wasn't until the Christian change that the city and its library were endangered by 391 C.E.

SELEUCIA: Σελεύκεια – Founded by Seleucus I Nicator in 305 B.C.E after Alexander's death as the capital of his future kingdom or 'Empire-to-be'. This Macedonian colony turned imperial outpost quickly expanded upon the Tigris River in the Mesopotamia. His plans altered after starting this city however and he made Antioch into his capital and this city reverted into a trade-center instead. Intended to be little more than a merchant city, it fell to the later invading Parthians by 141 B.C.E and was transformed into their capital as a reverse of fortunes. Its earlier Hellenistic fortifications were strengthened and garrisons enlarged. The mixed population of Babylonians, Jews, Greeks and others now were subject to new masters and their religion. The city was also a refuge for Jewish exiles who fled from their fractured kingdom not far away, it was one of many. By the time of the Roman presence, Seleucia was the site of a terrible battle in 117 C.E by Trajan in his war of suppression of the region, in which the city was completely burned down. Trajan's general, Avidius Cassius was responsible for the awful methods used in 165 C.E. Mesopotamia was conquered piecemeal in the process by Rome and the city, among many others, suffered by this method. Hadrianus later handed the city back to the Parthians during his reign and even had it rebuilt according to the Parthian style to appease the rulers. By 165 C.E the city was more or less abandoned and a new one built across the river called Veh-Ardashir with the ambition to begin a Christian city and be rid of the bloody and terrible (and thus heathen) past of the other. Persecution of Christians in Mesopotamia was brought to an end for a time by the King Yesdegerd I's edicts, so this gave hope to many. For the most part Seleucia however was gone and faded into the sands on the banks of the Tigris as Veh-Ardashir took its place and its population inhabited the new city. The Hellenistic populace was nearly gone and its legacy as well by this time with scarcely any remnants by the 2nd Century C.E. Even this newly built city on the opposite bank of the Tigris faded in time, a shorter period in fact, and was gone by the 5th Century C.E leaving only ruins covered in sand. What happened to its people is unknown.

ETRURIA

The lands of the Etruscans never covered a wide expanse of Europe in their brief history unlike the Hellenistic Era or Roman Period, it was modest and only fit into the northern half of Italy. The Villanovan Period was when the Etruscan peoples rose to prominence and began to dominant the peninsula, gaining leverage over the many peoples through taxation and enslavement. Their power was unchallenged for many centuries, and was even strengthened by outside trade networks carrying in goods from the East.

Etruria's reach grew in time southward in Italy towards Rome and the many Latinate tribes that lived around it, eventually causing conflict and animosity. Twelve cities or Capita Etruriae, each with a territory of their own, had power, over stretches of Etruria, with their own armies. Such forces, early in the Iron-Age

were strong for a time but were easily threatened by Celtic armies and the later Roman Republican military might and eventually fell apart by 509 B.C.E.

ARITIM: According to many scholars, this is the city dedicated to the Etruscan version of the goddess of Artemis – Artume. Nestled on the high hills, this walled city has strong trade connections with Greece. Hellenic culture and connections are very pronounced here, as in other areas of Etruria. Through aesthetic and mythic influences, as well as in luxury goods and other items, the Etruscan lords were proudly displaying their status by these connections. Being the northernmost Etruscan city, this was the first target for invaders, and was by Gauls, who assaulted and plundered the city many times in the 5th and 4th centuries B.C.E. These rapid and constant attacks forced the City Leaders to rebuild Aritim many times until they hollowed out the walls for hiding places when the next Gallic raiding party comes, and several had. Aritim's vulnerability to the Gauls had shown the Romans that the Etruscans were not as powerful as they appeared, shattering the illusion of centuries of despair. After contending with Po Valley Gauls, the Romans consolidated their power and moved to take action against Etruria and took Aritim in 311 B.C.E. Immediately after, the city was converted into a military post to monitor the northern Italian region of its Gallic, Etruscan and Ligurian populations, able to watch the via Cassia and be the stopping point for the various military caravans traveling to the Po Valley as they conquer and settle it in the name of the Republic. Aritim will be forever after a loyal Roman subject, its people Romanized and losing their Etruscan ways, language and culture in a short time. Even during the Late Roman Empire the Etruscan aristocratic families of Aritim remained, at least in lineage, and had influence in Roman affairs and the Empire. It wasn't until the 3rd and 4th Centuries C.E, when the Goths and Lombards invaded, that the city again suffered at the hands of outsiders. Aritim was destroyed and its ancient fortifications and walls torn apart and the city gutted by the Germanic hordes. Due to its Christian ties and Bishopric (a documented line that continues to this day), the city was rebuilt soon after from the devastated ruins.

CAERE: This city dates, with the many others in Etruria, to the Villanovan Period in the 9th Century B.C.E, but more importantly is well-known for its many necropoleis or 'Cities of the Dead'. The reasons for why earlier Man built so many elaborate tombs here is unknown but the following generations leading to the Etruscan period and the Roman displayed respect for them. At its height, Caere, or its later name, Cerveteri, will have a population over 40,000. A thousand tombs are here, with many being little more than holes in the ground filled with pottery and human ashes, while others are tumuli built from stones and earth. The people of Caere had little positive contact with the Phocaeans Greeks, who disrupted their trade, and were entangled with the politics of the Aegean and Mediterranean Seas' many feuds over wealth. Their allies in the Hellenic World were the Corinthians, who they traded with and fought for when times demanded. Because of its location, and its place in Hellenic politics, Caere was well-suited to be the Etruscan trading city of the Dodecapolis, even though the other eleven

do their other individual trading as well. When the Roman king was overthrown in 509 B.C.E and chaos loomed, Caere was the nearest refuge for the fleeing monarchy. Both Lucius Tarquinius Superbus and his sons fled here seeking amnesty amid the Etruscans, but this wasn't the end to the city's link to Rome. When the Gauls stormed Rome in 390 B.C.E and took the city, the sacred Vestal Virgins took their holy items and themselves to Caere for safety in those long six months or more to wait out whatever may happen next during that traumatic experience. Unfortunately, years later Rome's vengeance towards Caere was negative since their loyalties lay with the Tarquini, and Rome wasted little time in seizing the land, city and all assets of the Etruscan territory. Rome had sensed Caere's secret want to seek an allegiance with Carthage, and they had, especially so after the seizure of the city during the Punic Wars. Caere was a center of Etruscan animosity towards Roman oppression that quietly represented all of Etruria's hopes for many centuries to come. By the time of the transition of Rome into an Empire however, Caere was pacified and no longer sought to undermine Roman authority. In 499 C.E a Christian bishopric was established in this episcopal see but, due to far off travelers and trading, the populace caught malaria and the city was made nearly uninhabitable. Renamed into Cerveteri, and another settlement, Caere Nova was made to replace it by the 6th Century C.E.

CLEVSIN: Its earlier name was Camars, and as with many Etruscan cities, was pulled into the politics of Rome whether it wanted to be or not. Originally a marshland during the Villanovan Period, first groups of huts, and then more advanced settlements lorded over by the magistrates of the Rasna or Etruscans, this grew into a regional capital for the local tribe. This city is located by the Clusium Lake and a second body of water, the River Clanis, while also near via Cassia. The first recorded ruler of the city, due to the existence of his tomb, was King Lars Porsena who dates to 508 B.C.E. Porsena tried to aid the usurped Roman king Tarquinius Superbus in 507 B.C.E in returning to his throne but this failed utterly. All of those who allied with the deposed king and his family, against the new Rome were viewed as enemies, and so after the Battle of Silva Arsia was over, the aftermath was terrible for the people of Clevsin and its own king. Years would pass before Rome could exact its retribution however, and King Porsena died, but as with all Etruscans, he was given a mighty mausoleum that was written (by Pliny the Elder later) to have been large and elaborate, labyrinthine in size with pyramids and stonework. By the time of the next series of Gallic raids into Italy, this time led by Brennos in 390 B.C.E, the city was under heavy attack and pleaded for Roman assistance diplomatic talks failed even though the Etruscans managed to kill a Celtic chief in Etruria, it didn't improve the terror to come. Brennos' armies marched on to Rome, not sated with their plunder from the Etruscan cities. Later, when Rome did come it demolished the tomb and the city's grandeur in vengeance leaving nothing of the former Etruscan memory. The city will become Romanized and its new name will be Clusium by the time of the Late Republic onwards although Etruscans will remain in small number. As Clusium, the city will remain through the centuries and wars, sieged, plague ridden and invaded but essential in Italian politics.

CURTUN: A city with a mixed origin and clouded history. Roman sources allege this city was first founded by the Umbrians long ago as a small settlement, and then it was taken over by the Etruscans who renamed it 'Curtun' and established it as a tribal and regional capital by the 7th Century B.C.E. In this time it joined the Etruscan League to oppose the growing Roman threat to the south and the Gallic menace in the north. Green hills surround it from all sides, and near Lake Trasimene, which has placed the city in a strategic location. Situated on a high hill, fortified with strong walls, Curtun's defenses are great, and became a burden for Gauls, Umbrians and Romans alike who sought to get inside. Curtun became busy in the arts and industry due to its security. With its mighty walls, gates and plentiful warriors to defend it, the city prospered, even as the rest of Etruria began to fall to outsiders after the 6th and 5th Centuries B.C.E. The Battle of Lake Trasimene in 217 B.C.E in which Rome fought Hannibal forced the Etruscans nearby in Curtun to observe the slaughter as Hannibal defeated utterly the Romans by the shores of the lake. Hannibal's ambush crushed the Romans, and left the others in Rome questioning the loyalties of those in Curtun. Only this city remained on an agreement with Rome after 310 B.C.E with Rome to exist peacefully separate, but co-exist as allies. This of course wasn't going to last, and the Punic Wars intensified the uneasy peace. Sulla was the Roman in which had to march on the city, and his ruthlessness was infamous. He would show little mercy, as his future reputation against the Greeks and even his own Romans would display. The people of the city submitted to his armies and diplomacy with little bloodshed and the city was converted into an administrative and bureaucratic city for the Republic by the time of Julius Caesar. As with all Etruscan cities, later by the Christian Era, the city was granted a bishopric in the Church due to its antiquity.

FELATHRI: A Neolithic settlement from the beginning, but greatly expanded and grew into a defended village by the 8th Century B.C.E in the Villanovan Period. In this time the Etruscan peoples inhabited the region and this town, and in the following centuries built upon its size and defenses. To the Etruscans it had another name similar in sound, Velathri and to the Greeks Βελάθρη. Their submission to Rome appears to be uneventful in history, but they were called the Volaterrae to the Republic. Once Roman, the city served as a municipium in the growing Republic-turned-Empire. In the Christian era an episcopate was established here and much power was entrusted with this city within the Church and the officials that sprang from its population.

FUFLUNA: 'The City of the (god) Fluffluns' which dates to Villanovan Period in the 9th Century B.C.E, and sits across several hill-tops by the coast. A large necropolis and many tombs, several that date to the Neolithic age. Fufluna's origins are shrouded in the past, but eventually result in another Etruscan society. Roman myth says exiled Corsicans sailed to form the city, while variations place people from the other Etruscan city of Felathri getting involved as well in the formation of Fufluna. Fufluna possesses mines in iron, pyrite and copper, making the city and its surroundings extremely valuable, which it was eventually to the expanding Romans. By the time of the

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Republic the city was seized and its assets, and just as the rest of Etruria, the Latin language became the official language of business and all legal transactions, forcing the native Etruscan into a second class speech over time. Its port and harbor was important to Rome, as one of many along the Italian coast for strategic purposes and the mines exploited by slaves. In the Christian period the city was granted a place with an episcopal see, as many were, to satisfy the devout populace. After the fall of the Western Roman Empire and the 'Folk Wanderings', the Germanic and Slavic tribes set about from their early homelands in Central and Northern Europe, the Lombards made their way into this region and devastated the city, causing the ancient city to fall to ruin and flame. Its few survivors followed the Bishop, St. Cerbo, to the island of Elba for refuge and safety from the Germanic threat. Fufluna remained ruins after this.

PERUGIA: First an Umbrian settlement in its earliest origin and then later taken over in the Villanovan Period by Etruscans in the 9th Century B.C.E, this city was first documented as Perugia in Roman sources. Fabius Maximus Rullianus in between 310 or 309 B.C.E marched with his armies against the Etruscan League to finally shatter the alliance. What complicated matters was the Third Samnite War in 295 B.C.E and the aristocracy of Perugia allied themselves with the Samnites. Even with the tensions Rome and Perugia made peace, and in the Second Punic War (216 & 205 B.C.E) was involved in the conflict. They were allies with Rome and even gave Lucius Antonius, a politician and younger brother of the more famous Marcus Antoninus, refuge. For their Pro-Roman stance and history, they incurred the wrath of Octavian in 41 to 40 B.C.E by doing so, and he laid siege to the city. Once he was in the city, he put the hiding senators to their deaths (many fled Rome after he assumed power, as they refused acceptance of his titles and inheritance of Caesar's wealth and possessions). Octavian's most intense efforts tore and razed the city's walls and structures and caused great damage yet its terraced walls, for the most part, remained standing after the long siege. Mostly devastated, Perugia had enough to rebuild from the damage and had. The first Roman Emperor declared after what he had done to the city that anyone could come and repopulate the city as they chose, but it was not officially designated as a colonia. That status was long in coming, and did so hundreds of years later by 251 to 253 C.E and Treboninus Gallus. As with many villages and cities in the Roman Empire, it will become a target for the Germanic wandering bands that emerge from Germania after 2nd Century C.E on. Perugia was sieged by Totila, King of the Ostrogoths in 547 C.E. The Byzantium forces that were stationed here fled before the Gothic warriors arrived leaving the city's defenses to the people. In a vainglorious effort, Herculanus, the Bishop and spokesperson for the city tried to intercede and make Totila spare the citizens. Instead he was beheaded and flayed as an example for what fate lies ahead for them. He was made into the patron saint for his martyrdom later. The city remains from this period and became a crucial element in the Church from the medieval period onward.

TARCHNA: 'The City of Jupiter'. Known to others in Etruria as Anxur as well, this ancient city is dedicated to the Etruscan version of the Sky God. Located in the Volscian Hills,

overlooking the Pontine Marshes, and on the western coasts, the city is ideally situated. To the Romans this was Terracina. The coastal city has a small harbor but is positioned towards Sicily and most of the Carthaginian trade network. By the early 7th Century B.C.E the city, as the rest in Etruria, joined the Etruscan League to pool their resources and be stronger against their rivals to the North and South. The Romans had already dominated the city and its region but their control was loosening by the middle of the 5th Century B.C.E, so by 406 (and again in 402) B.C.E Roman soldiers assaulted the city and occupied it to remind them who is in charge. This arrival forced the Etruscans to become Romans whether they wanted to be or not, by adopting their dress, language and all other trappings of culture in time. This was sped up by the increased traffic twofold brought on by the harbor, and second by the construction of the Via Appia in 312 B.C.E. This major highway across Italy touched Tarchna by running close on nearby hills as it makes its way to Rome. With this constant Roman, and earlier Samnite, presence, the Etruscans in this area were unable to resist and be independent for long. Their history was inextricably bound up in Rome's from the 4th Century B.C.E on and by the time of Octavian there was hardly any trace of the native Etruscans anymore in the city as it had succumbed to full Romanization.

TARCHUNA: Of the cities in Etruria, this is the most ancient and important as well as sacred. The name and place is associated (as well as it is understood given the limited sources) to the Etruscan deity Tarchon, who is the brother, or in some sources the son, to the Tyrrhenos, and the newborn Oracle Tages (See 'Chapter 5: While Jealous Gods and Titans Battled'). This city is one of the most important of them all to the Rasna people in Italy, and where Tages himself was said to have pronounced his oracular words and prophecies to guide his people. The Tarquini who came to rule Rome were from this city, and thus gained the ire of Rome later. It was from here that the control over Rome and its limited territories in the 6th Century B.C.E the Tarquini, with the Spurinna family behind them, plotted to maintain power over Rome with their monarchy. This was defined by the Roman sources as the Tarquinian Conspiracy, but labeled so after the fact. The Etruscan dominion of Central and most of southern Italy was already evident for many centuries before the uprising in the 5th Century B.C.E and the resulting aftermath. The people of Tarchuna forever sought to suppress and control Rome one way or another but had lost their control as Rome gained power and shook free from their Etruscan dominion and kings. As Rome grew into a Republic and power and the Etruscans' own influence diminished, by the 1st Century B.C.E, Tarchuna rose in prominence over the other Dodecapolis in Etruria and even dominated Caere and its neighbors. Due to the increased threats by the Celts after the 390 B.C.E on, the walls and defenses were strengthened for fear the Gaulish hordes would come too close to the city, but they scarcely had in their many marches towards Rome. The people of Tarchuna in fact had a reversal of fortunes and prospered and recolonized their own former territories surrounding their city regardless of Rome's opinion, and became even bolder in its stance against Rome. Somewhere in

the centuries following the Celtic invasion of Italy and Rome and the formation of the Roman Republic, the aristocracy of Tarchuna attempted to expand its holdings further than before and this exploded into a war with Rome by the middle of the 4th Century B.C.E. The citizens of the city began making it a habit capturing Roman soldiers and by the year 308 B.C.E they put many to death ending a truce between the two peoples. It is clear that by the 2nd Century B.C.E Rome had control over Tarchuna and its people establishing it as a colonia effectively ending the Etruscan resistance and culture here, Romanizing it. Quickly this city of unrest and a troubling history became a civitates and its port, as many others, exploited by Rome for trade and the movement of the military. During the Latinization and conversation of the populace, the Etruscan name transformed into Tarquinia, and grew to become essential to the later Empire and Christian Church. Bishops were in place before 456 C.E in this city.

VEII: On the right bank of the Tiber, this Etruscan city was in legend said to be one of the first to oppose Romulus' rule as king of Rome. They were the 'Veientes' and had a negative reputation early on in Roman history and mentality, and it didn't help they were so close to Rome either. A coastal town, spacious and rich due to trade and ideal trade with Mediterranean contacts dating back to the Villanovan Period, the people of Veii were positioned to supplant the Romans but didn't, and this is perhaps why they gained a terrible name since the 7th and 6th Centuries B.C.E. Human inhabitation here dates back to the 10th Century B.C.E on the plateau and appears to have always been one of wealth and status, the graves here indicate inhumation is more common than any other form. Fresh water streams feed the plateau and its location gives it a view over the landscape that is ideal. Veii was embroiled in the Tarquinian Conspiracy to seat a king back on the throne in Latium but that gamble failed. Veii was never at risk by Gallic armies, although smaller wandering hordes did threaten the region at times. In 396 B.C.E the General Marcus Furius Camillus had attacked the city in the famous Battle of Veii. Rome had enough after three hundred years of the city's undermining of their ways and contrary politics. It was the southern Italian tribes which endangered their position the most. During the Gaulish sack of Rome in 390 B.C.E, Veii would seem a logical target, being nearby, but they were avoided. In fact, they and the other Etruscan cities secretly hoped such a disaster would plunge all of Latium into chaos and weakened it enough for them to seize if the Celts left, and they did. Later once the Gallic armies plundered and left central and southern Italy and were dealt with, Rome turned on the Etruscans with vengeance. Veii was occupied by Roman soldiers and monitored so that it could never be trouble again. In fact, from Roman sources there was a transition from the Etruscan Veii to a Roman Veii after the 4th Century B.C.E on. The Roman conquest utterly sapped the once rich city and its populace of the long-standing wealth, and it never healed or regained it in time. Temples were dedicated to Apollo here and the deified Roman leaders by the time of the Roman Empire it was only a memory that Veii was once a seat of Etruscan unrest (as the many other cities in Etruria were).

VATLUNIA: The origins and early history of this Etruscan city are lost in the past, but according to many Roman historians, the adoption of the Lictors' rods, fasces that are carried and the important curule seat used in the Senate Hall were all taken from the aristocracy in Vatlunia. Such was the influence of this city that the double-headed ax on the Lictor's rod and fasces also came from here. It is clear that from an early period, Rome had control over the city as they acquired the various elements for their Lictors. This city's place fell in importance fast once Rome transformed into an Empire and was largely forgotten in time. The spread of disease (malaria) didn't help either for the city's existence. Massive limestone walls were constructed to protect the citizens against marauding Gauls and other threats, and it did, but the city was eventually abandoned in time, possibly by the time of the Late Empire.

VIPSUL: Founded in the Villanovan Period during the 9th Century B.C.E, this city has several names in Etruscan – Viesul and Viśl. Although its earlier history is shrouded in mystery it is known that Vipsul joined with the Etruscan League early on and was an essential part of the Twelve Cities of Etruria, but its importance goes deeper. From this city the augurs are taught in the Etruscan world, and had been since the earliest age. This schooling was equal to that taught to the Oracles in Greece or to the Druids in Celtic Europe, and highly specialized, with secret rituals and ceremonies and classes unknown to the outside world. Vipsulian augurs were respected in Rome, and by the time of the conquest of the city into the Republic (the date of which is uncertain), it was mandatory that all augurs for Rome had to be sent to this city for proper training, twelve in number. These young men had to be sent there each year so that many returning groups would be replaced. This divination was trusted and deemed friendly to Rome, more so than that of the Gauls and other peoples. The Dictator Sulla sent his veterans to live in Vipsul in order to maintain control even though Rome officially dominated the crucially important city in the year 283 B.C.E. According to the Latin sources Vipsul was named Faesulae and will be continued to be so named in later sources. Six hundred years later, near the end of the Empire's fall, when Germanic tribes swept out of Germania to threaten the Western Provinces a major conflict was fought here in 406 C.E. A combined force of Suebi and Vandals Germans met and were defeated by the Gothic King Radagaisus in a spectacular battle. Faesulae was the unfortunate site of many battles in the Gothic Wars to come in Italy that resulted in the city being burned to the ground and its people killed or enslaved. The city was targeted by the Byzantine Empire as well as they aspired to reconquer the Western Empire, but their attempts resulted in torching the war-torn city once more.

VELX: Also called Velch by the Etruscans, this ancient city which came to be inhabited by the 8th Century B.C.E by the Etruscans grew into a maritime city quickly. Because of its proximity to Rome, its native names are lost, or blurred to those in Latin. This closeness to Rome also meant that the Vulsinii, or 'People of Vulci' – where the port of Velx once sat, had influence on the formation of Rome. Unfortunately, the Latin League, and later simply the Latin speaking and dominate 'Romans' overcame the Vulsinii influence and planted their own colony on the coastline,

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the town of Cosa in 280 B.C.E, which eradicated the trade networks and prosperity that existed at Velx. Roman control and careful planning eliminated the Etruscan presence and influences utterly here, as elsewhere across Italy. Velx dwindled in time as the Empire grew and like all Etruscan cities, was transformed into an episcopal see for the Church.

VELZNA: This is a city that exists twice in Italy, and for two different reasons. The first appears in Roman sources around the time the Gaulish attack on Rome in 390 B.C.E around 391 B.C.E, the city of the Volsinii people who have dedicated their hill-top city to their Underworld God Voltumna. The Volsinii and their allies come out of the forested hills to prey on the weakened Rome with eagerness. Before this date, they were not mentioned in the sources, whether Greek or otherwise. Velzna is one of the Twelve Cities of the Etruscans or the 'Capita Etruriae'. The Volsinii had many fortresses in the region and planned to build more as they came down from their native hills and descended on the weak Latin League. Rome wasn't going to let this prevent them from growing in power or deny them their ambitions, along with the rapid and terrifying Gallic threats, and lashed back by defeating the Etruscans in the Battle of Lake Vadimo in 310 B.C.E. This first of many defeats, pushed the Volsinii and the other Etruscans back from being a threat, while gaining new ground across Italy towards the north near the Po Valley where the Gauls who had vexed Rome for so long dwelled. The story of the Volsinii and Rome is one of conspiracy, treason and failed rebellions that spans hundreds of years but ends with the bloody conquest of their lands ultimately in 264 B.C.E. This eventuality led to the formation of the second city of the same name, the Volsinii Novi or 'New Volsinians', a place built after the original home city was burned down by the Romans. The second city was dedicated to the goddess Nersia, a native goddess. It was said that many supernatural incidences were common in the new city, from monsters (the Volta), to signs from the gods and other portents. After the Empire both cities faded and their remains are hard to find or be certain about.

'For Brennus, the Gaulish chieftain, fearing some ruse in the scanty numbers of the enemy, and thinking that the rising ground was occupied in order that the reserves might attack the flank and rear of the Gauls while their front was engaged with the legions, directed his attack upon the reserves, feeling quite certain that if he drove them from their position, his overwhelming numbers would give him an easy victory on the level ground. So not only Fortune but tactics also were on the side of the barbarians.

In the other army there was nothing to remind one of Romans either amongst the generals or the private soldiers. They were terrified, and all they thought about was flight, and so utterly had they lost their heads that a far greater number fled to Veii, a hostile city, though the Tiber lay in their way, than by the direct road to Rome, to their wives and children.'

-Livy, 'The History of Rome'

THE ROMAN WORLD

Merging into the Greek and Etruscan, the Roman World blurs at times, taking its influences from both and borrowing from them and many other cultures (the Celts, Ligurians, et al). At its smallest during the Republic, the Roman World was large, spanning Greece, Cisalpine Gaul, Gaul, Spain, North Africa, the Balkans and parts of Asia Minor already. Its ambitions were already growing with hopes to take Germany, Mesopotamia, all of Egypt, Britain, Eastern Europe and other regions that may threaten its ever-expanding borders.

A few wise Emperors tried to freeze the borders and deny the expansionist tendencies inherent now in the Roman character since the time of the Republic. This didn't last obviously as the Empire couldn't hold its ground for too long as each new ambitious emperor sought to make a name for himself by taking new lands, holding a Triumph in his honor in Rome or Ravenna and be deified afterwards. The pattern repeated for much of the next two hundred years causing Rome grief unimagined as it turned into a cultural melting-pot to some degree, and yet it also splintered and was unable to maintain such a massive Empire.

Europe, Asia, Mesopotamia and Africa's diversity is so complex that this alone was a contributing factor to Rome's demise in the end. It could not accommodate this all-inclusive diversity for too long without the cracks and flaws growing and shattering the balance. Dozens of enslaved populations seeking freedom led by crazed and incompetent rulers did not help the issues behind the scenes either. If powerful rulers had been in charge, the Empire wouldn't have failed and crumbled in the way it had. Religions were just a symptom of many to the massive weight of the problems of maintaining this top-heaving Empire.

NOTE: Aside from Italy, most of the Roman territories will be summarized due to space limitations. These other territories fall into the other Codices, which to some degree, are detailed in those books. Together, these books can be used as one 'Mythic Europe' campaign setting if put in place.

ROME: Roma, this is the center of the Latin speaking world and composed of several hills, each populated and considered 'sacred' in their own way: Aventine, Caelian, Capitoline, Esquiline, Palatine, Quirinal and Viminal. It was a combination of a formation of tribal bonds early in the 8th Century B.C.E made on these hills shared during religious festivals and a joint venture overtime of construction on the Servian Walls that brought these peoples together by the 6th Century B.C.E. A complex series of different tribes inhabited Italy in this early age, and among them the Latini tribe, the one who would dominate the others and lead the fight against their Etruscan and Samnite overlords by the 6th and 5th Centuries B.C.E. This struggle was also against the reign of cruel kings that oppressed them. From the south, Greek colonies not only brought exposure to luxury goods, but to outside ideas and influences that brought the fledgling Romans empowerment to end their problems. By the 6th Century B.C.E the Republic was founded (in 509 B.C.E) and it swore never again to have dictators or

tyrants on the throne, but instead a Senate, led by the patrician class or Statesmen of Rome, to guide the city. The early days of the Republic were shaken by many wars, from the Gauls invading Italy and plundering Rome in 390 B.C.E, to the Punic Wars (264 to 146 B.C.E), slave uprisings and all culminating in Julius Caesar's Gallic Wars in 54 B.C.E. Steeped in history and blood, Rome accumulated immense territory and peoples into its whole, willingly or not, and by the time of Caesar's assassination in 44 B.C.E. Rome is a crowded, multicultural city with many slum areas, prone to fires and disasters often. Slumlords and gangs run the harbors in the Aventine district while the other hills are reserved for the rich and sacred largely. Slavery is rife by the close of the Gallic Wars, wherein nearly a third of the Celtic population was sold into slavery and filled the city and its provinces with more population in excess numbers as it had with the earlier conquest of Greece. The city is a noisy, smelly place, its streets cobbled and filled with traffic (ox and horse pulled wagons and carts), the sewage is not always ideally maintained, and flows into the Tiber, or is forced to when it rains or by the aqueducts. The many luxuries and amenities of Roman civilization gloated upon by those who wish to dote it on their conquered, spread it in other areas of Europe and beyond. Each new land it acquires, it gains new products and industries to channel into Rome, making it (over time) dependent on these goods. One example is the wheat from Egypt, a crucial grain that fed most of the city's population for the longest time and that Cleopatra and Marcus Antoninus held against them in their feud against Gaius Octavius after he assumed power when Caesar was assassinated in 44 B.C.E. By the 2nd Century C.E, long after its time spent enjoying a massive population as the seat of the rich Empire, it now suffered with a drastic decline due to a terrible plague, called the 'Antonine Plague' in 165 to 180 C.E. This plague was killing over two-thousand people in Rome (and elsewhere in the Empire) each day due to a combination of diarrhea, fever, throat problems and a terrible skin rash. This malady was perceived as a curse and many fled Rome or sought a magical solution to cure from its effects. This and other factors led future Emperors to move the capital to Ravenna and Mediolana (Milan) instead, originally causing an uproar among the traditionalists during the 3rd Century C.E. Such an action reduced Rome's population down to less than five-hundred thousand people and its infrastructure was completely growing outdated and inoperable. To make matters worse, the Eastern Empire was established at Constantinople in the 4th Century C.E by Constantine I. This brought another decline in the city, even though Germanic tribes sought to possess Rome as their own for a jewel in the crown in their own 'Empire', and by the Late 3rd and 4th Centuries a desperate scramble and series of battles was fought to see who gained the city (and its territories). Alaric plundered it in 410 C.E, and this didn't end as Gaeseric continued it in 455 C.E, terrorizing the remaining citizens, who opened the gates to the invaders in the end. Rome's meager population of 100,000 struggled to deal with the Germanic threat, or appease them both. Not since the Gauls invaded had Rome been under such danger and now the Empire was crumbling. The final Roman Emperor, Julius Nepos, was abruptly murdered in 480 C.E by his own people desperate for change and driven by greed

and this brought to a close the Western Empire and the end of the a long era. Now the Germanic masters will rule as Gothic lords will dominate Rome and much of its territories in turn.

MYTHIC LOCATIONS

These locations detailed in this section come straight from the Classical sources and can be played in any campaign or mixed a Real-World one easily. To the Greeks, Etruscans and Romans, they believed such places were real and were able to be traveled to just as easily as anywhere else in our own world.

Usually the many cultures and other foreign ethnicities encountered were adopted into their mythical world view. As explorers set out and discovered more of the world and returned with their stories of unusual peoples, their customs, the people back home incorporate these cultures into their myths. Examples of this can be seen in the tales of the origins of the Gauls and that of the Sea Nymph Galatea to explain their height and fair skin. There are many more for nearly each culture the Hellenic World that is separate (i.e., the Libyans and Ethiopians).

In many of these mythical locations, the sources vary and ideas behind them. As with most cultures these locations are co-terminus in two worlds, meaning they are sharing the boundaries between two worlds. This would be our own world and the supernatural equally, and to cross over to these locations would place the traveler in a dangerous and precarious position. These various places are not usually ideal or idyllic to begin with except for a few places, otherwise, the brave or foolish that might be caught going to these locations (for whatever reasons) may never return due to the deities or denizens that dwell therein. Rarely are these places desolate.

Most are vast regions of this world in the Hellenic mind simply defined in a mythic perception as well. The world beyond Greece's borders was a hazy place occasionally enlightened by the tales of travelers and adventurers, but beyond that it remained in darkness, and this is the Mythic realm so described in this section. The Castle Keeper can merge it with the Real World locations and create a wondrous campaign, and use the many other Codices and truly create an Odyssey to game. We have little no information on the Etruscan mythic locations, and the Roman mythic locations were merely a reflection of the Greek and a few other cultures.

NOTE: First the locations of Myth are detailed in this section, then Mythical Worlds.

ACHERUSIA: Ἀχέρουσις – In the real world, this supernatural lake is found in Thesprotia, and is a portal to the underworld of Hades. Many lakes in the Mortal World are said to be similar places and connected for the same purpose, but this is the primary source to Hades and to the dreadful river Acheron far below. Few brave mortals willingly dive or swim in the waters knowing that its waters go so deep.

AEAEA: Αἴαια – This enchanted isle is somewhere deep in the seas south of Italy, shrouded by the spells of the Witch Circe,

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who dwells here. Few can find it, or wish to willingly due to her curses and magical games and strange pleasures. Food is plentiful, for a price – if one is going to become one of her beasts by enchantment. Circe rules here on this timeless isle, using her sorcery in such a way to nearly reach the level of the gods, but take her from it and she loses the hold over this dominion.

AGANIPPE: Ἀγανίπη – This sacred spring can be found only in Boeotia at the bottom of Mount Helicon, and at this spring is also a Nymph by the same name. The Muses of the Gods are connected to this site and those who drink from the spring can be granted poetic inspiration if chosen by them. One must travel far to locate this magical spring, and even then hope to get the inspiration.

AORNUM: Ἄορνον – This toxic cavern is also called Charonium (‘χάσμα’), or the ‘Cave of Charon’ and is located in Thesprotia, a site of an Oracle. This holy site is an entrance to Hades and feared for that reason, and guests and strangers here are aware of the dangers that at any time beings from below may appear. It was from here that Orpheus traveled to Hades to seek his wife Eurydice.

ARGYRE: According to both Hellenic and Roman belief, there was a river of liquid silver that flowed in the lands of the East, and this was its name. Travelers and explorers eagerly sought it out but no one has yet discovered its endless riches.

BOŌSAULE: Hidden away, this is the cave in which Io birthed Epaphus, who was spawned by the mere touch of Zeus’ hand upon Io.

CORCYRA: Its origins are traced back to the Sea God Poseidon and to Corcyra, a Nymph, daughter of Asopos. This island, now called Corfu, sits in the Ionian chain of islands. The god brought her against her will and this place was their unfortunate place where he had his way with her, and later, she gave birth to their child Phaiax.

CORCYRIO ANDRO: Κορυκτιο Αντρον – This cave is in Mount Parnassus, and named after the Nymph Corkyria even though she has little to do with it in legend. The many Muses of Olympus do have an association with this mystical cavern, as does the worship of the wild god Pan. Orgiastic ceremonies are performed here in honor of Pan on designated days here. The humble and meek avoid this cave on the mountainside and especially so when there is a hint of noise and human activity appears to be nearby.

DIKTI: Δίκτη – This snowy mountain range on Crete is where the Father of the Gods, according to one story, was born. While in another story he was raised here while hidden from sight from his angry father Cronus. In the Hellenic World these mountains are deemed important all the same on the island regardless.

HIPPOCRENE: Ἴππου κρήνης – Formed by the hooves of the Pegasus, this spring is located on Mount Helicon and blessed by the Muses. Because of the enchanted nature, those who drink from its waters can find their inspiration if they are fortunate.

HYPERBOREA: Ὑπερβόρε(ι)οι – ‘Land of the North Wind’, the actual location varies according to whom one speaks to in the Hellenic World. It is a timeless world of perfection, where

Apollo visits and is praised by the statuesque and fair people in their circular temples. Geographically, many Hellenic explorers claim it reaches from the east were the Scythians dwell by the Black Sea, or near the Alps, or more often beyond them, and more likely in Britain. Six explorers and writers in Greece all agree that Hyperborea is Britain and/or Northern Gaul and the Celtic peoples therein. This mythic realm is possibly a conflation of the Celtic Otherworld that has merged into Hellenic belief and storytelling. This was home to one of the Winds that blew down on the world as well (See ‘Chapter 5: Where Jealous Gods and Titans Battled’).

LABYRINTHOS: λαβύρινθος – Crafted by the artificer Daedalus for the cruel King Minos on the island of Crete to house his monstrous Minotaur, this is a mind-numbing twisting series of corridors meant to lose its unfortunate victims in over time. Traps are spaced throughout, both psychological and real, but worse than them all is the monster in the end that must be confronted, and it is guaranteed, given time, they will in this nightmarish maze-like environment. This site was implied to be near the palace at Knossos but within the grounds.

LIBYA: Λιβύη – Lying on the fringes of the Known World, as Egypt, Scythia, Gaul, and Ethiopia, this region filled the Hellenic imagination with stories of their wildest imaginings. It was said to be where Libya, daughter to the King of Egypt lived. She was taken advantage of by Poseidon, who later became pregnant with several of his children: Belus, Agenor and Lelex. Because few Greeks have really been to the actual Libya, the Hellenic stories are varied and anything is possible there.

TRITO: This legendary lake does exist in the land of Tunisia, Africa, but in the Hellenic mythic mind it is associated with Athena’s birth from Zeus (whether his head of thigh depending on the version of the story), and the home of Triton in the story of Jason and the Argonauts. Dry desert sands surround it in all directions in this region in the north of Africa. Only a hidden channel to sea exists and few know it, otherwise it is landlocked. This was once the Saharan Sea for a better word that may have once existed in far Antiquity that carried into later myth.

LEIBETHRA: Λεΐβηθρα – A mythical city near Mount Olympus doted upon by the Muses, who citizens cherished them equally. This city also held the tomb of the venerable Orpheus. Temples were dedicated to the nymphs as well here. The Leibethrians were given the prophecy by an Oracle about the fate of their city falling to the ‘Boar’, but they do not given the old man’s words heed (this Oracle speaks of the flooding of the river called ‘Sys’ which will occur in the future and destroy the city – the river’s name means ‘Boar’).

MOUNT AGDISTIS: In the land of the Phrygians, this lofty mountain is made real or mythic by the demon of the same name, who is said to inhabit it. The demon Agdistis was connected to the Mother Goddess Cybele and her worship.

MOUNT IDA: As with most mountains across the Hellenic World (and the world) they are sacred. There are two of this name, and these is called ‘The Mountain(s) of the Goddess’

referring to the Goddess Cybele in Asia Minor, and to that of the mountain in Crete where the newborn Zeus was nursed by Amalthea, the second being sacred to Rhea.

MOUNT LICHADA: Λιχάδα – In Euboea, Greece, this mountain has altars and a sanctuary dedicated to Ζεύς Πατρώος and to his other aspect Ζεύς Κήνιαον. One of Herakles' many adventures took place up here involving the poisonous shirt of Nissus, which was thrown away after the plot was uncovered.

MOUNT LYKAION: Λύκαιον ὄρος – In belief, this mountain was the spot where Lycaon attempted to deceive Zeus into eating human flesh (after performing a ritual of human sacrifice) to test his omniscience, but failing that he transformed him into a wolf as punishment, this began the spread of lycanthrope. Lycaon and his fifty sons were cursed with this monstrous and bestial blessing instead, although they were the ones that alleged to have begun the original worship of Zeus on peaks. Pan and Zeus are worshipped at the mountain with fervor by the devoted, in fiery ceremonies with orgiastic and often human sacrifices.

MOUNT OTHRYS: Όθρυς – Located in Magnesia, this is where Kronos and the Titans hid from the Zeus and the Olympians during the war and his wrath that lasted a decade, or in mythical terms the Titanomachy 'Τιτανομαχία'. Many of the earliest gods were also born here as well, but this rocky and wild mountain was the war-torn site of where Zeus finally ousted his cruel father and his conspiring Titans and sent the survivors to their perpetual imprisonment in Tartarus.

NYSA: Νῦσα – This undefined eastern land of Hellenic myth either lies in Africa, Arabia or India, and was the home to the Rain or Water Nymphs. Many explorers (Hesychius for example) hoped to locate it, and sought its whereabouts by the closeness of other peoples' tribal names. The nymphs and their relation to the god Dionysus is bound here, as they were the ones who raised him according to belief. These select nymphs, the Hyades, were the personification of the element of water and this land was their home. It is believed that Nysa would be home to Dionysus' secrets as well if one were to find it, and his most prized wines, the brew of the gods.

OCEANUS: Ωκεανός – 'The World Ocean'. To the Greeks this was surrounding and all-encompassing river that flowed around the Known World. Its waters merged with the Mediterranean and Atlantic, both fresh and salt, and was the source ultimately of all rivers and flowing waterways. Annual flooding and other watery events are attributed to the influence of Oceanus, one example is the Nile. The gods naturally are responsible for the 'World Ocean', its creation, properties and influences on the world. Geographers, scientists and scholars, as well as philosophers, believe that Oceanus completely encompasses the Known World and beyond, as far as one travels. This theory hasn't been proven yet. Herakles nearly bested the god Oceanus, who is the bowl or sum of the world.

OGYGIA: Όγγυγή – This enchanted island is the home to the Goddess Calypso and her Nymphs. This forested isle is

impossible to locate unless the gods choose to let travelers land there for whatever reason, and once there time passes unusually. Wildlife is profuse here in the evergreen trees and other plentiful flora but leaving its shores is difficult once on as the goddess rarely gets visitors and never wants them to leave.

OPHIUSSA: 'Land of the Serpents'. This is the today Portugal, but in the Classical Period Celtiberia, inhabited by a mixed population of Iberian and Celtic peoples. According to the Mythic perception of Classic explorers however, Ophiussa was a land inhabited by several groups: Ophis, Saephs and Dragani. This would be the 'Snakes', 'Serpents', and 'Dragons'. To the Roman mind it was slightly different, Promotorium Sacrum. Where the sun vanished every day, hissing as it left the world, and where the sunrise was massive. In the Mythic imagination, this could be a wild land of Serpent people worshipping snakes with rampant dragons in the wild landscape where Herakles roamed according to legend.

ORTYGIA: This Island is Sicily, and is located at the ancient Greek colony (later) of Syracuse, but in legend it was the birthplace of the goddess Artemis. Leto had to stop here on her way in order to give birth to the goddess as the tales go. Once born, Artemis aided her mother to the island of Delos so she could give birth to Apollo.

PANGAEA: This massive mountain (possibly the Himalayas) is where the Olympians battled the Titans during their long war according to legend. It could also be the Alps as well as the meaning is 'All-The Earth/World'.

PHLEGRA: Φλέγρας πεδίων – When Zeus fought the giants, he did so here, at this dry and rocky plain. In Greek it is called the Phlagrian Plain or 'Φλεγραία πλάξ', and in myth was the location famously where the Gigantomachy was shattered once and for all leaving few survivors. Another name for the area is Potidaea and in later centuries a city will even be built here called Cassandreia. Zeus was merciful towards the giants in comparison than to their Titan masters however and many did remain in the grottos and caves within the rocks of Phlegra. Herakles will come later and vanquish or banish the remaining giants here, sending them to the southern tip of Italy. Thirsty travelers are cautioned to drink from the fountain which has been befouled by the presence of the giants.

(PILLARS OF) GADES: Ήράκλειοι Στήλα – The mythic 'Pillars of Herakles', which in the earliest ages were located in various places throughout Greece, but eventually spotted by explorers as several sits in southern Spain and north Africa. These 'Pillars' are perceived as the edge of the Known World to the West, and leaving them takes one out into the unknown beyond. Most of the Labors of Herakles took him outside of Greece, and he had to use a system to measure his reference of where he was at in the world, and it was deemed these 'pillars' are those markers. The same markers are used by all explorers since, who look for the peaks in both directions as they sail and row westwards knowing that the possible 'Edge of the World' maybe nigh as they drift towards the Atlantic. As Herakles completed these Labors he used his massive strength to narrow

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the Strait between the two lands (Spain and Africa) so that the sea monsters in the Atlantic Ocean cannot make their way into the Sea of Cronus or Mediterranean Sea.

PLANCTAE: Πλαγκταί - ‘Wandering/Roving Stones’, this isn’t so much a legendary land or a creature but something in between. Travelers on the open seas risk encountering these dangerous threats at any time, day or night. Sharp and deadly stones which will shred and shatter any ship on them, leaving only wreckage. The Planctae have no absolute location, but many and no certain place in the seas and ocean and move about in the Aegean, Mediterranean and possibly elsewhere in the Classical Mythical World. For more on the Planctae, see the next chapter.

RHARIAN FIELD: Ράριον πεδίοιον – This legendary field is where the goddess Demeter plants the very first plot of grain in the world, and thus eventually Mankind will be granted the ability. This mysterious and holy spot is hidden but located in Elusius, Greece, but very few know where its spot. It is said the soil and the crops that still grow from it are blessed, as are those who eat from it.

SEA OF CRONUS: To the Romans the ‘Cronium Mare’, this is the Adriatic Sea that lies between Greece and Italy. In legend this is the mythical region where the spiteful and often terrible god Cronus dwelled, and later tried to swallow his children, but was deceived and later fought by his son Zeus. Many try to ignore the ruthless Cronus and call it the ‘Gulf of Rhea’ instead.

SIRENUM SCOPULI: These three rocky islets, located somewhere off the coast of Italy, either Capo, Campaign, Capri, or Etruria or even closer to Greece, is where the dreaded Sirens dwell. Their powerful song carries on the winds and lure sailors near, who sail and row to their doom unable to retreat. Of course, the many tales may also give multiple locations due to the varied places these beings dwell across the seas. The Ancients couldn’t agree, and encountering them would be the risky business of the explorers and adventurers themselves as they set out on their own. Another name for their isles in Greek is Anthemoessa and Anthemusa or ‘Cursed/Hated Isles’.

SYMPLEGADES: Συμπληγάδες – ‘The Clashing Rocks’. Terrible stones located in the Bosphorus that will crush ships, people and anything that comes between them quickly. Their other name is the Cyanean Rocks where high upon one side, a shrine is dedicated to Apollo since earlier times. Why this place is here remains a mystery except that it is required in order to pass onward in this region.

TELEPYLOS: Τηλέπυλος – This is the port city of the giant cannibals, a people called Laestrygonians (Λαιστρυγόνες). These giants were some of the survivors of Zeus’ wrath since the time of the war when he ended the reign of the Gigantomachy, and now they thrive in this part of Greece (Mesapo). Massive stone structures dominate this marine city and it is obvious that no human lives or built this city.

THEMISCYRA: Θेमίσκυρα – This is the center and capital of the Amazons in the Hellenic mythic world, located in Asia

Minor. It isn’t far from fact as evidence shows traces of Amazon culture did exist by the Black Sea amid the Scythian peoples in the earliest of ages. The Castle Keeper can embellish this detail and location where ever they feel is appropriate for their campaign since Asia Minor is also here the powerful Hittite and Persian Empires did exist historically in the real world. Possibly the many layers of myth and history can overlaid here into something profound by the Castle Keeper and a new idea created for the story.

THRINACIA: Θρινακία – This fairly isolated island is where the god Helios stores his divine cattle in safe keeping. He does this so Mortals cannot touch them, or share in their milk. Where it is located is a secret as well. Some way it is somewhere near or on Malta or Sicily even, or not even in this world at all. Helios has chosen Lampetia, his own daughter, to guard the island, and she does so fiercely. This was the original land of the Gigantes, a people that challenged the Gods at one point, who also later joined with them against the Titans. After the War against the Titans, this land returned to them as their home and is rumored to still remain their mighty home. Humans should avoid this island at all costs.

THULE: Θούλη – Many explorers have written about and claimed this land to be real, but throughout Greece the stories have spread of a mythic land inhabited by monsters and strange peoples. Whether the real land existed or not is debatable (scholars generally assume Thule to be Scandinavia or thereabouts based on the explorer Procopius et al.). It is a northerly land fond of farming, drinking beer, amber and gold and by description, a very Germanic type culture as described.

MYTHICAL WORLDS

This section is the Classical cosmography of the Hellenic perspective and belief of the universe broken into the various ‘worlds’. As mentioned before, nothing is understood or known of the Etruscan religion enough to define in this scope, and the Romans simply adapted and renamed it.

Gaming in these worlds will be most often dangerous, and if it isn’t lethal, it is tense. A read of the Odyssey, Iliad and any of the myths involving these worlds reveals the often terrible trials involved for Mortals going to (and from) these places back to the world of the Living. Obviously, Hades is the worst of them all to sojourn to, and such a trip should not be regular.

The Castle Keeper’s imagination will hopefully come alive in these worlds once the monsters, beings and the vast assortment of deities, Titans and other entities are added to the mix. Sagas that could rival the ancient Classical tales can easily be created with this information provided in this Codex and there is no doubt.

This chapter is the largest in the book, perhaps in any in the series (and the most documented in the series), but this section is the most important and purpose truly for this Codex to be written. Explore the strange worlds of Classical belief and its wonders and horrors and see what happens in the process of gaming.

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HADES

This world is filled with the Dead, and it isn't so selective as the northern peoples', placing the warriors and the rest into different categories. Everyone ends up here the same, but is judged based on their merits in life and what they achieved, or didn't. As expected, this world is dismal and dreadful, and no one living or dead willingly wishes to travel here. Thanatos opens the Doors to Hades, and his job is constant.

Where it exists in the Mortal world however is on the ends of the earth beyond Oceanus and selected portals if one can find them. Lightless and unhappy, this realm is never meant for pleasure, but for the Dead. To remind them of their fate, the many who dwell here of the divine will greet them and forever cast their baleful presence on the ashen winds to keep their spirits cast in darkness and gloom.

