

MYTHOS



QUICK START GUIDE

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

The *Quick Start Guide* presents a Novice-level adventure, **The Argonauts' Legend**, for use with the epic action and adventure setting, **Mythos**, for *Savage Worlds*. It also contains five pre-generated characters and all the mechanics necessary to use those characters with *Savage Worlds* without the need of the core setting guide or *Hero's Handbook*. This is a great way to introduce players and GMs to the **Mythos** setting, along with providing current fans with a full adventure module.

The mighty hero Jason is preparing to set sails on the ship Argo, but Poseidon is preventing him from doing so. The only solution is to seek the aid of Orpheus to appease Poseidon and the dangerous waves to allow the ship to leave port. However, Orpheus is in Hades's Realm, and it's up to the heroic PCs to delve into the underground and bring him back. Getting there may be the easy part; getting out may not be so easy.

Inside the *Quick Start Guide* you will find:

- An introduction to the mechanics of the **Mythos** setting.
- A sample of three patron deities from Greek Mythology.
- The complete **The Argonauts' Legend** adventure module.
- Five pre-generated characters for quick play.
- New NPCs not found in the core setting guide.



MYTHOS



CONTENTS

Character Creation.....	6	Patron Deities.....	15
Patron Deity.....	6	The Pantheon.....	16
Race.....	7	Changing Patron Deity.....	16
Humans.....	7	Deity Profiles.....	16
Demigods.....	7	Followers' Profile.....	17
Skills.....	7	Ethos Concepts.....	17
Unused Skills.....	7	Virtues.....	17
Skill Usage.....	8	Sins.....	17
Driving.....	8	Open Cult.....	18
Knowledge.....	8	Mysteria.....	19
Stealth.....	8	Favored Rolls.....	19
New Skills.....	8	Votive Deeds.....	19
Craft (Smarts).....	8	Favor Benefits.....	19
Perform (Spirit).....	9	Disfavor Penalties.....	19
Gear Up your Character..	10	Punishment and Wrath.....	19
Hindrances.....	10	Rival Deity.....	19
Unused Hindrances.....	10	Divine Offspring.....	19
New Hindrances.....	11	List of Patron Deities.....	19
Banished (Minor or Major).....	11	Apollo.....	19
Loathed from Above (Major).....	11	Ares.....	21
No Retreat! (Minor or Major).....	11	Artemis.....	22
Oracles Addicted (Minor or Major).....	11	Divine Attitude.....	24
Edges.....	12	Divine Attitude Scale.....	24
Unused Edges.....	12	Favored.....	24
Background Edges.....	12	Beloved.....	25
Aristocrat (*) (replaces Noble)....	12	Disfavored.....	25
Divine Edges.....	12	Despised.....	26
Divine Agility.....	12	Punished.....	26
Divine Vigor.....	12	Wrath.....	26
Mystery Cult Edges.....	13	Single Person.....	26
Acolyte.....	13	Group of People.....	26
Fate Points.....	14	Settlement.....	26
		Earning Disfavor and Despise....	27
		Divine Reaction Table.....	27
		Epic Setting Rule.....	27
		Thanatos' Judgment.....	27



Mystery Cults.....	<u>28</u>	Part 2: Troubles in Thrace	<u>42</u>
Quest Fulfillment.....	<u>29</u>	Scene 1: An Unexpected Ally.....	<u>42</u>
Gnosis Ranks.....	<u>29</u>	Scene 2: Battle at Sunset	<u>44</u>
Acolyte.....	<u>29</u>	Scene 3: Talking with Heracles ..	<u>45</u>
Importance of Divine Opinion....	<u>30</u>	Scene 4: Partying with Heracles	<u>45</u>
Mystery Cult Admission and		Scene 5: The Ruins of the Palace of	
Promotion.....	<u>30</u>	Diomedes	<u>46</u>
Maintaining Mystery Cult Powers		Scene 6: The Clearing on Mount	
.....	<u>30</u>	Nostos	<u>46</u>
Inner Energy Sacrifice.....	<u>30</u>		
Gnosis' Drawbacks.....	<u>31</u>	Part 3: In the Realm of	
		Hades	<u>47</u>
Descriptions.....	<u>31</u>	Scene 7: The Asphodel Plain	
Skill.....	<u>31</u>	(Entrance #1)	<u>47</u>
Duration.....	<u>31</u>	Scene 8: The River Acheron	<u>49</u>
Asclepius.....	<u>32</u>	Scene 9: Charon	<u>50</u>
Healing Sunray (Acolyte).....	<u>32</u>	Scene 10: The Entrance of Hades's	
Oracle.....	<u>32</u>	Palace.....	<u>51</u>
Visions from Afar (Acolyte).....	<u>33</u>	Scene 11: The Judgment of Hades	
Prologue.....	<u>36</u>		<u>53</u>
The Hook	<u>36</u>	Scene 12: The Stairway of Lost	
Part 1: A Difficult Choice		Hopes	<u>54</u>
.....	<u>36</u>	Scene 13: The End of the Stairway	
18th of February 168 AF.....	<u>37</u>		<u>55</u>
Scene 1: Enrollment	<u>38</u>	Finale	<u>57</u>
Scene 2: The Mission.....	<u>38</u>	Bonus Finale	<u>58</u>
Scene 3: By Land or By Sea?	<u>40</u>	Pre-Generated Characters	
Scene 4: Shipwreck.....	<u>41</u>		<u>58</u>
		Non-Player Characters.....	<u>60</u>

MYTHOS QUICK START GUIDE

From the author...

Dedicated to Gabriel, my newborn hero.

