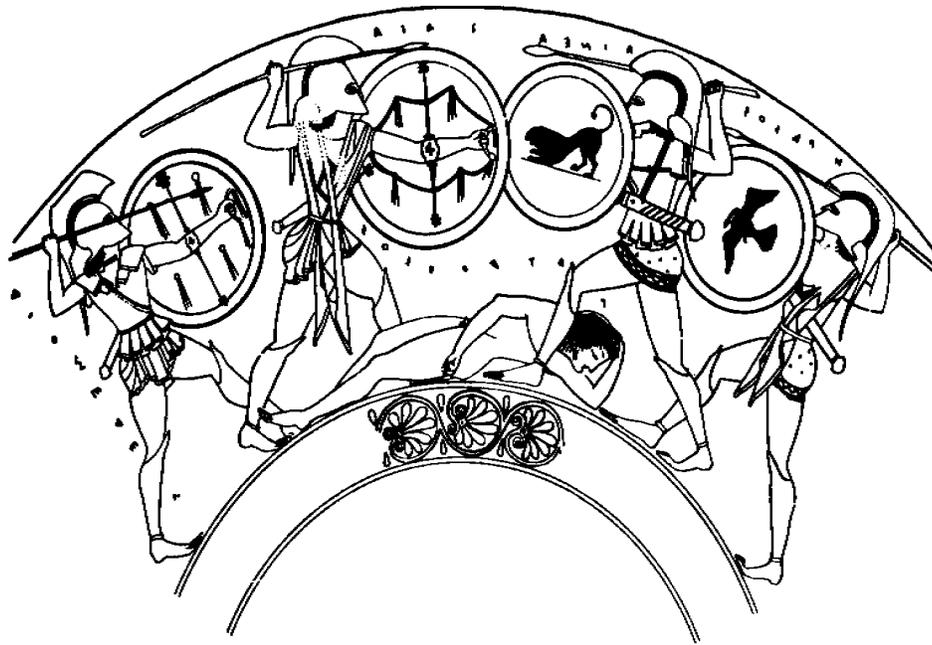


WARLORDS OF ALEXANDER



Epic Roleplaying Amid the Ruins of Alexander's Empire

~ For Chaosium's Basic Roleplaying Game ~



ZOZER

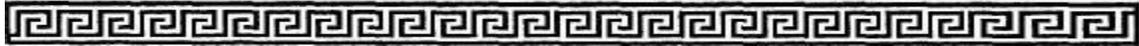
ZOZER Game Designs

Text © Paul Elliott 2004

Contributions by Tom Syvertsen (Alexander the Great), Romeo Reyes (Ptolemy I & II),
Maximillian Cairduff and Kelley L. Ross (Antigonid History).

Illustrations by Jonny Hodgson, Paul Elliott, David Hamilton 2004





CONTENTS

INTRODUCTION

PART I

ALEXANDER THE GREAT

THE SUCCESSOR KINGDOMS

DAILY LIFE

CALENDAR

PART II

CREATING CHARACTERS

GAME SYSTEM

GODS, PHILOSOPHERS & MAGIC

BUILDING A CAMPAIGN

APPENDIX i - Names

APPENDIX ii - References





INTRODUCTION

“It is my belief that there was in those days no nation, no city, no individual beyond the reach of Alexander’s name; never in all the world was there another like him ...”

Arrian, The Campaigns of Alexander

Centaur, dryad, griffin, gorgon - creatures like these litter the pages of most fantasy roleplaying games. Creatures from Greek myth. Of course, there are plenty of other entries that would fit nicely into a Greek campaign with a suitable name change: giants, passion spirits and so on. The great pull of roleplaying the ancient Greeks, however, is not the 'fit' of many monsters or races, but the unique and atmospheric society of the day. Nodding horse-hair crests, long-shadowed spears, many-columned temples of marble, triremes surging across turquoise seas guided by painted eyes on the prow, phalanxes of grim hoplites, unconformist philosophers debating science under shady colonnades ... classical Greece.

WARLORDS OF ALEXANDER is a fantasy setting for Chaosium Inc.'s Basic Roleplaying Game. A gamemaster need only have a copy of Call of Cthulhu, Stormbringer, or Elric! to play. Player characters are tough and rootless mercenaries, or wandering fortune hunters seeking a rich patron or perhaps rumour of a lost treasure hoard. The world they inhabit is dominated by huge and powerful kingdoms, massive fragments of Alexander the Great's short-lived world-spanning empire. His generals spawned a number of dynasties which now make interminable war on one another. All wish to be the next 'Alexander' - and the hoplite armies pay for these fruitless ambitions in blood ...

WARLORDS OF ALEXANDER gives you a way to mix the vividly historical with the monsters and magic of Greek myth. We get both halves of Greece - as long as you enjoy a little 'imaginative interpretation' at the expense of rigorous historical accuracy. The aim of the book is firstly to map out the amendments and rules additions needed to convey the Greek setting. Secondly it is to provide a solid gaming 'hook' taken straight out of classical Greek history that can be used as a foundation for building scenarios and campaigns. The hook I've chosen is the period of the Successor Wars, a violent and bitter struggle in the mid-3rd century BC between the loyal generals of Alexander the Great (and their sons and grandsons) for the remnants of that youthful hero-king's vast empire. It is Classical Greece writ large across the known world, with every mercenary a hoplite, the common language Greek, the Olympian deities worshipped from India to Italy and Greek city comforts (baths, agora, gymnasia, theatres etc.) available in hundreds of cities newly established throughout conquered territories by Alexander himself. This almost universal Greek culture stands in well for the accepted fantasy society that is a prevalent and unwritten standard in many RPGs. In fact the Successor period is ripe for roleplaying in every way, mirroring the standards and assumptions of fantasy games: a common language (in fact the universal dialect of Greek in use at the time was called *koine* Greek, quite literally 'common'), numerous warring kingdoms, an





accepted universal culture understood by most civilized folk, a well-known pantheon of gods, a well-known bestiary of monsters and supernatural beings and an international society that tolerates and even promotes heavily armed and armoured adventurers travelling freely in search of fortune and glory.

Why not leave the field open for GM's to pick any date in Greek history? Well, historically the Greeks were constantly at war with each other. Long term rivalries, feuds, petty bickerings, allegiances, leagues, differing governmental systems and competing interests meant that the Greeks never enjoyed co-operation. There was never a Greek nation in ancient times. There were very occasionally unifying events such as the Persian invasions of 490 and 480 BC, but even these epic battles for Greek survival were marred by infighting. To see just how deep the Greek rivalries could get take a look at the ultimate Greek-on-Greek conflict: the Peloponnesian War (431 - 404 BC). A war that is filled with bone-shuddering atrocities. The freedom to travel (which is cherished by many roleplaying groups) is incredibly restricted in these war-torn circumstances.

Disclaimer: Basic Roleplaying, Elric! and Call of Cthulhu are all trademarked terms belonging to Chaosium Inc. and no infringement is intended. WARLORDS OF ALEXANDER is an unofficial gaming supplement written by Paul Elliott designed to be used using the Basic Roleplaying Game rules.

Further Note: Having much overlap in theme and in content, there are certain sections of WARLORDS (specifically much of the information on the nations) which have been lifted with some minimal rewriting from my Roman Fantasy RPG called ZENOBIA. It's best to be honest about these things!



PART 1

ALEXANDER THE GREAT

On 20 July, 356 B.C., Olympias, the wife of King Philip the Second of Macedon, gave birth to a son and named him Alexander. This boy eventually became known as Alexander the Great. This birthdate is still in question. Though 20 July seems to be the most widely accepted date, it may simply have been chosen to align with other important dates in Alexander's life. It is also said that on the day of his birth, the Temple of Artemis burned down, thus indicating it was a good omen for Alexander's future greatness. Macedon at this time was a burgeoning power, considered 'barbarian' by the Greek cities, it now glowered over them from the north. Greek colony cities and local Thracian tribes were falling to Philip's new army every year. Soon the whole of Greece had fallen under Macedon's sway. Even the Persian Empire sent envoys to parley with Philip.

Often as a child Alexander would get discouraged when the news came home that his father had conquered and taken another territory. This was because he was worried that there would be nothing left for him to conquer in manhood. By the time he was thirteen, he was quite mature. This can be partly credited to the fact that he was probably around his father's army for a good portion of his childhood, most likely, he was running through the groups of soldiers ever since he could walk. Alexander's maturity is demonstrated through a famous story. His father had just bought a beautiful horse named Bucephalus, but, much to Philip's dismay, no one around could ride it. He was about to get rid of it when Alexander decided to make a wager on whether or not he could ride it. He bet thirteen talents, which was the price of the horse. This was a huge sum of money for a thirteen year old to have. Alexander calmly approached the horse to find that the horse was afraid of its own shadow. Facing it toward the sun to keep the shadow behind it, Alexander got on Bucephalus and rode him. Alexander got to keep the horse and later rode the same horse all the way to India. When the horse died there, Alexander founded a city and named it Bucephala after his beloved horse.



Alexander's parents wanted the best for their son, so they hired some of the finest tutors around to give him a good education. When Alexander was thirteen, he started learning from Aristotle. From him he learned the ways of the Greeks which he incorporated into his life from that point on. He found interest in other countries, philosophy, ethics, politics, plants, animals, and a wide range of other topics. Alexander also acquired a love



for the works of Homer. Alexander read and learned the Iliad, taking Achilles as his role model. Once he had learned enough from Aristotle, his parents thought it was time for him to move onto a different teacher. Leonidas, who was most likely related to Olympia and possibly Alexander's uncle, was his next tutor. Leonidas was a harsh teacher and did not last all that long because Alexander did not particularly care for him. Alexander's final tutor was Lysimachus. From him he learned many cultural aspects of the world around him. He found an appreciation for fine arts such as drama, poetry and music. Lysimachus also taught Alexander how to play the lyre. By this time in Alexander's life, he was a well-rounded and very intelligent teenager.

Alexander rose to power rather quickly, and at an early age. At sixteen, he was already given some important responsibilities. When his father, King Philip, left him in charge while he was away for an extended period of time, one of their conquered cities revolted. Alexander quickly took hold of the situation and marched troops to the area. Also by the age of sixteen he had founded his first colony and named it Alexandropolis. Alexander's ultimate rise to power came in June 336 when he was twenty years old. His father, King Philip was killed at the theater. Many speculate that Alexander may have played a role in his father's death, but most likely Alexander's mother, Olympias, had more to do with it. With his father dead, Alexander became the king of Macedon. He soon showed his power when the large city of Thebes revolted in 335. He stormed the city with overwhelming force, taking 30,000 people as slaves.

With Greece and the Aegean under Macedonian rule, Alexander had only one direction in which to turn if he wanted to equal his father's accomplishments. And he desperately wanted to outdo his father - Philip the Warlord. Alexander would have to take on Persia, that vast empire (the largest in human history until the Roman) which stretched from Libya to India.

In 334 BC he leads the Macedonian army into Asia Minor and the territories of the Persian Empire. The western satrap of Persia meets Alexander in battle at the Granicus, and the Macedonian army is victorious. The force moves onward, conquering as it goes. In 333 the battle of Issus is won by Alexander against the forces of King Darius. The Macedonian general then leads his troops south to take parts of the Persian Empire. He takes Phoenicia and the Egypt. It is in Egypt that Alexander takes a column of soldiers out across the parched desert to the Siwa oasis where the oracle of Zeus-Ammon proclaims the general the 'son of Zeus'. He is crowned pharaoh. The final great battle of the invasion of Persia is fought at Gaugamela, near Babylon. The main Persian army is destroyed and Darius flees eastward to the vast 'Further Satrapies'. Alexander takes Babylon 331.

For the next four years the Macedonian army marches through the eastern satraps, defeating armies, seizing the great Persian capitals, setting up Greek colony cities, installing new satraps (or reinstalling the previous ones, if loyal) and chasing down contenders to the Persian throne. This campaign through mountains and deserts takes the army high up into the Hindu Kush, and eventually in the summer of 327 BC into the most eastern part of the empire - into India. In the next year his troops have fought the





Indian armies and conquered yet more territory - Alexander wants to continue to the edge of the world (which he believes is close). His troops realise the world is bigger than Alexander and his dreams, and mutiny. Grudgingly Alexander takes them back. Some of them at least. There are more savage battles to win through India as the army heads south to the mouth of the Indus. And once there Alexander spares his men nothing and drives them into the Gedrosian Desert, thousands die. In 324 Alexander returns to Persepolis, Susa and Ecbatana, the great Persian capitals. He begins to try to administer his vast conquests, but dies suddenly after a short illness at Babylon in 323.

Alexander had developed into quite an individual. He was a very generous man who demonstrated extreme loyalty toward his friends, though at the same time he was very cautious and intelligent. Alexander also had an unpredictable and wild side that could occasionally manifest in violent outbursts. His troops, however, loved him. He was fearless, brave, versatile, ingenious and above all indomitable. Nothing could stop Alexander. Nothing on earth.

The Macedonian King loved drama, music, poetry, and wine. Alexander also liked various exercises such as hunting, ball games and running. He was said to be an Olympic quality runner, but declined to run unless he was matched up against other kings. His pride was so great that it would not allow the possibility that someone might let him win. Though he generally liked to play sports, he disliked athletic competitions. Alexander the Great respected women, and treated them fairly. Aristotle's early teachings may have had something to do with Alexander's attitude toward women. When taking young women captive after raiding a city, he would protect them from his troops, and treat them as if they were his daughters. Often, when addressing older queens, Alexander would refer to them as 'mother', showing his respect to them as if being a part of his close family. One of Alexander's finest acts was when he took his enemy Darius' mother and other family members when he conquered Persia: thinking that Alexander was going to kill them, Darius was much relieved to find that Alexander treated them royally and with respect as guests of his kingdom.

Along the span of his lifetime, Alexander the Great conquered many regions in a short period of time. He was a military strategist par excellence and found a way to victory no matter the odds stacked up against him.

Living through all these battles was another great feat since Alexander always rode in the front line of his army. In the battle against the Mallians, when an arrow pierced Alexander's lung, his troops thought that their leader was killed. They were so enraged that they ran through the city killing all in a bloody massacre. Alexander made it through with a splintered rib and a torn lung. This was not the only time Alexander was struck by an arrow; while invading Samarkand, an arrow split his leg bone making it impossible for him to ride back. The cavalry got the honor of carrying Alexander back home, but soon the infantry became jealous of their privilege. Alexander decided to let each unit take turns sharing the honor. Alexander also lived through various other serious, as well as minor, wounds and illnesses along his conquests ranging from a bird dropping a stone on his head to getting a mild case of hypothermia while crossing the mountains.





Along his many journeys, Alexander the Great founded many cities and colonies. Quite possibly the most famous is the Alexandria at the mouth of the Nile. When Alexander reached Egypt, the Egyptians viewed him as their deliverer from Persian rule, and crowned him as their Pharaoh. Egyptian Alexandria, was established as a center of commerce and learning.

With all these new nations under Alexander's rule, he needed to unite these nations together to keep things running smoothly. He encouraged intermarriages, and set the example by marrying a second wife, Stateira, who was Persian. He also drew soldiers from all different provinces to mix cultures within his army. A uniform currency system was also used in the region under Alexander's rule. Alexander, in a final attempt to unite his nation, chose a common religion, in which he received all worship unto himself.

Eventually, Alexander the Great started to lose some of his power. A lot of his troops wanted to go home again, but Alexander kept pushing them to conquer more, thus losing their support. In one incident, while drunk, Alexander fought and killed his friend Clitus. At this point, he lost the trust from the already unhappy troops. Not only were some of his soldiers unhappy with him, but a lot of the Macedonians started to dislike him. This was caused by his adoption of Persian ways. Though he was pulling together his vast empire, the Macedonians felt they were losing their leader. Also by accepting his promised deification after his death, he started to feel as though he was a god while he was still living. He started self-worship to help unite his varied territories with a common religion, but he took it too far with prokynesis. Prokynesis is the act of bowing before someone, and Alexander had the people of his empire do so. After all this, Alexander still retained much of his power, but it would soon be taken away from him.

On 10 June, 323, a little more than a month from his thirty-third birthday, Alexander the Great died. The actual cause of his death remains unknown, but it seems unlikely that a thirty-two year old man of his health would die of natural causes, even for his time in history. One more colorful account tells how Alexander drank a cup of wine, which was poisoned, and he started gasping and choking, and died soon after. Most likely, he died from complications of the flu, or was struck by malaria while in Babylon. At that time, though during his downfall, many soldiers still loved their leader, and they all sat around outside his tent as his condition deteriorated. The day before he died, his soldiers marched past his death bed, honoring their great leader.

They embalmed him and placed his body in a gold sarcophagus which was taken to Memphis, Egypt. Later it was transported to its final destination, Alexandria. Unfortunately, the tomb was not left untouched. Many centuries later, in 89 B.C., Ptolemy IX needed money, so he opened the tomb and melted down Alexander's sarcophagus to make gold coins. People were so enraged that Ptolemy would do such a thing to a legend, that Ptolemy was killed soon after.

With no successor named on his death bed, his empire went out to generals and officers who would then become governors of sections of his empire. Soon after, Alexander the Great's empire split and crumbled.





After Alexander's untimely death, his half-witted half-brother Philip III was made King, awaiting the birth of Alexander's posthumous child by Roxane, the daughter of King Darius. This child turned out to be a son, Alexander IV. Brother and son were thus the "Kings" in the custody of the Regents. Philip ended up murdered by Alexander's mother, Olympias, in league with Polyperchon, in 317. She was almost immediately murdered by Cassander. Alexander was murdered, together with Roxane, by Cassander around 310. Alexander IV's "official" reign, and the fiction of a unified empire, was maintained for five more years, until Antigonos, Demetrius, Lysimachus, Seleucus, Ptolemy, and Cassander (the Diadochi or "Successors") had all proclaimed themselves Kings in their own right.

What followed was a confusing and very complex battle for power, where Alexander's warlords seized territories that they made their headquarters, and used them as platforms from which to launch attacks against their rivals. All proclaimed themselves the true heirs of the Alexandrian empire. All styled themselves after Alexander himself and none would back down. There were many weapons used in this battle: armies of levy infantry, elephants brought from India, coinage and economic leverage, wandering mercenaries, propaganda, religion and dynastic intermarriage. At times the warlords were overthrown and their lands seized by some other successor king, the king in exile often setting up in some new land with an army and political allies.

WARLORDS OF ALEXANDER joins the successors a generation later, in the 270's BC. Alexander died in 323 BC, fifty three years ago. In 270 BC, Alexander casts a shadow over the world as much as Hitler did in the late 20th century. And the near-instant break-up of his empire was as momentous and chaotic and 'new-world-forming', as the fall of communism in 1989 and early 1990s. The generals who grew up with Alexander in Macedonia and commanded units of his army during the momentous conquest of Persia have been dying, still at loggerheads, over the past twenty or thirty years. Their sons now carry on the ferocious struggle for power - new generation of would-be Alexanders just as belligerent, as intransigent and as vainglorious as their fathers.

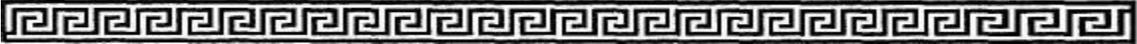




TIMELINE

- 356 BC Birth of Alexander III of Macedon to Philip II and Olympias
- 336 BC Alexander ascends to the throne after his father's death
- 334 BC Alexander crosses into Asia to continue the campaign begun by his father
- 333 BC Battle of Issus between Alexander and Darius
- 331 BC Foundation of Alexandria (in Egypt)
- 330 BC Death of Darius (the Persian King of Kings)
- 325 BC Alexander returns to Susa
- 324 BC Mass marriage ceremony held where 90 Macedonians married wealthy Persian maids
- 323 BC Alexander dies in Babylon; the Age of the Diadochoi (Successors) begins
- 320 BC Perdikkas murdered; meeting of the remaining Diadochoi at Triparadeisus
- 319 BC Death of Antipater
- 317 BC Philip III Arrhidaeus murdered
- 316 BC Cassander executes Olympias (Alexander the Great's mother)
- 315 BC Death of Eumenes
- 310 BC Alexander IV murdered
- 301 BC Death of Antigonos at the Battle of Ipsus
- 297 BC Death of Cassander
- 288 BC Lysimachus and Pyrrhus partition Macedonia
- 285 BC Demetrius surrenders to Seleucus
- 283 BC Death of Ptolemy I
- 281 BC Death of Lysimachus at Corupedium; Seleucus assassinated
- 279 BC Gauls invade Macedonia and Greece
- 277 BC Antigonos II defeats the Gauls at Lysimacheia and becomes King of Macedonia
- 274 – 271 BC First Syrian War between Ptolemy II and Antiochus I
- 274 BC Pyrrhus invades Macedonia





THE SUCCESSOR KINGDOMS

"After the battle (of Ipsos) had been decided ... the victorious kings proceeded to carve up the realm which Antigonos and Demetrius had ruled, like the carcass of some great slaughtered beast, each of them taking a limb and adding new provinces to those they already possessed."

Plutarch, *Life of Demetrius*

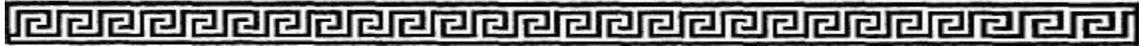
The heirs to Alexander's vast empire were his generals. In most cases, these generals (the 'successors') handed on their acquisitions in turn to *their* successors, thus establishing a number of powerful dynasties. Fifty years later the merits of these successor kingdoms can be assessed. Egypt forms the heart of the Ptolemaic Kingdom, which is by far the richest of the three states. Macedonia and northern Greece have become the Antigonid Kingdom, it is the smallest, but the most militarily powerful - it was after-all the heartland of Alexander the Great's world-conquering army. By far the largest successor kingdom is the Seleucid Empire, named after Alexander's general Seleucus. It controls the conquered Persian empire, Syria, and the mountain kingdoms of Asia Minor. These dynastic blocs are called Great Houses, and the direct Koine Greek equivalent is 'pragmata' or 'royal affairs'.

All of the Greek-established cities have demes and tribes (eg tribe of Laodicea and deme of Olympius - at Seleucia-by-the-Sea), rather than districts or parishes. The king can award 'royal land' to a favorite and this land can be 'attached' to the territory of a city to become the property of the beneficiary. The city will derive financial advantages from such royal land. A typical donation could be 1,000 or 2,000 plethra of land (1 plethron = c.950 sq.metres). Chariot racing and other Greek sports take place in and around the cities. Greek names are catching on in all strata of society (esp. educated or well-off).

There are a preponderance of private associations, men's social/religious clubs, typically with a membership of around 100. Often they are democratic brotherhoods either owning or renting their own clubhouse. A typical lease on a suitable property might cost in the area of 200 drachmae per year.

There are two types of noble House: the House Major (or Great House) and the House Minor. A Minor House has the mandate to rule a particular city or region with a high degree of autonomy (if ruled by a Great House) or even independently (if lucky). A Great House has seized the chance to rule over a kingdom or empire that encompasses many other Minor Houses. There are three Great Houses, powerful dynastic families that dominate vast areas of the ancient world – the powerhouses of the Successor Kingdoms. House Antigonos, House Ptolemy and House Seleucus. They are more than kingdoms, they are international power blocs, competing economic spheres and warring factions. In this dramatic three-way fight lesser kingdoms, tribes and cities as well as the player characters themselves, become mere foot-soldiers, expendable playing pieces in a great game that will last for centuries.





"They should rule who are able to rule best"

Aristotle, *Politics*

The building blocks of a Great House are the provinces which provide resources, and the cities which provide manpower, crafts and trade. While most Great Houses have a strangle-hold on their provinces through officials, generals and tax-collectors, the cities have much more autonomy and must be bargained with carefully. Many old established cities (like Damascus or Babylon) have their own councils of elders or clan chiefs. The new Hellenic cities established by Alexander or his Successors have very Greek assemblies and all of the trappings of a Greek city-state. These city authorities play an important role and are desperately needed, but they can cause headaches for the Successor monarch. Often he deals with them diplomatically, giving important or very friendly cities honours or tax bonuses. Many Hellenized cities, in turn, flex their freedoms, going as far as to send delegations to court or even abroad, and forging trade alliances and such with other cities or Minor Houses.

There are Minor Houses that exist in the cracks between the Great Houses, or on the fringes of Great House territory as a buffer state. A Minor House, such as Meroe, Bithynia or Pontus has an independant noble lord at its head, an established dynasty of ancestors and a noble family. This Minor House owns cities, villages, land, orchards, oxen and has under its control a vast army of farmers, craftsmen, slaves, warriors, scribes and others. All these individuals are bound up within the House's royal economy and owe a loyalty to it.

HOUSE CHARACTERISTICS

The Lesser and Greater Houses are rated just like player characters with the very same characteristics: STR, CON, DEX, INT, POW, SIZ and CHA. Obviously these characteristics have a slightly different meaning in this context, but the idea is the same.

STRENGTH (STR) – A House's military might represented by phalanxes, cavalry squadrons, light infantry and elephants.

CONSTITUTION (CON) – The resources a House can draw upon is measured by CON, from silver mines to corn fields, olive oil to buiding stone.

DEXTERITY (DEX) – Communication links are rated by DEX. Everything from the existence and maintenance of good roads, navigable rivers and coastlines free from piracy.

INTELLIGENCE (INT) – The quality of a House's advisors, officials and bureacrats is measured by INT. A low INT rating indicates young, inexperienced or misguided officials, giving a king little incentive to trust his hierarchy.



POWER (POW) – POWER rates the blessings of the gods. A House can cultivate those blessings by honouring the gods with new temples, festivals and good works, as well as establishing new cults.

SIZE (SIZ) – A simple measure of land under the House's control.

CHARISMA (CHA) – What is the public's view of the House? How loyal are the king's subjects? CHA measures this loyalty.

These characteristics play an important role in the game. If a group of player characters allies itself with a House (always a smart move), then they have a chance to raise or lower one of the values. If the PCs destroyed a lair of pirates who were attacking shipping from the House, then at the scenario's end the GM might award +1 to the House's DEX stat. Likewise, if they managed to steal the sacred body of Alexander the Great intact, their own House would benefit from a POW increase of +2 or +3! Obviously being able to have an immediate and obvious impact on a portion of the gameworld brings the background of the game much closer to the fore.

In addition, the characteristic values of a House have a direct impact on the lives of the player characters. If they are allied with a House then the GM can use a characteristic x 5 roll to resolve all kinds of questions. Here are some examples of those x5 rolls:

STR – Can the House provide some armed back-up if requested? Will the PCs be able to get past the military patrols on the border?

CON – Can the outpost support the refugees?

DEX – After the Nile flood, is the road still intact? Are there any caravanserais on this route? Will there be any naval patrols around here?

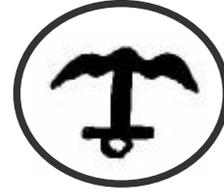
INT – Can the House advisors provide any useful information? Will the strategos the PCs talked to pass the message on up the chain of command?

POW – The POW of the Great House indicates the basic POW level of the Kingdom when it defends against hostile magic.

SIZ – Indicates in plain terms how far the other characteristics extend into the game world. No other obvious game use.

CHA – Will the peasants in the town revolt? If the enemy attacks will the local townsfolk hide the player characters, or give them up? Will they be friendly or hostile to agents of the crown?

HOUSE SELEUCUS



Characteristics

STR 16, CON 14, POW 10, INT 5, DEX 8, CHA 11, SIZ 21

Ruler

Antiochus Soter, son of Seleucus Nicator

Patron God

Apollo. Seleucus was reputedly Apollo's son and had Apollo's symbol, an anchor, as a birthmark on his thigh.

House Symbol

Upturned Anchor

Area Under Domination

Persia, Chaldea, Syria, Armenia, Cilicia, Cappadocia, Lydia and Caria.

Royal City

Antioch

The Seleucid Empire is very cosmopolitan. Peoples of many races and cultures mingle freely in the ancient trading cities of the empire, and the new influx of Greek colonists provide yet another level of culture. The Seleucids have added a new feature to the established government of the empire. They have constructed new fortified cities throughout the kingdom, colonised them with Greek settlers, and given each a royal garrison. These towns enjoy a great deal of independence, but each is under the control of a governor. These cities include Antioch and Seleucia-on-the-Tigris, and all are great centres of Greek learning, culture, religion and artistic tastes. Meanwhile agriculture provides much of the empire's wealth, while trade provides the rest. Many of the empire's cities are also great centres of trade and commerce, and to promote this aspect of the economy, the Seleucid kings have maintained a network of roads that stretch from India in the east, to the wealthy Syrian ports on the coast of the Mediterranean.

The Seleucid system of government owes much to the previous Persian organisation, with the retention of the Persian satrapies under Macedonian governors (still called satraps). Hellenic culture was grafted wholesale onto the diverse cultural mix of the empire's inhabitants. The Greek language was quickly adopted as the administrative, legal and diplomatic language of all the empire's territories, while the language it replaced, Aramaic, continued in use as a secondary or subsidiary international language. Greek coinage came into widespread use, carried along with Greek language, religion and values, by merchants, artisans and mercenaries who had migrated out into the cities founded by Seleucus and his descendants.

A local district around a Greek city is governed by an overseer who is responsible to the



satrap (governor) of the satrapy (province). Every satrap has a chief priest and priestess who are responsible for the administration of all Olympian cults within the province. All settlements, villages, towns and cities have assemblies of their most distinguished citizens, who vote on important matters and enjoy some degree of autonomy. Many of these citizens are aristocratic landowners or wealthy merchants.

A city can be granted the title of 'Holy and Inviolable' by the king which means that he cannot exact reprisals from it during peacetime, it is immune to arbitrary seizure and its private properties will not be used to billet troops (perhaps the very worst calamity that could beset any settlement!). The settlement is literally blessed by the gods.

Seleucid priesthoods are often up for sale, or rather, one of the main factors in gaining a temple position is money as well as suitability. Slaves can be manumitted (freed) by selling them to the goddess Nanaia at Susa for their purchase price. This is an incentive for good behaviour. The slaves often raise this money themselves and it is donated to the cult.

The main regions of the Seleucid Empire are:

- The Kingdoms of Asia Minor (Lydia, Caria, Cilicia and Cappadocia)
- Armenia
- Syria
- Assyria and Babylonia (known together as 'Chaldea')
- Persia and the many tribes of the interior
- Bactria

"In my view it is beyond dispute that Seleucus was the greatest king of those who succeeded Alexander, of the most royal mind, and ruling over the greatest extent of territory, next to Alexander himself."

Arrian, The Campaigns of Alexander

Seleucus - Founder of the Great House

With the death of Alexander in 323, the empire quickly fragmented, despite the attempts of Perdiccas. Soon Alexander's military officers were siezing more territory and coming into conflict with each other. Seleucus had been awarded the Persian satrapy of Babylon in 320. Following an insult received badly by the visiting general Antigonos One-Eye, Seleucus had his money and possessions siezed by the voracious leader. Seleucus was forced to flee and in 316 took shelter in Egypt with Ptolemy. It was Ptolemy who then launched an offensive against the growing might of Antigonos and his young son Demetrius. At the Battle of Gaza (312) Demetrius was soundly defeated and Ptolemy sent Seleucus on to Babylon with a contingent of troops to re-establish his rule. There he slew Nicanor, the satrap left behind by Antigonos, and was received enthusiastically by the people. Seleucus quickly extended his rule to encompass the cities of Media. For his slaying of Nicanor in hand-to-hand combat, Seleucus was awarded the title 'Victorious'. Seleucus was a tall, powerfully-built man who had previously commanded Alexander's





elite foot guards, the Hypaspists. Once, during the sacrifice of a wild bull in the presence of Alexander, the beast broke loose and Seleucus wrestled it to the ground with his bare hands. In honour of this feat statues of Seleucus are often horned.

Seleucus wasted no time in extending his empire. In 305 he invaded India and fought the Indian king Chandragupta until both sides signed a peace treaty (under which terms Seleucus received some 500 elephants). At this time Seleucus, following the example of Antigonos One-Eye, declared himself king and came into direct conflict with the old war-leader. This led to the famous Battle of Kings in 301. At Ipsus in Asia Minor, Seleucus and his allies (Lysimachus, Ptolemy and Cassander) shared out the territories of Antigonos, who fell in the battle aged 80. Now Seleucus ruled Syria, Mesopotamia, Armenia, Cappadocia (and the rest of Asia Minor), Persia, Bactria, Parthia, Areia, Tapuria, Sogdiana, Arachosia, Hyrcania, Gedrosia and assorted tribes as far east as the Indus. The king was by far the most ambitious of Alexander's successors and came closest to re-establishing his mighty (if short-lived) empire.

Seleucus was a prolific founder of cities, with sixteen named Antioch, after his father, five named Laodicea, after his mother, nine named Seleucia, after himself, and four named after his wives - three Apamea and one called Stratonicea. The most famous of these are Seleucia-on-the-Tigris and Seleucia-by-the-Sea, Antioch at the foot of Mount Lebanon, Apamea in Syria and Laodicea in Phoenicia. Other cities he founded are named after places in Macedonia or Greece, or the achievements made either by Alexander or himself. The foundation of both Seleucia-by-the-Sea and Seleucia-on-the-Tigris were accompanied by great omens. A portent of thunder preceded the establishment of the former which led to thunder becoming the city's divinity and emblem, hymns are sung and worship carried out in its name even today. The king is said to have consulted Persian Magi to select the most propitious day and hour to begin work on Seleucia-on-the-Tigris, but they deceived him with a false time. Even so, the army suddenly began work on the foundations, unbidden, at the correctly predicted time, as if compelled by some powerful force. And so the trickery of the Magi was revealed. They were then forced by the events to bless the foundation of this new city.