For those who inhabit this world are not chosen lightly. The God Hades and his court tend to the constant traffic of Dead with no remorse and mercy. Those who die in the Mortal World must be properly prepared to go to Hades on the rivers (there are five). A coin must be placed in their mouth for the ferryman Charon, who will take them on the River Styx across to where the judges lie. If the fortunate few have on them the Golden Bough, they can be allowed to move on by the ferryman over the Styx with privilege, but to get this item is extremely rare and it is unique.

At the doors to Hades monsters dwell and hunger for the fresh souls that enter. Swift and smart one must be to reach the ferry where Charon will come to take the coin or the various centaurs, gorgons, harpies, hydras, and chimeras and other horrors will ambush them. This is not a world to enter easily and so often (for adventurers who wish to do so that are not dead). Cerebus awaits at the Gates of Hades above all, and few have outsmarted him ever and no one has defeated him.

There sits an Elm tree here, oddly placed in such a dismal world, that will inspire hope to those who see it. On each leaf however is the false dreams of everyone who ever lived, and it will remind them of this should they go to it, and worse still if they pluck one leaf from a stem. The tree is never bare as the many souls that come here carry a plethora of false dreams and hopes. Only the foolish choose to gaze on them.

Once before the judges, their true fate in the Afterlife must be determined based on their actions and words in their life. Whether they will end up in Elysium, Asphodel Meadows or Tartarus ultimately. The morose presence of the judges and the Diseases, Grief, Anxiety, Old Age, Agony, Fear, Death, Hunger and Sleep will first overwhelm them as they enter the underworld even before they stand before Charon and the judges. If their soul doesn't crack or shatter from this experience already out of the guilt of their past deeds, then whatever the Judges decide will be the final word that can make that happen.

The Judges of the Dead, according to Plato are: Minos, Rhadamanthus, and Aeacus, who also reside in Tartarus willingly. They are ruthless in their dealings with the souls that must travel here, but also must concede if the true master of this world steps in – Hades.

There are five rivers in Hades one must travel through:

ACHERON: Ἀχέρων – The baleful River of Pain in the Underworld, one of the five, in Hades. Because it moves so slow, in many places it is more like a swamp and barely moves at all. The god Acheron, as the river is named, was the son of Helios and Demeter. This dismal river of the five is the principal waterway of Tartarus that flows in that world, where the other four circulate around. The real world river flows near the village of Glyki. In Tartarus, this gloomy river is massive it flows dense.

COCYTUS: Κωκυτός – The River of Wailing, this is where the awful noise of those who scream and cry their lamentations in Hades are forced to go. These waters flow into the Acheron.

ERIDANOS: Ἑριδανός – Debated today by scholars but recorded by Virgil in his Aeneid, this 'River of Hades' and is where the Δρόμος του ηλέκτρον 'Amber Trail' lies near the Po River north of Etruria in the Mortal World. The purpose of this river in Hades compared to the other five is unclear however. It is said that birds cannot fly over its waters and will fall from the air, their wings and bodies burst into flames.

LETHE: Λήθη – The River of Forgetfulness which circled the cave of the god Hypnos. This river and what its purpose is leads to the ultimate memory loss of the past life the Dead once had of who they were, where they came from before they pass into their ultimate fate once the Judges pronounce their word. This is also a precaution in case the Dead maybe chosen for reincarnation again, and not everyone who has perished is given this option.

PYRIPHLEGETHON: Πυριφλεγέθων – The River of Fire-Flaming, consumed of searing fires and heat. This river also leads to Tartarus with a long dripping, lava-like pathway deeper into the Earth, its fires keeping the Titans and monsters at bay. The bodies of the Dead that are carried here, after being judged, are consumed and turned into ash, their blackened remains to fill the clouds of Hades with the millions of others before.

STYX: Στύξ – The River of Hate that circles Hades seven times, making escape from it almost impossible. The river is named for the goddess of the same name, and certain currents of it can grant invulnerability (as in the case of famous Achilles) but one must risk dipping in the hate causing waters to find it and angering the many spirits within it. A great marsh is its source in the gloom where a mist swirls eerily mixed with the presence of ghosts. Other rumored powers exist in its waters deep in places but few can find them.

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TARTARUS

‘Τάρταρος’ - This abysmal world exists below Hades and is a fate worse than death. If cast here one is rarely able to be freed for this hellish realm is a place of unbelievable terror and nightmare making the journey and experiences of Hades appear pleasant by comparison.

This primal world is from where Light and the birth of the Cosmos was born and from where all those doomed for eternal punishment are cast thereafter as well in lightlessness just the same. This is the prison for the worst of the Titans, giants and the many others who have done terrible things to the Olympians.

Deep in the world lies this realm, and it is populated by not only the many Titans, giants and monsters, but the many gods, who now run the place from within, plotting to get out and exact revenge on Zeus and the Olympians. The shadowy transition between the World of the Living to the World of the Dead that the souls of the Dead must pass is called ‘Erebus’, and considered, by some, as a separate realm of the Underworld. This however would seem pointless and redundant to have another world, but it would make better sense that Erebus would in fact be the zone between the two Worlds of the Living and Dead.

In the Roman view, this world is surrounded by the fires of Phlegethon’s river, which acts as a wall, trapping the prisoners in, or consumes them if they try to escape. Those who have sinned are punished here for their crimes and have to contend with the monstrous hydra which also guards the exit out. This beast possesses fifty heads and keeps a watch on every possible path for those who are foolish enough to try to sneak out, and it will devour them whole. If this isn’t enough, perched high is Tisiphone, with her awful whip, whose reach is relentless in a tower, keeping the people moving along. She is revenge in essence. The gates and walls are constructed of adamantite and unbreakable and it will be impossible to shatter it from within for those wishing to escape.

Even though it isn’t implied, the Olympians must secretly dread the idea that someday Tartarus might empty of its prisoners and all of its angry, vengeful population could spill out into the Mortal World and wreck vengeance. Mortals have assumed that Zeus’ actions are absolute and after he imprisoned Cronus and the rebellious Titans and their monstrous allies here it was over, but that doesn’t mean that they won’t try to escape. The guards are plenty and means to contain them as well, but so are the plots to get free. The dark here is so utterly unimaginable that the brightest fire is almost a spot.

FIELDS OF PUNISHMENT: If this world wasn’t terrible enough, there is a place set aside for those who have caused damage and harm in the Mortal World and need to be punished separately. Many of the Titans, former heroes and kings who once dwelled far above are now chained here and are being tortured eternally. Their cries of agony echo in Tartarus to remind the others here of how much worse

their fate could be, or closer. Hades himself hands out the punishment according to the crimes against the gods here in these ‘fields’ which are caked in the blood of those being punished. Zeus occasionally visits to speak to the prisoners here of their deeds and crimes but he never releases them, he only wants to hear their words and sufferings under Hades’ punishments.

ASPHODEL MEADOWS

Not so far deep into the earth and definitely not so dreadful, this section of the Underworld, if granted for those who were judged, to live out their time in the Afterlife a peaceful time. Once sent on from Hades, these Meadows are idyllic and scenic, and very similar to some small degree to the Celtic Otherworld.

Although described in varying details from the Classical sources, these Meadows are mentioned to be brightly lit and yet foggy, as though the sun can never fully shine through the dense mists. Groves of trees are everywhere in these pleasant meadows and people populate them, socializing and living out their lives again but as ghosts.

Deemed the Afterlife for the ordinary people, this world in the Underworld is a little unusual in that Hellenic sources even mention that the mighty Achilles was destined to be here in the end, and his life was far from ordinary. To find it in the World of the Living, it is believed one must sail beyond where the Sun rises, where Dawn is found and beautiful flowers bloom. The Asphodel Meadows are believed to lie behind the Dawn.

The Dead can’t speak here but only squeak like bats and they hunger for life. If the scent of blood or the living is near they will thirst for it and the serenity they were once feeling is gone, and now they will be driven mad trying to seeking the life-force. Among their own it is fine, but the living have no place here, even with the peace, trees and flowers.

People here are like shadows in the mists and little more. Their eyes are empty and open and their expressions are frightful. No one knows who they are here (having drank from the River Lethe before in Hades), and only are ghastly specters, but remain to be in peace in this world.

VALE OF MOURNING: For those who lived a life consumed by an unhappy love, and thus died the same way, their judgement will cast them here. In this foggy and forested Vale, they will remain eternally mourning that love, whether it was due to marriage or a romance, or to someone that they never had fulfilled. It will be here they will suffer now with the millions of others mourning with their memories lost. To make this worse, the two lovers may even be standing side by side here and not even know it forever as well. Regardless of their status or class in society in their life, they can end up here meaning that heroes, kings, even those related to the gods can be cast here.

ELYSIUM

Ἠλύσιον - This blissful Afterlife is the most ideal of them all and hoped for by all in the Classical World. The Elysium Plains, also conflated with the 'Isles of the Blessed' ('μακάρων νῆσοι'), believed to lie somewhere out to sea, are the ultimate peaceful realm where the Dead go. It is eternally spring here with never a hint of cool or coldness in the air.

Unlike the Asphodel Meadows, those who find themselves here, can speak and are as they were in life and find a serene time. Many times have this land been described as a 'white' place, and shimmering. Water sprays shower over the land and isle keeping it fresh and clean. The scent of flowers and herbs fill the air, making the world fragrant. Scenic fields are everywhere one travels in this land, and heroes and those related to the gods are found here. Only those who have the finest deeds and name and have earned their place can be found in Elysium.

If one were to dare to find it in the World of the Living, sailors speak of Elysium sitting somewhere on the edge of the world to the west somewhere, beyond the Pillars of Herakles and the far beyond Oceanus. Many in Greece say that, although he was cast in Tartarus by Zeus, the God Cronus rules over this land and has the power of its timelessness. In his place, acting as regent, until his return from his imprisonment, is Rhadanmanthus, who is a Judge in Hades. Cronus' gleaming tower stands over the isle, and is the only constant landmark one can spot from all sides.

Fruits of every kind grow here in the fertile soils. One type of fruit taste like honey from a tree here. It takes little work to raise crops and feed oneself. Life here is filled with laughter, food and pleasure, and so there is no real toil, but this luxury is enjoyed for those who are granted the earned pleasure among the Dead and the very few Living. Occasionally the gods visit and take part in the festivities too. Contrary to other tales, Achilles even is said to be here as well. His fame takes him several places in the Classical Afterlife depending on the authors.

Those who have been reincarnated three times can arrive in Elysium, having earned the right, and were judged pure enough. No longer do they need to struggle with extra lives or difficulties, but have been intelligent and wise enough. Whatever pleasures one had in the time of life will be once more enjoyed here but eternally.

Golden flowers grow here and shimmer in the sun. A perfect breeze blows at all times and the scent from the ocean is pleasant and not the usual raw fishy odor one finds elsewhere. It is obvious that everyone in the Classical World seeks to go to Elysium or the Fortunate Isles in the Afterlife, but only a small percentage are told they deserve the privilege, being the majority of the population were serfs and slaves (about 97%) who felt they were destined for the Asphodel Meadows.

OLYMPUS

Mentioned earlier in this chapter in the real world location at Mount Olympus, this is the home of the ruling gods under their supreme ruler Zeus son of Cronus and Rhea (depending on the version of the story one follows). This snowcapped mountain stands high and bright in the skies in contrast to the dark and gloomy Underworld below.

This dichotomy of the two brothers, Zeus and Hades, and the third, Poseidon, have the world shared between them in an uneasy balance. Zeus watches over the worlds from here, albeit with a paranoid eye, on Mortals, monsters and all from his throne atop the mountain. Often he is restless and impulsive, and with flights of lust or fancy he will wander below to visit Mortal women, or interfere in the affairs of Mortals.

His 'court' or Twelve Olympians (Dii Consentes to the Romans) reside with him here. They are the Dodekathēon 'Δωδεκάθεον' and are obedient to his words and commands, serving him, as are the Muses that live in the mountainside. Zeus' The lives of Mortals are toyed with by the Olympians, but usually those that 'matter', and never the ordinary people or populace, who were deemed expendable by even the gods in the scheme of things. The Fates already have the populace's destinies determined upon birth, but the heroes and other notable personages are who the gods watch and admire from Olympus.

It is generally forbidden for Mortals to climb and go to the mountain top, but to admire it from afar. Many guardians protect it from below, sent from the neighboring cities. When they die, Mortals cannot go here as well.

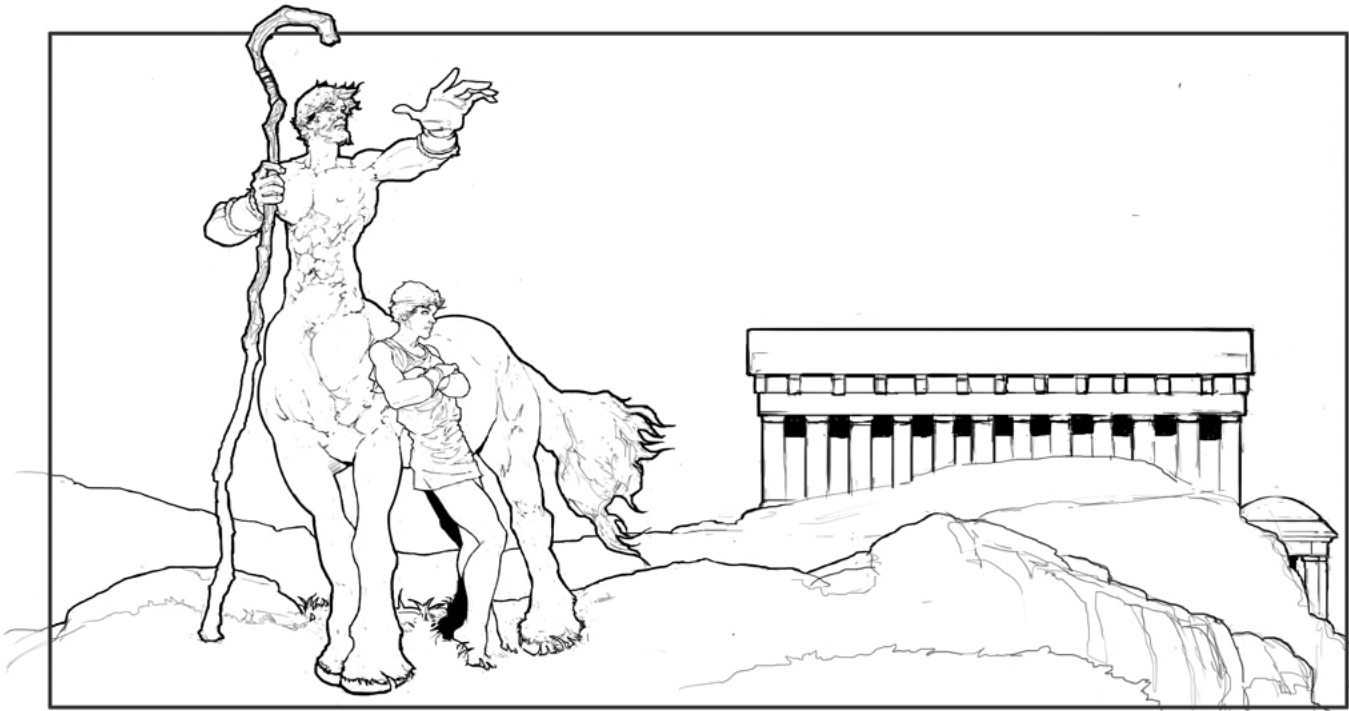
Olympus is shrouded by cloud cover and guarded by the Horae goddesses (the 'Seasons'). It was their duty to keep track over who among the gods left Olympus and where they went in the worlds. If a visitor can be allowed in, and manages to get by the goddesses that watch the cloud gates, they must then find their way to where ever they must go and who they seek.

The Smith God Hephaestus crafted homes for each of the gods in Olympus out of dense brass to dwell in, and this is for the other attending beings in the realm as well. Careful attention has been spent on each detail. For all of this work however, it all centers on the palace of Zeus and his Great Hall which rests in the middle of Olympus. Nightly the Olympians feast and share in the Ambrosia. The Ambrosia is made from nectar, honey and milk and other herbs which keeps them powerful and immortal.

Beauty and artistry reigns here. Tables and chairs are built from gold, and the clothing is wrought from the finest cloth, sown by Athena. Using enchantment, the furniture moves on its own, based on the needs of its inhabitants in each room. For more on the Twelve Olympians and the other inhabitants of Olympus see 'Chapter 5: While Jealous Gods and Titans Battled'.

CHAPTER 2

THE EXPLORER/ADVENTURER (WIS)



From the earliest curious human seeking to know what lies beyond the hill, or over the next mountain range, Mankind has wanted to explore and adventure his or her world. This is how Mankind became so widespread and diverse over the millennia, but not all of humanity is brave enough to undertake this task. It only takes one possessing enough courage and knowledge to think quickly to set out and find out what is in the unmapped areas of the world.

The Phoenicians were among the first in the Eurasian territories recorded to embark on their ships and establish trade routes in the earliest of ages, Carthage is evidence of this as the later Roman Republic can attest. In Prehistoric ages massive migratory bands of peoples moved from east to west and settled as later Classical writers claim to explain the origins of the numerous Celtic peoples so widespread in Europe.

By the Archaic and Classical Ages of Hellenic history explorers did set out from Greece to explore outside of the Greek speaking world, either by ship or foot. Their accounts have unfortunately scarcely survived the ages, but were vigorously quoted by others as 'truth' and 'fact' about distant lands and peoples. Today's scholars and archaeologists have proven most surviving works of these Hellenic explorers to be factual, while others to be greatly falsified. These brave men dared far off lands in strange climates and environments and dangers and recorded their experiences for posterity, hoping for such, and in some small measure achieving it.

The most famous explorer and adventurer was Alexander the Great, whose actions of discovery were overshadowed by his fame of battle and its bloody deeds instead. Alexander had stretched the Hellenistic world further east than it had ever been

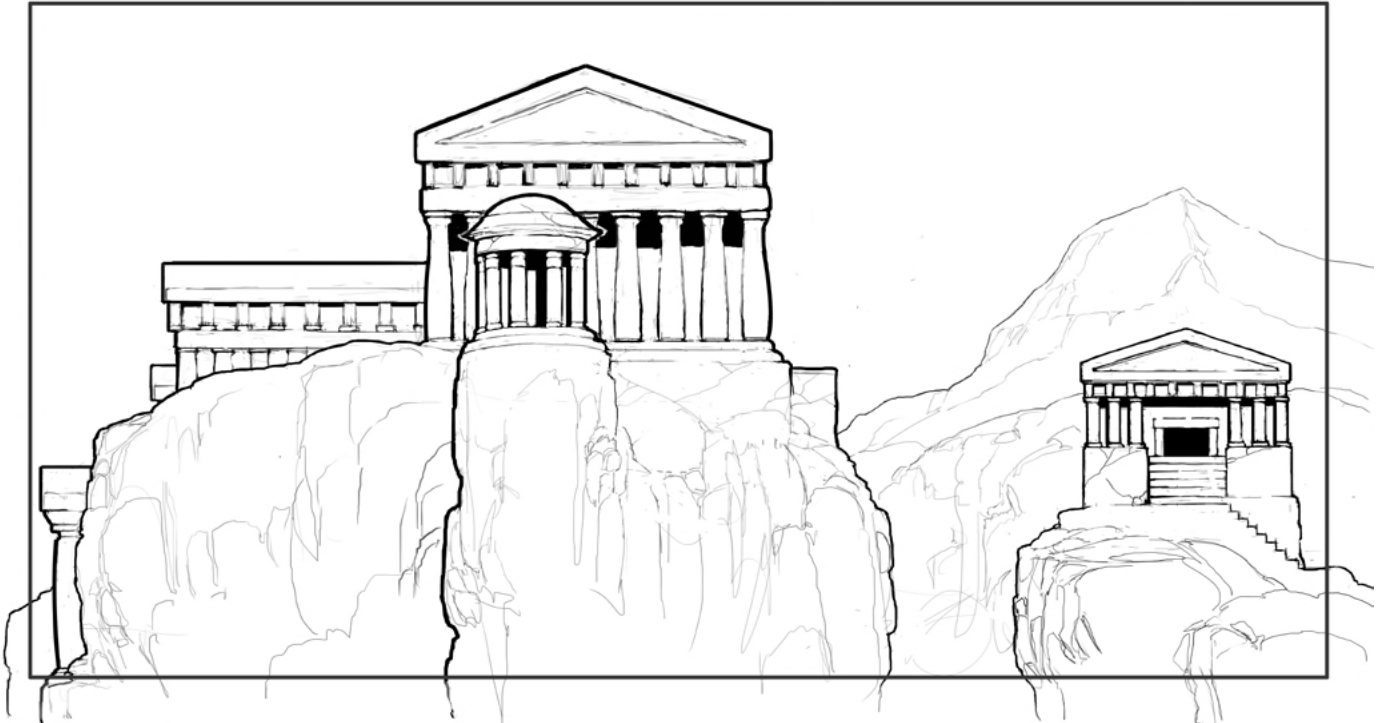
and his goal of seeking more was doomed by his military might and what it brought with it.

To the Romans the outside world beyond was a barbaric and chaotic place filled with danger. The less known and explored the better, by the time of their Empire, it only meant more risk of newer threats and future invaders, or worse – ambitious Emperors wishing to extend the borders once more. There were few explorers and true adventurers in the Roman world as in the Greek.

The Greek and Post-Alexandrian world was one filled with wonder. Science and art was utmost in the minds of many who were learned, and philosophies were showing people that the universe wasn't bound by the superstitious fears of the elements or gods as their ancestors told them. The earliest stages of the Scientific Method were beginning and schools such as those found with Pythagoras, Socrates or at Alexandria's Library were inspiring people to seek to define the world. Ignorance was dying, if for a short time, and many were gathering knowledge however possible.

The many Greek explorers known to us, and their achievements, helped to define the understanding of the Ancient World where many of the peoples they documented could not. This character class is one that sets out to undergo an expedition into uncharted lands and document their discoveries, if possible return to a civilized port or city with their finds, animals or items and make some money, and then do so again. In time such a character could own their own vessel and crew, guards and gain a reputation for traveling to far off and dangerous lands.

In Antiquity, there were many Marco Polos before his time but they and their wondrous deeds are overlooked by the later explorers. Jason in the famous tale, with his Argonauts, was



an explorer. He and his shipload of heroes and divine crew, traveled to strange lands to undertake the labors. Even though he was mythical, his stories resonate more than those of Scylax, a name that most would never know.

It would appear almost redundant to name this character class ‘adventurer’ when player characters are in fact adventuring when gaming, but in the truest sense of the word from Antiquity, they are adventuring, thus their occupation. It was from this very occupation and their dangerous expeditions that distantly the word ‘adventurer’ was later adopted into another context.

Usually explorers and adventurers are educated and literate, with more schooling than their companions. This gives them status, even if they do not have royal blood (which often they do have by birth), but also connections. Playing an explorer comes with responsibilities as in society people look upon them with mixed results. The Upper Classes are eager for their stories and want to know if there are opportunities for wealth while the Lower Classes seek employment and wonder from hearing about them.

ABILITIES

CARTOGRAPHY: While most can read basic maps, or even draw them, the Explorer can do so in an elaborate way as an expert even at the lowest experience level. His or her cartography ability isn’t limited to just producing their own maps for use but finding and utilizing the maps of others, no matter how cryptic or mysterious they are designed. Maps in the Ancient World were precious and hard to come by, rare and worth riches, and so this skill and being able to have the mental knowledge of the layout of the lands thus explored makes the Explorer a valuable commodity for kings and other rulers.

3RD LEVEL: The Explorer possesses a collection of maps, these might be worth about D20 X 1,000 Gold and even more depending on where in the world they are at.

5TH LEVEL: Now the map collection is truly spectacular, and the explorer’s knowledge of these parts of the world. Added to this, the explorer can insert their own cryptic language to the maps, or code, so they only know what it means.

Many City-States in Greece, powerful kingdoms and later the Roman Empire possessed their own Court or ‘Royal’ Cartographers. Their jobs were to record and document the new information in the realm and beyond, and acquire it from explorers (often by shifty means). The explorer and their maps and cartography knowledge is their own to handle as their travel of the outside world, for that is priceless to many who seek it to strike at their enemies.

ASSISTANTS: Once the adventurer or explorer has earned a name for themselves afar and returned to their homeland enough, there will be a market for what he or she does, and people will seek employment. In the first few years this may only be their adventuring companions, or other Player Characters, but over time this will change as the expeditions become grander and destinations farther.

Either the explorer will seek their help and ask around for them, or they will find him. Essential though to this employment is payment, and these assistants will serve the explorer loyally. They will be the porters, sailors, cooks and the other thankless tasks needed in an expedition along the way to make it possible – so long as they are kept fed, paid and reasonably safe.

CHAPTER 2

This won't begin until a reputation has begun however, and a few years of exploration and adventuring is underway. Rarely do the assistants come with the job instantly, unless the Castle Keeper has decided differently for the sake of the story.

3RD LEVEL: D10+5NPCs will be under the explorer's employment.

5TH LEVEL: D20+5 NPCs are now working for the explorer.

8TH LEVEL: 5D20+5 NPCs now work for the explorer.

10TH LEVEL: D100 NPCs can be employed.

This table can be modified as needed depending on the story in the campaign. More assistants maybe given to aid the explorer by other NPCs as well to help them in the process of an adventure.

Their loyalty is a tricky matter, and morale. If terrible dangers occur, or the food and water supply appears to be absent, these assistants may quickly flee from the player character's employment, or worse, turn on them. The explorer must be ever wary of this possibility as traveling in hostile lands. Julius Caesar was when he was traveling and battling in Gaul, but he was doing so with hardened legions of soldiers and supply trains behind them. The average player characters won't be so lucky.

GEOGRAPHY: 'The Lay of the Land', the explorer will acquire the understanding of the land he or she is exploring making the estimation of where to go easier. While 98% of the populace's understanding of the Natural World is poor, the explorer will slowly gain a better, even a scientific, perception of the world in comparison. To do this comes with travel and a constant exposure to the other lands and experiences that most would shudder at daily.

The idea that water flows downhill should be logical, and rivers and streams have a source, usually from a mountain or a higher elevation is one aspect of this ability. Most Greek explorers believed in the Planctae or 'Wandering Rocks' in the sea, while others, using some scientific observation surely scoffed at the myth for example. This ability gives the explorer the mind to discern between the myths about strange lands and the reality while they are traveling in them.

Sometimes this takes a personal experience in the worst way (through the process of story in the adventure itself), or by simply using some logic and deduction. The Geography ability is half of the Cartography, and with both, it is what makes the explorer or adventurer's perception of the world clearer. Where most are frozen by superstitious fear due to their lack of understanding of odd phenomena to do with the landscape, the explorer grasps what is going on.

Although no one has discounted the idea that the Known World rests inside the bowl shaped Oceanus, it would just take a persistent explorer with this ability to do so. There are many other myths in the Classical World about the universe that have yet to be proven wrong, and only time will tell.

EXPLORER TYPE: From the beginning, the character wanted to be an explorer (it is assumed), the nature of what type was left to them. This path set the course of their future and the dangers that will lie ahead. The Castle Keeper and Player together

can work on this type of explorer so that the campaign can fit the character type. This list is a starting point for inspiration:

MARINE: Sailing, or rowing, the waters of the Sea of Cronus or Oceanus, the Marine Explorer takes the risk of falling off the edge of the world. Sea monsters and other dangers exist in the Great Unknown. Scholars know that the Fortunate Isles or Elysium sits out there to the west beyond the Pillars of Herakles. Many have journeyed north to Hyperborea and others have sought the Anemoi or the 'Four Winds' but have rarely returned.

EARTH: Traveling through the rough mountains, across deep rivers and wading in barbarian countries, this is awfully dangerous. Many explorers forego this option even though this is the easiest and obvious, but it also leads the explorer to neighboring lands which are typically hostile who speak different languages with unusual customs. These explorers often have the most difficult struggle due to the land and its peoples and never return, but the rewards are also greater.

MYTHIC: These explorers are few and rare, and they seek the places of legend. If it is a city, temple, battle-site, or any other mentioned location from tales they will travel there to find evidence of it and return with proof. While the other brands of explorers will also try to seek legendary locations in their efforts along the way, and even perceive their discoveries as such, this explorer only does so exclusively. The Mythic explorer even risks traveling to Hades, Tartarus and other worlds if they can, just to do so for the thrill or rewards. The possibilities are enormous. Wealthy people and rulers will pay for certain items from these mythic places and its inhabitants, and these explorers can profit from these expeditions if offered.

PRIME ATTRIBUTE: Wisdom

HIT DICE: d6

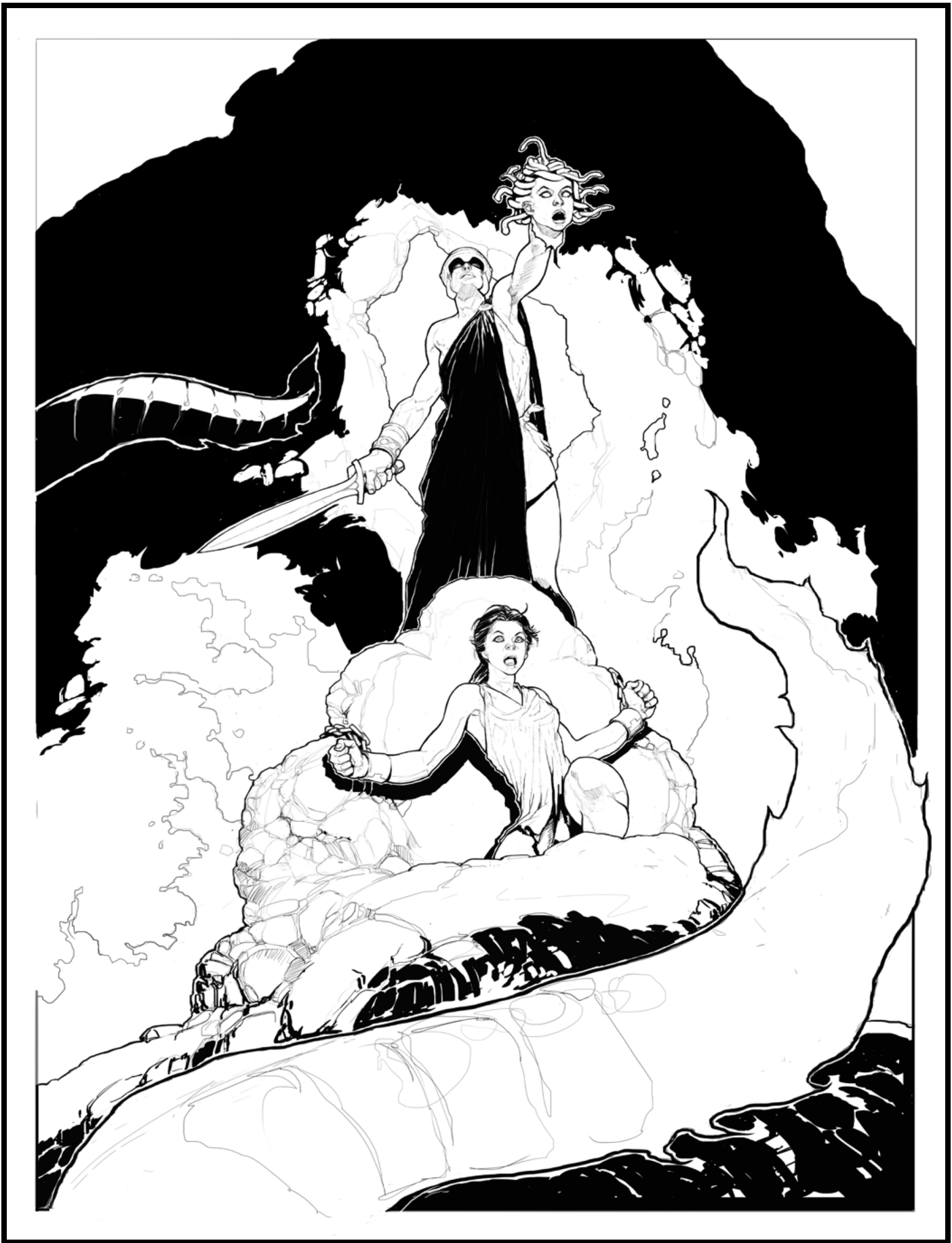
ALIGNMENT: Any will do.

WEAPONS ALLOWED: Mostly any, but explorers usually hire warriors and mercenaries to do their fighting for them.

ARMOR ALLOWED: As above with weapons.

ABILITIES: Cartography, Assistants, Geography and Explorer Type.

LEVEL	HD	BTH	EPP
1	d10	0	0
2	d10	+1	2,251
3	d10	+2	4,501
4	d10	+3	9,001
5	d10	+4	18,001
6	d10	+5	40,001
7	d10	+6	75,001
8	d10	+7	150,001
9	d10	+8	250,001
10	d10	+9	500,001
11	+4 HP	+10	725,001
12	+4 HP	+11	950,001
13 and up			+ 225,000 EP per level



III: FERCE MONSTERS & BEASTS GATHERED



In the Classical World, as with much of the Ancient World, the understanding of Nature was seen through a lens of the supernatural and clearly un-scientific mentality. Even though attempts were made in the Hellenistic Period to analyze animals to some degree scientifically, and even deduce them, they remained creatures spawned by magical agents.

Chimeric, capable of transformation and legendary feats, most monsters from Hellenic, Hellenistic, Etruscan and even Roman sources ended up similar. Many were borrowed from each other's cultures, or from neighboring peoples and reinvented. Several made only a few appearances in isolated tales with the implication that more might have existed in the world, while others were only a singularity.

The power and whim of the gods could create beasts and monsters instantly, and many were made simply to destroy people or cities and little more. Even the mighty Zeus himself was able to fabricate them when needed with no remorse, and then leave them existing unless a hero or slayer comes to take care of it (usually Herakles).

From the tales and myths alone, it seems the Titans and Gods were haphazard about their creating of monsters and other beasts in the world. Humanity's place was crowded and 'at risk' by these dangers, at least in the legends or by the doom and gloom speaking words of the priests and oracles.

The dark edges of the Known World represented Chaos, as it did to the Egyptians and many other civilizations, and in that unknown dwelled the monsters and horrors. For modern gamers who see monsters as just simply as means to gain Experience Points with exotic names and odd powers from ancient cultures, these creatures should be an experience and encounter to remember - not just a means to 'level'.

Listed in this chapter are the many monsters from throughout the Classical World as taken from a myriad of sources. Many are well-known due to their over use in Role-Playing Games for the last forty years, but even these are not as you think you know them. As with everything in these Codices, the endeavor is to keep them accurate to the ancient sources, not to conventional gaming statistics. Those you are not familiar with will hopefully be a pleasant surprise and add to your list of monsters to shock and scare your players during an intense gaming session.

"The smarting goddess sent a giant Boar, huge as the bulls that grassy Epiros breeds, dwarfing the bulls of fertile Sicula (Sicily); his eyes ablaze with fire and blood; his neck solid and steep; his bristles long and sharp, rigid as spearshafts; his broad sweeping flanks flecked, as he hissed and snorted, with hot foam. His mouth flashed lightning and his burning breath seared the green leaves. Now the young growing corn he trampled in the blade, and now cut short the harvest in the ear; and laid ruin to the farmers' ripened hopes. In vain the threshers, in vain the barns await the promised crop. Down

fall the heavy grapes, the trailing vine, down fall the olive's berries, down the boughs. Flocks too he savages, beyond the help of dogs or shepherds, nor can bulls, fierce bulls defend their herds. The people fled; they felt no safety save within a city's walls till Meleager and his heroes came, a chosen band, all fired by hopes of fame."

-Ovid, Metamorphosis 8, 1st Century C.E

AETOLIAN BOAR

(Giant Animal)

NO. ENCOUNTERED: 1-3

SIZE: Large (8-15 ft.)

HD: 10d20

MOVE: 80 ft.

AC: 19

ATTACKS: Tusk (6d10), Trample (5d8)

SPECIAL:

SAVES: P

INT: Low

TREASURE: 1

ALIGNMENT: Chaotic Evil

EXP: 500+10

ὁ Καλυδώνιος κάπρος - A descendant of the earlier monstrous boar, the Crommyonion Sow, and created by the wrathful goddess Artemis, this giant beast and its many kindred ravage the Aetolian territories, mainly around Calydon. Unlike most boars, which are already fierce and tough to hunt, this breed is designed to be incredibly difficult to stop. Its father, the one it is named from required most of the greatest heroes of the Classical World in Greece to track and hunt it.

During the Hunt of the Calydonian Boar, the goddess Artemis used the many flaws of the famed hunters against themselves and let them fall apart, but the feral huntress Atalanta undermined her divine efforts and had a skilled aim with her bow. The goddess' wrath wasn't over, as the brood of this boar now remains, not as gigantic, or as devastating, but numerous enough to now be widespread in Greece and outside the region.

These monster boars are very similar to those in Celtic myth, even the hunting legends, except for the lack of a few details. One massive, fully grown version of these beasts could create quite a nightmare for any band of adventurers or explorers. They will devour the crops, grain and anything edible they can reach until nothing is left for those who it belonged to.

COMBAT: These wild and ferocious beasts attack with same rage all boars do, using their tusks and hooves, trying to take out the legs and other weak extremities of their foes. Once they sense blood they will not stop and begin eating their foe, which will become prey for them and the battle transforms into a true fight for survival.

ACEPHALI

(Medium Humanoid)

NO. ENCOUNTERED: 1-10

SIZE: Medium (4-5 ft.)

HD: 3d6

MOVE: 20 ft.

AC: 14

ATTACKS: Weapon

SPECIAL:

SAVES: P

INT: M

TREASURE: 4

ALIGNMENT: Varied

EXP: 200+2

In the Hellenic sources there are many stories of Headless Men that allegedly dwell beyond the 'Known World'. They are essentially the same although what they do will vary, as some are cannibals and others are (in later Christian literature) heretics. These peoples possess no heads on their shoulders but instead have their faces on their chest and shoulders.

They are the 'ἀκέφαλοι' or 'Akelaphaloi' and one of the many believed in monstrous peoples said to dwell in the darkness beyond the explored world. These strange peoples have weird customs, and the stranger the better, to better to alienate those to encounter them. There is nothing meant to make them familiar to fellow Mankind when they are discovered in far inaccessible regions of the world.

Many Greek writers, chiefly Herodotus, believe that the Acephaloi live in mythical Ethiopia or Libya, the usual dumping ground for the unknown in the Hellenic mind. There was nothing aside from the rest of the body and a semblance of speaking language this race of people possessed that could make encountering them could make the experience tolerable for normal people.

COMBAT: The Acephaloi generally would be armed (in the Greek mindset) as any primitive peoples; with spears, javelins, knives, and minor weaponry, rarely the armaments of the elite or an advanced people. There could be exceptions and more advanced Acephaloi tribes that might be encountered, in which case the land traveled (and adventure) would be different and involving matters with higher stakes.

AETHON(OI)

(Giant Bird)

NO. ENCOUNTERED: 1-3

SIZE: Giant (20+ ft.)

HD: 4d10

MOVE: 20 ft. 100 ft. (flying)

AC: 16

ATTACKS: 2 Talon (1d8),

Beak (2d6)

SPECIAL: Dive, Twilight Vision,

Improved Sight, Detect Falsehood

FIERCE MONSTERS AND BEASTS GATHERED

SAVES: P

INT: High

TREASURE: 3

ALIGNMENT: Neutral Good

EXP: 60+4

These massive eagles, golden and brilliant and gleaming, thus their name in Greek meaning 'shining', 'flaming' and 'fiery', are often the minions of Zeus. On one famous occasion one was as the torturer of the Titan Prometheus after his crime of giving Mankind the gift of fire or 'civilization'. They soar in the skies and lair in the mountains and prey on pack animals and are said to seize elephants.

Even though aethon and variants of it are used in other forms in Greek, here in this Codex it is easiest to do so for this sake of the mythic purpose because in the instance that Zeus' eagle was so designated the name. Other names and poetic terms exist for the bird in the many dialects but this is by far the simplest. The giant eagles are obedient to Zeus alone, and often they fly with him when he is assuming his guise as Actos Dios or 'ἄετός Διός' (if in fact this is him as many believe).

The Aethonoi have high intelligence and are his observers over the world often and many say they still relish the taste of the blood and flesh of the Titans from the War long ago. The scent of Titans is said to cause them to become tense and quick to jump to battle.

If the Titans were to threaten the world again the Aethonoi would return in great numbers flying about Mount Olympus and be commanded by Zeus to strike terror in them. It is told by the wise that these eagles know all of the whereabouts of the entrances to Tartarus and Hades in the worlds and keep an eye on them in case Cronus and his army ever find a way to break free from their imprisonment.

COMBAT: The eagle attacks as all of its ilk prefer, by diving with talons bared down upon its foe. If the Aethon doesn't simply carry it to a frightening height and drop it, it will don it to its nest and then kill it to be eat it.

DIVE: The Aethon can dive at an opponent and gains a +4 bonus on the attack roll. To accomplish this it must move 50 ft. beforehand in one round however. A successful roll means the giant eagle has grabbed the prey with both sets of talons, and the target(s) must make a Dexterity check to avoid this terrible fate. If the target(s) fails and weighs 200 lbs. or under, they are lifted high. Only attacking the eagle while being held can save them, otherwise the grasp is too tight and their fate is bleak.

DETECT FALSEHOOD: Granted by Zeus, the Aethonoi can sense in Mankind and related Humanoid beings if they are telling the truth or not. This ability was given to them so that Zeus was able to interrogate the Titans and those they allied with during the War. To lie to one of these eagles one must do a Charisma check with a Difficulty level of 4.

CHAPTER 3

AMPHISBAENA

(Small Serpent)

NO. ENCOUNTERED: 1-3

SIZE: Small (3-4 ft.)

HD: 3d6

MOVE: 40 ft.

AC: 14

ATTACKS: Bite (4d8), Constrict

SPECIAL: Poison III

SAVES: P

INT: Low

TREASURE: 1

ALIGNMENT: Chaotic Neutral

EXP: 200+3

αμφίσβαινα - These strange serpents are born from the cursed blood of the most accursed of the Gorgons, Medusa. When her blood was shed by the valiant deeds of Perseus, the drops that hit the earth out of her severed head (as he flew over Libya while riding Pegasus) generated new life, but not with promise. This new genesis was also hellish, and the Amphisbaena was born, a serpent with a venomous head on both ends of its body.

Each head is more dragon-like in form than snake, and its eyes glow like flickering candles. By night the lights can be seen against their sandy desert home in Libya eerily. The Amphisbaena hunger for corpses and blood, they search out the dead and dying, and quickly gravitate to them. Roman sources mention them in the wake of large battles feeding.

Oddly, it was believed that wearing a dead specimen around the neck would cure many health problems, or attract the opposite sex. Nailing its skin to a tree could aid in cutting down difficult trees, or during cold work make it warmer for the laborers. Gathering Amphisbaena for sale can bring profit for those would take the risk and traveling to Libya.

COMBAT: Deceptive, and capable of striking with both heads, the Amphisbaena will not be easy to stop. If there a single serpent the odds are better, but often their hiss will attract more and this will cause the situation to become impossible to manage.

ANDROPHAGOS

(Large Monster)

NO. ENCOUNTERED: 1-4

SIZE: Large (8-10 ft.)

HD: 6d10

MOVE: 30 ft. 50 ft. (Flying)

AC: 17

ATTACKS: 2 Claws (3d6),
Bite (2d10), 6 Tail Spikes (2d12)

SPECIAL: Paralyze, Tail Spikes,
Twilight Vision Dark Vision (60 ft.)

SAVES: P

INT: Low

TREASURE: 5

ALIGNMENT: Lawful Evil

EXP: 210+6

Άντροπάγου – To the Persians, where the myth derives, this chimeric monstrosity is the Manticore or ‘μαρτιχώρα’, a creature that has a lion’s body, giant bat wings, a human-like face, three rows of teeth, and a powerful voice, its tail has poisonous spikes that can be used as a weapon or be fired. To the Greeks, the Androphagos is the same beast, it is the ‘Man Eater’.

Most feared this monster greatly, assuming it dwelled in the wild, or on the edges of the Known World, and could be tempted to attack at any time if it smelled human blood or was aware of humanity. Travelers and explorers were in constant terror of it more than other monsters while traveling in new lands, specifically in the East. This because of the art and stories by the Persians, who they believed before, during and after the Persian Wars.

The Androphagos as the Greeks call it is assumed to be entirely aggressive and cannot resist temptation for human or animal meat. Although it prefers human or other options any time, it will seize people often out of nowhere and fly off with them to its lair and devour them without mercy. The monster will attack by ambush caravans and drag off members to their horror repeatedly with no fear.

Few seem to understand it, or even fewer are able to control or master it. Legends speak of them as scattered and random in the wilderness, and their mating and other activities are unknown. Just the fear they create is understood. Small and less defended villages are known to be attacked by them. The Androphagoi appear to only bow down to Gods or Titans, but this is conjecture.

COMBAT: They fly at great and dangerous heights sniffing out prey. Once they have found what they want, they descend and fire a volley of their spikes from their tail on the target(s) and hope to wound or kill it. If this doesn’t do the trick, they pounce on the foe and they rip and bite into the enemy fiercely until it no longer. Rarely are they overwhelmed, but if they are, they will fly away and regroup.

PARALYZE: Using their tail spikes as a club or missile weapon, the Androphagos can paralyze the prey. If the flesh is punctured, a Poison IV is injected into the flesh, taking one round and quickly sending the prey to the ground.

TAIL SPIKES: The many spiny ends on the tail can fire up to d10 sharp points up to 50 ft. Each spike does 2d8 damage and can be directed at one target or all creatures in a 10 ft. radius. More spikes grow in its place soon after once more flesh and bone is consumed.

ARIMASPI

(Medium to Large Humanoid)

NO. ENCOUNTERED: 1-20

SIZE: Medium (5-7 ft.) Large (8-15 ft.)

HD: 7d8

MOVE: 40 ft.

AC: 15

ATTACKS: Weapon

SPECIAL:

SAVES: P

INT: M

TREASURE: 6

ALIGNMENT: Chaotic Neutral

EXP: 500+5

Αρμασποί - These sometimes brutish beings, live to the north near the Black Sea and like the Cyclopes, have one eye, and are driven for the lust of the gold hoarded by the griffins. Because of their war with the griffins, the Arimaspi are brought together into a series of tribes, and live near Boreas the North Wind (one of the Anemoi). Although many of the Wise in Greece believe that Boreas's cave lies elsewhere in Hyperborea, and the Black Sea isn't it, but they mostly all agree that these strange being protect it and him.

Unlike the simple Cyclopes, these beings are more astute and are dangerous, capable of terrible harm and strategy towards their foe, using siege engines and more. In their many centuries against the griffins they have learned how adapt and think intelligently, in addition to their lengthy conversations with Boreas who tells them stories of the worlds and the gods. The Arimaspi are taught the wisdoms of the world and use it to their advantage. Their homes are modest but luxurious caves, made spotless and able to handle their large size and strength. Unlike the Cyclopes, they have culture and an appreciation of art and delicate things.

This leaves Greek explorers unsure where they dwell, whether Scythia, or to the Northwest near Gaul or Britain in deeper Hyperborea, or both. Aristeas describes them only as living on the Black Sea within an island, at the Sea of Marmora and living in a Bacchic state of pleasure. If one were to travel north beyond Greece and Macedonia and the, thus, 'Known World', there are sureties according to most one would encounter, and the Arimaspi and one. These large humanoid beings populate the northern reaches of the world always in conflict the griffins, feuding over gold.

COMBAT: The usual method of combat the Arimaspi use against their griffin foes are physical means with grappling, wrestling and other similar techniques. Against more advanced enemies they would gather their weaponry from armories and go to battle however. If Boreas is in danger the Arimaspi they will become a frightful force, capable of terrible and unexpected moves and means. The portrayal of them in Hellenic and Hellenistic art shows them using physical force to face griffins with very few weapons in hand.

AUTOMATON

(Small to Giant)

NO. ENCOUNTERED: 1+

SIZE: Varies

HD: Varies

MOVE: 20 ft. (Varies)

AC: 10-15

ATTACKS: Weaponry

SPECIAL: Varies

SAVES: P

INT: L, M

TREASURE: Varied

ALIGNMENT: Varies

EXP: 1,000+50

FIERCE MONSTERS AND BEASTS GATHERED

Αυτόματο - Constructed of metals and engineered to operate by programming, these machines in the Ancient World are akin to futuristic robots, and are highly advanced in their own right. If properly made by the right hands, they are nearly unstoppable if they serve the purposes of battle and warfare.

Usually the programming consists of water pressure, sand, or some other cleverly engineered method to derive power for a duration and mechanize the entire Automaton. The power will always be very limited in its duration, perhaps ten minutes, or less, or if larger, possibly for an hour or more. If crafted by divine or supernatural hands however the Automaton can last far longer and on different means.

One of the most infamous from myth was Talos encountered by Perseus as he left Crete. This giant Automaton was crafted by Daedalus, who engineered it using divine skill and ability beyond that of most. While most Automatons are little more than servile or to entertain, it is likely that adventurers will encounter the more dangerous versions along the way similar to Talos. The God Hephaestus also constructs metal and automated beings and animals according to legend called Automatones or 'Αυτοματονες'. Such creations are usually wondrous but best avoided as they are powerful and lead to outcomes those who encounter them are not prepared for in the end.

COMBAT: This would depend on what the Automaton was designed for or capable of doing. Many may not be able to handle conflict or even fight in battles while others are purely for combat.

CENTAUR

(Medium to Large Humanoids)

NO. ENCOUNTERED: 1-10+

SIZE: Medium to Large

HD: 4d8

MOVE: 50ft.