Many thanks to Umberto Pignatelli, to his Beasts and to his Barbarians too. They've been a great example and inspiration source for me while writing this manual.

A great hug to Aaron and to all the Mystical Throne Entertainment crew, who believed in this project and strived with me to attain ultimate perfection.

Last but not least, many thanks to all the people who live in this world but still fight for their ideals and stand out from the crowd like legendary heroes.

QUICK START GUIDE

BY

Gilbert Gallo

EDITING

Vickey A. Beaver, Aaron T. Huss

COVER ART

Krisztian Simon

INTERIOR ART

Adiemus, Christos Georghiou, GhostKnife, KUCO, Malchev, NesaCera, rudall30

CARTOGRAPHY

Gilbert Gallo

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MYL10909 Quick Start Guide (Savage Worlds)

Revised 1st Edition August 2016

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The **Mythos Quick Start Guide** only provides a sample of the setting's mechanics. To get the rest, grab a copy of the core setting guide or *Hero's Handbook*. The core setting guide offers both player and GM books in a single offering while *Hero's Handbook* is the player's book that provides all mechanics needed to create characters within **Mythos**.

HOW HEROES ARE BORN

Mythos is a high action and adventure setting for the *Entropic Gaming System*, placed in the world of mythological Ancient Greece. This *Quick Start Guide* presents a new Novice adventure for **Mythos**, with pre-generated characters for quick play, along with a collection of mechanics that allow you to use **Mythos** and this *Quick Start Guide* with the *Entropic Gaming System*. Although it won't provide you the full **Mythos** gaming experience, it does give you a taste of what you can expect. For those who already have *Mythos (EGS)* or *Epic Gamemastering*, this *Quick Start Guide* provides a new adventure to throw at your PCs – **The Argonauts' Legend**.

Mythos utilizes the standard *Entropic Gaming System* character creation along with a few changes. What follows are the alterations to character creation and some of the new options available in **Mythos** (enough to properly utilize the pre-generated characters). Enjoy!

CHARACTER CREATION

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

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

PATRON DEITY

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

Patron deities demand that their followers behave properly (each one has his own idea of right and wrong explained in the "Ethos Concepts" entries of **Patron Deities**, page 17) and occasionally fulfill specific tasks that particularly please them (called "Votive Deeds"). As a reward for votive deeds, patron deities make some tasks easier for their followers to accomplish and give heroes the power to alter destiny and bend it to their will, allowing them to easily perform nearly impossible feats. The vast majority of heroes choose to devote their existence to the deity that closely fits their ideals and their lifestyle (for examples, rogues tend to choose Hermes as their patron deity). Nevertheless, a small number of heroes chooses to worship a patron deity that has an opposite life perspective, but provides many others benefits. Remember that Olympian Gods are always difficult masters to serve. In any case, human heroes can change Patron Deity during game play, while Demigods can't. For all details concerning **Patron Deities** see page 15.

RACE

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

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

HUMANS

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

DEMIGODS

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

SKILLS

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

UNUSED SKILLS

The Piloting skill is not used in *Mythos*.

SKILL USAGE

DRIVING

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

KNOWLEDGE

The following are the most useful focuses of Knowledge:

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

STEALTH

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

NEW SKILLS

CRAFT (SMARTS)

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

The basic function of the Craft skill, however, is to allow for the crafting of an item of the appropriate type. The skill modifier depends on the complexity of the item to be created. The modifier, roll result and price of the item determine how long it takes to make a particular item. The item's finished price determines the cost of raw materials.

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

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

- I. Find the item's price in silver drachmas. Divide this number by 100. This is the number of successes required to craft the item.
- II. Find the item's modifier in the table below.

- III. Pay 1/3 of the item's price for the raw material cost.
- IV. Make an appropriate Craft roll representing one week's worth of work.
- V. Once the required number of successes has been achieved, the item is done.

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

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

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

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

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

PERFORM (SPIRIT)

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

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

MYTHOS QUICK START GUIDE

Before choosing Hindrances, decide whether or not the hero will seek out a mystery cult. Each mystery cult has an associated Gnosis Drawback that corresponds to a Hindrance the character must acquire in order to advance within the mystery cult.

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

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

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

GEAR UP YOUR CHARACTER

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

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

HINDRANCES

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

UNUSED HINDRANCES

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



NEW HINDRANCES

BANISHED (MINOR OR MAJOR)

For some reason, the hero has earned a very bad reputation and was exiled by a king. He can be guilty of some horrendous murder or being a pain to the king. As a Minor Hindrance, the banishment covers one city (for example, the city of Thebes). As a Major Hindrance, the banishment covers an entire region (for example, the whole Boeotia).

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

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

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

LOATHED FROM ABOVE (MAJOR)

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

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

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

NO RETREAT! (MINOR OR MAJOR)

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

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

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

ORACLES ADDICTED (MINOR OR MAJOR)

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

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

ΣΕΔΞΣ

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

UNUSED EDGES

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

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

BACKGROUND EDGES

ARISTOCRAT (*) (REPLACES NOBLE)

Requirements: Novice

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

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

DIVINE EDGES

Divine Edges are only available to the demigod race. Some of these Edges define a Fate Point cost which requires the hero to spend one or more Fate Points (see page 14) to use the Edge or gain the listed additional benefits. Demigods with a specific Divine Attribute cannot acquire Hindrances linked to that attribute (for example, a demigod with Divine Charisma cannot gain the Ugly Hindrance). Edges that require additional Fate Points can't be used if the hero's Patron Deity holds him in disfavor or worse.