Seleucus ruled twenty satrapies, and gave over control of those in the east to his promising son Antiochus (born to Seleucus' Persian wife Apamea). Meanwhile, his aging friend Ptolemy died peacefully in his bed in Alexandria, to be succeeded by his younger son, Ptolemy II Philadelphus. In 281 Seleucus realised that Lysimachus, the aging ruler of Macedonia and Thrace, had become an unbearable threat and fought his armies at Corupedion in Lydia. The Seleucid army continued on into Europe, for a time it looked as if the king might even re-unite Alexander's vast empire. But Ptolemy Ceraunos (the Thunderbolt), the elder brother of Ptolemy Philadelphus, stabbed Seleucus to death at Lysimacheia. The Macedonian troops who had followed Lysimachos rallied around Ceraunos, hailing him as king of Macedonia. However, there were rivals and there were invasions of Celtic barbarians. Over the next few years a succession of kings of Macedon were defeated or ousted until the Celtic tribes were defeated in 277 and Antigonos Gonatas emerged as the undisputed ruler of Macedonia.



Seleucus, struck down by a treacherous blade (Ceraunos had sought shelter at the Seleucid court some time before), had carved out for both himself and his heir, a vast empire almost equal in size to that of the Persian Great Kings. After a reign as king of 34 years, Seleucus died aged 73 years old, and was immediately succeeded by his son Antiochus I Soter.



Antiochus - Saviour of the Empire

Born in 324, Antiochus became a trusted co-regent alongside his ambitious empire-building father, Seleucus. This came about when the king discovered that his son had fallen in love with Seleucus' pretty wife Stratonice. On the advice of his learned physician Erasistratus, the king allowed his son to marry his wife. He then granted his son the governance of the eastern half of the Seleucid Empire. Following the death of his father by treachery in 281, Antiochus became king of the entire empire. He relinquished any claim to Macedonia when Phila, the daughter of Seleucus

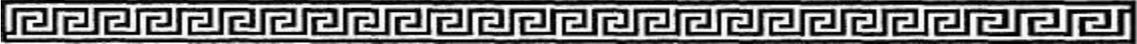
and Stratonice, was married to Antigonus Gonatas of Macedon in a political union. Antiochus deified his father Seleucus after his death, a practice followed by later Seleucid rulers. These cults included a sanctuary, temple, altar and priests, and allowed their followers to display their loyalty and achieve promotion through these priesthods.

Upon his accession, Antiochus had to quickly suppress a wave of rebellion touched off by Ptolemaic agents. He later had to wage a full scale war against Ptolemy II Philadelphus for control of the wealthy Phoenician ports during the First Syrian War (274-271). Seleucus and Ptolemy I had never come to blows over control of the region and had left the question unresolved. The king also fought against the Celtic hordes that had swept into Asia Minor in 277, but he was unable to prevent them from settling in the central highlands.

ARMENIA

Armenia is an ancient kingdom that has suffered the attentions of Persia for centuries. Long under the Achaemenid Persian aegis, the kingdom has a very strong cultural flavour of that land. The Armenians have long been open to influence from Persian culture, with Ahura Mazda and Mithras being the chief gods of the nobility and wealthy elite, and Persian costume being adopted universally throughout the kingdom. Soft hill boots with curled toes are very common.

In centuries past Armenia was known by other, less well known titles, as Urartu or Ararat. Centred on the lakes of Mannai and Nairi and the fertile mountain valleys of the eastern Taurus, Armenia is a strong mountain-orientated kingdom. Mount Ararat sits at the centre of the land. Armenia is rich in metal and a source of strong hill horses. It has a formidable army with a good cavalry arm, giving the kingdom a degree of power. The unruly and wild Scythian tribes occasionally raid Armenian valleys, some stay on to become mercenaries in the pay of either Armenia, Seleucia or Macedon.



The Armenian kingdom is divided up into small mountain provinces, each governed by a member of the nobility. These governors reside at fortified provincial capitals, complete with store-houses, stables and garrisons, and have at their disposal a contingent of the king's standing army. This is supplemented by a provincial levy of shepherds, archers and peasant spearmen. Armenian cavalry is composed of tough cataphracts (men of the royal family, other high-born family members running the provinces) and horse archers (lesser nobility running large farms and villages for the governor). The royal capital is Artaxata in the rich valley of the easterly-flowing Arax. Like all Armenian cities it is heavily fortified with stone walls strengthened by buttresses and towers. Cities, palaces, irrigation canals, storehouses and temples are all constructed with great energy. The kingdom's wealth comes from a combination of iron-working and agriculture (including orchards and vineyards as well as grain). These cities and valleys are connected by high mountain trails and passes. The steep and treacherous mountains of Armenia are covered with thick snow for months in winter; deep ravines, high peaks and impassable ridges make Armenia a formidable environment.

The Armenian landscape is typified by a complex of plateaux and high peaks, the tangled uplands where the Pontic, Taurus and Zagros Mountains meet and coalesce. This mountain-land is freezing cold in winter and scorching hot in summer. Any journey through Armenia is a slow one, but one with spectacular scenery. Numerous clear blue lakes are nestled between fabulous but barren scrub-covered mountains. Banks of reeds proliferate around the shore-lines, reed-beds teeming with storks, ducks and herons. The lower more fertile slopes of these peaks are littered with pyramids of cow-dung, to be burnt in the winter-time as fuel for peasant fires. Lake Nairi is a vast inland sea that plays host to vast flocks of white storks and pink flamingos. Poppies grow on the slopes around it, and a local breed of wild-cat can sometimes be spotted. These fishing cats can swim and have one blue and one green eye. In the cliffs to the west and overlooking the lake is the Rock of Nairi, a towering pinnacle of rock, full of rock-cut chambers and ancient Urartian tombs.

CAPPADOCIA

This very mountainous and ravine cut land lies north of Cilicia and west of the upper Euphrates river. It is a high plateau, a tableland intersected by lofty mountain chains. The region has had many overlords, from the Medians to the Lydians, the Persians and now the Seleucids. It is a remote satrapy. Once extending northwards to the shores of the Black Sea, Cappadocia now only encompasses the high interior of Asia Minor, with northern Cappadocia now a separate and independent kingdom called Pontus. It has only four small hill-top cities; Mazaca, near Mount Argaeus, the residence of the Cappadocian ruling house, Tyana, Archelais and Comana. Smaller cities of some note are Melitene and Arabissus.

Cappadocia is a land of soft-rock cliffs and mountains, eroded over time by wind and water to create a spectacular landscape. In some places cones of soft rock have been hollowed out to create entire villages. A region characterised by steep-sided gorges, all exposing layer after layer of brightly coloured rocks, Cappadocia is also home to fruit and vine cultivation on a massive scale. It is a very fruitful region.



CHALDEA

Introduction: Chaldea encompasses the great cities of the Land Between The Rivers ('Mesopotamia'). Farming is the greatest industry - the river valleys are farmed intensively using a complex irrigation system of ditches and canals. Where crops aren't cultivated, palm trees grow or livestock is grazed. This is the source of Chaldea's incredible wealth. With little timber, stone or metal, the Chaldeans have to trade extensively. Their caravans trek out to Syria and curve south to Phoenicia and Egypt, or east into the Zagros Mountains. Seleucia-on-the-Tigris is the current capital of Chaldea.

The immense cities of Chaldea are built almost solely without stone, instead baked mud brick is used. From palaces to walls, temples to town houses, every thing is built in mud brick - since mud and straw are the land's greatest commodities. Towns, cities and villages have their own assemblies which any citizen of the community can join. Reed huts cover the marshes and are the homes of the local farmers and fishermen. Reed boats are used by locals on the rivers. Larger sail-boats ply great rivers between the trade cities. The people, villages and cities are very well organised by the current Persian overlordship and its efficient administration, and the cities are teeming with Chaldean civil servants, scribes and secretaries. Many work for the vast temples of the gods - the huge stepped-pyramids called ziggurats. Chaldeans know their place - they are 'owned' by the gods and are all his servants, rebellion is almost unknown. All goods flow into the temples for redistribution, the rest is used in great trading ventures. The great gods of Chaldea are Marduk, Nabu and Ishtar.



The Land: Chaldea is called the 'Land Between The Rivers'. This is because it is a low-lying land crossed by three rivers, bordered on the north by the Zagros Mountains, the east by the Persian Sea, the south by the Arabian Desert, and the west by highlands leading into a mountain range known as the Pillars of An. More than any other factor, the three rivers dominate Chaldea.

The foremost of the rivers is the Euphrates, which runs south-west out of the Pillars of An, and then due east towards Chaldea, and the Persian Sea. This great river is navigable nearly all the way to the Pillars of An. The second river is Tigris, which runs more directly towards Chaldea. The Tigris runs faster and deeper than the Euphrates, but is not



navigable nearly as far. The third river is called Itanu. It is the northern most of the rivers, which leaves cities on its shores more exposed to barbarian invasions from the Mountains of Kur.

The rivers flood once every year, in spring, when the crops are already growing in the fields, so their overflow must be controlled and used. As such, the inhabitants of Chaldea have become experts in the art of creating dikes and irrigation canals. This one fact of life has shaped Chaldea's society more than any other factor. To maintain this water system, inspectors must monitor all facets of the system, and large work forces must be used to keep the canals in proper working order.

Climate: Water is the chief concern of the inhabitants of Chaldea, but for all that, they receive very little rainfall. Chaldea's year begins with summer, when crops are stored, and the flocks taken into the mountains. During summer, it is not unheard of for temperatures to reach 40 degrees in the shade. The winds come in off of the Arabian Desert, bringing not moisture, but a fine, dusty sand. As such, the inhabitants take shelter during mid-day in dark inner-rooms in their houses, or in cellars dug in the ground. At late afternoon they emerge to do what business must be done, and then sleep on their roofs in the comparatively cool night air.

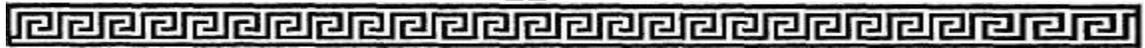
In autumn the sun ceases to blast the land, the flocks are brought back down out of the mountains, and the crops are planted in preparation for the next spring's harvests. Winter is a comparatively cool time, when frost appears, in particularly cold years. For several days, the land might experience heavy rains, the only time during the year when this is possible, which can test the condition of the dikes and canals. Spring is a time of work, when the canals must be maintained and protected during the annual floods, and then the harvest is brought in, to be followed by a twelve-day New Year festival.

Resources and Trade: The soil of Chaldea is rich, allowing abundant harvests of food, but otherwise it is a very poor land. Being an alluvial plain, the land has almost no native sources of rock or minerals. It is for this reason that the people of Chaldea have become experts in building with mud-bricks made from the rich clay that they have in abundance. These bricks are hardened by being baked in the sun, but as might be expected, these bricks do not last very long. As such, buildings in Chaldea must be periodically demolished and rebuilt.

For more important structures, these mud-bricks are backed in a kiln which renders them much harder and durable. However, with so many clay items being produced in Chaldea, such as pots and important writing tablets, only the more important structures are built with kilned bricks. When the bricks are to be decorative, the bricks are glazed red, green or blue.

The gold, silver and copper, which the craftsmen of Chaldea are such experts in, are nearly all imported. The one exception to this is along the northern shore of the river Itanu, where gold has been found. Minerals are imported from Sogdiana, Bactria and India.





Even in terms of trees, the land of Chaldea is not blest. The only tree which thrives in this environment is the date-palm, which has a wood that is unusable for building. This makes wood of surprising value in Chaldea. For example, when a house is rented, the renter is expected to provide his own door! Some merchants ply their trade by making an annual trip up the Euphrates and Tigris rivers with a donkey train of export goods to the mountains. There, they purchase wood and a few other items. The wood is built into barges, which are then floated down to their respective cities, where they are broken-up and the wood put to other uses.

The exports that Chaldea uses to support the continual importation of minerals and wood are manufactured wares. Textiles are made from wool and flax, and are exported heavily. Also, the objects of iron, bronze, silver and gold that are created by Chaldea's smiths and artisans are in demand in most of the Successor Kingdoms.

City-States: The basic unit in Chaldea is the city-state. That is, a large city in Chaldea will control as much land as it can around its circumference, for its own enrichment. How much is decided by the Seleucid satrap (governor) of Chaldea. Small cities and towns are pulled into the sphere of influence of one of these large cities, and their inhabitants are considered citizens of the large city. Each city-state is analogous to a religious commune. In this case, there is no substantive separation of the temple and the government of the state. In the Chaldean view of their city-states, one particular god is the owner of the state, in much the same way that an absentee landlord is owner of his manor. All citizens of the city are servants of the owning god, and are equal to each other in that sense. The citizens have an assembly at which all men can attend. The elders of the city are able to control various factions and clans. Clan and family feuds form part of the colourful political life of the Chaldean cities. To a Chaldean his city is his universe. Overlords come and go, but the city, with its clans and guilds remains.

Due to the view of the city-state as belonging to a god, individual property, though existing, is not paramount. All citizens of the city-state are expected to labour for the city, and as such the god, whenever they are called to by the authorities. For most of the population this labour is in the form of working in the temple fields, and working on the system of dikes and canals that irrigates the land. For skilled craftsmen, some of their work in their craft will be for the temple-state. In payment for these services, the citizenry is paid by the temple-government either in food, usually barley, or in silver. The temple maintains warehouses of grain, which are used for paying for services, and held in case of a drought.

Buying and Selling: The analogy between Chaldean city-states and a manor has many ramifications in the general economy. In general, the temple owns between one quarter and one half of all of the arable land, with the rest belonging to free citizens.

The Seleucid king (through his representatives the tax collectors) will always be the largest land-owner, with the rest owned by various important people, who might be referred to as 'freemen'. The freemen maintain a large amount of wealth compared to the common people, but not enough for them to constitute a leisure class. That is, they still will work in their own fields, or in their own workshops. The land not actually farmed by the freemen is rented out to tenants, who farm it and pay rent in the form of a





percent of the food that they raise on that land. Grain raised on the land belonging to the freemen is generally consumed by the people who actually raise it, with the excess being sold to the temple. Other foods may be sold at various gates of the city, which does not maintain a formal 'market-square.' Common foods sold this way include onions, cucumbers, dates, figs, pomegranates, sesame oil, and honey.

The other part of the economy is the workshops, or factories which are maintained by the freemen. These workshops produce iron weapons, bronze items (such as mirrors, shaving razors, and other metallic items), and clothing and textiles of all forms. Items are not generally sold directly from the workshops, but are also sold at the gates.

The Citizens: The citizens of Chaldea can be viewed as belonging to four classes. The highest class are referred to as the 'freemen.' These are the land-owners, the overseers and the priests. This class owns all of the land, and all of the tools of production in the city-state. This does not grant them a tyranny over the entire populous, however. This seeming hegemony is balance by the overwhelming number of the tenants, the power of the governor, and the dictates of the gods.

The second class is the tenants. These are the people who work the land of the temple, the Persian king and the land of many freemen. They also create the items manufactured in the workshops. Their lot is often hard, but the mixed nature of the Chaldea economy does allow them to build up wealth and perhaps move into the freeman class.

The third class is comparatively quite small, and they are the slaves. The slaves of Chaldea are most often enemies captured in battle, or commoners who went too deeply into debt, and voluntarily accepted slavery in payment of those debts. Slavery in Chaldea is not overly harsh, and slaves can work extra hard, and earn enough to purchase their freedom. This is not to say that slaves are tenants under a different name. Slaves are bound to whoever owns them, and the owner determines where a slave will work, and runaways are often branded on the face, or lose an ear as punishment. Slaves are easy to spot, due to the distinctive hair-style they are required to wear.

Finally, there is a fourth class who are referred to as 'clients.' These are people who are not citizens of the city-state where they reside, and are not part of the commune structure. These people work for a wage, either for the temple or for a patrician, and pay taxes against this wage. There is no real way for a client to become a citizen, but if they marry a citizen and have children by that citizen, then the children will automatically be considered citizens.

Literacy and Education: The only source of formal education in Chaldea is the scribe schools maintain by the temple. At these schools (edubba), a master scribe (ummia) teaches young men and women the art of being a Chaldea scribe. This process takes years, and cost a great deal of money. As such, only members of the free class send their children to school. However, after the education is complete, the literate individual can either become a scribe in the pay of the temple, a priest, a merchant, or perhaps an officer in the army. Therefore, education acts as the gate-keeper for the Chaldea social





hierarchy. Only children of freemen can afford to be educated, and only the educated can operate in the freeman class.

Clothing and Fashion: Chaldea is a land of extreme heat, and as such, the natives have had to adapt their clothing to the environment. Coolness is the chief aim of Chaldea clothing, and linen is the most common material used. Open nudity is not prohibited in Chaldea, and people will often remove all of their garments when performing strenuous labour. In many ways, clothing is used to display the wealth of the wearer. Simple farmers often wear clothing of poor quality and labour naked, while rich patricians will wear fine linen or silk clothing, Persian-style baggy pants, and thigh length kaftans, dyed brilliant greens, yellows or scarlet. Foot-wear, while important, is not required in Chaldea. Those who wear footwear tend to wear soft boots or slippers, while those journeying into other lands will wear harder boots of leather. Chaldeans have shoulder-length hair and often finely curled-beards. Short little hats or simple headbands are common.

Women wear a long, loose-fitting dress, caught at one shoulder, and hanging down to their feet. Long, dangling earrings and necklaces of stones and shells are the preferred ornaments, with the wealthy wearing lapis lazuli, carnelians and gold. To highlight their eyes, Chaldea women will often blacken their eyes with malachite. Unlike the men, Chaldea women wear their hair parted down the middle, braided, with the braids fastened around the head like a crown. Very young Chaldea children will often go around naked, while older children are dressed like adult members of their sex.

Seleucia-on-the-Tigris: This once-prestigious city sits on the left bank of the wide river Tigris. The city was specifically planned to act as the terminus for caravans travelling from Khorasan to Ecbatana and Media, and forms a perfect crossing point. A magnificent Royal Canal constructed at great expense at Seleucia connects the river Tigris to the river Euphrates, and by linking these two great rivers has greatly transformed communications and trade in the region. Seleucia is a vast city, with sprawling districts and long straight avenues, in the lee of massively fortified fortifications. The city is very cosmopolitan and a Chaldean ziggurat has been constructed by House Seleucus for the benefit of worshippers of the native gods. On the southern Silk Route, goods from Ecbatana pass into Syria via the route through Chaldea to Seleucia.

CILICIA

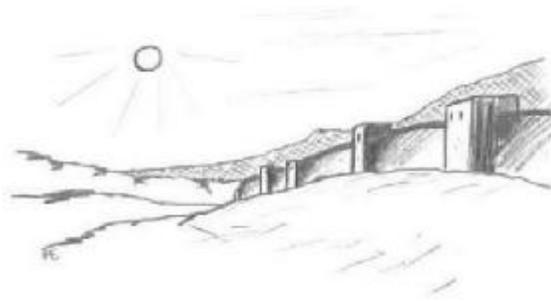
A province of the Seleucid Empire in south-east Asia Minor. It is separated from northern Syria by the Amanus Mountains in the east, and from Cappadocia in the north by the lofty Taurus range. The important Iron Gates control the strategic pass within the province that connects the inland plateau to the Cilician plain and northern Syria. The Cilicians are reputed to take their name from Cilix, a son of Agenor who came to the land in search of his sister Europa and, abandoning his search, decided to settle there. During Achaemenid Persian rule, the Cilicians paid a tribute of 360 white horses and 500 talents of silver annually. Cilicia is renowned for its fearsome pirates. The coastline is dotted with coves and shelters where the mountains meet the sea, and the pirate fleets rest here during the winter months. Tarsus is the mountain capital of Cilicia, a Hellenised city that can boast a school of philosophy.



There are two main regions of Cilicia - Cilicia Tracheia (Rugged) and Cilicia Pedias (Plain). Pedias to the east is rich grassland, well watered and well farmed. The Cilician plain is one of the most fertile parts of Asia Minor, and is cut by the rivers Pyramus and Cydnus. Flax, vines, olives and corn are grown in abundance. In the small town of Olba there once existed an ancient priestly dynasty that claimed its descent from the heroes Teucer and Ajax. The dynasty ruled for several centuries. Tracheia is a wild and mountainous district, its chief products are woven goods and timber for shipping. This latter resource is chiefly exploited by the bands of pirates that are well established along this rugged coastline. Cilicia Tracheia is formed mainly by the Taurus Mountains as the skirt the coast of the Middle Sea. Villages here cling to the thin coast-line in the shadow of soaring mountains. In the valleys are tiny farming communities, tending orchards and herding goats. Paths wind through attractive gorges with rocks rising steeply on both sides, plunging the surging water-courses into shadow. Shepherd boys swim in the river below and frothing water cascades over rocky outcrops.

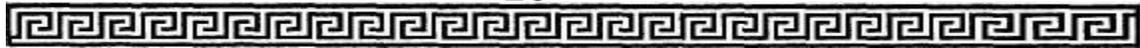
Tarsus: The capital city of Cilicia which can claim as its founder either Triptolemus, Perseus or Heracles. The chief industry of the city is linen production, but Tarsus is a central staging point on the merchant trade routes. The inhabitants have a strong affinity for Heracles and keep up many shrines to their hero.

Taurus Mountains: The mighty Taurus Mountains form the 'backbone of Asia', essentially dividing the world into a cool northern and warm southern region (at least according to Dicaearchus, c.300 BC). The range soars to an average of 2,100 metres and runs from south-western Asia Minor eastwards along the coast of Lycia. On the border of Cilicia the vast range throws off the Antitaurus which march north-east to meet the Pontine Mountains and approach the northerly Caucasus. Meanwhile the Taurus continue ever eastwards, first throwing off a mighty southern range, the Zagros. The Taurus continue on through Armenia to skirt the southern shore of the Caspian Sea as the Elburz and on to the Paropamisus (Hindu Kush) and the mythical Imaus Mountains, finally ending, so it is said, on the shores of the Eastern Ocean at Tamus Headland.



SYRIA

Ten 'sister' cities long ago made an alliance to defend one another and participate in a trade agreement. The greatest of these ten cities (or 'decapolis') is Antioch and this city dominates the hot land of Syria. Syria has never been a united kingdom, it sits at a cross-



roads and other powers have always dominated the land. Syria is a region of great wealth and agriculture (with rich wheat and barley fields), mineral deposits, springs and rivers. It is a land of warm rains, fertile valleys and mountains chains that is caught between the Middle Sea to the west and the desert to the east. North lies the barrier of the Taurus Mountains, and south the fertile landscape is dominated by impressive sea-ports (Phoenicia). The major river of Syria is the Orontes, which flows north through Antioch to meet the sea at Seleucia-by-the-Sea. For millennia powerful caravan cities have flourished in Syria as traders have passed through, sought shelter and paid taxes. The people of this land are canny merchants all, thieves, con-men, sellers, cajolers and smooth-talking tricksters.

The ten cities of the Decapolis are: Antioch, Emesa, Beroea, Hieropolis, Seleucia-by-the-Sea, Laodicea, Cyrrhus, Apamea, Europus, Zeugma.

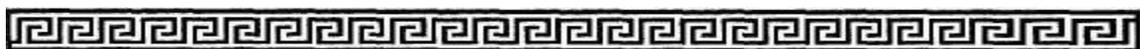
Amanus Mountains: A mountain horseshoe separated from the Taurus range by the deep gorge of the Jihun. The Amanus are crossed by two great passes: Amanid Gates (Baghce Pass), Syrian Gates (Beilan Pass).

Orontes River: The chief river of Syria, 272 km long, set in a very fertile valley which has become the main route followed by both traders and armies.

Antioch: Antioch lies on the left bank of the river Orontes, 24km from the sea. As an Ionian colony city, it has a grid-plan. Most of the inhabitants are Syrian, but the city also boasts a large Jewish population. whose privileges go back to the days of Seleucus I. The city's wealth is derived from its crucial centre as a military and administrative capital, and its favourable position on the road from the deserts of Asia to the Middle Sea. The greatest local industry is wine production, but almost every trade and craft is practised within the city walls. Antioch is a constituent part of what is known as the Decapolis, an alliance of ten proud Syrian cities founded by House Seleucus that operate in concert. They refer to one another as 'sister-cities'. Antioch is by far the largest and Seleucia by far the strongest. Antioch is ringed by a huge defensive wall, and consists of four districts, each with its own set of fortifications. Thus the citizens of Antioch are doubly protected. Antioch is the metropolis of Syria and once the royal capital of the Seleucid Empire. In power and size it does not fall far short of Alexandria in Egypt. Seleucus I is reputed to have brought the descendants of Triptolemus to the city and so the Antiochenes honour him greatly like a hero, complete with a festival that is held on Mount Casius close to Seleucia. On Mount Casius the monster Typhon overcame Jupiter in his battle against the gods and cut the sinews of Zeus' hands and feet.

Down-river from Antioch (about 7km) lies the small town of Daphne with a large shaded grove (diameter 14km) dedicated to sibling gods Apollo and Diana. The Antiochenes hold an annual festival within this grove. The chief-priest of the sanctuary was an appointee of the king himself, such was the responsibility of the post.

The main road of Antioch is very wide, constructed with large stone slabs and flanked by pavements. On either side are pillared colonnades under which are all manner of shops,





stalls and gatherings of people trying to stay out of the heat. Many of the city's inhabitants are artisans, farmers, merchants and slaves. Trade flourishes and the city plays a central role as a destination for camel caravans from further east. The city deity is Athena Tyche, representing good luck. Statues represent the goddess sitting on a rock, with a head-dress of fortified walls. At her feet the god Orontes emerges from the river. The city stands close to the banks of the river Orontes which rises in Coele Syria and flows through Apamea towards Antioch, reaching the sea near Seleucia-by-the-Sea.

Seleucia-by-the-Sea: Seleucia-by-the-Sea at the mouth of the river Orontes is the port for the city of Antioch, which lies further up the river. It has become a powerful naval base for the Seleucid naval fleet with garrisons, shipyards, warehouses, training grounds and slip-ways. King Antiochus buried his father, Seleucus I, here and built a temple over the site. Surrounding it is a sanctuary to the cult of the dead king called the Nikatereion (belonging to the Conqueror).

Seleucia is sometimes known as Seleucia-in-Peria, the name of a neighbouring mountain which adjoins the Amanus. Seleucus had originally identified this city as his capital, but Antiochus, his son, has moved the seat of the empire to Antioch instead. In those days, the city was named Hydatos Potamoi (Water Rivers). Seleucia, as already noted, is a very well fortified city, and is thought to be virtually impregnable. The city is one of the most cosmopolitan after Alexandria. The following cults have sanctuaries in Seleucia: Zeus Olympias, Zeus Coryphaeus (the mountain-peak), Apollo, and the dynastic cults of Seleucus.

Laodicea: Laodicea, in comparison, is a very beautiful sea-port with a sheltered, well-built harbour. The surrounding land is a great producer of many crops, but the local vineyards are of particular importance, stretching away up the mountain slope inland, almost up to the summit.

Apamea: Apamea is dominated by the towering mountain rising on its seaward side. The city has a well fortified acropolis. The city in general is well sited for defence, being located on a steep hill that sits in a bend of the river Orontes. The land all about is a flat plain, cut by marshes and water meadows suitable for grazing cattle and horses. Because of its impregnable situation, the city is sometimes known as Chersonesus (peninsula). House Seleucus once housed most of their war elephants at Apamea, as well as much of the army and thousands of horses.

OSROHENE

Osrhoene is a client kingdom of great wealth of strategic importance to the Seleucid Empire. The kingdom is situated on the fertile plains between the Upper Euphrates and the River Khabur (a tributary). The kingdom's great wealth is derived almost solely from trade. Fantastic caravan cities are home to wealthy trading houses and merchant princes; goods from across the world pass through the gates of these cities and travel on to their markets. The cities have traditionally been independent (when not occupied by a foreign power) and some have existed for millennia. The Seleucid client kingdom of Osrhoene is governed from the powerful city-state of Edessa.





Carrhae: This city in Osrhoene has a very long history. For centuries it has come under the domination of more powerful forces. It is an important cult centre of the moon god Sin and the god's temple there is richly endowed, being lavishly rebuilt by the Chaldean king Nabonidus, whose mother was a priestess. The city sits on the prime caravan route of the region, on the Bilichus river, a tributary of the mighty Euphrates.

Edessa: The current capital of the client kingdom of Osrhoene. It is situated on a limestone ridge, an extension of the ancient Mount Masius in the Taurus mountains of southern Anatolia. Here the east-west highway from Zeugma on the Euphrates to the Tigris meets the north-south route from Samosata to the Euphrates via Carrhae.

PERSIA

The great kingdom of Persia is ruled by the awesomely powerful King of Kings from the Seleucid capital of Antioch. Below him are the princes who govern his vassal states - the satrapies. Some of these princes are Persian nobles, who have recognised the authority of the new Seleucid King of Kings and been allowed to remain in their posts. Others are Macedonian nobles newly installed as Persian-style satraps. These princes ensure that troops are available for war, and lead their own clan armies in battle. On the very edge of the Seleucid empire, the satrapies form defensive frontiers against the nomad barbarians beyond.

At the bottom of the governmental system are the petty nobles (*dihqan*) and village headmen, responsible for tax collection and organising the levy. The commoners themselves are no better than livestock, and are bought and sold as part of any estate, along with land and livestock. Their menial status is matched by their legal status - Persian peasants are treated brutally and both torture and trial by ordeal are common.

The right hand man of the King of Kings is the Grand Vizier - a powerful potentate who controls the Seleucid administration and its diplomatic affairs. Below him are the *divans*, the government ministries, run by Macedonian nobles who excel in the field that each one covers. The Persian economy is sophisticated and diverse. Banking is well developed as is trade. Commodities from the edges of the known world arrive in Persian bazaars, including silk from Cathay, glass, amber, papyrus, pepper and other spices.

The estates of the powerful Macedonian and Persian nobility resemble fortified enclosures guarded by elite garrisons against possible peasant revolt. The nobility enjoy feasting, hunting, the women of their harem, the beauty of their cultivated parks ('paradises'), music, martial training, riding, archery and literature. Their life is good.

The armies of the King of Kings are led by a Supreme Commander, a post held by a member of the royal family. Lesser posts are held by political favourites from the Greek or Macedonian elite and include the Commander of the Cavalry and Adjutant-General. The majority of the army is made up of heavily armoured cavalry ('cataphracts') provided by the wealthier nobles, and light horse-archers provided by the less well-off Persian nobility (as well as nomad mercenaries). The best of the infantry are the well-trained archers and slingers; the peasant levy is untrained and next-to useless - at times even being chained





together to prevent spearmen from fleeing the battle! Fully-armoured elephants usually bring up the rear of a formation - these impressive beasts provide a massive psychological boost and act as mobile firing platforms for javelinmen and archers.

The better-trained and most hardened of the nobles join the elite Persian cavalry force - the legendary Immortals. Each Immortal rides a superbly trained warhorse, and both rider and mount are clad in scale armour from head to foot. Even the rider's face is shielded by an iron face-mask. The sight of such a formation, glittering in the sun like martial statues of gleaming silver, row upon row, rank upon rank, is enough to send shivers of fear coursing through an opponent's army. The Immortals number 10,000 men and they are loyal to the King of Kings. Another unit formed of minor nobles and veteran foot-soldiers is the royal bodyguard, a unit of 6,000 troops called the Shahanshahai.

Persia is a vast land of many different terrains, many of them rugged and inhospitable. The kingdom is dominated by a central plateau ringed by mountain chains on all sides. To the north running parallel to the southern shore of the Hyrcanian Sea are the Elburz Mountains, containing the incredible Mount Damavand. Hyrcania is a wild and mountainous but fertile district; a country split between grassy plains extending to the shores of the Hyrcanian Sea and the lushly forested northern slopes of the Elburz Mountains behind. The Hyrcanian Gates are the safest way through the mountains. The land is hilly and inhabited by hill-tribes. Zadrakarta is the central city of the kingdom. Alexander the Great campaigned here and set Heracleides with a party of shipwrights to build a fleet of galleys that might explore the Hyrcanian Sea and prove once and for all whether the sea was truly a sea (as his tutor Aristotle had taught) or whether it was in fact a gulf of the Ocean.

To the west the Zagros Mountains divide the plateau highland from the lazy rivers of flat Chaldea. A high grassy plateau cut by seasonal rivers and fertile gorges is formed by the northern end of the Zagros Mountains and this satrapy is called Media. To the east of the Persian plateau are lesser mountains. There are two deserts in Persia, the harsh salt desert in the centre of the plateau, and the sand and rock desert. Both are uninhabited and desolate. In the springtime and winter, small streams flow into the salt desert, creating little lakes and muddy swamps. At other times the deserts are dry and barren. The region between the southern flanks of the Elburz Mountains and the terrible desolation of the salt desert is called Parthia, a wind-blown steppe of wild horses and wild nomads.

The hot mountains and high salt lakes at the southern end of the Zagros chain form the satrap of Persia Proper. Persia Proper is the original home of the Persian royal family, and the seat of the original Achaemenid dynasty. The cities of Persepolis and Pasargadae flourished here in lush, well watered river valleys. The region is still wealthy, rich and fertile - a place for Seleucid nobles to relax and enjoy the fruits of their luxurious lifestyles. Further east along the coastline are the Carmanian Mountains, a low warm hill-land with fantastic pasture and easy access down to the fertile coastal plains. This satrap of Carmania is focused on the Straits of Salmus, and the satrapal capital and wealthy port of Salmus.



The Persian plateau drops away to the east to a lower level and the satrap of Zarangia. Sited on the shores of Lake Seistan, Zarangia's capital is Zaranj (established by the Parthians). This lower land has a number of salt lakes fed by rivers gushing down from the mountains that rise up formidably to the east - the vast and frightening range of the Hindu Kush. Many of Persia's rivers are seasonal, flowing only during the wettest parts of the winter and spring. There are lakes dotted across the plateau, but they are small, salty and prone to shrinking in the high heat of summer. Persia is so huge that different parts have very different climates. The table-land of the Elburz Mountains is cold and chilly, the southern areas near the Persian Sea are extremely hot, and elsewhere along the plateau the climate is temperate.

The plateau is generally grassy steppeland used by locals for grazing cattle and sheep. Nearer the arid deserts the landscape turns to thorn and scrubland. The seaward slopes of the Elburz are fertile and lush, as is the Hyrcanian plain on the shore of the Hyrcanian Sea. Deciduous trees stand proud in sprawling forests, and vines are cultivated. The Zagros Mountains are covered with a semi-humid forest cover of oak, pistachio, walnut and elm. Many species of wildlife live on the Persian plateau and the mountains surrounding it, including hyena, jackal, bear, ibex, wolf, leopard, porcupine, pheasants and partridges.