AC: 14

ATTACKS: 2 Hoof (1d6), Weapon

SPECIAL: Dark Vision (60 ft.), Track, Woodland Stride

SAVES: P

INT: Average

TREASURE: 4

ALIGNMENT: Chaotic Neutral

EXP: 110+4

Κένταυρος, or the Hippocentaur, these hybrid beings from myth populate the Greek world in tales and art in myriad numbers. They combine the torso and upper-half of a human with the lower, or back quarters of a horse in anatomy.

Wise, they are also skilled at war and possess the most able traits of their equine half as well. There are three versions as to their origins in the Greek world which then speak of some differing legends, but some acceptance in their importance in the mythic world.

The peoples of Thessaly claim to have learned horsemanship from the Centaurs in the earliest of ages. Most early Hellenic Natural Scientists attempted to make claims to the scientific

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veracity of the Centaurs, documenting their growth, eating and other characteristics.

The female gender are called Kentaurides and were described as possessing twice the beauty of humans, being both human and equine. Their appearance was breathtaking and could make men speechless. It was hinted that tribes of Amazonian Kentaurides existed as well.

A related race are called the Onocentauroi ('Ονοκένταυροι'), who are half donkey instead of bull, and are ashen colored above and white below, and have a hairy head around the face. They are very violent and prone to taking captives by force.

In the Hellenic mind the Centaur symbolizes the struggle between barbarity and civilization, and this is seen by the animal and man bound together, yet driven by both impulses. War-torn and yet wise, the Centaur is strange to Mankind, night and day at times, almost random and unpredictable.

Their enemies are the Lapiths, who were ruled by Caeneus, a man invulnerable to weapons. To the Hellenic mythic mind, the Centaurs live everywhere, not only beyond the Known World. The most well-known regions they are said to inhabit are in Laconia, Elis and Magnesia in Greece.

COMBAT: Centaurs are ruthless and tactical in battle, obviously using the advantages of cavalry while still being able to fight as separate warrior. They use the weaponry other peoples would use and even the phalanx maneuver and others. They will employ a terrible savagery if need be, but will also display a remarkable mercy and humanity in the heat of battle, more than Humankind.

TRACK: Centaurs naturally possess the tracking ability of a 5th Level Ranger.

WOODLAND STRIDE: Naturally they also are born with the druidic ability of 'Woodland Stride'.

CERBERUS

(Large Animal)

NO. ENCOUNTERED: 1-2

SIZE: Large (5-10 ft.)

HD: 5d12

MOVE: 60 ft.

AC: 16

ATTACKS: 2 Claws (4d8),

Bite – Hound (5d10),

Bite – Serpent (3d6)

SPECIAL: See Future

SAVES: P, M

INT: Average

TREASURE: 6

ALIGNMENT: Lawful Neutral

EXP: 1,000+5

Spawned from the original Cerberus, or Κέρβερος (Kerebos) in Greek, the child of Echidna, who is the terrible guardian in

Hades and Tartarus. Cerberus' pups are many, but the true number are unknown since its post was placed in the Underworld by Zeus so long ago. Now they wander and travel in the Known and unknown world doing as they will, following as their mood or instincts will drive them.

Many are nearly full grown (the stats reflect the younger brood) already since leaving the dismal Underworld. These younger brood all have a link to their father in the Underworld, and if he needs them at any time they will all leave where ever they are to join his side. Since their own creation, they have had their own children and populated more of their kind.

Usually they are black colored, always with the three heads, attentive and fierce and able to smell out others. Because of their origins, they have a particular aversion towards sensing Titans and an innate hatred of them. A pack of Cerberus beasts, though rare, would devastate a region if the Titans were somehow involved or connected. These monsters have an inclination to attack Titans or beings allied to those gods imprisoned below in Hades and Tartarus.

COMBAT: The Cerberus uses all three heads simultaneously in battle, combined with its ripping claws. Added to this, it can usually predict the next attacks of its foes due to its Special Ability, so it will defend or move against the foe(s) in order to give itself the advantage and take them down.

SEE FUTURE: With three heads, like its father, the beasts can see the Past, Present and Future. This makes the Cerberus able to plan ahead and almost impossible to ambush or surprise. During combat or other actions, it requires magic or tricks to get around this ability.

CERYNEIAN HIND

(Large Stage)

NO. ENCOUNTERED: 1-3

SIZE: Large (8 ft.)

HD: 8d20

MOVE: 150 ft. 300 ft. (Full Sprint)

AC: 20

ATTACKS: Gore (5d10), Trample (5d6)

SPECIAL:

SAVES: P

INT: Average

TREASURE: See Below

ALIGNMENT: Neutral

EXP: 5,000+8

ή Κερυνίτις έλαφος - This large deer, born with golden antlers, dwelled in the forests of Keryneia in Greece and was blessed and sacred to the goddess Artemis. Although taken by Herakles for one of his labors, the Hind in particular had many other offspring to inhabit the forest in its departure. These smaller versions possess the legendary shimmering and wealthy golden antlers, and are rare to spot.

They are said by many to run and migrate as north as Hyperborea and live amid the barbarians where they are prized

and protected. In certain markets, underground and illustrious, the antlers, brass hooves, skin and all other pieces from one of these animals can make someone wealthy for life almost – but it can also incur the wrath of Artemis.

They can grow to massive size and become intimidating. These deer only live in the deepest forests and their sharp metal hooves and antlers leave a definite trail for skilled trackers and hunters who know what to look for, and likewise are lethal in combat.

COMBAT: Normally complacent, the Hind or deer is peaceful, but if pushed and made to fight, which is rare since they can outrun arrows, they will become a terrifying force. Using their golden antlers and piercing hooves, they will bear down on their enemy and make short work of them, stomping and slicing until little is left.

TREASURE: Due to their brass/bronze hooves and golden antlers, this makes their worth nearly priceless. Depending on the buyer, or the mood of the Castle Keeper (and land), the selling of the deer could bring instant luxury and with land and titles.

CHIMAERA

(Large Beast)

NO. ENCOUNTERED: 1-4

SIZE: Large

HD: 9d10

MOVE: 30 ft. 50 ft. (flying)

AC: 19

ATTACKS: 2 Claws (1d6),
Gore (1d4)

Bite – Dragon (2d10)

Bite – Goat (2d6)

Bite – Lion (2d8)

SPECIAL: Breath Weapon, Dark Vision (60 ft.), Twilight Vision

SAVES: P

INT: Animal

TREASURE: 8

ALIGNMENT: Chaotic Evil

EXP: 1210+9

Χίμαιρα - This group of Classical monster does not only include the usual beast with the lion, goat and dragon's heads, wings, fiery breath and other typical adornments, but all creatures in which many animals were fused together. In the Classical World the idea that multiple animals were placed into one amalgam seemed unholy and powerful all at once, and something out of a nightmare.

From Homer to Hesiod, the origin of the Chimera varies greatly, even its own spawn, but the terror it causes is the same. The notion of hybridization and the monstrous unstoppable power such a creature could possess is enough to frighten most. The Chimaerae can vary in their fusion of beasts and insidious purposes, whether sent by the gods, Titans or other mighty forces. They are not to be taken lightly as such creatures are not petty and although dim-witted themselves, are able 'pets' and war-beasts to serve the cause effectively.

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The Etruscans, Greeks and Romans all believed in the Chimaera in the Classical World, but this doesn't end here, as the Slavic, Celtic and other peoples also shared in this idea. These monsters are said to dwell in inaccessible places, where they feed on victims and horde their valuables, and are the remnants of a time when the Titans and Gods battled. It is judged wisest to avoid them entirely not knowing who they are loyal to. Many Titans and all Gods can spontaneously create the Chimaera on a whim if needed, and to the horror of Humanity.

COMBAT: Due to the fusion of land and air, and sometimes water-based animals, the Chimaera is well-suited for battle in every environment. They are very aggressive and will not relent in their attacks on their prey, not feeling mercy or pausing for any reason but attacking only to destroy their enemy. Unlike other beasts the Chimaera can do multiple attacks a round. If the Chimaera senses weakness in the foe it will pounce and take it down like a lion will, using its claws and teeth.

BREATH WEAPON: If the Chimaera possesses a dragon head or a similar one capable of breathing fire, it will be able to do so three times/day. This flame will be a medium sized cone, fierce and searing and with a range of 100 ft. If hit, the victim(s) will take 6d8 damage, but a Dexterity check will half the damage received.

CHARYBDIS

(Giant Sea Monster)

NO. ENCOUNTERED: 1

SIZE: Giant (75 ft. across)

HD: 20d20

MOVE: NA

AC: 20

ATTACKS: Bite (5d20)

SPECIAL: Capsize

SAVES: P

INT: Average

TREASURE: 8

ALIGNMENT: Chaotic Neutral

EXP: 5,000+20

Χάρυβδις - Cursed by Zeus, this daughter of Poseidon, now guards the watery straits of Messina and can swallow entire ships and their crews in one inhalation. Three times a day she takes in the ocean and who, or whatever else is near into her toothy maws. Once down her gullet it is lost forever in the acidic mire where the remains of thousands of ships, crews and their supplies and rumored treasures now lies.

Charybdis isn't the only one of her type in the vast waters however. There are said to others out in Oceanus similar to her that lay in wait, hungry, to engulf ships to their doom. Explorers and scholars call them the Charybdi or Charybdae. Explorers have yet to discover these other horrors out to sea beyond the Aegean and the one Charybdis they are aware of and dread, but they believe many more control the maelstroms and whirlpools or worse.

Charybdis and its 'sister' the terrible Scylla trap traveling sailors who dare to take the Straits of Messina. Long time sailors have the

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saying, 'Between Scylla and Charybdis' which is another way of saying 'caught between two difficulties', or 'to choose between two evils'. The exact details about Charybdis are vague in the sources and are more concerned with the whirlpool in the Straits than its monstrous form or appearance. This leaves the beast and all others of its ilk open for interpretation with a plethora of insidious forms.

COMBAT: Charybdis' attack method is simple and direct – she opens her 75 foot wide mouth and swallows open the waters and all inside. Just simply beginning the process causes mighty whirlpools and this yanks ships and swimmers to the point where she lays in the seabed. Her endless rows of giant teeth rip and cut apart the ships and people along the way as they are pulled into her terrifying mouth. The slice causes 10d20 damage per tooth on the way down into her gullet of no return.

CAPSIZE: The surging waves and tides caused by her opening mouth, three times a day (or any Charybdae) will easily capsize a sailing or rowing vessel within a radius of half a mile or more depending on the size of the monster. Once capsized, the whirlpool that follows will then suck the debris and all with it, into her, or its', mouth dramatically.

CYCLOPES

(Giant Humanoid)

NO. ENCOUNTERED: 1-3

SIZE: Giant (10 ft.)

HD: 9d8

MOVE: 60 ft.

AC: 17

ATTACKS: 2 Fist (4d6), Club (5d8)

SPECIAL: Rock Throwing, Twilight Vision

SAVES: P

INT: Low

TREASURE: 5

ALIGNMENT: Chaotic Neutral/Evil

EXP: 600+9

Κύκλωπες - In one Hellenic source they are the sons of Ouranos and Gaia, while in another the sons of Poseidon, but in both they are brutish and violent. It is Hesiod however that displays their more intelligent side as they emerge with character and names, Arges, Steropes and Brontes and aid the three brothers of Cronus against their terrible father by giving them each their unique divine items: Zeus his lightning bolt, Poseidon his trident and Hades his invisibility helmet. Between Hesiod and Homer, the Cyclopes run the spectrum of divine smiths to dim-witted.

In the cosmic scheme of things, the Cyclopes are on the side of the Gods more than the Titans, even though many were cast into Tartarus. They serve the gods more often in the myths and never appear to aid their enemies, but they are also not fond of humanity either, finding them a nuisance and edible. There was a hint that the Cyclopes were worshipped as divine at one time, seen as gods, before the coming of the family of Zeus, but have since fallen into a secondary station in life. According to the writings of Euripides, they were all slain by an angry Apollo for Asclepius' murder by Zeus and their souls cast into

Hades. Many however seen this as a poetic and artistic stretch of imagination, as most believe in the existence of them.

As with their cousins, the Arimaspi, they are best avoided unless they are needed for some greater cause. Cyclopi are usually themselves serving some mighty and divine Master already, rarely free and alone in seclusion. Since the War of the Gods and Titans, the Cyclopi that remain in the world are still to be found as the story of the Odyssey reveals.

COMBAT: Extremely violent, the Cyclopes is identical to other giant-like beings. They will use their size and strength to their advantage against their usually smaller foes. Few can resist their might for long in a prolonged battle, but they are not known for tactics and can be easily outsmarted.

ROCK THROWING: Just as Polyphemus hurled boulders in rage at Odysseus' ships from the shore as he left, so can the Cyclopes to other beings. They can fling massive rocks over 330 ft. on a successful attack and inflict 10d8 damage to everyone in the radius of the boulder.

CYNOCEPHALY

(Medium Humanoid)

NO. ENCOUNTERED: 1-15+

SIZE: Medium (5 ft.)

HD: 2d8

MOVE: 50 ft.

AC: 13

ATTACKS: 2 Claw (1d8),

Bite (1d10), Weapon

SPECIAL: See Below

SAVES: P

INT: Average

TREASURE: 4

ALIGNMENT: Chaotic Neutral

EXP: 250+2

κυνοκέφαλοι - These dog-headed humanoids inhabit much of the world, in the wild places and sometimes even villages and even cities of their own. Their human-like bodies are where the humanity ends however as they communicate by barking, growls and other canine means and are fierce by nature. Classical myth speaks of them in many examples, and usually always with negativity. Similar to Celtic tales of them, confrontations are violent and filled with bloody battles in distant lands.

In the Hellenic World these bestial beings were savage but by the Hellenistic they were given an extra dimension of being capable sorcerers as well. It was believed the Cynocephaly were secretive and yet possessing a great knowledge through this canine language, and if one could communicate as hounds and wolves do, their occult wisdom would be revealed.

The usual 'lands on the extremities' of Greece were thought to harbor them, chiefly Libya and India. Explorers have yet to bring any examples in chains or cages back to Greece to show the people as proof, but many have tried with high hopes.

Travelers have spoken of them wearing the skins of animals as clothes, and living as hunters. Few organized communities were mentioned, but there were hints that these Cynocephaly may have armies as myths and even some historical sources speak of battles being fought against their forces in Antiquity.

COMBAT: They enter combat with the combined ferocity of men and angry hounds, using weapons, fangs and claws both and employing pure savagery. If rumors are true about them, they can organize into large scale strategic units even, possibly using mounted cavalry.

SPECIAL ABILITY: The Cynocephaly's natural abilities can be the Hound/Wolf 'Wilderways' as given in the Codex Celtarum, using the senses and all other natural methods that canines possess.

DRAKON

(Large and Giant Monster)

NO. ENCOUNTERED: 1+

SIZE: Large

HD: 10d12

MOVE: 20 ft., 60 ft. (flying)

AC: 18

ATTACKS: 2 Claw (2d10),

Bite (2d20), Sting (1d12)

SPECIAL: Breath Weapon,

Flight, Darkvision (60 ft.),

Immunity: Sleep & Paralysis,

Twilight Vision.

SAVES: P, M

INT: Low to Average

TREASURE: 6

ALIGNMENT: Neutral to Chaotic Evil

EXP: 2,000+10

δράκους – Known by many names in Greek myth, the 'Drakon', 'Python', and others, the winged serpent is venomous and fiery and fills important roles. To later European peoples and their legends this is the classic 'dragon'. Apollo's enemy was a dragon, who had to slain in order for him to found his famous Oracle at Delphi. The Golden Apples at the Hesperides are guarded by a coiled dragon. Jason and the Argonauts had to deal with a dragon which protected the precious Golden Fleece. The feminine form is drakina ('δράκαινα') of the Greek 'drakon'.

The Hellenic vision of the dragon is similar to the Celto-Germanic view of one in that it was a winged serpentine giant that protected an enchanted, often always golden, item, and divine. From a modern Fantasy Role-Playing gaming perspective they would appear more to be wyvern-like than gigantic thundering dragons, but fantasy gaming has changed the Old World view of monsters and beings dramatically. Perhaps a redirection is needed to gaze upon these monsters anew as Antiquity once did and not the multicolored species that were created in the recent forty years and see the poisonous winged serpents of old?

The Hellenic and later Roman portrayals of dragons were nearly identical, as fire-breathing serpents, with lengthy bodies and

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wings, sometimes two pairs. Occasionally given intelligence but usually just shown in the myths as brute beasts set to do their tasks hatefully.

COMBAT: They will attack anything that moves, spraying fire and venom, or striking with their scorpion-like tail at the foe. The drakon will not relent or play games often unless the enemy does, otherwise it will be quick and immediate with the kill.

BREATH WEAPON: Three times a day the drakon can exhale a cyclone of flaming death on the foe for 2d20 damage, and it can also restore its potency by drinking boiling pitch or tar. This will grant it d3 more bursts of flame. They are also capable of spitting poison in the myths, giving them an added ferocity. The drakon's venom spraying can be done up to five times a day, and is Poison IV strength with a range of 75 to 100 feet.

POISON: The drakon's scorpion stinger is massive and sharp and will do 2d12 damage to the target. If it pierces the flesh, the venom will paralyze them for 4d6 minutes (unless shaken free by cool water or by spell).

DRYADES

(Medium to Large Spirits)

NO. ENCOUNTERED: 1+

SIZE: Medium (5 ft.) Large (10+ ft.)

HD: 2d8

MOVE: 30 ft.

AC: 17

ATTACKS:

SPECIAL: Incorporeal,

Spell-like Abilities

SAVES: M

INT: High

TREASURE: 6

ALIGNMENT: Neutral

EXP: 250+2

Δρυάδες – These Nymphs and magical beings, tied to trees, are worshipped by the many peoples in the Classical World. Essentially harmless, they can serve many purposes to those who know where to look or notice their words and wisdom. These are not the strange creatures in Fantasy Role-playing games similar to elves, but ethereal and more ghost-like with their powers in Nature.

They are present in fountains, springs, wells, and obviously trees, and where wildlife is common so are they, but where Nature is poisoned or sick, it is believed they are either, harmful and dark natured, or driven away. To simplify the many forms of a Classical dryad, there are three areas in which they fall:

GROVES, GLENS AND FOREST: These dryads are called the Alsêides, Holêdōroi, Aulôniades, and Napaiai, and appear to lone travelers. It is these dryads that scare people and thus, have given rise to the later notion that such creatures are harmful in myth. They are curious and seek company and nothing more, but their wispy and odd form frightens mortals.

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TREE NYMPHS: Conflated with the prior dryad, this form is dedicated to living out its existence with a certain tree, from its birth as a seed to its demise. They do not mingle with the Gods, and have a mostly solitary existence aside from the company of the other Tree Nymphs. They go by many names in Arcadian Classical myth: Hamadruades, Hamdryades, Mēlides, Mēliades, Epimēlides, or Hamamēlides.

MOUNTAINS AND GROTTOS: Deemed the more wise and closer to the Gods, these Orodemniades and Oreiades inhabit the 'soul' of a mountain, or its watery grotto where the trees and flora reside. Most are given names taken from the mountain they dwell at by the local people.

The dryads are limitless in number in the world, but not well understood by people. The distinction between Nymph and dryad is unclear mostly as linguistically and culturally the Hellenic word Dryades is now understood to be the word for a Celtic Druidess. The two ideas of Druidess and forest spirit were joined into the same mindset of mythic thinking over time and literature.

COMBAT: Dryads would rather flee from confrontation and not be put into a place where they must battle. There are no sources detailing dryads going to battle, or defending their trees or territories, although they surely existed. Peaceful and graceful beings, it would seem logical these magical beings could call upon their powers or allies to aid them.

INCORPOREAL: The dryad's ability is similar to that used by the other Phasma beings, enabling them to be immaterial and unable to be harmed by physical weapons.

SPELL-LIKE ABILITIES: Entangle (3/day), Charm Person (3/day), saving throws against the dryad's charm ability are made at CL: 3.

EMPUSAI

(Medium Demon)

NO. ENCOUNTERED: 1-3

SIZE: Medium (5 ft.)

HD: 8d12

MOVE: 40 ft. 60 ft. (flying),
20 ft. (climbing)

AC: 20

ATTACKS: Slam (d20)

SPECIAL: Blood Drain,
Children of the Night, Dominate,
Create Spawn, Energy Drain,
Alternate Form, Gaseous Form,
Entourage, Electrical Resistance (half),
Spider Climb.

SAVES: M & P

INT: High

TREASURE: 8

ALIGNMENT: Chaotic Evil

EXP: 1885+8

Ἐμπουσα – Under the command and, by some myths, created by the dark goddess Hecate, these vampiric beings are lethal.

Originally one, a minor Demi-Goddess herself who served the goddess, now a whole breed, they serve Hecate and her nefarious purposes. They have flaming hair with brazen slippers and appear often as flesh and blood devouring women, but can also incarnate as a random assortment of demonic monsters. Terrible and insidious, the Empousai are spawned from a union of the goddess of Hecate and Mormo.

The motley mob that sometimes gathers of the Empousai to act on the part of the goddess are the essence of nightmares in the Classical World. In the very least, the desirous feminine form that feeds on its victim during their sleep is the least harmful in comparison to the others.

Often the Empusa will lay in wait in lonely trails in the wilderness for travelers and prey on them. Hecate, the Goddess of Roadsides will use her powers to her ominous advantage and send her children to feed on hapless innocents who are not devout. They will blend into the wilds often, or be a homeless drifter, often a poor woman, usually elderly, to catch the traveler unaware.

The other forms of the Empusa are terrible and random, but always awful in form, with bestial shapes and formidable aspects. They can fly, crawl, creep, swim and convey themselves by many means to get to their victims. All seek the blood and flesh of the living the same. The Living is what they want and nothing will stop their lust for it.

COMBAT: The Classical Empusa are the basic Vampire and will fight as one in battle, but use more ingenious methods. If alone, the Empusa will shadow their chosen victim and strike once they are vulnerable. If this attack fails they will summon their dark allies, whether it is by Nature or more Empusa.

BLOOD DRAIN: Once, and if, the Empusa can successfully achieve a Slam attack on its foe, the enemy must do a Strength save or be held in its grip. Once this occurs, the Empusa will begin drinking the blood, draining d10 points of damage/round. For each point drained, the Empusa drained, it will heal back one (1) hit point of its own. The victim will become euphoric and sedated after the draining begins, and even addicted. Unlike later Vampires in lore, the Empusa will do this to completely drain its victim of life.

ENERGY DRAIN: While being drained by the hungry Empusa, the victim will also lose two levels or Hit Dice (HD). Each round after the first the Empusa can continue feeding these will lower until the prey has perished and wasted away, or is irreversible. Only a Cleric with Restoration or Wish can restore it.

CHILDREN OF THE NIGHT: Empusa, as with all vampiric beings, can summon other night time predators to their aid if needed. A swarm of 3d6 bats, rats or snarling wolves can be arrive to the Empusa's side once per day, and will take 2d4 rounds to appear. After they have arrived, they are completely obedient to the end and will die for their master.

DOMINATE: The intense eyes from the Empusa is able to give rise to lust and terror in those it looks into quite easily.

The victim must make a Charisma save at a -2 Penalty. Failure places them under a Charm spell's effect, and they will defend the Empusa to the end as a slave mindlessly.

CREATE SPAWN: The Empusa can turn the slain it fed upon back, but it will become a 4 Hit Dice Empusa (Vampire) instead, and have only Physical saves. The abilities are limited as well: Blood Drain, Energy Drain, Regeneration 1, Electrical Resistance (half). If the creating Empusa is slain, so are the spawn.

ALTERNATE FORM: If needed, the Empusa can assume the shape of a canine (non-magical or natural breed), mule, or ox for an indefinite time. Bats are another form, or small dark birds. True Seeing and other spells and abilities cannot reveal the Empusa in this guise.

GASEOUS FORM: As with the spell Gaseous Form, the Empusa can transform into a thick dark rolling cloud and convey itself. If its Hit Points are reduced to zero it will also resort to this form and be able to retreat to its lair and heal.

SPIDER CLIMB: The Empusa can scale any surface amazingly with its hands and feet as an arachnid.

ENTOURAGE: Unlike the later vampires, the Empusa's entourage might include its spawn, beasts or other Empusa in its company.

SPECIAL: The Empusa have the same abilities as a Fighter and similar Hit Dice.

GIGANTES

(Giant Humanoid)

NO. ENCOUNTERED: 1-8

SIZE: Giant (16 ft.)

HD: 10d8

MOVE: 40 ft.

AC: 24

ATTACKS: 2 Fist (2d8), Weapon

SPECIAL: Rock Throwing,

Darkvision (60 ft.), Twilight Vision

SAVES: P

INT: Average

TREASURE: 7

ALIGNMENT: Chaotic Neutral

EXP: 1200+10

Γίγαντες – Born from the goddess Gaia, and their father was either Tartarus or Ouranos, these brutes made their war on the early Gods. Massive in size, and human-like in appearance, but little more than that, the Gigantes race came from their home, the Island of Thrinacia many say. Others say they also were born in Sicily and in the south of Italy.

They angered Zeus later in their war against him, and many were destroyed and cast into the Underworld of the original one hundred that were first born of Gaia and out of Thrinacia. Those armed and armored giants did not die or become exiled without

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a progeny and a plan, and many more of their illustrious brood now populate the world.

Many in the Hellenic World believe that the Thracians to the north are the descendants of them, who have intermarried with humanity, and this is due to the Thracian toughness and stature. The giants that roam the world today have never forgotten what the Olympians did to them, but they are also loyal to Herakles still and what he fought for and how he opposed the gods and mainly Hera's murderous plots against him.

It is difficult to be on the good side to giant, but if one could, they would have valuable allies, and a tough friend against all manner of monster and beast. Their fear of the gods is almost non-existent and legendary.

COMBAT: Dressed as hoplites, the giants go to battle dedicated to war on a good day. On a bad one, they are desperate and hurling boulders and barely able to sustain themselves in need for more strength, and thus food. Giants are better led than adrift, and can fight under command by powerful leaders. In their glory days serving Herakles and the Titans they wore armor and wielded weaponry, but since then have resorted to trees and rocks and little more in battle.

ROCK THROWING: They throw boulders up to 510 ft. to crush their enemies doing 6d10 damage.

GORGON

(Medium Humanoid)

NO. ENCOUNTERED: 1-3

SIZE: Medium (5-8 ft.)

HD: 5d10

MOVE: 60 ft.

AC: 17

ATTACKS: 2 Claws (3d12), Bite (2d10)

SPECIAL: Frightful Gaze, Flight, Serpent Headdress

SAVES: M & P

INT: Average

TREASURE: 7

ALIGNMENT: Chaotic Evil

EXP: 800+5

Γοργών – Scaly skinned as a reptile, with a head covered in writhing snakes in place of hair, and a terrifying gaze, the Gorgon is an accursed being that seeks to do well on others' misfortune. These immortal beings thrive on committing evil and making havoc on the innocent. They know their appearance will do it alone, much less their attacks.

Many of the Gorgons bear tusks or large fangs, while others simply appear as reptilian women with snake-like heads, but all have the mighty eyes with the divine gaze. Their eyes can peer through walls, metal and flesh and into the souls of the weak if need be just to crumble the fallible.

They dwell in terrible places, locales where people shouldn't rightfully be at unless they seek the awful and unspeakable already.

CHAPTER 3

Hellenic myth is garbled about the exact function of the Gorgons due to a lack of sources today, but it appears they were a despised race of monsters that the Olympian Gods dealt with akin to the Titans. There is some evidence that the Gorgons dwelled in Hades as well as their native home, and were never banished there by Zeus after the War (Titanomachy), but were already there found there, and had remained so. Athena had slain many and even wore their skins as trophies, and she hated them. The Attic Greek mythology had given Gaia the control over the Gorgons to use them as aid in her feud against the new Olympian Gods who sought to overthrow her Titans, they were the allies.

According to later Romans, the Gorgons lived on an island in the mythic Ethiopia named after them called Gorgades, where they dwelled never the entrance to the Underworld as well, its fumes escaping into the sky. As confused though as Classical tales speak of the Gorgons, the origins place them with the Goddess Ceto. Medusa joined the Gorgons once she was cursed by the jealous goddess Athena, who's enchantments cast her into the role of one of the hideous most well-known of the Gorgons.

Medusa was the only mortal in their number, and fated to perish by the actions of Perseus, who used her severed head to many ends. Her cursed beauty was wide-spread as Athena had hoped, and it spawned many horrors and caused much pain and suffering of its own. Regardless of her demise, the other Gorgons remained in Hades and elsewhere nearly forgotten, to exploit mankind's weaknesses and the Olympian's follies.

COMBAT: In battle they are deceptive, using their gaze if able, but if their enemy is too smart they will simply fight with brute force, quick and sudden. Dreaded are more than one in battle, but rare, and stories speak of their actions.

FRIGHTFUL GAZE: If given the chance, the Gorgon will catch the enemy off their guard with their mighty eyes and peer into them. If so, the target must make a Charisma save or begin turning to stone within d4 rounds, this acts a Petrify spell. Once failed, this cannot be reversed and the victim is forever made into a stone statue of their former self.

FLIGHT: The Gorgons have large wings giving them flight akin to bats or birds. They are fleshy and membranous, reptilian wings on their backs and shoulders.

SERPENT HEADRESS: On their terrifying heads writhe poisonous snakes, forever ready to strike at the nearest target(s). These adders and cobras will hiss and bear their fangs and if they are within a foot try to bite anyone the Gorgon chooses. There are dozens of such venomous serpents on their heads fused naturally, and if they are cut or wounded, they will grow back quickly in a day's time. The strength of the poison is Poison III.

GRYPHOI

(Large Creature)

(Medium Humanoid)

NO. ENCOUNTERED: 1-12

SIZE: Large (10-12 ft.)

HD: 7d10

MOVE: 30 ft. 80 ft. (Flying)

AC: 17

ATTACKS: 2 Claw (2d10), Bite (2d12)

SPECIAL: Darkvision (60 ft.), Twilight Vision

SAVES: P

INT: High

TREASURE: 5

ALIGNMENT: Neutral

EXP: 500+7

Γρυφοί – Well-known today among fantasy gaming and literature, and in medieval heraldry, the Griffin was a different creature in Classical myth entirely. According to the tales it was found in the Rhiphean Mountains near the lands of Hyperborea and the unusual Arimaspi people where it hoarded gold in its lairs.

The Grypes, or Grypoi creature has the body of a lion but the head, wings of an eagle. Its feathers are described in sources as being red feathered on the front, black on the back and its wings are white colored. This has its variations even in the Hellenic sources, while many say it is variegated or blue in coloration across its body. It was a mean and very protective creature, snatching treasure and collecting it in its caves and lairs in these high and hard to climb to places. This didn't stop the one-eyed Arimaspi people from taking it, who warred with them constantly over the gold. It was thought they guarded the fabulous wealth in India as well, it is unclear for its masters or just for itself.

This is an exotic and dangerous creature with a fixation on shining wealth and living in precarious locations. They can be tamed and trained by many powerful individuals as well to watch over their treasuries and people. Sources hint at the Gryphoi standing guard for people, or carrying messages or even abducting people for them.

Such was the influence of these mythical creatures that a version can be found in Slavic and Celtic lore and art as well. Hellenic sources say these creatures are only good for short bursts of flight and little more.

COMBAT: They will dive on their prey from above and use their beaks or claws and be sudden in an attack, trying to ambush if possible. If someone is foolish enough to go for their lair where they have hoarded their treasure, they will stand their ground or drop boulders on them from above as well using intelligence to stall or prevent the attempt.

HARPIA

(Medium Humanoid)

NO. ENCOUNTERED: 2-12

SIZE: Medium (5 ft.)

HD: 3d8

MOVE: 20 ft., 50 ft. (flying)

AC: 13

ATTACKS: 2 Claw (1d8), Weapon

SPECIAL: Captivating Song, Darkvision (60 ft.), Materialize, Wind's Initiative

SAVES: P

INT: Low

TREASURE: 2

ALIGNMENT: Chaotic Evil/Neutral

EXP: 60+3

ἄρπυια – Classical myth varies on the origins of the Harpies, as it does on most of its monsters. In the earliest sources they were spirits of the wind, and were employed by Boreas, and possibly the other Anemoi, to punish mortals, as used by the gods. The Harpies are swift on the air and unequalled in their speed, but also cruel in their behavior.

Not only did they live in caves on the Isle of Crete, but the Strophades islands and in Hades to torture those sent to be put there for that purpose. They could materialize out of the air, or on the winds and vanish just as instantly. Their bodies are bird-like while their heads are those of women, and more often (in later Roman literature) ugly I appearance.

Harpies are ravenous in hunger, and will use this as an advantage when punishing others, and had many times. They would speedily take the food from the plates, forks and hands of others, as ordered by their Masters, before it could be eaten. This was done until their targets starved to death.

This ability was just one of many of theirs granted from their divine origins. Harpies are called the 'dogs of Zeus', as they are often used by him to punish others, but not always just him. The Harpies can be summoned by many of the Olympians and other powerful beings, and even Titans, and for various purposes.

COMBAT: It depends on the purpose of what the Harpy is sent for, or encountered by the adventurer(s). If they are sent to torture the strong willed by their powerful song, it will take many to sing their magical song and they will lay back out of reach of weapons and spells. If they are angered or meant to harm, they will become fierce and use their claws and teeth, possibly weapons, and dive and swoop in on the victim(s).

CAPTIVATING SONG: When the harpy sings, all within 300 ft. must make a successful Charisma save or be ensnared (Non-Human races can add their bonuses to the save). This will make them the harpy's slave for a day, and they will take the most direct route to them not thinking of how dangerous it is (cliffs, fire, etc.). Once ensnared, they can only defend themselves and little more but move towards the Harpy, but have no resistance

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to the attacks by the Harpies. This song will prolong for as long as the Harpies continue for one round more in duration. Such an enchanting song can be countered by a mighty poetic, singer or orator, if they give a Charisma check of their own to resist with a performance.

MATERIALIZE: From out of the mists and air the Harpy can form, or vanish in a round if needed. They can be summoned or called upon by various forces or agencies elsewhere. During this moment of time no physical weapon or damage can harm them, although spells and other magical abilities can still affect them.

Wind's Initiative: Because of their aerial nature and speed, the Harpy is faster than most beings and creatures in existence. This gives them a +3 on Initiative rolls. Their speediness is hated and dreaded among Mortals, for few are swifter than they, thus why they were able to starve King Phineus before he ate for example.

HIPPOATHANOI

(Large Animal)

NO. ENCOUNTERED: 1-3+

SIZE: Large (5 ft.)

HD: 5d10

MOVE: 80 ft.

AC: 19

ATTACKS: 2 Hooves (5d20+5), Bite (2d8+3)

SPECIAL: Immortal

SAVES: M

INT: High

TREASURE: 1

ALIGNMENT: Neutral

EXP: 500+5

Ἴππος Ἀθανάτοϋ- Born from the Four Winds or Anemoi, the Divine Horses are perfect and reared to serve the Gods only in Olympus. Either to ride, or to pull their grand chariots, these wondrous animals shimmer and are white with long manes and golden hooves. Mortals are never meant to touch, mingle or possess one, it is sacred and Olympian Law.

There are many Hippiathantioi named in myth who loyally serve their divine masters, and instinctually do so without being asked. They will kill anyone who attempts to take them. Only those who are untamed can be made loyal to the owner, and to find those are nearly impossible. Some say they are kept on the Blessed Isles out of sight, while others speak of them being held by Apollo as far as Hyperborea, left to run wild with the peoples there. No mortal has claimed a Divine Horse, but many have come close in myth and history.

Some say Alexander the Great's steed Bucephalis was descended from one of the Hippiathantioi, if not one himself. Countless others in Hellenic and Hellenistic history and obviously myth have been given the credit of possessing one of these steeds, but few really have had the true Immortal Horses. That distinction lies with the Gods.

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COMBAT: They fight as war horses, with their strong limbs and thick hooves set to crush bone and skulls without mercy. Ageless, their wounds will heal given time, so they will fight on knowing that if they can slay their enemy or foes and escape to a better situation, they will survive.

HIPPALEKTRYON

(Large Animal)

NO. ENCOUNTERED: 1-3

SIZE: Large (5-6 ft.)

HD: 2d8

MOVE: 50 ft., 80 ft. (flying)

AC: 13

ATTACKS: 2 Hooves (d4+2),
2 Claw (d6+2), Bite d4)

SPECIAL: Flight

SAVES: P

INT: Low

TREASURE: 1

ALIGNMENT: Chaotic Neutral

EXP: 100+2

ἵππαλεκτρυών – As most monsters and beings are backed with myths and sources, this creature has no lack of Classical listings but no tales associated with it in the same way. In fact, the Hippalektryon is more of a Hellenic and Roman humorous or fanciful creature. This animal is possibly one of legend that might be thought to be out in the edges of the Known World somewhere in the same way that the many strange and unlikely humanoid tribes are rumored to dwell far away.

Explorers are yet to sight them and bring them back to Greece or Rome in the same way of the many other creatures and beings mentioned in the works of Pliny and other writers. These baroque or obscene creatures have become a more joke in the Roman sources and by the 5th Century C.E no one remembered it. It wasn't until far later ages when the Renaissance occurred that the creature was again in form.

It is thought today that this creature's purpose is twofold; the rooster symbolizes the waking at dawn for the souls of the Dead that day to follow it to the Underworld, and the winged horse as a guide to Hades, and this would be very likely.

COMBAT: Because there are no myths or lore about them, it would have to be assumed that this creature attacks purely as a horse would and a fierce rooster combined. Using its sharp hooves and clawed talons, the beast would pounce and leap, and fly about the enemy. They are relentless and wild, and not known to be tamed or broken.

FLIGHT: Winged like a Pegasus, the Hippalektryon's power of flight isn't graceful and is very clumsy. These creatures make their way to the high places where food (and dangerous predators are scarce) can be sought. It is thought that this flight gives the Hippalektryon a reclusiveness which is why few know of them or have seen them at all.

HIPPOCAMPUS

(Large Animal)

NO. ENCOUNTERED: 1-3+

SIZE: Large (5 ft.)

HD: 4d6

MOVE: 60 ft. (Swimming),
80 ft. (Flying)

AC: 16

ATTACKS: 2 Hooves (3d10),
Bite (3d6), Flipper (2d8)

SPECIAL:

SAVES: P & M

INT: Average

TREASURE: 6

ALIGNMENT: Chaotic Neutral

EXP: 500+4

ἵππόκαμπος – The Hippocampus is the fabled 'Sea Horse' of Classical mythology, believed in by the Greeks, Etruscans and Romans and there is even evidence far beyond into Celtic Europe as well. These unique creatures have the front halves of beautiful horses, stallions usually, and the rear sections of fish. Poseidon's chariot is pulled by a team of the finest Hippocampus and his sea kingdom is profusely populated by them.

They are expected to be in the wide-ranging waters of Oceanus and about the Isles of the Blessed, where they swim and even fly about the crystal clear skies in herds or shoals. Few mortals have caught or tamed them, much less harnessed them for riding them as a steed.

These spectacular creatures are displayed in Hellenic, Hellenistic, Etruscan and Roman art in many forms with profuse incarnations. Their role amid the gods is diverse as well and essential. How common they are to see for the average person or even adventurer is another matter, for one must travel a distance beyond the Aegean, Tyrrhenian Seas, the Sea of Cronus or even (some say) Oceanus, to find them. The reality is closer than most realize however as they are nearer than most understand.

They dwell in both fresh, salt water sources and even in underground locations and where ever there is a deep and sizable environment for their herds to raise young and feed. Their color range is diverse and eye-catching, as beautiful as the normal fish and animals found in the ocean but with the patterns of horses. They can only exist in water, for if they do not for more than a few hours they will dry up and perish.

COMBAT: The Hippocampus fights as a fierce steed would with hooves flying and biting mouth, or diving down with its wings spread atop the foe. The flipper can slap and crush the enemy as well causing shock and damage, or surprise.

HYDRA

(Giant Monster)

NO. ENCOUNTERED: 1

SIZE: Large (20+ ft.)

HD: 10d12

MOVE: 20 ft., 10 ft. (Swimming)

AC: 15/22

ATTACKS: 9 to 12+ Bites (2d10)

SPECIAL: Deep Vision, Multiheaded, Poison Breath, Twilight Vision, Venomous Blood

SAVES: P

INT: Low

TREASURE: 8

ALIGNMENT: Neutral

EXP: 1050+10

Ἵδρα – This multi-headed serpentine monstrosity lives near the water and each is a spawn of the original that Herakles killed in his Second Labor which was the daughter of Typhon and Echidna. It is a snarling beast that presents a problem for any would-be slayer on many levels.

Many may begin with only nine dragon-like heads on long necks but the end result will be the same for those who dare to challenge one. If one manages to endure long enough to lop off a head the battle may not be over. It requires fire to burn the stump or two more new heads will emerge in its place soon after creating another complication.

These reptilian monsters were created by Hera originally and her wrath to see Herakles slain (she twisted the two children of Typhon and Echidna into the original monster for her own ends), and as with many monsters in the world, she has let them remain. The goddess appears to have little care for the complication in their existence, even if the original was slain and is now placed in the Night Sky. These Hydrae however dwell river and ocean straits, and other areas where human and animal traffic in the wilderness is sure to come over time.

COMBAT: Without warning the Hydra will lash out and use its many heads and bite into its prey. It is aggressive and there is no hiding once its initial ambush is over, and it seeks to rule over the entire combat scene and will.

MULTIHEADED: As part of Hera's cruelty the Hydra possesses the ability to sprout more heads in place of one after one is severed. To make this difficult, she placed the Immortal Head in the center, whether this be on the three or five headed variety, it is the same. Such knowledge to the world's populace is not known, only the exploits of Herakles and not many have the full story of his victory over the Lernaean Hydra. Each individual head has its own Armor Class of 15 and 2d10 Hit Points.

Once a head is severed, and this after its HP are gone (and it is not the 'Immortal Head'), then two more heads will grow in its place in the next round, by magic, unless fire is used on the stump to cauterize it. A maximum of 22 heads will grow on the hydra making the beast impossible to fight all at once.

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The damage to its body is meaningless unless all of its heads are slain, especially the Immortal Head. Once this is accomplished the beast will die and spawn no more heads magically.

POISONOUS BREATH: Exhaling from its many heads is a noxious and toxic cloud of fumes that can nearly kill life instantly. This breath's range is 15 ft. in a cone and can be done by as many heads as needed for up to three times a day once angered. This breath will do initially 2d20 damage, and then cause plants to wither and die, colors to fade on clothing, etc. The cloud it creates will linger for a round, still able to cause 1d20 damage before it fades the next round. Only being underwater can dilute its effects and little else.

VENOMOUS BLOOD: Simply cutting into the Hydra is too much as Hera schemed in her plot to make Herakles' life more difficult. The steaming and black gore from the monster will eat through metal, wood, stone and all substances on contact leaving only the enchanted and magical free from harm. Getting touched by this awful blood will cause 5d20 damage in a lethal splash to the goddess' glee. Weapons dipped in this will only gain a +1 for one time however, and this is not accumulative.

ICHTHYOCENTAUR

(Large Humanoid Beast)

NO. ENCOUNTERED: 1-4+

SIZE: Large (8-10 ft.)

HD: 6d8

MOVE: 50 ft. (Land), 80 ft. (Swimming)

AC: 17

ATTACKS: 2 Hooves (3d6), Crustacean Pincers (2d8), 2 Flippers (2d4), Weapon,

SPECIAL: Animal Friend: Aquatic

SAVES: P & M

INT: Average

TREASURE: 6

ALIGNMENT: Chaotic Neutral

EXP: 50+6

Ιχθύόκενταυρος – A hybrid and chimeric being both, the Ichthyocentaur combines both the traits of the Centaur and fish as well, and even the additional pincers and occasional spiny horns found on crustaceans. These beings can exist on both land and sea equally, but are better suited in the ocean.

These strong beings are usually the warriors and guards for the Sea Gods and Goddesses below, armed with deadly spears, swords and other gear. They are a powerful race organized, and feared if so, but if discovered as disparate tribes just threatening on a limited scale.

During the War against the Gods and Titans they were instrumental against both sides, being deployed by all. Ichthyocentaurs clashed with Centaurs as land and sea met one another, God and Titan.

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Aggressive, they appear to only have care for their families and loyalty towards their leaders and gods, but no regards towards other beings or races except for the Sea Nymphs.

COMBAT: Just as ferocious as the Centaurs and stronger, the Ichthyocentaurs are able to use their greater endurance and might to their constant advantage. Few enemies can alter the strategic battle's odds by forcing them to sea or to land as they can easily go to either with the same flexibility.

ANIMAL FRIEND: Aquatic: This ability grants them the power of the undersea equal to Animal Husbandry towards jellyfish, sharks, manta rays and other animals. They can herd, raise and even use to their advantage in battle, these animals if needed. An entire school or a 1-200 members (per Ichthyocentaur) of a particular animal can be obedient at one time.

I POTANE

(Medium Humanoid)

NO. ENCOUNTERED: 1-3+

SIZE: Medium (5 ft.)

HD: 3d6

MOVE: 60 ft.

AC: 14

ATTACKS: 2 Hooves (2d6), Weapon

SPECIAL:

SAVES: P

INT: Average

TREASURE: 3

ALIGNMENT: Chaotic Neutral

EXP: 200+3

Ἰπότης – These odd beings are the opposite in their physical arrangement to their 'cousins' the Centaurs, for their upper torsos are human, but below the waist the legs, it is purely equine, complete with tail, hindquarters and the ears on a human head. In the earliest Greek Ipotane also means 'knight' or 'mounted warrior', so the word has a double meaning in poetics.

To add insult, their name also implies that the Ipotanes enslave humans for their own steeds as well and they ride them as what would be done to their equine relations. Explorers have told stories about confronting Ipotane cavalry in distant lands and to their horror have had to deal with these strange beings and their slave mounts as well in the awkward encounters.

Many philosophers and others in the Hellenic World consider beings such as the Ipotane as 'experiments' of the Gods, joining Humanity and Nature together in primal, horrid practices before the time of the Olympians. The Ipotane are no one's masters but will listen to the gods' words over those of others due to the supernatural intervention.

COMBAT: Able and intelligent, the Ipotane can use the other positive aspects of Mankind and horses in their hybrid existence against their foes. They disdain riding horses if given a chance, and will only, by their tradition, use human slaves. They fight with strategy and precision and use the same weaponry.

KERES

(Medium Demon)

NO. ENCOUNTERED: 1+

SIZE: Medium (5 ft.)

HD: 6d10

MOVE: 60 ft.

AC: 18

ATTACKS: 2 Claw (5d8), Bite (6d6)

SPECIAL: Send Soul to Hades

SAVES: M

INT: Average

TREASURE: 1

ALIGNMENT: Chaotic Evil

EXP: 500+6

Κήρες – These hellish female demons are birth granted upon every mortal, chosen by the Fates or the Moroi, and thirst and lust for the moment of their mortal's death. They normally await silently and hidden in the background, forgotten, until the time comes when the victim is about to die from disease, murder or an accident, and then they eagerly swoop in like carrion birds, sent by Thanatos. They slept inside Pandora's Jar and were released into the world for all mortals to endure as was Zeus' plan of many.

Once their chosen is laying dying, they will appear before them often visible, with fiendish eyes and bloody lips, and pry their spirits free from their bodies and send them to Hades. This task however isn't their only duty given by the Moroi, for if Thanatos or others wants them to serve darker purposes, they can be sent to do awful deeds. They are the more sinister form of Siren in appearance without the song but dressed in bloody clothes.

The Keres like to dwell in places where plague is or was present, and they are seen as the personification of nosoi (sicknesses and plagues), kakoi (evils), and lugoi (banes) in life. They are violent and fight over the dead in the mortal world and in Hades. Their vulture-like shrieks and flight is enough to terrify mortals alive who wish to keep away from them.

COMBAT: The Keres are known to drag their victims, or the dead and dying, by their feet. This way they can take them to Hades. This is their primary tactic only, and they will see it through. If the victim is near dying, they will try to aid them closer towards death. Whether it is by bashing them against a rock, dropping them from a great height, or pecking their eyes out. They are ferocious and will not stop unless driven away or slain.

SEND SOUL TO HADES: The Keres were granted the power to carry the spirit of the Dead to Hades by their talons if needed. Once the victim or target is dead, they can grasp their spirit and do so. They also have the ability to simply rip it free from the body and with a peck or shriek make it fly to Hades as a specter. Once this is done, it cannot be stopped unless divine intervention is made.

KETEA

(Giant Sea Monster)

NO. ENCOUNTERED: 1+

SIZE: Giant (20+ ft.)

HD: 10d20

MOVE: 40 ft. 60 ft. (Swimming)

AC: 16

ATTACKS: 2 Claw (3d10), Bite (3d10)

SPECIAL: Breath Weapon, Venom

SAVES: P

INT: Low

TREASURE: 6

ALIGNMENT: Chaotic Evil

EXP: 500+10

Κητεα – Also classified in Classical myth as Ketos or ‘Κητος’, the Sea Monster is described usually as a fish-like beast that is serpentine in form that also has rows of terrible teeth in its mouth. There are many other monsters in the sea and Oceanus however that fall into the Ketos classification, but generally in most sources it is presumed that the word (and reader) assumes this creature is being mentioned.