DIVINE AGILITY

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

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

DIVINE VIGOR

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

These demigods can endure anything and nothing can stop them on their way to glory. Thanks to their Patron Deity, they start with a d10 in Vigor and may raise it

to d12+3 via normal advancement; the Expert and Master Edges may raise it to d12+5.

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

MYSTERY CULT EDGES

Since the Heavenly Contest started, some among the Olympian deities have established their secret mystery cults where worthy people are endowed with god-like powers in exchange for their ultimate devotion. Mystery Cult Edges are only available to members of a mystery cult. Each one represents a rank within the cult, allowing access to the powers provided by the cult. Heroes must always meet all the requirements associated with the mystery cult and rank. See **Mystery Cults** (page 28) for further details on mystery cults.

ACOLYTE

Requirements: Novice, Mystery Cult Membership

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

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



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

FATE POINTS

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

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

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

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

- Ω You may never have more Actual Fate Points than two times your Base total. For example, if your Base Fate Points is four, your Actual Fate Points cannot go higher than eight. Any additional Fate Points acquired are wasted.
- Ω Actual Fate Points do not reset after every gaming session. Instead, heroes retain their Actual Fate Points until acquiring or losing them. Fate Points are precious; use them wisely.
- Ω Heroes may spend Actual Fate Points in many ways. The number of actual Fate Points spent determines which feats are possible as follows:
 - ω By spending one Fate Point, trait rolls can be rerolled, as normal Bennies would work. This is the only way to change a result once the dice have been rolled.
 - ω By spending two Fate Points BEFORE rolling, the hero gains an automatic Success on any Trait roll. This is not allowed once the dice have been rolled.
 - ω By spending three Fate Points BEFORE rolling, the hero’s action becomes an Epic Deed. This results in a maximum of two raises on any Trait roll as determined by the GM or by the action being performed and the Cosmos stops for a moment to admire the hero’s awesome feat. (For example, if more than one raise gains

no additional results, than the Epic Deed results in a single raise.) This is not allowed once the dice have been rolled.

- Ω Spending Fate Points is a free action.
- Ω If the hero changes their patron deity, they lose all Actual Fate Points.
- Ω Fate Points must be spent immediately before or after a roll is made.
- Ω If the hero's patron deity holds them in disfavor, Fate Points may not be spent. The hero must first make things right between them and the patron deity before being called upon for assistance. At the GM's discretion, the hero may not even know the deity holds them in disfavor until the Fate Points are already spent, resulting in no additional effect.
- Ω Fate Points can be spent in the same fashion as Bennies in the *Savage Worlds* core rulebook, providing all the standard benefits (such as soaking wounds).

Actual Fate Points are much more likely to go down than up, due to calling upon one's patron deity throughout the course of an adventure. Heroes can attempt to increase their Actual Fate Points by performing Votive Deeds (see **Patron Deities** on page 19 for information on Votive Deeds). Increasing Base Fate Points is extremely difficult and can only be achieved in one of three ways: advancing a Rank, building temples or statues to the deity, or performing heroic quests in the deity's name.

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

PATRON DEITIES

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

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

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

There are no absolutes of good and evil, or of law and chaos, in the pantheon. What is right and proper for one deity may be abhorrent to another. Athena despises lies, whereas Hermes admires them if done properly, being something of a silver-tongued entity himself. Hera prizes fidelity, whereas Zeus fails to practice it and is given a celestial browbeating when discovered. Although the pantheon deities are all on the same side, so to speak, clashes of interest between their followers since the Heavenly Contest started are inevitable. Even the gods sometimes have disputes. History tells of times when Zeus and Hera were at odds, setting all of Olympus in an uproar. Nevertheless, all heroes are expected to honor all the principal Olympian deities. In terms of personal conduct, this equates to the hero being generally law-abiding and honorable.

THE PANTHEON

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

CHANGING PATRON DEITY

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

DEITY PROFILES

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

Influence on Cosmos

Just like ordinary mortals, every deity has its own daily "immortal duties" to attend to as well as his favorite hobbies. This entry explains how each deity spends his immortal life and what consequences his actions usually have on Cosmos. For example, Ares enjoys fighting very much: he never misses a chance to start a new war, and it's very likely that heroes could spot him in the first line of an epic clash

of armies. This entry is very useful for GMs to assume a certain deity's role properly or for players who wish to better understand their characters' patron's (or rival deity's) habits.