The Further Satrapies of Persia lay east of the central Persian plateau. From the most northerly, up on the grassy windswept steppes of Sogdiana, southwards to Bactria, Aria, Arachosia and finally Gedrosia, these provinces virtually form separate kingdoms of their own, since they are so far removed from the Persian capital at Ecbatana. The distances involved are mind-blowing, but these Further Satrapies *are* part of the mighty Seleucid Kingdom.

Sogdiana is a frontier satrapy lying north of the mighty river Oxus, and is a region of dune fields, harsh scrub-land and rocky hills. It is unforgiving, cold and bleak. The sole city of note, and the satrap capital, is Maracanda. The eastern territories of Sogdiana rise suddenly to become the western end of the impressive mountain chain called the Celestial Mountains. South of the Oxus and the western tip of the Celestial Mountains lies the satrap of Bactria with its capital at Zariaspa. Bactria is a cool, temperate land of rugged hills and mountains that descend northwards to river valleys that can support many farming communities. But ever southwards the land rises higher and higher

until the Bactrian trails lead high into the daunting snow-covered peaks of the Hindu Kush. This formidable mountain chain heads off east through the clouds. It is an extreme barrier to travel and there are only two passes through the entire mountain chain. South of the Hindu Kush a number of high river valleys support comfortable farming towns and these have become the satrap of Arachosia. The cities here are Quetta, Kandahar and Ghazni. Mountain passes eastwards through the Solomon Range lead down into the

Satrapal Capitals of Persia

Arachosia - Kandahar
Aria - Artacoana
Bactria - Zariaspa
Carmania - Salmus
Zarangia - Zaranj
Gedrosia - Pura
Hyrcania - Zadrakarta
Media - Ecbatana
Parthia - Hecatompylos
Persia - Pasargadae
Sogdiana - Marakanda

fabled river valley of Meluhha. Otherwise Arachosia turns south and south-westwards into sandy desert interspersed with salt flats and rocky hills. This complex of harsh lands and wasteland (the Arachosian Desert) continues southwards until it reaches the high and hot Makran Mountains. Between the Makran and the sea lies the deadly Gedrosian Desert that caused Alexander the Great and his huge army so much hardship. This barren desert is a wind-scoured, red-rock wilderness. Queen Semiramis and King Cyrus the Great both attempted to cross this wasteland, and only just survived, the queen with twenty survivors, the king with only seven - or so it is said. Nothing grows in the Gedrosian Desert except thorns, tamarisks and the occasional palm tree. The burning grit swallows carts and horses, poisonous snakes terrorise walkers, laurel-like shrubs send animals mad, and a prickly cucumber squirts a blinding juice ...

To the west the Gedrosian Desert becomes scrubland and is home to the capital of the satrap, Pura. A fishing village called Gwadar exists precariously on the coast, backed by the awful might of the desert. Even further west a traveller will reach Carmania and is on his way back to the Zagros Mountains.

HOUSE PTOLEMY

Characteristics

STR 13, CON 11, POW 14, INT 13, DEX 16, CHA 5, SIZ 12

Ruler

Ptolemy II, son of Ptolemy I

Patron God

Dionysus

House Symbol

Eagle clutching a thunderbolt

Area Under Domination

Egypt as far south as Elephantine, Kyrene (or Cyrene), coastal Sinai, Palestine and Phoenicia as far north as Byblos; Cyprus, the southern coast of Anatolia, the Aegean island chains of the Cyclades and the Southern Sporades.

Royal City

Alexandria

The arrival of Alexander the Great into Egypt, without a battle, in the winter of 332 B.C. marks a continuation in pharaonic history, rather than a turning point. Alexander conspired with the Persian satrap Mazaces and achieved a negotiated settlement whereby Mazaces would cede Egypt to Alexander without a struggle in return for his own personal and economical enrichment. Such an arrangement could only have been made with the complicity of other highly placed administrators, many of whom were native Egyptians.





Alexander realized that it was important to maintain the continued support of the native bureaucracy for seizing control of the country and its resources. Egypt was a theocracy, the pharaoh serving as both king and chief priest. Alexander's coronation according to pharaonic rites at Memphis and his experience at the shrine of Ammon at the oasis of Siwa were motivated by his desire to demonstrate that he was willing to assume the role of pharaoh for the benefit of those whose services he so desperately required. After the Oracle at Ammon, Alexander decided to found a great city in Egypt, laid out the site and traced the streets skillfully. He ordered the city to be called Alexandria. This city was to be built between the marsh and the sea. After the death of Alexander, and after a series of internal strife, Perdiccas as the regent or guardian of Alexander's domain announced the key commands that had been agreed upon by the council summoned in Babylon. As a result, Ptolemy, son of Lagus, assumed de facto control of Egypt, "appointed by the new Macedonian king, Philip Arrhidaeus". Although appointed by king Philip, seen as a feeble minded half brother of Alexander, the real power was in the hands of the Macedonian chiefs who served under Alexander, especially in that of Perdiccas.

Ptolemy and his son have raised the quality of Egyptian agriculture by reclaiming cultivatable land through irrigation and introduced crops such as cotton and better wine-producing grapes. In addition, they have increased the wealth of their population by increasing foreign trade, making more luxury goods available to the wealthy elite of Greeks and favoured Egyptians. In effect they have turned Egypt into one vast economic powerhouse, a centrally controlled machine for the production of crops, gold, saleable items, minerals and finished goods. Every available Egyptian resource has been tapped and exploited by the over-ambitious Ptolemies. And the workers at the bottom of this economic pyramid (pardon the pun!) live crippling lives of poverty and suffering. Meanwhile, Egypt is enriching the lives of the new rulers as they absorb their adopted culture. Egypt has enchanted the Ptolemies, as it had all its foreign rulers before them. Ptolemy and his descendants have adopted Egyptian royal trappings and added Egypt's religion to their own, worshipping the gods of Ra, Osiris, Isis and the others and building temples to them, and even being mummified and buried in sarcophagi covered with hieroglyphs.

This adoption of Egyptian culture is the real secret to the rule of the Ptolemies. Alexander came and left, burning with the desire to bring the rest of the world under his influence, but Ptolemy saw a need to become one of the people he intended to rule.

Ptolemy I

Ptolemy, son of Lagus, was satrap of Egypt from 323 to 305 BC. He was one of seven bodyguards who protected Alexander the Great. The former satrap of Egypt, Cleomenes, was demoted to deputy. In the hopes of getting his post back, Cleomenes offered his services to Perdiccas as a secret agent. Ptolemy, aware of this, had a nice excuse (if he needed one) for eliminating the mole in his entourage, thus strengthening his position even more. Upon Alexander's death it was decided that his body should be buried in the temple of his Divine Father in the Oasis of Siwa, a decision made by the Macedonian chiefs in Babylon. Ptolemy saw an opportunity for more prestige if he possessed the





body of the great Macedonian hero. Knowing that the body would have to go first to Memphis before Siwa, Ptolemy, intercepting the body at Syria with a powerful escort, took control of the cortege and continued on to Memphis. Upon reaching the city, the cortege preceded no farther. The body remained at Memphis until it was transferred to Alexandria by Ptolemy's son forty years later. Through a series of calculated, astute maneuvers, Ptolemy ultimately declared himself King of Egypt in 304 BC. thereby founding the Macedonian Greek dynasty whose members where to rule Egypt into the first century BC. As king, he became known as Ptolemy I Soter ("The Saviour") and during his reign did nothing to undo the precedent Alexander had established.

As a Greek educated Macedonian, Ptolemy I preferred not to be out of sight of the Mediterranean. Alexandria, rather than Memphis, became his natural center of operations. He determined early on that the city would be a great commercial port. It was, in Ptolemy's eyes, to be the new home and breeding ground for the best in Greek art, science, and scholarship. He established a new Museum and Library, but Ptolemy had to bring in Greek intellectuals from outside; there was certainly no local philosophical community.

Ptolemy prepared his son for succession with the instruction of a tutor, Philetas of Cos. Many other tutors followed Philetas. Under Ptolemy I there appeared a new religious cult, that of Serapis, almost designed by the king to form a link between his Greek and Egyptian subjects. Outside the chief centers of the cult, Memphis and Alexandria, Serapis had little appeal to the native Egyptians.

During the course of the third century BC Ptolemy continued to rely upon the good will of native officials interacting with the vast illiterate farming population whose continued conformity to the established culture ensured the stability of the realm. Such apparent domestic tranquillity will enable Ptolemy II Philadelphus (deified with his sister/wife as "the Fraternal Gods"), to concentrate his attention and his kingdom's resources on the acquisition of overseas possessions. Ptolemy I died, age eighty-four, in 282 BC. He has been the only one of all the great Alexandrian warlords to die a natural death in his bed.

Ptolemy II

The second Ptolemy, a young man of twenty-five who became sole king of Egypt in 282 BC is also known as Ptolemy II Philadelphus. Ptolemy II, quite different from Ptolemy the father, has intellectual and artistic interests that outstrip the warlike. Highly influenced by his tutors, especially Strato, he has an interest in zoology and geography that has been quickened by the scientific studies by Aristotle and his disciples. He is of fair complexion, not very athletic, and of soft fibre compared to his father, the tough old Macedonian warlord. Often during his reign, Egypt has been at war, but the wars have been carried out by Ptolemy II's generals and admirals. Thus, as the character of the ruling class deteriorates, the strength and prosperity of the kingdom begins to slowly decline.

Ptolemy II's marriage to his own sister, Arsinoe II, has added to his kingdom the domains which she had earlier acquired by her own means. The marriage of a full brother and sister had never before been heard of in the Greek world, although it was quite common amongst the Egyptian natives, and fitted the practice of the Pharaohs. In Alexandria,





when Ptolemy II brought up the time-honored Egyptian custom of royal incest there was of course a certain amount of shock, but soon people got use to the idea. Arsinoe II has assumed the surname of Philadelphus ("loving-her-brother"). She is mentally strong, wily, domineering and ambitious. It is a well known fact within the Egyptian court that foreign policy is drawn by the firm hand of Arsinoe Philadelphus. It is under her drastic regime that inconvenient members of the royal family have been ruthlessly cleared away. Ptolemy's brother, Argaeus, has been put to death on the charge of conspiring against the king. Another half brother has been put to death, accused of stirring up trouble in Ptolemaic-held Cyprus. Meanwhile, Egypt is becoming less and less 'for the Egyptians', and, indeed, the city of Alexandria with its surrounding territory, is no longer considered as being within Egypt proper, but a Greek city *adjacent* to Egypt.

PHOENICIA

Phoenicia once formed the highly prosperous heartland of the Seleucid Empire. Whereas the Persian Empire had its capital cities (and thus its focus) high on the Iranian steppe, the Seleucids focused more on international trade and commerce - and thus on the sea. Now it is controlled by House Ptolemy, that extends its power throughout the world using fleets of warships. Phoenicia is an ancient land delineated by the Middle Sea on one side and the Lebanese mountain range on the other. It is approximately 300 km long and barely 50km wide at its maximum point. It was the rich resource of its two great rivers (the Upper Orontes and the Leontes) which are fed by the snows of the Lebanon, coupled with the energy and drive of the people that turned Phoenicia from a coastal plain to the prosperous and cosmopolitan region it now is. The cedar trees of the mountains (although now found only on the higher peaks) are highly valued for the construction of both buildings and ships. Sandy beaches provide sand for glass production, and the purple sea-snail the murex allow the production of precious 'purple dye'. On the plains and the lower mountain slopes are orchards, gardens and plentiful fields of grain. The inhabitants of the region, the Phoenicians, are able sailors and maritime adventurers, and have sent out many colonies that have grown up and prospered far afield (the most powerful of which was Carthage in the far west).

Phoenicia is a fertile strip of territory with several good anchorages that is backed by two mountain ranges, one after the other. The Phoenician climate is warm with moist winters and hot dry summers. The mountain ranges are the Lebanon, and across the Bekaa Valley to the east, the Anti-Lebanon. The Bekaa is well-watered and deep, and supports thriving farming communities. The southern end of Phoenicia is a jumble of grassy, wooded basalt hills, cutting the land off from the hills of Upper Galilee. South of Damascus, on the fringe of the Stone Desert and dominated by the snowy peak of Mount Hermon, the Golan Heights overlook the lush plains of Galilee around the Sea there. The powerhouse of Phoenicia is the narrow coastal strip between the Middle Sea and the Lebanon Mountains. Water for irrigation is in ample supply from mountain streams, with the added advantages of simple canal systems with well-terraced mountain fields.

Aradus: Aradus is a powerful Phoenician city located on an island some 2km from the shore. Once ruled by its own dynasty of kings, it later became an essential part of the





Seleucid Empire but is currently allowed to rule itself through an assembly, under Ptolemaic guidance. Aradus has always shown diligence, thrift and foresight, it has prospered through honest trade and it never collaborated with the Cilician pirates. The village of Baetocaece stands in the territory of Aradus and is the site of a holy shrine dedicated by Zeus Baetocaece. Fairs (free from tax) are held in the god's honour twice a month and the god himself selects his chief priest.

Damascus: A wealthy oasis town that nestles at the foot of Mount Kassium on the eastern slopes of the Anti-Lebanon range, within a large basin watered by the Barada River. It stands at the centre of a complex of lush oases.

Stone Desert : To the east of the cities of Phoenicia is the Stone Desert, a bleak basalt plain, with black basalt cliffs. Rain from the west scarcely penetrates and there are few oases. Large sections of this desert are impassable, especially the basalt region south-east of Damascus. To the north-east are forbidding black basalt lava wastes, plains covered with dark limestone and flint flakes, and a tract of sandy desert along the Wadi Sirhan reaching out toward the south-east and the deep desert. The Azraq oasis sits at the meeting place of these three types of hostile environment. Azraq is a wonderful paradise of birds and is home to lots of steppe wildlife, ostrich, wild donkey and antelope. At the centre of the oasis is a network of pools and seasonal streams.

A track runs east from Dira across the rich red soils of the Hauran Plain toward the old volcano of Mount Bashan. The Hauran is littered with basalt boulders from the volcanic activity of the mountain. The volcano is not one but many dormant volcanic cones. It is a strange, bare and wild landscape with many sombre black villages perching on the edge of the desert. Their inhabitants farm the slopes of Mount Bashan, but in a land with few trees, most buildings are built of black stone. The centre of the region is the Nabataean city of Bostra. There are more dead black volcanic cones near Shahba and to the north-west is a land called the Ledja, a giant island of solid lava (Safa is a similar site even further east). The Ledja is a horrible black nightmare sea of twisted rock, not frozen but curdled. It is the lonely lair of brigands and runaways.

Tyrus: Tyre is the oldest and next to Sidon the most important of the Phoenician city-states. It consists of an ancient town on the mainland connected by a causeway (built by Alexander the Great during his famous siege) to an island. The island originally only contained the temple to Melkart and a number of warehouses, but the two locations were unified into a single city under King Hiram, a contemporary of King Solomon. Tyre quickly outstripped Sidon, its mother city, as the greatest settlement in Phoenicia. It sent out colonies across the Mediterranean, to Sicily, Sardinia, Spain and North Africa (Carthage). The city paid tribute to first the Assyrians and then the Persians, but it proved impregnable. The Assyrian king Shalmaneser IV besieged Tyre for five years, and Nebuchadnezzar, king of Babylon, once besieged the city for thirteen years! Eventually it was Alexander the Great who finally brought the proud and powerful city to its knees following his infamous nine month siege.





Today Tyre is neither as proud nor as prosperous as it once was, but it is still a prosperous and busy place producing metalwork, fine textiles and purple dye. Its merchant princes engage in commerce across the seas. The Ptolemaic Syrian Fleet stations a large portion of its galleys here, and so many thousands of galley slaves are needed every year.

JUDAEA

Judaea is a land with a proud and defiant religious tradition, a tradition that stretches back to the days of the first ruler, King Saul, seven centuries ago. Dominating the lives of the local Jews (and expatriate Jews of whom there are very many in Antioch, Alexandria and elsewhere) is their deity, Jehovah. Jehovah has no image, and recognises the existence of no other god or goddess - not even the divine pharaohs of House Ptolemy. It is a strict authoritarian god that demands obedience and loyalty, that has set the Jews a great number of religious rules and customs to be followed daily. Jehovah is a jealous god that is angered by the worship of other deities. His only ritual object is the menorah, the crescent-shaped, nine-headed candlestick.

The People

The Jewish people had previously been a nomad tribe of shepherds, a tribe that escaped bondage in Egypt and fled into the desert behind the first great leader - Moses. Much later the Jews settled in the land they now occupy. The kingdom of Israel was first established by King Saul. His successor was David, and *his* successor the wise King Solomon. A succession of warring kings followed splitting Israel into two kingdoms, Israel and Judaea. Israel ceased to exist following the terrible attacks of Assyria. Recently Judaea has been conquered by House Ptolemy and organised as an province paying tribute. The aristocratic priesthood of Jehovah (a wealthy and privileged group called the Sadducees) is in de facto control of the land, under a Ptolemaic strategos. The Sadducees help to govern the land with the help of the Sanhedrin - the wise council of elder priests. The Sadducees, as a group, claim descent from Zadok, the mighty priest of King Solomon. The capital is the ancient city of Jerusalem. It boasts a fabulous Temple to Jehovah on the hill called the Temple Mount. This Temple is the centre of every Jews' universe. The only place that their god visits earth.

The typical traveller to Judaea (and Jerusalem) will find a whole range of strange customs and rituals to cause confusion, embarrassment and frustration. To avoid such hassle, the player characters are advised to use a guide or meet up with a friend who can guide them through the culture without causing offence.

The Land

The land of Judaea has a fairly distinct geography, bordered on the west by the Middle Sea, the east by the Dead Sea and the River Jordan which flows into it from the north, on the north by the Lebanese Mountains of Phoenicia, and to the south by the harsh and stony Negev Desert. In general Judaea is a fertile land, relying on rainfall to ensure its crops flourish. But the dry wilderness and drought is never far away.

The land of the southern hills in Judaea, adjacent to the Dead Sea includes the bleak





Judaean Hills west of Jerusalem, that leads up to the Mount of Olives and Mount Scopus, before dropping down again to the desert-like Wilderness of Judaea. It is a region of tough shepherds and poor villages bypassed by all of the major trade routes which have either followed the coast or turned inland to go around the Dead Sea. In the south, along the coastline of the Middle Sea, the sand-dunes have encroached (ancient Philistia); further north the coastline is very fertile and corn, olives and vines are cultivated. Even further north along the coast as far as the headland of Mount Carmel lies the Plain of Sharon, a marshy swamp with reed beds and impenetrable and lush vegetation.

Running north to south down the middle of the land are the Shephelah, a range of hills that support vines, woods and fruit picking; behind them to the east rises a limestone ridge which rises higher and higher. The Shephelah form the backbone of the land, and are cut by the important east-west Jezreel Valley, giving access from the coast to the interior through these hills. This important valley meets the sea at Mount Carmel and the ancient site of Megiddo. The northern tip of the Shephelah lies between the sea and the Sea of Galilee. The highest point here is Mount Tabor. The region to the north-west of

the Sea of Galilee is called Galilee and is an area of well cultivated highlands, well forested and fertile. To the north near the Litani gorge Galilee is a high tableland with springs and glades and plenty of rich farmland.

Places of Interest

River Jordan: The River Jordan is a fertile barrier, flowing southwards first into tiny Lake Huleh through swamps and reed beds, then through the Sea of Galilee and into the Dead Sea. It has a strong and even current with high banks overgrown with willow and palms. Land is fairly desolate on both sides of the Jordan. East of this important river rises a steep escarpment up to a plateau that shades away into the deep desert.

Negev Desert: A huge triangular area of rocky desert cut by wadis. A rough deeply eroded wilderness with cultivation only really possible around the oasis of Beersheba. The desert is criss-crossed by the hardy Nabataeans and their wilderness settlements are dotted here and there.

CYPRUS

The island of Cyprus has two great cities: Salamis (on the east coast) and Paphos (on the west coast). Paphos is the reputed birthplace of Venus, and she has a great temple there. Other cities are Citium in the south-east and Amathus on the south coast, and in the centre of the island stands the old Phoenician mining city of Tamassus. The limestone mountains of the island have always been famous for their copper mines. There is a range across the northern shore and another along the southern, culminating in a Mount Olympus. Between the two lies a fertile plain. The Cypriots have always been of Greek culture, but the island has often been conquered by greater powers, the Phoenicians, the Assyrians, the Ægyptians, the Persians and finally King Ptolemy. Today it is the Ptolemaic province of Cyprus. The island of Cyprus has become a safe haven for pirates of every





kind. Some are Phoenicians ready to strip merchant ships of wealth, some are refugees from Egypt, and many others are Cilicians (keeping up a three-century tradition). Cyprus plays unwilling host to these disparate and anarchic forces. City governments are breaking down.

KYRENE

Kyrene is almost an island of wealth and prosperity amidst the rocky barren-lands and sandy deserts of Libya. This Ptolemaic province sits on a huge promontory in the Middle Sea and its only routes of communication are by sea to Rome, Alexandria and Antioch, and by desert caravan to the western oasis of Sabe on the route to Ghirza in Tripolitania. There is no well used land route between Kyrene and Egypt other than caravan travel in the deep desert and across the Quattara Depression. Once known as the Pentapolis because it could boast five grand trading cities, Kyrene now has a number of prosperous settlements, including Kyrene (the capital), Berenice, Arsinoe, Ptolemais, Olbia, Apollonia and Darnis. The economic life of the province is made possible by the existence of the Gebel el-Akdar, a well-watered coastal ridge. Apollonia is the main port of the province and it is flourishing. The region has recently suffered from a number of damaging earthquakes, and it remains a target for the opportunistic tribes of the desert.

EGYPT

The Land

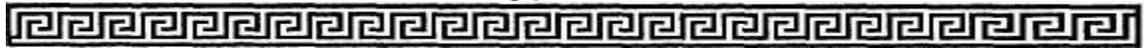
The land of Egypt runs along the life giving river Nile as it sweeps majestically through the desert. Ancient pharaohs built fabulous pyramids and obelisks, constructed immense tombs and carved colossal statues of themselves. Egypt is a land of grand monuments. Egypt is the 'black land', the rich fertile farmland running alongside the River Nile to the sea. Beyond is the 'red land' - the desert, the nomads and death. Red is a symbol of bad-luck and death, black of fertility and life. Large unwalled villages (often wrongly called 'cities') dot the river bank. There are only really three major cities in Egypt: Alexandria, Ptolemais and Naucratis. None have the typical town council but are governed by an official for the king.

Traditionally, the seat of Egypt's power had been Thebes, but this once grand city is now a collection of dusty villages, clustered around the sand-choked ruins of the semi-buried city (smashed centuries earlier by the Persians). The once fabulous Temple of Amun-Ra amidst the villages is now a billet for Greek mercenary troops who patrol the area on foot or on horseback. Pharaohs are buried in the desert cliffs over the water in the Valley of the Kings. At the mouth of the Nile far away is the delta ('Lower Egypt') which is a huge area of rich farmland, rivers, swamp and lakes. Most of Egypt's food comes from here and much of it goes to Alexandria. There are few trees in the kingdom - much wood comes from the Phoenician cities of Tyrus and Sidon. Papyrus is cut from the swamps and turned into scrolls for writing. Mines are worked in the Sinai mountains and the Eastern Desert - often by slaves and criminals. The borders of Egypt are the deserts, which have kept invasions to a minimum.

The People

The Egyptians are a rich and very ancient people that have enjoyed a life of isolation

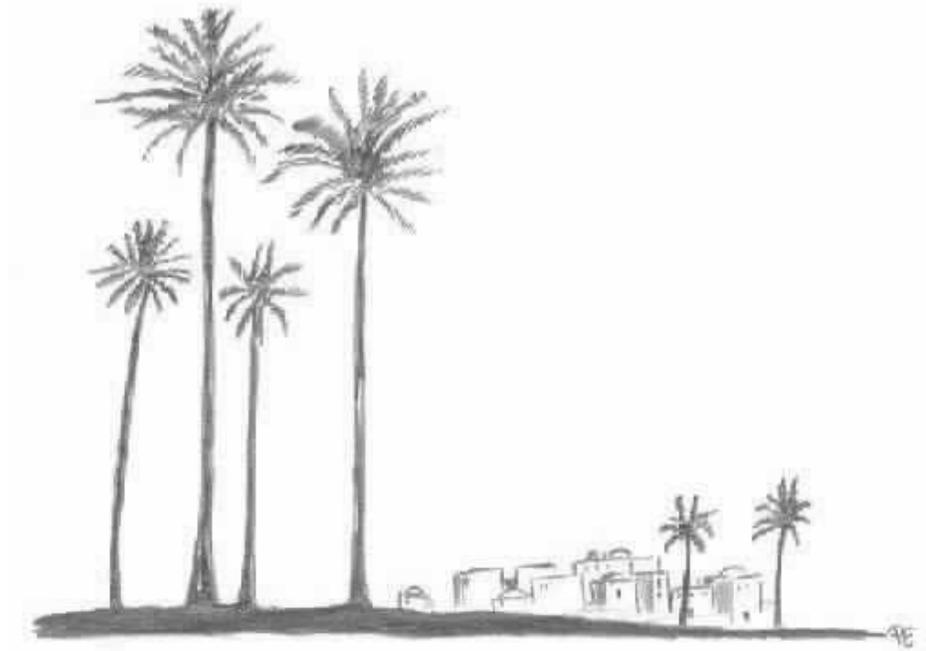




from the rest of the world. Almost every harvest is a good one, the local governors (the 'strategoi') rule their own provinces for the king. Egyptians believe that the things that are eternal are truly important, not individuals, achievements or wars. Life, death, health, nature and the rhythm of the universe are all worshipped through a vast number of huge and colourful temples - each run as estates by the enigmatic and very pious bald-headed priests. If the strategoi run half of the kingdom, the priests run the other half - and the Pharaoh Ptolemy *owns* it all.

Egyptians are a black-haired, dark-skinned people who wear simple white kilts for most occasions. Women wear long dresses and elaborate makeup and jewellery. Wigs are common amongst the nobility. The people are generally complacent, proud and powerful. Egyptians despise all foreigners who they consider always bicker and fight amongst themselves for food and treasure. Egypt is a land of plenty.

Egyptian cultural history is long (over one-thousand years), rich and sophisticated. Architecture, poetry, myths and literature, the crafting of jewellery and the work of painters and sculptors are exquisite. They practice skills handed down over 60 generations. The scribal class is mostly made up of Greeks who settled here under Alexander the Great, and keep everything running smoothly. This middle class of Greek



administrators wields great power. The written word is power in Egypt, not the uncouth spear, axe or scimitar. Only barbarians (like Nubians or Aramaeans) have any skill with these nasty tools. Egyptians use brains, not brawn. The unpalatable truth, however, is that the Egyptians are a crushed underclass in their own ancestral land. As more and more





pressure is applied to force out more and more corn from the kingdom to feed the hungry masses in the Alexandria, the Egyptian peasants are becoming desperately poor and suffer terribly.

The History

With the earth, air and sky in place, with the green plants and the abundant animals, the god Ra abandoned his creation for the Netherworld, and set himself up as Judge of the Dead. Each night he sailed through the Netherworld on his Night Barque and emerged with great joy in the east at dawn. There his Day Barque ferried him across the twelve hours of the sky to set once more in the west. To comfort mankind while he journeyed through the Otherworld, Ra set up the moon.

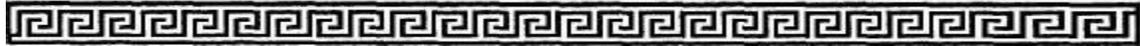
In Ra's absence Shu ruled the gods, but his reign was troubled by the destruction caused by Sekhmet and by the evil forces of the demon-serpent Apophis. For centuries Shu ruled, and eventually the god Geb urged Shu to abdicate. After much quarrelling, he agreed. Geb assumed the throne and soon peace descended onto the earth. His reign also ended peacefully with the crown being passed on to his eldest son, Osiris.

Osiris ruled well, his was a Golden Age of beauty, tranquillity and happiness. He often descended in person to earth in order to teach mankind all the arts of civilisation. Isis, his loyal sister and wife, took over full responsibility for the government of the universe in his absence. Set, Osiris' brother was jealous and bitter about his brother's success, and coveted the throne for himself. He attempted to seize the kingship by ordering a coffin to be made, a splendid painted and richly adorned coffin, that perfectly fitted Osiris' measurements. At a party for the gods thrown by Set, the evil god have the coffin brought in to gasps of amazement. Set declared that he would give the box to anyone who fit inside it comfortably. When Osiris tried the coffin, Set suddenly slammed shut the lid, sealed it with lead and flung it into the River Nile. The coffin sailed out to sea.

Loyal Isis heard of the crime and vowed to find her brother. Her search carried her to all the ends of the earth, but eventually she discovered the coffin in Canaan. It have washed ashore at the city of Byblos, the oldest city in the world. There a tamarisk tree have sprouted up below it and trapped the coffin within its trunk. The local carpenters have cut down the tree and fashioned the timber into a pillar for the palace of Malcander, king of Byblos. After entering the palace in the guise of a nurse, Isis revealed her identity to the king and queen of Byblos, and they readily consented to let her take the pillar away with her. As a sorceress of great repute, Isis was able to bring the body of Osiris back to life on the banks of the Nile. There they were happily reunited and conceived a child. Set was furious that his plan have been thwarted and he ambushed Osiris and hacked him to death, disposing of the pieces by throwing them into the twisting marshes of the Nile delta. Again Isis tried desperately to track down the pieces of her husband's body, eventually gathering them all up and carefully reassembling them. Through this

attempt to resurrect her husband, Isis created the sacred art of mummification. Despite her great knowledge and skill, Osiris could not be brought fully back to life a second time, the twice-slain god descended to the Netherworld where he began to rule.





The throne of the gods was now empty, the other gods would not let Set take the crown, perhaps they were stalling for time while Isis, a fugitive from the forces of Set, carried Horus, the son of Osiris, within her. When the god-child was born, Set sent his forces against it in an attempt to end the lineage of Osiris, but to no avail. Horus grew up to avenge his father. He first brought Set to trial before the Great Council of gods, with Ra presiding. The trial dragged on for some considerable time, and in the end the council requested that Ra give the judgement over to Neith the goddess of wisdom. She ruled in favour of Horus.

The two gods fought a pitched battle against one another for the kingship of the universe. As the fighting raged Set was emasculated by Horus, while he in turn lost one of his eyes. Hathor kindly restored the eye of Horus, and the original became a god, the 'wadjet', the Eye of Horus. After the intervention of Osiris to convince the gods to unite in support of Horus, Set was made to swear by powerful oaths to accept the kingship of Horus. Set has taken up the titles of a war god and god of desert storms, but he is not consoled by such gifts. In due course Horus handed over the throne, now called the Horus Throne, to a human successor. Every king of Egypt now became 'The Horus', every dead king 'The Osiris'.

Horus in turn gave up the throne to a human king - the first of a long line of pharaohs. This ruler was named Menes. Menes unified both Upper and Lower Egypt to create a strong and vibrant land. King Menes established his court at a newly established city of Memphis where Upper and Lower Egypt meet. To create enough land for this building project Menes diverted the flow of the Nile with a vast dam, still in operation today. Menes fought the Nubian tribes to the south of Egypt throughout his long reign of 62 years, and he was eventually killed on a hunting trip by a hippopotamus. His body was buried in the sacred necropolis of Abydos - the site of Osiris' own burial.

Many native-born pharaohs ruled Egypt in dynasty after dynasty, climaxing with the amazing reign of Pharaoh Ramses II. But soon the priests grew powerful enough to have a dynasty of their own. Egyptian power waned in a period of great rival empires. There were Nubian dynasties, Libyan dynasties and then horror! The Assyrian Empire invaded and wrought devastation on Egypt. Soon after the Persians did the same. Finally all hopes of a return to native Egyptian glory were dashed when the Greek general Alexander defeated Persia and conquered Egypt. His general Ptolemy established his own dynasty and he became pharaoh. His son now rules Egypt with the help of a powerful new class of Greek administrators - a new aristocratic class that pushes Egyptian nobles out of the way. All the best jobs are taken by Greeks. The Greek scribal class continues to organise the kingdom's government as before, the local Egyptians struggle to earn a living or earn any rank of distinction.

Egyptian scribes have devised a scheme for the recording of the house lineage. It is divided into dynasties, each one forming a distinct blood-line. Although the human blood-lines sometimes stop and re-start as new pharaohs take up the crown, upon the coronation, the usurpers become the god Horus, son of Osiris, and so the link is maintained. By burying their predecessor, the new pharaoh becomes the son Horus



burying his father Osiris. In this way House Osiris can be said to stretch back two thousand years. The Royal House of Osiris has ruled the valley of the river Nile, the kingdom of Egypt, for thousands of years.

Places of Interest

Alexandria: The city of Alexandria was founded by Alexander the Great and greatly improved upon by Ptolemy I and II who came after him. It is his greatest legacy, the most fantastic city on earth. It is a vibrant and cosmopolitan centre, and still retains a strong Greek cultural identity. It is a well-laid out city, well-planned and organised. Alexandria is a prosperous clearing house, an impressive trading centre that has become the axis for trade between East and West. Merchantmen carrying cargoes from Meroe, Axum, Sabaea, India and far distant lands of myth and legend leave from the vast harbour complex. The Jews have a large population here with their own political organisation, this often puts them in conflict with the real power-base - the Greeks. The architecture of the city is wonderful, and the city planners established much of Alexandria between Lake Mareotis and the Middle Sea. The island of Pharos off shore, was long ago connected to Alexandria by an ancient causeway and the city has expanded in that direction too. On the island stands the impressive Pharos lighthouse. One the eastern side of the causeway sits the Great Harbour, on the western side a number of lesser anchorages. Within the city proper stand magnificent structures: the Library of Alexandria (the 'Museum'), a fabulous temple of Serapis, palaces (once occupied by Queen Cleopatra), temples, beautiful colonnades, fountains and public precincts. Greek philosophers have resided at the Library for centuries - it is a centre of learning, experimentation, science and literature. Many famous philosophers were trained at the Library which is run by a high priest of Apollo appointed by the pharaoh-king.