In art, the Ketos’ head is shown to be dragon-like in form, and the Sea Nymphs are riding on its back, not fearing it as others would, seemingly immune to its terror. They are the pets of Poseidon and one was sent by him to feast on Princess Andromeda, the infamous beast Κητος Αιθιοπιος (Ethiopian Sea Monster) until it was slain by the hero Perseus.

These monsters are to be feared, and their presence in the open ocean and waters should herald doom, and is never random. The Classical Sea Monster is a constant in legend, art and maps and it was believed the Known and Unknown World was filled with them, the deep waters teeming with their frightful visages ready to strike at passing ships. Many are described as giant squids as well, or a chimeric creature mixing the traits of such beasts with fish and others together.

COMBAT: Between ambush and outright attack, the Sea Monster’s tactics might change depending on the situation and prey. They will capsize ships, drown sailors and eat those trying to get to safety without mercy. Snarling and with teeth bared, the Ketos will pluck people from the deck and feed on them, or blast them with its foul breath or poison.

BREATH WEAPON: Whether this be by fire (5d10 damage, 10 ft. range in a cone), or a toxic gas (3d8 damage, 10 ft. range in a cone), the Ketos’ breath can be used three times a day. It can often empty the deck a small ship alone before the main attack.

VENOM: Depending on the type of Sea Monster, this venom may come from fangs in its mouth, or a scorpion-like stinger. It can inflict a Poison V on its prey as often as it needs a day with it.

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LAMIA

(Medium Demon)

NO. ENCOUNTERED: 1

SIZE: Medium (5 ft.)

HD: 9d10

MOVE: 60 ft.

AC: 18

ATTACKS: 2 Claw (4d8), Bite (5d10), Weapon

SPECIAL: Spell-Like Abilities, Wisdom Drain, Entourage, Darkvision (60 ft.), Twilight Vision

SAVES: M

INT: High

TREASURE: 8

ALIGNMENT: Chaotic Evil

EXP: 1200+9

Λάμια – The many demonic Lamiae are descended from the one so named, the scorned and shunned mistress of Zeus. In her cursed exile she turned to revenge and began feeding on sleeping children taking their blood and lives one by one. It is feared and said that somewhere in the world, or beyond (possibly in the Underworld or outside Oceanus) she still lives.

While many Lamiae have a perfectly human appearance, they have a darkness hovering over them, or a poisonous serpent joined to their right forearm hidden in the very least. Others are described to be worse in appearance with serpentine lower bodies, hideous, moving themselves about slithering about and attempting to hide their monstrous deformities. These evil and accursed vampiric women, spawned from the original blood of Lamia herself seek to lure young men to beds where they can drain their lives and blood.

Those who cannot, are perpetually haunted (their Great Mother’s curse) by the want of feeding on vulnerable and resting children and regardless must seek them out. It is said that scornful Hera caused this ultimately due to Zeus’ infidelity with Lamia and the children they conceived. Rather than let them remain, Hera took what she could of them and destroyed them in wrath, and this created grief in Lamia. Those children who survived became the Lamiae that now exist, but their original mother is too driven by madness to not notice them.

Another of Lamia’s curses, but not of her children, is the inability to close her eyes or sleep. Many Lamiae though never rest and must forever search for blood and lives in the shadows, even the sun’s light does not slow them daily, their thirst and hunger too much. Most Lamiae lair in caves and near regions where the sun’s power is weak but human populations are plentiful. Others find Hades home and crawl up from there every dusk to prey on Humanity.

It is truly unknown how many descendants are in the world since the time of Lamia’s shunning from Zeus’ side, and that was before the War between the Gods and Titans. Battlefields, slaughter and other sanguine activities draw their attentions in time. It is said that angering Hecate will also being the Lamiae to act as her punishment as well.

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COMBAT: Smart, the Lamiae never assault their enemies head-on, but do so when they are caught weak and vulnerable. The ambush is their preferred tactic, either in the dark alone, or in the bed. If forced to battle in the open they would rather flee into the shadows and darkness. Lamiae know they men especially are easily distracted by seduction and a promise of what it brings, and use this in their favor.

SPELL-LIKE ABILITIES: The Lamiae possess these following as 10th Level Spell Casters: Charm Person (1/day), Dream (1/day), Suggestion (1/day), and Hallucinatory Terrain (1/day).

WISDOM DRAIN: Once a victim is successfully touched by a Lamia, they are drained 1 Wisdom point. Unlike the basic fantasy version, this is not able to be gained back, and each time the Lamia takes the Wisdom away it will siphon away the mental clarity of the chosen victim. Once the victim's Wisdom is 3 or less the Lamia can control them as they fall into a catatonic state and submit to the Dark Seduction. This nearly becomes as a Vampire and its slave in effect.

ENTOURAGE: In its company the Lamia will always have male slaves equal to its Hit Dice to serve and protect it. These followers are random and never uniform, meaning they will not be warriors and slaves by design. It depends on the Lamia and its particular power. This entourage will aid the Lamia in finding and obtaining babies and children for it to feed on later, as it is spending time seducing another potential member for its entourage.

MINOTAUR

(Large Humanoid)

NO. ENCOUNTERED: 1

SIZE: Large (6-8 ft.)

HD: 6d8

MOVE: 50 ft.

AC: 16

ATTACKS: Gore (3d12),
2 Hooves (2d10), Weapon

SPECIAL:

SAVES: P

INT: Low

TREASURE: 4

ALIGNMENT: Chaotic Neutral

EXP: 800+6

Μινώταυρος – ‘The Bull of (King) Minos’, this fusion of man and beast originally was the guardian that dwelled in the Labyrinth, a crafted challenge of Daedalus on Crete. This creature was also the result of Poseidon's wrath on the king and his royal family as well, and was slain by the heroic efforts of Theseus later. One would assumed that this hybrid monstrosity's days of horror would be over, but that isn't the case, as the humor of the gods run long. Although ‘Asterion’ was indeed slain by the hero, others were bred, but not by Queen Pasiphaë, but others, for other reasons.

The Minotauri, in their plethora of existence do dwell in the world and beyond Oceanus, for reasons unknown and tales equally unknown. They do not live in the Minoan maze, but each has their own story as to their monstrous origin. The term Minotaur is a generic word used for their similarity to famous one on Crete that all can identify with through legend. It is said by explorers that other creatures with men's bodies live in the world other than bulls' heads, but these have yet to be seen. The worship of the bull is common above all, and these beings are as well.

Crazed travelers report that there are communities in the furthest reaches of the world that are just populated by this breed of people. They are considered an accursed race, if a race they are, and more of an occasional singularity.

COMBAT: Extremely aggressive, the Minotaur derives its fighting ability from its human and bull sides equally and goes fast and fierce giving the enemy little time to defend. Typically, they will charge as an angry bull will and ram with their horns into the enemy, then begin hammering with their weaponry giving no quarter.

MORMOLYCEION

(Medium Spectre)

NO. ENCOUNTERED: 1-3+

SIZE: Medium (5 ft.)

HD: 7d12

MOVE: 30 ft.

AC: 15

ATTACKS: Incorporeal Touch (3d8)

SPECIAL: Energy Drain,
Create Spawn, Darkvision (60 ft.),
Incorporeal, Sunlight Powerlessness,
Unnatural Aura

SAVES: M

INT: High

TREASURE: 7

ALIGNMENT: Lawful Evil

EXP: 800+7

Μορμόλυκειο – So named for ‘Mormo’, the companion of the goddess Hecate, this monstrous specter feeds on bad children as a vampire would, and skulks in the shadows. As with the Empusai and Lamiae, this foul being falls into the Phasma or ‘Ghostly’ category of Hellenic belief and is thought to live in Hades and places where suffering and death are common.

This shape-shifting ghost will seduce to lure its victims to awful places and then drain them of their lives, but only where it is dark and their prey is weak and vulnerable. Wandering children at night are their staple food source, but others are also their targets if given the chance. There is nothing good about the Mormo, or could ever be, and many who go to Hades that have led a terrible life towards children are condemned to be one.

The accursed by Hecate are also made to become a Mormo as well, or worse, watch their children fall victim to one. These wretched cackling spirits linger in the darkest of shadows and deceive by their many forms and lash out to abduct the unwary if possible.

COMBAT: Like their kindred, the Lamiae, they lure and seduce and draw the weak and vulnerable and never fight opponents in an open battle. The Mormolyceion are repulsed by light and the sun, and so find strength in the darkness, the darker the better.

INCORPOREAL: Their form is ghostly and normal weaponry pass right through them harmlessly. Only enchanted weapons with a +1 or greater can hurt them.

UNNATURAL AURA: Beasts, natural animals, within 10 ft. can sense their dire and supernatural presence and are uneasy. Quickly the animals will behave wildly, jump out of control and become restless, when the Phasma is nearby.

SUNLIGHT POWERLESSNESS: If exposed to the sunlight, the Mormo cannot use its powers or feed on others and must flee to the dark. If trapped for too long in the light it will perish into smoking dust forever and never again return from the shadows or Hades.

NAIDES

(Medium Beings)

NO. ENCOUNTERED: 1-3+

SIZE: Medium (5 ft.)

HD: 2d6

MOVE: 30 ft. 20 ft. (Swimming)

AC: 17

ATTACKS: N/A

SPECIAL: Divine Beauty, Spells, Dimension Door, Twilight Vision, SR 4

SAVES: M

INT: Superior

TREASURE: 2

ALIGNMENT: Good

EXP: 250+2

Ναϊαδες – Water Nymphs, the relation to the dryads, they are considered even minor divinities and allowed to convene among the Olympians atop Mount Olympus during their gatherings. These water beings can be found at streams, rivers, lakes, marshes and fountains and dwell and protect them.

Due to the many forms of the Naidēs and their environments, Classical mythic tradition has them broken into several categories:

KRENAIAI: Those that reside in fountains, natural or manmade.

LIMADES/LIMITADES: The Naidēs that dwell inside lakes.

PEGAIAI: The water nymphs in springs.

POTAMEIDES: The Naidēs that inhabit rivers and marshy areas.

An entire Classical belief has existed around the Naidēs and their many forms with the local peoples giving them praise and worship, displaying them in art and claiming a bloodline in their names throughout Greece and other areas of the Greco-Roman world. Rest assured, for every watery location there

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is a magical being present somewhere making it their home, whether benign or not is the question.

The Naidēs of the Classical World is diverse and complex, and widespread, and not just a simple matter of animism by another name. These feminine beings are able to rule over and inhabit isles by themselves, or be worshipped by those do live on an island. This is due to the surrounding waters and its dependence on fresh water and thus them.

COMBAT: As with the dryads, the Naidēs are not one to fight and will withdraw back into Nature. They will use the forces they control to do the work for them instead and make life difficult for those who antagonize them, or harm their environment.

DIVINE BEAUTY: Using their might appearance, which is almost divine, they can focus it one on target and lure them. If this target fails a Charisma check, they are stunned for d6 rounds by this seductive power initially.

SPELLS: When needed, the Naidēs can call upon 7th Level Druid spells a day.

NEKUN

(Medium Beings)

NO. ENCOUNTERED: 1-10

SIZE: Medium (5 ft.)

HD: 2d12

MOVE: 30 ft.

AC: 13

ATTACKS: Weapon

SPECIAL: Undead

SAVES: P

INT: None

TREASURE: 1

ALIGNMENT: Neutral

EXP: 10+1

Νεκυν – The skeleton-like anonymous Dead of those who have passed into Hades, Tartarus and other regions below the Earth. According to Hellenic belief they have lost their memories, personality and all else and exist without purpose. They have food, sex and even the company of other Dead but do hunger for life greatly. The presence of it makes them seek strength again, which they lack terribly. Their shriveled and ghastly forms, only a bare semblance of their former self, isn't who they used to be, not anymore.

Nekuomanteis can call upon them, and draw them up by finding their bones and performing ceremonies, and see them as they once were while living, if only in a spectral image. They shamle about in their Underworld realms but little more and chatter or squeak like bats. Their eyes are wide and bloodshot, and skull-like, with flesh stretched, dry and old. Offerings given to them by their living relatives and friends do find their way to them below, and the clothing they were buried in (if they were) and this is what they are found in if they happened upon.

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Largely, the Nekun are mindless of what goes on outside of their own 'existence' in the Underworld anymore. They have some conscious understanding of the Past and Future if removed from their place in the Afterlife, but only briefly. Only those who dwell in The Blessed Isles are spared this dreadful fate and given their former appearance and memories. The Nekun exist in Hades and all the connected realms therein.

COMBAT: They will mob their foe, who are most likely living, and take them down to devour their essence. They will also take any weapons at hand and re-learn their use if needed be, and quickly become a threat. Usually mists surround them in their home realm, so they are hidden except for their noises.

OKEANIDES

(Medium Beings)

NO. ENCOUNTERED: 1-3+

SIZE: Medium (5 ft.)

HD: 2d6

MOVE: 30 ft. 20 ft. (Swimming)

AC: 17

ATTACKS: N/A

SPECIAL: Divine Beauty, Spells, Dimension Door, Twilight Vision, SR 4

SAVES: M

INT: Superior

TREASURE: 2

ALIGNMENT: Good

EXP: 250+2

Οκεανίδες – This class of Nymph is over the wide ocean and sea and the larger areas of fresh water than those of the Naidēs mentioned earlier. The grouping is so large that in the Hellenic mind, as with each, it has to be categorized:

AURAI: The Nymphs that inhabit the breezes, born on the Four Winds.

NAIDES: The water-based beings mentioned earlier.

NEPHELAI: Beings that exist solely in the clouds, fog and mist.

They numbered three-thousand and were the Great Grandchildren of Oceanus and Tethys. Worshipped as divinities, they were allowed on Olympus among the Gods and seen as equals.

Among Mortals who would happen among them, it was utter awe and fear for their own well-being and prosperity. These mighty magical beings are akin to the Celtic faeries and possessed an ethereal form and enchanted nature. Their beauty was unequalled by the average mortal.

This doesn't mean that all of the Okeanoi were benign to Mankind. Many were allocated evenly to the other gods so that a balance was struck and Man's deeds were kept in check. Nemesis was given command of many, and she made them less merciful and followers of her will, the Daimones Kakoi.

COMBAT: These ocean, sea and air nymphs are the same as their counterparts on land and would rather seduce and flee from battle. Their strengths lie in their abilities and luring targets, if needed, rather than violence.

DIVINE BEAUTY: Using their mighty appearance, which is almost divine, they can focus it one on target and lure them. If this target fails a Charisma check, they are stunned for d6 rounds by this seductive power initially.

SPELLS: When needed, the Okeanides can call upon 7th Level Druid spells once a day.

OPHIOTAURUS

(Large Being)

NO. ENCOUNTERED: 1-2

SIZE: Large (6-8 ft.)

HD: 6d8

MOVE: 60 ft.

AC: 19

ATTACKS: Gore (3d10), Hooves (2d12)

SPECIAL: Constrict, Breath Weapon

SAVES: P

INT: Low

TREASURE: 3

ALIGNMENT: Chaotic Neutral

EXP: 500+6

Οφιοταυρος – Not mentioned often in Classical sources, the 'Bull-Serpent' is an extremely rare creature with a unique trait imbued in its entrails. Even though the unfortunate saga and thus poem of the Titanomachy is missing today, there would have been likely some description of this creature more and its role in the War of the Gods and Titans.

The vague references speak of it possessing a black hide and the front half of a bull, and the back of a serpent, and the given name of Aigaion Briareus, the son of a giant by a similar name Aigaion. It is assumed to be a fierce and mighty beast if the Titans must find and defeat it, but even more so for its purpose – to extract its entrails and burn them in a ceremony. Such a deed if done properly could defeat the Gods, and that is what the Titans had hoped to do during the War, but Zeus was aware and had sent his eagle Aethon and kites to snatch them before it is too late.

The beast is just as rare now in the world, known or not, and the Olympians have little worry for it being found and used against them by any who dislike them or even know of the ritual. The Titans who knew are either dead or exiled into Tartarus now. Otherwise, the few Ophistaurus that live are in no threat of being used in the same manner.

COMBAT: The bull half would charge and ram or trample while the serpent would coil around and kill the prey if the creature was given no chance to flee. The behavior of these animals is unknown, but it is assumed they would be aggressive given their animal halves.

CONstrict: The Ophistaurus can use its serpentine half to coil around its prey and crush it to death completely if given the chance. To do this, the victim must make a Dexterity save or the monster will begin its constriction and tightening. This first round it will do an initial d10 damage, and the prey gets one more opportunity to break free or their survival odds are gone from here. Each round from here the serpentine coils grow tighter causing 5d12 damage until the air is gone and bones are crushed.

BREATH WEAPON: The monster can spew a cloud of flames in a 15 foot cone five times a day doing 2d20 damage.

ORTHOS

(Medium Canine)

NO. ENCOUNTERED: 1-5

SIZE: Medium (4-5 ft.)

HD: 4d8/8d8

MOVE: 40 ft.

AC: 16

ATTACKS: Bite (4d8)

SPECIAL: Fiery Bite, Darkvision (60 ft.), Immunity to Fire, Serpent Tail, Tracking: 5

SAVES: P

INT: Low

TREASURE: 4

ALIGNMENT: Chaotic Neutral

EXP: 575+8

Κυων Ορθος – Unlike its larger relation Cerberus, Orthos possesses two heads is smaller and has a serpent tail. This beast, a progeny spawned from its namesake travels in packs in the world seeking flesh, alive, dying or dead, to devour.

Herakles killed the larger canine monster with his club, but these smaller versions are ferocious and hunt often as starving wolves leaving victims little chance to fend for themselves. Many speak of these creatures as ‘Hades Hounds’, and they are correct, as they linger near the many entrances to that Underworld sniffing out the scent of the Dead.

In the vision of the Olympians and their defeat of the Titans, and eradication of many of their allies and monsters, they overlooked several including these pups related to the original Orthos, although many philosophers and other intellectuals assume the gods never ‘overlook’ even a grain a sand or dust particle. Perhaps these hellish beasts have a nefarious role yet not clear.

COMBAT: The Orthos hound will attack as all angry canines will, with snarling, biting and claws at its foe, but added with the flames and serpent tail. In a pack, the beast is merciless and will drag the enemy down, tearing off chunks while they still live.

FIERY BITE: The fiery mouth of the Orthos can ignite flammable clothes and other objects with each bite, and do an additional d10 damage due to the searing white heat.

SERPENT TAIL: On the back end of the beast is an active, biting and just as fierce snake. Sometimes an adder or a cobra, this

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poisonous reptile will lash out and strike the enemy or the other nearby enemies with its fangs doing 2d6 damage with a Poison III.

PANES

(Medium Humanoid)

NO. ENCOUNTERED: 1-4+

SIZE: Medium (4-5 ft.)

HD: 3d8

MOVE: 40 ft.

AC: 15

ATTACKS: Head Butt (2d4), Weapon*

SPECIAL: Enchanted Music, Twilight Vision, Blend

SAVES: M

INT: Average

TREASURE: 3

ALIGNMENT: Neutral

EXP: 100+3

Πανες – To the Romans Faunus, the goat-legged, and horned humans that live in the forested wilderness, all children of the God of the Wilds Pan. Extremely agile and virile, these hairy beings, running on two legs are the essence of the wilderness. The myths speak of many sources of the creation of the Panes and of Pan.

In the beginning, the god Pan had twelve sons (See ‘Chapter 5: When Jealous Gods and Titans Battled’), who scattered into the wilds after their father was slain and to procreate more of their kind with human women. There are only males in this race, but there are small rumors and chatter of females sighted in the most inaccessible areas of Arcadia (where the worship of Pan is strongest in Greece).

Human women traveling or doing chores alone, or even in small groups must be wary for the Panes are filled with lust and will leap on them, drag them away into the wilderness to copulate against their will. Children born from such unions grow to become future Panes or Fauns, and sprint off into the wilderness when able.

They live their lives according to Pan and Dionysius’ ideals, which is feasting, frolicking with pleasure, and music undisturbed in the woods. This is too much for mere mortals to endure for too long. Usually they play pipes, the harp and the cithara, or even the drums for their entertainment.

In appearance they reflect their god Pan, with curly locks of hair, wild and thick from head to their goat-like legs and hooves. Many have magnificent horns atop their heads, which are adorned with laurels or other pleasantries to appear beautiful. Their use of clothing is scarce, and often ceremonial, but rich and silken.

COMBAT: If they cannot charm their opponent(s) by music or voice, they will resort to physical combat. With their trace amount of divine blood in their veins, the Panes can move quickly and be lethal if they need to be on their enemies as was written about in the Indian War of Dionysiaca. Rumors speak

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of small armies of Fauns or Panes in the wilds, and they must exist if they fought for the god against eastern mortal forces, or so the Hellenic world reasons.

ENCHANTED MUSIC: The Panes is capable of calling upon three different forms of enchantment from their instruments to affect others: Charm, Sleep and Fear. The range is 30 ft. for the music and can be used once a day. Charm is the Charm Person spell and is used to seduce women when pure eloquence and physical force cannot. Sleep is the spell by the same name and can affect many in the radius in the playing while Charm can target one alone. Fear is the Fear spell and used as a last option and will affect any not a Panes in the radius, who will flee in terror if they are under its effects.

BLEND: The Panes can easily hide in the wilderness unnoticed and sneak around equal to a 10th Level Rogue in ability and skill.

PELASGOI

(Medium Human)

The Pelasgoi were believed to be the early peoples that inhabited most of Greece before the Hellenic speaking peoples, or Greeks, settled in their place later. In Greek thought and literature they were mentioned to be a sort of primeval race, brutish and savage. They were the founders of most of the regions and cities in traditional belief. Some regions of Greece still are heavily populated by a Pelasgi people far into the Roman conquest, and there has been some connection made between the Etruscans with the Pelasgoi as well.

Many of the Pelasgoi have been Hellenized over the centuries and they are hardly discernable from the rest of the population, but most are obvious in their language, customs and appearance. They are very distinctive and do not have or share a Hellenic past or style.

PYGMAIOI

(Small Humanoids)

NO. ENCOUNTERED: 4-24+

SIZE: Small (1 ft.)

HD: 1d8

MOVE: 20 ft.

AC: 16

ATTACKS: Weapon

SPECIAL:

SAVES: P

INT: Average

TREASURE: 1

ALIGNMENT: Any

EXP: 7+1

Πυγμαίοι – One of several mythical races of Humanity said to live beyond the Known World. The Pygmies, so named for the Greek measurement between the elbow and wrist (about a foot), is their size in estimation. It was said they lived in Africa (or sometimes India) and went on a yearly war against the crane as it migrated each spring to their fields.

These miniature humans were bent on war and according to some travelers, they would place ladders onto goblets to drink out of them while waging war on the hand of the other, or use needles for swords and spears. They were territorial and did not tolerate strangers of any size in their lands.

Later Classical accounts place them in northern Thule as well, which would make them Norse gnomes or the near equal in mythical context. Most of the Hellenic scholarly world, mainly in Athens, refused to believe the wild claims of the Pygmies (Aristotle for example), but tales persisted long into the Late Roman Empire.

COMBAT: Due to their lack of size and strength, they will fight using numbers and ingenious ideas to take down their enemies. They will wield magic if needed to overcome their foes, and have no qualms about it.

SATYR

(Medium Humanoid)

NO. ENCOUNTERED: 1-10+

SIZE: Medium (4-5 ft.)

HD: 3d6

MOVE: 40 ft.

AC: 15

ATTACKS: Head Butt (1d6), Weapon

SPECIAL: Pipes, Twilight Vision, Blend

SAVES: M

INT: Average

TREASURE: 3

ALIGNMENT: Neutral

EXP: 100+3

Σατύρος – As the goat-like children Panes are loyal to Pan, so to the Satyroi are to Dionysius, which both serve. The Satyr are more horse-like in their legs, a tail, ears, hooves and have small horn shaped knobs on their heads, pug noses, and fond of staging theatrical plays. Their hair is sharp and steely or bristly, dark often and they are nearly identical to the Panes.

Whereas their cousins, the Panes, are more concerned with lust and its vices, the Satyroi are a little more artistic and diverse. Their plays are filled with parody and humor and focus on mortal heroes and kings, thus the word ‘satire’ that has passed into later language. This isn’t to say these plays are not simple and casual, as they will sometimes capture mortals and force them to take part against their will in these events.

Although they do lust after mortal women, and will seduce them, they do spend their time with the Nymphs more instead unlike the Panes. The Romans conflate the Panes and Satyrs, as does Fantasy literature and Role-Playing games generally, but there is a difference between the two in the mythology.

In youth the Satyroi are called Satyrisci, which are full of vitality, hairy and muscled with agility. This first stage of life last for many mortal years, possibly two or three human lifetimes. The second stage, or old age for a Satyr is called Seliens or Silens, and is characteristic with bald heads and long beards.

Graceful and beautiful Satyresses are mentioned in the sources, and portrayed in the art within the Classical World. Like their male counterparts, they are full of personality and also flirty, but with mortal men and boys. These Faunesses are little displayed in Roman aesthetics or stories, and were perhaps not given to the same scandal that many deemed worthy and interesting in the same capacity.

COMBAT: They behave and fight much the same as the Panes but use more calculated planning. Satyroi are swift and agile, even more so than the Panes due to their equine nature, and can gallop and run far longer.

The Satyroi's abilities function the same as the Panes.

SEIRENS

(Medium Humanoid)

NO. ENCOUNTERED: 1-3+

SIZE: Medium (5 ft.)

HD: 5d6

MOVE: 40 ft. 60 ft. (flying)

AC: 17

ATTACKS: 2 Claw (3d6)

SPECIAL: Siren Song

SAVES: M & P

INT: Average

TREASURE: 3

ALIGNMENT: Chaotic Neutral

EXP: 300+5

Σειρηνες – Considered the ‘Muses of the Lower World’, these foul tempered Sea Nymphs with a luring and baiting voice are the bane of sailors. They have many names in Classical tradition, and all derive from their voice and song. Their appearance is a mixture of the upper half of a woman combined with the lower of a bird, giving it the ability to fly and perch as one.

Usually they are said to reside on the rocks near Skylla and the southern coasts of Italy, but in other traditions they can dwell in other rocky areas but seemingly always near Italy as one travels from Greece. They were encountered in the Odyssey and Jason and the Argonauts, and especially where the goddess Persephone is concerned as they were serving her in many traditions.

So set on watching men drown in the sea that they must do so themselves in turn if their fail their task. Many believe the rocks in the sea are them after they have dived in, angry that men have refused their lure. The name of their song or lure is Ligea, and it is powerful, only the powerful music of Orpheus and the gods could overcome it, or in rare cases clever thinking like Odysseus using wax in his ears to block out their song.

According to Classical art and sources, the Sirens had bird legs and feet and were given wings (and one point they were even taken away), and were virgins like their Mother Goddess Persephone. There were only a set number of Sirens in myth and belief, but that aside, it was implied the idea that more existed

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in the world beyond those that served the goddess. Many live on the flower covered island of Anthemoessa.

The Sirens, regardless of tradition, are mean-spirited and seek to lure sailors and their ships to a terrible demise on the rocks. Their tactics work and never seem to be prepared against well, or they defeated. They shouldn't be a foe that is used lightly, or just viewed as annoying, but a major crisis that was just as important as in the Classical tales.

COMBAT: Usually they stay back and sing their dangerous song to force the listeners to their peril. If made to act, they will fly in and swoop with talons and be ferocious, sometimes picking up enemies and dropping them on the rocks to die or in the raging seas to drown.

SIREN SONG: This powerful song can be heard for miles, over ten miles to be exact. The Ligea is so strong that those that hear it must make a Charisma save or be drawn to the source and do whatever it takes to get there mindlessly and obsessively. If this means crashing the ship on the rocks, sinking it, sailing or rowing it over a maelstrom or gorge, etc. just to get to the Sirens. There are few ways to break this song; slay the singer, overpower the song by another greater song, or make the Charisma save.

SKOLOPENDRA

(Giant Sea Monster)

NO. ENCOUNTERED: 1-2

SIZE: Giant (20+ ft.)

HD: 10d10

MOVE: 40 ft. 60 ft. (Swimming)

AC: 16

ATTACKS: 2 Pincers (2d20), Bite (2d12)

SPECIAL:

SAVES: P

INT: Low

TREASURE: 3

ALIGNMENT: Chaotic Neutral

EXP: 400+10

Σκολοπενδρα – One of the many Ketos or ‘Sea Monsters’ that live in Oceanus that is rare to find and only mentioned in a random source. This monstrosity is said to be similar to a hideous crawfish in form but little more, but the size of trireme ship and was pulled ashore. Where there is one according to mythic thinking, there are several more deep in the waters, large and small.

Because there is no other surviving lore and myths on these beasts, it is assumed that it must either be a Classical tale, or even Cryptid. The information about it scarce but mentions that it has the hindquarters similar to a crayfish in form, with flippers and hard carapace.

COMBAT: Being the only source describes it as being so close to a giant crayfish, it would be logical to assume this Sea Monster likely would fight as an angry lobster. It would use its pincers and grab fiercely and hold, twist and snap the foe into pieces until it could kill it.

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SKYLLA

(Giant Monster)

NO. ENCOUNTERED: 1

SIZE: Giant (25-30 ft.)

HD: 10d20

MOVE: 50 ft.

AC: 19

ATTACKS: Bite (3d8), 2 Claw (2d6), Weapon

SPECIAL:

SAVES: M & P

INT: Average

TREASURE: 6

ALIGNMENT: Chaotic Evil

EXP: 500+10

Σκυλλα – Depending on the tradition, she was cursed and driven to the sea in her monstrous form to haunt the straits between Italy and Sicily. She and Charybdis were both said to be the bane of seafarers who dared to make their way from Greece. Skylla's death by Herakles later was undone by Phorcys with firebrands. The rebirth of this monstrosity meant also an opportunity for many of her offspring to populate the world, and they did – the Skyllae.

Virgil recognizes the idea that many Scyllae exist and live in the lower worlds, or simply Hades and Tartarus. These monsters slither and dwell where misery can be found and humans specifically. Their foulness is repulsive to mortals, mixed with their many chimeric traits, and is overwhelming, leaving too much to bear. Once again, depending on the tradition of their curse, their temperament and behavior is terrible and makes them unable to be pleasant company except among other bestial beings or Titans.

Because of their mother, they are reclusive due to their affliction, and stay in cleverly tucked away spots to ambush their victims while out of sight. Whether it is in thick woods and foliage, rocks or some other obstruction, to keep their hideous shape from view while being able to pounce on their unaware prey.

As the traditions vary of her, so do the descriptions in Hellenic and Roman sources. One version says she has twelve feet, six long necks and in her mouth three rows of terrible, sharp teeth, and barks like a hound. A different myth states she had three or six heads of different animals completely, each monstrous and fierce.

One of the most commonly portrayed images of Skylla in Classical art is one of her with the upper body of a beautiful woman, the lower of a fish, and many hounds' upper halves fused into her waist.

The Skyllae can be any number of these combinations being that the spark of the curse(s) involved are so varied and full of possibilities. These monsters should be used sparingly and so should the dread of their presence.

COMBAT: The Skylla is an ambush monster. It is quick and sudden and because of its nature, it will not give the prey a chance to fight back.

TARAXIPPUS

(Ghost)

NO. ENCOUNTERED: 1+

SIZE: Medium (?)

HD: 10d8

MOVE: 30 ft.

AC: 20

ATTACKS: Slam

SPECIAL: Frighten Horses

SAVES: M

INT: Average

TREASURE: 5

ALIGNMENT: Chaotic Neutral

EXP: 1750+10

Ταράξιππος – This ghost or ghosts are said to haunt the horse tracks of Olympia and make the horse races occasionally difficult to impossible for participants. Many Classical sources say the Taraxippus is but the ghost of heroes past now returned to haunt the Olympic Games for various reasons, while others say differently. Another story says that the strange event is due to a brave individual named Ischenos who sacrificed himself for the better of all in his community during a plague, and his grave is located at Olympia where the games are held.

Whichever reason is the cause, or true, the Castle Keeper can decide, but the Taraxippus can make anything involving horses complicated quickly. No descriptions of this 'Horse Frightener' are given, only the effects of how it can terrify the races and cause accidents during the competitions.

COMBAT: Its invisible presence would be enough to create panic and cause horses to toss riders and a stampede. To truly anger it somehow would make it grab and slam the victim with force.

FRIGHTEN HORSES: Horses can sense it and will completely lose their minds and orders around it. They will trip, stumble and make deadly accidents from the Phasma's presence just to get away from it, if humans are in the way and are killed, they don't care. Only the most exceptional horses can resist the Taraxippus.

TELKHINES

(Medium Humanoids)

NO. ENCOUNTERED: 1-5

SIZE: Medium (4-5 ft.)

HD: 3d6

MOVE: 40 ft.

AC: 14

ATTACKS: Weapon

SPECIAL:

SAVES: P

INT: Average

TREASURE: 5

ALIGNMENT: Neutral

EXP: 500+3

Τελχίνες – These dog-faced demonic men, whose hands were little more than fish flippers invented metallurgy, were the first

to forge the scythe that castrated Cronus, and Ouranos and the mighty trident of Poseidon. For their craftiness and skill, they also took that knowledge and delved into darker areas of magic which angered Zeus who cast them in Tartarus for punishment. They were originally the hounds of Acteon on the Isle of Rhodes, who were transformed into servants. This became useful as time revealed, and their arts were handy for the Gods, Titans and Mankind.

After Zeus cast the original Telkhines into the Underworld, the children remained in the World of Men to forge and continue the smithing craft. Their creations may not compare to Hephaestus' own, but they do make items of merit when needed for heroes and the less admirable. They are the dwarfs of the Classical myth, monstrous and malformed in their own way, but skilled in metal work and shady in their morality.

Classical lore says they can summon bad weather and poison plants by being near them. They are often confused with the near-Divine servants called the Dactyls but are not similar as each are opposite in nature (the Telkhines being perceived in a more negative light in comparison).

COMBAT: The fierceness of their canine nature, combined with the marine aspect, has made them cunning and able to be tough in battle. Due to their odd physical forms, they are not the most capable in combat, but they can compensate with their own creations or by allies made through their sales.

TRITONES

(Medium Sea People)

NO. ENCOUNTERED: 1-10+

SIZE: Medium (5 ft.)

HD: 3d8

MOVE: 5 ft. 50 ft. (Swimming)

AC: 15

ATTACKS: Weapon

SPECIAL: Twilight Vision,
Darkvision, Amphibious,
Summon Mount

SAVES: P

INT: Average

TREASURE: 1

ALIGNMENT: Neutral

EXP: 200+3

Τρίτωνες – These merfolk have the upper-half of humans and bottom of fish and chiefly dwell in the seas and Oceanus. They serve Poseidon and his vast watery kingdom loyally, and do so alongside the Ichthyocentaurs, Naides and others. Originally descended from Triton, the son of Poseidon and Amphitrite, these beings populate Oceanus and beyond.

Classical sources and art are fairly consistent about how the Tritons appear: they have green hair, a rough scaly skin, and breathe under their ears, sea-green colored eyes, a human face but with a short, broad nose, a mouth with animal's teeth. Hellenic and Roman art show their lower half with the bodies of dolphins.

FIERCE MONSTERS AND BEASTS GATHERED

Tritons are usually armed, or carrying a shell, which has, in myth, the power to calm (or stir up) the sea. They do the Sea God's bidding and know everything about the ocean intimately, and who passes over it, and where. These Classical merfolk are not the typical mermaids of later fancy or lore, but dynamic and able people in the kingdom of the sea. They are the eyes and ears of the gods and are not just the strange beings joining Mankind and aquatic-life.

COMBAT: Tritons fight in phalanxes and use Hippocampi for their steeds, or worse, Ketos when able. They are terrible foes when riled up and will never leave their enemy alone knowing that most must use the waterways to travel about. They will sink ships, or board them in great numbers and capture people with nets to take below to their cities and sell into slavery if needed, or to their masters.

AMPHIBIOUS: The Tritons are fully about to go underwater and on the surface and breath equally without trouble. They cannot stay out of water bodily for too long (about 2-3 hours) or their body will begin drying up and they will grow weak and die.

SUMMON MOUNT: If needed, the Triton can call upon Hippocampi (d6) or other Sea Creatures (Castle Keeper's discretion) to their aid. They can ride them and have the extra support them in battle as well.



IV.0 ΔS SΩRCERY ΔND PRΩPHECY WAS ΔLΦVE

When therefore she felt that she was being utterly vanquished by some strange power, and that all shame's former promptings were torn away, then sought she her secret bower to find the mightiest aid she knew for the captain of the Haemonian ship. And when from afar the chambers breathing magic spells burst open and the grim doors flew wide, and she gazed at all that she had torn from the ocean-bed or from the shades below, or drawn down from the blood-red visage of the moon, "Wilt thou pursue," she said, "or submit to aught that is shameful, when thou hast so many means of death and quick escape from a deed so wicked?" So saying, she gazes with full force of her vision, but all in vain, upon the swiftest of her poisons, and lingers over it, and would fain summon up her wrath upon death's brink. Ah! Daylight all too sweet, and dearer yet in the very hour of death! She stood, and marveling at her frenzy, "Alas!" she cries, "Thou wilt die in the first flush of life! Hast thou the heart? Wilt thou lose all the joys of youth, nor see the sweet down grow upon thy brother's cheeks? This Jason too, whoe'er he be, knowest thou not, cruel one, that thy death will kill him? Jason, who now implores and beseeches thee alone, whom I was first to see upon our strand. Why was it thy pleasure, my father, to join then in treacherous friendship and not straightway destroy the youth with thy monsters? Myself, I avow, myself I wished it then. Dear Circe, Titan's daughter..."

--Valerius Flaccus, *Argonautica* Book 7, 323.

Magic in the Ancient World was alive, used and believed in by every civilization in profuse and diverse numbers. For as rational and scientific as Greece attempted to become by the Hellenistic Period, it was steeped in a magical tradition that reached back into prehistory. This tradition was shared by all of Europe and Asia, especially as Greece rested in the crossroads between both ends of Eurasia.

The very word Magic is a long derived Greek word, itself from the term *goēs* or ΜΑΓΙΚΟΣ. It was from contact from worshippers of the religion of Zoroaster in the earliest date from the East that the word passed into Greek, and was embedded into the Hellenic, Hellenistic, Roman and later Western traditions. To make a long complex etymology and story short, the term also mean 'to sing over', a similar definition that exists in the Northern traditions of the Germanic and Celtic peoples separately.

Due to space limitations, this Codex cannot get into details needed to elaborate on Classical magical traditions and other extra information beyond what is needed (perhaps in a future supplement). The Hellenic and Roman world had deep magical superstitions, highly elaborated rituals and hierarchies of authority and power or status. What this Codex will cover is a starting place for the Castle Keeper and player to get started on playing or portraying this in a Mythic Classical setting. This chapter will also cover the wondrous *Nekuomanteia* class (or 'Necromancer') from Ancient Greece and their world and reality, and the *Pythia* (or 'Oracle') class, who was able to harness unseen forces and look into the future, but also live a cursed life due to these visions.

Hellenic use of sorcery was the means to control hidden forces to influence the world around others, this was the same method or idea behind all magical or enchanted approaches in other cultures. Even the conveyances and forms in which it took to inspire it, are similar. This is according to the mythic image of spells and harnessing the supernatural forces.

Unlike the modern Hippy inspired notions of magic, which speak of a more positive means behind the power (with 'threefold' cause and effect, etc. to the user), ancient magic was

more often malicious and for selfish gains in their intention. This wasn't just in evidence for the Classical world, but it rings clear for the Celtic, Germanic, Egyptian, Mesopotamian and elsewhere. Magic was used to create a dire action and consequence with that focus. Love charms were definitely on the list, and expected knowledge in the tradition.

Unheeded by any laws to prevent them, sorcerers and witches were free to pronounce their spells and curses (with fees and sometimes high cost to the customer) in the Hellenic and Hellenistic world. Magic and religion clashed often in Grecian society, and could never agree on which was more proper for the same ends. These both however clashed even more with the philosophers and scientists who raised doubt and suspicion over the reality and veracity of the supernatural and divine.

The goddess Circe was one of the earliest mentioned who used sorcery. She used the primary elements common to much of the European magical arts: a wand, an enchanted herb and a secret revealed by a divinity. From the earliest age, perhaps the Archaic, until the conquest by the Romans, the plethora of wizards and witches had emerged to exploit society's woes and weaknesses. They would largely derive from other Hellenic areas, but likely come from neighboring peoples (Thracians, Celts, Ligurians, Scythians, etc.) to take advantage of people and their worries. Much in the same way that religious leaders do today with their various tricks to seek profit and popularity amid the masses. Wars, plagues and other crisis always brought a rise in a need of magicians and their craft, even more than the priests and their temples in the Classical World.

In the ancient Greek world there are very specific terms and terminology for sorcery, witches and those methods they practiced, just as in any cultural milieu. Simplified, these terms are listed below:

EPOD(OI): (pl.) Male Sorcerer. Also *Epaoidoi*.

GOETES: Plural of *Goes*, for a male sorcerer.

MAGOI: Plural of *Magos*, a male sorcerer.

PHARMAKEIS: Plural of *Pharmameus*, a male sorcerer.

PHARMAKIDES: Plural of *Pharmakis*, a witch. Also *Pharmakeutria*.

CHAPTER 4

GOETIDES: Plural of Goetis, a witch.

GOETEA: γοητεία - 'Low Magic/Sorcery', as a form used by the private individual with the use of charms and calling upon the Dactyli or other near-divine servants of deities for aid.

THEURGY: θεωουργία - 'High Magic', used with more of a group, initiation and ritual and involving the gods. This form of magic is more akin to spiritualism, with Mystery Cults and on the verge of religion, and seeks Perfection or henosis.

MAGIC IN CLASSICAL GREECE

It was believed that even the wise philosopher Pythagoras was capable of sorcery by the time his many followers were in proliferation in the Hellenic World. The stories of him had spread and spoke of not only his well-known acts of Metempsychosis (Reincarnation), but that was sighted in multiple locations on several occasions for example. He was said to speak to animals, transcend Time and Space, have rivers speak to him, and making predictions that others found to be true. Pythagoreanism was a religion of its own and touched on magic as well, and it confused the Romans when they were in contact with it. The movement wasn't one of magic however but did have the overtones in it, but was a spiritual one seeking to find Henosis without the magical mess that would usually be in the way (although there were many sects of Pythagoreanism that did practice magic in Greece and the Roman Empire).

Rome could only equate Pythagoreanism with the later Druidism of the Celtic peoples (See the 'Codex Celtarum' 2nd Edition for more) due to the admixture of religion, reincarnation and magic. The Hellenic world adapted and adopted the ideas from other cultures into their own as is evidenced by the very word 'magic' or magea.

Greek magic used wands, potions and ceremonies, rituals and other (today) cliché ideas about magical techniques and little else that is surprising and new. Some of the oldest evidence of Hellenic magic was curse tablets or katadesis, made from lead sheets. The earliest date to the 5th Century B.C.E and name the goddess Demeter Malophoros.

ROMAN SORCERY

For the most part, Rome was a continuation of the Greek world's magic and borrowed from it immensely, and the other cultures around it into its own. They hardly contributed anything original in their own way aside from a Latin terminology in place of Greek, Etruscan, Gaulish, etc.

Sorcery, witchcraft and other supernatural beliefs were just as strong in the Italian Peninsula but had taken from their Greek neighbors early, or the Etruscan. In Latin sorcerers are Magi (Magus singular), and Venefici (Veneficus) when male, and Cantatrices (Cantatrix singular), Sagae (Saga singular), and Veneficae (Venefica) in female.

Wizardry did exist among the Italian tribes prior to, and after the formation of Rome, but as the crystallization of the Roman Republic or State formed and the religion became more dominate

in the affairs of the politics, sorcerers and witches had less influence. Only amid the Plebian class and the settling immigrants from beyond Italy's borders did the magicians have prosperity.

High and Low magic in Rome existed as it did in Greece, but along different lines. By the time of Octavian Caesar's rise to power and the formation of the Empire, magic and sorcery in the, now, diverse Classical world exploded. This is due to a myriad of cultures and traditions merging and blending without limitation to their practices.

Their nefarious purposes, and not for curses, love charms, or whichever enchantment they are serving, was slowly gaining the attention of the authorities. Sorcery, in the real world, was a game of con artists and scams preying on the vulnerable, and there were many forms of magical practitioners exploiting the gullible.

Sanctions were beginning to be made by the Senate, employing the Twelve Tables as a basis for legal precedence against the manipulative actions of these sorcerers and witches in Rome and Provinces by Octavian's rule. Roman lawyers were busy trying to find a way to sort out how to deny the many wizards and sorceresses their loopholes in the system, but there were too many.

Quickly, the magic practitioners had already found the next, and obvious, route where they could exploit the vulnerable: markets, temples and their homes. Before this time it was done by word of mouth and out of 'family tradition'. Spell casting and the mystique that goes with it was a secretive business that had profit in it, but those who believed in it were the common populace with little money, no education or social status. The sorcerer or witch knew how to use their social-economic woes to their advantage, or cultural if need be.

Before the adoption of Christianity, many grades of magician were known: Circulator – who would gather spectators in a circle about him or her to dazzle them with wild predictions and tricks for money, Planetoi – Wandering Vagabond (Magicians), Theropodos – Snakecharmers, Edaoidos – Utterer of Incantations, Mantis – Diviner, Propheta – Prophets (Usually from Egypt or Israel), Thaumatopea – Wonder Worker.

Seeing the sorcerers and witches finding their way to temples and other holy-places where people congregate, the Roman authorities realized that a new problem was developing in Rome and elsewhere. The spell-casters were drawing the devoted out of these sacred places to their own places, or even to the homes of the people to work their 'magic'. They would often ask for money, or even room and board, and food, in return for their magical services and 'protection'. Soon this system made its way up from the Plebian classes into the Patrician, and many of the top and most influential Roman families had a residential sorcerer or astrologer (mathemathici) by the of the Empire.

Logically, by the time Christianity does become the official state religion of the Rome Empire in 380 C.E, every form of magic and those who practiced it will be eventually scrutinized and outlawed by imperial laws. Wizards, witches and sorcerers, whether honest and traditional or just a social drifting con-

artist was now being punished by fines or death. A massive bloody magico-religious purge will be undertaken throughout the Empire from 380 until nearly the end of the 8th Century as a Rome centered Christianity will violently eliminate its predecessor and competition.

The sheer diversity of magic, its uses and forms in occupation in the Classical World could be a book of its own, and there are many splendid academic studies that already exist on the subject. Unlike most other occupations and trades throughout the Ancient World and performed by the later subject cultures and civilizations under Rome (which were enslaved and made profitable for the State), magic was the one that could not be controlled in the same way. Its practitioners were hard to assemble, or make to agree on the same dogma, and tax, or bend to the will of the Emperor. Thus the hatred as of the Empire for the Druids of the Celtic peoples who were viewed as a more of a mix of wizard-philosopher than a priest in their day.

THE ORACLE

From the earliest of times, Man sought to know the future and they did so by seeking portents in various elements. Either by attempting to read the flight of birds, the fall of the rain, leaves or the many other untold chaos driven minutiae that in the world around us. In most societies there existed those special few that could divulge a glimpse of the future from either signs from the Gods or the elements, and these Oracles were gifted. In the Classical Mediterranean, the Hellenic, Etruscan and Latin peoples had their various methods to do so, and these were similar in nature. Sometimes brutal, but no more than those found to the north amid the so-called 'Barbaroi', and were in fact very similar if not borrowed.

Most say the Etruscans are highly skilled at divination, and can read through augury the complex flight of birds, and after their conquest by the Romans, they were always on hand to assist the Romans at the capital on the various functions when the birds were released. The cutting open of animals to view their livers was an Etruscan divinatory art, as shown in art, while it is said they had done so to people at an earlier date, and this likely remained a practice long until the end of the Republic. The fame of Etruscan oracular power was well-known in Antiquity.

Roman oracles were more gained from their neighbors in the way of Etruscan and Greek augurs who worked, usually as slaves, and were not often willingly a native occupation. The irony was that, as Roman conquest and enslavement was denying untold millions their own future, Rome sought to know more about the future about their own affairs in the process and what their place is and had to use oracles (who were slaves from subject peoples).

In the Hellenic World, the fame of the Oracle was widespread and complex. Due to recent Graphic Novel and cinema interpretations, people have an incorrect notion about them which were given a sensual and feminine side. The reality was a stark difference to that shown in modern glamorized mass media, although it was far more dramatic and amazing than what those who failed to understand it could replicate. To simplify the Greek oracular matter, the information will be given according to its

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two primary, and most famous, locations in Greece (there are many others as the plethora of locations reveal in Chapter 2).

DELPHI ~ THE VOICE OF APOLLO

Atop this high forested location amid the wilderness and the other temple structures is the central and primary one, the Oracle of Delphi. To the Greeks, the Pythia was infallible, her words were believed to come straight from Apollo himself and were never wrong, even if they were garbled and confusing. It is said that Themis or Θέμις first built this site for her own purposes when the Titans ruled the world before Man and the Olympians.

Great heaps of wealth was given by chiefs and leaders from various Poleis and other nearby regions seeking the perfect words to their futures here, but they could only do so on the seventh day of each month. This was not so easy as simply riding one's steed across country to seek company with the esteemed oracle when needed, for her company was allocated and divine.

Although history records that many men of high status went to her for their divination, she would also bypass them and look to peasants and others out of randomness to speak of their futures and fates to the dismay of those Noble born and arrogant. There was often no control over who she spoke and answered too when her 'powers' took hold. Usually when unable to reach the famous oracle, many would consult the seers which were present instead.