FOLLOWERS' PROFILE

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

ETHOS CONCEPTS

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

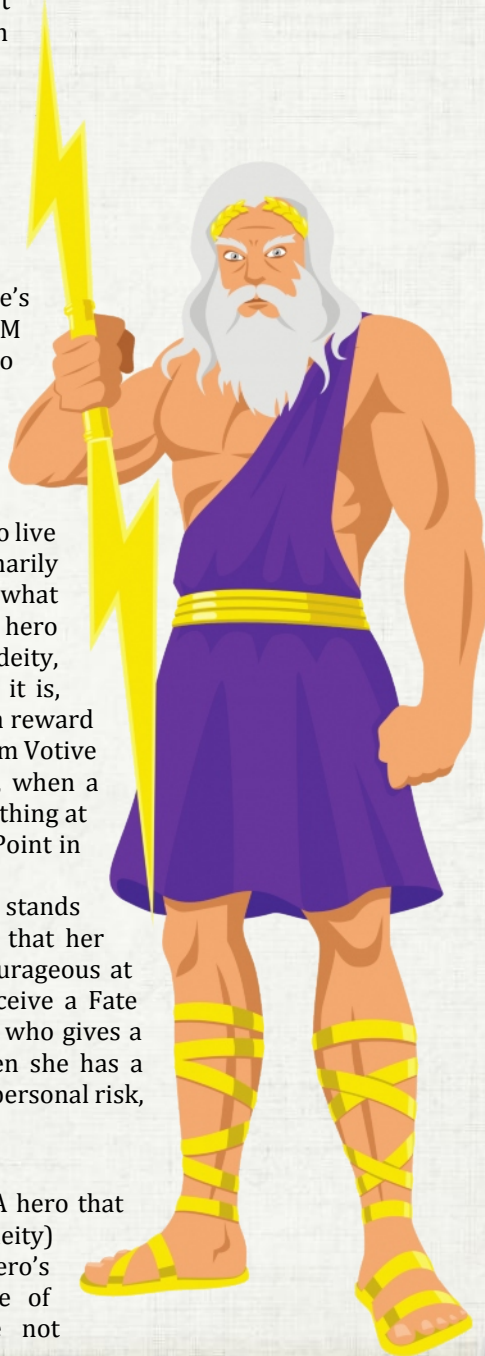
VIRTUES

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

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

SINS

Sins are actions that anger the deity. A hero that commits a sin (by the standards of his deity) risks earning his deity's disfavor. If the hero's deity is omniscient, he has no chance of avoiding this. Most of the gods are not



omniscient and do not always notice when sins are committed. Whenever a hero acts contrary to his deity's code and commits a sin, the GM secretly rolls a d20 and looks up the result on the **Divine Reaction Table** (see page 27). If the deity notices the sin as it is committed, the hero undergoes the consequences that may result in the disfavor of his deity. Should this happen, he may not spend Fate Points until the sin is atoned for. If the result of the d20 roll has the deity becoming angered, the hero gains the deity's disfavor and loses one Fate Point, or the hero faces his deity's wrath and is done for. Otherwise, the sin passes unnoticed and the hero is none the worse for it.

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

Common Sins: Every one of the twelve Olympian deities considers breach of a solemn oath to be a sin, so this is not detailed in their descriptions. Of them, only Hermes is likely to be at all flexible, helping his followers twist the meaning of their words so they can truthfully claim not to have broken the letter of an oath, even if they have clearly broken the spirit of it. Harming guests in any way is also considered a mortal sin, as is harming a family's member.

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

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

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

OPEN CULT

This entry describes how priests and followers worship each specific deity and how worshippers "openly" affect Cosmos. For example, Apollo's priests are highly skilled healers and soothsayers while Athena's followers tend to be altruistic paladins and severe judges. For many deities, this is the only way they are

worshipped and followed; for all the deities racing for Zeus's succession, this is their "official" aspect because "secret" aspects are only held by the Mystery Cults.

MYSTERIA

This attribute describes the mystery cults that worship one of the deity's aspects. If no entry is present, then no mystery cults currently worship that deity. For more details on mystery cults, see **Mystery Cults** on page 28.

FAVORED ROLLS

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

VOTIVE DEEDS

Under this attribute is a list of deeds the follower can perform for his patron deity to obtain Fate Points, which the hero uses to fulfill epic deeds.

FAVOR BENEFITS

If a hero behaves well, a deity grants him bonuses according to the **Divine Attitude Scale** (see page 24) to the listed Abilities, Skills, or situational rolls.

DISFAVOR PENALTIES

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

PUNISHMENT AND WRATH

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

RIVAL DEITY

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

DIVINE OFFSPRING

When gods sire (or adopt) a mortal, they confer on him very special abilities. These abilities are listed within this entry. See **How Heroes are Born** on page 7 for further details.

LIST OF PATRON DEITIES

APOLLO

Απόλλων

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

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

- Homer, Hymn to Apollo

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

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

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

Ethos Concepts: Discipline, excellence, and health.

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

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

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

Healers who follow the god have an obligation to provide healing to those who ask for it, though it is a grave dishonor for those who have been made well to fail to give a donation. A sacrifice is essential if there is to be any healing at all. There is always a sacred fountain at a sanctuary of Asclepius, into which the patient is expected to throw gold once he has made a full recovery. The secrets of physical healing are handed down from parent to child at the sanctuaries of Asclepius; these sanctuaries are also sanatoriums in which the sick are nursed back to health. In Delphi resides the most famous Oracle of Cosmos within the temple dedicated to Apollo. Here, people swarm from all around to catch a glimpse of their future and ask for advice.

Mysteria: Asclepius, Muses, and Oracle. The most famous sanctuary where these mysteria are secretly celebrated is in Delphi, in Phocis. Apollo's initiates seek to spread the art of the Muses and use the gift of clairvoyance to clarify the messages

of the gods on the fate of men. They are frequently sought after for their incredible healing abilities.

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

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

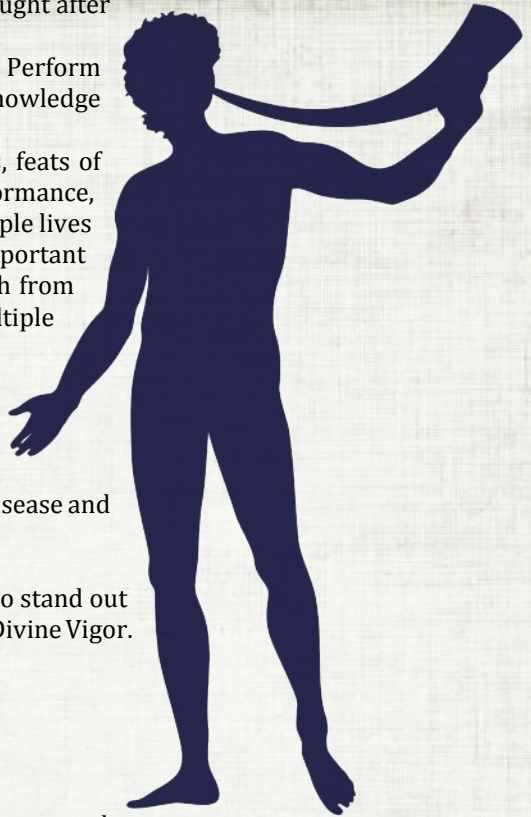
Favor Benefits: Vigor.