Canopus & Herakleion: Along the same bar of land that separates the Middle Sea from Lake Mareotis in the Egyptian delta stands the city of Canopus, and two satellite towns - Herakleion and Menouthis (away from the sea). These three cities stand on a branch of the River Nile called the Canopic Arm. Herakleion is famous for its temple of Hercules, a place of refuge for runaway slaves and reputedly the site of a visit by Paris and Helen on their way to Troy. The city is a tiny port that cannot compare with Alexandria, not too distant. Canopus sits on the salty plains near the sea and the animal-headed jars used to hold the viscera of mummies in the tomb are manufactured here (hence their name - Canopic jars). The city had a thriving market which was lifted wholesale to Alexandria. Canopus does retain an impressive temple to Serapis, constructed by King Ptolemy. It had been dedicated to Osiris, but that god's image now lives within the temple of Hercules at Herakleion. Once a year an elaborate ceremony takes place Osiris is brought out to be carried by barge to Canopus. Canopus attracts many, many pilgrims and other visitors, and the festivals of Serapis are spectacular events attracting thousands of people. The celebrations are well known for their licentiousness and sexual abandon. Many Alexandrians cram into boats to reach Canopus for the pleasure filled festivities. The temple of Serapis is also known as a place of miracle cures. Canopus is a fashionable resort full of wealthy ladies, tourists and aristocrats enjoying the cool breezes and luxuriant hotels. A temple to Isis dominates the suburb of Menouthis 3km away. It has a huge reputation and pilgrims come from far and wide to consult Isis of Menouthis.

She too helps the infertile and can cure the sick - and her rites are also accompanied by scandalous behaviour and dancing. The Canopus canal links the Canopic Arm to Alexandria along the bar of land in front of Lake Mareotis. This forms a main route for pilgrims from Alexandria to Menouthis, Canopus and Herakleion. Two other small towns sit on the coast and link to the Canopic canal, Taposiris (near Canopus) and Nicopolis, closer to Alexandria.



HOUSE ANTIGONUS

Characteristics

STR 14, CON 9, POW 12, INT 12, DEX 12, CHA 16, SIZ 7

Ruler

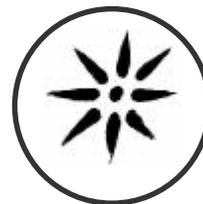
Antigonus II

Patron God

Heracles

House Symbol

The eight pointed Macedonian star



Area Under Domination

Macedonia and the north Aegean coastline, Greece is an occupied protectorate.

Royal City

Pella

In the 4th century, Macedonia, forever considered a barbaric and primitive kingdom of warrior-heroes, steps into the light. It is a vast northern kingdom ranging across mountain ranges, marshy plains and dense forests with no large cities. In addition, most of Macedonia's rivers do not dry up in summer, making the land very different from the rest of Greece. Its inhabitants speak a language closely related to Greek and the Greeks scorn them for it. The government of Macedon is a kingship, King Antigonus depends on a strata of warrior-heroes and rival tribes in the old Greek tradition, rather than a state bureaucracy. Gift-giving, blood ties and clan loyalties count for everything. Macedonian society depends on agriculture, stock breeding and hunting for revenue.

With the removal of "the Kings," Philip III and Alexander IV, to Macedon (321), that Kingdom, replacing Alexander's Babylon, becomes the *de jure* capital, again, of the Macedonian Empire. However, the Kings are merely figureheads and pawns in the power struggles now developing. With both Kings murdered in turn (317, c.310), Cassander is left maintaining the fiction of Alexander's authority. It lasted rather longer than we might have expected. Antigonus Monophthalmos declares himself and his son Demetrius "Poliorketes" Kings in 306. Then all the Diadochi, Cassander, Lysimachus, Ptolemy, and Seleucus, followed suit in 305. This reduced Macedon itself to the position of no more than first among equals, if that. It soon becomes the most contested of the Successor Kingdoms. Demetrius displaces the sons of Cassander (294) and then is ejected by Lysimachus and an opportunistic king of Epirus called Pyrrhus (288). They share Macedon until Lysimachus ejects Pyrrhus (283). Then Lysimachus is killed by Seleucus, who is killed by adventurer (and son of Ptolemy I) Ptolemy Ceraunus (281). Ptolemy is killed by invading Celts (279), which puts the Kingdom pretty much up for grabs. It is duly grabbed by Antigonus II Gonatas, son of Demetrius, who defeats the invading Celts (277) and establishes a Macedonian dynasty of note.



Although Greece is small, its inhabitants make up a very diverse population. Co-operation is always very rare and the mountains divide one set of Greeks from another. Naturally these groups have become self-sufficient, competitive and defensive, and typically a prominent city has grown up to dominate the local area. This city-state wields tremendous power, forming a corporate body of citizens who often participate in its running through democracy or through a tribal representative. Other states retain a government by traditional aristocratic families, still others by popular leader. Only the Spartans retain a kingship. The Greek states of note (in general order of power and importance) include:

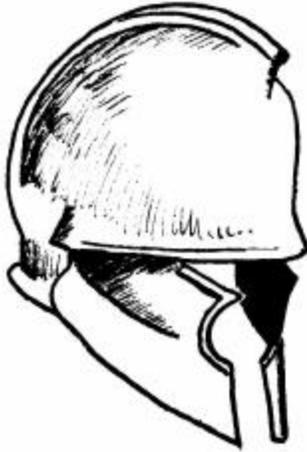
ATHENS - The greatest of the Greek city-states, Athens has played a leading role in the affairs and conflicts of Greece for more than two centuries. Its heyday was during the Persian invasions when the Athenians rallied the Greeks and organised resistance. After this they bound many states together in a defensive treaty (the Delian League), but the Persians never returned and Athens grew richer, mightier and more tyrannical as time passed. The Spartans championed the states that were unhappy with Athens, resulting in the Peloponnesian War. Athens has always been a seafaring city and boasts a powerful navy of triremes (with triple-banked oars). The great harbour of the city is called the Piraeus. Much of Athens wealth comes from the Laurion silver mines (in Attica, the district around Athens) and from dwindling overseas dependencies. In religion the citizens revere Athena, but Demeter is also highly thought-of and a great festival occurs each year with a vast procession to neighbouring Eleusis. The Athenians love free speech and the theatre, holding annual competitions for drama and comedy. The government is an assembly of the city's five hundred free men that vote on issues and are elected to office. They are universally suspicious of any form of government that does not conform to democracy.

SPARTA - The great rival of Athens, Sparta is a very unique Greek city-state. It holds a vast territory in the southern Peloponnese called Laconia and has enslaved many inhabitants of near-by Messenia. The Spartans are the only people to retain a kingship; in fact they have two kings and a council of elders (ephors). Everything in Sparta is traditionalist and primitive. The citizens who have any say at all are of noble blood, hereditary warriors living in permanent state of military readiness in communal messes. Spartans rarely see their families; to do so is a sign of weakness. The early years of a Spartan are one long trial of pain and hardship. By manhood a Spartan is an unflinching warrior, a pursuer of glory in battle and a loyal fighter for Spartan supremacy. So brutally do they treat their slaves (helots) that the Spartans must be ever ready to defend themselves against helot uprisings. Sometimes they massacre helots who show any signs of boldness. Sometimes the paranoid Spartans eject all foreigners from Laconia and are then free to commit atrocities against the helots away from prying eyes. A secret police (krypteia) is crucial in the fight against rebellion.

THEBES - Thebes is the greatest city state of Boeotia, a wide rural landscape that is stifling hot in summer and chilly in winter. The territory is hemmed in by mountain chains on the north and west, and it has access to the Aegean only indirectly by the narrow Gulf of Euboea. A fertile district, the Boeotians are known as uncivilised farmers. There



are two major regions of Boeotia; a fertile plain dominated by Thebes, and the slopes of the mountains dominated by the city of Orchomenus. An oligarchy of great landed proprietors rules the state, and like other territories have come together to form a confederacy. There is a common federal currency (bearing the twin-notched Boeotian shield on the reverse - the symbol of the state), a Boeotian army commanded by ten Boeotarchs and a new and vigorous spirit of Boeotian dominance in Greek affairs. With Thebes at the helm, the Boeotian Confederacy continues to go from strength to strength.



THESSALY - A large, flat and fertile territory in northern Greece. Horse-breeding is popular and powerful aristocratic families have made cavalry the backbone of the military. Some of the most powerful autocratic dynasties include the Aleuadae of Larisa and the Scopadae of Crannon. Democracy has barely had a chance in Thessaly, so powerful are the old aristocratic land-owners. In times of war these families unite into a loose alliance (the Thessalian Confederation) commanded by a nominated official, the tagus. The fortunes of this Thessalian Confederation have been, at best, unhappy. Rarely has it proven to be a threat to the rest of Greece, instead it has been split by infighting. Jason, a tyrant of Pherae, was assassinated, and his successor, Alexander, proved to be just as ambitious

and ruthless. The other dynasties called upon the barbaric Macedonians for help against Alexander, but found their presence odious. Instead they

turned to the Greek city of Thebes for assistance. Thebes has intervened in Thessalian affairs, treating it as a protectorate. Thessaly contains the mountains Ossa, Pelion and Othrys, and is crossed by the river Peneus that flows through the magical Vale of Tempe.

CORINTH - Corinth sits on a narrow land-bridge (isthmus) connecting the Peloponnese to northern Greece. Because of its site it became first and foremost a commercial city, shipping goods (and even entire ships) across the isthmus, manufacturing pottery and cultivating olive oil and wine on the adjacent plain. In ancient times successful tyrants ruled Corinth. Its rich merchants are reluctant to engage the city in any wars at all. The city was famed for its temple to Aphrodite and its priestesses were prostitutes, serving the countless visitors, traders and adventurers who passed through the city walls.

AMPHICTYONIC LEAGUE - The Amphictyonic League was composed of the states and cities surrounding the sacred shrine of Apollo at Delphi. Each participating state had a vote and was represented by two delegates sent to Delphi called pylagorai and hieromnemes. The league council is responsible for religious ceremonies, administration, the regular athletic games and the other communal festivals held at Delphi. The council tried to abstain from inter-state politics, giving the League a good deal of prestige amongst the Greeks.



PHOCIS - Phocis is a state to the north of the Gulf of Corinth, bordered by Locris to the north, Boeotia to the east and Doris and Locris to the west. The Phocians have fought viciously against the Thessalians in the past. When Persia invaded in 480 BC the Phocians were overwhelmed and forced to co-operate, but at the earliest opportunity Phocis revolted and fought to expel the Persian army. Phocis has periodically controlled Delphi (a shrine of international importance within Phocian territory) but always lost that control. Today it dominates Delphi once more - at a cost in human life. The state is mountainous and its highest (and most famous) peak is Mount Parnassus. The cities of Phocis include Lilaea, Hyampolis, Anticyra, Parapotamii, Panopeus, Daulis and Abe.

DORIS - A small and mountainous state to the north of Mount Parnassus, caught between Phocis, Locris and Aetolia. Its heartland is a fertile valley between Parnassus and Mount Oeta. Considered by most Greeks to be the birthplace of the race.

AETOLIA - This huge mountain state lies north of the Gulf of Corinth and west of Locris and Phocis. The only city of note is Thermum, the rest of the population being scattered through numerous mountain villages. Thermum is home to a very ancient temple of Apollo. Many Greeks consider the Aetolians uncouth barbarians. They are in fact a brave warrior people that often find employment abroad as barbarian mercenaries.

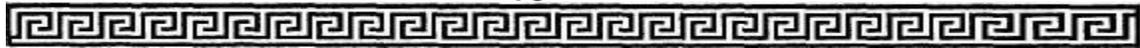
LOCRIS - A small state in central Greece, famous in ancient times for its archers (who fought in the Trojan War). The chief towns of Locris are Amphissa and Naupactus. Amphissa sits on the popular approach to Delphi and has found itself in difficulties on several occasions with that town. Locris moved in the circles of more important city-states, Thebes in particular.

ACHAEA - Yet another tiny mountain state, this time on the southern coast of the Gulf of Corinth, just north of Arcadia. There are twelve tiny cities in Achaea and these have united to form the Achaean League, the largest of these cities is Dyme, Patrae, Tritaea and Pharae. The symbol of Achaea is a ligature of the letters 'alpha' and 'chi' (a capital A with the legs extending up past the apex).

ACARNANIA - A state facing the island of Ithaca. Acarnania was important during the Corinthian War (391 - 387 BC) but otherwise is a poverty-stricken and remote backwater. One of the larger cities is Oenidae.

ARCADIA - Arcadia is a mountain wilderness in the heart of the Peloponnese, a land inhabited by poor farmers and primitive shepherds. It is an inaccessible region and its people are of an ancient stock, protected from the civilizing influences of Greek culture by the mountains surrounding them. Surrounding city-states have coveted Arcadia as a bridge to other parts of the Peloponnese. Recently, due to the faltering power of Sparta against the armies of Thebes, the Arcadians created an Arcadian League in 370 BC. This caused some friction with neighbouring Elis and a battle was fought at the Olympic Games of 364, actually in front of the spectators! The symbol of Arcadia is a ligature of the letters 'alpha' and 'rho' (a capital A and an R merging with the right hand leg)





ARGOS - Argos once dominated events in the Peloponnese and has sparred with rivals Sparta many times. It is a very ancient city dominating the coastal plain of Argolis and its lesser cities (Mycenae, Tiryns and others). By the 4th century BC the great days of Argos were over. It still exploits its proximity to the sea as a commercial centre, but greater states have eclipsed once proud Argos. The Argive symbol is the hydra, a water snake (often depicted as just a giant snake).

ELIS - Elis is a state of little political importance in the western Peloponnese. It is famed for the magnificent temple to Zeus at Olympia. Every four years the Olympic Games are held there and these wonderful events draw in crowds from all across the Greek world. Elis lives in the shadow of the other Peloponnesian states.

IONIA - Ionia is the region on the coast of Asia Minor facing the Aegean Sea. Greeks settled here in the distant past, and were known as slightly more genteel, slightly more refined than others of their race. The Ionians are, however, clever businessmen and wily thinkers - many philosophers grew up in Ionian cities, spurred by the intellectual climate. The greatest city-state of the Ionians is Miletus (which has sent out dozens of colonies along the shores of the Black Sea).

MEGARA - Megara was a city-state with an illustrious past, it sent out numerous colonies in previous centuries, but was so close to Athens that it was often eclipsed. Its disputes with Athens contributed to the Peloponnesian War. Once Sparta had defeated Athens Megara retained its prestige because of its great past.

MAGNA GRAECIA - When the states of Greece sent out colonists over the last few centuries, many settled in southern Italy, in the heel and toe of the peninsula. Naturally these Greeks established city states that quickly resembled those of their homeland. The fertility of the new land and the prospects for trade encouraged even more colonization - soon the city-states had become rivals. In many ways Magna Graecia resembles the feuding city-states of Greece. However, there are more extremes - more land and space, greater possibilities for trade or expansion, fewer entrenched elites, and a more optimistic and free-thinking atmosphere. The greatest cities of Magna Graecia (distant enough from Greece to form a world on their own) include powerful Syracuse on Sicily, Tarentum, Croton, Rhegium, Messene, Metapontum, Locri, Thurii, Heraclea and Hydrus.

DAILY LIFE

The Kingdoms of the East are made up of many disparate lands, some of which have been in existence for many hundreds if not thousands of years. The great empires of the past and present have all left their mark on the societies that remain, and this means that many of the different societies share similar traits. The greatest influences have come from the Greek or Macedonian empire of Alexander.

For the majority of the poor life is basic. Dressed in just a simple kilt or tunic, the day





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

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

Government: The lands of the East are either ruled by a foreign power as a province, by a legitimate king or other overlord, or by a powerful ruling family. The provinces of the Seleucid Empire, for example, are all ruled by provincial governors selected by the king or installed in their father's place. He has command of any troops stationed in his territory. Kings, on the other hand rule Persia, Bithynia, Pontus, Meroe, Axum, Colchis, Armenia, and Palmyra. Depending on their relationship with neighbouring states, they may be entirely free to do as they please. Influential families govern the desert lands of Nabataea and Sabaea, while Judaea is ruled by an elite religious priesthood. The wild Arabian tribes remain ungoverned and ungovernable, and they continue to present an threat to civilisation.

Slavery: Enslavement of humans is a well established aspect of society. Most slaves are born to other slaves or are captured in wars. A slave learns to be obedient or is whipped, branded, mutilated or killed. Most slaves are house slaves or personal servants ('body slaves') but others are forced to work on chain-gangs in the mines, as oarsmen in the galleys. A slave has no rights, and although some are treated very harshly, others are given great freedoms, sometimes wages with which they can be their own freedom. Some slaves are highly educated men such as doctors, accountants or scribes. A freed slave ('freedman') generally has fewer rights than a freeman, but his children are born free. Children born to a slave are slaves, and belong to the master. He may or may not sanction liaisons between his slaves. In the East, noblemen, kings and princes often demand eunuch slaves for reasons of absolute loyalty. Such a slave without prospect of a wife or heirs has no reason to turn against his master. Eunuchs are given positions of great trust. The greatest slave markets are on the island of Delos, at Antioch and at Rhodes.

Clothing: For the poorest people of the East clothing is simply a linen loincloth or kilt, or a simple dress if female. The clothing of wealthier men and women reflects the dominant culture at the time. Generally, in Greek cities, short-sleeved tunics and cloaks are worn by men. Women wear wrap-around dresses. In many eastern cities and towns traditional eastern dress is still popular. For men this includes knee-length long-sleeved tunics with



close-fitting trousers, boots and wrap-around turbans or pointed Phrygian caps. Women wear long dresses with long sleeves, and caps or headresses.



Cities & Towns: Cities and towns founded by Alexander or his Successors are very well planned and strictly laid-out. A typical eastern city is a sprawling and very jumbled affair. Houses are made of baked brick or stone and have a flat roof used for cooking and daytime activities. Houses are built back to back, crowded into city districts and cut by narrow, winding streets and alleyways. Markets and stalls crowd into open spaces near street intersections and at gateways. A stout fortified wall surrounds the heart of the city, and is usually pierced by several impressive gateways. Later houses, stables and wooden lean-to's are often built outside

up against this wall. Outside the city are inns, market-stalls, beggars and slums.

City-dwellers live a more crowded life than farmers but it is still essentially a struggle for survival. Most towns-people engage in a craft rather than farm. They work for the wealthy businessmen or the temples, others may have little shops - town houses with large ground-floor windows opening onto the street. Goods are displayed outside or hang up within.

Oxen, camels, donkeys and bearers always crowd the narrow streets of any city - along with petty traders and many others trying to make an honest living. Most cities are encircled by brick or stone walls and have two or more gateways through which merchant caravans pass. More houses, shops, temples, warehouses and other buildings cluster outside the walls. On the coast a wide sloping beach will be backed by a long line of warehouses, stone-built jetties, merchant halls and trade agents' houses. From every city comes the smell of camel, of dung, human sewage and cooking fires. Most cities will have one or more markets held daily at the city gates, places of many sights and smells where established traders sell wares that they purchase from the caravans and where local craftsmen sell their wares. Fresh in from the fields would be farmers and their families selling any surplus vegetables and fruits they might have.

The city itself is divided into districts defined by trade, a silversmith's district, a potter's district, a temple district, a merchant's district - and so on. The city's specialist industry always groups itself together like this. The workers are often bound together within guilds to protect themselves and provide mutual aid. The city's public amenities will vary, but nearly all will include an agora, a public square where the two main streets cross, used for meetings, ceremonies and markets. Here men gather to find work, hear



rumours or stories, campaign for office, find workers to hire, sell or buy wares, or just meet up with friends. An agora has long colonnades (stoa) surrounding it which contain shops and offices, as well as, on one side, a council meeting hall, a theatre, a gymnasium used for athletic training, exercise and also intellectual pursuits such as study and lecturing. And every city has temples, many open to the public and adjacent to or very near to, the forum. Other temples, meanwhile, are restricted to a select membership. Cemeteries are always found outside the walls, usually along a road leading away from the city, although in some cities of Syria and Phoenicia, an ancient practice of interring the dead in underfloor vaults still persists. Out in the streets there is no lighting, and the winding streets are pitch-black and treacherous. Robbers and gangsters are common dangers. The wealthy are carried about in litters by their slaves, and the way is lit by more torch-bearing slaves.

Houses: The Greek house looks inwards towards an open courtyard. There are few windows facing outward to the street or the fields (and those are small and shuttered). Doors open out from the courtyard into rooms which surround it. The house altar often sits in the courtyard, and some dwellings are lucky enough to have their own well. A balcony above leads to several bedrooms, and provides a cool colonnade for those walking or sitting in the courtyard down below. The stairway up to this second floor is in the courtyard. Servants quarters and bedrooms are upstairs, with the women spending most of their time in these rooms (called the gynaecium). They often lead separate existences from the men of the household (especially in richer families). There they weave, spin and entertain their friends who travel through the streets in the company of slaves. Downstairs there is a kitchen tended by slaves, with an open fire. The men of the house can eat and entertain in their own dining room (the andron). They recline on couches while being served by slaves. This is the most decorated room in the house, with mosaics and wall hangings, tapestries made by the women. In cooler seasons charcoal is burnt in portable braziers. Tall bronze lampstands are often used to provide illumination, and there may be a large, multi-wick clay 'chandelier' hanging from the ceiling. Most of these middle class houses also set aside a quiet family room, with a circular hearth in the centre (ringed by kerb stones). Because of the presence of the hearth, this living room is dedicated to the goddess Hestia. Wooden furniture is commonly used. Beds and couches look similar and are covered with mattresses and pillows. Low tables are pushed under the couches when not in use. Most people sit on stools, and some of these had folding legs. The only chairs in the Greek house are the klismos women's chair with a back, and the thronos, a large chair with arms used by the master of the house. Houses of this size and status also have a small bathroom containing a terracotta bath, a drain leads outside. A basin on a stand can be used for washing in the morning.

Social Status: Not everyone is equal. Below the freeman are several groups of people who do not enjoy the same status, rights or wages. Women are always poorly treated, as are foreign settlers. Below them are slaves and other menials (including gladiators, prostitutes and criminals, for example). Above the freeman, working in the fields to cultivate wheat, barley, olives, grapes or flax, and his town-dwelling equal, the craftsman, is an entire strata of educated families able to turn their sons into accountants, scribes, doctors, clerks, priests, merchants, farm managers and a hundred other educated





professions. Above these are the real aristocrats, the city gentry able to sit on the town senate and affect public life through their vote. To qualify these families must have lots of property, land, money and 'muscle'. Although still obliged to follow the dictates of the king or governor, the senate still has great municipal powers.

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

The educated and wealthy are always treated with a good deal more respect and favour in law courts than 'everybody else'. For the wealthy who are found guilty, crimes such as fines and exile are more appropriate. For everyone else there are also confiscations of property, flogging, mutilation, service as a galley or mine slave, or execution (by beheading or stoning). Public order is kept by the local garrison of the army, usually light troops such as cavalry or archers. Sometimes mercenaries are hired by the governor to keep the peace.

Entertainment: The people of the ancient world are able to relax and amuse themselves in a number of different ways. The wealthy often give dinner parties or elaborate banquets, complete with numerous courses and entertainment in the form of dancers, acrobats, poetry reading, musicians, wrestlers - even courtesans. Public entertainment consists mainly of the theatre, which hosts touring productions of comedies and tragedies (all the actors are male). Athletic competitions including running races, javelin throwing, boxing and other sports are still popular, although chariot racing has far surpassed these in popularity. Every circus (where they exist) is bursting to capacity every race. The final great past-time of the ancients is spending time at the baths. Cities and towns have public baths at the gymnasia where customers can swim, bathe, plunge into hot water or sweat in a steam room, they can gossip with friends, lounge around, gamble, read, write and exercise. The larger gymnasia often incorporate an exercise field, offices, a library and colonnades for strolling or sitting in the shade. Private bath-houses can also be found in very large houses, villas and palaces.

Farming: Greek farming is often small scale, worked by the owner and his family and a few hired hands as well as slaves. Sometimes owners lived in nearby cities and in this case they hired bailiffs to run the farm. Greek farms grew wheat or barley on the flat plains, bread is of course the main part of every meal. Fruit and vegetables are grown closer to the farm and used to feed the family. Animals are often kept on the farm, sheep and goats are grazed on the hillsides and looked after by a farm-worker or younger member of the family. These beasts provide milk, meat, skins and wool. Cows are kept in fertile areas for their milk, but beef is not a common dish. Castrated bulls (oxen) are used as a common beast of burden to pull ploughs, wagons, turn large grinding mills, pull heavy loads (such as building stones) and trample over harvested husks to thresh them. Horses are not common farm animals, but a animal of luxury and wealth. They are bred by the rich for riding in battle. Pigs and poultry are also kept.





Two common agricultural crops are grapes and olives. Grapes are picked in September, and although some are eaten, most are pressed to make wine. The juice is left in large amphora to ferment, then it is dated and sealed. Olives are picked by hand or knocked from the trees with sticks. Again, some are eaten, but most are crushed to make olive oil. This essential item is used for cooking, for burning in clay lamps and as a cleaning product in the baths. Olive trees take an entire generation to grow back, they are very well looked after.

Food: Greeks have been used to simple living and simple food for generations. Only with contact with Persia and the exotic cultures of the East have Greek tastes begun to change. But the simple Greek diet is still a common one. Barley cooked as porridge or baked as bread is the staple meal, and porridge often forms the main meal of the day! Vegetables and bread may be eaten with it. There might be leeks or cabbage, onions, radishes or carrots. A lunchtime meal might consist of bread with goats cheese, with perhaps some olives and figs. Breakfast might only be a lump of bread soaked in wine! There are other foods, too: fish (especially near the coast or on the Greek islands), eggs, fruit, a little deer, boar or hare meat, as well as plentiful lamb and mutton. To add taste, coriander and sesame are known and used. The rich can flavour their foods (and wines) with honey.

Markets: The market sits at the centre of every Greek city, both physically and socially. It occupies the open space called the agora. Not only are goods bought and sold and coins changed from one standard to another, but people meet their friends, men looking for work gather in certain spots where employers are likely to turn up and pick men for jobs, politicians, demagogues and even religious leaders can address the crowds, and of course there are always entertainers, singers, musicians and acrobats trying to impress the passers-by for a few coins. The local farmers come by donkey and set up stalls in the centre of the agora, typical produce might include fish, cheese, fruit, vegetables, hens and eggs. Those traders selling meat and fish usually display them on a slab of marble to keep them cool. Some of the traders sell drinks and cooked food to shoppers. Craftsmen usually have a workshop in their house in the surrounding streets, from where they take orders from customers and then go straight to work on the item.

An important aspect of every agora is the stoa. This is a long building down one or more sides of the agora that is filled with shops, shops that have a counter at the front from which are sold cooking pots, lamps and luxury items. The roof of the stoa extends out at the front of the building and is held up by a long row of columns. This forms a covered and shady walkway used as a meeting place by citizens of the city. Other features of the agora include statues of the gods, athletes and politicians as well as a public stone altar on a platform with wide steps leading up to it. *Kykloi* are more mundane - circular stone platforms upon which certain merchants can display their wares, such as textiles, pots or slaves.

A common sight in every agora is the moneychanger, or moneychangers, since the business is a thriving one. These entrepreneurs change one city or kingdom's coins for





the local one, and often reap high profits while doing so. In fact they have such large amounts of cash at hand they they often provide the services of a bank, lending out money to those who can offer a guarantee or bond (which of course will be siezed if the loan is not repaid).

CALENDAR

Different calendars were used all over Greece. The historian Timaeus (c. 346 - c. 250 BC) devised the system of numbering from the first Olympiad, 776 BC, but this was never generally used. Years were identified by the magistrates of a city who held office in that year. The months were lunar, and of alternately 30 and 29 days, so that periodically another month was inserted. The cycle on which this depends was invented by the astronomer Meton.

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

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

Metageitnion, in which people flitted and changed neighbours called Karneios by the Spartans

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

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

Maimacterion, from Zeus Maimactes 'the boisterous'

Poseideon. This was the repeated month in leap years

Gamelion (January-ish), the time of weddings

Anthesterion, from the festival of flowers

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

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

Thargelion, a festival of Apollo and Artemis

Sciophorion, 'parasol-bearers', a festival of Athena



CREATING CHARACTERS



Characters are the eyes and ears of players within the game world. They are also the alter-ego of the players, the vehicle through which the player can interact with the world, make his mark upon it, affect it's inhabitants and its structure. Normally each player will create and run one character, but there may be times when this basic rule is ignored. Perhaps one of the players cannot make it to the game and someone volunteers to run his character. Perhaps the scenario calls for an extra type of skill specialism ... There are really no hard and fast rules. As long as the players feel comfortable with the characters that they are running, and can see the world through the eyes of their character (or

characters). Rarely should a player attempt to handle more than two characters at a time, though. The danger here is that he plays them all the same, or favours one to the detriment of the others.

WHAT DO WE DO?

Player characters are rootless Greek wanderers, mercenaries, fortune seekers - the kinds of people that thrived in the competitive and chaotic world of the Successor Kingdoms. Those with talent and ambition became embroiled in daring schemes, political intrigue and adventure on a grand scale. Every Greek king surrounded himself with royally appointed 'Friends', people from all walks of life that were ambitious and able to further his cause in some way. Many of these 'Friends' were Greeks, speaking the same language and thinking the same way as the kings themselves, but inhabitants of the newly conquered lands were also proving themselves adept at being invaluable. Some of the major races of the Successor Kingdoms are included in the character generation process that follows.

To summarize, play WARLORDS OF ALEXANDER as a traditional fantasy game. It is an ancient era setting that attempts to mirror many of the tropes of fantasy roleplaying. It gives players the grit of reality alongside the splendor of history.

CHARACTERISTICS

Characters in WARLORDS OF ALEXANDER are described according to the seven essential characteristics of the Basic Roleplaying System: Strength (STR), Constitution (CON), Size (SIZ), Intelligence (INT), Power (POW), Dexterity (DEX), Charisma (CHA). All but Power are fairly self-explanatory. This characteristic measures life force and the character's link with the universe and the gods.

As with all Basic Roleplaying (BRP) games, the value of these characteristics are generated on 3D6 for STR, CON, POW, DEX and CHA; and on 2D+6 for SIZ and INT. A reasonable method of characteristic determination is to roll 3D6 six times and choose the best five allocating them to STR, CON, DEX, POW and CHA; and 2D+6 three times and choose the best two to allocate to SIZ and INT.

DERIVED ATTRIBUTES

A derived attribute is a value derived from the seven initial characteristics. These attributes are used within the game and are Magic Points, Hit Points and finally the damage modifier.

Magic Points (MP) - A character has a number of MP equal to his POW score. Magic Points are used to cast spells. MP is fully regained within one day.

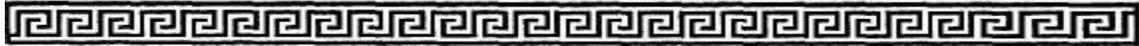
Hit Points (HP) - Indicates how much physical damage the character can take without dying. HP equals the average of CON + SIZ (round up).

Disable - This is equal to one-third of Hit Points (round up). When a character suffers this much damage *in one strike*, one of his hit locations (parts of his body) is disabled.

Maim - This is equal to two-thirds of Hit Points (round up). When a character suffers this much damage *in one strike*, one of his hit locations (parts of the body) is irrevocably damaged by the blow.

Damage Modifier - This modifier is in the form of an additional die roll to any damage done to an opponent in combat. To find the damage modifier add STR and SIZ and refer to the table below:





| <i>Total</i> | <i>Damage Modifier</i> |
|--------------|--|
| 01-12 | -1D4 |
| 13-24 | 0 |
| 25-32 | +1D4 |
| 33-40 | +1D6 |
| 41-56 | +2D6 |
| 57+ | additional 1D6 damage each additional increment of 16, or fraction thereof |

THE GREEK GYMNASIA

Travellers, settlers, adventurers, sailors. Greeks are the dominant race in the Successor Kingdoms. Macedonian Greeks in particular have settled throughout the civilized world. Greeks predominate. This is an essential rule. There are Cappadocians, Egyptians, Persians, Phoenicians and so on, but Alexander the Great conquered half of the known world, established a Greek empire which rapidly devolved into a series of competing Greek kingdoms, he established Greek cities from Bactria to Libya, he created an international Greek culture with an accepted coinage and language. The world is a Greek one and Greek characters have much greater opportunities in this world than non-Greeks. Consequently Greek characters gain characteristic modifiers in addition to their Greek culture skill percentages. The Greeks also distanced themselves from other Greeks, and the inhabitants of each state were famous for certain stereotyped attributes. We can use these attributes to create Greek 'races' to further individualize our player characters.

Players must decide, then, which part of Greece his family originated from. Mountainous and backwards Arcardia? Sophisticated Ionia? He may have been born in Alexandria or Antioch, but he can still trace his origins back to Greece. The choice will impact on his recently rolled characteristic values (if Greek), and on his skill chances (see further below). Greek characters gain a bonus to one of the main characteristics, plus one skill at +30%. All Greek characters also begin the game with Speak Greek (Own Dialect) at 30% and Read & Write Greek at 10%.

Pick a race from the following lists:

Amphictyonic

Unsophisticated, hardy and enduring, surrounded by wilderness.