Her dwellings in the sacred cave at Delphi remained although elaborate temples and other structures were added in time at the complex at Delphi. Lavish riches were given in hopes to get her to speak of the most complete prophesies and usually her words were very concise and hard to escape from once said, leaving little room for interpretation.

DODONA ~ WORDS FROM THE GODDESS

In its earliest age, this site in Greece was dedicated to an early version of Rhea or Gaia and possessed a sacred oak tree from whence oracular signs could be read. Although seers were likely present at many times who had to interpret the shakings and actions of this oak, little is said about it in the sources. Dodona's place of importance compared to Delphi is only second in comparison. Its fame was known across the Mediterranean and even as far as Egypt however.

Eventually Zeus and Herakles were worshipped at Dodona as well but under different guises. The Father of the Gods was given another name, Naios, for some reason here. By the Hellenic Era the Dodona oracle's early goddess centered religion and theme was altered and it became focused on Zeus. The Pre-Hellenic Goddess, probably from the Pelasgoi peoples, was adapted into Aphrodite.

Of the seven total oracular sites in Greece, Delphi and Dodona are the two that matter the most across the many regions and states to the many leaders and rulers. The other five are smaller, local and closer, and when the weather is bad, reachable by horse or pack animal. Delphi and Dodona are for the more extravagant and important events, larger than most.

CHAPTER 4

THE ORACLE (WIS)

Playing a Seer or Oracle isn't as easy or advantageous as one would think in a game. Possessing this ability, and its various eccentricities, can be overwhelming during a campaign. Oracles were considered gifted by the Gods in their various cultures, but it was equally a curse as well, always plaguing them at the worst time. In the Classical World, such a class is the Pythia in Greece or Sibyl to the Romans. The Etruscan term for their oracle has not survived.

Among the Celts the Druids had a group of Seers set aside and trained for this purpose, called in the earliest Gaulish Vates. In later Welsh Gweledydd or Awenyddion and in Gaelic Fáith. The Norse and Continental Germans use Rune Masters and other similar elders to divine through often animal or even human sacrifice to call upon Oðin (See the 'Codex Celtarum', 'Codex Nordica' and 'Codex Germania' for more.)

The divinatory powers are not something the Seer can easily access, not control when it does come, and often it will become a violent force of images and flashes in the mind that blurt out as words. Depending on the type of divination, the Seer has to control their urges and participation in daily matters or the oracular power will swell up in them and gain control. This isn't always a grand thing, as it can lead to many terrible things and outcomes and attract unwanted attention. Seers are deemed unique and rare, and worth five to ten times their weight in gold if their divinations are true and accurate. As a character class, it requires a fairly experienced player to handle it. The Castle Keeper must have a vision of some measure of future events in the game or campaign in order for the divination to be worthwhile.

Such soothsaying moments are not taken lightly, nor are they petty matters either. They are never over minor details, only larger and significant events. Often lengthy periods of the Seer's day may go without any divinatory visions only to be interrupted by an unexpected sign or a need for one by a customer or another seeking their gift. Other days might be completely riddled with visions and rent asunder by oracular prophesies until they are exhausted or near insane.

Depending on their culture and situation, their life as a Seer maybe casual or one spent in perpetual enslavement appeasing Masters using their powers. Their gift is always on the borderline of the absurd and nonsensical to the outsider, who only perceives the muddled words and slightly incoherent utterances at times. Usually the soothsayer has someone to attend them and to help 'translate' their prophetic words and divination. This isn't something that is so cut and clean or clinical, it is sloppy and confusing work and full of interpretation at times.

Seers, regardless of culture, appear to enter into a state of frenzy when prophesies occur to them. Because of this sometimes unpredictable ability, having a Seer in the adventuring group will make for interesting and tense moments as they could be triggered into their Vision state out of nowhere by some unforeseen element in the setting. Once this prophetic vision begins, it could last for a short time or be lengthy depending on the nature of the vision.



This could also attract the attention of nearby guards, monsters or anything else not wanted in the meantime.

ABILITIES

DIVINATION: Each Soothsayer or Seer has their own method or seeing into the future. Not all can use every method it would be maddening and frankly impossible day to day, keeping them functioning and going outside. So they need to either choose or roll from this table one form of divination that their oracular power derives. Once chosen, this is where the visions come. Working with the Castle Keeper, the player can use this in game play to 'see' into the future in limited detail, and by the using some method (either by sharing notes, or having the CK describe for the player, etc) these visions before they are translated into their divinatory form. Listed are but just so many forms taken from many well documented oracular methods used in the Classical and Celtic world due to those being the most well documented in Europe. (Note however, these hold true for the rest of the world as well and many more unique forms existed not on this list). These four basic approaches are just the starting place as the entire world of the Seer is much broader in scale:

D4 DIVINATORY APPROACH

- 1 - Omens:** The Oracle uses the recognition of omens, whether strange weather, births, deaths of significant people, comets, and other phenomena and divines from the 'trend' within this what may come. Omen reading is difficult to master and take a keen ability to observe the current events of the world around them, gathering news from strangers and a constant observance of daily and nightly data. After so much of this accumulated information derived from the data, the omens can be read and the Oracle can go into their trance to sort and sift through them to 'see' what they mean, or are trying to say to mere mortals by the mysterious actions of the gods.
- 2 - Casting of Lots:** This could be the 'throwing of bones', or using sticks, runes, coins, or another similar set of items to read from, perhaps on a special constructed board of wood or metal. The Seer would throw the lots onto the board at the given time and see where and how they land, then read from that final result. Using their powers, they then would divine the future interpreting the lots, possibly into sentences and entire poems of prophetic stanzas. The method of 'Sortilege' is common in the Germanic regions.
- 3 - Augury:** This method is diverse and has many forms within itself, and was used from Etruria, to Rome, Gaul and the British Isles. From the flight of birds, to reading the various organs of sacrificed animals or people, and the many other techniques. Most Seers use augury to divine the future, and there are several hundred forms to pick from. The serious Oracles only stick to the few tried and true forms with a constant positive reputation.

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- 4 - Frenzied or Random:** This method of oracular divination is not the same but absolutely spontaneous every time. Whether it be from some object, elemental force nearby (fire, water, earth or air), they pull from it and gain their vision of the future. This is never going to be the same, even though the potency of their power will be if tested. From a random reading out of book or scroll's words, or throwing of pebbles on a calm water's surface to countless other methods, this method and approach is diverse.

Each experience level the Oracle gains does help but not as much as their WISDOM attribute. NOTE: This ability is equal to the Faery ability 'Second Sight' in the 'Codex Celtarum'. The higher this is, the greater their power, and the closer they are to the prophetic and divine forces they seek to harness. If the attribute is under 15 they are at best, mediocre in the 'business' of oracular divination. Below are listed the strengths and advantages to having the WISDOM higher and this ability:

WISDOM LVL - POWER OF VISION

- 16-17:** The Seer can 'see' vague hints of the faces, their voices, shadowy locations and weakly perceived emotions from the future event(s). When it comes it is fairly powerful but leaves the Oracle able to regain their composure fairly quickly.
- 19:** If the Oracle's Wisdom is this high, the might of their visions are like a flood and they can make out many distinct faces and voices in the mists of the future. Locations are now definite, even if how to reach it maybe a mystery, and the emotions are intense as they come through. The overall purpose of the situation at hand arises to the Soothsayer and they clearly understand what is underway with no confusion although many of the finer nuances may be missing in places. Being the middle ground, the Oracle will have to make a Constitution save to stay conscious from this only 3 out of 6 times.
- 20:** This is rare among Oracles, but the most powerful too. The entirety of the people, situation, and all that comes about before, during and after are fully grasped by the Seer. The shock of the vision will be so powerful that a Constitution save is needed or they will collapse after the vision 50% of the time. Because of the overwhelming nature of the information, the Oracle may not be able to say everything in a way that makes sense to others, or it comes across as inspired poetry filled with riddles. The more often the visions the higher chance the Oracle will slip into insanity and wilder eccentric behavior to handle the mental and emotional burden. To try to control this, the Oracle must make a Charisma save each time, or they begin to fall into bizarre behavior. The measure of their sanity is based from Charisma attribute minus 5 (charisma attribute -5 = oracle mental sanity score points). For each failed save, one of these is ticked away from the overall number until they are ultimately gone. Once they are at the halfway point, the eccentricities begin to become noticeable and sanity falls away. After all of these points are gone the Oracle is beyond hope and aid and must be

CHAPTER 4

tended too by others. Their power is so great that they cannot be left alone or take care of themselves from now on, and when the visions come they are guided by them more than before their sanity loss.

MEDITATION: The Oracle can reach a state of calm to subdue their inner voices and power when needed. They can become highly nervous, or for too long the center of attention due to their powers, and this creates a condition where they are high-strung. Usually oracles are housed in a calming place if they are sedentary, but if they are traveling this can relax them. Quite often their minds are a buzz with the many sensations of omens and other signs from the gods and elements and they cannot gather in the information quick enough.

This ability enables them to wrestle with this flood and even summon the oracular power of divination, or calm from it. There are countless approaches to meditation: being beside waterfalls, listening to music, calming winds, the warm sun or cool moonlight, or many other methods. Many cultures have their own very distinctive methods of meditation, or natural retreats, and these even coincide with the locales used in oracles.

Using Meditation, the Oracle can find their source of visions if needed and call upon in short, or use it to escape from its effects of the throngs of people and the hubbub that comes from it. The mind and spirit of an Oracle is never always at peace and this enables them to still those waters.

FIND PORTALS TO OTHER WORLDS: Seers possess the ‘Sight’, but can only obtain this ability by 3rd level onward. They are able to sense places in the natural landscape where the Underworld, or other such worlds lead. It may come to them without thought or in a dream, or while having a prophetic vision as a confusing ‘extra vision’ within the vision.

These maybe in caves, a hill, a specific lake or watery location or source, standing stones, a tomb, a grove of trees or another location designated holy or close to one of the worlds. It is from these worlds the Oracle divulges their visions of the future, or often the past, of their subjects. Sedentary oracles are always found at such places and for these reasons. Many regions claim countless oracles to their credit, most to draw in pilgrims and their wealth over time, as the later Christian churches did with saints’ relics for similar reasons.

CREATE APOTROPAIC: This ability or skill is among the lesser talents of an Oracle or Seer, and those who live in the sheltered and privileged position within Delphi or Dodona for example do not have to worry about this pretty ability, or using it for a means of profit making. What it is simply is the skill of creating an Apotropaic or ‘προφυλακτικός’ or a protective talisman (always with an eye, and often blue in color) to deflect curses caused by the Evil Eye or βασκανία.

The weaker the Oracle, the weaker the talisman, but it can still deflect curses and curse spells if equal in power. Most Seers deny using it as it requires much of their time and power to do so, it isn’t just carving one plaque. In the Hellenic World, these are in

the form of gazing wide eyes with blue and white bands around it meant to rebound the curse or Evil Eye back to the giver.

The potency of the Create Apotropaic works simple. If is capable of deflecting any curse and malicious spell-like ability or power directed at the wearer or user if the caster is of equal spell-casting level to the Oracle who made the talisman or less (For example: the wearer of a 4th level talisman is attacked by an evil minded wizard with a 4th Phantasmal Killer spell. Due to the talisman being of equal strength, the illusionary killer vanishes when confronted by the Seer’s talisman.) If the talisman is damaged or broken it loses its power.

In the markets, cheap talismans are usually being sold to rid of the Evil Eye and are meant to be sold quickly but these have almost no potency. Only those created by the Oracles possess true power. Such items are placed into rings or amulets, swords or other objects and are prized. The more powerful the talisman, the rarer, and it isn’t often they can be made.

Oracles cannot make these every day, but only every fortnight. It requires concentration and several days, with tools, to carve and form.

To the Romans the Evil Eye was thought to be in the possession by entire tribes and others, but the Sibyls did not participate in the making of charms or talismans against them. This was the task of the general fortune-tellers and others in the populace.

VISIONARY: Once at 5th level the Seer gains the permanent ability to peer through illusion and all false images without having to make any saves. This however has its exception when divine illusions are before the Oracle. Illusionists and their spells mean nothing to Oracles unless they are controlled by the gods, or are above 5th level in power (or essentially a greater experience level than the Oracle).

PRIME ATTRIBUTE: Charisma

HIT DIE: d6

ALIGNMENT: Any but primarily Neutral

WEAPONS: Any

ARMOR: Any

ABILITIES: Divination, Meditation, Create Apotropaic, Visionary.

LEVEL	HD	BTH	EPP
1	d10	+0	0
2	d10	+1	1,501
3	d10	+2	3,251
4	d10	+3	7,501
5	d10	+4	15,001
6	d10	+5	30,001
7	d10	+6	60,001
8	d10	+7	120,001
9	d10	+8	240,001
10	d10	+9	450,001
11	+4 HP	+10	625,001
12	+4 HP	+11	800,001

13+ 175,000 PER LEVEL

NEKUOMANTIS (WIS)

Unlike the basic Fantasy Necromancer, which has degenerated into a purely evil and sinister being that lingers in the realms of the Dead with a Gothic slant, the original (and real) Nekuomantis from Ancient Greece was a 'Prophet of the Dead'. In Antiquity, the Nekuomantis had a place throughout the Hellenic, Hellenistic and even later Roman worlds that amazingly goes unnoticed in later studies and research.

There is so much information regarding this dark and amazing subject that this Codex is unable to cover it all regretfully. What will be given here is an introduction to the very odd and unique world of the Nekuomantis. Cleverly woven in the fabric of Classical society, the Nekuomantis read from the presence of the Dead, spoke to ghosts and communed with Hades and were found at battlefields and graveyards. Their place in society was essential if grim and morbid for most. Another term in Greek, a more common word in the sources, is Psuchagōgos or 'Soul Charmer'. The Roman equivalent later was Necromantius, the origin of the English word.

The Nekuomantis sought places underground closer to Hades and Tartarus, where the Dead dwelled. In Greece four were documented and located but there were clearly many more unknown to today's scholars: Acheron in Thesprotia, Avernus in Campania, Heracleia Pontica by the Black Sea, and Tainaron at Mani. These were called Nekuomanteion or 'Oracles of the Dead' and functioned similar to the other Oracles but were always beside lakes or in mines underground. They sought the darkest caves to commune with the ghosts of the dead, if not Hades himself or another grim deity for direction. Over time these locations became crypts, dedicated to the many Nekuomanteis that were interred.

Three forms of Nekuomanteion, or entrances to Hades, are thought to exist in the Hellenic World, and used among the Nekuomanis:

BIRDLESS LAKES: Caves found near these eerie lakes are perceived as a sign to being close to Hades. The Ghosts of the Dead are in prolific number here and feel spooky.

TOMBS OF HEROES: Honored heroes of the past that go underground into crypts and mausoleums are deemed touched by the Dead.

TEMPLES: Purposefully constructed, elaborate locations with many corridors and chambers dedicated to Hades, Circe, Nemesis or one of the other Underworld deities.

These Nekuomanteion are precious oasis for the Nekuomantis and none other, as few can understand their function, or the purpose of the many chambers, or deal with the deafening silence and isolation and morbidity.

The Nekuomantis called upon the ghosts willingly, sought the bones, specifically the skulls (a trait very similar to the Celtic Druids) for their conversations with the Dead. They knew that wisdom was found in the numberless masses of the Dead in

Hades and Tartarus, and they could summon it if their work was undisturbed. Stories and tales from Classical sources speak of animated corpses, brought to life, or a temporary form of it, to speak with the psuchagōgas or Nekuomantis.

The Nekuomantis eagerly sought the company of ghosts, not spirits (of Nature or the elements), but of the Dead. They wished to know through conversations with them all manner of subjects: the Nature of Life, Death, the Universe, important information that has no basis in time or space. They would also assist many of the Dead with finding their loved ones in turn, or seeking revenge on those who murdered them or who had done them wrong in some way which eventually led to them dying, etc. in turn for this knowledge. There is always a price.

Unlike other Oracles and fortune-tellers, the price for what Nekuomantis needed according to Hellenic sources was dire. Hierosoptic sacrifice of young boys was often committed by both Greek and Roman Necromancers according to sources, and after revealing their entrails and having their hands bloodied under the moonlight, they would divine from these results. It was thought such boys would possess souls attuned that was capable of traversing down to Hades easily and speaking with the Dead and serving as the Nekuomantis' medium. Often however the chosen boy was kept alive and placed into a meditative state deep in the Nekuomanteion.

Another habit the Hellenic and later Roman copyists did, was to take human skulls for divination. Prized were children's skulls who perished by sickness, or babies. Later sources claimed the Nekuomantis was able to make them speak and create mist in a spectacular show and even disintegrate on occasion.

Part of the equipment of the Nekuomantis was assumed to be a shovel, for digging into graves and finding the perfect skull or bones. To use the Dead for good or positive purposes is not new, but due to forty years of gaming and even a longer history of Sword & Sorcery literature, creating an image of nefarious sorcerers bent on controlling the dead to dominate the living takes some time to change. Death always unnerves people, and the presence of a Nekuomantis will cause unrest, especially if they are undergoing one of their divinatory practices.

There were several classes of ghosts that Nekuomanteis defined and sought in their work: Aōroi, or those who died before marriage (usually seen as babies but adults can also qualify), Biaoathanatoi, 'Killed by Violence' (suicides and the battle slain), and Ataphoi or 'Unburied Dead'. There was even a subcategory within this last group called Atelstoi, or those who were unburied on the mud of Hades. They had to remain for a hundred years on the living side of the river of Acheron before they could cross to the dead side. According to Greek sources, ghosts flitted around like frightened birds and spoke in thin, whispered voices. Sometimes they would wail and make an awful cry.

Necromantic ceremonies had two essential elements: Bothros ('Pit') and fire. The pit was where the sacrificial blood from animals and humans was cast, and libations (water, milk and honey) were poured to quench the thirst of the dead.

The typical animal sacrificed by Nekuomantis was a black sheep, or a pair when necessary. If a certain ritual demanded it, a white and black would be used for contrast. The Underworld deities had to be appeased, and they and the Nekun hungered for blood and the life-force for any rite to work. Another important element was circular movement by the Nekuomantis. He, or she, would walk or spin around the chosen focal point, either clockwise or counter, it made no difference, as the dead were restless and so was the summoner.

ABILITIES

DREAM SENDING: In its original Greek, Oneiropompeion, this is the ability of the Nekuomantis to go into a meditative sleep state and find and contact the dead, gained by 3rd level. There are several formulae for this according to the Classical sources, but the easiest method is to either a.) Possess the corpse of the person one wishes to communicate with, or b.) At least their skull. Then lay it out by night, preferably somewhere in the wilderness away from other people and animals, on the hide of a donkey's hide lit by candles, with magical effects and symbols present. Usually reciting hymns to Hades or another deity before falling asleep will begin the process.

This Necromantic ability, if performed correctly, enables the ghost of the dead person laid out before the Nekuomantis to appear in their dreams that night and speak to them. They can ask the ghost questions, limited to their experience level in number, and receive accurate answers before the night's sleep is done.

At 5th level the Nekuomantis can call upon d4 Paredroi ('Demon Assistants') to aid them in their work. These wispy and ethereal beings first must be summoned, who will then later, aid and protect the Nekuomantis while he or she dreams to ensure the summoned dead ghost(s) will arrive. One Nekuomantis can send their Paredroi to another, if they know they are performing the same ceremony at the same time, to disrupt and sabotage it (this can only happen if one Nekuomantis' experience level is greater).

NOTE: Gods can send their ghostly messengers in the dreams of Nekuomantis or even others if they want, using individuals that are clearly dead to get the powerful point across of whatever they are saying.

KATABASION: 'The Place of Descent'. This is the necromantic ability of being consulted by the ghosts of dead heroes or kings. To do this, it works similar to the Dream Sending ability but its conditions and setting are greatly varied. This was a very unique and occasional ceremony, never done daily or in a flippant way. This is a magnificent form of an Ancient Greek séance to some degree. Not all Nekuomanteis do this service for others, but for those who do they are consultants for their living customers. For a Nekuomantis to do this they first must be 3rd level and have a charisma attribute of 16 or higher and choose to perform it.

The most famous location in Greece where this ceremony is documented is at Trophonius, but surely there were many others.

This ceremony, and its preparation, was one of Incubation. The consultor has to first be purified by the passage of a few days, and this is by a combination of sacrifices, banquets and ritual baths. Once it begins, this does so by night only, for the light of the sun is bane to the Dead or Nekun. No food or drink must be touched for three days or nights before the ceremony itself. The consultor or Nekuomantis must then lay on the fleece of a ram atop the stone platform in the lightless chamber deep in the earth.

The ghost of the slain hero or king can be summoned forward once all preparations are done properly in the Koimētērion or 'Sleeping House'. Their spectral form will appear grey or black and hover in place before the consultor and answer questions equal to the Nekuomantis' experience level. After the mysterious ceremony is over, the Nekuomantis enters into the part of the Nekuomanteion called the Phrontistrion or 'Place of Reflection' to remind themselves of the experience they just went through.

LYCHNOMANCY: Divination from a bowl is a practice that Hellenic Nekuomanteis were well documented using in early times. Many variations were put to use, but the basic premise was a usually a black ceramic bowl inscribed with important symbols and writing across its surface and art. Libations were used; milk, honey, rainwater, and most importantly blood to divine from inside the bowl. This blood is from the black ram that must be first sacrificed, and its fleece used to lay out everything atop.

A few Hellenic sources mention the severed head of a wolf placed atop the bowl and a candle atop it. Hades is invoked thereafter. If successful, the God of the Underworld will send a Nekudaimōn ('Dead Servant') to be his messenger and give prophecies to the Nekuomantis. After the Nekuomantis is done with the Nekudaimōn, simply blowing out the candle sends it back to Hades and the god and ends the ceremony.

The lamp in the darkness is crucial and a focal point for the Nekudaimōn. The Nekuomantis can lead it with this light if needed around in the darkness and it will follow lusting after the light source hoping for a way out of its own gloomy existence and beyond (use the stats of the 'Nekun' in Chapter 3 or one of the spirits). It hungers for life and more of it, but will serve the Nekuomantis the entire time begrudgingly.

This ritual takes time, d6 hours into the night, and prophecies given are those that concern others, usually powerful people involving the Nekuomantis in some way. A charisma save is needed once the Nekudaimōn arrives to have control over it, or the Phasma of Hades will try to be deceptive and attack the summoner at some point in the ritual.

CEPHALONOMANCY: 'Divination by Heads'. This was a common practice used by the Celtic peoples across Europe, and shared by the Greek as well. Many source texts from Antiquity attest to the usage of human skulls as a means of prophecy in Hellenic necromancy. One must be 3rd level to acquire this ability.

The skulls collected from those who perished from terrible deaths or diseases made for better subjects, or children and babies according to the evidence. They would paint them, insert incense and add other features to dress them up rather than own just a bare skull.

These are used in a one or so time occasions however, after voces magicae ('magical voice') is used, with ritual inks and designated burning of incenses and standing in certain directions. There is evidence that many Nekuomanteis possessed several skulls for their permanent collection and use of divination, while others were for 'jobs' they were paid for by concerned family members.

The names of Underworld deities and other entities were painted or inscribed on the skulls amid the artwork. After it is properly dressed and prepared, the skull must be chanted over, incense lit, a candle or two (depending on the ritual) and this performed at night, either in a Nekuomanteion or cemetery.

After many minutes, the skull will speak to the Nekuomantis, using the whispering voice from Hades and tell the Nekuomantis what he or she needs to know in riddled form, up to their experience level in answers.

Elaborate rituals were recorded in Greek, Egyptian, Akkadian and other ancient sources on Cephalomantic techniques from Antiquity. There is no space here to describe them, but any player or Castle Keeper can search them out for examples to use in the game, or to create one's own.

CATOPTROMANCY: 'Divination by Images from Mirrors'. Nekuomanteis specialized in this form of divination especially among others, and had special made dark metal mirrors just for this purpose.

Incantations, writing in blood on the mirrored surface and peering into it, either the Nekuomantis or another, will create a circumstance that will produce a means to divine from in the end. A question would be asked into the mirror in some instances, usually one about life or death regarding an individual and then a gaze into the surface.

The Nekuomantis could view random images of people in it, if it was placed briefly in water and wiped away. The shimmer would reveal faces and those he saw could give hint of the future of those with sickness, cowardice, death or other changes in store.

Each mirror is custom made for each Nekuomantis with their style and name on it, although they can use any mirror at hand to achieve this same ability. What is important for it to work are reflections, lights and other flashes on the mirror for the Nekuomantis to view the faces of people. Without these images it is useless completely.

RAISE DEAD (WISDOM): According to Hellenic sources, the Nekuomantis was able to take a corpse, moldy or fresh, and animate them to speak to them. Honey was used often to preserve bodies, prized and honored one, Alexander the Great for example was said to be entombed in honey inside his sarcophagus.

The Hellenic evidence about Reanimation of the Dead is given and the facts reveal this information:

An Egyptian influence is evident in Greek methods of reanimation of the dead. How the Castle Keeper and player choose to use this in the game is up to them.

The bodies chosen to animate are always recently dead and unburied.

Magical herbs are used in the ritual. Most of these are mythical in nature and can only be obtained by traveling to strange lands.

The corpse must be raised upright before it is animated. Then commanded to stand and move.

Sometimes magical writing and symbols are inscribed on the flesh of the corpse artfully, herbs and other elements added before the ritual begins. The Nekuomantis must make a successful Wisdom check during the ritual to animate the body. A fumble means the dead will turn on the creator and try to destroy him or her instead.

This will take several minutes into the night, but the animated dead will speak and serve its master. The Nekuomantis can create up to d12 Dead in one night ideally if the preparations are made. The raised dead will utter prophetic words when it does speak to the Nekuomantis.

It is said that many of the gods were able to create and animate armies of the dead in the Classical sources to aid them using similar methods.

PRIME ATTRIBUTE: Wisdom

ALIGNMENT: Neutral, or Any

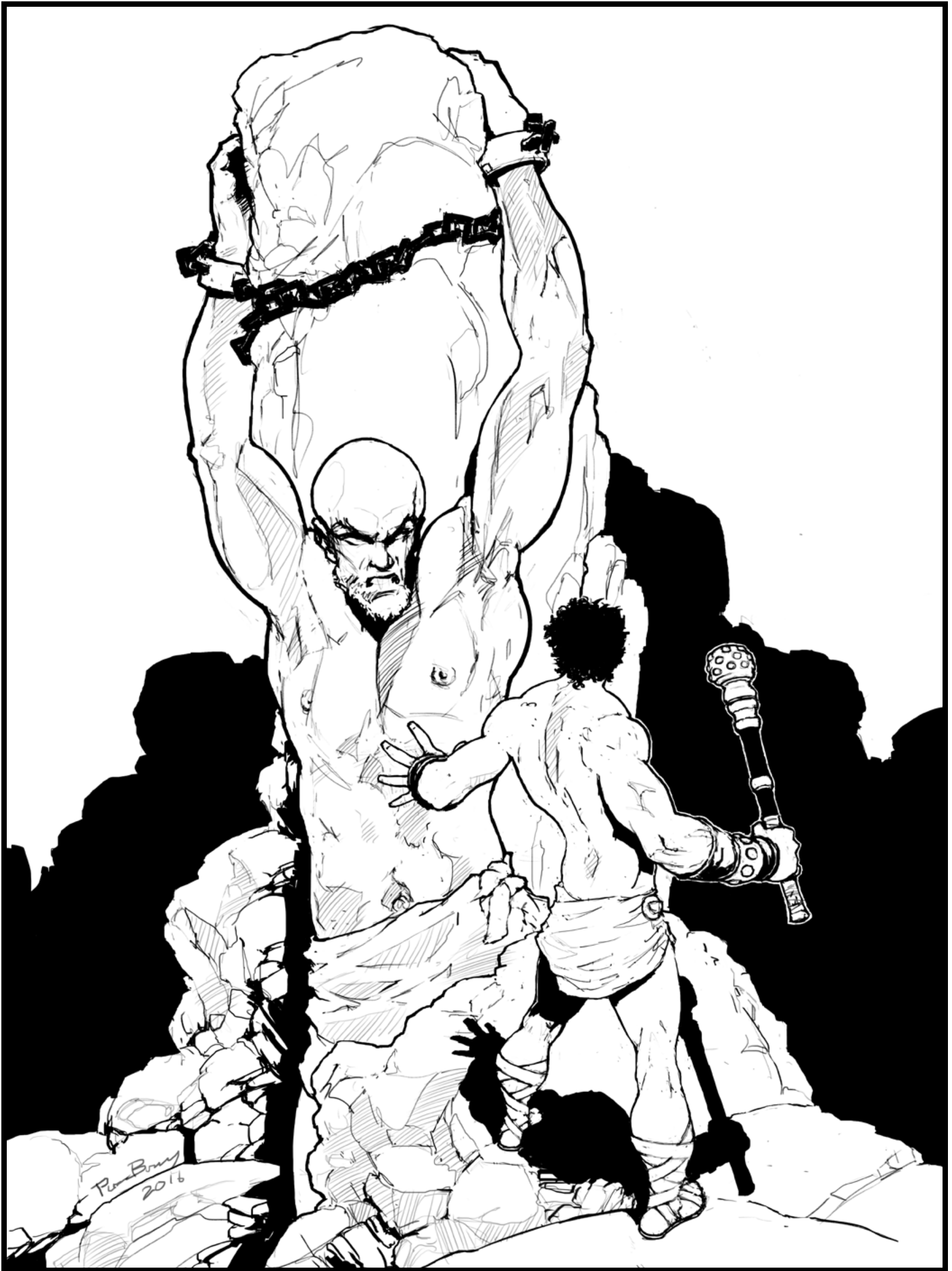
HIT DICE: d8

WEAPONS: Dagger, Spear, Short Sword.

ARMOR: Any

ABILITIES: Dream Sending, Katabasian, Lychnomancy, Cephalomancy, Catoptromancy, Raise Dead.

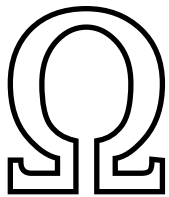
LEVEL	HD	BTH	EPP
1	d10	+0	0
2	d10	+1	1,501
3	d10	+2	3,251
4	d10	+3	7,501
5	d10	+4	15,001
6	d10	+5	30,001
7	d10	+6	60,001
8	d10	+7	120,001
9	d10	+8	240,001
10	d10	+9	450,001
11	+4 HP	+10	625,001
12	+4 HP	+11	800,001
13+	175,000 PER LEVEL		



X.0 WHOLE JEALOUS GODS AND TITANS BATTLED

Then Zeus no longer held back his might; but straight his heart was filled with fury and he showed forth all his strength. From Heaven and from Olympus he came forthwith, hurling his lightning: the bold flew thick and fast from his strong hand together with thunder and lightning, whirling an awesome flame. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean's streams and the unfruitful sea. The hot vapour lapped round the earthborn Titans: flame unspeakable rose to the bright upper air: the flashing glare of the thunder- stone and lightning blinded their eyes for all that there were strong. Astounding heat seized Chaos: and to see with eyes and to hear the sound with ears it seemed even as if Earth and wide Heaven above came together; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down; so great a crash was there while the gods were meeting together in strife. Also the winds brought rumbling earthquake and duststorm, thunder and lightning and the lurid thunderbolt, which are the shafts of great Zeus, and carried the clangour and the wacry into the midst of the two hosts. A horrible uproar of terrible strife arose: mighty deeds were shown and the battle inclined. But until then, they kept at one another and fought continually in cruel war."

-Hesiod, Theogony, II, 687-712.



f the many pantheons covered in these Codices, the most well-defined or documented is the Hellenic, and because of this fact, this chapter will be filled with plentiful and useful gaming material. As is tradition in these books, the goal is to supply such data in a manner that is unique and different, where other games have never done before. At the same time, there is so much data on these deities that what is provided is simply a starting point without getting into the minutiae of every little detail, and this is very unfortunate.

The complex Greek pantheon is paired with the later Roman copies and even what is known about the Etruscan deities. There is a mountain of information, as there is with every topic regarding this Codex, but it comes down to an economy of information. Added to this, are the Muses, the other entities and the rivals to the Olympians – the Titans.

Where possible, a small portion about early Classical religion is given along the way, but as with everything in this massive Codex, space is severely limited. There are volumes of books about Classical religion, libraries in fact that can be accessed for research. There was no universal belief across all of the Hellenic or even Hellenistic speaking or cultural world, but there was a commonality, and these variations left room for toleration and acceptance. Such acceptance is unfortunately not seen in today's world regarding religions. Pagan religions were apparently more open minded and less dogmatic, clearly capable of input and adaption, even for those with strict conservative traditions going back centuries or more.

This chapter has the crucial pieces that tie together the others in the book. Understanding the Gods, Titans and the other entities in between helps to make the composition of the Hellenic cosmography a little clearer. As usual, no statistics are given for these powerful beings, to do so would be encouraging players to attempt foolish and suicidal actions against the very gods. Unless that is a part of the story, it is not sensible or logical to define these divine entities with quantifiable measures – that is the point of them being 'divine'.

EIGHT CLASSES OF THEOI

In the Hellenic mindset, the supernatural entities that populated their universe had a strict hierarchy and logic. There was no haziness, although many beings did fall between the cracks of definition. Listed here are those Theoi all the down to the Hemitheoi or 'Demigods'. This chapter roughly follows the same pattern.

PROTOGENOI: 'First Born' – The Primal Gods and Goddesses that first sprang from Chaos. This would be Gaia, Ouranos, Cronus, and the Gods of Earth, Sky, Night, and others. These were the Elemental gods.

NYMPHAI: – Together with the Daimones, they tend to the life in the Elements. This would be the many supernatural beings (Satyrs, Naiades, Tritons, etc).

DAIMONES: (of Emotion) – They embody hundreds of abstract ideas in seven categories. These beings control and dictate them, and are defined in Hellenic tradition.

THEOI: 'Gods' – The many gods of the different natural forces of the universe. The Titans and early gods, and all of those which rule the sky to earth: Theoi Meteoroi ('Sky Gods'), Theoi Einalioi ('Sea Gods'), Theoi Khthonioi ('Underworld Gods'), Theoi Georgikoi ('Agricultural Gods'), Theoi Nomioi ('Pastoral Gods'), Theoi Polokoi ('City Gods'), Theoi Olympioi ('Olympian Gods'), Theoi Titanes ('Titan Gods'), Apotheothanai ('Deified Mortals').

THEOI OLYMPIOI: 'Gods of Olympus' – The Dodekathemon, or Twelve rulers over the world of Man, Titans and all others following in the wake of the Titanomachy.

KATASTERISMOI: -'Constellations'. The Twelve cosmic signs in the Night Sky who intersect with the Zodiac. These Gods and Goddesses all have their functions in the scheme of things.

TÉRATA: 'Monsters' – This is all manner of supernatural creatures, beasts and other lesser but magical beings.

HEROI HEMITHEOI: 'Heroic Demigods'. Deified human heroes. People who have earned their place among the gods, even at the lowest level, is still on the ladder of the Theoi.

CHAPTER 5

THE DODEKATHEON

Δωδεκάθεον – ‘The Twelve Gods’ or the ‘Olympians’ who rule over Mount Olympus under the authority of their ruler Zeus after their bloody and violent war against their rivals the Titans (Titanomachy). In the Hellenic religion, these Twelve Gods were the chief who dictated and measured out their mighty power, blessings and curses to Man, magical being and all alike from high above in the skies.

They answered to no one but Zeus, and his temper was random. On some days he would be generous and give to his gods and subjects while on others he would be petty and vengeful, finding reason to punish and cause those who anger him to suffer torment. Life in Olympus was complex and filled with the comings and goings of the Muses, Anemoi, Nymphs and others, sending word about the affairs of Mortals, heroes and others to the various halls of the gods. It was never calm or peaceful in Olympus, and if it was then something was amiss.

The tradition in Greece varies as to which gods were in the Twelve exactly, but the number was fixed. This was according to months in the year and to match with the zodiac in the night sky as well. Hades was often never included, but in others he was depending on the tradition. When the Romans adapted Hellenic beliefs they were confused as to which ‘rules’ to stick to in the order of who remained in the Twelve or not. Their system was transformed into the Dii Consentes and had a similar make up (described in this chapter).

Six of the Twelve were male and the other women in this holy arrangement, and the pious mortals made altars to them, usually six in number on the mountainside of Mount Olympus to praise them. The accepted and usual Twelve Gods of Olympus are such:

Zeus
Hera
Poseidon
Demeter
Athena
Apollo
Artemis
Ares
Aphrodite
Hephaestus
Hermes
Hestia
Dionysus

The extra deity to spare, and there is usually one, is Hestia for the ‘Vestal Virgins’ later sacred in Rome that is counted amid the Dii Consentes. The concept of the Twelve Gods pre-dates the Pan-Hellenic religion and is in evidence across most of Greece but was altered and transformed into the later so-named deities, or their Hellenic counterparts by the time of the Classical Period.

Although there were many other gods who visited Olympus, and even had a semi-residence there, they were never listed in the Twelve. The status of the Dodekathion in the minds of the many peoples of Greece is sacred. The other gods serve their many functions, but cannot compare to those that dwell on Olympus, whose company everyone wishes to be among in their brassy halls.

THE TITANS

Τῑτᾶνες – Their center is at Mount Orthys, and they once ruled over the world as the former gods in splendor before the coming of Zeus and his kindred later. This group is a gathering of monsters and beings that are less fair or wondrous, and had been tyrannical in their days in power. Many were decent rulers over Man and beast but simply had opposed the Olympians and chose to remain on the wrong side in the war.

Initially there was Gaia, Ouranos, Cronus and the other founding deities who possessed the mightiest strength and powers of creation. They brought the universe into being and formation, and without the Titans, the Olympians would have nothing to rule over later. The children of the Titans were twelve in number, to match in number the later Olympians. These younger gods ruled over the world and had many children of their own, populating the earth, sky and sea.

For the longest time, the Titans mastered the world and their brood had spread as far as the light of the moon and sun could travel, but in this duration they had children that would eventually supplant them. Gaia was displeased with the actions of her mate, and although the traditions vary on whom, the assassination was left in the hands of a younger son, often Zeus. This action led to the challenge against the rest of the Titans.

Such a challenge was great and demanded a rallying of both sides for a war that will nearly destroy the world. Zeus’ younger years however, as a baby and child, were hidden away in a cave, as many say within Crete due to a prophesy that one of Cronus’ own would slay him. Rather than take this chance, Cronus devoured his own children as they were born hoping to end this fated opportunity before it arose, but the newborn Zeus was hidden (in some traditions by his goddess mother Rhea rather than Gaia).

Although the epic poem is missing, the Titanomachy told of the terrible struggle between the Gods and Titans only hinted at in the works of Hesiod and the Orphic version later and in the many other Hellenic evidence. If this work would have survived, the entire scope of the war could have been thoroughly understood on a deeper theological level than even Hesiod’s Theogony could relate. Clearly, it is the story of the rise of the newer gods against the older ones and their exile and destruction before the creation of Mankind.

The Titans represent the former gods and monsters in the universe left over from those days that remain, the remnants of the time before the Olympians and even in one perspective, the beliefs of the Pelasgoi peoples of Greece from the earliest

prehistoric ages. There is always a tension and conflict between them, as in the Norse religion between the Asgardians and Vanir, or the Irish Celtic Tuatha Dé Danann and Milesians. Most European cultures share in this polarization of opposing forces in their religions.

The Orphic and Pythagorean followers deemed the Titans less terrible than others would have led modern people to believe, and although the evidence is now lacking, they spoke of them in milder terms. Each group taught of them as being entities of a greater reincarnated form or life who possessed wisdoms and might above that of the later more violent and base Olympians.

According to many Hellenic sources, those being mainly Orphic, Mankind arose from the smoking corpses of the slain Titans after the war was over and thus all of humanity inherited the many 'flaws' of the Titans. These are the reasons why Zeus has little patience in dealing with Mortals, and he quite often visits them to vent his own lusts, grievances or other problems upon.

Always plotting against the Olympians, the Titans seek to undermine them at every opportunity. When Zeus wanted to abdicate this throne in place of his son Dionysius the Titans lured the young god out from his shelter with dolls and disguises then slaughtered him. Zeus' wrath towards them was worse than it was during the Titanomachy. This example is one of many where the Titans sought to cause great evil against their Olympian rivals, and will if given the chance.

THE GODS IN THEIR SPLENDOR

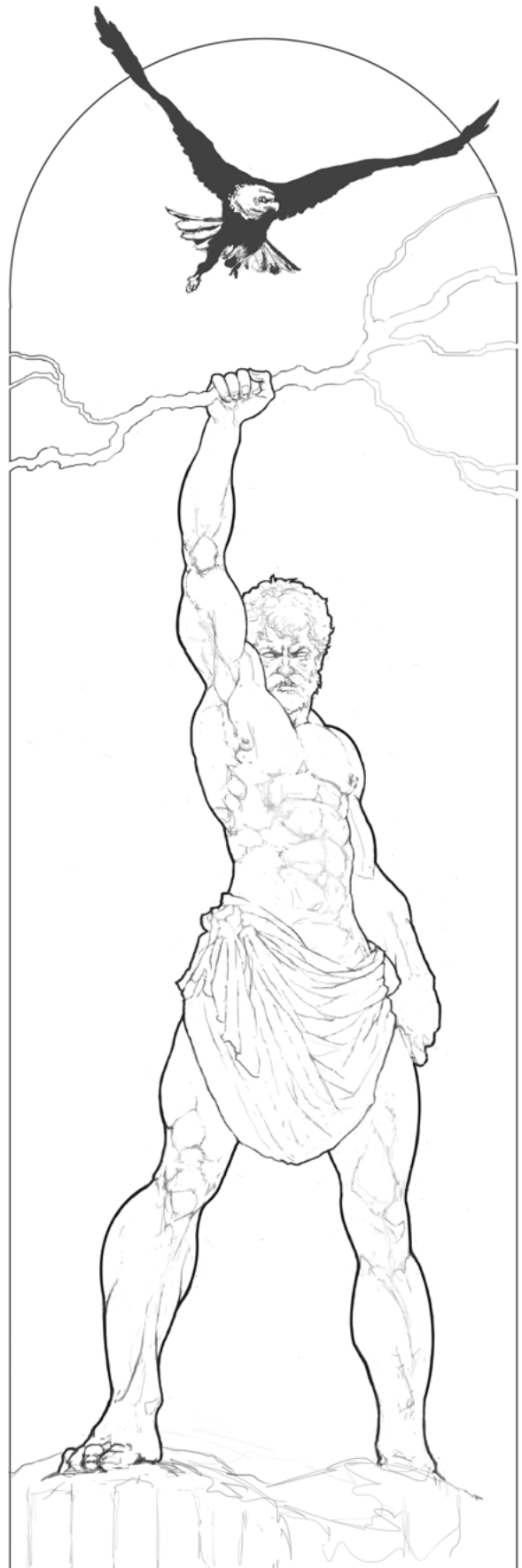
Listed first are the Twelve Olympians, with their Roman and Etruscan counterparts in this section, and then it is followed by the Titans. Afterwards are the Four Winds, Muses and the many other entities in the Classical cosmography. Each will be detailed within needed and required limited space for use in gaming.

The Gods are given their varied personalities and often diverse range of powers, which many people today would almost appear contradictory but it has to be remembered that many divine figures were capable of being the representatives of both extremes (i.e., Life & Death, Light & Darkness, etc) at the same time. This was not just in Classical belief was nearly all worldwide. Human thought passed into these realms of oddity over time by believers, sometimes on purpose, and others by accident. The true measure of one's divinity was the reach of each extremity.

This section is not in alphabetical order, but with the Olympians in order of their importance beginning with Zeus.

ZEUS ~ KING OF THE SKY

Ζεύς - His mother was the goddess Rhea, and father, the sometimes awful god Cronus who dreaded his birth. Due to a prophesy that was foretold by Gaia and Ouranos that his reign would be usurped by his own children, Cronus frantically began to devour his own children as quick as his wife Rhea could give birth to them. Horrified at what her husband was doing, Rhea eventually tricked him by placing stones in nursing towels and



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he swallowed them. Meanwhile the real newborn of Zeus was hidden away, as varying traditions go, in different locations but in caverns elsewhere away from Cronus' attention.

The most commonly agreed upon belief in most of Greece (except for the Orphic followers for example) was that he was kept in Mount Ida on the Isle of Crete, and cared for by up to six variants of nursemaids. Each were likely during several stages of his earliest childhood and tiniest age, and represented phases no longer understood to people of later ages. What is clear is that his wrathful and fearful father Cronus sought to find and destroy him, always worried about the prophetic words of Gaia and Ouranos.

Each nursemaid for Zeus had a purpose:

A Nymph called Adamanthea was responsible for watching him, and rather than having Cronus spot him (he being the god of Earth and Sky still), she hung the newborn on a rope from a tree between the earth and sky.

Gaia raised him in her cavernous womb deep in the earth in hopes of having a grandchild worthy of throwing the tyrant god Cronus off of his throne.

Melissa raised him on milk from a goat and honey in his time a baby.

Cynosura the Nymph was put in charge of raising him, and after Zeus was old enough, he rewarded her by placing her in the stars eternally.

With the promise that their flocks would be spared by hungry wolves, a shepherd raised the young god into adulthood, and their promise was indeed fulfilled.

The most complete story of his years of childhood detailed: The half Goat-being Amalthea was put to raising him, along with the Kouretes who caused a great clamor with their shields and weapons every time baby Zeus cried. This way Cronus could not detect him and seek him in the world to destroy him.

Each tale bears some mark of a separate tradition in a different part of Greece, and in some cases the Hellenistic World, or a fusion of many. The tension was the dread that his father would eventually discover his whereabouts and eradicate him, but this obviously never happened.

By deception, Zeus with his mother using a mix of honey and herbs, forced Cronus to vomit the stone and the other siblings up violently. Cronus realized the plan and how he was fooled and the prophecy was coming true but now was completely unable to be stopped. It was too late. Zeus, with his siblings (the other Olympians mostly) joined forces and hatched a plan to war with the Titans and monsters that had ruled and populated the world. It was the only way he could fulfill the words given by Gaia (one of whom he had to war against as well).

Zeus' allies were plenty, and unexpected by the Titans, for he called upon the mightiest of beings to aid him in this battle. It would require the greatest force the universe has ever seen to

dislodge the Titans from their solid place after thousands of years. The Cyclopes, giants and the Hecatonchires joined him using their massive brute strength against the monsters and beasts that fought for the Titans, or were spawned and created by them.

As mentioned many times in this Codex, those fortunate of the Titans were thrown into Hades and Tartarus, while the rest were destroyed in the decade long war by the gods. After it was over, the three brothers, Zeus, Poseidon, and Hades came together and divided up the universe between each other, with one taking the sky, another the sea and the last the underworld. The universe had to heal from the devastation and many centuries needed to pass in the fire and ashen skies and rubble.

Zeus assembled his gods and siblings atop Mount Olympus and began to parcel out justice and order on man, beast and surviving Titan alike. Many Titans were allowed to remain in his company and on the earth and were trusted, even though many ended up going behind his back to foil his plans (i.e., Prometheus granting Man fire and creating civilization), but Zeus ends such matters with his sardonic means of victory and the final word (Pandora representing 'woman-kind' and its 'curse' on the male half of the population according to early Hellenic culture).

Zeus had many wives and consorts, as many chief gods did; Aega, Ananke, Aphrodite, Demeter, Dione, Eris, Eurynome, Gaia, Hera, Leto, Maia, Metis, Mnemosyne, Nemesis, Persephone, Selene, Thalia, Themis, Eos, and many Mortals. His lust was never sated and caused him many troubles with his most jealous of wives Hera, of which most of the greatest and more memorable tales are recounted from Antiquity.

Most royal lineages in Greece, and some beyond who were aware of Hellenic beliefs, claimed a bloodline from Zeus by some means, and there were many possible ones. He was temperamental and prone to impulsive actions from his throne atop Mount Olympus, and many Hellenic rulers admired this trait, seeing such a quality as befitting those of his divine line.

Zeus has many forms and disguises among his ruled populace, similar to that of the Norse Oðin, who thought it better to walk amid his creations and spy on them, punish or reward as he saw fit. Never shy of his title, he would almost always reveal his identity when the plan was over, unless he had a long term scheme to unfold.

Zeus has many epithets and titles while traveling in the world of men and his creations, partially to hide himself, and also to cause confusion. Being the God of sky, judgements, weather and morality, his power and names were many.

More could be written about Zeus, almost an entire book due to the long history of worship of him in Hellenic culture and the later Classical civilization in general under his many other guises. His place in the pantheon of Classical religion is essential and unavoidable, every variant religion (Orphicism, Pythagoreanism, etc) acknowledge him to some degree. To the Romans he was called Jupiter with a long list of epithets derived from other cultures.

HERA ~ QUEEN OF THE GODS

Ἥρα - She is one of the wives of Zeus, but one of the most famous, and the most jealous and vengeful. One of the reasons for her fame is because of her place as one of the Twelve Olympians unlike the other many wives of Zeus, who were varied and never lasted.

For her wondrous beauty, she was extremely jealous of those who outshone her, mortal or otherwise and would punish them using her divine powers and was infamous for it. Few would cross her willingly because of her terrible wrath. Examples of what she could do are found in the stories of Herakles and Medusa among many. Hera had little patience for those that mocked her or imitated her, even if it was for the most innocent of purposes and would strike them down sooner or later.

Her symbols are cattle and peacocks and reigns as one of the chief goddesses of the Aegean Sea, over even Gaia and the others. In her hand is usually a four pronged staff, a starry crown on her head, and a lion or one of two birds; cuckoo or hawk by her side. She rules the starry night with Zeus who commands the daytime skies from Mount Olympus.