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

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

Rival Deity: Aphrodite

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



ARES

Ἄρης

The terrible God of War and destruction

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

- Homer, Hymn to Ares

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

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

Followers' Profile: More than half of the warriors in the Ancient Greek world worship Ares, the youthful God of War. He receives honor from many men who are not warriors, being very much a man's deity. Women avoid his cult as a rule, as it

takes a proprietorial attitude towards women. Those few who do join it are accepted as 'honorary men' and behave in the same austere and aggressive fashion. Those warriors who do not worship Ares follow Athena, Apollo, Artemis or Zeus.

Ethos Concepts: Strength, dominance, and combat.

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

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

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

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

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

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

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

Favor Benefits: Weapon damage.

Disfavor Penalties: Spirit rolls caused by fear.

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

Rival Deity: Athena

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

ARTEMIS

Αρτεμις

The wild goddess, the virgin archer

"O Muse, sing of Artemis, Apollo's virgin, darting sister. She who feeds the beasts, hunts in the woods and protects the forests. Shy and mysterious as the moon, together with beasts she escapes the sight of men, but from a distance she throws her deadly

darts. Wild and feral Artemis, grant us a successful hunt and guide our arrows to the target."

- Homer, Hymn to Artemis

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

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

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

Ethos Concepts: Wilderness, hunting, and purity.

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

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

Open Cult: Artemis is worshipped as Goddess of the Moon, the twin to her solar brother Apollo. She is propitiated with the first fruits of the harvest and her blessing is asked for on the occasion of marriage. Her following is a wild one, more rural than civic, and the places sacred to her are uncultivated wildernesses and forests – ideal places for hunting. Those who revere Artemis worship her in forlorn and savage locales. She is renowned for her dark, vindictive nature; the least negligence in offering her the due tribute is liable to be punished severely.

Mysteria: None

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

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

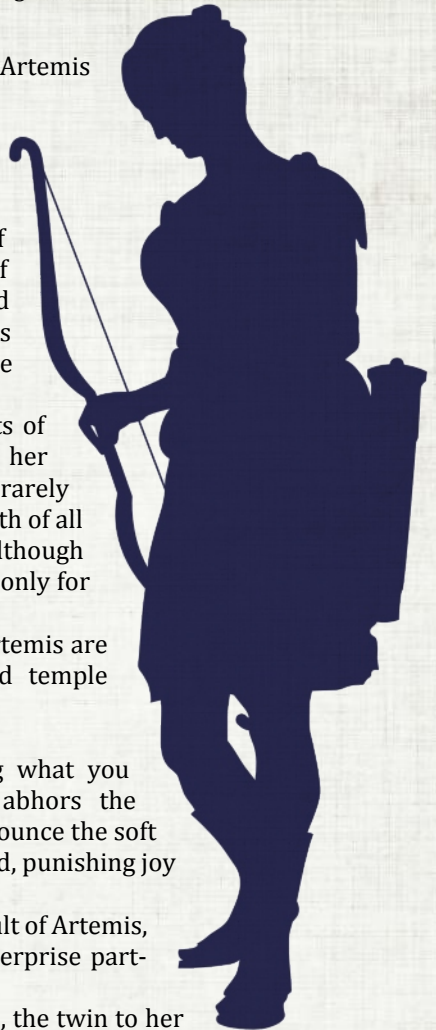
Favor Benefits: Agility.

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

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

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

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



DIVINE ATTITUDE

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

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

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

DIVINE ATTITUDE SCALE

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

FAVORED

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

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



BELOVED

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

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

DISFAVORED

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

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

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

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

MYTHOS QUICK START GUIDE

Unknown Status (Optional)

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

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

DESPISED

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

PUNISHED

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

WRATH

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

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

SINGLE PERSON

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

GROUP OF PEOPLE

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

SETTLEMENT

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

- Ω If an earthquake occurs, an intense but highly localized tremor rips the ground. The shock knocks down creatures, collapses structures, causes fissures to appear and more. Earthquakes affect all terrain, vegetation, structures and creatures in the area. Once the earthquake stops, and the deity is satisfied of the wrathful punishment, all fissures grind shut, killing anyone and everything trapped within. Rivers, lakes and marshes are affected as follows: fissures open underneath the water, draining it away and forming muddy ground. Soggy marsh or swampland becomes quicksand, sucking down creatures and structures. Once the earthquake stops, the water rushes back into place, drowning those caught in the mud.
- Ω A settlement can only be struck by a tidal wave if it is next to the sea. The entire settlement is flooded with water causing buildings to collapse and people to swim for their lives or drown.

- Ω When a settlement is struck by plague, all of those within contract a non-contagious, chronic disease.

EARNING DISFAVOR AND DESPISE

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

DIVINE REACTION TABLE

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

Modifiers

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

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

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

ΕΠIC ΣΕΤTING RULE

The following setting rule is used in *Mythos* to convey an epic feel. Although not necessarily required, it assumes the **Blood and Guts** and **Joker's Wild** optional rules, from *Savage Worlds Deluxe*, are being utilized. To get the full effect of this setting rule, use of both optional rules is suggested.