Bonus: +1 STR

Dialect of Greek: Western

Starting Skill: Track




Arcadian

Primitive and uncultured mountain-dwellers, close to nature

Bonus: +1 POW

Dialect of Greek: Arcadian

Starting Skill: Climb

Argive

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

Bonus: +1 POW

Dialect of Greek: Doric

Starting Skill: Ride

Athenian

Enterprising, cosmopolitan, artistic thinkers

Bonus: +1 INT

Dialect of Greek: Ionian

Starting Skill: Oratory

Boeotian

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

Bonus: +1 STR

Dialect of Greek: Aetolian

Starting Skill: Dodge

Corinthian

Mercantile-minded, enterprising and industrious

Bonus: +1 CHA

Dialect of Greek: Doric

Starting Skill: Evaluate Treasure

Cretan

Untrustworthy and sly

Bonus: +1 DEX

Dialect of Greek: Doric

Starting Skill: Bow

Ionian

Intelligent, thoughtful and lovers of pleasure and relaxation

Bonus: +1 INT

Dialect of Greek: Ionic

Starting Skill: Oratory

Macedonian

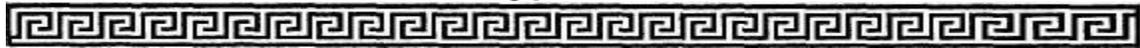
Hardy northerners with a sense of spirit and fierce loyalty

Bonus: +1 SIZ

Dialect of Greek: Koine ('Common')

Starting Skill: Martial Arts/Pankration





Spartan
 Hard, uncivilised, brutal and fierce
Bonus: +1 CON
Dialect of Greek: Doric
Starting Skill: Dagger

Thessalian
 Lovers of open spaces and horses
Bonus: +1 DEX
Dialect of Greek: Aetolian
Starting Skill: Ride

GYMNASIUM SKILLS

The gymnasium is the fount of all Greek culture, the school, social club and meeting point for all aspects of Greek civilization. Young men learn to swim and are able to improve their bodies and their mind simultaneously. Students can practice wrestling, throwing, running and other sports, and then retire to the cool colonnaded halls to learn Greek grammar, the text of the Iliad and Odyssey and the dialogues of Socrates and Plato. There are snack bars, refreshments, music playing and the chance to learn how to play – all of Greek culture is here. To be Greek one must have enjoyed an upbringing in a gymnasium. And in adult life the gymnasium continue to draw Greeks in with bathing, education, physical exercise, gossip, relaxation and the enjoyable company of friends. In WARLORDS OF ALEXANDRIA the gymnasium take the place of fantasy taverns as places to hang out between adventures, pick up rumours, spend money and improve oneself.

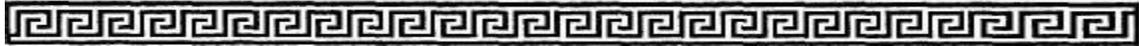
To reflect this most 'Greek' of Greek institutions, a Greek character begins the game with bonuses in a number of gymnasium-related skills. The player-character gains +20% in three of the skills listed, and +10% in the rest. The skills are: Debate, Dodge, Jump, History, Oratory, Play Instrument (Lyre), Read & Write Greek, Swim, Throw and Wrestle.

OCCUPATION

Every player must select an adventuring career for their character. The focus is on high adventure, on capable and adaptable roles, rather than woodworkers and temple-singers. As with all Basic Roleplaying Games the skills picked up through a previous career do not affect what can later be learned. These occupations aren't restrictive classes, they are a description of the character's recent past. The future is an unknown land!

Select an occupation, and add the listed skills to the character's sheet. Next decide which percentage totals will go where. Finally, add the listed equipment and coins to the character sheet. The player can now proceed to Background.





The Greek occupations are:

- Hoplite
- Hipparchos
- Archer
- Technitos
- Peltast
- Rogue
- Magician
- Olympian
- Philosopher

Hoplite

This term is used to describe the heavily armed and armoured warriors of the Alexandrian Age. They are tough, hard men, mercenaries who are willing to fight in wars that do not concern them, for generals they have never met. On the battlefield they are traditionally armed with huge 6m-long pikes, but for other duties (and general adventuring) they carry more traditional long or short spears. The wars of the Greeks are waged and won by hoplites, heavily armoured soldiers marching shield to shield as a mighty phalanx. With their long thrusting spears, shining armour and nodding horse-hair crests, these tough fighters are very distinctive. In days past the citizens made up a part-time hoplite army, but in the 3rd century BC most hoplite armies are mercenary forces. The armoured spearmen wander the world looking for employment, and fight faithfully for their employers. Some states (like Sparta) still call their citizens to battle, but many prefer to rely on the hired hoplites.

Skills: Throw, Spear, Shield Parry, Shortsword, Martial Art/Pankration, Unarmed Strike, Spot Hidden, Sing [Paeon, Hyporchema, Prosodion or Epinikia].

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Hoplite Spear, Hoplite Shield, Spartan Shortsword, Pylos Helm

Coins: 3D6 x 100 silver obols

Hipparchos

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

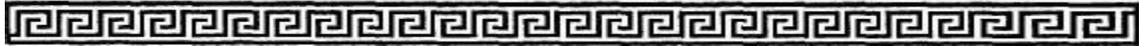
Skills: Ride, Track, Throw, 1-Handed Spear, Shortsword, Insight, Animal Lore, Spot Hidden.

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Boeotian Helm, Linen Cotthybos u Linen Pteruges, Machaira, Lance

Coins: 3D6 x 400 silver obols





Archer

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

Skills: Bow, Shortsword, Unarmed Strike, Dodge, Hide, Craft [Bow & Arrow Making], Spot Hidden, Wilderness Lore [specify]

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Composite Bow, Quiver, 20 Arrows, Dagger

Coins: 2D6 x 100 silver obols

Technitos

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

Skills: Play Instrument [select lyre, kythera, flute or aulos or 'pan-pipes'], Oratory, Sing [any], Sleight, Sneak, Conceal, Fast Talk, Insight.

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Musical instrument, 1D6 character costumes, Knife, Makeup Kit,

Coins: 2D6 x 200 silver obols

Peltast

While the hoplites, arrayed in their tight formations, form the devastating heart of every Greek army, they are protected on the battlefield by the peltasts. These lightly armed and armoured infantrymen are mercenaries like the hoplite, but they rarely charge the enemy full on. Peltasts engage in reconnaissance and patrolling, and prefer skirmishing and ambushing tactics. Many peltasts originate from primitive hill-tribes, making them perfectly at home in the wilderness. They are light troops, scouts and auxiliaries,





mountain-men, hunters and barbarians who sell their services to Greek city-states. They move freely and quickly, scouting out enemy units, moving along trails, and searching for ambushes. In battle they fling javelins at the enemy in rapid succession. The peltasts have great knowledge of the wilderness. They get their name from the pelta, the small (and easily carried) wicker shield carried by them into battle. The first and still the best peltasts are from Thrace, but any rough hill-country in Greece (such as Aetolia or Acarnarnia) can provide hundreds of peltasts, ex-shepherds and huntsmen.

Skills: Wilderness Lore [specify], Throw, 1-Handed Spear, Shield Parry, Track, Hide, Sneak, Spot Hidden

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Mountain Cap, 3 x Javelins, Pelte Shield, Dagger

Coins: 1D6 x 100 silver obols

Magician

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

Skills: Four Magic Spells, Brew Potion, Craft Magic Item, Fast Talk, Sleight
[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Robes, Dagger, Incense Burner, Chalk Sticks, Brewing Pots, Scrolls with Magical Symbols and Words

Coins: 2D6 x 100 silver obols

Rogue

The Greeks were fast-talking individuals, entrepreneurs and opportunists - all except the Spartans, at any rate! There were many rogues in Greek society, from the mythical Odysseus, to the Athenian playboy Alkibiades and the traitorous shepherd who led the Persian army around the pass of Thermopylae. Across the civilised world, indeed, thieves, assassins and con-men form an undesirable underclass. In the 3rd century BC every major city-state has its underworld of rogues; a secret society of thieves and con-





men, assassins, spies, black-mailers and burglars. Some are free citizens; some are immigrants (metics) while others might even be slaves. A Rogue character begins with an affiliation to one such secret society, whether it is the Corinthian Pirates, the Red Thebans, the Elean Underworld, the Long Walls Gang of Athens or the Krypteia (Sparta's own anti-helot secret police). These societies work for themselves and often freelance their espionage and assassination services to factions within the city.

Skills: Conceal, Dagger, Fast Talk, Sneak, Sleight, Evaluate, Throw, Unarmed Strike

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Dagger, Cloak with hood, Rope, Sack, Light Club, Dice

Coins: 2D6 x 50 silver obols

Olympian

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

Skills: Drive, MartialArt/Pankration, Sing [Epinikia or Hyporchema], Jump, Throw, Dodge, Unarmed Strike, Wrestle

[2 x 50%, 2 x 40%, 4 x 25%]

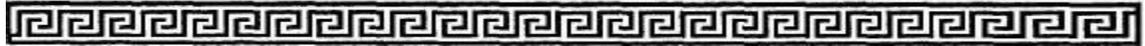
Equipment: Light Cestus, Knife, Perfumed Oils,

Coins: 2D6 x 50 silver obols

Philosopher

A philosopher ('lover of knowledge') in the age of the Successors studies the workings of the universe, of light, mathematics, the composition of matter, geometry, astronomy and all of the other sciences. He is an early scientist and may originate in Alexandria, a





centre of learning, education, and scientific experimentation. There are several schools of philosophers in the Greek-speaking world at this time, their main pre-occupation is science, although they overlap somewhat with the more argumentative-based sophists. The main ones are:

Megarian School: Founded by Euclid the Socratic at Megara after Socrates' death in 399BC.

Eleatic School: Founded by Xenophanes at Elea south of Naples in the mid-6th century BC.

Cynics School: Founded after Socrates' death by Antisthenes in gymnasium of the Cynosarges in Athens. Appealed to virtue and austerity, reputation, honour, wealth are all considered vanities. Patron was Heracles.

The Academy: Founded by Plato in 387BC in an open-air gymnasium (the Academy) on the outskirts of Athens. World's first university. Plato taught there till his death in 347 BC. Aristotle joined the Academy in 367 BC, aged 17.

Philosophers are in great demand by the powers of the day, each can advance the knowledge of a realm immeasurably, they act as councillors and advisors, helping to shape political and economic policy of the dynastic house that pays them. Every royal court is filled with philosophers eager to gain funding for experiments, projects and expeditions. It is because of this fact that they are found across the Greek speaking world, travelling in search of knowledge, or a patron - or both. Some are wise and famous, others are ignoble and cunning seekers of dark power.

Skills: History, Science, Oratory, Fast Talk, Spot Hidden, Repair/Devise, Read/Write Greek, one Craft (specify)

[2 x 50%, 2 x 40%, 4 x 25%]

Equipment: Wax Tablet & Stylus, Rolls of Papyrus and Leather Scroll Case, Lead Plumb Weight and String, Wooden Set Square, Lamp and Oil, Wooden Staff, Donkey with Panniers, 1D6 Sealed Jugs of Chemicals.

Coins: 3D6 x 300 silver obols

SKILL LIST

Skill points help build a character and give a concrete definition of what that character is and isn't capable of. Each skill is rated on a 1-100 (%) scale, and either begins at 00% (no chance of success without training) or at some pre-set basic chance that is the same for every player character.

The skill list used in *WARLORDS OF ALEXANDER* follows below.



SKILL DEFINITIONS

Acting (10) Debating, persuading, lying and seducing is all carried out 'in-person', with the character acting as him or herself. To adopt the role, mannerisms, voice, speech patterns and even costume of another person (or *type* of person) an Acting roll is needed. Of course the skill has a legitimate use by Technitai who perform the roles of make-believe characters in front of thousands of people at a time. But Acting is also of use in deception ... Note that impersonating a particular individual is harder than impersonating a certain occupation or racial type. Award a bonus for a generalised disguise. When Acting is combined with another skill (Seduction or Debate, for example), the player's percentile roll must be equal to or less than *both* skill values.

Administration (00) Every large organisation requires administrators, people who know how to organise, manage and run it. 'It' might be an army unit, a city, a society, guild or business. Most administrators can also read and write, but this is not a requirement, since many also have scribes (often slaves) to do that work for them.

Animal Lore (05) Knowledge of wild and domestic beasts, from identification to feeding and care, and prediction of behaviour. A major use of Animal Lore is in training riding animals. This requires at least 50% Animal Lore and 25% Riding skill. Roll Animal Lore each week. A master (50% Riding and Animal Lore) can train a horse for battle as a cavalry steed. It gets a POW versus POW roll to resist the training! After a successful roll it takes animal's POW x 5 hours to fully train a cavalry steed.

Bargain (10) Obtaining something at an agreeable price. The bargainer must state the price at which he wishes to purchase the item and, for each 2% difference between that price and the asking price, he must subtract 1 percentile from his Bargain skill. The seller will not take a loss, no matter how well he or she Bargains.

Boat (05) Use of a small rowboat, river boat, fishing boat or skiff on the sea or a river.

Brew Potion (00) The ability to brew magical potions that can increase the chance of a healing or love spell taking effect. See the magic section later on in the book for details.

Greek Weapon Skills

Bow (10)
Cudgel (20)
Dagger (15)
Javelin (Throw)
Shortsword (10)
Shield Parry (20)
Sling (01)
1 Handed Spear (10)
2 Handed Spear (15)
Thrown Dagger (Throw)
Thrown Rock (Throw)

Weapon Skills of Other Cultures

Bow (10)
1 Handed Axe (10)
2 Handed Axe (05)
Cudgel (20)
Dagger (15)
Javelin (Throw)
Lasso, Rope (05)
Shortsword (10)
Shield Parry 15)
Sling (01)
1 Handed Spear (10)
2 Handed Spear (15)
Longsword (10)
Thrown Dagger (Throw)
Thrown Rock (Throw)

Acting (10)
 Administration (00)
 Animal Lore (05)
 Bargain (10)
 Boat (05)
 Brew Potion (00)
 Climb (40)
 Combat Skills (various)
 Conceal (05)
 Craft [specify] (10)
 Craft Magic Item (00)
 Debate (05)
 Divination (00)
 Dodge (DEX x 2)
 Drive (10)
 Evaluate (05)
 Fast Talk (05)
 First Aid (10)
 Gambling (10)
 Herb Lore (05)
 Hide (10)
 History (10)
 Insight (05)
 Jump (25)
 Listen (25)
 Magic Spells (00)
 Martial Arts/Pankration (00)
 Metalworking (00)
 Myth & Legend (20)
 Oratory (05)
 Play Instrument [specify](00)
 Read/Write Other Language [specify](00)
 Read/Write Own Language (30)
 Repair/Devise (20)
 Ride (20)
 Science (00)
 Sing (05)
 Speak Own Language (30)
 Speak Other Language[specify](00)
 Spot Hidden (25)
 Sleight (05)
 Sneak (10)
 Shiphandling (00)
 Swim (15)
 Throw (25)
 Track (05)
 Unarmed Strike (25)
 Wilderness Lore [specify](05)
 Wrestling (25)

Climb (40) Using hand and footholds to climb surfaces ranging in difficulty from trees to temple walls.

Combat Skills [specify] There are numerous weapons available for use in warfare. In WARLORDS OF ALEXANDER skill points are ascribed to a class of weapon, such as Shield Parry, One Handed Spear, Shortsword and so on. The full range of weapon types in the Successor period is listed opposite.

Conceal (05) Hiding objects out of view. The object might be an assassin's dagger hidden beneath the folds of a robe, coins hidden from the search of a city watchman, or anything small that needs to be hidden away.

Craft [specify](10) The crafts are not a prestigious way of life in Greek eyes; they tie a person down and reduce his independence. Many crafts are carried out by metics, Greeks living in foreign city-states. Greece is famous for its elegant and sophisticated pottery, and vase-painters are well thought of. The artistic skills required to design shields are also appreciated. Greece is also known for the stunning architecture found in many city-states, the stone-masons really know how to work in marble and limestone. Statues adorn temples and agoras, streets and private gardens. Of course there are also bakers, dyers, tailors, cobblers, ship makers, glass-makers, jewellers, armourers, joiners, basket-weavers, leatherworkers and so on.

Craft Magic Item (00) THE ability to create magically effective ritual objects. See the section on Magic for more information.

Debate (05) A crucial skill in Classical Greece, practically an essential skill of the age! Debate is used to win an argument to drive home facts, to persuade a rival that his facts are correct. That rival may not like the facts, but he cannot deny them. Debate is different from Oratory (which appeals to the emotions as Debate

appeals to the intelligence) and also different from Fast Talk. Used with great effect by politicians, courtiers, ambassadors, diplomats, military officers, scientists, lawyers and others.

Divination [specify](00) There are a number of different divination techniques, and any skill points allocated to Divination can be divided up between as many as the player wishes. Divination is the art of fortune telling, divining the future for a client (or oneself) by observing animal behaviour or natural phenomenon. In WARLORDS OF ALEXANDER, Divination is a very powerful skill that in game terms actually causes providential coincidences on behalf of the client - thus, in the game world, making the prediction come true. See the chapter titled *Gods, Philosophers and Magic*.

Dodge (DEX x 2) If the character can see it coming, he or she can try to dodge it. A chariot, a javelin, a boulder, a cavalryman and so on.

Drive (10) The ability to drive a wagon or chariot at speed (around a sports track or hippodrome) is determined by this skill. It also includes knowledge of preparing a wagon or chariot for use.

Evaluate (05) The skill of assessing an item's value. If the character has a relevant Craft skill that is higher (Craft: Goldsmith, for example, when valuing gold jewellery) then use the highest skill level for that particular object.

Fast Talk (05) Deception, bluff, confusion and silver-tongued trickery. The fast talker can trick a victim into believing something, only later after they get time to think over the incident might they see the flaws in the argument. A popular skill amongst con-men and politicians.

First Aid (10) Applying aid to a wounded character. This prevents further HP loss. An additional roll will return 1D3 HP and begin the healing process.

Gambling (15) Dice games or games involving sheep knucklebones are very popular throughout the Greek-speaking world. Gamblers congregate in the relaxing colonnaded stoas of the gymnasia to dice over a pile of obols, chalkoi or drachmae. The stake is fixed between the players, the coins thrown into the middle, and a combination of dice are rolled, kept, discarded and so on (varying with the specific dice game being played). To retain simplicity, all participating gamblers roll their Gambling skill with the highest success swiping the pool of coins. If no-one succeeds then the pool is retained and a new round begins with fresh money going in. Everyone rolls again. If the result is 'bumped' by a prayer to Dionysus, simply double the rolled result and use it (whether or not it exceeds the character's actual Gambling score!).

Herb Lore (05) Which plants have uses other than food? Healing herbs, poisons, useful fibres and so on have great use to humans. Herb Lore can be used to locate healing herbs or poisons, and also can be used to create poultices and healing balms.



Hide (10) Taking cover and hiding oneself from pursuers. If someone is in hiding and tries to move, roll once and compare the result to both Hide and to Sneak. Both must be made for a success.

History (10) The character has an in-depth knowledge of history, covering the Successor period, the conquests of Alexander and the detailed events of his own land going back several centuries. He or she may know of obscure feuds, battles, lost military units, strange occurrences, divine interjections and so on. An Egyptian character with points in the History skill can relate the name of every pharaoh back to the first inundation. A Greek historian knows every archon of Greece down to Theseus as well as the ins-and-outs of the heroic age!

Insight (05) This is human psychology, streetwise and etiquette.

Jump (25) Leaping up to a character's height vertically, or up to twice his height horizontally. Halve these distances if no run up is available.

Listen (25) The skill of hearing faint noises or determining the location of a noise.

Magic Spells [specify](00) Four spells that must be learned separately. They are: Charm Other, Curse, Restore to Health and Raise the Dead.

Martial Arts/Pankration (00) The Greek all-in fighting style called Pankration is a martial art. It enables a fighter to double the damage done by natural weapons. This has no effect on damage bonus. Using Martial Arts a player must roll a successful attack with a natural weapon. If the roll is also under his adventurer's Martial Arts percentile, then the adventurer gets the benefit of two listed damage rolls for the natural weapon. Martial Arts also affects an adventurer's Fist parry. A successful parry roll which is also less than the Martial Arts percentage means that the user's fist will block 6 points of damage and will take no damage from the attack, no matter what weapon is used. Damage in excess of 6 points will still reach the defender.

Metalworking (00) This skill covers general blacksmithing, the fine art of bronze casting, gold and silversmithing. The character can set up a furnace to smelt ore, and a forge with which to heat iron. He knows how to make clay moulds for bronze, silver and gold objects. The skill is different from Craft, which covers all *non*-metalworking craft skills.

Myth & Legend (20) Knowledge of the gods, of the demi-gods, heroes, nymphs and monsters. Often these myths have legendary connections with real cities and places. Myth & Legend gives the character knowledge of these connections. In addition the character may be able to detect references to certain deities, heroes or mythical incidents in a song, painting, sculpture and so on.

Oratory (05) A counterpart skill to Debate, that convinces a rival that your case is sound and rational. It appeals to emotion, not logic. It works on guilt, responsibility, morality and base pleasure. Debate works on law, on logic, on what must be done, on necessity



and process. Oratory works on the gut feeling, on those feelings that can override law and necessity to appeal to emotion. Often more useful than Debate in general adventuring situations.

Play Instrument [specify](00) The Greeks use a number of different musical instruments. The lyre is the most common; it is a harp-like instrument with a sounding box. The kithara is a heavier version of the lyre used by professional musicians. There are bronze horns used by the army and in religious ceremonies, and for dinner parties and banquets the flute and the pan-pipes (aulos). Flute-girls are commonly hired to entertain the men at drinking parties. These instruments can be used to provide 'background' music at feasts and banquets, but also provide powerful assistance during the rendition of a Greek song (see the Sing skill). If accompanying a singer, a musician makes his or her Play Instrument roll. If successful 10% is added to the singer's chance for success. Every additional musician accompanying the singer adds a further 1% to the Sing chance. For example, six mourners are singing a Threnoi (Sing 65%). They are accompanied by four flautists (all Play Flute 34%). Two of the flautists make their rolls, which adds 11% to the mourners' chance of success. Each mourner now has a Sing chance of 76%.

Read/Write Language [specify](00) Literacy is not universal, indeed it is a rare skill learnt by the well off, or, in Eastern lands such as Egypt or Syria, by a class of scribes.

Repair/Devise (20) Every adventurer can fix or devise simple equipment, tack, rafts and boats and so forth. This is the skill of temporary repair and improvised attempts. Tools and special materials may be needed. The success chance for Repair/Devise never increases with training or experience, only increases in DEX. If an adventurer has an appropriate craft that is higher than Repair/Devise, use the craft. Repair/Devise also covers any attempt to pick a lock.

Ride (20) Cavalry was coming into its own during the Successor period and the concept of heavy cavalry is being refined. Horses are bred in certain notable districts and traded far and wide for often very high prices. In most Successor armies the wealthy own and ride horses. Horses are also raced during Games and bred for chariot racing. Those wealthy enough to own a horse will travel on it, but most people walk from one settlement to another, or ride mules. Note that Ride includes familiarity with harnessing, commands and at higher levels, training (especially for war).

Science (00) More often referred to in the Classical Age as 'philosophy', this skill is an amalgamated and adhoc mish-mash of geometry, mathematics, astronomy and natural history. Science is needed for calculations about the world around the character, from how fast a ship will sink to the next lunar eclipse or the height of a cliff face.

Shiphandling (00) This allows a character to successfully man a large vessel (with more than four oars or a sail). It involves ropework, knowledge of tides and currents, setting watches, navigating along coastlines and playing ones part within a tightly knit crew. Those with high levels of skill can hope to earn places as officers on a merchant or war ship. The helmsman and captain both have very high levels of Shiphandling. All of the sailors on-board a trireme will have Shiphandling skill.



Sing [specify](05). Sing should not be pigeon-holed as a secondary skill without relevant game use. When Greek soldiers march to battle they sing paeans, hymns to summon the favour of the gods. In addition, everyone sings during religious rituals; song is a central way to participate in a ritual, to bring a worshipper in instead of letting them stay outside as observers. Because of this Sing is an essential skill, giving player characters access to the power of the gods. Of course singers also entertain an audience. A successful roll indicates that the performance was a good one and that the song had an actual game mechanic effect on the audience.

Paean - War hymn. Sung by two or more soldiers together who face a looming armed threat. Each singer makes a Sing roll and spends 1d3 Magic Points, if successful, then 5 minutes later that Magic Point becomes 1 AP of invisible armour that lasts for one fight or for 15 minutes (whichever ends first).

Epinikia - Song of victory. Sung by a victorious warrior who is conscious and can draw breath. He makes a Sing roll and spends 1d3 Magic Points, if successful, then 5 minutes later he is recovered from fatigue and weariness and heals 3 Hit Points.

Hymnos - Religious hymn. Sung by worshippers to honour their deity during a festival or as a prayer to persuade the god to offer a favour. Each worshipper makes a Sing roll and spends 1d3 Magic Points, if successful, then 5 minutes later he gains a +20% on his Fate roll.

Dithyramb - A noisy chorus in honour of Dionysus. The singers give voice to the frenetic and joyous unrestrained passions of Dionysus, god of music and revellry. There must be at least six singers in the chorus. All singers spend 1-3 Magic Points, and if successful strip away the civilised airs of the audience, reducing them to wild, frenzied, dancing and screaming orgiastic folk. Everyone affected by the music becomes in-favour with Dionysus and gains 1-4 percentiles in Insight. They also conduct themselves disgracefully for a couple of hours, but will probably not remember any of it! No wonder the Greeks denied women the right to watch theatrical performances! The GM must decide how many successful Sing rolls are needed to affect a certain audience size. Maybe one for 10 or 15, three or four for a hundred or so, and perhaps twenty successes to influence several thousand theatre goers.

Threnoi - Song of Mourning. Sung by professional mourners to honour a recently departed person during a funeral. Each professional mourner makes a Sing roll and spends only 1 Magic Point apiece. Count the successes. If they number more than the total of people who have come to pay their last respects at the funeral, then each of those visitors receives a temporary POW increase roll of +2 for the next five days. If the successes are less than the number of guests, then the guests receive only a +1 temporary POW increase lasting the next day only.

Hyporchema - An up-tempo song with a quick beat. Popular with dancers, and by athletes and warriors prior to engaging in their respective trades. The hyporchema



enfuses a passion and energy which is loud, raucous and compelling. Each singer makes a Sing roll and spends 1d3 Magic Points, if successful, then after 10 minutes of singing he gains +3 to his Strength for one hour.

Prosodion - Processional song. The singer makes a roll and spends 1-3 Magic Points, if successful the singer himself suffers no fatigue while he carries out a monotonous physical task and sings simultaneously. This lasts a maximum of three hours. He may be rowing a galley, riding a horse across country, marching, building a road and so on.

Ode - Song of love and pleasure. Sung by a poet for a willing audience, often at a banquet. He makes a Sing roll and spends 1d3 Magic Points, if successful, then during the 10 minute song members of the audience are filled with good wishes and pleasant feelings. Hatreds are forgotten, a feeling of empathy, tenderness and even love sweeps through the audience. For the rest of the day after the feast, anyone in the audience harbouring feelings of hatred and/or resentment will have to make a POW x 4 roll to act on it. The next day, time scatters such sentimentality.

Elegiac Song - A grave and sententious song, a song of principles, proverbs and morality. Often these proverbs are disguised within fine seemingly innocuous songs. The singer must direct his song secretly at a single member of the audience (or a single group within the audience), make a Sing roll and then spend 1d3 Magic Points. If successful, then during the 10 minute performance the target has cause to question an intended course of action. The target rolls POW x 2 to shrug off this magical affect. Perhaps he is intending to attack a neighbouring city, sell his unruly slave, steal an artefact that the player characters want for themselves, and so on. It isn't mind-control, but works on some failing or moral transgression that the target is going to commit.

Iambic Song - A song that is satirical and aggressive. The singer uses an Iambic song to bring out the raw emotion of an audience and to pick up their mood. Many singers can use it to find out potential enemies within the audience. The singer makes a Sing roll and spends 1d3 Magic Points. His song works the crowd, and if the roll was successful he is able to identify anyone in the audience who intends to harm him. The singer may instead designate another member of the audience as the focus of his song, and as a successful song reaches its conclusion, both the singer and the target discover the identity of an enemy who intends to harm that target.

Rhapsodoi - An epic Greek poem in song. For those who wish to sit in contemplation, a rhapsody makes the perfect request. The singer must direct his song secretly at a single member of the audience (or a single group within the audience), make a Sing roll and then spend 1d3 Magic Points. If successful, then during the one hour performance the target is given to relate current events and problems in his own life with those of the epic Greek heroes. He receives inspiration from the actions of those long dead heroes and may call for an Idea roll pertaining to his current predicament at +20% chance. The GM is encouraged to be generous with his suggestions.

Sleight (05) The skill of cutting purses, stealing items, and looking innocuous while carry out thievery and deception.

Sneak (10) Moving silently to avoid detection. A skill much used by thieves, assassins, sneaky slaves and lovers (a husband had the backing of the law in Athens to kill his wife's lover if he found them together).

Speak Own Language (30) A character begins with a decent level of competence in his native language. For Greeks this means their local dialect of Greek (see Speak Greek).

Speak Other Language [specify](00) The Greeks are insular and not keen to learn other languages. Crude barbarians aspire to learn Greek, not the other way around! But there may have been situations where Greek player characters have had to pick up foreign languages out of necessity on their travels.

Aramaic

This is the script and language of the eastern kingdoms and it is now used by the people of Assyria and Babylon (together known as Chaldea), Persia and the kingdoms of Asia Minor. Because of its age, Aramaic is the international language of business and diplomacy. Scribes across the ancient world use the script to write letters. In addition, nomads in Egypt's Eastern Desert, in Sinai, the Negev Desert and the Syrian Desert all speak Aramaic. A speaker understands Punic at one-half his Aramaic ability.

Armenian

This mountain kingdom is now a Persian province and the language is spoken only there. It has its own script.

Egyptian

Spoken in the Nile valley almost exclusively. The language has also spread into Lower Nubia. There are two main scripts: Hieroglyphic, used on monuments and carvings, and Hieratic, used on papyrus scrolls.

Lydian

Although first used only by the people of Lydia in Asia Minor - the language has also become current throughout the neighbouring Seleucid provinces. There is an alphabet script used by the scribes of the region.

Persian

This is the native tongue of the Persians, spoken there by the common-folk, but being supplemented for official use and by the educated elite by Aramaic. A primitive script is used with the language for stone inscriptions.

Phrygian

Used by two of Seleucia's provinces in Asia Minor, Cappadocia and Cilicia. Phrygian is closely connected to the Thracian language since the first Phrygian invaders came from Thrace. A speaker understands Thracian at one-half his Phrygian ability.

Punic

Spoken all along the Phoenician coast, and in Carthage and the Carthaginian colonies in



North Africa, this language is derived from the language of the desert Bedouin in the east. It has a very advanced alphabetic script. A speaker understands Aramaic at one-half his Punic ability.

Thracian

The tongue of the Thracian chiefdoms north of Greece. It is related to Phrygian and does not have its own script. A speaker understands Phrygian at one-half his Thracian ability.

Other Languages

None of the following languages have scripts, and all are restricted to use within the barbarian races that use them: Arabian, Scythian, Nubian. Other languages that do use scripts include Latin, Hebrew and Illyrian.

Speak Greek (30) Most ancient Greeks are very snobbish on the subject of their own Greek dialect. Separated by mountain chains, a number of separate dialects have existed for centuries and these form very distinctive variations of Greek. Recently, the conquests of Macedonia have spread that dialect (called Koine or 'common') across the world. Greek heard in foreign lands will almost certainly be Koine Greek. The Greek dialects are:

AEOLIC - Lesbos and the Asia Minor coast opposite, Boeotia and Thessaly.

ARCADIAN - The oldest dialect spoken in Arcadia, Pamphylia and on Cyprus.

KOINE - 'Common' Greek is spoken outside of Greece by colonists, traders and others who have mingled with Greeks from other city states as well as non-Greek Greek-speakers. Koine is the Macedonian dialect that has since become a universal Greek. It is looked down upon by many in Greece as a barbaric version of the language.

DORIC - Spoken in Messenia, Laconia, Argos, Corinth, Syracuse (on Sicily), Megara, Crete, Rhodes and the islands of Thera, Melos, the Dodecanese and Cyrene.

IONIC - Attica and Athens, Euboea, the Chalcidian Peninsula, Lemnos, the Cyclades and Sporades and Ionia on the Asia Minor coast.

WESTERN - Elis and Achaea, Phocis, Locris, Aetolia and Doris.

Spot Hidden (25) The skill of noticing the unusual, the unexpected, the ambush and the trap. It rates a character's innate perception.

Swim (15) A rare skill, even amongst sailors and fishermen, but useful nonetheless.

Throw (25) Use Throw to determine the success of javelin casts, dagger and stone throwing as well as the casting of almost any object (subject to a modifier depending on size and shape).

Track (05) This skill allows a character to track animals or humans across terrain, using tracks, spoor and broken vegetation as a clue.

Unarmed Strike (25) This skill represents a weapon-less combat strike, probably a punch or kick. Boxing in this age was a well-thought of sport and would be covered by Unarmed Strike.



Wilderness Lore [specify](05) There are two types of Wilderness Lore: Desert Lore and Mountain Lore. Both confer crucial information on how to survive in those environments. The adventurer can travel in safety, navigate across country, recognise potential hazards, find shelter and improvise protective clothing. A character with high levels of skill in Desert or Mountain Lore will easily find employment as a caravan guide or a military scout.

Wrestle (25) Wrestling is also greatly thought of as a sport (in most societies, not just the Greeks), a test of manhood and a measure of virility. The Greeks have incorporated the sport into the Games. Of course it has combat use, pinning an opponent, throwing him, disabling his spear-arm and so on ...



BACKGROUND

The character does not begin the game unskilled, inexperienced and immature (although he could easily do so if that is desired). Instead he has the benefit of several years of life experience and begins the game in his late teens or early twenties. He or she will be a competent and relevant participant in the game, but not so old that his destiny is almost upon him. The player has already decided on his character's initial origins and prior occupation. Now he fills in the blanks.