The common people throughout Greece and other Greek speaking regions, in the colonies, etc. who worshipped her, feared and admired her even more so than her husband. Of the many songs and poems to survive from Antiquity, there were a large number honoring Hera and her beauty and fair treatment of her worshippers. Hera's scorn was not something to be gained or earned.

The three places in the Hellenic world favored by her were Argos, Mycenae and Sparta who dedicated many sanctuaries to her. Although the other goddesses possessed strong war traits, Hera was above them all in those arts, and to have her backing, the army was considered to have a true blessing. The other goddesses all answered to her on Olympus, and so did generals with their prayers and offerings.

Hera was very observant and thus jealous of her divine husband's lustful impulses with Nymphes, Mortals and other beings, and she would send spies to tell her of his doings. Once she had enough evidence, she would then act on it and usually punish the girl with a terrible curse or other affliction. Zeus would then go on his way feeling little remorse and continue with another affair in a short time.

She was the patron goddess over marriages, being the only real goddess among the Twelve officially married properly. Mortals would look to her during their ceremonies to bless their own in hopes that their own would binding and legal.

Upon the judgement of Paris as to who is the most beautiful of the goddesses, she was furious as to his decision, and her loyalties fell on the Greeks to help destroy the Trojans in consequence. Paris' judgement made the fate of his people worse than just his abduction of Helen had decided already. Hera's jealous and vain scorn was again at the front.



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The Roman and Etruscan images of her always reflect a mature lady, with a strong forehead, a stern expression and a posture of strength and one demanding reverence. A bride's veil hangs on the back of her head with a diadem on her head often. These images all are essentially influenced by Hellenic influences through trade and warfare over the many centuries. The Romans knew her as Juno.

POSEIDON ~ KING OF THE SEA

Ποσειδών - Brother of Zeus, and King of the Sea, creator of the horse and as many traditions say – was spared Cronus' savage devouring of his children. He was hidden amid the lambs by his mother Rhea as his brother Zeus was a cave on Crete. Poseidon's fate was special and so was his destiny as one of the Twelve Olympians later.

His palace in the sea is located deep in the waters at Aegea close to Euboa, inhabited by tritons and a plethora of other beings. His power is second only to that of his brothers Zeus and Hades, as the three divided the Earthly, Sky and Sea. Belief implies that he and Zeus are always at odds with the land and sea clashing, one giving and the other taking away, giving Posiedon the epithet Γαίηςχος or 'Earth-Shaker' in the earliest sources going back three thousand years.

Where other deities were worshipped in scattered or limited areas in the Hellenic, Etruscan or Roman areas, Poseidon was a Pan-Classical deity, especially so because the Mediterranean civilizations inhabit largely a coastal geographical region. His many names and epithets allude to the many stories, now lost, about him over time.

The common images associated with him are the trident, horses and dolphins in the still myriad of evidence that remains of his worship from Antiquity. Poseidon's famous wrath is to most evident in the saga of the Odyssey after the Greek hero Odysseus boasted of their victory being one of which that required being performed by Man with little aid from the gods. This boast infuriated Poseidon, who cursed Odysseus and his crew of warriors into a nearly perpetual voyage in the Aegean and other magical isles within Oceanus. The blinding of his Cyclopean son Polyphemus angered him more however, setting the stage for the wrath of Poseidon officially after the heroes attempted to depart from the island.

Worshippers sacrifice white and black bulls to him in wells, and obviously horses to appease him. As with many of the more prominent gods, he has many children and long lineage of divine blood and enchanted beings. His persona is one reflecting the sea, which is not calm and always agitated, and those who try to appease him or claim his lineage are aware of this lack of serenity.

He is a vibrant and healthy god, with many children, affairs and lusts, just as his brother Zeus. His chariot pulled by brazen hooves and golden manes on Hippocampi atop the waves is his usual means of conveyance across his kingdom. The Sea Monsters (Ketoï) gather around him harmlessly as pets and are under his



command and whim. Logically, all monsters of the deep in some way can be traced back to him regardless of their origin or curse.

The Etruscans and Romans likewise worshipped him, and to the Romans he was Neptunus, possessing many various epithets and guises. Although he is the God of the Sea to the Classical World and to those people outside it, his deeper attributes place him with the mighty abilities of being able to shake the earth and sinking it if he wishes. This is the acknowledgement that Oceanus covers most of the world and the earth less, and at any time the god could claim more of it back leaving nowhere safe.

DEMETER – GODDESS OF THE FIELDS

Δημητηρ - ‘Mother Earth’ and goddess of wheat and corn, she is one more of the crucial Twelve Olympians considered prized above the many other deities in the Hellenic and Classical World to be in this list. Her worship extends back before the historical and Hellenic era into the Pelasgoi peoples’ period, or ‘Pre-Hellenic’ ages.

Most famous is her daughter the goddess Persephone and the wedding to the Underworld God Hades, who union created the annual spring season and its death and regrowth. Demeter is the goddess of harvest, sacred law and ultimately Life and Death. To the ancient mind these ideas are bound together and are tightly united.

The Eleusinian Mystery cults center on her primarily. She is the bringer of those into a new change, specifically women, into their lives, and her secrets were never given out to outsiders by the priestesses. Temples (megeira) and shrines (subterranean) are dotted across Greece and elsewhere in the colonies and later Hellenistic and Roman world derived from her belief. Her mystery religion was strong and compelled its worshippers to go through extreme methods of upholding its secrets and mysteries.

The regions that strongly followed her worship were Argolis, Attica, Crete, Delos, Eleusinai, Thesmophoria, Italy, Sicily and the western Greek settled areas of Asia Minor. Ceremonies in her honor were steeped in rituals, sacrifices of pigs, fruits, bulls, cows and honey-cakes and would usually end in orgies.

Her powers are stored away in winter, hidden by the snows and ice, and then revealed by the warmth of spring that comes later. Her divine might is in the life-bringing crops and fruits she brings back to life each year when the seasons change. The worshippers however believe that such gifts come with a price, and offerings through blood by animal sacrifice were usually done to appease her.

Unlike Hera, she was kind by nature and portrayed with a smile and her eyes less harsh or wide-open in a gaze. The few limited surviving images of Demeter from the Classical Period show her in her chariot being pulled by dragons. Atop her head sits a wreath of corn or ribbon in modesty and no crown. In her hand is either a scepter or a torch, as a symbol signifying her as being the guide for others in the mysteries of her religion. Only her initiates know the depth of this.



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To the Romans she was Ceres who maintained the mystery element and witchcraft as well as added much of their own, especially from Sicily. The surrounding cultures near to Italy, Gauls, Etruscans, Ligurians and others all contributed to the growing to mysteries of the Ceres/Demeter cult by the time of Roman adoption later.

APOLLO ~ GOD OF YOUTH

Ἀπόλλων - The youthful patron of the arts, oracular magic, archery, healing, knowledge, and music, Apollon was supreme in the ways of upholding culture and civility where many of the other Olympians could not. Born of Zeus and Leto, he and his divine sister Artemis on the island of Delos, from the beginning, Apollo was born of talent and declared the need of lyre in hand to play. Hera had pursued his mother out of wrath, furious of the affair between Zeus and Leto, not allowing her to rest long enough to give birth. Fortunately the isle of Delos was given enchantments to allow the divine birth to commence.

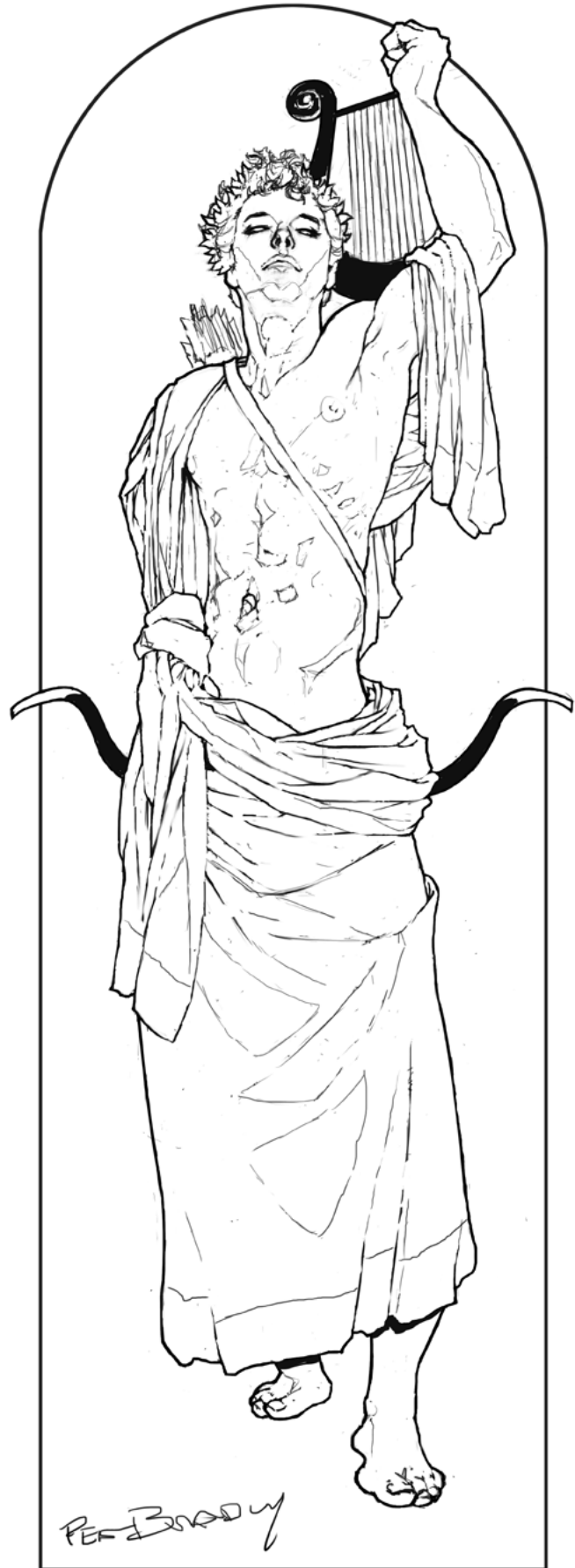
His arrows are forged by Hephaestus, and because he is a master with the bow, his aim is never wrong. Apollo will send carefully aimed shots into the villages or camps of mortals to cause plagues or other sicknesses if they are too proud or arrogant, as he finds that unbecoming of people. He is forever Zeus' servant among the Gods, observing the actions of Men, Titans and others, exacting punishments or rewards where they are due.

Placed in charge of the Muses, he leads the inspiration of Mortals and their musical nature as well. Although he often resides in Olympus with the other Gods, most Hellenic sources hint that he normally lives in Hyperborea (See 'Codex Celtarum' 2nd Edition on 'Hyperborea') where his sacred temple can be found, and where only his closest worshippers and people live in a timelessness. All across the Classical World oracular shrines are dedicated to him, numerous in location and in region, from Greece, to Etruria and Italy.

Later into the Roman Empire many other cultures found their own Gods of Youth to bear a similarity to Apollo and he became fused to many local tribal deities into a hybridized version. He is a healing god that provides comfort and assurance of protection against evil. If appeased, he can ward away the forces of Darkness being he is the God of Radiant Light. His imagery is universal in displaying that in golden rays and the sun.

His powers of prophecy are beyond those of all others, and so he becomes the prophet of Zeus personally, and represents all other prophets throughout the land far and wide as well. Aspiring prophets look to him for guidance and seek to learn from his style and methods, even journey to Hyperborea and his legendary circular temple (some say it is 'Stonehenge') just to obtain his secrets.

Being the God of Music as well, the invention of the flute and lyre were said to be his, even though others attribute the lyre to Hermes. His mere random playing can enchant savage beast with ease and pacify armies. It was said that he built the walls of Troy by playing his lyre alone.



He protects flocks of livestock, cattle and towns, and its leaders. Apollo shuns the terrible and arrogant citizens and leaders of cities, leaving them vulnerable to their own vices and pompous failings in the end. He abhors people that are filled with such attitude and would rather watch them fall to sickness and disease than help in the end, and has according to legend.

Apollo is unique among the many already ancient and Pre-Hellenic deities of the Twelve Olympians for having origins that many suspect derive from a combination of Egyptian and an even Gaulish background. When the Romans adopted him, they had no local version of their own to fuse together and so used Apollus.

ARTEMIS ~ GODDESS OF THE HUNT

Ἄρτεμις - She was born the twin of Apollo but at the same time, earlier in order to help her mother Leto raise him. She is the goddess of health, the hunt, the protector of young children and feeble animals. She and her brother were born the opposites cosmically to aid mortals but even more importantly their fellow gods in many ways.

Unlike most of the Gods she is virginal and never has known love and wild, running in the wilds, rarely found in her chambers in Olympus. Many say they hear stories of her being in the forests of Hyperborea, hunting and saving the harmed and wounded. Many seek to be with her, either out of lust or love but she scorns them and resumes her need for her many purposes.

Artemis is the Goddess of the Chase and is well-known as the ‘Stag-Killer’ due to her unrivaled skill at taking down the impossible stags no other mortal, Titan or even god could. Worship of Artemis was in many places in the Hellenic world and common. In Sparta, young men were scourged at her altar during specific ceremonies, with the blood meant to be divine if it fell upon the right locations. She is called Orthia in Sparta by the non-Hellenic ruling class.

Most rituals connected with her are orgiastic and always lead to human sacrifice ultimately in the end. Ceremonial hunting cults are linked to her in the most remote areas, tied to a continuation of the hope of her blessings. In certain coastal regions, sacrifices are thrown from cliffs in her honor to be dashed on the rocks.

Artemis rides on a chariot pulled by four stags with golden antlers when she isn't riding a boar (similar to the Gaulish Hunting Goddess Arduinna). She is armed with a divine bow, quiver and arrows crafted by Hephaestus. In her company usually are her Nymphes, in which are a few to sixty in number. Her hunting hounds are provided by Pan, and they are finest, unable to be led astray or tricked unless by another divine source.

She is portrayed in the imagery as petite, nimble, and modest in dress, bearing a torch or a spear in hand with a rural Hellenic dress but with royal element and divine touches. The widespread beliefs of Artemis and images of her leave many varied interpretations and contradictions due to conflations with other local analogous hunting deities (this applies to Apollo as well).



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The moon plays a major hand in her art and form and implies that she is also the Moon Goddess, or at least hunts by the light of the moon. Modern implications are too liberal and speculative about her cults and their secretive nature assuming too much.

She and her twin brother are the patron god and goddess of the Hyperboreans. To the Romans she was Diana and went through a minor series of changes but essentially remained true to her Hellenic origins with the added element of the mysteries and witchery, heavy on the moon image.

ATHENA ~ GODDESS OF WISDOM

Ἀθηνᾶ - Conceived from the head of Zeus, and no hint of her mother, she was born into the world ready to serve not only her father, the Father of the Gods, but the Olympians and to lead Mankind. Her wisdom, knowledge of war and the arts. There are many varied tales of her exact origins in Hellenic sources, all of them filled with the same elements and wondrous birth, but clearly coming from differing traditions.

In her wisdom, she is credited with the invention of many items: the plough, rake, breeding of horses, meditation, strategy of war, civilization and culture, society and much more. So much is attributed to her that one Polis dedicated its cult to her, and thus its very name, Athens. The famous Parthenon and the many buildings that surround it on the acropolis are a part of the Athenian cultic dedication.

Unlike most War Goddesses Athena does not bear her own weapons, but takes them from Zeus and expects the same from her warriors that she presides over as divine protectress. She blesses those who display prudence and wise council in times of need. Wisdom and intelligence are what she deems the highest attributes worthy in her subjects, not brutal force. This is also how she dictates the affairs within government and its own handling of its external enemies. Such methods are what the Polis of Athens are built upon, and why the City-State and Sparta were bitter opposites and enemies.

One of her strongest of matters is law, justice and order, and to maintain balance. She symbolized stability and peace, and a means to rid of the lawless anarchy in the turbulent world filled with Chaos and monstrous Titans. Those who worshipped her sought that aspect in her and hoped to be imbued with some of her divine strength.

Athena favored many heroes, showering blessings on them: Achilles, Odysseus, Perseus, Herakles and others. Her benefits were never ignored or meek in the scheme of things and always caused greatness.

Because she aided on the side of justice, she was known as Axiopoinos or the 'Avenger' and would ensure those whose side she aided would gain their vengeance in the end. Those who are wronged unfairly can find their peace through justice if she is on their side.

As with many goddesses, she is virginal and her love and heart unable to be won, only her divine favor generally, but there are



Ionian versions of her story that speak of her and Hephaestus having a child, usually Apollo. As with many deities, there are many variations and no absolutes anywhere used as a sole doctrine.

The animal most commonly sacrificed to her was the bull, thus her other common name *tourobolos*. Her imagery in Hellenic art commonly displays her helmet, aegis, Spartan tunic or other similar garment, a stern expression, either an olive branch, rooster, serpent or lance. Athena's appearance is very noticeable and characteristic, there is no mistaking it amid the other Olympian divinities.

Due to her wisdom Zeus goes to her for matters of council, and because of this, it is so in Olympus that often she sits by his side and advises him. Hellenic art portrays this knowing that even the Father of the Gods must refer to her for matters of prudence and wisdom. To the Romans she was *Minerva*.

ARES ~ THE BATTLE GOD

Ἄρης - Beardless, and usually nude, Ares is armed with a divinely crafted spear and shield and donning a helmet, but even this varies in Hellenic portrayals. Unlike Athena he does not show forethought or prudence when confronted with hostility or a dilemma, but instead brutal force. In many early traditions he was the son of Zeus and Hera while others he was conceived when Hera merely touched a special flower which impregnated her instantly.

He is the personification of War, its confusion, bloodshed, and he seeks the chaos and destruction of what it brings. To the dismay of all in conflicts, he will switch sides with no logic, simply to enjoy whichever side is slaughtering the other more at the moment due to the advantage they may have. He is the essence of battle, its roar and noise embodied as a god. Conflict, if dramatic enough, can bring his attention and even cause him to influence it.

For all of his might and ferocity, it required many of the other gods to defeat or subdue him at times. Ares' nature made him very disliked among the Olympians because of his instability and the effects of his actions. They had to pacify him using violence and divine enchantment, often resulting in wounds leaving lasting marks.

Ares' legendary list of defeats of many of the most dreaded monsters, Titans, and even fellow gods and given him a reputation that many of the fiercest warriors aspire to copy in their life-times. In the Hellenic mindset, they mostly believed his 'home' was in the northern region of Thracia amid the indomitable Thracian hill-tribes. The only time he was defeated was by *Herakles*, but all other instances he is the victor.

Naturally the Spartans fell into worshipping him and centering their militaristic lifestyle about him. Statues and art from Laconia abound with images of Ares but blur with the many other iconography about warriors. Human sacrifices were given to him, mostly enemies or unfaithful *Helots*, and all temples in his name were constructed outside of the towns in the region.



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The Spartans admire his strength, resilience and military strategic ability above all. They would rather have his force on their side and risk the unpredictable nature of his weak loyalties if the battle were to change against them rather than not.

Deimos ('Dread') and Phobos ('Fear') are his companions (his sons in Spartan belief), who were both terrifying spectacles in themselves. Fiery-eyed and horrible, they aided him in their grim task of causing havoc and bloodshed. Those who worshipped his companions were those feared loss, and did, as they prayed to them when the awful realities of battle surfaced. Deimos and Phobos' lusts were as sanguine as their master's, and sought severed heads and skulls in shrines. There were not any lighter or less pleasant means to alert them to one's aid in times of need.

He is the master of all weaponry and tactics, but not in a long-sighted sense as Athena, only for the onrush and quick and immediate approach. Many Hellenic hoplites and their armies fear encouraging him or bringing his attention due to his untrustworthy nature. The rage, tumult and other wildly dramatic effects of a battle they dread would summon Ares' presence. Only the truly bravest or foolish warrior(s) would rouse him to their war or conflict as many philosophers often say.

APHRODITE ~ BEAUTY OF THE GODS

Αφροδίτη - The spectacular goddess of Beauty, famous for her breathtaking appearance, grace and skill at love. Mortals, Titans and the other gods are jealous of her, some especially so. Always by her side devotedly is Eros or 'Love', the trouble causing God of Love. The two combined have wrought much havoc on many in the world.

In the most common traditions, she sprang from the foam left from the dismembered castrations of Ouranos in the sea, and emerged whole from it after the god was cut to pieces. Another belief in Greece was that she was the child of Cronus and Dione as well, leaving another variation. These two are just several of many stories.

In the one complete version of her origin story given by Hesiod, she arose from the sea after Ouranos' castration and stepped ashore on the isle of Cythera. Her every foot brought flowers, beautiful and bright, and by her side were both Eros and Himeros. When she arrived in the company of the gods, every male wanted her as a wife and every woman was envious and jealous. Her mere presence was one of life-bringing and procreation and embodied the essence of it.

During the Odyssey she was heavily involved, especially so after Paris' judgement making her the most beautiful of the goddesses of the several that placed the Trojan prince on the spot. She blessed Paris and his many opportunities along the way until she was distracted by Diomedes. Her wounded hand and his ploy to keep her from favoring Paris caused the downfall of Troy eventually.

Eventually she was wed to humorless and malformed Hephaestus but had many other affairs and divine children



to live among the gods and men. Her infidelity to him was infamous and spoken about as gossip amid the Olympians to his ire. She had children with Ares, who were powerful and feared by Men and Gods alike.

Zeus was wary of her many affairs among his Olympians and the trouble it was causing and used his mighty powers to set her own love and lusts after a mortal man – Anchises. Such a scandal led to the eventual birth of Aeneas and Lyrus. This humbled her a little and put a calmer edge to her out of control lusts.

Another mortal youth she fell for was Adonis, who distracted her from her divine duties. The other gods saw this was being both humorous and a nuisance and found benefit in it. Depending on the version of the story, eventually Adonis perished, said by some to be directed by Ares disguised as a boar who killed the beautiful mortal just to end the romance once and for all. After his descent into Hades, Aphrodite is allowed to visit him for six months out of the year now when the seasons change from dark, cold and gloomy to spring and lively.

She possessed an enchanted girdle which had the power to allure those who were around it. It is said this was made by Hera to increase her worth among men and to counter what Zeus had done. Animals sacred to her were the swan, swallow, dove and iynx and tortoise. She is portrayed in Hellenic art as being nude more often and unlike the other deities never went through a childhood. Aphrodite is unusual for these many reasons in comparison.

Her worship in Greece oddly was common to island temples such as Cos, Cythera and Cyprus and many others, but many in the mainland as well. Divine Prostitutes, the Aphrodesioi, lived in her temples to undertake the rituals, festivals and other events, and they are the living embodiment of her on Earth, to have sex with them is to do so with her by extension.

There would be no woman as beautiful between the gods, men, nymphs or otherwise that can compare to her in form, appearance and grace. She is the perfection of femininity in essence, and with Eros at her side, few can resist her charms, it would be impossible.

Because of her adulterous ties to Ares, she is also known as Areia, and perceived as a Goddess of War and even his consort to the non-Grecian Spartans. They conceive her with a different angle, if harsher and more less civilized and ‘softer’. To the Romans she was the Goddess Venus and possessed the same traits and Eros was converted into a more stunted, bow wielding companion named Cupidus.

HEPHAESTUS ~ THE ARTIFICER OF THE GODS

Ἡφαίστος - Lame and malformed at birth, he was cast out of Olympus upon birth by Hera. He was humble and his mood stable unlike the other gods to come however, who were impulsive, brutal and rash in their actions. His birth and origins were hidden from him for the longest time and he was shunned



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unlike his sister Athena, who Hera and Zeus doted on. Plotting to get revenge and the answer, he constructed an ingenious throne for Queen Hera, a trap which refused to release her until she revealed his parents. Whereupon the truth being given she was freed and his exile from Olympus over.

Such an event was one of many cleverly schemed by him and his skills of handiwork. He forged the many thrones and other items for the Olympians, and all of their weaponry and armor. Except for Daedalus, he was famous for creating the automatons, metal machines that are powered by various means that operate and serve many functions. He was the inspiration behind the real machines in the Hellenic and Hellenistic machines used in Antiquity as scant evidence has revealed.

He would shuffle through Olympus slowly on his golden supports, working on his various projects for the other gods with his machines aiding him. The Isle of Lemnos was his chosen home however away from the often awkward realm of the other gods where he was reminded of the cruelty of his mother Hera, or the jests by the other Olympians about his lameness.

To make him feel comfortable in Olympus, he was given a palace with a divine anvil and twenty bellows (that worked on demand constantly). This palace glimmered like a celestial realm, filled with the sparks from his work and burned from the heat of his forges. He had many servants, the most famous are the Cyclopes but other humanoid beings also aided him: Brontes, Steropes, and the Pyracmon.

Aphrodite was wed to him in order to control and humble her rampant lusts, but he had another wife, Charis and in other sources Aglaria. He was deemed the God of Fire by Mortals and anywhere volcanic activity rumbled and was present, it was thought he had his forges below the earth. Artists and craftsmen saw in him inspiration and wished to be like him with their creations, often viewing their own lives as a reflection due to the lonely nature of their craft.

In the earlier Hellenic periods he was portrayed as a dwarfish man, with a twisted foot or leg, bearded and holding a tong or hammer, but later in Greece's Golden Age his image was greatly changed. He was splendid in physique and still had the hint of a bad foot, but remained with a beard, and held a hammer and had a cap on his head. He is bitter towards Hera but remains loyal to the Olympians, serving them to ensure their rule over Mankind, beast, and Titans all, knowing that due to his creations it is possible.

To the Romans he was called Vulcanus and his function was nearly identical.

HERMES ~ THE SWIFT THIEF

Ἑρμῆς - He is the son of Zeus and Maia, and from the beginning he was trouble. He stole Apollo's oxen and carried them away to Pylos, killing two and hiding the rest in a cave. His speed and swiftness was apparent from the onset and unmatched. It took



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little time before he became the messenger of the gods and man using his agility to great advantage.

Unlike many of the gods, he felt pity and mercy on the mortals and aided them when he could. From the Odyssey to many other tales in Classical myth he blessed or gave hints to the various characters in the tales that would eventually save them from their dreadful circumstances. He sought to assist shepherds, thieves, artists, athletes and travelers.

His skills are many, being the inventor of the lyre, syrinx, alphabet, counting, olive cultivating, astronomy, sport fighting, gymnastics and music. He is also said to be one who brought a measure to weights, scales and heights. One of his most useful talents, and admired or reviled, is rhetoric. He is able to skillfully and eloquently use the spoken word, and assist those who need to do so, Gods or men.

It is his task to send Zeus' dreams meant for Mankind on their way every night, or take them away. If his jobs were not enough, he is also in charge of leading the Dead Souls to the Hades. This gives him the many titles of: *psuchopompos*, *nekropomtos*, *psuchagôgos*.

Thieves and merchants also pray to him for sudden or hopeful wealth knowing that he might favor them. The tales of his thievery and deeds among the gods are widespread and many wish that he could share in his fortune. He is praised amid the athletic games, especially in the Olympic ones for his speed and strength.

His worship is all over the Classical World but very intense in the legendary region of his birth in Arcadia. Special festivals are held in his honor here and elsewhere called *Hermeia*. To the Romans he is Mercury, and as with many of the shared deities, paired most of the same features.

Classical portrayals of him usually show him as a slim, wiry youth donning a wide-brimmed winged hat, holding a unique staff called a *rhabdos* or *skeptron*. This staff can control the opening or closing of mortals' eyes and consciousness at will. On his feet are always golden sandals (in which he is called *ptênopedilos*), sometimes with wings.

DIONYSIS ~ GOD OF WILD ABANDON

Διονύσης - In one version of belief he was the son of Zeus and Semele but there are at least four to five other mothers attributed to him as well depending on where in Greece the story derives. His other more common name is *Baccus*, a name shared by the Romans early on before the Republican or Imperial eras.

As varied as his parentage is, so are the many locales that claim him, from Greece to far-off lands beyond in exotic regions imagined by the Hellenic, Etruscan and Roman believers. There have been up to five *Dionysi* or separate versions of this god recognized by even the later Romans often trying to narrow down the many sources and versions to one.

The stories of his childhood obviously vary, but generally state

that he wandered the world in a fit of madness for a time after being raised on wine and honey by nymphes. He used his divine abilities haphazardly as he went not understanding them until he arrived in Egypt and met King Proteus. After performing some miracles there and aging over fifty-two more years, he traveled into Asia.

Tales speak of his journey into India and his battle against the Amazons and other peoples. Another variation says he allied with them to fight against Cronus and his Titans. He even wandered into (Celt)Iberia and with Pan established a government there.

His entire journey was filled with madness, self-mutilation, amputation and a constant delirious mental state. He promised those who worshipped him rewards of wine and vineyards (those that survived). Dionysis' tale is the most unusual and disturbing of the Classical gods and wrought with the effects of addiction and violence. His cults follow his example however, to the best of their ability, with wild and terrible festivals that were shocking in comparison to other civilizations in Antiquity.

He is the God of Wine, Promoter of Civilization and peace. Although his tales seem to say otherwise, he is for the use of laws and orderly conduct and this is vented out through his festivals, the infamous *Bacchic* events. Perhaps the wildest festivals in the Classical World, filled with orgies, drinking and other plethora of depravities that no other holy or secular event could rival. These festivals are meant to be a periodic release from the control or order that man is meant to follow.

Dionysis is the edge in which civilization is perched, always ready to fall into, but does not. His other Olympian counterpart Apollo is more ethical, while he is not. The two are opposites in the Hellenic philosophical mindset that bind society together, and no social community could exist alone with only one.

His women worshippers go by many names, and are easily identified in the Hellenic world due to their wild-hair, filled with flowers and other assorted characteristic *Bacchic* traits (Grapes, vines or leaves, etc); *Lenae*, *Maenades*, *Thyiades*, *Mimallones*, *Clodones*, *Bassarae* or *Bassarides*. They are almost mad with enthusiastic abandon in praise of him, playing various instruments, dancing, singing and eager to celebrate life. According to many who are not followers of the god, they have forgotten the purpose of Dionysis and simply continued to party perpetually until they perish from poor health or some other terrible fate related.

He is portrayed in eastern, usually Indian, clothing, and youthful, with a small beard, and a diadem on his head. Thoughtfulness and a slight femininity is in his form, with vines and other symbols of wine (jugs, grapes, etc), when he is shown in Classical art. Companions are around him, sometimes holding him up as he is intoxicated, and animal is nearby (lion, leopard, donkey or tiger). Nymphs, satyrs, or his women worshippers are surrounding him.

As mentioned earlier, to the Romans he was named *Baccus*.

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OTHER GODS OF EQUAL IMPORTANCE

These many deities in the Greek pantheon are not in the Twelve Olympian 'set', but occasionally visit the mountain, or are always in the stories on their own. They are unavoidable and essential in their own way and play a part in the whole cosmological conception.

Without them, the many other elements, cultic activities and what made life in the Classical World as we know it simply wouldn't be what it was at all. Most people think of the Twelve Olympians as being the 'Gods of Ancient Greece' but their religious landscape was a complex overlay of many centuries and cultures, stratified and interlocked by adjoining threads of storytelling from various disparate regions. In short, there was no one universal and dominate religion, not in the Hellenic World, Hellenistic and definitely not in the Roman.

In this section are also the many lesser beings, the Muses, Fates and more that bring the many Gods and Titans together. The Hellenic conception of the Cosmos was envisioned fairly detailed, when it was done so by an educated and literate mind who documented it for us future readers, but this must not be taken for granted as always being the case. The common person's perspective may have varied greatly from that of the scholar, priest and philosopher.

HADES ~ KING OF THE UNDERWORLD

Αΐδης - Brother to Poseidon and Zeus, he was never included in the Olympians simply because he was sent to rule the Underworld, and unlike the conventional portrayal, he was not bitter about it. His influence amid the Olympians was great but at times slight depending on the situation.

He is mostly the 'Unseen One' of the gods. His purpose was to restore (if it is lost) balance, and to ensure the complex workings of the Upper and Lower worlds are maintained and has no evil or dire motives. He is not a dreaded or ominous deity seeking to bring doom or terror on mortals, only to ensure that the souls of the Dead reach his kingdom in the Underworld.

He has a tight control over those that enter or, rarely, leave his realm and will do whatever it takes to keep that system working. To bring his wrath by cheating or lying to him is to have the Underworld fall atop you in the end as it will always win. In his hand is a staff which guides the souls of the Dead.

He wore a cap that granted him invisibility and rode a chariot pulled by four black steeds, and usually had Cerberus by his side as he sat on his throne. His wife is Persephone, the daughter of the Goddess Demeter.

As with most, he happily took blood sacrifices, every drop, but his worshippers would turn their heads away from him, and to get his attention they would pound the earth with their hands or other objects. He was feared and rarely shown in Classical art for that reason.

Hades was said to feel the rain of the tears of sorrow from those who have lost their loved ones, and the wind from the sighs made by the



HEKATE ~ QUEEN OF MAGIC

same people in his gloomy realm. He was unable to find a mate by normal means and so he had to trick and abduct Persephone in an infamous set of deeds, making her his for half a year.

He is worshipped throughout the Classical world but his temples are only opened once a year. The Furies are his daughters through his divine wife. Being an unloyal husband, he had a lover named Mentho, a Nymph that Persephone discovered and transformed into the mint plant as punishment.

To the Romans he was Dis Pater or Pluto and functioned in the same way with the addition of fertility and granting of wealth. This is due to the metals found in their raw state in the earth. Hints are alluded to in various sources, obscure ones, that Dionysis and Hades are one and the same under different guises, and this is joined by an epithet the God of Wild Abandon was given Chthonios or 'Subterranean One'.

PERSEPHONE ~ GODDESS OF THE SPRING

Περσεφόνη - Daughter of the goddess Demeter and wife to Hades, she was the unwilling spouse to the grim and gloomy Underworld deity. She is the goddess of vegetation and the arrival of spring into the world on one level but this is balanced out by her more grim side as the bringer of curses and Queen of the Dead as well.

The belief in her is ancient in not only the Hellenic World but the Mediterranea under other names and guises. She and her mother are an essential part of the Eleusinian mysteries.

After deception and marriage to Hades, she spends half of the year in the gloomy Underworld (the dark and frozen half), only to reappear on the surface world free in spring and summer months away from her captivity. She is perpetually locked between two worlds and this is portrayed in her images in Classical art, showing her expression filled with sorrow and a distance (implying she is with Hades and dreaming of her freedom), or covered in flowers and finery and blissful and free (released from the Underworld).

To the Arcadians in the earliest period she is the Despoina ('Mistress') figure in their belief system and dates to an earlier age, and was raised by the Titan Anytus. She is an old complex figure in the cultures of the Mediterranean region. It was thought that groves in honor of her were held in the western edges of the world (possibly Gaul or Celtiberia or beyond).

She was perceived as a tragic goddess, almost a double-figure due to her obvious Upper and Lower world separation and situation. Everything she creates is also destroyed equally in turn and she is bound by this eternally cycle. Her marriage to the grim and unfaithful Hades and his world of Shades and its dismal catacombs on one end, and the bright, healthy surface filled with its flora and fauna.

To the Romans she was Proserpina the daughter of Ceres.

Ἑκάτη - The many deities in which possess magic and control Life and Death, she is the Goddess over necromancy, sorcery and the night and moonlight. The witches in the Hellenic and Roman worlds looked to her for their curses and other means of obtaining occult secrets first.

Terrible in appearance, and her arrival is signaled by the whining and howling of dogs, she is the Dark Goddess that lingers about the souls of the Dead who were murdered, especially their tombs. Stygian hounds accompany her where ever she goes, and two torches are found in her hand.

Her worshippers believe that she can found at crossroads at night if the conditions are ideal and one can be taught the secrets of magic and curses from here. She can seen in triple form in rare occasions as well, each aspect serving a purpose dark and awful but needed by the hopeful learner.

She is strongly linked with beasts and poisonous herbs, which are both fundamental to her sorcerous followers' methods of handling affairs. The Yew tree is her sacred plant with the garlic second. Her head is mentioned in obscure sources (Sophocles) as donning a headdress of oak branches with serpents twining, hissing and menacing from his skull.

The animal most strongly associated with her is the dog. They are either found with her or signal her arrival distantly. In Hellenic belief, because dogs chew and eat on the dead, the animal is viewed as an Afterlife beast, and she is an even mightier figure of this than Hades himself. The typical animal sacrificed to her was a dog, and it was eaten in sacred feasts in her festivals, especially the Deipnon and its gloomy sacral rituals.

To the Romans she was Trivia, the Queen of Ghosts and Triviai virginis aram. Her functions remained the same even though the story behind her origins were altered, and to the Roman mind she was a Titan.

PAN ~ RUSTIC LORD OF THE WILDERNESS

Πάν - He is older than the Olympians by far, and traces of a similar forest deity are found in Slavic and Celtic belief too and all three can possibly date back to a Pre-Bronze Age era. In all of the Hellenic and Classical world, nowhere is his belief stronger than in the Arcadian region where the Pelasgoi people are common.

Virile, goat-legged and filled with insatiable lusts, he is the Force of Nature, more specifically the sylvan aspect. He is the unseen feeling of panic that people sense in the wilds that rush through them but cannot see, ever present and watching. He is the God of shepherds, their livestock, rustic music and hunting. Pan spends his time in pleasurable pursuits, eating, drinking wine, flirting and lovemaking with Nymphs, and in the company with the god Dionysis.

He is also the god that those who seek to criticize the theater wish to appease and have look over their shoulder. In the woods

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he and his sylvan companions hold plays of their own, allegedly boisterous and bawdy events, with abducted mortals involved – and later used in orgiastic ceremonies and sacrificed. Many who worship him try to imitate this in the more remote parts of Greece or other areas of the Classical World.

He is infamous for his powers of seduction and lusts, and gender or species is no barrier (as Classical art attests). Pan will lure mortal, deity, Titan or beast if he is given an opportunity, a trait his satyrs copied to the dismay of many an innocent human traveler. Nymphs run and hide, and many use enchantment to transform into trees and other things entirely to escape his lusts. Pan is insatiable day to day.

Because his origins are shrouded in mystery and ancient, his parentage was sometimes attributed to Hermes and Dryops, Callisto, or Oeneis or even Thymbis as his mother. There are other conflicting sources in the Classical World and much uncertainty about his origins and early story. His parentage and the versions do not end here as they are myriad in number in the Classical World.

One skill he is famous for is the playing of his pipes, later named for him, the Pan-Pipes. They are characteristic of him and his presence in the woods and are a part of his skill to hypnotise and allure lesser beings. His talent with music was legendary before Apollo gained the fame later on the lyre. Even the messianic figure of Orphius could not compare to Pan.

Of his many loves he fell for Echo and Peitho, with whom he had the child named Iynx. Another well-known romance of his was Syrinx, from where he gained his instrument from later. Each love was doomed to be tragic and prone to flaws, never to last.

Hunters would offer up prayers and various offerings to his status before a hunt in hopes that he would grant them their bounty. Would he fail them, they would then take a leather flail and scourge his statue in rage for a time afterwards. It would be perceived that his grinning goat-like visage would be mocking them in the aftermath of a failed hunting expedition.

His worship is widespread over Greece and especially in wooded regions, but common where the Pelasgoi peoples are found, or were once very dominant before Hellenization. Arcadia is the strongest outpost of his belief in all of Greece with a plethora of temples complete with priests, rituals and holidays.

In Rome he is equated with Iuus and Faunus both who have conflated him into their own native versions as well as a later deity Sylvanus.

EILEITHYIA ~ GODDESS OF CHILDBIRTH

Εὐλειθυία - The mother of Eos, and according to the people of Delos from Hyperborea, sent to aid Leto with her own important births of Apollo and Artemis. She is one of several goddesses that oversee childbirth, and the mortals pray to who are pregnant and themselves undergoing the same.

Not only did she help with the final process of birthing, but she is a divine midwife as well, and this is highly admired by mortals, who seek to learn from her, if not be guided by her divine hands and mind step by step. In the rest of Greece she figures as a minor deity but plays strongly in Delian and Cretan traditions both.

Eileithyia punished the chaste as she favored those lifebearing, and by doing so she made their later birth pangs even more painful, to bring a brood into the world was considered blessed and fortuitous, especially in harsh times. Except for the Vestal Virgins, chastity is not deemed intelligent nor wise, and goddesses such as she cannot serve as useful for those who cannot procreate.

EROS ~ GOD OF LOVE AND MISCHIEF

Ερως - Companion to Aphrodite and one of the many Hellenic deities who created themselves through Protogenos ('Self-Creation'), in this case attributed to the castration of Ouranos and his gory testicles thrown into the sea. In some sources he and Himeros ('Desire') are both formed and companions to the goddess.

Eros is known to have no limits to his 'targets' whose hearts he sets aflame with love. In Classical art he is either armed with a bow and arrows (made by Haephaestus) or a torch, and with either he will set gods, mortals or Titans' emotions alight equally in the same way Aphrodite causes uncontrollable lust and feelings of wanton desire. He is winged and in the earliest portrayals a beautiful man, but later a small child-like being, a putto (chubby baby) or the later 'cupid'.

It is said that he is blind, or blindfolded, in some traditions was blinded by some injury, but however he came by this ailment he cannot view his target(s). This reasoning is due to how 'love is blind' and does not pick where it goes with perfect aim as hoped. His is the love that can shatter the lightning bolts of Zeus, end the rage of Herakles, frighten the Ketoι and tames all ferocious beasts. He is the sensual love that can change the world and binds the cosmos, not break hearts like his companion Aphrodite or Himeros.

His arrows can serve two functions: 1.) they can send their targeted into flights of romantic love about another as they wound, or 2.) they can shield one from another's loving advances using divine power. His arrows are golden and few things in this universe can deflect them. Although he is blinded, his aim is true and direct and always in the heart of his foe.

There is mention in the sources of a rival named Anteros ('Hate'), which opposes him often and will turn his targets against their intended subject, forcing the two to engage in battle. Unbeknownst to the targeted foe(s) the two rivals will likely be waging a battle around them over their feelings for some higher purpose (if there is one). Later Classical poets add more to the picture, idealizing the Cupido notion one step further.

These multiple bow and arrow armed love beings spoken and written about by the Classical poets called the Erotes are made

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into 'sons' of Aphrodite or mere Nymphs and have since lost their earlier Primal Deity status. Clearly by the height of the Golden Age he had lost his luster and was nothing more than a minor deity.

His belief is all over the Hellenic and later Roman world where he is called Amores and Cupidines and was reduced to a small cute version in his own homeland in Greece as both Eros and Putto by the Late Roman Empire.

APHITRITE ~ QUEEN OF THE SEA

Αμφιτριτη - Sometimes the wife of Poseidon and at others Okeanos, she is also the ancient conflation of another Sea Goddess named Thelassa. Her functions are many and confused in Hellenic belief and thus are her roles and where she was placed depending on traditions. What she is though is the female essence of the sea, and the moaning mother of fish, seals and dolphins primarily.

She is daughter of Nereus and Doris in some sources but as usual this is varied. Her name and origin is always associated with the Nereids for obvious reasons but due to her utter antiquity, the link is lost or confused. Nereids and Tritons serve her in the deep of the Ocean, and this is shown in Classical art.

Among her many children are seals, the divine Triton, and a daughter named Rhode. In earlier ages before the popularity of the Olympians, her belief was greater (and she was likely married to Okeanos), but afterwards this changed and was reduced to a lesser status of a consort of Poseidon or in some cases her former marine husband. Classical art remained showing her with one of the two Sea Gods, with the various creatures of the sea about her or crabs on her head.

In one version of a Hellenic story concerning her and Poseidon, she fled from him when offered his hand in marriage. Fearing him, she ran to Atlas for shelter. It took time and Delphinus, a spy sent by Poseidon, to find her and lure her back him. In payment for his work the Sea God transformed Delphinus into the constellation in the night sky.

Bitter and wrathful, and harboring resentment, she made sure that her time with Poseidon wouldn't be divided with other women. She caught him showering affections on a maiden named Scylla, and so using her powers and enchanted herbs, she submerged her into the seas and transformed her into the hideous monster that famous inhabited the Straits of Messina as recounted in the Odyssey.

To the Romans she is known as Salacia and was the wife of Neptune.

ASKLEPIOS ~ HEALER OF THE GODS

Ασκληπιος - The son of Apollo and Koronis, he was born as his mother perished and his father, a god, departed, leaving him an orphan. The Centaurs and adopted by one, Keirion, who taught him the mastery of the healing arts. In years his skill became so profound that he could achieve amazing results that none other could rival, he could even bring back the dead.

During his training with Keiron, a serpent cleaned out his ears and then wound around his staff, this formed his iconic Asklepios, a symbol which will be used by his loyal healers and worshippers, the Therapeutae in the Classical World thereafter.

He marries Epione and with her has many children, Hygeina, Aceso, Agaea, and Panacea. Each daughter is famous for their own contribution to the medical field and sciences. Many claim to be related to him, the Asclepiadae, and equally many places throughout Greece claim to be his home.

His worship and temples are found throughout the Hellenic world and medicine is automatically associated with him. Healing and healing arts are both in his divine domain. It is his death that is tragic, and the various traditions as to cause itself, but it was Zeus who ultimately shot him with a bolt of lightning, destroying him. The most common version of the story relates to him upsetting the balance between the worlds by restoring the Dead to life again, causing Hades anger and anguish, enough to plea to Zeus to bring this to an end. There are other similar versions to the cause, all are blamed on his abuse of his mighty healing abilities.

In Etruria and Rome he was loosely similar to the Healer God Vediovis, but was the two were never exactly matched in every level.

MUSAE ~ THE NINE SISTERS OF INSPIRATION

Μουσαι - The daughters of Zeus and Mnemosyne who represent the Arts, Sciences and Literature, they live to inspire others and breathe the creative energies into those who wish to be a part, they dwell on the slopes of Mount Olympus. In some sources they are the daughters of Ouranos and Gaia, and so there are earlier traditions, naming only three (Melete, Aeode and Mneme) sisters of the Nine, and thus an older set of beliefs.

The addition of the other Muses in time, possibly from the Archaic Period on, is difficult to conjecture but evidence can provide some indication of their eventual inclusion of final ninth in Greece and at Olympus by the 6th Century B.C.E and Homer's works. The Nine are also called the Mneiea or the 'Remembrances' as well in literature.

Their power was not to be trifled with, as it was divine, and brought the flood of creative might and energy. Others in Hellenic belief and tales tried to taunt or mock their abilities and were cursed, losing their form, powers, and more by their influence and hand instantly. Apparently few learned from the previous mistakes that the Muses are not mere entities of beings of a lesser sort below the gods and above Man, but are actually goddesses themselves.

They are linked to song and music above all else, and are found with Apollo who plays with his lyre. Together, their song is powerful and able to empower a nation of people one way or another or destroy it. Poets and musicians seek their aid and are considered their students. The worship of the Muses is strongest in Thrace and near Mount Olympus, and the surrounding regions radiate outwards. In Sparta they were sacrificed to before battle, and in Thespia their praise was sought

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after highly (thus the modern association with the theater and 'thesbians' and seeking inspiration).

The Nine Muses are in summary:

CALLIOPE: Chief of the Nine, donning a golden crown, writing tablet and quill, she is the Voice of Harmony. She is the lover of Ares, mother of Odomas, Mygdon, Biston, and Edonus and founder of Thracian tribes. She is the Muse of Epic Poetry.

CLIO: She is the Muse of History and mother of Hycinthe. She is portrayed sitting with books or scrolls, or a lyre in hand. Her mastery of the lyre is second to Apollo.

EUTERPE: Muse of Music, she is a lute player but also the inventor of the aulos flute or double-flute. Lyric Poetry is her expertise more than simply music in general as musicians look to her to put their words into lyrical form.

ERATO: Muse of Lyric Poetry, including Romantic and Erotic forms as well. She holds a torch or a kithara instrument.

MELPOMENE: Muse of Singing, she is about tragedy and her symbol is the theatrical mask and boots. Her head is surrounded by vinery and leaves and Herakles' club is sometimes in her hand, or a knife.

POLYHYMNIA: Muse of Hymns, she is the Goddess of Sacred Songs. Agriculture, sacred dance, eloquence and meditation are her domain. She is calm yet pensive, and meditative.

TERPSICHORE: Muse of Dance of Chorus, she holds a lyre and is the mother to the dreaded Sirens. Often she is shown holding a plectrum in hand.

THALIA: Muse of Comedy, her other realms of control are idyllic poetry. Ivy crowns her head, she is joyous, with a comical mask in hand (or on her face), a bugle or trumpet will be hand as well.

URANIA: Muse of Astronomy, she is the daughter of Ouranos and viewed as the eldest of the Nine. Her powers are majestic and celestial and heavenly, serene, and she is the wisest. A globe representing the celestial sphere is in her hand.

KHARITES ~ ATTENDANTS OF THE GODDESSES

Χαριτες - Three in number, the Graces, or the Charites, were the Semi-Divine servants chosen to aid the goddesses Aphrodite and Hera. Beautiful, slim and perfect, they obediently did their tasks and served their mistresses day and night without question or lack of loyalty. They supplied their mistresses with mirth, song, festivity, dance and other forms of entertaining merriment, much a noble lady's courtiers do.

The River Cephissus near the Oracle of Delphi is their sacred home although they are now resident within Mount Olympus among the gods. Variation does exist in Sparta and four, not three, and in name are different as well, although the basic function is similar.

Three different stories run current in Greece about their origins, stating they are either the daughters of Zeus and Eurynome, or Aphrodite and Dionysis or other variants.