THANATOS' JUDGMENT

Epic heroes rarely die by accident. Gods and Fate invest in them so much time and energy that they cannot afford for them to die, as long as they are needed. Only Fate and the gods can decide when a hero must die. In game terms, this means that, whenever a hero dies, the GM instead makes the following considerations:

1. If the hero dies performing a deed his Patron Deity would disapprove of, there's no salvation for him. Otherwise, go to #2. Heroes with the Chosen by Fate Edge can ignore this passage and go straight to #3.

- II. If the patron deity's attitude is Indifferent or better, there's a chance the heroine will die another day. Otherwise, the deity is too upset to care for the heroine; Thanatos will sever the heroine's soul from her body and she dies on the spot.
- III. Consider the Hero's Actual Fate Points and pick the lower die-type closest to that amount. No matter how many Actual Fate Points the hero has, he cannot use a die higher than d12. If the hero has 0 Actual Fate Points, Fate doesn't need him anymore and the hero dies right then.
- IV. Roll the aforementioned die. This roll is modified by the number of times the hero has been "saved" from death. Gods don't like saving heroes over and over. Fate Points or Bennies cannot be spent on this roll. If it fails, the hero couldn't escape death, otherwise go to #5.
- V. If the hero is still alive, he's miraculously escaped the cold hand of Thanatos; the gods, Fate or both decided to give him another chance. The hero's patron deity's attitude drops to Indifferent (unless otherwise specified), and Actual Fate Points drop to 0. The GM describes how the hero miraculously escapes death and acquires a Hindrance closely related to the death experience. The hero can then be left incapacitated where he died or be transported by his Patron Deity's hands to a safer location and rejoin the party.

MYSTERY CULTS

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

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

Some Mystery Cults, such as the Eleusinian Mysteries, are widely renowned; everyone knows when and where their gatherings are held and the requirements for admission; but this is an exception, not the rule. The vast majority of the Mystery Cults are shrouded in deep secrecy; only initiates know where and when the rites are held and what the requisites for admission are. It's a mortal sin to disclose even the slightest detail about the rites; everything must be kept as the most precious of secrets, because as long as they are kept covert, the gods will continue sharing their powers with these initiates.

QUEST FULFILLMENT

Mystery Cults are *Mythos*' variant to Arcane Backgrounds and powers. Each one has its own requirements, in game terms, and is the same as acquiring an Arcane Background Edge (see **How Heroes are Born**, page 13, for Mystery Cult Edges). Thus, upon choosing a Mystery Cult and taking the Acolyte (Mystery Cult name) Edge, the hero becomes an initiate of that Mystery Cult and gains access to that cult's powers. New powers become accessible when taking the required Mystery Cult Edge (as noted in the entry).

However, to make the game more flavorful, apply the Quest Fulfillment rule instead of simply allowing initiation and advancement via standard Edge acquisition. The Quest Fulfillment rule requires the hero to comply with all the necessary requirements for initiation into a Mystery Cult, along with being promoted to a higher rank, but instead of spending an Advance (to choose the appropriate Edge), they must prove themselves worthy by fulfilling one or more quests. These quests are determined by the GM and are complex enough to challenge the hero at his character rank.

GNOSIS RANKS

All mortals worship, fear and offer sacrifices to the gods to quell their anger. Mortals who are not acolytes are called Profanes. Heroes need a way to get intimate contact with the essence of gods; this is called the Gnosis. Gnosis is the secret knowledge of the mystical methods of obtaining the Olympians' powers, reserved only to "worthy" and "deserving" individuals. Anyone wishing to acquire the secret powers of the gods travels to the most important temples and undergoes the judgment of the mystery cult of his choosing. If the candidate is deemed worthy, he is asked to perform a quest that tests his skills. If the candidate overcomes that test, he is welcomed with secret rites and ceremonies into the exclusive circle of the Mystery Cult's Initiates. He becomes an Acolyte and will be a Profane no more. These rites are kept confidential and have a tremendous impact on the Initiates, making them increasingly similar to the deity in both body and mind by acquiring supernatural abilities while their soul is scrubbed by divine power.

All new cult members start at the rank of Acolyte. They possess the basilar rudiments of Gnosis and can wield the least powerful power the Mystery Cult grants its members. Acolytes wishing to be promoted to a higher rank must fulfill the cult's requirements and undergo a more difficult quest to prove their worth and test their skills. If they succeed, they become endowed with higher Gnosis and are blessed with a stronger power.

ACOLYTE

Ακολουθος

"He that follows"

Also known as the "Alpha Rank", Acolyte is the first step of the Gnosis. Newcomers into the mystery cult gain this rank. Until one is deemed worthy to further their knowledge of the Mystery Cult, they remain as an Acolyte. During the cult's secret celebrations, Acolytes are only allowed to watch the mystery rites, trying to unravel the secrets and mysteries hidden behind every gesture and every word. They are not permitted to speak or move during the mystery rites, unless a higher-rank member orders so. Heroes can obtain this rank and wield its associated power by acquiring the Acolyte (Mystery Cult name) Edge and fulfilling all necessary requirements as defined by the Mystery Cult and the Edge (see the following entries for Mystery Cult requirements).

Because each Mystery Cult power entry is associated with a given rank, and provided automatically with the acquisition of that rank, the two should be treated as a single acquisition whereas the power's requirements also become the rank's requirements (when acquiring the applicable Edge). Heroes can thus take the Mystery Cult Edge, but do not undergo their trial for advancement until meeting the associated power's requirements.

Alternatively, GMs may decide that only those who fulfill a power's requirements can acquire the new Mystery Cult Edge, meaning the power's requirements must be met before acquiring the Edge.