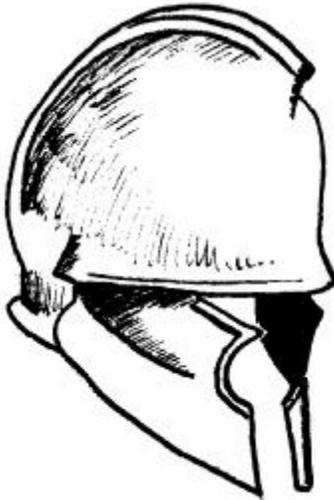
Name - Characters should choose a suitable name from *Appendix i - List of Names*.

Sex of the Character - Starting characters may be male or female.

Age of the Character - The character begins the game as a young man or woman yet to make their mark in the world. Determine age by adding 2D6 to 15, or select an age within that range.

Looks, Attitude - Look at the adventurer's characteristics. Is he strong? Stupid? Quick and agile? Pretty? Unhealthy? How does he come across to those he meets? Think of a unique trait or two (nervous, dominant, confident, etc.). Now consider his appearance. Has he a broken nose, a limp, a hairy chest, a sneer or an arrogant strut?

Additional Skills - The character has gained skills from his culture, from the gymnasium and from his occupation - now he will gain a number of skill points to be spent on any skills he desires (including those already raised). These additional skill points represent the adventurer's life experience, personal interests and talents. Add 20% to any three skills of the player's choice, and 10% to any six skills of the player's choice. None of these bonuses can be added up and piled onto one skill, they are to be assigned to nine separate skills (including combat skills if desired).



Character Creation Summary

1. Create Characteristics
2. Determine Derived Attributes
3. Note Skill Bonuses for Greek regional origins
4. Note Skill Bonuses for Gymnasium training
5. Select Occupation - note occupation skill bonuses, equipment and coins
6. Create Name, Sex, Age and Looks
7. Note Additional Skills

PRICE LIST

Prices in the Alexandrian Age are all given in silver coins called drachmae. Within the cities of the Successor Kingdoms, coins are the main way of conducting business, but out in the rural areas, barter and exchange is more often used. The referee can stick to coinage, though, if desired. This will keep player transactions simple. Coins are minted by each Great House and by some Lesser Houses also. Many coins are produced with a topical illustration, of a victory or anniversary, for example. Coins are usually kept in leather or cotton purses tied to a waist belt.

The talent and mina are measures of weight for large sums of money rather than coins. 1 Talent = 60 minae = 6,000 drachmae. The drachma is the denomination upon which Greek currencies are based. Each drachma is divided into six obols. Denominations are struck either as multiples or fractions of the drachma and the obol. The most frequently minted are the drachma, the 2-drachma-piece (didrachma), the four drachma-piece (tetradrachma) and the 10 drachma-piece (decadrachma) which was a jubilee or commemorative issue rather than a normal coin. The obol, meanwhile was divided into 8 bronze chalkoi. The kings of Lydia and Greek cities of Thrace and northern Asia Minor minted staters made of electrum (an alloy of gold and silver) exchanged at 27 drachmae and used in commercial trade.

Just because a character has plenty of money, and the item he desires is listed on the



price list does not mean that he can always purchase it! The referee should always consider the availability of goods and services. Towns and cities will have many different services and suppliers of goods, but villages often supply only themselves. No village has a shop for the use of passing travellers. If a villager wants something he makes it, or barter with the local carpenter or blacksmith to have it made. Chances are negligible that there will be a sword or helmet for sale there. Someone may own the item that the player character is searching for, but he might not want to sell! If he does, you can be sure he'll ask over the odds for it.

Poorer people in the Alexandrian Age will often ask the characters to perform a job for them in return for goods or services. Farmers rarely have any spare coins available. They might have family heirlooms, passed down from previous generations, but how valuable will these be? This can prove interesting. Will the characters go off into the hills to kill the man-killing bear in return for ten sheep? If so they'll have to herd these beasts to the nearest town for sale, a common sight in the successor kingdoms, and an experience that they will doubtless remember for a very long time.



- WEAPONS -



| | |
|-------------------------------|-------------|
| Arrows (10) | 8 Drachmae |
| Bow, Self | 25 Drachmae |
| Bow, Composite | 60 Drachmae |
| Cestus, Heavy | 15 Drachmae |
| Cestus, Light | 15 Drachmae |
| Club, Heavy | 1 Drachma |
| Club, Light | 3 Obol |
| Dagger | 5 Drachmae |
| Hatchet | 4 Drachmae |
| Javelin [<i>longche</i>] | 5 Drachmae |
| Knife | 2 Drachmae |
| Lance [<i>xyston</i>] | 10 Drachmae |
| Machaira | 20 Drachmae |
| Pike [<i>sarissa</i>] | 11 Drachmae |
| Quiver (holds 20) | 6 Drachmae |
| Shield, Pelte | 8 Drachmae |
| Shield, Aspis | 16 Drachmae |
| Shield, Hoplon | 25 Drachmae |
| Shortsword [<i>zliphos</i>] | 15 Drachmae |
| Sickle-Knife [<i>xuele</i>] | 3 Drachmae |
| Spartan Sword | 12 Drachmae |
| Sling | 1 Drachma |
| Staff Sling | 3 Drachmae |
| Slingshot, Lead (20) | 7 Drachmae |
| Spear, Short | 3 Drachmae |
| Spear, Hoplite | 5 Drachmae |
| Wooden Staff | 2 Drachmae |



- ARMOUR -

| | |
|----------------------------------|--------------|
| Greaves, Hard Leather | 12 Drachmae |
| Greaves, Cuirboilli | 30 Drachmae |
| Greaves, Bronze Plate | 80 Drachmae |
| Mountain Cap | 2 Drachmae |
| Hard Leather Cap | 3 Drachmae |
| Helm, Boeotian | 25 Drachmae |
| Helm, Pylos | 20 Drachmae |
| Helm, Chalcidian | 30 Drachmae |
| Helm, Thracian | 40 Drachmae |
| Sheepskin | 2 Drachmae |
| Quilted Tunic <u>w</u> Pteruges | 15 Drachmae |
| Cuirass, Linen | 35 Drachmae |
| Cuirass, Linen <u>w</u> Lamellar | 55 Drachmae |
| Cuirass, Linen <u>w</u> Scale | 65 Drachmae |
| Bronze Muscled Cuirass | 100 Drachmae |





- GENERAL GEAR -



| | |
|-----------------------|-------------|
| Aulos | 5 Drachmae |
| Blanket | 3 Obol |
| Cooking Equipment | 10 Drachmae |
| Flute | 2 Drachmae |
| Inn (one night) | 3 Obol |
| Ink, Quills & Papyrus | 5 Drachmae |
| Kithara | 18 Drachmae |
| Knife | 2 Drachmae |
| Lamp, Clay | 4 Drachmae |
| Lamp Oil | 2 Obol |
| Lyre | 11 Drachmae |
| Meal, Good | 1 Drachma |
| Pack | 3 Drachmae |
| Pickaxe | 1 Drachma |
| Pouch | 1 Drachma |
| Rations, One Week | 1 Drachma |
| Rope (10 metres) | 3 Drachmae |
| Tent, 4 man | 4 Drachmae |
| Tool | 1 Drachma |
| Torch | 3 Obol |
| Waterskin | 1 Drachma |
| Wax Tablet & Stylus | 3 Drachmae |

- FASHION -

| | |
|-------------------|----------------|
| Cloak | 5 Drachmae |
| Cloak Brooch | 3 - 8 Drachmae |
| Hairpin, Bronze | 2 Drachmae |
| Military Boots | 6 Drachmae |
| Perfumed Oils | 8 Drachmae |
| Purple-dyed Cloth | x 20 |
| Kilt | 2 Drachmae |
| Tunic | 4 Drachmae |
| Robe | 10 Drachmae |
| Dress | 7 Drachmae |
| Sandals | 2 Drachmae |

- TRANSPORT & LABOUR -

| | |
|--------------|----------------|
| Barge, Large | 1,300 Drachmae |
| Camel | 120 Drachmae |
| Chariot | 200 Drachmae |
| Donkey | 80 Drachmae |



| | |
|------------------------|----------------|
| Elephant | 820 Drachmae |
| Elephant War Tower | 120 Drachmae |
| Horse | 300 Drachmae |
| Horse Armour | |
| Bronze Chamfron | 125 Drachmae |
| Leather Peytral | 120 Drachmae |
| Bronze Peytral | 400 Drachmae |
| Horse Grain, One Week | 2 Drachmae |
| Merchant Ship | 2,000 Drachmae |
| Panniers, Donkey/Camel | 15 Drachmae |
| Rowboat | 40 Drachmae |
| Saddle & Bridle | 30 Drachmae |
| Slave, Man | 500 Drachmae |
| Slave, Woman | 300 Drachmae |
| Slave, Child | 150 Drachmae |
| Trireme | 4,100 Drachmae |
| Wagon (4-wheel) | 70 Drachmae |

FROM OTHER CULTURES

The many human cultures that inhabit the known world were completely overruled by Alexander the Great and his Macedonian army sixty years ago. His conquests have changed the political landscape of the ancient world forever, but everyday life continues as normal. Greeks (mostly of Macedonian descent) may sit in the palaces and collect the taxes, but it is the natives that still carry out the work. Many Egyptians, Persians, Syrians and so-forth have severed their ancient roots to explore the wider world established by Alexander. A character who is not Greek gains 60% in one of the three starting skills based on his culture of origin, and 40% in the remaining two. He also begins with Speak Own Language at INT x 5% and R&W Own Language at 10% (if available). Finally, he gains a +1 to a culture specific characteristic.

CULTURES

Arabian

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

Language: Speak Arabic

Starting Skills: Bow, Riding, Desert Lore

Characteristic Bonus: +1 DEX

Cappadocian

Tough mountain folk with an exotic Persian-influenced culture.

Language: Speak Cappadocian, Read & Write Aramaic

Starting Skills: Climb, Spot Hidden, Javelin

Characteristic Bonus: +1 STR

Chaldean

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

Language: Speak Aramaic, Read & Write Aramaic

Starting Skills: Boating, Craft, One-Handed Spear

Characteristic Bonus: +1 CON

Egyptian

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

Language: Speak Egyptian, Read & Write Egyptian

Starting Skills: First Aid, Boating, Insight

Characteristic Bonus: +1 POW



Persian

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

Language: Speak Persian, Read & Write Aramaic

Starting Skills: Bow, Ride, Oratory

Characteristic Bonus: +1 DEX

Phoenician

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

Language: Speak Punic, Read & Write Punic

Starting Skills: Fast Talk, Evaluate Treasure, Sailing

Characteristic Bonus: +1 CHA

Syrian

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

Language: Speak Aramaic, Read & Write Aramaic

Starting Skills: Evaluate Treasure, Desert Travel, Oratory

Characteristic Bonus: +1 INT

Thracian

Fierce barbarian tribesmen living a warlike head-hunting existence.

Language: Speak Thracian

Starting Skills: Rhomphia, Move Quietly, Jump

Characteristic Bonus: +1 STR

In-place of non-human fantasy races, WARLORDS OF ALEXANDER uses human cultures to create diversity amongst player characters. Ancient cultures were stereotyped by the Greeks, mainly due to the fact that members of these foreign cultures really did think, act and live differently. We represent this by modifying the base chances of a character's skills to represent knowledge picked up via his upbringing.

SUGGESTED OCCUPATIONS FOR NON-GREEKS

Desert Scout, Horse Archer, Pirate/Slaver, Caravan Leader, Chaldean Astrologer, Palace/ Temple Scribe, Merchant, Warrior-Hero, Priest, Bandit.

GAME SYSTEM

Gamemasters are advised to use whatever Basic Roleplaying system they have on hand or are most comfortable with. *WARLORDS OF ALEXANDRIA* can be just as easily played with *Call of Cthulhu* as with *Elric!* or *Stormbringer*. What it does require (that these games do not include) is a hit location system.

This chapter explains the hit location system, and it explains the most preferred (by the author) method of determining criticals and fumbles. It also looks at movement rates, training, and essential combat rules for this particular setting.

SUCCESS AND FAILURE

There are several result possibilities when a skill or characteristic is rolled.

| | |
|------------------|---|
| Fumble | Disaster! |
| Fail | Fail, or Partial success with some complication |
| Success | A reasonable success |
| Special Success | Above average success, with some bonus |
| Critical Success | Superlative result, the best achievable |

The Fumble: A fumble is any failure that is also a doubles result. For example, a 45% skill chance would be a fumble if the dice result was 55, 66, 77, 88, 99 or 00. Typical fumble events include falling, losing or breaking equipment and so on. They are rarely deadly, but often inconvenient and, when occurring in combat, they can be life threatening.

The Fail: A fail is a roll of *over* the skill or characteristic chance. If the skill is 78%, a fail would occur on any roll over 78. In many circumstances a failure is inappropriate, perhaps it simply means only a partial success that requires a further roll (and more time and resources). Perhaps it means that some complication has arisen which the player character now has to deal with. Try not to make 'fail' mean simply 'fail'.

The Success: The counter to failure is success. Rolling *equal or under* the skill chance gives the result desired by the player character.

The Special: A special is any success where the percentile dice also end in a 5 or a 0. For example, a 50% skill chance would be a special result if the result was 50, 45, 40, 35, 30, 25, 20, 15, 10 or 5. That is a 10% chance of a special result. The special result is well above average, a great success with some unexpected bonus and no complications.

The Critical: A critical is any success that is also a doubles result. For example, a 50% skill

chance would be a critical result if the result was 44, 33, 22 or 11. That is a 4% chance of a critical for a 50% skill chance. For a character with 67% skill chance, a critical result would occur on rolls of 66, 55, 44, 33, 22 and 11. That's a 6% critical chance. A critical is the best success you can get, a superlative result without complications or problems.

COMBAT PROCEDURE

WHO GOES FIRST?

The chance to attack successfully before an opponent strikes, may mean that the fight is won in an instant. Getting this edge is crucial. The speed at which combatants engage in combat is mainly due to the weapons being wielded. In the following order, they are (fastest first):

1. Spears
2. Other hand weapons and natural weapons
3. Missile Weapons
4. All unarmed moves as well as all non-combat actions

There will be many instances of ties (where two or more warriors both fight with spears, for example). In this case go to DEX scores to see who goes first. As normal, a combat round typically lasts a dozen or so seconds.

The combat procedure is as follows:

1. All participants state their intent (or target)
2. In order of weapon type (see above) attack rolls on D100 are made
3. Parry rolls can be made in response with a shield or weapon
4. If a target is hit, check hit location, take armour into account and administer wound effects.
5. Return to 2 until each participant has had an opportunity

All characters get one attack and one parry per round. One weapon may only be used for an attack OR a parry but not both (unless it is two-handed). This makes shields all the more valuable. A warrior with spear and shield could attack with spear and parry with shield, or parry with both. No-one may attack twice with two different weapons (shield and spear, for example). A Dodge roll may not be substituted for a parry or an attack, but used instead as a way to disengage from a fight.

If a blow is parried, the damage rolled is compared to the Armour Points of the parrying item. If over then the item is damaged and unuseable. The exception to this is armour and shields. Both of these halt incoming damage by the stated armour points, then let the rest through. Damage usually hits a specific hit location after it passes armour, or, if bypassing a shield, it can hit a random target location.

WARLORDS OF ALEXANDER uses a hit location system, where every strike lands on a specific part of the body. This allows player characters to really tailor their body armour to their role in combat much as the ancient Greeks did. When an attack roll succeeds and is not parried, check where it lands by looking at the digit die of the percentile roll.

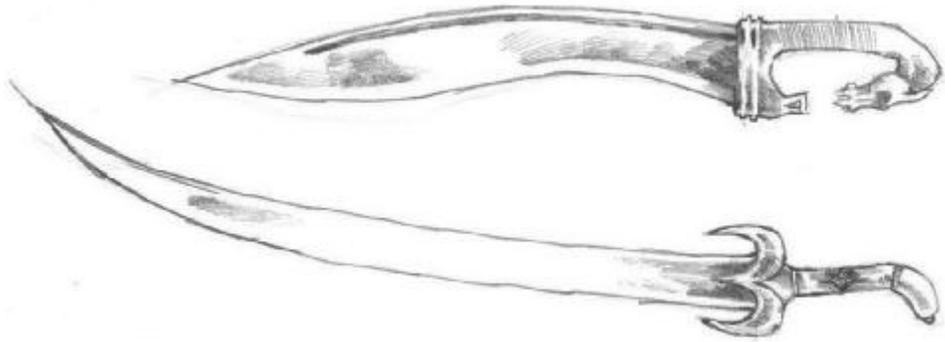
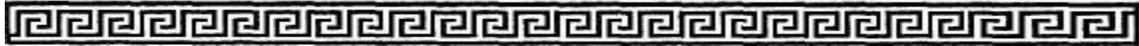
Next take armour into account and then use whatever damage remains to determine the wound level. The damage points are subtracted from the character's Hit Point total, but there will be other effects, depending on the location struck. The two derived attributes called Disable and Maim come into use here. When a hit location is targeted by a number of points equal to the character's Disable score, it is badly injured and falls useless. When a hit location is targeted by a number of damage points equal to the Maim score, it is irrevocably injured and rendered inoperable. Damage points not reaching the Disable threshold are simply deducted from Hit Points without any additional effect. A location disabled twice is maimed. Any characteristic losses are permanent until restored by training or other means. Refer to the Location table below:

| <i>Digit Die</i> | <i>Hit Location</i> | <i>Disable Effect</i> | <i>Maim Effect</i> |
|------------------|---------------------|--|---|
| 1-2 | Left Leg | Leg gives way, fall to the ground. | Leg broken and requires amputation, lose 1 HP every half hour, lose 1D3 DEX |
| 3-4 | Right Leg | Can walk (hobble) with support or crawl at one-quarter speed | |
| 5-6 | Chest | Fall to the ground with broken rib for 3 rounds, drop all held items, halve STR and movement temporarily | Lung punctured, rib perhaps broken, coughing blood - any physical action costs 1 further HP; lose 1 STR and 1D3 CON |
| 7 | Abdomen | Caught just where it counts, stunned for 3 rounds, fall to ground conscious but incapable of walking or crawling | Guts slashed and bleeding heavily, fall to ground semi-conscious but incapable of speech or action (other than screaming); lose 1 HP every 5 minutes; lose 1 DEX, 1 STR and 1 CON |
| 8 | Left Arm | Arm limp, any held item is dropped | Fingers, hand or part of arm severed, lose 1 HP every half hour; lose 1D3 STR |
| 9 | Right Arm | | |
| 0 | Head | Knocked out for 3D6 minutes; lose 1 INT permanently | Skull splits, brains spill out, killed |

CRITICAL & SPECIAL HITS

Critical Hit: In combat situations, a critical hit indicates the strike has completely bypassed armour and struck a vulnerable part of the body (or hit location). The strike ignores any armour for that hit location, and does maximum damage for that weapon, with maximum damage bonus.

Special Hit (The Impale): A special hit in combat is called an 'impale', only certain weapons are capable of this type of result (daggers, arrows, spears, etc.). An impale strikes deep into the body of a victim and may stick out the other side! It does extra damage (twice rolled damage for that weapon, but normal rolled damage bonus), and may get stuck in the victim. A critical that is also an impale does the maximum possible impaling damage.



If the weapon is left in, healing cannot occur and the wound may deteriorate - any movement will cause a further half damage to the victim's hit location. An attacker who has a stuck weapon must roll STRx3 to remove his weapon immediately after impaling. He can attempt this each round until successful if he concentrates fully on the task. After 5 rounds of struggling the weapon will certainly come free. If the STR roll is fumbled, the weapon will break.

A victim wanting to remove a weapon that has impaled him must add STR + CON (minus the ENC of the weapon), and then multiplying the result by 2% for percentage chance of removal. Failure means half damage is done to the injured hit location.

Note that an impaled shield will be rendered useless if the stuck weapon is ENC 1 or more!

Removing Any Arrow or An Impaling Slingshot: To halt the deterioration of a wound caused by any arrow or an impaling sling shot, that shot or arrow can either be pulled out by the victim (see above) or removed during the First Aid procedure. It takes five minutes to withdraw, and the character withdrawing the arrow gains a +20% if he uses a bronze 'arrow-catcher' - a specialist medical instrument. Repeated attempts can be made, but every failure inflicts 1 point of damage to the victim's HP. A fumble causes 1D3 points of damage.

HEALTH AND HEALING

SUFFERING DAMAGE

Every character has a Hit Points score which represents how much physical damage they can take before collapsing and dying. Damage inflicted is subtracted from Hit Points temporarily. When an injury or wound is equal to or more than the victim's Disable or Maim, refer to the Hit Location section for more information (it's grim news I'm afraid!).





Hit Points will continue to fall while damage is suffered. When the character is reduced one or two Hit Points he falls unconscious and is both immobile and inactive. Roll CONx3 every five minutes. With a success the character recovers enough to stagger away at half speed. With a failure, the character remains immobile and loses 1 Hit Point. Roll again every five minutes.

At 0 Hit Points the character dies at the end of the following combat round.

HEALING

To halt the deterioration of any wound, a First Aid roll must first be successful, an action which actually takes a full five minutes before the result takes effect. If a special result is rolled then also restore an additional 2 HP, if a critical then restore 4 HP.

When a character's Hit Points are lowered to 0 or below, he dies, but if Hit Points are restored to +1 or more in that round or the next, then the character is near death but did not die.

If wounds are not deteriorating, then a week of rest, food, shelter and water will restore 1D3 Hit Points to an injured character. Over time he will eventually return to full health. At three or more Hit Points, a character can move without any movement penalty (dependant, of course on any nasty and debilitating Hit Location effects).

MOVEMENT RATES

IN COMBAT

As in other basic roleplaying games, standard human movement is 8 units (compared to a lion's 10 or a horse's 12). The difference will come into play during chases, with the faster catching up to the slower. In a lengthy pursuit both participants make CON rolls (CONx5) with a failed roll causing the character or creature to move more slowly (-1 Move per failed CON roll).

Movement in armour becomes crucial when a character is fleeing combat, or during the Games when one of the foot races is in full armour. When a human runs at maximum Move, he rolls CON every 3 minutes (first CONx5, then CONx4 etc). Subtract the total ENC of body armour, and twice the ENC of a shield (if one is carried) from the CON roll. Each failed roll indicates that Move is reduced by one. Obviously peltasts, or lightly armoured hoplites ekidromoi ('runners out') will be able to catch up and kill slower heavily armoured hoplites. Throwing away the ENC 7 shield (-14% on the CON roll) is a good tactic!

Move will never be reduced below 3 by this method. Other creatures, such as horses, will not require CON rolls nearly as often.

TRAVEL TIMES

How far can the player characters travel in one day? This depend on their travel state,



the season and of course, the ground across which they are travelling. The GM is free to alter the following travel times as he sees fit to suit particular circumstances. Refer to both the Travel Rate table and the Terrain Table to determine how far one can travel in a day.

A typical rate of travel in the ancient world is 20km per day on foot, 40km on horseback. There are good roads throughout the Successor Kingdoms and these are utilised by the official post, by the armies and by other travellers - on horseback in wagons and on foot. To calculate how far a character or group have travelled in a day, use the travel rates given, below. A time period of around eight hours is generally assumed for travelling. The referee should not try to be precise when two terrain types merge in one day's travel, just average the two speeds and assume the terrain change occurred around mid-day.

Rates of travel can be increased either by a forced march or thrashing the horses to gallop or canter most of the day. There will be one or two rests, but this is hard punishing travel that requires daily CONx5 rolls or lose a hit point, and 1D3 hit points from the horse if one is being ridden.

Cultivated Land - 20km/day on foot, 40km/day on horseback

Marsh - 10km/day on foot or horse, 40km/day by boat

Mountain - 10km/day on foot or horse

River - 40km/day by boat upstream, 60km/day by boat downstream

Sand Sea - 15km/day on foot or horse, 30km/day on camel

Steppe - 30km/day on foot, 60km/day on horseback

Stony Desert - 20km/day on foot or horse, 30km/day on horseback



EXPERIENCE AND TRAINING

In basic roleplaying games experience and training are the main forms of character advancement, since there are no levels or classes.

EXPERIENCE

When a character successfully completes an action that required a skill, the player puts a tick next to that skill. At the end of the scenario, or when characters are resting for at least a week, or have access to a gymnasium (where all the best resting takes place) for a full week then each ticked skill can be rolled for an experience increase. All of this is with GM approval and GM supervision. To check a skill, roll percentile dice *over* the listed skill value. Then erase the tick. Any successful rolls gain a

skill increase. How much does the skill increase? If resting in general surroundings, increase the skill by 1D8 percentiles. If the week of rest is spent in the gymnasium every day (thinking, debating, relaxing, swimming, exercising, bathing) then increase the ticked skill by 1D10 percentiles. Only one week of rest is necessary, and any number of skills can be improved through experience in that way.

TRAINING

Training in all of the skills listed earlier in the game is quite possible, as long as the character can find someone to teach him. This inevitably requires a guild, brotherhood, society or mercenary company. To apply for training, the player character rolls CHAx5. On a success, he is able to learn any of the skills offered by the guild or brotherhood (the GM should decide on the nature of specific brotherhoods and guilds). On a failure he must first pay an additional 50 drachmae just to begin his training. A special indicates that the guild halves the price of his first month's training. A critical indicates that the guild teaches him for the first four weeks - *for free*.

Once accepted for training, the character begins a four week training regimen. The cost of this training period depends on the character's current skill value. No character can receive training from two different societies simultaneously. Only one skill can be trained at a time.

| <i>Current Skill</i> | <i>Training Cost</i> |
|----------------------|----------------------|
| 00% | 50 |
| 01% - 25% | 100 |
| 26% - 50% | 150 |
| 51% - 75% | 300 |

After the four week period the student rolls INTx3 on D100. With a success he increases that skill by 1D6%, with a failure he increases the skill by only 1%. No skill can be trained to beyond 75% - any percentiles after that must be gained through experience in the real world.

COMBAT RULES

The level of complexity and detail for spot combat rules will be dictated by the basic roleplaying rules being used by the GM. Elfquest and Call of Cthulhu do not present incredibly detailed combat rules. Elric! or Stormbringer do. Use those rules that most appeal to your level of detail. Elric! covers almost every battlefield eventuality that you will encounter.

ARMS AND ARMOUR

Hand-to-hand Weapon Table (*over*)



| <i>Weapon</i> | <i>Required Skill</i> | <i>Dmg</i> | <i>STR/DEX</i> | <i>ENC</i> | <i>Base Chance</i> | <i>Armour Points</i> | <i>Length</i> | <i>Price</i> |
|--------------------------|-----------------------|------------|----------------|------------|--------------------|----------------------|---------------|--------------|
| Battle Axe | Axe, 1H | 1D8+2 | 13/9 | 1.0 | 10% | 15 | 80cm | 15 |
| Hatchet | Axe, 1H | 1D6+1 | 7/9 | 0.5 | 10% | 12 | 30cm | 4 |
| Sagaris @@ | Axe, 1H | 1D6+2 | 11/9 | 1.0 | 10% | 15 | 40cm | 25 |
| Battleaxe | Axe, 2H | 1D8+2 | 9/9 | 1.0 | 05% | 15 | 80cm | 15 |
| Rhomphia | Axe, 2H | 1D10+2 | 10/11 | 1.0 | 05% | 12 | 80cm | 25 |
| Dagger @ | Dagger | 1D4+2 | -/- | 0.5 | 15% | 12 | 20cm | 5 |
| Knife @ | Dagger | 1D3+1 | -/- | 0.2 | 15% | 8 | 20cm | 2 |
| Sickle-Knife [xuele] @ | Dagger | 1D3+2 | -/- | 0.2 | 15% | 8 | 30cm | 3 |
| Cestus, Heavy ~ | Unarmed Strike | 1D3+1 | 11/- | 1.5 | 15% | 10 | - | 15 |
| Cestus, Light ~ | Unarmed Strike | 1D3 | 7/- | 1.0 | 15% | 6 | - | 15 |
| Heavy Club | Cudgel | 1D8 | 9/- | 1.0 | 20% | 16 | 70cm | 1 |
| Light Club | Cudgel | 1D4 | -/- | 0.5 | 20% | 8 | 50cm | 3 obol |
| Wooden Staff | Cudgel | 1D6 | 8/11 | 1.5 | 20% | 10 | 1.5m | 2 |
| Short-sword [zliphos] @@ | Short-sword | 1D6+1 | -/- | 1.0 | 10% | 20 | 60cm | 15 |
| Machaira | Shortsword | 1D6+2 | -/11 | 1.0 | 10% | 16 | 70cm | 20 |
| Spartan Sword @@ | Shortsword | 1D4+3 | -/- | 0.5 | 10% | 20 | 40cm | 12 |
| Pelte | Shield | 1D4 | -/- | 1.5 | 20% | 6 | 60cm | 8 |
| Celtic Shield | Shield | 1D6 | 9/- | 3.0 | 20% | 12 | 1.1m | 10 |
| Aspis | Shield | 1D6 | 10/- | 5.0 | 20% | 14 | 60cm | 16 |
| Hoplion | Shield | 1D6 | 12/- | 7.0 | 20% | 18 | 80cm | 25 |
| Javelin [longche] @ | Spear, 1H | 1D8+1 | 7/7 | 1.5 | 05% | 10 | 1.2m | 5 |
| Short Spear @ | Spear, 1H | 1D8+1 | 7/7 | 2.0 | 05% | 15 | 1.8m | 3 |
| Lance [xyston] @+ | Spear, 1H | 1D10+1 | 11/11 | 1.5 | 05% | 12 | 3.6m | 10 |
| Hoplite Spear @ | Spear, 1H | 1D10+1 | 11/7 | 2.0 | 05% | 15 | 2.5m | 5 |
| Hoplite Spear @ | Spear, 2H | 1D10+1 | 9/7 | 2.0 | 15% | 15 | 2.5m | 5 |
| Pike [sarissa] @ | Spear, 2H | 2D6+2 | 12/8 | 3.5 | 15% | 18 | 5.5m | 11 |
| Short Spear @ | Spear, 2H | 1D8+1 | -/7 | 2.0 | 15% | 15 | 1.8m | 3 |
| Celtic Long-sword # | Long-sword | 1D8+1 | 9/7 | 1.5 | 05% | 12 | 1.0cm | 30 |



Notes

- @ Weapon will impale on a Special dice result
- @@ Weapon may impale on a Special dice result, depending on the preference of the player character before the weapon is used. Shortswords in this period are chopping weapons as well as stabbing weapons, and the sagaris is a pick-like battle axe with a blunt hammer end.
- ~ The cestus do bodily harm, real damage, as opposed to a basic unarmed strike which does 'stun' damage.
- + *Xyston* cannot be used to parry while on horse-back
- # When the Longsword's Armour Points are exceeded, it bends and is useless until beaten (or stamped!) back into shape (but lower AP permanently by 2!).

Missile Weapons Table

| <i>Weapon</i> | <i>Dmg</i> | <i>STR/DEX</i> | <i>ENC</i> | <i>Base Chance</i> | <i>Armour Points</i> | <i>Effective Range</i> | <i>Max. Range</i> | <i>Price</i> |
|---------------------------------|------------|----------------|--------------|------------------------|--------------------------|----------------------------|-----------------------|--------------|
| Bow, Self @ | 1D6+1 | 7/7 | 0.5 (.05) | 10% | 8 | 60m | 100m | 25 |
| Bow, Composite @ | 1D8+1 | 13/9 | 0.5 (.05) | 10% | 10 | 120m | 200m | 60 |
| Sling @ | 1D8 | -/11 | 0.1 (0.1) | 01% | - | STRx3m | STRx5m | 1 |
| Staff Sling | 1D10 | 9/11 | 0.5 (0.1) | 01% | 12 | STRx4m | STRx6m | 3 |
| Javelin [<i>longche</i>] @ | 1D10 | 9/9 | 1.5 | Throw% | 10 | STR+8m | STR+30m | 5 |
| Thrown Dagger @ | 1D4 | -/11 | 0.5 | Throw% | 12 | STR+8m | STR+8 | 5 |
| Thrown Rock | 1D3 | -/- | 0.5 | Throw% | - | STR | STR+8 | - |
| Rope Lasso ~ | none | 9/13 | 0.5 | 05% | - | 10m | 10m | 3 |

Notes

- @ Weapon will impale on a Special dice result
- ~ The lasso does no actual damage but entangles a location on the target's body. Make a STR versus STR resistance roll, and include the STR of any mounts being ridden.




 Armour Table

| <i>Helms</i> | <i>Armour Points</i> | <i>Cost</i> | | <i>ENC</i> | <i>Listen Penalty +</i> |
|----------------------------|----------------------|-------------|------------------------|------------|-------------------------|
| Mountain Cap | 1 | 2 | | - | - |
| Hard Leather Cap | 2 | 3 | | 0.5 | - |
| Boeotian Helm | 4 | 25 | | 1.0 | -5% |
| Pylos Helm | 5 | 20 | | 1.0 | -5% |
| Chalcidian Helm | 6 | 30 | | 2.0 | -15% |
| Thracian Helm | 7 | 40 | | 2.0 | -15% |
| <i>Greaves</i> | <i>Armour Points</i> | <i>Cost</i> | | <i>ENC</i> | <i>Sneak Penalty +</i> |
| Hard Leather | 2 | 12 | | 2.0 | - |
| Cuirboilli | 3 | 30 | | 2.0 | - |
| Bronze Plate | 8 | 80 | | 8.0 | -15% |
| <i>Body Armour</i> | <i>Armour Points</i> | <i>Cost</i> | <i>Coverage</i> | <i>ENC</i> | <i>Sneak Penalty +</i> |
| Sheepskin | 1 | 2 | Chest | 0.5 | - |
| Linen Pteruges # | 4 | 10 | Abdomen | 1.0 | - |
| Quilted Tunic > | 2 | 5 | Chest | 0.5 | - |
| Linen [<i>cotthybos</i>] | 4 | 35 | Chest | 2.5 | - |
| Linen <u>w</u> Lamellar | 5 | 55 | Chest | 3.5 | -10 |
| Linen <u>w</u> Scale | 6 | 65 | Chest | 4.0 | -15 |
| Muscled Cuirass | 8 | 100 | Chest | 6.0 | -15 |
| [<i>thorax</i>] @ | | | | | |
| Celtic Chainmail | 7 | 120 | Chest & Abdomen | 10.0 | -20 |
| <i>Horse Armour</i> | <i>Armour Points</i> | <i>Cost</i> | <i>Coverage</i> | <i>ENC</i> | <i>Ride Penalty</i> |
| Bronze chamfron | 8 | 125 | Head | 4.0 | -10 |
| Leather peytral | 3 | 120 | Forequarters | 4.0 | -5 |
| Bronze peytral | 8 | 400 | Forequarters | 10.0 | -10 |
| <i>Elephant Armour</i> | <i>Armour Points</i> | <i>Cost</i> | <i>Coverage</i> | <i>ENC</i> | <i>Ride Penalty</i> |
| Bronze chamfron | 8 | 420 | Head | 4.0 | -10 |
| Leather peytral | 3 | 200 | Forequarters | 4.0 | -5 |
| Bronze peytral | 8 | 1000 | Forequarters | 10.0 | -5 |
| Scale trapper | 6 | 1400 | Hind & Forequarters | 10.0 | -5 |
| Leather leg bands | 3 | 100 | Legs | | -10 |

Notes

- # Pteruges are hardened fabric strips that are sewn onto the lower edge of a linen *cotthybos* (of any type) or a quilted tunic. They are groin protectors.
- @ The *thorax* is worn over a short tunic, and provides no groin protection. Should some be desired the character may wear a quilted tunic beneath the *thorax* that has had linen pteruges attached to it.
- > The quilted tunic is the only armour type capable of being worn beneath another. Otherwise all armours are discrete for the hit location specified.
- + Listen and Sneak penalties are wholly optional, the GM should decide whether or not he wishes the extra book-keeping!