The usual Three Graces:

AGLAEA: She is the Goddess of Splendor, Beauty, Adornment, Glory and Magnificence. She married Haephaestus after his marriage with Aphrodite ended and had several children with her: Eucleia ("Good Repute"), Eupheme ("Acclaim"), Euthenia ("Prosperity"), and Philophrosyne ("Welcome").

EUPHROSYNE: The Goddess of Joy and Mirth. Her presence is one of beauty and gracefulness and is meant to fill where she is at with pleasantness and cause everyone inescapable glee.

THALIA: Goddess of Good Cheer.

Together, from the Athenian, Spartan and other Hellenic beliefs, the Charis or Graces vary in number and often are only in two or four groups in the sources with variation. Listed below are all of the Graces in their entirety from Classical tradition:

ANTHEIA: The goddess of flowers and flowery wreaths worn at festivals and parties. She was one of the attendants of Aphrodite in Athenian vase painting.

AUXO: The Charis or Hora goddess of spring growth. She was worshipped at Athens alongside Damia and Hegemone.

EUDAIMONIA: The goddess of happiness, prosperity and opulence. She was one of a bevy of beautiful young goddesses that formed the retinue of Aphrodite.

EUTHYMIA: The Charis goddess of good cheer, joy and contentment. She was usually called Euphrosyne.

HEGEMONE: A Charis worshipped at Athens along with Auxo and Damia.

KALLEIS: The goddess of beauty. She was usually called Aglaia.

KHARIS: The wife of the god Hephaistos. She was also known as Aglaia.

KLETA: The Charis goddess of fame and glory. She was one of two Graces worshipped by the Spartans, the other being Phaenna.

PAIDIA: The goddess of play and amusement. Paidia, like most of Aphrodite's attendants, is not mentioned in any surviving classical literature. She is, however, frequently depicted beside the goddess in ancient vase painting.

PANDAISIA: The goddess of rich banquets. She appears in Athenian vase painting as an attendant of the goddess Aphrodite.

PANNYKHIS: The goddess of Night festivities and parties. She was one of the attendants of Aphrodite, as depicted in Athenian vase painting.

PASITHEA: The Charis wife of Hypnos god of sleep. She was the goddess of relaxation and perhaps hallucinatory drugs.

PEITHO: The goddess of seduction and persuasion. She was sometimes numbered amongst the Graces.

PHAENNA: One of two Graces worshipped by the Spartans. The other was Kleta.

HORAE ~ GODDESSES OF TIME AND SEASONS

Ἵρραι - Complex and multitudinous in their number, the 'Hours' are special goddesses allotted the times and seasons in the world in order to define it. They were the first to come to dress and serve Aphrodite as she rose from the sea and made the world fall into Order from the Chaos it swam in.

They served the many Olympians, dealt the special Immortal brew of Ambrosia that granted the Gods their divine longevity, and guarded the gates of Mount Olympus.

They are the Goddesses of the 'Correct Moment' as they name translates, and define the flow of Time and Season. Like the Graces, they dance in a circle, hands interlocked and do so with a divine purpose. As they do, so the moments and weather alters gradually following their movements and pace in perfect pace. If it were to fall out of time or stop everything would become erratic or chaotic. It is fundamental they dance in time.

Due to the climate in the Mediterranean, only three Horae danced, to represent Spring, Summer and Autumn/Winter, and in Argos only two seasons were recognized – Summer and Winter. These goddesses were multiple in number beyond the initial seasons however, and had to maintain the hours of the day and more for the Olympians. Their tasks were both simple and demanding.

Hesiod states they are the daughters of Zeus and Themys and although in the earliest Hellenic sources it is acknowledged they were believed in as a part of the cosmic hierarchy, later literature confuses them, their names and functions greatly. This could be simply due to their numbers and other factors, it isn't known, but they are the divine ticking that causes Time to pass in the universe.

HORAE OF THE SEASONS:

THALATTE/THALLO: Goddess of Spring. She protects the young and causes plants, flowers and other vegetation to bloom and bud.

AUXO: Goddess of Summer. She guards growth and fertility, to the Athenians she Auxesia and is one of two of the Horae.

CARPO: Goddess of Autumn. Her powers are over the harvest, gathering clouds over Mount Olympus, ripening of vegetation and is the attendant to Persephone, Hera and Aphrodite.

HORAE OF COSMIC ORDER

DIKÉ: Goddess of Moral Justice. She sits next to her father Zeus and tries to parcel out the impossible and paradoxical task of human justice, or advising her father about it when needed.

EIRENE: Goddess of Peace. Holding a cornucopia, scepter and torch, she allocates the difficult job of peace amid the mortal world, a rare reward.

EUNOMIA: Goddess of Order. She is the one that hands out legislation and laws in the minds of mortals.

HORAE OF RURAL TIME:

EUPORIA: Goddess of Abundance.

ORTHOSIE: Goddess of Prosperity.

PHERUSA: Goddess of Substance.

MORAE ~ GODDESSES OF FATE

Μοίραι - Three in number and dreaded by many, but sought after by those who seek fame and riches, the Goddesses of Fate and Destiny weave an intricate thread in the history of all who are born and perish. Typically in the Classical sources they are portrayed as elderly women, each very stern and stoic in their allocated function.

They will never directly interrupt in someone's life once it has been set on its course after birth, only guide it from afar along the way. They will send the Erinyes to punish those they find for wrong-doing, or signal the Gods, and it is reasoned by most philosophers they really control the universe ultimately. Even the Gods and Titans' own destinies were bound up by them during the decade long Titanomachy.

Temples dedicated to abound in Greece and the Roman world, but the interpretation of them in literature is varied in places. Their worship was steady and feared as all knew their power over the mortals.

Generally it was believed they were the daughters of Nyx and Thanatos, sisters to Keres. Unfeeling and focused, they are busy determining the fates of those being born, living and dying and have no time to waste on the anything less. Where they dwell in the cosmos is never discussed in the literature nor other sources in detail but merely hinted at.

Offerings and sacrifices to them in blood and prayer for a more fortuitous and prosperous life is common in the Classical world for they hold the key to all. Later believers refused to accept that they alone even held the fate of the Gods, Father Zeus included, and so they gave him the additional title Zeus Moiragetes or 'Leader of the Fates'.

THE THREE FATES ARE:

CLOTHO: In her wrinkled hands are the spindle or distaff and Thread of Life. She was prayed to in the ninth month of a woman's pregnancy for the well-being of the birth of child-to-come, thus the later Roman name for her Nona.

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LACHESIS: Using a measuring rod, she would place it on the Thread of Life to assess the lifespan of the selected person, whether mortal, giant, Titan or god. Her Roman name is Decima for 'Tenth'.

ATROPOS: Held in her elderly hands were the hated sheers to clip the Thread of Life of a person when the time of over to live. She was called Morta to the Romans.

ERINYES ~ THE FURIOUS ONES

Ερινυες - These three Infernal Goddesses born from the drops of blood from the severed testicles of Ouranos are to serve out punishment for the gods when needed. Winged, snake-haired, with poisonous serpents entwining their hands, feet and waists, donning black long shrouds, they are hideous and ill-tempered. They are armed with brass-handled scourges and will use them on all present without abandon, sending divine retribution and pain to those who deserve it. All fear them, even their name brings terror.

When not hunting and punishing criminals, they serve Hades and Persephone in the Underworld, culling the herds of Dead Souls as though they were mere cattle. These goddesses are usually confused in later cinema with the Gorgons and Medusa, or conflated with the Sirens, but possess the abilities of both being divine.

Perjury, murder, blaspheme against the gods and unfaithful conduct will provoke them, or the gods to send them up from Hades to do their grim work. In tales they will drag their victims to the Dungeons of the Damned to be tortured for ages to an eternity if need be.

To the Romans they are the Dirae and just as filled with wrath. There is nothing beautiful about them in any version of the Classical sources, only torment and suffering on those they find and punish.

The three Furies are named Alekto, Megaera and Tisiphone. There is a hint in the sources that more exist in Hades but their names do not survive in the documented literature and other material.

ANEMOI ~ THE FOUR WINDS

Ανεμοι - From the beginning of Time, the Anemoi were placed in the Four Cardinal Points – North, South, East and West. These Primal Gods' duty was simple, to control the winds and thus the weather from there in the Known World about Oceanus.

In the many Classical sources they are described in many different manners; gusts of wind, and from old men living in enchanted caves, to divine horses kept by Aeolus and other various forms. The Hellenic view on them was not completely certain or absolute.

These Four Winds have temples and shrines across the Classical World, as most deities do, crossing over from the Hellenic into the Roman worlds with little change except the linguistic. Their functions remained the same in the Roman mind and on Roman and Etruscan art displaying little loss in cultural translation.

The Four Anemoi are:

BOREAS: The North Wind, usually portrayed as an old bearded man, wise but with an ill reputation. He took the daughter of Erechtheus, Oreithyia, for his own into his cave in Mount Haemus in Thrace, or Hyperborea. Many bestial humanoid beings guard and protect him loyally, from the Griffin and other threats. Temples and holidays that honor him abound in the Classical World as his cooling winds are needed in the warmer climate. To the Romans he is called Septentrio.

NOTOS: South Wind and summoner of the storms of summer and autumn, he lived in the Hellenic idealized land of Aithiopia in the south in the mountains. He is viewed as the destroyer of crops and fields. He is Auster to the Roman world.

EUROS: The East Wind, Bringer of autumn and considered the 'Unlucky' wind to catch. His Roman name is Subsolanus and he is said to dwell near Helios' realm.

ZEPHYROS: The West Wind and the most prized of the four. He is a rival of Apollo for the love of Hyakinthos, and used his divine winds to attempt winning her but it failed. He only later married Khloris and fathered Karpos. Of the Four Winds, he is the only one that is consistently portrayed as beautiful winged and youthful man. His Roman name is Favonius.

There are many minor deities of the Winds in Classical belief depending on where in Greece, the colonies, the Alexandrian Empire or the Roman, that one travels. They are myriad in number and are barely remembered or named in sources. Here is the list of the minor Wind deities in order:

APARCTIAS: He is the sometimes 'North Wind' in various Hellenic sources, but it is overlooked in modern time. The Latin or Roman version of his belief is Septentrionarius.

APELIOTES: The favorable wind from the southeast personified as a cleanshaven man, curly-haired and bearing baskets of fruit. Apeliotus is his Roman counterpart.

EURONOTUS: The God of the South-Southeast Wind, little is known about him. His Roman name is Euroauster.

KAIKIAS: God of the Northeast Wind, a dark wind, a blind bearded man who flings hail stones fiercely and bitterly. His Roman name is Caecius.

IAPYX: God the Northwest Wind. He is also called Meses.

LIBONATUS: God of the South-Southwest Winds. The Romans he was called Austro-Africanus.

LIPS: God of the Southwest Wind, in Classical art he is implied to come from Africa and his winds derive from there northwards into the Mediterranean. He holds the stern of a ship in his hands. To the Romans, this translates over perfectly as Afer ventus.

PHOENICIAS: God of the Southeast Wind or 'Coming from Phoenicia'.

SKEIRON: God of the Northwest Wind. An old man always portrayed in Classical art about to tip a cauldron, symbolic of putting the last of the chill air from the North into the south. He is also called Olympias, and one of the earliest of gods. To the Romans he is Corus.

THRASCIUS: God of the North-Northwest Wind, named so because of the wild Thracian tribes located to the northwest of Greece.

NEMESIS ~ QUEEN OF RETRIBUTION

Νεμεσις - In some traditions she is the daughter of Nyx, others Oceanos, while others yet say she is from Zeus' brood, she is the Goddess of Revenge and Retribution. She will allot what is due to those who take wrongfully, whether hubris, wealth, lives, or fame, etc, out of proportion and bring it back into balance one way or another. This will be an unpleasant and lethal end for some, while a humbling moment for others.

Hellenic tales are filled with her divine hand dipped in the actions of the misguided actions of many kings (Oedipus) and others who have dared to cross her. She always wins. She is the 'dark-faced goddess, daughter of justice' and will use whatever means possible to ensure her subjects get their justice.

Nemesis is not an evil goddess, nor viewed as malign by the Classical world, but a Bringer of Balance when everything is sent wildly and radically out of place. When the Fates are concerned they will send her to set things right, and she will – always.

Those who received undeserved good fortune and committed evil deeds will find her waiting for them by some unexpected twist. She especially detests men that do so, and finds pleasure in seeking them punished. They will often find her winged shrouded faced form near, with whip in hand to hand out punishment.

Her symbols are the scales, an apple-branch, or sword, and she will try to find in equal measure the same allotment for all, whether they want or deserve it or not. Her other name is Rhamnus, and to many she is the Avenging Goddess. Like with many divinities, she was virginal and it was through this she had harnessed her power and her sternness as well.

She made sure that no mortal's life was completely filled with happiness or absolute sadness but in equal balance in each, and if one emotion was dominating then she was sure to find a way to swing life the other way. There was a certain sick pleasure she (and the other gods) had in this delicate balance. Finding good in the bad, or the way around, was all a part of her daily juggling act.

Her worship was common in the Hellenic world and especially in the Roman World where she took on a more cynical and vengeful persona. To the Romans she was also Nemesis as well as Andrastia, a similar name given to a Brythonic Celtic Goddess invoked (allegedly) by Queen Boudica against the Romans.



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THANATOS ~ KING OF DEATH

Θάνατος - The twin brother of Hypnos, and the God of Death (Non-Violent), he is a bearded, winged man, shrouded in black and armed with a sword. Classical portrayals of him show him as a gentle man contrary to the poetical and literature, which is an ominous figure who is never touched by the sun's light and cast in darkness.

Generally Hellenic imagery never is specific about him, but it has several instances of twin brothers, one white and other black – Thanatos and Hypnos, such images are implied.

Mortals viewed him as without mercy and having only hate, a cold and detached emotionlessness towards all and for all of their prayers and pleading to him they still perished. His feud with Ares created problems, who slew his foes by battle, but those connected still died otherwise. The War God had imprisoned Thanatos and therefore denied the abilities of his death-dealing for a time causing a great imbalance in those who died. Forced to change his decision, Ares had to release the god so those who suffered from ailments, old age and other problems could die as well and all souls could equally travel to the Underworld. His role is so essential that to deny him his place, or what he is capable of doing, would shift the cosmos into a terrible calamity.

Hellenic poets speak of him as a very sad and dark being, never finding happiness due to his lot in the life. Even his siblings are cursed with a related problem; Apatē (Deception), Charon, Eris (Strife), Geris (Old Age), Momus (Blame), Moros (Doom), Nemesis (Retribution), and Oizys (Suffering).

The occasional mortal could trick him and remain alive, or immortal, as King Sisyphus had done twice. He was the Hellenic 'Grim Reaper' for those who were set to die by a non-violent method, and fated by the Morae ultimately (or some divine plan in-between). Eventually he will realize the plan and find out and get his way and emerge the victor as King Sisyphus will see in the end.

It is very unusual that he is never given a separate distinction from his twin brother in Hellenic belief or even temples dedicated to him. Greco-Roman society, perhaps logically, were hesitantly distanced themselves from a cult status or greater involving him, only acknowledging him with Hypnos. Instead they had necromantic practitioners who spent time, and underground sanctuaries, focused on Hades, Hecate and other dark Cthonic deities.

It seems typical, as told in the Iliad, that the two brothers acted on the orders of Zeus through Apollo. This was often the Olympian chain of command for whatever needed to be done in a divine way. Thanatos never appeared to act alone, but served those higher than he more often. It is assumed however that the millions of untold deaths of non-violent origin were attributed to him in the perception of the populace, unless other deities or entities were thought to be responsible.

His Roman counterpart was Mors, the God of Death, a winged, grim figure that more skeletal in a shroud similar to the Breton Ancoû, and both will become the more popular Grim Reaper after the Middle Ages.

HYPNOS ~ LORD OF SLEEP

Ύπνος - The twin of Thanatos, he arose each night after his mother Nyx and with his other siblings, the Oneiroi ('Dreams') and others. They slept by day in the Underworld of Hades in a cave, their lair. Once freed from the confines of Day and into the Night, they were able to serve the Olympians and do their own functions.

Such is his power that he can even place Zeus asleep, and has twice. All seek and wish his blessings each night to rest, but just as he can grant the peaceful slumber, he can also deny it. Hypnos' power over others in this capacity is mighty, and with the aid of his attendant, the Goddess of Laziness and Sloth Aergia, they can make a productive mortal into nothing at all.

He is described as a youthful, similar to his brother Thanatos who is his obvious twin but with the added feature of wings on his brows. His hair flows, falling into knots, twisting and tying. Many mortals perish in their sleep and this is viewed as both brothers working together on the same person sending the soul to Hades.

When Thanatos and Hypnos are shown together they carry inverted torches in opposites, side by side, dressed in black and white. The Roman form of Hypnos is Somnus.

DETHRONED TITANS ~ BITTER AND PLOTTING

Before the rise of Zeus and his Olympians, other gods ruled the world and with them giants and monsters. Mankind did not yet exist in the world and it was a savage and unmade place, where the elements and territories were defined but not thoroughly so, not enough. According to most early Hellenic sources, Chaos was ever-present and dangerous, always about to crush the world from all sides. The early gods and Titans simply were not capable to withstand it alone. This was due to many flaws in their character, one of which is the common Greek theme of hubris or 'having a great ambition'.

They are the children of Ouranos and Gaia who first arose in the primordial ages and had to be thrown from their places of power in a massive war or the Titanomachy. They are worshipped still by many in the world of Men in lonely places, but the Olympians do not tolerate it, having to exiled most of them in Tartarus or slain them utterly. Without the Titans, the universe could not be held upright, remain aloft, or function. These essential and crucial factors are important, for without them the Olympians' own dominion could not exist either, a fact they deign to hate to admit.

There were the two most important groups of Titans: Uranides (Cronus, Oceanus, Iapetus, Hyperion, Crius, Coeus, Rhea, Tethys, Theia, Phoebe, Themis and Mnemosyne), and the four

Iapetionides (Atlas, Prometheus, Epimetheus and Menoetius). These sixteen exactly correspond with the Olympians and the additional gods that often attend Zeus' court (of course not including the many other deities, Muses, etc).

There are as many Titans as gods, but many were left to live by Zeus after the Titanomachy due to their loyalty and their purpose. There are those that have harboured resentments towards the Olympians and would de-throne them if given the chance. Ouranos was the first King of the Gods, only to be replaced by Cronus later, each resenting the change of status but less so the ultimate price they lost at the hands by the Olympians. Together they became necessary allies with a common purpose.

GAIA ~ MOTHER EARTH

Γαῖα - From her the sky, sea and all else were born. Without her coming into being nothing else would exist, but they must also deal with her moods and ferocity. The first she gave birth to was Ouranos, the Sky God, and through him conceived the many gods to come later, who would be considered the 'Titans' after the arrival of the Olympians.

Her children are many and her husbands, but this is equaled by her moods. Finding few suitable mates as king, she plotted to have her husband(s) either castrated or slain (depending on the source and legend), and rather than have Ouranos remain, she made her future spouse Cronus castrate her present one using a special adamant sickle. This act will spawn many divine children as his severed testicles will generate the life-giving energies needed to bring newer children into the world.

Often her actions and those of Rhea are conflated in the tales. Few images of her have been passed down from Antiquity although there are plentiful descriptions of them, and even fewer details, but hints about her do remain. She has been mentioned as being the image symbolized as a 'key' on the smallest level, and in some scarce sources (chiefly on pottery) as a full-figured, buxom lady half in the earth unable to be separated from it. She is also called Gaea and to the Romans Terra.

Her presence is benevolent but ever-present, and can be quickly harsh, as the world can become. Many believe her to be true source behind the Oracle at Delphi, and still is, even though the newer Olympian gods have assumed control over it. The followers of Gaia have been denied their say there and only those who accept that Apollo and his power are in control. There are many places in Greece that hold underground temples in her name where she is prayed to and oracular power is sought, she being one of the 'theoi chthiniotai' (Subterranean Gods).

Whispered in many places in the world is her worship by the loyal and devoted that seek the return of the Titans and the downfall of the Olympians. They know that deep within Gaia rests both the deep realms of Hades and Tartarus where the others are imprisoned by Zeus and his divine enchantments. She is the Oath Goddess and those sworn in her name are considered the most sacred and binding (similar to the Slavic Earth Goddess).

OURANOS ~ HE WHO SITS ABOVE IN THE SKY

Ουρανός - The tragic Sky God first conceived by Gaia and then her consort who, together, brought forth into the newly made world, many gods. They brought twelve sons and six daughters into being total, and although later mostly demonized by the Olympians (and those who support their belief), they form the First Order of Gods. The Orphic religion say he was born from the Goddess Nyx ('Night') and thus one cannot have the sky without it.

Upon early birth, the Cyclopes and the monstrous Hekontokhieres were placed into the Earth, away from sight due to their deformities and cruel natures, and others were left to remain. Four more sons were placed on the four ends of the Earth, and these were to play a crucial role in holding their father down on the moment of his castration later. Gaia's birth pains were too much to bear and her resentments towards him too great for this and influenced her own sons to rebel against him causing Fratricide.

During his painful castration he spoke prophesy of the fall of the Titans and how it won't last, words that rang true later once Zeus began his uprising. As his testicles were shorn off by Cronus, using the adamant sickle, and then thrown into the sea, the first drops of blood to hit the earth created life: Erinyes, Gigantes and Meliae (Ash-Tree Nymphs) and according to some sources the Telkhines. After his testicles hit the sea, the resulting foam washed into the waters and gave birth to Aphrodite.

After his castration and downfall, and that of the Titans, he remained in the world, but not as before. He was a greatly weakened god unable to create other deities or do anything else but sustain the skies above. His worshippers do remain in the world and are loyal. The Romans know him as Aion and the embodiment of Time. He is shown holding the Wheel of the Zodiac and with the stars of the night sky covering his body.

THE FOUR PILLARS ~ SONS THAT HOLD THE EARTH DOWN

The four brothers together were born and set about the earth to hold down and skies. Hyperion, Iapetos, Crios and Coios each or 'West', 'East', 'South' and 'North' were positioned by their parents to hold down the celestial skies on its axis. Reasoned by many philosophers as the worst in humanity, or what will become the worst in Humanity's traits, these four will betray their father Ouranos at the instigation of their mother Gaia.

The four held their father down while Cronus used the sharp sickle and cut his testicles off in that fateful act. When the Titanomachy erupted they were in a terrible battle with the Olympians only to lose and be cast into Tartarus for exile along with the others of their kind for punishment. In time they were pardoned after Zeus realized they played little hand in any act of treason against him or the murder of his son Dionysus. Granted his mercy, they returned to their stations along the four axis or Polos ('Poles') to aid Atlas in separating the Earth from the Heavens.

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HYPERION is the God of Watchfulness, Wisdom and Light and the West. He was the father of Helios, ('Sun'), Selene ('Moon') and Eos ('Dawn').

IAPETOS, the Eastern God, represented Mortality. He ruled the earth with Cronus and was a major deity in his time and influenced the world with many children and followers.

CRIOS is the South and God of Passion. Together with Eurybia, they gave birth to Astraios, Pallas and Perses.

COIOS, the North Pole, is the God of Intellect or the Inquisitive Mind. His consort and sister Phoebe bore Leto and Asteria, this makes him the grandfather to Apollo and Artemis.

MEMNOSYNE ~ QUEEN OF THE WORD

Μνημοσύνη - Inventor of languages, memory and controller of Time, she is one of the many Titanesses that were favored by the Olympians before and after the Titanomachy. She was chosen by Zeus as one of his many lustful conquests to be, night after night, the mother of the Nine Muses.

Among her abilities is also oracular prophesy to a lesser degree and an inspiration to aspiring seers. Initiates in Orphic belief taught that in Hades rested her special pool that only those followers only could drink from and remember their previous lives before reincarnation. This is opposite to the rest of Hellenic belief who drank from the River Lethe and had their previous life erased before being sent to their next one.

The underground Oracle of Trophonios in the region of Boiotia is dedicated to her solely. Mnemosyne remains as one of the many female Titans still in the world favored and in existence long after the war and who has no ill-designs on the Olympians, Mankind or the rest.

OKEANOS ~ THE SURROUNDING SEA

He is also called Oceanus, as the physical embodiment of the salty waters of the World Ocean believed by most of the Hellenic world to surround the Known World. From the beginning he was birthed by Gaia and then one of her many consorts.

He is a massive, bearded man with bull horns and a serpentine lower-body ending with a fishy end, often with crab-like pincers. Tethys is his consort, and together they have given birth the many Sea Nymphs, the Oceanids. His influence finds it way into every river, estuary and confluence and the other watery regions of the world.

Wise and yet not aggressive, he chose not to participate in the betrayal in Ouranos or the Titanomachy leaving him spared from all retaliatory consequences that followed. He is the opposite of his Olympian counterpart Poseidon and displays a humility that many of the Protogenoi (Primeval Gods) are characteristic.

Where Poseidon came to rule exclusively over the Mediterranean Sea, Okeanos was the ruler of the World Sea or Ocean that was

still believed to encircle the lands mapped and explored. Very few doubted this was true (Herodotus was among them).

PHOIBE ~ THE BRIGHT GODDESS

Φοίβη - She is similar to Selene, a Moon Goddess, and wife to the Titan Coios. In the earliest days, the Oracle of Delphi was assigned to her, she was the third goddess it was given to, but later she handed it to her grandson Apollo for his birthday.

The goddess Leto was her daughter, who later bore Artemis and Apollo due to an affair with Zeus, and was hunted by a wrathful Hera. Her daughter and grandchildren became exiled in the land of Hyperborea because of Hera's scorn, but they earned a crucial place within Olympus.

She remained in the world of gods and men unharmed by the many terrible events.

RHEA ~ MOTHER OF THE TITANS

Ρέα - The 'Mother of the Gods' and wife to the sly and monstrous Cronus, she is the Queen of the Titans. She was the Heavenly Mother and aided those in childbirth or going through their monthly cycle. She was a girl or woman's goddess and Matron's goddess. The Romans even worshipped her and knew her as Magna Mater deorum Idaea or the goddess Ops.

She tried to spare her children from her terrified husband Cronus as he devoured them fearing prophesy worded by Gaia and Ouranos that one of his own would usurp him. Cleverly, she hid Zeus in a cave on the Isle of Crete and ordered the Kouretes to make a wild clatter to hide his noise. Her plan worked as her frantic husband ate a stone waddled in a baby clothes instead convinced it was the newborn Zeus. Later, she tricked Cronus into drinking a concoction that forced him to vomit up the other children. Upon this act, Zeus was now of age, and decided to conspire with his siblings against their awful father making the prophesy come true after all.

Her imagery only appears late (4th Century B.C.E) in Greece, and is conflated with the Phrygian goddess Cybele, which imply the two are same at this point in Hellenic belief. She either rides a chariot pulled by two lions, or is seated on a throne and has two lions beside her. A turreted crown sits on her head and an expression of authority on her face.

Her original place of worship is on Mount Ida on the Isle of Crete, but has spread across Greece after the Archaic Period across the Hellenic World. Rhea's fame was spread vicariously through that of her son Zeus and the new pantheon of the Olympians.

TETHYS ~ GODDESS OF THE FRESH WATER

Τηθύς - Wife to Okeanos, she is the Goddess of all fresh watery places in the world. Unusually she had no active religious cult, just acknowledgment in the many Classical sources.

With her aquatic husband they had the three thousand children, the Oceanids to populate the ocean and rivers, Water Nymphs to serve

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them as needed. She is the soft flowing fresh waters on land that flow to the sea, either down from the mountains or hills, or by rain.

In Classical portrayals she possesses two wings over her brow and usually beside Okeanos or her marine children. She was mentioned as being raised as Hera's step-child and introduced to her by Rhea but little more. Tethys' belief had fell off sometime before the Macedonian rule of Magna Grecia or even earlier and only her part in the overall mythology remained as wife to Okeanos and mother to the Oceanids.

THEA ~ THE DIVINE ONE

Θεα - She is also Thea Euryphaessa the 'Light', the Titan Goddess that embued gems with their brilliance, shine and luster. Her husband is the Titan Hyperion, one of the Four Pillars and betrayers that held down Ouranos upon his castration.

Her three children are the famous, and important Helios ('Sun'), Selene ('Moon'), and Eos ('Dawn') that will play an essential role in the lives of the world. She and her shimmer also adds to that of her own children's as they appear in the skies above.

An oracular shrine is dedicated to her at Phthiotis in Thessaly and is ancient, dating back to the Bronze Age by her other name Ikhnaia.

THEMIS ~ DIVINE LAW MAKER

Θεμς - A little known fact was she was an early bride of Zeus, who was deemed a wise choice for several reasons; 1.) she was a giver of Order and Law, and 2.) it would have formed a peaceful union between Titan and Olympian. Such a marriage failed to last and obviously fell apart after the Titanomachy.

Early on she established in the world these basic tenets:

Primal laws of morality and ethics.

Precepts of justice.

Rules of piety to the gods.

Rules of hospitality.

Good governance.

How to make offerings to the gods.

Conduct of assembly.

In the early days she sat beside Zeus and gave him counsel on his throne and aided him in which proper course to take, her wisdom was valuable. She was the one that established Θεμς or 'Divine Law', as opposed to 'Nomos', or 'Human Law'.

Judges are referred to as themistopóloi or 'Servants of Themis' and have a sacred duty to fulfil her rules when translating the Divine down to mortal terms. It is regarded as reckless if her ways are ignored and an acceptance that Nemesis instead be invited to destroy the Order and tranquility that Themis placed into the world.

It is said that she built the Oracle of Delphi in the eldest of days before it was anything else or for anyone else and used it for a place of visions.

Her children are many and only known consort is Zeus. One child is named Natura, the Goddess of the Forest of which nothing is known. The others much is written or documented in the imagery.

The first set of her children are called the Horai or the 'Hours', and they are in two sets: Auxo (The Grower), Carpo (The Fruit-bringer), Thallo (The Plant-raiser), and Dike (Justice), Eirene (Peace), Eunomia (Order of Law).

The second set are the Morai or the 'Fates': Clotho (the Weaver), Lachesis (the Lot-caster), Atropos (the Inevitable).

She also bore the child named Astraea with the Father of the Gods in her time as his wife. To the Romans she is perceived as the Goddess Iustitia or 'Justice'.

KYKLOPES ~ LIGHTNING FORGERS OF ZEUS

Κυκλωψ - The gigantic, one-eyed sons of Ouranos and Gaia capable of smithing items of magnificent skill and power, but only doing so for their Chief God. They are the brothers to the more powerful and deadly Hekatonkheires. Once exiled due to their monstrous appearance after their birth by their mother, they were sent to the middle of the Earth, and as the War between the Gods and Titans waged they were called upon and became worthwhile allies. Their skill and physical ability overwhelmed the giants and defeated them utterly and impressed Zeus who spared them his vengeance, although Apollo harbored hatred for them. Apollo's dislike of them was due to their killing of Asklepios. In some versions he had them slain in revenge for their crime.

After the Titanomachy ended and the Kyklopes earned the trust of the Olympians they went about building (with some legends assisting Hephaestus) the Three Brothers of Cronus their iconic divine artifacts: Zeus' lightning bolt, Poseidon's trident and Hades' helmet of invisibility. They are said to live inside volcanoes or in various islands according to many tales. One common place they are said to live is on the island of Sicily in Classical literature and myth.

The many massive ancient walls and buildings throughout Greece from an earlier era have been attributed to their handiwork, thus Cyclopean, or from the Mycenaean Period. These beings are not to be simply beaten or fought as in basic Fantasy role-playing gaming as they are considered immortal Titans and divine in their own right. As in the Odyssey, they can outsmarted, wounded and distanced but not slain, it was never meant to happen in the sagas and was even out of the hands of the great heroes themselves.

Initially there were three in number but four additional Kyklopes were placed into the storytelling and legends by other writers and believers. The original three Kyklopes are:

Brontēs

Steropes

Arges

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In other Hellenic myths there were four extra Kyklopes:

Euryalos

Elatreus

Trakhios

Halimédês

HEKATONKHEIRES ~ STORM DRIVEN TITANS

Ἑκατονχίρειες - From the primal days of Creation when Gaia first spawned the cosmos, the 'Hundred-Handed Ones' emerged from the storm wracked pits of Tartarus. They are kin to the Kyklopes and other early Titans. Atop their muscular bodies are fifty heads with frightening and fierce and harsh faces. One hundred arms reach, attack and grasp from all sides impossibly using storm driven powers against their foes. These Titans are feared by all and seldom seen but their name is legendary.

Another name for them is (in plural) are the Uranides, or 'Sons of Ouranos'. Their names are rarely given and even more so rarely shown a personality in Classical literature or legend, only their brutal power and might. Earthquakes, massive waves and other disasterous natural events from the land and sea are attributed to them as they are held to be in Hades still. After their victorious deeds in the Titanomachy serving the Olympians against the other Titans, their duty (depending on the legend) was to either be posted at the Gates of Hades, or in the depths of Oceanos to watch the imprisoned Titans.

During the War it was said they hurled mountains, three hundred at a time, down on the Titans in a constant rain until it was too much to bear. This power can again be possible from them if they were freed from their posts in Hades of below the sea and had to be sent on a mission.

Lightning, fierce winds and other traits from storms can be summoned by them on command as well as their terrifying physical raw might. The gods dread them and could be defeated given time against them, thus their wise post in Hades (or below the sea).

The named Hekatonkheires are:

Briaeros also called Aegaeon.

Cottus.

Gyges.

PROMETHEUS ~ BRINGER OF CIVILIZATION

Προμηθεύς - Technically not a Titan but born from Iapetus, and in the eyes of the Olympians he was one by the time of the Titanomachy. He allied with the Gods against the Titans and their many allies in the War and had proven to be a valuable ally but later had acted on his own contrary to the wishes of the Olympians.

There are many versions to how he tricked Zeus, in both the establishing of the sacrificial rituals, setting of fires to create civilization to even the making of Mankind itself in Classical sources. The simplistic version is how he fooled Zeus and the other Olympians during their feast by dividing the meat, bones and other portions and giving it to Humanity

in secret wrapped in the intestines of a bull (thus creating a tradition of future ceremonies).

Zeus complained about this and how sloppy his work was and denied giving Man fire for their sacrifice, but the next time around Prometheus went too far. He stole fire from Hephaestus' forges and took it to the nearest village, feeling pity for them. Quickly this gave Man what they needed to not only sacrifice to the Gods, but do so much more. Zeus' rage was extraordinarily great as he took Prometheus by the eagle Eryie to be punished day and night for his crimes. His liver was to be eaten painfully from his body, then healed by dawn and the process repeated daily for an eternity.

Zeus then plotted to send Pandora, aided by the other Olympians, to foil Humanity's hopes of having a peaceful civilization and make them dependant on them. Later however, Prometheus was released from his torture and able to be free finally. Many times over in the past he saved Man's destiny from Zeus' moods and temper, who had other plans of replacing the entire race with another race entirely as well. Now he was able to walk amid them as see them prosper and make something of themselves.

Of the many Gods and Titans in this Codex perhaps Prometheus could have a chapter written about him given the sources and how influential his legend was in the Classical World. Unlike Zeus and most of the other Olympians, he was the friend and ally of Humanity, the Creator and bringer of its civilization and more. His brother, Epimetheus however was less popular, who was 'Afterthought' and was viewed in a negative light.

Temples were in his honor, and more often he and Athena are connected, assuming some lost mythological story somewhere. In Rome he was given the same name but given the added Latin title 'vir prudentissimus' (Man of Prudence).

THE HEMITHEOI

'Demigods' not only in Classical mythic tradition but in all religions globally, these beings are not wholly divine nor are they completely mortal. They walk the middle ground between both, but in a way this definition is not enough. This is more complicated when using the Greek model (as from this specific Codex) that is not simply to do with God-like power alone, but reaching a higher level of skill and ability after becoming a true 'hero'.

On one hand many are born into this as Herakles, Perseus and Akhilleus plus a few others. On the other hand, Hellenic literature and elegies describe fallen heroes as hemitheoi as well, having to deify them from their fame and reputations when they lived. Roman tradition borrowed this and deified their own heroes and leaders. Fantasy gaming and literature has taken from this a different direction entirely and made them into superheroes, copying from the examples solely off of Herakles and Perseus to name a few. Roleplaying games replace the divine parentage and origins with the acquisition of experience points and levels instead, demystifying the process.

Broadly in the Hellenic, and later Classical, traditions, the term 'Demigod' was used for many beings other than just the

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offspring of deities or fallen heroes and rulers. The term also defined Satyrs and many of the magical beings that dwelled between the Mortal and divine, or simply was used for a 'hero'. The singular for 'Demigods' in Early Greek is Hemitheo.

What is presented in the Codex Classicum is a means of creating a player character or NPC that fits the model from Antiquity and not the typical powered up, nearly invincible personage that has become the unfortunate standard to dominate the hobby and some of the literature. Instead, these are flawed and tragic people, stricken by their divinity, or fated to fall or die somewhere along the way, but also achieve greatness and a lasting name in their lifetime.

One perfect example is the Irish hero CúChulain or Setanta, conceived by a union by his mortal mother Deichtine and the mighty and All-Skilled Lúgh Lámhfáda. He overheard the druid Cathbad say that on a certain day, he that takes arms will be forever known with fame and glory, and by a series of events Setanta had done so. He was born with many inherent abilities, granted from his divine blood. These are powerful and frightening, making him seem unstoppable in battle, but he was also a very shy and nervous person and not yet a man. His fame and killing gained him the attention of the Goddess of Nightmares and War the Morrigan, which hovered over him.

Eventually she tried to seduce him, seeking to bear his children, but he scorned her and this was the logical price he knew he had to pay, for it was also his doom. Gradually she set complex events into motion which would kill him. Cathbad's words that day had come true not too long after as he did a death with the Goddess perched on his shoulder to the end as he died, strapped to a standing-stone, fighting to the last man and his last breath.

There was an epic price to pay for his near divinity.

Herakles' own story is one that was wrought with scorn and near tragedy as his relations, Hera, was always trying to slay him through her many plans. He outwitted her, but usually it was through feats of his mighty strength and daring. There remains no Greek or Roman story of his death as he was believed to still be alive somewhere adventuring and thwarting her and saving the innocent from danger.

Demigods can be made so by a true god granting powers, limited or not, on a mortal or a lesser being. This can be what it takes to create to use these additional rules. Listed are the basic meanings as to what Demigod is defined by in Antiquity and in this Codex (and the others in this series):

Born half Mortal and half God in blood.

A fallen hero or leader deified.

Minor Gods.

Magical Beings or Earth or Sky Bound Entities (Satyrs/Fauns).

Beings granted divine or magical abilities by the gods to serve them.

NOTE: Initially, it was a consideration that a Demigod character would have to be only a Player Character that surpassed 10th level in experience to qualify for this status. This however does not fit the mold of mythic tales and the heroes it is meant to replicate. For an example the childhood stories of Herakles, CúChulain and others who were clearly not able to gain any 'experience levels', yet they were capable of achieving superhuman feats and other deeds while not even ten years of age.

Listed are a series of useful tables for ideas in the creation of the Hemitheo, his/her; Origin, Background, Destiny Divine Spell-Like Abilities and other extras that can be used by the Castle Keeper and player both in the formation of this extraordinary character. It must be noted with extra emphasis that to have a Hemitheo in a game would potentially upset the Game Balance, and the Castle Keeper must plan and design around such an epic level character. Mythic gaming is what these Codices are all about, to simulate what these wondrous legends and tales have in them at the gaming table, so if you want to do so, go at it all the way!

ORIGINS ~ προέλευση

D6

- 1 BY BIRTH:** One parent is divine and the other mortal or a lesser being in origin. Their union, however honest or sordid, created you. Perhaps this was a secret from the other gods or your own people and society?
- 2 GRANTED:** By whatever reason, you were given these powers making you a Demigod. This now places a mighty responsibility on you and everything you do, everywhere you go, and endangers everyone you know instantly. Life will not be the same anymore. Your Destiny will be curious given your powers are handed to you.
- 3 LATE BLOOMER:** Once you came of age, possibly a teenager, or early twenties, your semi-divine powers began to appear. They were from somewhere in your bloodline or ancestry.
- 4 AWAKENED FROM A DREAM:** Maybe Hypnos imparted them to, given by another God as a gift, or there was another plan? This is a mystery but as a Sleeper, or sleeping Demigod, you are now stirred from slumber and it is time to put them to use.
- 5 FATED:** After perhaps drinking a divine drink from a cup, praying to the right statue of a certain god, arriving inside the correct temple at the right time, etc you were fated by that god or goddess to be their earthbound representative.
- 6 FAME EARNED:** Through one's own deeds or 'heroization', the act of becoming a Demigod occurred naturally. One's own skills and talent was impressive enough to have began the process without the aid of the gods. This will make them jealous, bitter and cause some animosity.

BACKGROUND ~ ιστορία

D8

- 1** The Demigod has been through some fair adventures in their time traveling about with some fame to their name.

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They have earned the trust of the Commonfolk for their deeds over many lands, and their name is widespread. The gods know of them. This could be good or not depending of what it is they do, and against whom?

- 2 For some reason, the Demigod spent time in the Underworld, but not for good reasons. It was under terrible and long painful duress they were there, and they barely escaped alive, but gained the hatred of the ruler of the realm on the way out. Something was left behind and they need to return unfortunately again to take it back. This could be a person, item, it is up to the Castle Keeper and Player Character.
- 3 The Demigod is from a distant land far from the 'Known World' and has now taken residence in this region. He or she is not only seen different, but possesses extraordinary abilities and will surprise and frighten the native people. Knowledge of where the Hemitheo is from maybe a mystery, and even worse, how to return home and why they are lost. It might be trick of their gods...or a test, etc.
- 4 The Demigod is one of many, it could be from a brood or plotted out set of divine siblings, by the gods who have set about a dire plan in motion. As a test for their 'prize' in the end, they have schemed a game of Semi-Divine Siblicide, whereupon one sibling kills another. The only problem is, the player character doesn't know they are a part of this plan, and their Destiny may complicate this further.
- 5 In the Demigod's past they have come from a humble origin, unassuming and not knowing or caring about the ways or moods of the gods. Much less, they also have to be forced into using their own divine aspects because it is something there are not used to possessing or recognizing. To them, the gods, the supernatural and themselves as a Demigod are all just a part of the mythic area of storytelling and little more.
- 6 The Demigod's past is whatever the former character class was designed beforehand as an occupation. This was the Hemitheo's life and profession, and full of adventuring (with whatever years and 'experience levels' gained). They are trying to run from their past and hide in their profession and not be obvious. Their Semi-Divine abilities and all are submerged under their occupation now and that is how they like it because their past has caused them so much pain. Being a Demigod is not so easy.
- 7 One of the Gods or Goddesses extremely dislikes or hates the Demigod, and has been hunting them ruthlessly. Why is a story in its self and could be a mystery. No matter they travel or go their life is plagued by this deity's tricks and horrors day and night.
- 8 The populace of a city, region, or country hates the Demigod or some past incident. Maybe this was due to an adventure gone wrong or failed? Whatever happened they now hate and revile you and seek revenge. Just the mention of you and they attack, or pray for their own gods or monsters against you. Traveling anywhere nowadays isn't safe.

DESTINY ~ πεπωμένο

D10

- 1 **SLAY RIVAL:** Whoever the Demigod's ultimate rival is, they fated to have a destined encounter and, possibly, final battle with their complete opposite rival. This nemesis is known to them already and they might have had previous encounters before, and will again (in a minor way) before a grand and ultimate showdown.
- 2 **UNKNOWN ENEMY:** The gods have made it a mystery, but the Demigod's life is shrouded and bothered by a foe that they know nothing about. Their life has been influenced been this stranger in a negative way, and probably tragically, and their destiny is to discover who this unknown enemy is and confront them before their life it taken.
- 3 **KING MAKER:** From their deeds, whether they know it or not, spring the seeds of future kingdoms in their wake where ever they travel. It is their destiny to make a king of someone someday but they are not aware of it yet. It will happen by accident, and once it does, events will be set in motion that will change the world.
- 4 **MONSTER SLAYER:** Whether it was desired or not, the gods have given you the ability to find and destroy the noxious and poisonous monsters that fill the world. Your moment of revelation will come unexpectedly when facing a bestial threat and slaying it with a skill mere mortals lack.
- 5 **PROTECTOR:** This could be a city, kingdom or land. The Demigod's destiny is over a special radius of territory against certain, or all, threats, and it has fallen upon them to be the mighty Protector. Their title is sacred and has a responsibility.
- 6 **AVATAR:** The Hemitheo has taken on the earthbound form of one of the gods and represents them and what they do. If mortals blaspheme the god or goddess, they are to set them right. This however can be awful, as whatever or whoever their god hates or is at war with in the divine realm applies on this level too. It is destined that the Demigod must fight their battles on earth, be their champion and even martyr if need be.
- 7 **CHAOS BRINGER:** The Demigod's actions are destined to cause a chain of events that lead to other terrible events in turn. They may not know this, or purposefully try to avoid doing anything to bring trouble but it still occurs. From their accursed actions, in the long run, will come spectacular and grand events for all given time.
- 8 **CURSED DESTINY:** Due to some slight against a god or goddess, the Demigod has now been placed under a curse. They can no longer roll a Critical and all Fumbles (if combat) cause them double damage. Unlike the Chaos Bringer Destiny, this will not lead to grand events, as all events will spiral out of control around them as well.
- 9 **BALANCE MAKER:** Ultimately the Demigod's destiny is to set things right and in Balance when it all becomes radically out of place. They will be the pivotal piece in the puzzle, more than it is obvious as matters fall together. This

balance that is fallen isn't minor, but epic, and will require a series of tasks or labors that will be nearly impossible to accomplish for lesser beings.

- 10 BRINGER OF RUIN:** Somewhere there is a king or kingdom meant to be brought to ruin by the Hemitheo but that hasn't happened yet. This will not be as simple as it seems and it will be a struggle once the task is before them. No king or kingdom will let go so easily, and it will be a bloody fight to the end.

DIVINITY ~ Θεότητα

D8 ROLL TWICE ON TABLE

- 1 PRIMARY ATTRIBUTES:** The Demigod's Primary Attribute are at their maximum of 20 plus any racial or class bonuses. They are strong and mighty, as Herakles and others in myth.
- 2 INVULNERABLE TO AN ELEMENT:** Fire, Air, Water or Earth, the Demigod is immune to any magics related to this one Elemental realm entirely and can either breathe or exist in it perfectly as though it is nothing.
- 3 SPELL-LIKE ABILITY:** The Hemitheo has either a D3 or D6 (CK's decision) in Spells or the Faery Spell-like Abilities from the Codex Celtarum as a normal ability without its rule stipulations.
- 4 DIVINE MAGIC:** They do not have to be a Spellcaster by occupation or intention, but they possess 2D10 spells from one spell-list. This does not have to be from the Cleric or Druid lists only. This divine magic can be summoned by will once a day from the Demigod, whether flamboyantly through some hand motions, spoken, a combination, etc. Each day it is renewed, or by some other divine or mighty source depending on the CK's decision in the scope of the campaign.
- 5 INVULNERABLE TO ONE DAMAGE TYPE:** Either this was chosen by the gods, by luck of one's birth, or another unknown factor, but the Demigod cannot be harmed by one specific form of damage. This must either be: cutting/bladed, impact, or stabbing. There is one weak spot on the body similar to Achilles and Siegfried in legend who also shared this, and the CK may keep this a secret from the Demigod depending on the origin story and background.
- 6 IMMUNE TO POISON:** No form of venom, no matter how lethal or powerful, can harm the Demigod. This would seem logical but many such individuals in legend were effected by various poisonous wounds, many magical in origin.

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- 7 SHAPECHANGER:** The Hemitheo is able to alter its form into another to resemble a being (not animal) on command if needed. This power is so good that onlookers are convinced, even Minor Gods from the deception. Unlike Enchanted Beings, the Demigod doesn't require a bloody sacrifice to empower its ability, but it does take energy to use. The Demigod can use this up to three times a day, and must power it with rest or meditation for hours equal to the character's Charisma attribute.

- 8 IMMUNE TO MAGIC:** The Hemitheo cannot be effected by any spells cast from Magical Beings or mortals. Any and all sorcery bounces off of the Demigod harmlessly, but if summoned and cast from the gods the Demigod will have the same difficulty as normal people would against other spellcasters.

The Hemitheoi characters are special, and amazing campaigns can be designed and ran with them. For a model, use the ancient legends of Jason and the Argonauts and the Odyssey, which are tales whose main casts are ensembles are epic heroes at the very least, or Demigods at the most (especially in the tales of Jason and the Argonauts). The Demigods are found in every culture, their stories are very similar, battles, challenges and it doesn't require much more than research to understand them.

There are many angles a campaign can be designed around one, or many, and make it challenging week to week and game to game. The multitude of monsters and enchanted beings in these Codices provide epic powered threats needed to simulate the mythic tales and sagas. A high powered game setting would be become consistently difficult to maintain, while a low-to-moderate powered one would be sensible when running Hemitheoi.

"For his (Herakles') fourth labor Eurystheus told him to bring back alive the Erymanthian boar. This animal would set out from the mountain called Erymanthos, and abuse the land of Psophis. As Herakles was travelling through Pholoe, he stopped with kentauros named Pholos [and Pholos entertained Herakles the other Kentauroi stormed his encampment and were slain by Herakles] . . . When Herakles returned to Pholoe, he found Pholos dead [having dropped one of Herakles poisonous arrows on his own foot], so he buried him and proceeded to find the boar. By shouting he routed it from a clump of trees, forced it into heavy snow until it weakened, then snared it with a noose and took it back to Mykenai."