IMPORTANCE OF DIVINE OPINION

As stated before, all powers in *Cosmos* derive from the gods: Mystery Cults make no exception. Here are some rules that explain the importance of a god's view on gaining and maintaining a Mystery Cult's Powers.

MYSTERY CULT ADMISSION AND PROMOTION

- Ω Each Mystery Cult is under a specific deity's patronage. Only that deity's children and heroes, who choose that deity as their patron, can gain admittance. All others are turned away, humans and demigods.
- Ω Each Mystery Cult has its own admission and promotion rules, as shown in the power's entry. Heroes that don't fulfill all requirements cannot be admitted or promoted.
- Ω Check the deity's Divine Attitude toward the hero. If the deity disfavors the hero or has a worse disposition toward him, he is not allowed to take part in the secret rites and therefore cannot be admitted or promoted within the cult, even if he satisfies all requirements. Heroes need to atone properly before gaining admittance or promotion within a Mystery Cult.

MAINTAINING MYSTERY CULT POWERS

- Ω Check the deity's Divine Attitude toward the hero. If the deity disfavors the hero or has a worse disposition toward him, Energy Points are spent, but the powers don't work because the patron deity holds a grudge toward the hero. Until proper atonement has been performed, no Mystery Cult power granted by that deity, can be used.
- Ω Check the patron deity's Ethos Concepts. Even if the deity loves the hero, he would never allow the use of powers to commit sinful acts. Again, Energy Points are spent, but nothing happens. The GM may choose to roll on the Divine Reaction Table.
- Ω Requirements are not only for acquiring, but also for maintaining powers. Should the hero fail to meet all requirements needed to use a specific power, the deity does not allow the use of it. This can occur through the acquisition of Hindrances or injuries.

INNER ENERGY SACRIFICE

In *Mythos*, gods don't provide their help for free. Every time a hero wishes to use a power acquired from a Mystery Cult, a special sacrifice must be made. Gods particularly appreciate a hero's vital energy, which renders them euphoric. A hero's vital energy is represented by Energy Points. Each hero has a number of Energy Points equal to his Vigor die. Energy Points are used as follows:

- Ω Energy Points are consumed whether a power is successful or not, including the associated skill roll.
- Ω During combat, using a Mystery Cult power counts as a free action (if not otherwise specified).
- Ω If Energy Points drop to half their maximum value, the hero becomes Fatigued, if not already.
- Ω If only 1 Energy Point remains, the hero becomes Exhausted, if not already.
- Ω If the hero drops to 0 Energy Points, he becomes Incapacitated.

- Ω Heroes recover 1 Energy Point every 2 hours of normal activity, or 1 Energy Point every 1 hour of sleep.
- Ω A critical failure (rolling a 1 on both skill and Wild Die) means the power doesn't work and the god consumes the hero's energy, causing him to lose 1d6 Energy Points.

GNOSIS' DRAWBACKS

Being a member of a Mystery Cult also has a downside. Each Mystery Cult deepens the knowledge of some aspect of a patron deity. The more Gnosis the member acquires, the more similar to that aspect he becomes, for better or worse. In game terms, the more a hero gets involved with a specific Mystery Cult, the more likely it is that he develops some particular Hindrance, typical of the patron deity's aspect. Gods love heroes who resemble them in all aspects: no Hindrance, no power! This is represented by the Cult Hindrance and is used as follows:

- Ω Acolytes aren't compelled to acquire the Cult Hindrance (although they are strongly encouraged by other members).
- Ω Acolytes who wish to be promoted to the Baptist rank are required to acquire the Minor version of the Cult Hindrance.
- Ω Should the Cult Hindrance not have a Minor version (such as Heroic) the Minor version requirement is ignored.
- Ω Baptists who wish to be promoted to the Gnostic rank are required to take the Major version of the Cult Hindrance.

Mystery Cult powers are similar to regular *Savage Worlds* powers except they use a standard skill instead of an arcane one (modifiers to the skill roll are shown in parentheses next to the skill), and the term Energy Points is used instead of Power Points. However, they are used the same way as described in the *Savage Worlds* core rulebook. Upon joining the Mystery Cult (by acquiring the appropriate Edge), the Acolyte-rank power is granted to the hero.

DESCRIPTIONS

There are many different Mystery Cults for heroes to choose from, associated with various patron deities. Each one is detailed herein along with all associated requirements to be a member of that Mystery Cult. At the GM's discretion, should a hero fall below the Acolyte requirements, they may be expelled from the Mystery Cult.

SKILL

Each Mystery Cult chooses a different Trait to use to activate a Mystery Cult power. Unlike Arcane skills, these are not solely associated with a specific background. For example, to use an Aegis' Mystery Cult power, make a Fighting roll; to use an Algos' Mystery Cult power, make a Craft (Pharmacy) roll.

DURATION

Some durations are listed as being a multiple of rank. When this duration is utilized, each character rank is assigned a base number whereas:

- Ω Novice = 1
- Ω Seasoned = 2
- Ω Veteran = 3
- Ω Heroic = 4
- Ω Legendary = 5

ASCLEPIUS

"The day after the fierce battle, there were no losers or winners. Only a long, long line in front of the temple of Apollo, where all survivors went to be healed by the divine Asclepius. His prayers were dear to the god Apollo, who let the sun shine with healing rays that cleansed poisons and cured all suplicants' wounds. And when people asked what they could do to repay him, Asclepius replied, "Live in peace, and do not cause any pain."