USING ALEXANDRIAN ARMS & ARMOUR

So who wears what, with which piece of kit, and why? There are three main types of warrior, the hoplite, the peltast and the cavalryman. Throughout the Greek-speaking world these two troop types have many other titles, and their kit varies from place to place. Essentially they are the horseman, heavy infantry spearman and the lightly armed missile skirmisher cum lightly armoured infantryman. Each does a different job and requires a different set of arms and armour.

First, lets look at the hoplite. The term means 'a soldier who uses a hoplon', but in the Successor period there are a number of different kinds of heavily-armed spearmen. There are still the hoplites, warriors clad in linen cotthybos (or no body armour at all), with greaves and helm, armed with a hoplite spear and hoplon shield. Mass combat is dominated by the phalangite, a warrior wearing a cotthybos or thorax if an officer or on the front ranks, with helm and greaves, carrying a massive 5-6m pike [*sarissa*] with two hands, and toting an aspis shield on a strap over the left arm. These guys are the heavy troops used in major confrontations, they are disciplined and tough. Outside of the phalanx, however, the *sarissa* is of little use and traded for javelins or a hoplite spear. Everyone sports a shortsword, machaira (curved hacking sword) or dagger but this is a weapon of last resort rather than the main killing weapon. The Greek sword is no gladius.

The light infantry, especially the peltasts, rarely wear body armour, they need to be nimble and fast. Some wear caps, a few wear helms, all are armed with javelins and a pelte, a light wicker shield that can be slung on the back. A sword or knife for self-defence is *de rigeur*. Amongst the skirmishers there are lighter troops still, poorer folk who may have only a sling and a pouch of lead sling shot, or a bow and a quiver full of arrows. Armour is very rare amongst these fellows, they have no use for it, it impedes their retreats and is, of course, pricey!

Cavalry has come along way since the time of Pericles or the Persian Wars. No longer are the horsemen just javelin-throwing aristocrats, Alexander pounded the Persian Empire into submission using a combination of phalangite inevitability and heavy cavalry shock force. It is common for the well-paid aristocratic heavy cavalry to wear expensive body armour and Boeotian helms which are styled after Greek travelling hats [*petasos*] that provide a wide brim for good visibility. Weapons used by these heavy cavalrymen is the long xyston, with a sword or machaira for back-up. Light cavalry still exists, the riders being armoured as they can afford with helms, cotthybos or even thorax, a fistful of javelins and commonly in this era, a hoplon shield. The Seleucid heavy cavalry, the cataphracts, wear a thorax with laminated tubular arm and leg defences, helm and bronze facemask. Truly formidable! See the later section on the Seleucid Empire for full details.

Some other arms and armour of note include the Celtic shield and longsword, used by the Galatians and other Celtic tribes north of Thrace and Greece - a continual menace at this time. The Thracians tribesmen often operate as peltast mercenaries, and on occasion

wield the wicked two-handed rhompha, a long bill-type weapon. The staff sling is invented in this period, it is a sling mounted on a short stave that uses that extra leverage for greater range and impact - a skirmish weapon. The Spartan sword is a lethally sharp and stiff shortsword, popular with mercenaries and sword-swallowers! Meanwhile the machaira, or 'kopsis', is a common alternative to the Greek shortsword, it curves into the cutting edge and is used as a heavy hacking weapon.

Finally, a short review of armour types is in order. The muscled cuirass [*thorax*] is the type of body armour commonly associated with Greek warriors, a bronze breastplate and backplate appropriately muscled and held on with leather straps. A cheaper alternative soon arrived - the cotthybos, made of hardened linen in numerous layers, and tied at the back, with flaps of stiffened linen protecting the shoulders. Coloured bright white, the linen cuirass is cheap and popular. Some are reinforced with bronze scales or lamellar plates around the midriff. All cotthybos include strips of stiffened linen [*pteruges*] hanging from the lower edge as a groin guard. When a thorax is worn, a quilted tunic with attached pteruges is worn beneath it, since they cannot be attached to the bronze breastplate itself.

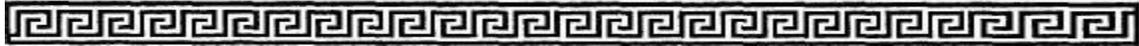
The Boeotian helm has already been described. The Pylos helm is a bronze pot-helm of slightly conical appearance and simple design that leaves the face and neck open to attack. Meanwhile the Chalcidian helm provides a nose guard, flaps for the cheeks and a degree of neck protection, but with cut-outs for the ears - it is an archetypal 'Greek' design. The popular Thracian helm resembles the Chalcidian helmet but has a peak around the front and sides, huge cheek pieces that are often highly decorated, and a distinctive rounded peak that arches forward much like the traditional 'Thracian cap'. The mountain cap is made of felt or sheepskin and worn by shepherds and poor skirmishers, it might also be a fox-fur cap worn by Thracian-style peltasts.

BATTLE RULES

The Successor Kingdoms are wracked by battles. It is the central characteristic of the era that warfare is ubiquitous. There are some great sets of wargame rules on the market that should amply fulfill the desires of GMs to approach Successor warfare in fine detail. Of course such a level of detail goes beyond these rules. However, the GM may still want to use dice to determine the outcome of a military outcome (rather than decide on the basis of plot drama, as most games tend to do). Plus it is more fun for all involved if even the GM doesn't know whether the Seleucid troops will win the day over the assorted mercenaries hired by Ptolemy for a raid on a Seleucid outpost.

ASSESSING THE ARMIES

The GM must assess the two forces in their entirety before battle is joined. As with the characteristic scores for Great Houses, *WARLORDS OF ALEXANDER* rates armies using the standard character scoring system.



Decide on the the following values:

- STRENGTH (STR): Attack strength
- DEXTERITY (DEX): Defensive ability
- CONSTITUTION (CON): Stamina and reserve troops
- SIZE (SIZ): Number of units on the field
- INTELLIGENCE (INT): Speed and maneuverability
- POWER (POW): Morale
- CHARISMA (CHA): Leadership of units

Values can vary wildly based on a host of inter-related factors, and this game cannot specify them all. Instead three armies are portrayed ready for combat, and the reader is urged to use them as a basis for assessing the armies in his own game. When two units



work together, then reasses the army again as a whole. There is no set formulae for combing units. Play it by ear.

The Myrmidons

A mercenary company of hoplite spearmen wielding pikes or hoplite spears. It numbers 2,500 men and is formed of ten syntagma (a standard unit within the Greek phalanx). The Myrmidons are well-travelled and tough, and are loyal and brave. They are led by Cimon the Avenger, a Greek general, exiled from his home city of Miletus. The company also has a force of light cavalry, as well as a screening force of peltasts. The real power of the unit, however, lies in the hoplite troops.

STR 9, DEX 9, CON 5, SIZ 4, INT 5, POW 14, CHA 14

Loyal Brothers of Zabbian

A mixed force of horse archers and mounted spearmen who hail from Armenia. They have fought for virtually every major power in the last 9 years. They are fast, adaptable and capable of lightning strikes and ambushes. Often used for patrol purposes or to screen heavy infantry. It numbers 800 men and horse.

STR 6, DEX 10, CON 2, SIZ 3, INT 16, POW 12, CHA 9

Arrayed Forces at the Battle of Raphia (217 BC)

Antiochus launches a stupendous army of 75,000 troops against Ptolemaic Palestine. Ptolemy is able to muster a force to halt the Seleucid advance. He fields an awesome 68,000 troops. Both sides have elephants, heavy cavalry, light cavalry, archers, peltasts and of course hoplite troops.

Antiochus' army: STR 19, DEX 15, CON 18, SIZ 20, INT 10, POW 12, CHA 18

Ptolemy's army: STR 21, DEX 14, CON 19, SIZ 21, INT 11, POW 10, CHA 17

Arrayed Forces at the Battle of Gabiene (316 BC)

The warlord Antigonus force marched to Gabiene near Susa to attack the army of Eumeus in 316 BC. Antigonus had 31,000 troops while Eumeus had 42,000 troops. Antigonus had far more cavalry, however.

Antigonus' army: STR 16, DEX 14, CON 12, SIZ 15, INT 10, POW 9, CHA 16

Eumeus' army: STR 18, DEX 12, CON 12, SIZ 16, INT 5, POW 12, CHA 11

Hammer of Bronze

Heavy infantry hoplite unit, without any cavalry, but including a large unit of slingers in support. Contains 7,000 men.

STR 8, DEX 17, CON 6, SIZ 6, INT 3, POW 11, CHA 8

Polycrates' Shooters

A Cretan unit of archers, with support from peltasts who are also armed with short spears and can engage in hand-to hand combat. Contains 1,000 men.

STR 11, DEX 3, CON 5, SIZ 3, INT 14, POW 7, CHA 8

Byzantion

A group of peltast (light troops) from Thrace, with some shock troops of Celtic origin who act as an attacking force. Contains 550 men.

STR 5, DEX 9, CON 2, SIZ 2, INT 13, POW 14, CHA 12

Knights of Pella

Tough light cavalry troop from Macedonia currently up for hire as a mercenary force. Contains 1,400 men.

STR 7, DEX 9, CON 3, SIZ 3, INT 15, POW 13, CHA 15

FIGHTING THE BATTLE

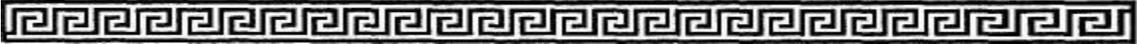
This is a very abstract combat system - a *very* abstract system indeed. There are three stages to the battle procedure.

1) *Terrain*. Both sides match the INT of their armies against each other on the Resistance Table (see which BRP rulebook you are using). This simulates the initial battle for terrain and deployment of units. The loser gets to divide up 3 bonus points amongst any of his army's values. The winner gets to divide up 6 points.

2) *Battle Plans*. Considering the terrain, type of troops and the objectives of each side, both generals get to put in action one of more 'plans' that ight help to gain victory. Examples might include: "spring an ambush using archers", "seize the high ground", "draw off the cavalry with our light fast cavalry" and so on. Each plan adds a +2 bonus to the characteristic most likely to benefit from such a plan. After the first plan, any others will lower CHA by 1D3. No-one may have more than three plans at any one time. GMs must adjudicate plans and can reasonably refuse a plan if it contradicts an already established aspect of the battle.

3) *Clash of Arms!* What follows is a mass of die rolling, however, this is a very simple procedure. Simply make resisted rolls for each characteristic, moving sequentially from STR to DEX, to CON and so forth. Keep a note of wins. Specials count as 2 wins, criticals count as 3. When the antagonists get to CHA the battle has reached its climax, this is where the leader's tactics come into full play. Add wins so far to each general's CHA score (essentially his leadership and overall strategy) and carry out a resisted roll. The winner takes all ...

In battles like this there are usually huge numbers of survivors who flee to the hills. They may regroup later. Assume losses of perhaps half for the loser and a fifth for the winner.



INVENTIONS

The Hellenistic Age is one of invention and experimentation. From the early ideas of science and philosophy have come more concrete procedures and theories governing the workings of the universe. It is in this era that science is truly borne. Hero of Alexandria, coming after our era, produces a model steam engine (yet does not exploit such a revolutionary invention). Other philosophers create equally amazing technological items - vast siege towers that are self-propelled (powered by an inbuilt slave-driven capstan), a lens to magnify the light from the Pharos lighthouse, even a city-defense machine to hole and haul ships out of the water.

Highly skilled philosophers can attempt to build their own inventions and the GM is encouraged to help players plan the construction of these devices. Use the inventions describe further below as a guide.

INVENTION CATEGORIES

A proposed invention has the following categories:

Craft: What craft skills will be useful in its construction? Craft Wood, Craft Stone? Craft Stone *and* Wood? Try to retain a measure of flexibility rather than demanding two or more craft skills at a time.

Difficulty: How difficult is the project? This value is subtracted from a player character skill total and will often be so high as to preclude the involvement of less experienced philosophers.

Manpower: How many labourers or craftsmen will be needed for this project? If the number is less, then double the build time. If the number is four times or more, then halve the build time.

Time: What is the shortest amount of time the invention could be successfully constructed?

Cost: What is the minimum cost of the project?

Materials: List all of the materials needed in the project.

BUILDING AN INVENTION

The game procedure for building an invention is quite straightforward. The philosopher checks the invention categories and adds together his Science and Repair/Devise skills together with the relevant Craft skill (or the lowest, if two or more are required).



This is the philosopher's skill total. From skill total subtract the invention's Difficulty. If the end result is positive then the PC can attempt to build the item. If 0 or negative, then the project is currently beyond his means and his imagination.

The skill roll is made and the result checked on the table, below:

| | |
|-----------------|---|
| <i>Fumble</i> | Disaster! Men and materials lost. Project abandoned, or begun again at -30% |
| <i>Fail</i> | Some progress made. Roll again after the initial build time, but at -10% |
| <i>Success</i> | Project completed at the end of the build time. |
| <i>Special</i> | Project completed in half the build time |
| <i>Critical</i> | Project completed in half the build time, at half the cost |

The inventions ingeniously built by these pioneering philosophers are not mass-produced to a well-designed blueprint, they are one of a kind works of art. Each one lowers a philosopher's POW temporarily by 1. When the invention is destroyed, decommissioned or falls into absolute disrepair, the philosopher who designed it gets that POW point back. These inventive geni tend only to create a few crazy inventions and stay close to them while they are in use.

SAMPLE INVENTIONS

Windmill

Craft: Wood

Difficulty: 120

Manpower: 10 men

Time: 4 weeks

Cost: 1000 drachmae

Materials: wood, iron, canvas

Mechanical Wings

Craft: Wood or Leather

Difficulty: 220

Manpower: 2 men

Time: 1 week

Cost: 200 drachmae

Materials: wood, leather, feathers, wax

Waterclock

Craft: Stone or Metallurgy

Difficulty: 100

Manpower: 2 men

Time: 2 weeks

Cost: 300 drachmae

Materials: stone or bronze



Wheeled Siege Tower

Craft: Wood or Metallurgy

Difficulty: 100

Manpower: 20 men

Time: 4 weeks

Cost: 2000 drachmae

Materials: wood, leather, iron

Helepolis Seige Fortress

Craft: Wood and Metallurgy

Difficulty: 250

Manpower: 100 men

Time: 4 weeks

Cost: 8,000 drachmae

Materials: wood, leather, iron, plus 8x Lithoboloi

Mechanical Galley

Craft: Wood

Difficulty: 100

Manpower: 4 men

Time: 16 weeks

Cost: 6,000 drachmae

Materials: timber, leather, rope, iron nails

Greek Flame Thrower

Craft: Wood, Metalurgy

Difficulty: 130

Manpower: 4 men

Time: 3 weeks

Cost: 2000 drachmae

Materials: chemicals, timber, iron, rope

Sambuca Covered Siege Ladder

Craft: Wood, Leather

Difficulty: 130

Manpower: 12 men

Time: 3 weeks

Cost: 2000 drachmae

Materials: timber, leather, iron, rope

Tortoise Battering Ram

Craft: Wood, Leather, Metallurgy

Difficulty: 170

Manpower: 10 men

Time: 2 weeks

Cost: 900 drachmae

Materials: timber, leather, iron, rope





Lightning Rod

Craft: Metallurgy

Difficulty: 240

Manpower: 2 men

Time: 4 weeks

Cost: 1000 drachmae

Materials: copper

Automata

Craft: Metallurgy

Difficulty: 250

Manpower: 2 men

Time: 4 weeks

Cost: 3000 drachmae

Materials: bronze

Steam Engine

Craft: Metallurgy

Difficulty: 220

Manpower: 4 men

Time: 6 weeks

Cost: 4000 drachmae

Materials: bronze, iron, wood, lead

Burning Heat Lens

Craft: Stone or Glass

Difficulty: 200

Manpower: 3 men

Time: 6 weeks

Cost: 700 drachmae

Materials: stone, glass

Magnifying Lens

Craft: Stone or Glass

Difficulty: 80

Manpower: 1 man

Time: 1 week

Cost: 60 drachmae

Materials: glass



GODS, PHILOSOPHERS AND MAGIC

*"Hear us, you gods perfect in power;
Hear us, sovereign gods and goddesses,
Protectors of our country's bulwarks:
Do not betray our city
Thus in the labour of battle
To enemies of alien mind."*

Aeschylus, The Suppliants

THE GODS

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

This game doesn't give an exhaustive list of the deities known and worshipped in the Successor Kingdoms. Instead it looks first at The Olympians, a family of deities worshipped across the world where-ever Greeks have trodden. These gods are recognised by all and often syncretised with local divinities. Most large cities have temples to one or more of the Olympians. Then we briefly survey the other Gods of the Successor Kingdoms. In the following chapter we look at a small number of very popular religions amongst travellers and adventurers in the Successor Kingdoms, and give an in-depth description of their customs and peculiarities. These cults allow worshippers to be initiated and get closer to their god. Many offer something better in the afterlife. Characters can join these cults as initiates, maybe progress to the priesthood, or alternatively the referee can use the cults as background for his campaign or for individual scenarios.



GAIN A FAVOUR FROM THE GODS

WARLORDS OF ALEXANDER allows player characters to make appeals to the gods and call for divine aid. The nature of the gods is fickle and this aid is unreliable. If the god grants the request, then the player character will be blessed with amazing 'good luck'.

Every character sheet divides up the common skills into groups named after one of the Olympian deities. Poseidon, for example, heads the skills over whom the god presides, namely: Shiphandling, Boat, Swim, Ride and Drive. Next to the name of each deity is a check-box. At the start of the game every box should contain a tick, lightly pencilled in. The character sheet also has a section titled Fate. Fate is equal to POW x5.

During the game, any character can pray to a god just prior to making a skill roll. The god hearing the appeal must preside over that skill. To determine whether or not the deity hears the request and grants it, the player rolls Fate or less on percentile dice. If equal or over, then the god is deaf to the character's prayer and the roll must be attempted without divine aid. If the roll is less than the current Fate score, then the god has heard the prayer and will 'bump' the character's skill success by one level. It will turn a fumble into a critical, a fail into a success, and a success into a critical. Fate, however, is lowered to whatever value was rolled on the percentile dice. Further appeals can be made to other gods but with Fate sinking ever lower each time, the chances of being heard by these gods rapidly diminishes.

When a god has been successfully called upon, the pencil tickmark in the adjacent box (which represents being in favour with the god) is erased. Now the player character has a neutral relationship with the god. If the character calls on the god a second time, then mark the box with a cross. The player character is now in disfavour, and cannot call on the god again.

Note that a character with *any* points in Science (even 1%) will be effectively ignored by the gods (or the other way around - the two concepts are incompatible in WARLORDS OF ALEXANDER).

TO BE RID OF DISFAVOUR

The character must present himself to a temple of the god (first having searched one out, not every city has temples to all the Olympians) and make an animal sacrifice appropriate to the deity and the situation. The priest oversees the ritual, which changes with the god, the season or festival and the reasons for the sacrifice. And woe betide anyone who makes an error during the sacrifice! Sheep, goats, calves or oxen are sacrificed and burnt as an offering to the god, one third of the cooked flesh is given to the god, one third to the priest and the final third is eaten by the character as a sacred meal. With the sacrifice complete (it takes about an hour and costs 50 silver coins) the character is now neutral with that god – erase the cross from the god's check-box.

TO BE IN FAVOUR

The character must make a libation to the god on an altar. A libation is a liquid offering, most commonly of wine, but sometimes milk or cow's blood, poured onto an altar fire

where it sizzles and burns (or into the sea if to Poseidon). The altar need not be within a temple, but can in fact be hand-made by the character. It need be nothing more elaborate than several slabs of cut-turf and a few flat stones, blessed with a quiet prayer and topped by a small fire of wood kindling. It takes a couple of hours to make a temporary altar, and 10 minutes to conduct the libation. A priest will charge 20 silver coins for the privilege. Mark a tick inside the god's check-box.

THE GODS OF OLYMPUS

The gods rule the universe from the top of Mount Olympus. There were originally twelve Olympians, feeding off ambrosia and nectar served to them by Ganymede the cup bearer. Each god has a palace and intrigues with the other Olympians for power and influence. Many times has this august assembly been at odds, the Trojan War for one. At one time each god sponsored their favourite heroes in glorious quests and bitter blood feuds on earth, but today their influence is achieved through the priests of their cult. Each god has a host of temples scattered across the Greek-speaking world. These temples are only very loosely affiliated. In many cases each temple is actually dedicated to a different aspect of the god. Worship takes place at an altar outside the front steps of a temple, but still within the sacred precinct [temenos].

Zeus

The king of the Olympian gods. He is a powerful god of sovereignty, mastery, government and victory in warfare. As a god on high he is associated with storms, rain, tempests and with thunder and lightning. He watches over the affairs of the Greeks from his throne on Olympus. He is supreme judge and his realm is the Heavens (Earth belongs to his brother Poseidon, the Underworld to his other brother Hades).

Symbol: The eagle and the thunderbolt.

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

Skill Group: Debate, Climb, Oratory, Throw

Worshippers: Nobles, leaders, soldiers

Hera

The matronly wife of Zeus, Hera is associated with the sky and with the moon. God of women and of childbirth and marriage, she is rarely invoked by adventurers. Hera punished many of Zeus' lovers, and could be said to have also embodied jealousy.

Symbol: The peacock is her cult animal, her other symbol is the pomegranate.

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

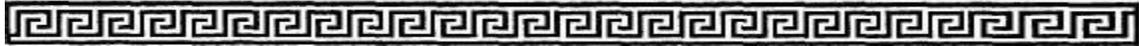
Skill Group: Administration, Listen, Speak Languages

Worshippers: House-keepers, stewards, defenders, seekers of vengeance

Ares

A brash god of warfare, Ares is popular with adventurers. Ares is invoked also for revenge. He is not a subtle god of grand strategy but an up-front believer in raw combat.

Symbol: Blazing torch and the spear.



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

Skill Group: Martial Arts/Pankration, Unarmed Strike

Worshippers: Mercenaries

Hephaestus

The god of fire, smiths and craftsmen in general, Hephaestus is a brawny, lame god. He is also associated with volcanoes. In myth he built many fantastic devices, some of which are hidden about the world in labyrinths and on remote islands. His wife is the adulterous Aphrodite.

Symbol: Hammer and tongs

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

Skill Group: Conceal, Craft, Hide, Metalworking, Repair/Devise, Craft Magic Item

Worshippers: Blacksmiths, bronzeworkers, armourers, jewellers

Hermes

The winged messenger of the gods, Hermes is also the god of thieves, travellers and merchants. Hermes guides the spirits of the dead to the underworld, and wayside marker stones are dedicated to him. The great cults to Hermes are run by the merchant brotherhoods to which they owe their good fortune.

Symbol: Hermae, phallic pillars on street corners, cross-roads and gateways, winged sandals, caduceus (winged staff entwined with serpents)

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

Skill Group: Bargain, Evaluate, Sleight, Sneak

Worshippers: Traders, thieves, travellers

Apollo

A god of sunlight, musicians, fortune-tellers and medicine. This bold and potent god is also the protector of herdsmen, but it is his association with the sun that is most strong. His deadly and unerring skill with the bow is symbolic of rays of light. But his typical symbol is the lyre. Many famous seers and soothsayers claim to have been given their powers by Apollo.

Symbol: His symbols are the bow and lyre.

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

Skill Group: Divination, First Aid, Play Instrument, Sing.

Worshippers: Shepherds, soothsayers, hunters, physicians

Demeter

This gentle goddess presides over agriculture, fertility and the earth. Her sister



Persephone spends six months of the year with Hades, symbolising the changing seasons. Her cult is accompanied by orgies, and her temples, often found in forests, are called megara.

Symbol: The sheaf of corn.

Main Temples: Eleusis, where a great mystery festival is held each year for initiates, other centres include Arcadia, Argos and Attica.

Skill Group: Animal Lore, Herb Lore, Spot Hidden.

Worshippers: Farmers

Poseidon

The brother of Zeus, Poseidon is the god of the oceans and seas, as well as earthquakes and horses. A harsh and unrelenting god, Poseidon shows his anger with floods, storms and earthquakes. Sailors fear him.

Symbol: The symbol of Poseidon is the trident and horse.

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

Skill Group: Boat, Drive, Ride, Shiphandling.

Worshippers: Sailors, cavalry-men, horse-breeders

Aphrodite

The amorous goddess of love, beauty and sex, married (in the myths) to Hephaestus. She is fickle and passionate, and prone to initiating liaisons and romances. Young lovers pray to her.

Symbol: A seashell

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

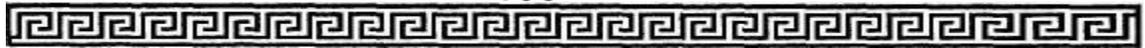
Skill Group: Fast Talk, Insight, Swim.

Worshippers: Courtesans, sailors

Dionysus

A god of wine, pleasure and revelry often invoked at bars, banquets and orgies. Since he





is associated with wine cultivation he represents both the pleasures of wine and its darker side of mad passions and abuse. His favourite method of punishing wrong-doers is through madness. His cult throw wild orgies at which respectable women dance wildly in the countryside to the sound of raucous music.

Symbol: Pine-cone staff

Main Temples: Orchomenus, Athens, Lesbos, Naxos.

Skill Group: Acting, Dodge, Gambling, Myth & Legend.

Worshippers: Actors, playwrights, entertainers, vintners

Artemis

Artemis is the virgin sister of Apollo, and she is the goddess of hunting and of wildlife. As a fertility goddess she is invoked by mothers as well as more typically hunters. She has a lunar aspect and is well known as a great and deadly archer. She is revered especially in Arcadia.

Symbol: A burning torch, the she-bear or a faithful hound.

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

Skill Group: Jump, Track, Wilderness Lore.

Worshippers: Hunters, women

Athena

Athena is the goddess of wisdom and inventiveness, of women and the arts and crafts. Other professions looked to her, including doctors, teachers, actors, poets and students. Athena is the armour-clad virgin daughter of Zeus and burst, fully armed from his head. She is a warrior who fights for order, peace and righteous causes. After her birth she dispensed advice to her father.

Symbol: The owl is her main symbol, but she is also famous for the aegis, a shield emblazoned with the terrifying face of Medusa.

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

Skill Group: Craft, Read & Write, History, Wrestle.

Worshippers: Soldiers, nobles, defenders, craftsmen.

Hecate

Hecate is an alter ego of Persephone, she is a dark goddess of the night - a witch who grants magicians their sinister powers. Hecate lives in Tartarus, and has power over ghosts and spirits.

Symbols: Dogs, crossroads, three-headed statue

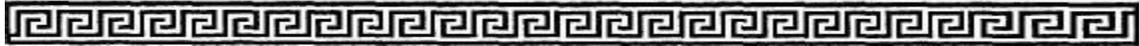
Main Temples: none, the cult is shunned and uses secret shrines in caves and basements; the Colchians were known to have revered her in ages past.

Skill Group: Magical Spells, Brew Potion

Worshippers: Witches, Magicians

OTHER GODS





Hades

The grim and dark god of the Underworld who rules with his wife Persephone. He has no temples and no organised cult. Those who wish to call upon him must dig pits to throw down their sacrifices. He is an aspect of death.

Hestia

The goddess of the home and hearth. The family and community are associated with her gentle cult. Bakers also sacrifice to her. Worshippers are usually housewives, magistrates, city officials, stewards.

Asclepius

The son of Apollo, the god of medicine and doctors. Asclepius was in trouble with Hades because he was preventing the new intake of the dead from arriving, as they should have. His symbol is the caduceus, the winged staff with a snake coiled around it, snakes, and his main temple is at Epidauris in the Argolid, a sanctuary incorporating a holy dormitory where the sick can rest overnight and pray that the god welcomes their sacrifice and heals them.

Dioscurii

The Twins of ancient myth, Castor and Pollux, great heroes of Sparta and brothers of Helen of Troy. They are the patrons of sailors and other travellers and are associated with hospitality as well as warfare and the legions. The Dioscurii are associated with an egg-shaped cap crowned with a star, horses and St Elmo's Fire, and their main temple and center of worship is at Sparta

Hercules

This hero from ancient myth became a god long ago and his fabulous feats of daring and strength are known to every living soul, for Hercules travelled far and wide. All know of his Twelve Labours. Today, Hercules embodies endurance, fortitude, courage and stamina. The god is popular amongst mercenaries and other fighters, as well as travellers of many kinds. He is associated with lions, archery, and the club. Many towns and villages in Greece have shrines to this cult, most especially Thebes.

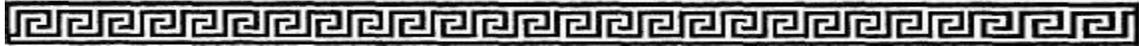
Orpheus

Orpheus was an ancient poet and hero that travelled to the underworld to free his love from the clutches of Hades. He was torn to pieces at his death. Orphics honour Orpheus with lyre-playing, music and poetry and they carry the message of reincarnation with them. They travel constantly and earn their living giving performances and teaching music to those who wish to learn this noble art. The Orphics are priests of Orpheus who are able to use magic. Imagine them as lyre-playing mystics

The Muses

Nine daughters of Zeus, goddesses of music, the arts, science, dance, theatre and history. Apollo leads the Muses. Their cult centre is the Temple of Muses (Museum) at Alexandria.





Nike

Specifically a goddess of the armies, an embodiment of victory and conquest.

The Furies

Female demons serving the gods. Daughters of Gaea, they are monstrous hags with canine faces and black wings, serpent-haired and wielding long whips. They hunt down offenders and send them mad. The three Furies are not vindictive, but impartial.

Morpheus & Somnus

Two gods of sleep, often mistaken for one another. Somnus rules sleep in general, and Morpheus is the god of dreams.

MONTHLY DEVOTIONS

- The first day of the month is called Noumenia. It is the full moon and is considered unholy.
- The second day of the month is devoted to Agathos Daemon, the good demon. He is a mythological snake that protects the home.
- The third day of the month is devoted to Athena.
- The fourth day of the month is devoted to Hermes, Heracles, Aphrodite, and her son, Eros.
- The sixth day of the month is devoted to Artemis.
- The seventh day of the month is devoted to Apollo.
- The eighth day of the month is devoted to Poseidon, Theseus, and Asklepios.
- The fifteenth day of the month is Dikhomenia, or the full moon.
- The sixteenth day of the month is devoted to Artemis and Selene.
- The last day of the month is devoted to Hecate and the Ancestors

DIVINATION

Divination (fortune-telling) is an important and widely practiced art that is represented in WARLORDS OF ALEXANDER by the Divination skill (00%). Practitioners of this art (called seers or soothsayers) traditionally observe the events and phenomenon around them and interpret these events to predict the future. In this game such prediction of the future is both impractical and a virtual impossibility. Instead Divination (as regards game mechanics) is a skill that can be used by the soothsayer to create a minor observed event which will result in a more important event taking place later on in the game. The



prediction thus comes true! The observed events are often very minor affairs, consisting of the strange behaviour of animals, astronomical or meteorological phenomena, or something else entirely.

In essence this is the magic of co-incidence that binds together similar but unrelated events. The soothsayer might decide, for example, to try to delay a ship's journey by attempting a fortune reading. If successful a minor event is observed by the diviner that is interpreted by him (and any observers) and later on during the game the desired outcome takes place (the ship is delayed by bad weather).

HOW IS DIVINATION CARRIED OUT?

The player states his intended result (to delay the ship), his character performs a divination ritual (often with witnesses present) and he allocates a number of his Magic Points (or even POW points) to increase his skill chance (up to a maximum of 1 point per witness). Every MP adds +5% to his Divination chance, each point of *permanently sacrificed* POW adds +60% to his Omen Reading chance. The GM rates the intended result either as Minor, Moderate or Major and applies a penalty to the skill roll which he then rolls in secret. Sacrificing POW is intended to allow a seer to predict incredibly important events, wars, murders the fall of cities and so on. It takes a brave soothsayer to invest such an amount of effort - tipping the balance of Fate and Destiny to reveal such important events.