-Pseudo-Apollodorus, Bibliotheca 2. 8



V.I.O AND HARD STEEL MET STEEL

'Caesar orders the horse to be drawn out of the camp, and commences a cavalry action. His men being now distressed, Caesar sends to their aid about four hundred German horse, which he had determined, at the beginning, to keep with himself. The Gauls could not withstand their attack, but were put to flight, and retreated to their main body, after losing a great number of men. When they were routed, the townsmen, again intimidated, arrested those persons by whose exertions they thought that the mob had been roused, and brought them to Caesar, and surrendered themselves to him. When these affairs were accomplished, Caesar marched to the Avaricum, which was the largest and best fortified town in the territories of the Bituriges, and situated in a most fertile tract of country; because he confidently expected that on taking that town, he would reduce beneath his dominion the state of the Bituriges.'

-Julius Caesar, De Bello Gallicum, Book 7, Chapter 13.

Warfare in the Classical world was fairly advanced emerging out of the Bronze-Age, gaining the Hellenic region a reputation for a distinction of strength and tenacity. Greece will sustain itself against not only its many fierce neighbors, but the larger and looming Persian Empire ultimately. To do this feat it had to evolve its own fighting style and tactics beyond just simple Iron-Age methods used by other peoples to survive.

Much later the Etruscans and Romans will take the Hellenic and Hellenistic techniques several steps further and become the most efficient fighting machine in the Ancient World without equal in the West. Rome will be the culmination of this by the time of the Empire, as it conquers peoples after peoples, tribe after tribe under its golden eagle banner. Rome's domination of Europe, Africa and Arabia was won by the sword. If this wasn't enough, they also used the Etruscan funeral games as a Bloodsport and turned it into a massive spectacle for the entertainment of the crowds and created the gladiator.

This chapter, in brief, summarizes, the extensive Classical tradition of warfare and how it works and can be used in the game. It must be noted, the Roman army, for what is understood today, is a very complex subject and could stand alone as another book entirely. The emphasis is placed more heavily on the Hellenic hoplite and their world, and the Roman with lesser stress simply due to space.

The end of this chapter details the Gladiator character class, its many variations in the tradition used in the arena, and how a character can be created. Although slaves, the exciting possibilities therein of playing a gladiator are endless.

THE HELLENIC HOPLITE

History and archaeology are unclear as to when the first Greek hoplite warriors began to defend the City-States but many scholars assume that it was somewhere in the 8th or 7th centuries B.C.E. Just as most of Greece was stepping out of the Mycenaean Period of Prehistory and the Hellenic culture was perhaps more dominate over the Pelasgoi peoples, and others.

The Heroic Age was assumed to be wrought with a 'Free for All' method of combat, similar to that used by the Gauls and others and such battles culminated in a Champion verse

Champion showdown to spare the bloodshed. Much of Greece was still caught up in this method of fighting but gradually more were moving towards an organized system out of the Heroic Age thinking.

Somewhere in this transition the hoplite, as warrior also evolved, and from this a fighting unit came together known as a phalanx. This must have taken many years, decades or nearly a few centuries, of work to discover. Thrown spears were less practical than longer offensive ones, unless they are javelins, and special shields and marching methods to keep pace more sensible than wild charging.

Not all of Greece embraced this change at once obviously going into the Iron-Age but by the time of the Persian Wars this sudden evolution of tactics was required in order to defeat a foe with greater numbers. In the wake of the Persian Wars, all of Greece had adopted the phalanx system and hoplite soldiery. It was so effective and proved its worth, there was no doubt as to its value.

The best documented sources on this usage come from the writer Xenophon and his description of the Spartans in his 'Constitution of the Lacedaemonians' written in the 5th Century B.C.E. Today we have a highly detailed accounts of the Lacedaemon hoplites, their methods of warfare, rituals and variants of the phalanx and how complex they used it compared to the other regions of Greece.

It was expected of all male citizens who have come of age (usually in their early teens) to serve their Polis as citizen soldiers in times of need and join the army. This applies to the other City States outside of Laconia, as Sparta is a unique case. The hoplite must supply their own gear once joined and begin their training. Their equipment consists of:

PANOPLY: Heavy bronze armor weighing 70 lbs. The lighter armor is called Linothorax. Forearm and shin greaves were also a part of this set.

CORINTHIAN/THRACIAN HELM: Large helmet with horse hair crest, cheek guards.

APSYS: A shield made of wood, covered in bronze, weighing 17 lbs, also called Hoplon. This has the distinctive form to hold the spear atop it for the phalanx formation and for other combat tactics.

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DORU/DORY: Spear, the primary weapon, usually between 8 and 14 ft. long and held by the right hand while the shield was gripped by the left. The end spike was called Sauroter ('Lizard-Killer') and used to stand the spear upright.

XIPHOS: Sword, worn on side in case close combat erupts or spear is broken.

KOPIS: Dagger as the last resort in case every other option runs out during the struggle.

The poorer farmers usually supply themselves with wicker shields and body armor and are armed with long spears for combat, and may have helmets or daggers. What is listed above is the full gear of a true hoplite in his finest battle gear, especially the Spartan example.

Athens was able to muster over 30,000 soldiers at its peak, and most were veterans, or campaign soldiers. The remainder were under the age of 19 however. When not marching and in battle, they were at a garrison doing various duties if called to service. Unlike many of the City-States in Greece, the Athenians had their wealthier citizens involved in soldiery and could afford the equipment, and therefore had the finest armor and weaponry at hand.

When fielded, the Athenians would be placed eight deep and in ten divisions or *taxeis* who are commanded by a *Taxiarch*. There were ten tribes in Athens, and so this made for the ten division total in number. Each division was broken into smaller groups called *lochoi*. A general or *Strategos* was elected to lead the army in times of crisis due to the democratic nature of Athenian government. Ten were chosen annually for each tribe. They took their place at the right end of the phalanx.

The other City-States, *Pelasgoi*, and the Macedonian hill-tribes took on this system more or less following the wake of the Persian Wars as the effectiveness was apparent. This became a Hellenic hallmark and methodology. When outsiders confronted the Greeks they dealt with their unique battle dress and combat techniques, and that sent many peoples the other way. The Thracians fought savagely on their borders, but used methods that managed to steer clear of their newfound strategies, being old enemies. Civilizations such as the Celts, although they used tactics and stratagems, also fought with the Heroic viewpoint, with each man an individual champion on the battlefield. In the distant past, this suited all, but now the newly evolved Hellenic phalanx pushed notions of glory seekers aside in place of the greater picture.

The Theban army had a distinctive group called 'The Sacred Band' who were elite warriors of 300, hand-picked, and were composed of charioteers, a 150 in number. The first documented time they were mentioned was at a location called *Delium* in 424 B.C.E. Thebans used *peltasts* (slingers) in their ranks heavily in addition to their phalanx, which was deeper in rank than all other Greeks. Where the Athenians were eight deep, the Thebans were twenty-five deep unusually. This would logically mean that the Theban weaponry was different and had to handle the changes. Longer spears (with a longer length) and modified shields (the *Dipylon* or *Argive* form).

Sparta was different. Its dominant people were not Greek. They were outsiders who came in during the Bronze-Age and ruled over a Hellenic populace, and then became a contrary culture towards the rest of *Magna Grecia*, and in this instance this was true as well. *Laconia* was simply a military state from its early inception and nothing more. All of Greece dreaded and feared *Laconia*, and rightfully so, as its rulers were alien to them.

How they structured their society was different and especially their military. Their soldiers were the *Spartiates* and were the heart of the army of *Laconia*, the elite. *Levies* reinforced its size periodically, taken from the subject groups called *Perioeci*. Spartan mothers had to raise strong boys to be in shape for service in the army, any weak or sickly babies were killed early, it was the only way to ensure strength and dominance.

A mother could only have her son for the first seven years of his life, in which time she had to keep him in healthy and training. Once of age, he was taken by the men to be prepared for his life amid the *Spartiates*. His hair was cut short, almost off completely. He was housed with others, where he lived, ate, trained and lived for many years with soldiers. The Spartans were dubious of teachers and educators and so had none in their society, instead they chose a citizen to handle minimal education on their youth.

Knowing that by the teen years, boys would become harder to handle, the Spartans would burden them with constant hard work and more difficult training. They had next to no clothes wearing only one tunic for all seasons. They wanted fighting and other chances for the youth to show bravery and strength. This encouraged them to become better by the time they reached their twenties, for only the most able and fittest were worthy to be in the army by twenty years of age.

The Spartan hoplites dressed the same but were distinguished by their blood red or scarlet cloaks above all else. This was not only a symbol of Spartan militarism but it hid their own blood in battle and disguised their weakness from the enemy.

Those rejected from the day of recruiting were later pooled as replacements in case of devastating defeats and a need to field more men, but it was stressed that those so rejected were inferiors. Spartan men continued to live, fight and function and die together, to the point of ignoring their own wives (if they were married). Homosexuality was encouraged in the ranks to encourage stronger bonds between men. This made for a stronger fighting force, but it also caused a decline in their population of Spartan peoples over time by attrition and the *helots* rapidly outnumbered them by the end of the Classical Period.

The Spartan army was highly organized. Each unit or *lochos* was 144 men, with it being broken down into 36 *enomotiai*, creating a deep formation. The lines were the standard eight men deep. Each unit had its own commander and sub-commander too, until every aspect was micromanaged. Rear Officers, or *Ouragoi* were positioned to push the phalanx along and keep the lines straight and steady. The *Enomotiai* had also been sectioned into a grouping of the *Pentekostyes* or 'Fifties',

and led by the like named Pentekonter. These two Fifties joined together formed the lochos or unit which is commanded over by a Luchagos. Each Spartan army was six divisions total in size normally. A division, or Mora is commanded over by a Polemarch, who has the four lochos within it. To simplify it, the commanding officers would all fight at the head righthand of their unit.

The Spartan calvary, called Mora, was assumed to be about 60 horsemen in size, would be attached. In the Hellenic Period the calvary never played a major role as they will have later in the Hellenistic and Roman periods. This is perhaps due to the Greek landcape in comparison to the other battlefields.

In times of war, the Spartans were led by two elected rulers, or Kings, who would share the duties. They would coordinate the forces and the many men to achieve the objectives. Sacrifices to their chief god, Ares, and the other slightly altered versions of Hellenic deities, would be required as well. Unlike Athens, which was strong at sea, Sparta was nearly phobic about naval warfare and refused to wage war in water. During the Persian Wars the two peoples shared the conflicts and won the engagements although they grew to become bitter enemies at its end.

Spartans were denied the luxuries of the other City-States such as wine and juice and were given the bare minimum – grains, cheese, onions and salted meat. They were made to carry their own bedding, all of which are habits the later Roman soldier copied as well. The group of people called Ephors were in charge of officiating the logistics for the army, slaves and the other nightmarish details. An army on the move was difficult. Sacrifices were made, and omens were read. If they were favorable, they marched to their foe.

Sacrifices, human or animal, were taken with the army as they went to be offered up before the onset of the confrontation. Usually the sacrifice is offered in view of the foe, to discourage them, with music and more display. The Spartans, being stoic and minimalistic, didn't care for theatrics, and so they displayed this for intimidation and to let their enemy know the gods were in their favor.

AUXILIARIES

Before the main, and in the Hellenic army mentality, the only driving force behind the battle is discussed. Other additional elements were used on the periphery by the various City-States to supplement their strengthened phalanx. Even the mighty Ares blessed and invincible and feared Spartans required aid on the battlefield realistically.

Rigid and stiff, and limited, the phalanx could not do certain tactical movements or alterations due to hills, rocks and other factors and that is where the auxiliaries come into play. Since the Heroic Age many methods of combat were dropped entirely in Hellenic warfare and personal tactics, and this is where the need for mercenaries and auxiliary aid was essential. These will be briefly discussed and listed below:

PELTASTS: Garbed in a Phrygian cap, high boots, a patterned style cloak on his back, donning a wicker shield (pelta), these men were of primarily Eastern or Thracian origin. Their shields are distinctive, crescent shaped, often worn on their back when they are hurling their javelins at the foe with terrible accuracy. They were known, as a tactic, to sprint close to the enemy, fling their sharp javelins, and then flee away before the phalanx or the foe's own auxiliary or mercenaries could harm them. Their shields on their backs were placed there to protect their rear from the obvious harm.

ARCHERS: Usually Cretans or Scythians were placed in the field to use expertly the bow. These bows were constructed of wood, horn, bones and sinew and average range was over 492 ft. Scythian horsemen archers were especially feared, for their skill at riding and firing and being unreachable and able to take down the foe both.

SLINGERS: These men came from the Isle of Rhodes, and were considered the best to the Greeks, and their range was 1,140 feet with their carefully weighted stones. The stones had witty phrases carved in Greek on them and are infamous for their deadly accuracy at long ranges. Their use in battle are essential and the characteristic knocking and banging of their stones on the foe's armor and bones and the whistling through the air is their hallmart.

LIGHT ARMED FORCES: These warriors were mustered from the poorer groups and had the important duty to protect the phalanx on the battlefield. Between their skirmishing and hurling of missiles, they would distract and gradually soften the enemy, or push them away from the main phalanx itself for tactical purposes. Any respectable Hellenic army would have its light armed force assembled and ready. If need be, the mercenaries would suffice in this regard when no local population could be gathered. The Spartans would field their Helots as their Light Armed Forces as a normal mainstay. There were many examples of these groups changing the odds in battle and nearly destroying the phalanxes of the foe.

MERCENARIES: Depending on the politics, these peoples might come from another Polais in Greece, Thracians, Etruscans, Italian tribes or Celtic peoples. Alexander the Great had over 20,000 Gallic warriors join him on his Persian campaign and he used them as his expendable warriors to weaken the foe. He knew the 'Celtic Charge' and method of combat would terrify and demoralize the enemy, who were unused to witnessing such a strange spectacle afield. The Hellenic use of mercenaries was limited before Alexander's period. Generally considered hard to manage and order if from other ethnicities, the Greeks tried to limit their use of outsiders as mercenaries, but as the Hellenistic Period proves, it was difficult to draw from one's own ethnic populace. Alexander used elephants in his army, a new idea that radically changed how calvary was done, converting the horse concept into the tank of Antiquity. Although unruly, the Asian Elephant was a major addition that assisted his already mighty armies before his death in the 4th century B.C.E.

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THE PHALANX

A mass formation of soldiers, packed together in solid groups, the word *φάλαγξ* is the origin of the modern English scientific term for 'finger' which is 'phalanges'. Logically, this is the concept that gives the notion the mass of warriors 'poke' at the foe with their dense array of spears. In a concentration of focused attack, rather than the usual wild and frantic abandon that most warriors choose, this is how the Hellenic hoplite developed warfare sometime in the 7th to 5th centuries B.C.E.

Fighting in units or formation isn't new, as Egyptian and Sumerian forces were already doing so long beforehand and mention was made in Chinese record centuries earlier. The Greek system however is unique and where it derived is not known completely, but may have been independently created or influenced by contact from the Eastern world and evolved over time. Its origin is unknown.

For this to work, the units had to be in an open field or land, which is one of the major weaknesses. Every soldier locked shields together tightly, marched in time, signaled by horns, their eyes on banners and other indicators for change of strategy in the engagement. Having spears raised over shield with the right hand, each soldier contributed to the overall plan of action. No one was left out and was left undefended. One weak warrior or incompetent member would spell a weakness for his line or even his unit possibly.

As most Hellenic phalanxes were eight men deep, this would be the same as having (in game terms) of eight spear attacks/turn at any one time. If the Thebans were involved, this number would increase to twenty-five! On a signal by one of the commanders, the entire unit, or mini-squads within it, can pivot and alter its direction at one time on their sandled heels and bear their spears down upon the next enemy.

Modern scholars try to understand the many complexities of how the phalanx worked based on our limited evidence today. Between the sources and archaeology, there were many severe issues inherent in any arrangement used, whether Athenian, Theban, Spartan or Alexandrian. To solely contain and maintain one phalanx throughout the battle without it breaking and falling into pure bloody chaos would not be possible.

If the engagement was limited in time and the foes were of equal, or one lesser strength greatly, the phalanx could be kept together throughout if the length of the battle was not for longer than several hours. Many scholars reason most warriors fought in periods of 'flash' engagements economizing themselves, using their energy quickly and then withdrawing to regain more before doing so again. A constant engagement of this complexity, with each man shoulder to shoulder, wielding lengthy spears, heavy armor and helmets and other additional items would be self-defeating over time.

The length of the spears alone would be a problem after some time. Many would snap or fall under the dead and dying. While many theorists say the phalanx was dominated by a matter of shoving and pushing, and who would rule that competition before it breaks down and transform into a semi-ordered melee.

Theories aside, there is an understood system to the phalanx and how the Greeks used it generally in their battles. This was assumed to be the pattern in every basic encounter across all of Greece, its colonies, in Alexander's time and those even used by his Hellenistic descendants until the Roman age.

EPHODOS: The opening moments before the battle when the paean of songs of battle are made by the forces. Each phalanx is stepping in their march now towards each other with their spears arched and aimed at each other, shields locked. Their songs are being sung loudly. From the sources we know that Athenians chanted aloud 'Elelelelele!' The Spartans though chanted 'Alalalalal!' Both groups made sure their songs rumbled the earth along with their footsteps and in time.

KROUSIS: The Promachoe (Front-line) had hold their spears straight as the spears first met and both phalanxes clashed in the opening moments. This was the first tense seconds when no one was expected to loosely wave their spears or be clumsy. The tighter the formation in this moment the better as the two groups meet.

DORASTISMOS: Now the bloody work begins as jabbing and thrusting between sides occurs. The spearmen of the lines further back from the closest to the front do their dirty work. As warriors are wounded and die others are meant to replace them quickly and keep the unit tight. If possible, the enemy tries to break a gap in the foe's phalanx (if they fight in the same formation), or they simply reduce them to gory remains.

OTHISMOS: Considered the worst moment to endure in the battle, this phase involves the pushing of spears or their spear-butts onto the foe's shields. The plan is to shove them backwards until they cannot stand their ground anymore and give way. The weaker foe will break and retreat, while others will hold their ground bravely and not let this alter their strategy.

PARARRHEXIS: After however long the engagement last, this is the sought after moment when the enemy finally shatters their defenses. Their phalanx or army crumbles and the auxiliaries take care of the fleeing members, usually by hunting them down to capture or kill them.

ALEXANDRIAN PHALANXES

Having already come from a Grecian heritage, Alexander and his forebears in Macedonia used the phalanx but they also employed the cavalry in a way the City-States had not. We lack most of the primary sources for both King Philip and Alexander the Great and everyone that 'documents' their exploits and battles, such as Arrian, lived over four-hundred years later. The loss of the Library of Alexandria effects our knowledge at every critical level.

What can be divulged about the Macedonian period and military is through great extrapolation and deduction. His army was greater than any that Sparta had fielded, that is evident in that forces he marched into Persia after completing his conquests of Magna Grecia. Diodorus Siculus reports that Alexander's army at one point consisted of:

12,000 Macedonian infantry (reinforced 7,000 more warriors from allied Grecian states)

5,000 Mercenaries.

7,000 Infantry taken from Macedonia's border territories.

1,000 Archers & Agrianian javeliners.

5,100 Cavalry (1,800 Macedonians, 1,800 Theesalians, 600 Greeks, 900 Thracian/Paenonian Scouts.

This was the army he, on one report, too with him to Persia, and as he had done so left behind 12,000 infantry, and only 1,500 cavalry in Europe to maintain peace in Macedonia and Greece.

The details given about Alexander's many battles by various writers after his life (by hundreds of years) give us no immediate and 'real time' accounts of his army or men. It is known that he took from the best out of Greece and used the modern 'Shock and Awe' as well. The Theban dense phalanx he copied to his own design making it wider and more extensive. This was done at the Battle of Pydna and we know this from the work of Polybius in 3rd to 2nd century B.C.E.

What is called today the Military Decree of Amphipolis amounts to Greek writing on several stone blocks that dates to around 200 B.C.E from the city of the same name. This 'decree' lists regulations and the fines for breaking them in the Macedonian army. Three lines of these regulations are given, but more importantly technical terms, ranks and other unknown terminology that run parallel with known Hellenic military phalanx terms and orders.

‘τοὺς μὴ φέροντας τι τῶν καθηκόντων αὐτοῖς ὄπλων ζημιούτωσαν κατὰ τα γεγραμμένα· κοτθύβου ὀβολοὺς δύο, κώνου τὸ ἴσον, σαρίσης ὀβολοὺς τρεῖς, μαχαίρας τὸ ἴσον, κνημίδων ὀβολοὺς δύο, ἀσπίδος δραχμὴν. Ἐπὶ δὲ τῶν ἡγεμόνων τῶν τε δεδηλωμένων ὄπλων τὸ διπλοῦν καὶ θώρακος δραχμὰς δύο, ἡμιθωρακίου δραχμὴν. Λαμβανέτωσαν δὲ τὴν ζημίαν οἱ γραμματεῖς καὶ οἱ ἀρχι[πηρέτ]αι, παραδείξαντες τῷ βασιλεῖ τοὺς ἡθετηκότας’

‘...those not bearing the weapons appropriate to them are to be fined according to the regulations: for the kotthybos, two obols, the same amount for the konos, three obols for the sarissa, the same for the makhaira, for the knemides two obols, for the aspis a drachma. In the case of hegemons, double for the arms mentioned, two drachmas for the thorax, a drachma for the hemithorakion. The grammateis and the chief assistants archyperetai shall exact the penalty, after indicating the transgressors to the King.’

This discovery reveals the Macedonian forces used an obvious similar terminology abroad from their homeland and in Greece. Alexander made these codes mandatory for his soldiers to follow with these severe penalties to be fined for each member or rank is disobeyed. He knew that regularity in his army was expected and anything less would spell weakness or create the conditions for flaws and cracks that his enemies would sure exploit if given the chance. Only the Spartans enforced a similar system for their own Spartiates, expecting only the best for their elites. Conformity and a rigid obedience to authority was demanded and nothing less.

It is unknown how long this code was continued long after his death by his commanders or generals in their own separate regions, or if at all. They surely inherited his system, or modified it, to maintain a method of control over their portion of the Empire.

The Macedonian soldier was equipped very similar to the Hellenic hoplite, from what is understood by various sources:

SARISSA: This is the long pike, which is an astounding 22 feet long. Most scholars have a difficult time believing this is really the length of the weapon. It would be impractical. It was allegedly weighed extra heavy at the butt-end, and the warrior held it within the three feet high and low from their body upright as they marched forward.

KOPIS: This is single edged sword, curved in blade similar to the Celtiberian Falcata.

ASPIS: The shield mostly identical to the Hellenic design made from bronze, concave in form however and stronger. Evidence from another found at Pergamon reveals a bronze shield, backed in wood and padded with parchment. They were worn on their left shoulder, and rimless.

COTTHYBOS: The basic curass armor for the common rank soldier. This was also a Linothorax.

THORAX: Armor donned for the officers and those in the front-rank of the phalanx. Also called the Hemithorax. This was metal-plated armor, and can almost be viewed as an early prototype for the later Roman curass.

HELMETS: High-topped with crested extra armor and an additional size. This is likely to provide protection against the Celtic invaders who were frequent in Macedonia at the time before Alexander set off to invade Persia. The evolution of the Hellenic helmet may have been a reaction to the Celtic threat and the height difference.

EARLY ITALIANATE WARRIORS

Coming out of the Bronze Age Italy was a composite of many peoples, not dominated by any one people. There was no Rome yet, the Etruscans were not yet controlling the northern half of the peninsula. Greece had barely begun to spread out with its colonies into the south and the nearby islands.

The many tribes were already using the Hellenic ideas of combat, with bronze chest-plates, helms and greaves but their tactical approach was crude. The scattered groups were weak and vulnerable, prone to infighting and feuding and could not wage large scale battles. Massive engagements against an even more powerful foe would destroy them.

By the 7th century B.C.E however the Etruscans rose to power first after all in the peninsula and they swiftly united the Twelve Cities in a short time. Their mercantile network was already dominating the sea in the Mediterranean and it took little time before they clashed with the Greeks in the south. A trade war erupted in the surrounding waters and throughout Italy ensnaring the local Italian tribes, who chose sides in this feud.

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This war forced the Etruscans to rule over Latium, and influence it. Their warriors swept into the region, built fortresses, garrisons and terrorized the Latin, Sabine, Samnite and other tribes causing animosity. The Etruscan warriors donned conical bronze or iron helmets, bronze chest plates or cuirasses, bore daggers, their swords were in wooden scabbards. Even though the technology and Europe was largely in the Iron-Age, Etruria was using Bronze-Age swords, daggers and other ornaments, with some iron.

By the 6th century B.C.E, it is understood the armies of Italy did use formations. This was due to an influence by the Greeks on the Etruscans, who decided to adopt a similar method themselves rather than fight in the earlier 'wild charge' technique so common. In place of the Hellenic lochoi they used a different name, now lost as the Etruscan language (or Rasna) is extinct but the later Roman term is Centuries. Unlike the Greeks, who used primarily only their long spears, the Etruscans were known to use other varied weaponry on the wings of the centuries (axes, javelins, swords with the spears).

For a time the Etruscan army dominated the Italian peninsula, using its modified version of the Greek army, adapting it as needed to deal with the other unruly Italian tribes and new threats (by the 4th century B.C.E the invading Gauls). The Celtic influence into the military aspect of Italy and future Rome cannot be ignored. They brought in chainmail (which they invented), a better and larger shield, well-made helmets (that Romans adapted and turned into their own official soldier's helmet), the Gladius and other innovations that the Italian peoples were quick to adapt and make their own.

The Etrusco-Italian army of the 6th century B.C.E was arrayed in this manner as designed by Servius Tullius:

FIRST CLASS: The wealthy class or iuniores, Etruscans in ethnic origin and composed the 80 centuriae and were able to don bronze helmets, an Argive shield or Clipeus, curass armor, greaves, and spear (Hastae). They were based on the Hoplite model from Greek influence.

SECOND CLASS: Essentially dressed similarly to the First Class except lacking the curass armor and they were given the Scutum shield. This style of shield was identical to that used, and perhaps invented by the La Tené Celtic peoples and brought into Italy during the earliest contacts between the 6th and 4th centuries B.C.E.

THIRD CLASS: This group was divided into 20 centuriae and armed as the Second but without greaves.

FOURTH CLASS: Only 20 centuriae in size and armed with spear and javelin with the Scutum shield, while other sources (Dionysius) states they had the shield, sword and spear with variation.

FIFTH CLASS: This group was 30 centuriae in size and were slingers according to the writer Livy, while Dionysius says to the contrary they were slingers and javelineers both. He also they were restricted to fighting inside the formation, but could also move freely in the battle. Attached to this unit were also the Cornicines (Hornblowers) and Tubicines (Trumpeters) in two centuries.

The Etruscan extra Classes in addition to the First, supplemented the elites and were clearly on the wings or 'Flanks'. This developed into a new phase of military tactical planning. The old phalanx system had began to reach a new level with Tullius' organization in Etruria. He took Alexander and Greece's older ideas and added a new flexibility to them. The Hellenic method was too rigid and stiff, unable to change or alter its need to changes in the landscape.

Tullius' reform will be adapted by the Samnites, Sabines and Latins and then eventually the Roman Republic. After the uprising against the Etruscans due to the Sabine misfortune and the establishment of the Republic of Rome in the 509 B.C.E, the Etruscans (as others in the nearby peninsula) were subject peoples to the ascendant power that was now Rome.

Rome will adapt and adopt what the Etruscans had done in the reforms of their military and other areas of Hellenic influence, finding great merit in it. Rome and the Latin League can to war in and eventually ended with a treaty in 490 B.C.E merging the many polities and states into one whole. This essentially made Rome the winner as it took claim to the other groups and their armies and traditions and assimilated them.

THE ROMAN ARMY

A complex subject, more than even the multitude of others in this vast Codex, the Roman army in its many phases of change went through many alterations. This first was after the Treaty of Cassia in 490 B.C.E with the Latin League.

Rome and the other Italian tribes influenced by the Etruscans and Greeks dropped the Phalanx plan after many centuries of use. Instead, Livy tells us they use the Legion. A complete reinvention of the approach was underway somewhere after the fall of Etruscan domination and Roman rule over Italy. The Hoplite was now abolished with the Hellenic system, and it was the tragic defeat after the Battle of Allia at the hands of the Celts that was said to be the cause. The weaknesses of the Greek model were apparent now that a more powerful foe appeared. The safety and security of Italy was entrusted, for a time, to the Etruscans using this system against such foes but it was slipping, and had as history had proven. Now that the central and southern Italian peoples no longer had the Etruscans to defend their northern borders against the Gauls, they needed to develop a different system.

Perhaps seeing the value in the larger Celtic shield called the Skeito or the Romans Scutum, they stopped the use of the Greek Argive, or any version entirely in the army due to its small size. Now all legionnaires donned the full-body protection with an iron-rim to aid in bashing the enemy and using it as a weapon in addition to defense.

The Legion was split into three lines and the rear line had now fifteen companies or Ordines. Each of these was then further subdivided into three more parts called Vexilla. The front lines (similar to the Greek and Macedonian) were placed the spear armed veterans or Triarii. Positioned immediately behind them were the younger soldiers or Rorarii, and yet behind them the less trustworthy and unruly soldiers or Accensi. They were the

reserves or extras meant to be thrown in at the last minute if the battle turned for the worst.

The reformed army was meant to grind the 'Barbarian' forces down before they could become a threat or force their dreaded charge. The Phalanx simply couldn't suffice in this regard, not enough, as the experience against the Thracians and Gauls was with limited victories. Greece held back both peoples' advance into Magna Grecia but only on a temporary basis. The Celts formed a long lasting kingdom in the north of Greece called Tyllis for over 250 years after Alexander the Great's death for example, and the Galatians were established from eastern Europe to Turkey until many Hellenistic rulers and later Roman leaders dealt with them. The Romans felt they had to reinvent a system of military strategy that works against the same menace for they too shared the Gallicus Metus.

Warfare in the early period during the Republic, prior to the next reform after the Battle of Pydna in 160 B.C.E, as led by the new Roman legion usually underwent this plan of action:

Three lines are drawn to the Quincunx formation (similar to black squares on a chess board). 15 Centuriae of Hastati are now in the front with gaps in between them. Principes do the same, and in the rear.

The first moment of the battle begins with the Leves or simply Skirmishers attempting to distract and shatter the foe's formation however possible using javelins.

If the enemy comes forward, tempted by the attack, the light armed soldiers step backwards and allow the Hastati room to charge forward and hurl their javelins in a rain of iron. Once this assault occurs, they will rush onto the enemy with swords drawn.

Failing to shatter the enemy lines or formation, the Hastati will retreat back into their Legions using the gaps they made available. The Principes will then take over and try to batter the enemy.

Again, if the Principes cannot do so they follow the same plan as the Hastati and creep back into the gap revealing the Triarii, who will be given a chance to shine and win this battle. In the meantime, the Triarii ranks will be kneeling on one knee, shields on their left shoulder, spears raised high in a defensive 'palisade'.

Failing all defense and attacks from all columns and legions, if the Triarii retreat, then the entire army is forced to retreat unless they are defeated utterly by the foe.

After the conquest of Italy, Lower Gaul (Cisalpine Gaul or Gallia Togata), Celtiberia, Greece and the Balkans during the Republican period the army underwent many radical revisions. Clearly it was being defeated and had to change its methods and approach once more.

These many conquests would not have been possible were it not for these reforms made by many generals and leaders along the way. In the Republic, Rome suffered nearly more defeats than victories total but was hesitant to admit it in the literature.

By the time of the Gallic Wars, the army had been reinvented, added to and supplemented many times until Julius Caesar possessed one of the Ancient World's most efficient fighting forces. The military had the accumulated knowledge and wisdom

of centuries of soldiery, field engineering, siege-craft and more on their side. The original Hellenic model used hundreds of years earlier on the dusty plains of Greece against other foes was the skeletal framework in which the new Roman system was based. It also attached the strengths of its neighbors onto its mold as well, from the Etruscans, Celts, and other peoples.

Caesar's Gallic Wars were the final step to reinvent the Roman Legions once step further. Beforehand, the many Legions had seen plenty of terrible battle with the likes of Hannibal and countless other foes against the Republic, even its own people many times (in rebellions and slave uprisings). The eight years spent campaigning in Gaul and Britain sharpened his veterans into a new breed of specialized soldier and created an Empire after the fact as well. He added millions of Celtic slaves to the already burdened Italian population in the Republic, and more auxiliaries to his army from the Gallic tribes.

Gaius Marius' reforms in 107 B.C.E, a little before Caesar's time helped to refine the military and build for him the killing machine needed to conquer Gaul. Without his changes, none of it would have been possible. Soldiers were drawn from the citizens and were, for the most part, not professional, except by their experience in the field. They were already official Roman citizens and had obtained their equipment and gear, and restrictions aside, were drafted into the army due to their age and social rank.

Marius completely changed this old system, which itself was similar to the Greek hoplite ideal to some degree. Now, they drafted the greater masses of newly acquired population into the army who were yet classed as citizens with the servitude for over 16 years, and a promise of citizenship and their equipment and gear funded by the State. They were to be paid for by the State as professionals and have a constant standing army unlike before. No longer would they have to muster a force when a threat loomed.

Each soldier was a mobile engineer, a builder and more now, able to construct, together, a camp, defenses and whatever is needed to survive. In the past the army did so but on a much smaller scale and was more vulnerable. They were known as *muli mariani* 'Marius' Mules' by others due to their labors and being pack-animals.

Marius restructured the entire army from within as well, seeing it needed to be altered since the days after the Treaty of Cassina.

A Legion is now 6,000 strong.

10 Cohorts are in each with 6 Centuries.

1 Century has a 100 men, 80 Legionnaires, and 20 Non-Combatants.

The first Cohort was slightly irregular in size, but double strength – 160 Centuries.

Every Century was divided into a *Contubernia* who was led by a *Decanus*.

Marius' improvements made the army in the Republic safer and more efficient, and finally one that ensured that the male portion of the newly acquired annexed population could channel their violent tendencies through for the better of Rome.

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Caesar's actions in Gaul only honed them to perfection not long afterwards, taking soldiers, who were ethnically not even largely from Italy anymore and making them rich, land owning citizens after adventuring. Most of them were Celtic in origin already, coming from Gallia Cisalpina and other Provinces taken by Rome earlier, and so the battle for Gaul was not too in a region too alien for them culturally.

Additions were placed into the Roman army after Marius' reforms to improve what he had done by Caesar's time:

PRINCIPES became the single heavy infantry which rid of the previous older ranks of Hastati, Triarii and Principes. Now they functioned as the one group solely.

AUXILIA or the Auxiliary units are composed of the specialist groups. The engineers, and other Non-citizens make up this group with craftsmen, siege work men, artillerymen and laborers. If attacked, they functioned as Light Infantry.

SPECULATORES: Spies and informants, these mounted messengers also worked as scouts, riding ahead of the army.

COHORT was a unit led by an Optio, a soldier able to read and write. This was the tactical center of each Legion.

Each Legion had a senior officer with over fifty years of experience, a career soldier, who was an adviser, a Primus Pilus. Also stationed was an Aquilifer, a wolf hide wearing holder of the Legion number or Eagle itself.

The army will now adopt a baggage train with supplies, a tactic that most of Rome's enemies had in the past and benefited from. This supply-train will be up to 500+ mules in size and be maintained by servants and slaves. This would amount to 1 mule to every 10 Legionnaires, each mule packed with supplies (food, clothing, etc).

Every soldier had to carry his own personal supplies on his back, up to 50+ lbs, with 15 days of food, a waterskin and his armor.

Marius made the army now something to be feared and a professional functioning one as well. This kept the Italians at home more and used the other ethnicities Rome now had dominion over to conquer others in a nearly endless chain.

IMPERIAL SOLDIERS

During the Roman Empire the army underwent many alterations, mostly in the cultural diversity and expansion of its many cohort size. While it grew large during the excessive and bloated and ego driven days of many of its worst Emperors, the army also was simplified and scaled down (in the Western half) to become concise during the Late Empire.

By the time of Rome's demise in the 5th century C.E the cultural diversity and range of soldiery within the ranks was indicative of how much Rome had been through since its initial inception in the 8th century B.C.E.

The Roman navy was large, with slave driven tririmes on oars, the sails almost an afterthought. The strength they displayed on land wasn't the same at sea however as the many peoples they dealt with were far superior. Between the Celts, Germans and

others, who lives were dependant and bound by the waves for thousand of years, made them better sailors. Rome tried to fight too many fronts and master them all.

By the time of the end of the Empire, amid other complaints of its Patrician class, the military was composed almost completely of non-Italians now. The ethnic diversity was beyond compare to what Rome could have imagined, and it was sending Legions out to wage war on peoples just as foreign to them. The adage of 'Sheep sending Lions to war' comes to mind, and this came back to haunt them many times, from the Early Empire to the later end (i.e., Arminius).

The Emperor Constantine made a drastic reform in his reign seeing that the Empire had a crisis in his time in the 4th Century C.E. Not only was it stretched too thin with walled borders and wild frontiers, but savage tribes and uprisings kept becoming problems within its extensive borders. So this had to be fixed.

The Empire was unstable, Constantine knew this, with usurping generals who tried use their armies to gain leverage over the Emperor, and tribes constantly on the move out of Germania and Eastern Europe. He needed armies to move quickly, or stationed frontier garrisons that held chokepoints denying passage for those plunder seeking warbands. So he created the Comitatuses or 'Mobile Forces' and their sedentary counterpart, the Limitanei or 'Frontier Forces'.

COMITATENSES: (Plural) In peace time they were stationed at the Limes or 'Frontier' posts and waited for word on a problem, but once a signal was given, usually by fiery beacon or rider, they would mobilize. These were found on the Danube, Rhine and near Persia. Horse mounted and able to ride on the shortest route to their destination, these Legions would arrive in quick time to their destination in enough time to deal damage. They were usually assigned to the Magister Militum or the Scholae Palatinae for protection until a crisis is called.

LIMITANEI: The Frontier soldiers, as best as scholars can deduce were equally equipped as the Comitatuses but obviously stationary. They were posted in watchtower forts, isolated forts, landing ports and watchtowers. They were believed to be sometimes intermarried in with the local population after a time and were more of a mixed ancestry than the rest of the Roman army due to their permanent location. Usually they were along the many lengthy walls or riverways in the Imperial boundaries set out over the many centuries.

Due to limitations on space in this Codex the Eastern Roman Empire, or the Byzantine Empire, and its particular history and situation cannot be properly addressed equally. The Eastern Empire's situation does not reflect that of the Western as its difficulties were different, and threats were not identical either.

Where the traditional end date to the Western Empire was around the year 475 C.E the Eastern Empire continued for another thousand year nearly until Turkish forced defeated it after constant warring going back centuries. This ended a tradition that harkened back to the early Roman Republic, the Etruscans and the earlier Greeks.

THE GLADIATOR (STR)



Originally taken from the Etruscan funeral games, the non-lethal combats were meant to be to honor the Dead and nothing more in the earliest day. There is evidence this was done in places in Celtic Europe as well and possibly in Germanic regions too. The Gladiator everyone knows largely derives from the Roman experience, which has been borrowed from their former Etruscan masters.

They were loosely held after the Roman domination of Etruria but without the official pomp and ceremonial glamor for a time in private showings by Patricians. The first documented Gladiatorial event was in 310 B.C.E and held by the Campanians (a tribe in Italy) once they defeated the troublesome Samnites (another Italian tribe). Elaborately dressed Barbarians would be placed together to reenact the Battle of the Gods and Titans, or the Titanomachy, or other mythical events for the entertainment of the guests.

Several people would attend dressed as key individuals in this, but the most important was Charon (to handle the dead and dying). The 'Angel of Death' who would help the souls of the Dead to Hades. So popular these events became that schools or Iudi sprang up in Campania to train them. Gladiators were

slaves however, taken from captured peoples judged to be strong and worthy of holding their own in the arena. The very word 'arena' means 'sand' from Latin.

The Gladiatorial games became so large that audiences paid large wages to witness 'Barbarian combat', and this was due to their perception of themselves being civilized in comparison. Women gladiators were the most famous and savage in the arena, considered even more of a spectacle than exotic animals or mock ship battles.

It was the extremely unstable period in the Late Republic that the gladiatorial games grew in their fame. It was seen by the Senate (amid scandal) that this was a worthwhile distraction for the populace while Rome was being ripped apart by political turmoil. Into the Imperial period its fame in Roman society grew and was a part of popular culture, even later Emperors took part in the games.

Gladiators could win their own freedom, by amazing battles and feats in the arena, and winning the favor of the Emperor or crowds. They would train using a wooden sword or a Rudis, a symbol that would be awarded to them later, should they given

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their freedom. This training weapon would sting everytime they were hit, reminding them of the real injury should they fail, and red paint would mark the spot. The Gladiator's 'kill spot' was deemed the neck.

Each Gladiator was marked by his owner's tattoo or Stigmata on his hands, and before Emperor Constantine's ban, face as well. Originally they did perish in battle for sacrificial reasons in the funeral games and then for entertainment, but the gradual costs involved in keeping and training them amounted to hundreds of thousands of Denarii.

Compared to the professional soldiers, or 'fighters', the Gladiator was a class separate. When the Sparticus uprising occurred (73-71 B.C.E), the Roman forces were outmatched by a massive army of gladiators on every level in the field. It was only due to the lack of care and overall thoughtfulness and coordination on the part of the army of the gladiators that Rome managed to come out victorious. This was due to the daily training of the gladiator in the arts of battle compared to the soldier, who only goes to battle when needed and must endure lost periods of inactivity and tedious labor instead. Gladiators were made to fight often, and if not, train to every day of their life and were driven to freedom.

Because Rome wanted to present to the masses of the Republic and Empire the exotic 'Barbarian' warriors that were larger than life, they conceptualized their many types of gladiator that went into the arena. Each had their strengths and weaknesses, and this is what made the confrontations exciting, at least for the audience. For the gladiator it was terrible and limited. These were racist and insulting portrayals and stereotypes of their many defeated peoples idealized in armor or fighting styles.

ARBELAS: Crescent knife wielding gladiator, who are usually pitted against the other knife armed Retiarii.

BESTIARIUS: Gladiators whose purpose is to battle beasts in the arenas, mainly the bears and lions due to the popularity of fierce predatory animals.

CESTUS: Unarmed and lacking any armor, other than having a Cestus wrapped around his hand, for boxing. The gladiator solely uses his fists in the arena.

CRUPELLARI: Influenced from the Gallic Aedui tribe who donned heavy armor breast-plates similar to the earlier Italian form from the Pre-Republican era. This type of gladiator became the Murmillo.

DIMACHAERUS: 'Two Knives'. Influenced from the Hellenic idea, a gladiator who uses only two daggers in combat and nothing more.

EQUITES: Usually the 'knights', these horsemen, armored in helmets with two feathers and scale armor, a Scutum shield would be armed with a Hasta or lance. If their lance battle didn't go so well they would dismount only to continue with their swords. It was a general rule that horsemen only fought each other.

ESSEDARIUS: From the Celtic word for 'Chariot', the chariot borne gladiators were used in the arena on many occasions, and in the Circus Maximus.

HOPLOMACHUS: Based on the Greek warrior, they wore clothing meant to replicate the Hellenic image; trousers, a belt, loin-cloth, greaves, a manica (arm-guard) on the sword arm and large brimmed helmet that usually had a plume of feathers. The Thraex was their pair or the Murmillo.

LAQUAERIUS: This gladiator specialized in a lasso or whip and dagger with the plan to ensnare his opponent and then stab them.

MURMILLO: Derived from the Crupellarii, this form of gladiator is a glorified Gaul. Wearing leggings that resemble trousers, loin-cloth and belt, a manica, leg greaves and a large distinctive helm with a sea fish or Ketos on it. They are armed with a Gladius and Scutum shield, they are heavily armed and armored as gladiators go.

PARMULARIUS: Unique, these gladiators donned small shields and wore shiny greaves in battle and were never alone but several in number.

PROVACATOR: Dressed as a Legionnaire, they also wear a loin-cloth with a belt, a greave on the left leg, a manica and a cardiophylax (breastplate). Their helmet is unique, as with each style of gladiator, in which is a visor but no brim or crest and only a feather on each side. They only fight each other by the standard rules of the arena.

RETIARIUS: They wore a loin-cloth, a manica, a shield covered their left chest and wore no helmet. They fought with a net and dagger sometimes with a special dagger having four points on it.

SAGGITARIUS: Bowmen who rose on horses in the arena. They likely resembled the Scythians, Parthians and other peoples from whom Rome encountered that were expert at this manner of shot.

SAMNITE: They were taken from the Italian tribe of the same name and had a Scutum, a helmet with a large feather, greave on the left leg and short sword. There is no evidence this form of gladiator lasted beyond the Late Republic however.

SCUTARIUS: Armed only with the large full-body shield of the same name, the gladiator had to use it as both defense and offense. They only had the benefit of one ocrea or shin greave to protect them.

SECUTOR: Dressed the same as his rival, the Retiarii, he was armed with a Gladius and Scutum and had to outdo him. To further complicate this, his helmet was designed to slip out of the net of the rival.

THRAEX: Taken from the Thracian peoples, they are dressed very similar to the Hoplomachus except their helmets bear either griffins or the image of the goddess Nemesis atop it. They were armed with the Sica, a Thracian curved sword. After Gaul made peace with Rome in the Empire, these gladiators replaced the Murmillos as standard.

ABILITIES

Weapon Specialization: Because the Gladiator is meant to focus on their chief weapon (or defensive technique), they gain an advantage in one form of weaponry. This begins at a +1 due to the intensive training spent day after endless day. Whenever the Gladiator possesses that weapon in hand they are the expert, but it will take more experience to fully utilize it.

3rd LEVEL: +3 is gained on the weapon of choice.

5th LEVEL: +5 is now earned after the many years.

8th LEVEL: +8 makes the Gladiator truly unbeatable with their weapon.

DISARMING MASTER: Thanks to the intense training by the hard and tough masters at the Iudi, the Gladiator has been shown how to throw a weapon from the grip of their opponent with a flick of wrist. This is a sudden and unexpected move and can only work if the enemy fails their attack. For this to work several conditions must apply:

The foe must be armed with a weapon that can be disarmed from them.

Their attack roll fails against the gladiator character (or NPC).

The gladiator then rolls a Dexterity check. If successful, the enemy's weapon is thrown a d10 feet away. If a Critical it goes double.

HERACLES' ENDURANCE: This is the ability to conserve strength and energy over time. Because of a gladiator and slave's diet, saving endurance throughout a battle and other hardships is easier. The gladiator can make rest and a small amount of food go a long way compared to most people. They know how, and what to eat to gain the best energy. In comparison to others, they will endure 4-5 times as long.

RUSHING FOOLS: This combat technique is a special move meant to surprise the enemy and force their hand in battle. While in battle and hammering away at each other at the usual tedium, the gladiator has been taught to rush at the foe in a sudden burst of speed. If the enemy's guard or defenses are down enough they can overcome them and take them to the ground. To do this requires; a.) An attack opportunity that is successful, b.) Strength check for the Gladiator to overcome the foe, c.) Dexterity save for the foe (if they fail they are taken to the ground by the Gladiator).

Once this rush attack is successful, the Gladiator also gains another free attack on the enemy as it disorientates them from the surprise. It is at this moment usually they call upon the Emperor and audience's decision to either kill or spare the opponent. Keep in mind, gladiators also wear their foes down by attrition too in the struggle and place them in this position, but this can expedite the lengthy process.

SENSE MORTALITY: Some call it the 'Blessing of Hades' and other names, but after reaching, or surviving to 5th level and

beyond, the Gladiator is able to detect how close to death his opponent is after being so close to them. This is regarded as a curse to many who wish not to know who sickly others are as well. An experienced Gladiator, so experienced in the ways of dealing death, can 'smell' mortality in others if he or she tries enough.

To do this, they must first be in combat with them for longer than five (5) rounds and then make a Charisma check. Their opponent likewise must make the same check to resist. If they fail, the Gladiator can sense how far close to death they are, and from that point on do so knowing it is unavoidable (or not if they are unable to defeat them in battle).

DRAMATIC MOVE: Because they are showmen and perform for the crowd, the Gladiator is able to do over-the-top actions in combat. If they Critical they can choose (or roll) from this table a Dramatic Move that will turn their struggle into one of epic and showy grandeur worthy of praise.

D6 DRAMATIC MOVE

- 1 Shatter Enemy's Weapon
- 2 Split Enemy's Shield in Half
- 3 Rip off Foe's Ear
- 4 Tear off Opponent's Finger
- 5 Poke out Foe's Eye
- 6 Stab Enemy's Foot

PRIME ATTRIBUTE: Strength

ALIGNMENT: Any

HIT DICE: d12

WEAPONS: See Gladiator Types

ARMOR: See Gladiator Types

ABILITIES: Weapon Specialization, Disarming Master, Heracles' Endurance, Rushing Fools, Sense Mortality, Dramatic Move.

LEVEL	HD	BTH	EPP
1	d10	+1	0
2	d10	+2	2,001
3	d10	+3	4,001
4	d10	+4	8,501
5	d10	+5	17,001
6	d10	+6	34,001
7	d10	+7	68,001
8	d10	+8	136,001
9	d10	+9	272,001
10	d10	+10	500,001
11	+4 HP	+11	750,001
12	+4 HP	+12	1,000,001
13 and up		+250,000 per level	

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