Note that to effect a Major prediction, a PC will almost certainly have to permanently sacrifice one or more POW points. Note also that the final effects aren't magic. There are no fireballs, illusions or bizarre and impossible physical effects. There are only co-incidences. The final desired outcome must already be possible to some logical extent and believably so. It isn't magic, even to the Greeks who witnessed these predictions coming true before their eyes (or not ...). Events initiated by a diviner cannot create NPCs or situations or wealth or resolve actions or the fights and conflicts of the PCs themselves (that would be too easy, wouldn't it?!).

| | |
|----------------------|------------------------|
| <i>Astrology</i> | Health & Disease |
| <i>Cleromancy</i> | The City & Buildings |
| <i>Dendromancy</i> | Wilderness |
| <i>Haruspication</i> | Work |
| <i>Hydromancy</i> | Travel |
| <i>Meteoromancy</i> | Animals |
| <i>Ornithomancy</i> | Encounters |
| <i>Pyromancy</i> | Conflict & Competition |

As mentioned in the skill description for Divination there are several techniques of fortune-telling, and in WARLORDS OF ALEXANDER each one allows the player to affect a different aspect of the game world. No diviner (in this game) can predict *any* eventuality, he is restricted to what he can foretell (in game mechanics 'effect') by the manner by which a fortune is told.

TYPES OF DIVINATION

The various divination techniques are:

Astrology - Divination by charting the motion of the stars, planets, comets and other celestial phenomena in the night sky. After the conquests of Alexander astrology has swept in from Chaldea to assume great importance in religious cults. *Affects:* Health and Disease



Cleromancy - Divination by drawing lots, usually stones or beans from a jar or from a bag, rolling dice or knucklebones or drawing straws. *Affects:* The City & Buildings

Dendromancy - Divination by listening to the sounds of leaves in wind-blown trees, or by studying the rings in a freshly snapped branch. *Affects:* Wilderness

Haruspication - Divination by examining the entrails (especially the liver) of sacrificed animals. *Affects:* Work

Hydromancy - Oil is dripped onto water and the patterns it makes tells the diviner about events in the future. *Affects:* Travel

Meteromancy - Divination by watching the weather, cloud formations, the direction of the wind, sun on the clouds etc. *Affects:* Animals

Ornithomancy - Divination by observing the behaviour of birds, the different species, their calls and flight patterns. *Affects:* Encounters

Pyromancy - Fire-divination, through the smoke of incense burning on a charcoal brazier, or of flour and laurel leaves on a fire. The smoke reveals patterns of future events to the diviner.

Here are four examples of different techniques of divination in practice (all but one are Moderate events) to give the GM some idea of the types of events they can create.

- Use of *cleromancy* to make the wooden gate of a fort rotten. The GM needs three possible outcomes (for a success, special and critical) so chooses a) the door is rotten, b) the door is unlocked, and c) the door is unlocked and currently unguarded.
- Use of *hydromancy* to lower a river enough (through co-incidence of a drought in the mountains) so that the PCs can ford it. Possible outcomes: a) forced to wade waist deep, b) forced to walk over wet rocks, c) an easy walk!
- Use of *pyromancy* or *meteoromancy* or even *hydromancy* to create the possibility of a chariot-racer's axle-pin coming loose during a race, forcing him to

crash. Possible outcomes might include a) as above, but your favourite racer is hindered and may lose! b) as above, and c) the charioteer crashes into several others resulting in your favourite talking the laurel crown!

- Use of *astrology* to try to cause an enemy to have a heart attack or trip and fall to his death downstairs. This is a Major divination. The PC might be able to muster enough witnesses to give him +70% or more. Or he might have to sacrifice a point of POW permanently. How much does he want this guy dead? Possible outcomes might be a) the victim is injured and will recover, b) the victim is badly injured and will never be the same, and c) he is killed.

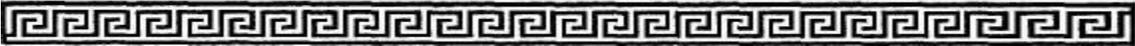
| Intended Result | % Penalty | Examples |
|-----------------|-----------|---|
| Minor | - | Trivial events (plotwise), predicting a happy marriage, predicting good weather, predicting a healthy birth, etc. |
| Moderate | - 20% | Events of import to the PCs. A door left open, a rival delayed, something catching fire, finding a lost key, bumping into a fortuitous stranger, and so on. |
| Major | - 80% | Predicting a catastrophe, serious injury or death, a fight won or lost, etc. |

CAN DIVINATION BE UNDONE?

Can a Divination be undone? Let's say the party believe a rich merchant is plotting to kill them and so, via soothsayer, foresee his financial ruin; then they learn he was set up by a rival - he is actually an innocent man. Can they undo what was prophesied? No. A character who makes a prediction (PC or NPC) cannot attempt to predict a different outcome for the same situation. In the game universe, he did not cast a spell that can be undone, he simply foretold the future'. Another soothsayer who successfully divine's future events will make the same prediction. What about when the PCs hear of an unfavourable prediction made about them, or something they value? Can they change it? That depends on the skill of the seer involved. The GM can make a skill check based on the seer's Divination value (MP and importance of the prediction) and if it fails, the prediction is false, if successful then the GM is duty bound to force the events to come to pass (no matter how contrived ...).

DOES ANYTHING HAPPEN ON A FUMBLE?

When a fumble occurs during a Divination, something BAD happens. This is the price of such a gift. Fate may not always reveal the expected or the desired. Beware! Either the diviner foresees the opposite of what they had hoped for (the gate is particularly secure, the enemy will win the battle) or possibly they simply foresee something dire of the GM's choice. This allows the scene where having foreseen the future the seer goes pale and refuses to answer when his companions ask what he saw. It also stops PCs from foreseeing everything that comes up in game, as there is a potential backfire affect.



PHILOSOPHY

"It is owing to their wonder that men both now begin and at the first began to philosophize."

Aristotle, *Metaphysics*

"All men naturally desire knowledge."

Aristotle, *Metaphysics*

There are some who reject the idea of the gods and who have embraced an atheistic viewpoint. To them life is human morality, human decision and human ingenuity - in a mechanistic world of essential elements. Various philosophical schools have grown up to disseminate these beliefs, schools such as the Cynics, the Academy and the Megaraians.

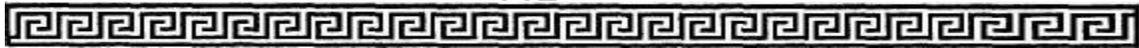
The Greeks have a natural liking for things of the mind. They are inclined to dwell upon what they see in the world about them and to think out causes and reasons. Among the Greeks, far more than among any other people, philosophy has been steadily cultivated. It reached a state of rounded development in the golden age of Socrates, Plato, and Aristotle (only decades ago). The earliest Greek philosophers attacked the cosmological question; they sought the explanation of the bodily world. Other questions of philosophy were only incidental to their studies. In essence, then, they were early scientists.

The skill called Science is the knowledge of these alternative ways of thinking and in Greek terminology (along with a large degree of additional study) is called 'philosophy'. Gaining just one point of Science forever negates the character's belief in the gods and he can never call upon them for divine aid (whether or not they truly existed in the first place). The skill has lots of uses as a scientific tool for those who wish to pursue the investigation of natural phenomenon.

SPENDING MAGIC POINTS

Someone with 1% or more of Science has the ability to use their willpower to affect their actions. Magic Points are derived from POW and are here defined as 'willpower' points, the philosopher character can decide before he makes a skill or characteristic roll to spend some of those Magic Points (the task must not be a combat action, such as a weapon attack). Every point temporarily 'spent' adds +10% to the skill or characteristic chance. All lost Magic Points are regained by the philosopher by spending two hours in uninterrupted meditation and contemplation in a quiet and secluded location.





MAGIC

Magic is a skill, like any other. As with some other skills, any skill points allocated to it are divided up between the four magic spells which form the main magical techniques. Magical skills begin at 00%. Many of the witches and magicians know all of these spells (to varying degrees). They are:

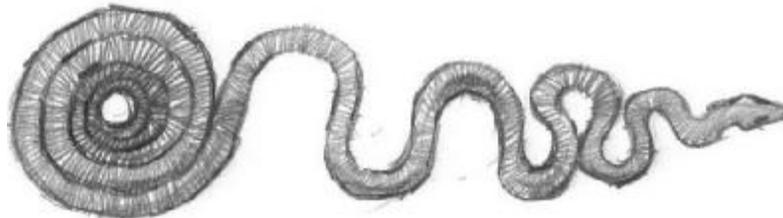
- Magic Spell: Charm Others
- Magic Spell: Curse
- Magic Spell: Raise the Dead
- Magic Spell: Restore to Health

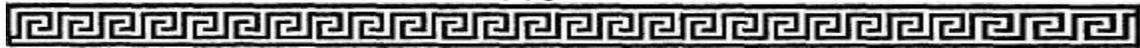
Knowledge of the spell itself is not enough, however. One must also possess Magic Points in abundance in order to overcome the Magic Points of a target, or to influence the outcome of the spell.

There are two other magical skills which (if known) greatly enhance the character's chance of successfully casting a spell. These two additional skills are Craft Magical Item (00%), and Brew Potion (00%).

The standard procedure for spell-casting is as follows :

- The caster declares his intention to cast a spell, as well as the identity of the victim (if any).
- The player rolls percentage dice and checks against the skill. The actual result depends on the dice result - fail, success, special success or critical.
- If the target does not want to be the subject of a magical spell, then the caster must overcome the Magic Points of that target with his own (see the Resistance Table in your rulebook). Additional MP can be gained from a magical item or from a potion (see those descriptions for details).





SPELLS

Charm Other : People fear magicians because they can bring innocent victims under their sway. By using some item that has been in close contact with the victim (blood, hair, spit, clothing, etc.) the magician can enact a 3 hour ritual which could give him a hold over that victim. How strong that hold is depends on the success roll, typically a victim of the opposite sex will fall in love with the magician, while someone of the same sex is loyal and obedient. A ritual can be undertaken anywhere within 3km of the victim.

Once cast, and the percentile dice have been rolled, conduct a Magic Point resistance roll to overcome the victim's innate resistance to being charmed. If successful check the following table:

| | |
|-----------------|---|
| <i>Fumble</i> | The spell is reversed, so that either the target feels the opposite emotion or much more entertainingly the <i>magician</i> feels the emotion for the target he wanted the target to feel for him. This stops charming becoming something done at the drop of a hat, it is unwise to try to charm everyone in the game. |
| <i>Fail</i> | No effect. Another 'correspondance' taken directly from the victim is required for a second attempt to be made. Each additional attempt is less likely to succeed, first by -10%, then by -20% and so on. |
| <i>Success</i> | Victim 'likes' the caster and is well disposed toward him; the victim is friendly and finds it hard to dislike or argue with the magician. Another later attempt can be made to continue or repeat a Charm Other at o penalty. |
| <i>Special</i> | If of the opposite sex, the victim is in love and becomes smitten by the magician; if of the same sex, the victim begins a loyal friendship which may be hard to break. |
| <i>Critical</i> | Love becomes obsessive, almost verging on suicidal; a same sex charm will indulge in fantastic hero worship. |

If the caster wants the victim to fall in love with, or become loyal to, somebody else, then that person must (of their own free will) supply close contact items (blood, hair, clothes, jewelry etc.) for the ritual. The two individuals are then bound together through the ritual. Many magicians gain silver coins in this way, making someone fall in love with an ardent admirer without their knowledge. Potions (love philtres) are an even better method of charming a victim.

A Charm spell can be broken only by the caster, or by another magician who must use 'correspondencies' from both involved parties, he must then achieve an equal or higher result than the original caster.



Curse: Even more feared than the power to control a person, is the magician's alleged power to cripple or even kill someone. This is a good cash earner, and nearly every magician has some knowledge of this black spell. Just as with Charm Other, some item that has been in close contact with the victim is utilised in a 3 hour ritual which might cripple the victim. How badly he or she is crippled depends on the success roll. A ritual can be undertaken anywhere within 3km of the victim.

Once cast, and the percentile dice have been rolled, conduct a Magic Point resistance roll to overcome the victim's innate resistance to being cursed. If successful check the following table:

| | |
|-----------------|--|
| <i>Fumble</i> | The curse rebounds so that the magician suffers the effect of his own curse. This makes characters a little more careful when throwing curses about. |
| <i>Fail</i> | No effect. |
| <i>Success</i> | Lower either the victim's STR, DEX, INT or CHA by 1D3 points when the victim wakes the next day (or during some dramatic moment the <i>same</i> day). Two points are restored the next day, and each day after until the victim is fully restored. |
| <i>Special</i> | As above, but lower the stat by 2D6 points. |
| <i>Critical</i> | As above but lower the stat by 3D6 points |

The stat to be lowered is chosen by the magician. Note that if a stat is lowered to 0 or below, then he is in a coma and his stat will not begin to recover of its own accord. The victim is magically afflicted and needs help! The curse must be reversed by a magician casting this very same spell. He pits his Magic Points against those of the original magician and if successful breaks the curse and restores the afflicted stat to a score of 1D3, it recovers as described above. If unsuccessful the victim wakes, and his stat begins to recover, but only to a maximum of 1D6+2. He is, effectively, permanently crippled. A special or critical result may well inflict a curse upon the offending magician!

Raise the Dead : Many Greeks turn to a magician for information. Magicians who can raise the dead do so not for some temporal or supernatural power, but for information. "*Aunt Apollonia wishes to know if her dear departed husband Anaximander is faring well and is happy with the new grandson just born*", or "*Euylichus of Megalopolis wishes to ask his great grandfather if the lost tomb of Agamemmnnon is south of ruined Mycenae, or east of that ancient citadel*". The dead cannot tell the future, nor can they dispense information about which they can have no knowledge (such as attitudes, thoughts, feelings or intentions). Through converse with other spirits, a ghost can give information on almost *any* subject, however!

Typically, a magician carries out a 3 hour ritual under the stars. He digs a shallow trench and fills it with pig's blood (food for the hungry ghost). Incense is burned in a brazier and songs sung. The magician calls a spirit by name and then enters a frenzied trance, the ghost possessing his body and speaking with his voice. At least one witness is required to put the question to the ghost and to interpret the answer.

The magician enters a trance during the ritual and then rolls percentile dice. A trance inflicts 1-3 points of damage on the magician, or 2D6 if a Fumble. Check against the spell chance for the result. Also, for every witness present, the magician can (if he wishes) spend 1 Magic Point to gain a +5% on his casting chance.

| | |
|-----------------|---|
| <i>Fumble</i> | The caster loses 2D6 Hit Points instead of 1D3. The ghost appears, feasts on the blood, but then goes crazy and attacks the summoner, inflicting a loss of all his Magic Points, and (if he fails a POW x 5 roll) suffers an additional -1D6 Hit Points. He is physically ill from the shock and fear of the supernatural attack. It then attacks a random person present at the ritual! Someone suffers a loss of all their Magic Points and 1D6 Hit Points. Everyone else rolls POW x 5 or suffer 1D3 points of damage. |
| <i>Fail</i> | The spirit seems to appear and answers one question, but it is the wrong spirit, or a disturbed spirit or an angry spirit and tells a lie or deception. The fact that so many poorly trained magicians call this 'rogue' spirits is the reason that court cannot accept otherworldly evidence. It is simply too unreliable - there is no way to tell the difference between a true spirit and a hateful rogue spirit. |
| <i>Success</i> | The spirit is willing to answer one question with a yes or no response. |
| <i>Special</i> | The spirit is willing to answer one question with a one word response. |
| <i>Critical</i> | The spirit is willing to answer one question with complex and involved phrases. |

Once the ghost has arrived the magician can wrestle more information out of it if he wishes. Begin at CHA x5 for the second question. If successful make a CHA x 4 roll to pforce a third question, and so on. Stop after CHA x1, and realize that after a failed roll the ghost departs.

Restore to Health : Few patients are averse to having wounds or illnesses healed and so a Magic Point check is not required. Simply roll the percentile dice and check the skill result. Restore to Health is a spell which works only face to face, hand to hand with touch. It is a method of 'healing hands'.

| | |
|-----------------|-------------------------------|
| <i>Fumble</i> | Restore no HPs |
| <i>Fail</i> | Restore 1 HP to the patient. |
| <i>Success</i> | Restore 3 HPs to the patient. |
| <i>Special</i> | Restore 6 HPs to the patient. |
| <i>Critical</i> | Restore 9 HPs to the patient. |

After the spell has been cast, any Hit Points that have been healed during the one hour ritual must be paid for in Magic Points. Deduct them from the magician's current total. If the spell is used to treat disease or illness, the GM must decide on the severity of the illness and demand a certain result level to cure it. Illness levels might be (Debilitating - Requires a Success, Incapacitating - Requires a Special, and Terminal - Requires a Critical). Repeat attempts on the same patient for the same illness suffer a -10% then a -20% and so, on.



OTHER MAGICAL SKILLS

Craft Magical Item: This skill allows a magician to create an item that can be used to enhance a magical ritual. Mundane items can be used, but artefacts created this way increase the chance of a spell working. These items have no magical powers of their own, there are no flying carpets, boots of striding or anything else. A magically crafted item can be used to enhance the rituals of the Charm Other, Curse, Restore to Health and Raise the Dead spells. It takes several weeks of part-time activity to successfully craft a tool to be used in magical rituals. Roll the skill chance after one week. If unsuccessful, lower the chance by 10% and try again after two weeks. If unsuccessful lower the chance by another 10% and try again after another four weeks. No more attempts are possible after that until the skill has been raised through training or experience.

If successful an item is crafted with magical powers. Reduce the caster's POW permanently by 1 when the artefact is created. The item can now store Magic Points (which must be consciously 'put into' the item when required), Magic Points which can be used to overcome a victim's MP, or to convert into skill points to increase the chance of a spell working. For this latter use, one MP can be spent to convert into +5% on the spell chance. MPs spent like this need to be 'restored' by the magician from his natural MP score. Exactly how many Magic Points an item can store at one time is determined by the skill result:

| | |
|-----------------|--|
| <i>Fumble</i> | The item will store 3 Magic Points, but requires 6 MP from the magician to recharge it. It is cursed. If touched by anyone other than the caster, the item will replenish it's own MP by sapping HP from the victim. |
| <i>Success</i> | Item can store 3 MP |
| <i>Special</i> | Item can store 5 MP |
| <i>Critical</i> | Item can store 6 MP |

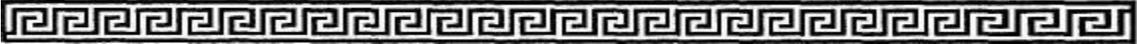
Possible ritual artefacts include a sacrificial dagger, medalion, brazier, altar stone, beeswax (for creating figurines), wand or staff.

Brew Potion: A potion can be used to increase the chance of charming a victim or healing a patient. The potion allows a PC to invest Magic Points into the mixture over time as it brews - up to the maximum stated for the skill result (see below). Magic Points invested into the brew will be used to overcome the drinker's MP on the Resistance Table.

| | |
|-----------------|---------------------------------------|
| <i>Fumble</i> | No MP are added, the brew is impotent |
| <i>Fail</i> | +1 MP |
| <i>Success</i> | +3 MP |
| <i>Special</i> | +6 MP |
| <i>Critical</i> | +9 MP |

If the potion is a healing draft, then any Magic Points put into the mixture will be turned directly into restored Hit Points once drunk by the patient.





BUILDING A CAMPAIGN

It is quite remarkable how much the world of WARLORDS resembles a traditional fantasy setting. There are warring kingdoms, there are sorcerers and evil priests, there are cults and ancient civilizations, there are tombs, treasures, labyrinths and forgotten cities. Because of this many of the standard roleplaying scenarios will work here. Of course one thing has been removed, and that is the role of the 'monster'. This is as much as possible a historical setting, and those scenarios featuring dungeons filled with monsters and monster hunts will not work.

SEEKING ADVENTURE !

The problems faced by PCs will be either physical or social. In this age adventurers actually existed, and they moved in wide circles, sailing on pirate ships, sleeping in cheap hotels by the harbour, meeting members of a royal court, going on campaign with the army, visiting shrines, and so on. There is much freedom in this Greek world, freedom to travel, to rise in social status, to earn wealth and to gain knowledge. There are many historical examples of men (and women) of humble origins rising to positions of great power and prestige, gaining titles, land and the favour of the king. Every dynasty tries to surround itself with men of action and ideas, the royal courts are filled with mercenary captains, entertainers, philosophers, soothsayers, priests, advisors, explorers, merchants and so on. All of these people are candidates for player characters. This is an age where royal patronage reaches fantastic heights. If Demetrios the trader can con his way into the king's circle of friends and convince him to loan Demetrios a ship, he might become a royal merchant. With a couple more successes the king might well give him a fleet and tell him to explore the Indian Ocean looking for new trade routes with which to out-trade his Successor rivals.

To build a campaign the GM needs to first establish what kind of group the PCs will form. There is potential for a rag-tag bunch of adventurers seeking to earn their fortune, but something with a little more grounding will work well – especially to start with.

Here are some ideas:

Polis – The PCs are all from the same city, either a bustling metropolis or a tiny colony city in the wilds of some huge kingdom. The polis faces a threat and this motivates the PCs to act (or get out, or earn a reward for solving the problem, etc).

Army – An army has finished its campaign and is paying off its troops. Any one of the character occupations could have been members, not just the hoplite, peltast and hipparchos. Mercenary companies will hire raw recruits with talent as spearmen, scouts, agents and so on. All armies are made up of huge numbers of untrained levies. The campaign begins when the PCs are demobilized together in some remote (and unfriendly!) place and must stick together to get to where they want to go.



Treasure Hunters – The classic dungeon crawl, this idea sees the PCs as fortune hunters, tracing lost cities, ancient tombs, rumours of gold and buried fortunes. There are many forgotten civilizations buried beneath the Successor Kingdoms. The PCs will have to conduct research, travel across country, face hazards amongst hostile native societies (or the prying eyes of the Successor Kingdoms themselves) and then negotiate the ruins themselves.

TRAPEZUS - CAMPAIGN CITY

Used as the basis for a campaign, the city of Trapezus will be able to provide a number of scenario ideas, back stories and sub-plots to turn a run-of-the-mill game into a richer and more satisfying experience. Use it as a starting location for your WARLORDS game.

Trapezus is a seaport on the Black Sea ('Pontus'). It is pituresquely situated on a tableland between two deep ravines and is a centre of transit trade between Armenia, Persia and Greece. Trapezus is a dependency of the Greek colony of Sinope, and two-hundred years ago was a stopping-off point for the Ten Thousand Greeks led by Xenophon. In the distant past a number of Arcadian Greeks abandoned their home of Trapezus to travel to the Pontic city of the same name. This they did to avoid joining the new Arcadian city of Megalopolis. Most Greeks in Trapezus are therefore of Arcadian descent.

The neighbouring people are the barbarian Colchians. Further inland are the head-hunting Chalbyes, and to the west the Mossynoici. South of Trapezus are several mountain kingdoms all independant, all previously provinces of the Persian Empire. South of those is the vast Seleucid Empire, ruled by King Antiochus. This empire is the remnant of the original Persian behemoth. Other Greek colonies dot the Pontic coastline and are all backed by barbarian mountain tribes.

The people of Trapezus pay a regular tribute to Sinope and are ruled by a governor ('stratego') sent from Sinope, further along the coast. The landowners form the heavy cavalry, the citizens form a militia levy of hoplites, backed up by mercenaries which are led by Agrius, and paid for by the Sinope governor. There is no other permanent military garrison.

SINOPE

A seaport on the Pontus with an excellent harbour. The city is situated on a peninsula. It was colonized by Greeks from Miletus in the 8th century BC and quickly became an important Greek commercial and colonizing centre. One of its chief exports is cinnabar (which takes its name from Sinope). According to myth Sinope was named after the daughter of the river-god Asopus. Other colonies are Cerasus and Cotyora.

ECONOMY

Fishing; trade that passes along from Pontus to Armenia to Persia; farming on the plain below the mountain. The honey bee is highly regarded in the Trapezus area, and there



are many bee hives in the surrounding countryside. Honey is an important food and export - an export used in the Greek speciality of honey cakes. This tradition began when honeycakes were needed as offerings for the local temple of Apollo. The Persian king, at the time, demanded a dozen boys from Trapezus be castrated and sent as eunuchs for his palace as a tribute. The Trapezians resisted and sheltered the twelve boys in the temple of Apollo where they were fed exclusively on honey-cakes (normal the food of the god). The Persian evoy and his soldiers had to withdraw.

SECRET

There is a secret to Trapezus - a group of exiles from King Antiochus organize an escape network through Trapezus by merchant ship along the Pontus and to Macedonia or the Greek cities in western Asia Minor (controlled by King Ptolemy II). EXiles are moved in ones and twos through Pontus and Cappadocia to Trapezus. The group's safe house is the house with lemon trees outside behind the theatre.

IMPORTANT NPCS IN TRAPEZUS

Stratego (governor) - Marmax, an ambitious manipulator for the common good.

Master of the Harbour - Idmon, a broken man who has been disgraced.

Chief Priestess of Athena - Cleodice, liar thief and traitor.

Chief Priest of Apollo - Daunus, a sadistic brute and a skilled soothsayer.

Merchant Prince - Nicander, a wise man with good judgement and a level-head.

Mercenary Captain - Agrius, ambitious for his men, and a skilled diplomat. He commands a small unit of hoplites with a section of Scythian archers - together the company is called the Black Spears.

Philosopher-in-hiding - Thestor, from Miletus, a troubled world-weary thinker.

Colchian Lieutenant - Chalax, the Black Spears' second-in-command and its recruiter, scrupulously honest, his word is his bond.

RELIGION

There are two main temples in Trapezus, to Apollo and to Athena. There is also a secret temple of Hecate and a tiny temple of Mithras (an eastern deity) in a converted cellar under a warehouse at the docks. The local god amongst the Colchians and Chalbyians is the god of mountains, storms a fertility, the horned god Teshub, who weilds an axe and a lightning bolt. He is symbolised by the bull.

Apollo

Symbol: His symbols are the bow and lyre.

Skill Group: Divination, First Aid, Play Instrument, Sing.

Worshippers: Shepherds, soothsayers, hunters, physicians

Athena

Symbol: The owl is her main symbol, but she is also famous for the aegis, a shield emblazoned with the terrifying face of Medusa.

Skill Group: Craft, Read & Write, History, Wrestle.

Worshippers: Soldiers, nobles, defenders, craftsmen.



Hecate

Symbols: Dogs, crossroads, three-headed statue

Skill Group: Magical Spells, Brew Potion

Worshippers: Witches, Magicians

Mithras

Symbols: Torches, bulls, astrology

Skill Group: Truthsense (POWx1%), Bargain, Sneak, Divination/Astrology

Worshippers: Travellers, traders, mercenaries, Persian-folk.

Teshub

Symbols: Lightning bolts, bulls, horned caps.

Skill Group: Climb, Throw, Wilderness Lore, Fast Talk

Worshippers: Colchians & Chalbyians

BEASTS

The following animals can be lifted directly out of any edition of Call of Cthulhu:

Bear - Use the stats for the Black Bear -

Bull/Oxen - Use the stats for Cape Buffalo, but with a -1 reduction on STR and SIZ.

Camels - The dromedary camel is a common sight in Syria, Iran and Egypt. Use the following stats:

| <i>characteristics</i> | <i>rolls</i> | <i>averages</i> |
|--------------------------------|--------------|-----------------|
| STR | 3D6+12 | 22-23 |
| CON | 2D6+6 | 13 |
| SIZ | 4D6+16 | 30 |
| POW | 3D6 | 10-11 |
| DEX | 2D6+2 | 9 |
| Move 12 | | HP 21 |
| Av. Damage Bonus: +2D6 | | |
| Weapon: Bite 15%, damage 1D10 | | |
| Kick 05%, damage 1D8+db | | |
| Rear/Plunge 05%, damage 2D8+db | | |
| Armour: 1 point hide | | |
| Skills: Spit 60%, Dodge 30% | | |

Crocodile

Eagle - Use the stats for the Condor

Elephant - Native to North Africa and used by House Ptolemy in warfare, but imported from India by House Seleucus. The Indian species are larger than the North African species. Reduce STR and SIZ by 5 if Seleucid, but by 10 if Ptolemaic.

Horses - Not all ancient horse breeds are created equal! Use these "breeds".



Persian - A legendary breed, from Ferghana in Iran, called the 'Heavenly Horses of Ferghana', solid, swift, tough. Stats as Call of Cthulhu, but with: SIZ 4D6+12, STR 3D6+20, Move 12 (40 km/day) Cost 400

Thessalian - A light but fast horse from the northern plains of Greece, but also typical of good horse-breeding country (such as Mesopotamia). Stats as Call of Cthulhu, but with: SIZ 4D6+10, STR 3D6+16, Move 13 (45 km/day) Cost 250

Attic - A good all-round breed, typical of many stud farms in the Successor Kingdoms. This breed is from around Athens. Stats as Call of Cthulhu, but with: SIZ 4D6+12, STR 3D6+16, Move 12 (40 km/day) Cost 300

Donkey - A tough breed of donkey from a farming land that is used to hard work, a solid breed. Stats as Call of Cthulhu Horse, but with: SIZ 3D6+12, STR 3D6+14, Move 10 (30 km/day) Cost 80

Leopard - Use the stats for the Mountain Lion - Leopards were quite common predators in the Middle East before the 20th century, and were found in North Africa, Arabia, Syria and Iran.

Lions

Rat Packs

Wild Dogs - These may be jackals in North Africa, use Indian Wild Dog stats.

Wolves

Other animals in the region include gazelles, antelope, ibex and even (in the dry steppland, ostriches!

APPENDIX I ~ NAMES

Greek/ Female

Aithra, Alcmene, Antiope, Antonia, Apamea, Arsinoe, Atalanta, Axiothea, Briseis, Callisto, Cassandra, Calypso, Chryse, Clytemnestra, Deianara, Dione, Europa, Eurydike, Glauke, Harmonia, Hebe, Helike, Hippolyta, Helen, Helena, Iphigenia, Iris, Laodicea, Leda, Medea, Megara, Melantho, Olympias, Orithyia, Panope, Penelope, Phaedra, Sappho.

Greek/ Male

Abas, Acastus, Achilles, Agathocles, Antigonos, Ajax, Alexander, Amphitryon, Anaximander, Antenor, Antiphos, Apollonius, Ariston, Arridaios, Antiochus, Cadmus, Clytus, Cleander, Cleomenes, Creon, Dymnos, Elpenor, Demetrius, Demeratus, Demetrius, Diomedes, Eurymedon, Glaucon, Iolaus, Jason, Lycaon, Lycastus, Megisthus, Menestheus, Orestes, Pelasgon, Periander, Pericles, Perseus, Polites, Nicander, Phillip, Phaido, Philotas, Polydeuces, Polyphemus, Proteus, Ptolemy, Seleucus, Solon, Sthenelus, Telamon, Theodotus, Theophrastus, Xenophon, Xenon, Xerxes, Zeno



APPENDIX II ~ REFERENCES

REFERENCES

The Greek texts are full of incident, character and authentic situations. Dipping into any of these will reward the GM who wants to stop pretending what it was like, and instead actually go there and speak to someone who lived in the 3rd century BC. Modern translations are lucid, easy to read and filled with modern energy. There are lots of texts available in translation. I offer here only those I found most useful in conjuring up the style of WARLORDS.

Arrian, The Campaigns of Alexander

Arrian, a Roman historian, wrote the best and fullest account of Alexander's life. It is of course an epic story and Arrian's concentration on detail really gives you the feeling that you march alongside the army. The siege of Tyre is a wonder! You have to stop reading now and then to remember "this actually happened, this isn't a story". Find out about life, about Persia, about the Greek military and the mindset of the ancients. And read about my favourite character from ancient history - Alexander, part-man, part-god, part-lunatic.

Homer, The Iliad

OK, we're out by 1,000 years but Homer was the 'Bible of the Greeks', recited at feasts and banquets, quoted by playwrights and politicians. To be Greek one had to know the language and speak some Homer. This is the great account of the Achilles and his tantrum at the Siege of Troy. There are gods fighting hand to hand, chariots, blood and gore, magic, epic battle scenes, death and blood and more gore, discussions on Olympus and more. Forget those cheesy Harryhausen movies - this book is the only Greek epic you need! Easy to read and absolutely wonderfully written with colour and poetry.

"Agamemnon said no more, and his driver whipped his long-maned horses and started them towards the hollow-ships. The pair flew off with a will, and their breasts were flecked with foam, their bellies grey with dust, as they carried off the wounded King from the battlefield."

Herodotus, The Histories

Contemporary with Thucydides, Herodotus instead looked back. Back to the Persian Wars and to the Persian Empire. Less a historical account, The Histories read like the long fire-side tales of a veteran Greek traveller full of fairy tales and strange customs, barbarians and cults from faraway places. Actually The Histories are jam-packed full of accurate detail on Egypt, Scythia, Persia and elsewhere. Although you can find better accounts of these cultures in modern books, The Histories give you wonderful tales, places and events. It shows the ancient world (outside of Greece) to be a wonderful, colourful and vibrant place full of *people*. An easy read but long.

Plutarch, The Age of Alexander

A very easy book, this. Plutarch was a Roman historian who specialised in short biographies. Here are a number of Greek personalities from the 4th century. Because the book looks at different people in different places The Age of Alexander is easy to read, and you don't get bored. The focus of Plutarch's work are great warriors and statesmen, there's plenty of action either on or off the battlefield. Alexander is included here, but my favourite is Pyrrhus, a mercenary general par excellence who fought for Magna Graecia. The story of his death, during bitter street fighting inside the walls of Argos is amazing. A general who was supposed to have cleaved an enemy in half with one stroke - killed by a roof-tile thrown by an Argive woman! Fantastic stuff!

Thucydides, History of the Peloponnesian War

This book is the definitive account of Greece at war. It was written by an Athenian who experienced it from both sides and is a clean, crisp and concise account of the politics, strategy and the battlefield tactics. Nothing is missed and the down-to-earth situations are never forgotten. It is a very human account, but like the war itself is long, complex and on occasion difficult to follow. But still, it is my most treasured translation. Greece at war: how, why, where - here.

Xenophon, The Persian Expedition

The account of a Greek mercenary general who took an army of 10,000 hoplites to fight in a Persian civil war. When his side lost, Xenophon had to fight and march and fight his way back to Greece. A harrowing, epic, brutal and breathtaking true story. An easy read and a rewarding one.