- Hesiod, deeds of Gods and Heroes

Patron Deity: Apollo

Requirements: Novice, Acolyte (Asclepius), Healing d6+

Description: Members of Asclepius, known by the epithet Iatròi (The Holy Healers), officiate rites to learn the mystical secrets of Asclepius, the divine son of Apollo, who received the gift of healing the sick and eradicating disease. Its members are among the most respected and honored people in Cosmos; their healing ability is accompanied by the rejection of violence of any kind.

Cult Hindrance: Pacifist

HEALING SUNRAY (ACOLYTE)

Energy Points: 1

Skill: Healing (Special)

Range: Touch

Duration: Instant

Trappings: The hero lays his hands on the wound as sunrays heal it instantly.

Each use of healing sunray instantly removes a single wound. The Healing roll suffers a penalty equal to the victim's wounds (in addition to any the caster might be suffering as well). If the target is an Extra, and not dead, healing sunray returns them from Incapacitated to Shaken. This power cannot be used to heal poisons or diseases.

- **Raise:** With a Raise, the number of wounds healed increases to two.
- **Additional Wounds Healed:** To increase the number of wounds healed, spend an equivalent number of Energy Points.
- **Additional Effects:** Healing sunray can also be used to cure crippling injuries. This requires a Healing roll at (-4), 1d6 hours of ritual time and 3 Energy Points. Only one attempt is permitted per injury, regardless of success or failure. If successful, the applicable crippling injury is healed, but all other Wounds and injuries remain.

ORACLE

"Jason went to see Mopsus, the infallible prophet, who said to him, "Son of Aeson, you must appease Rhea, the Goddess of the Beautiful Throne. Only in this way will the terrible storms stop. This is the advice the Divine Apollo, resplendent with light, hath sent me. So hurry and climb to the summit of Mount Dindymon."

- Apollonius of Rhodes, the Argonautica

Patron Deity: Apollo

Requirements: Novice, Acolyte (Oracle), Knowledge (Olympian Religion) d6+

Description: Members of Oracle are known by the epithet Pythoi (The Wise Pythons), as a tribute to the famous Delphic Oracle. They officiate secret rituals to acquire the gift of divination from Apollo: the uncanny ability to review the past and predict the future. Members are among the most respected people of Cosmos, by lay people and priests. Their caution is famous: they never act without first consulting the will of the gods.

Cult Hindrance: Oracles Addicted

Optional Rule: The GM may choose to roll each power's dice results in secret to determine the outcome. If the dice are favorable, true information is provided to the hero. In case of a failure (or worse, a critical failure), wrong (or misleading) information is provided to the hero. Players thus do not know the true outcome, forcing them to decide whether to trust the visions or not.

VISIONS FROM AFAR (ACOLYTE)

Energy Points: 1

Skill: Knowledge (Olympian Religion) (Special)

Range: Self

Duration: Rank x 1 minute

Trappings: The hero gets lost in a mystical trance.

Within a mystical trance, at which time the hero is unable to defend himself, he is able to learn of events that are happening in other places at that precise moment. However, the hero must have already seen this place or be able to touch someone who has for visions from afar to work.

Visions from afar allows the hero to "be" at the chosen place, as if he was actually there, although the images are blurred and the sounds are confusing. Additional penalties to the roll should be assessed according to how familiar the hero is with the location. If he is vaguely familiar, the roll incurs a (-1) penalty. If he has only briefly seen the place, or is touching someone who has, the roll incurs a (-2) penalty.

- **Raise:** With a Raise, the image is clear and the sounds are properly heard. Additionally, the duration doubles.





THE ARSENAUTS' LEGEND

THE ARGONAUTS' LEGEND

*"Jason, my pupil,
 you have become strong and vigorous.
 It is now time
 that thou goest to Iolcus
 to claim the throne of thy father Aeson,
 that Pelias usurped,
 and that is rightfully yours.
 Many difficulties you will face,
 but thou will manage to overcome all
 if you keep in mind my teachings.
 First, face all difficulties,
 whatever they may be.
 The gods put us to the test constantly;
 deeply commit yourself
 and you will be able to change the cruel fate
 that deprives you of what is yours.
 Remember your birth;
 you are an aristocrat, and as such,
 you should always behave.
 Take care of your honor;
 never make promises you cannot keep
 and respect your family.
 Always remember, a man without honor
 is like a broken vase: no one wants it.
 Respect the gods;
 always honor all of them in sacrifices,
 without forgetting anyone.
 Remember, the gods can give you so much,
 but they can also make you fall down
 without warning, if you do not respect them.
 Finally, keep in mind your prophecy.
 Prophecies and omens
 reveal the will of Fate;
 if you can interpret them,
 you will always know how best to act.
 Now go, Jason,
 it is time that you start
 the journey that awaits you.
 Should you experience any hardship,
 remember my words
 and you will always know how to behave."*

- Chiron's parting speech to his pupil Jason

An epic Mythos adventure for 4-5 Novice heroes.

PROLOGUE

The year is 168 AF (After the Flood). The Magnesia region faces a period of black famine. Animals die, the earth is barren, and rivers dry up. In Iolcus, the capital of Magnesia, reins Pelias, son of Poseidon, who has unlawfully usurped the throne from his half-brother Aeson, who was born from the legitimate lineage of Aeolus, a descendant of Hellen. The gods didn't like the usurpation and foretold through an oracle to Pelias that sooner or later a legitimate descendant of the house of Aeolus would put an end to his tyranny. For this reason, Pelias held captive his half-brother Aeson and his wife and tried in every way to exterminate the remaining descendants of Aeolus.

But the wrath of the gods has not subsided; it has increased. Since the gods' wrath started, the usurper Pelias is haunted every night by the ghost of the deceased cousin Phrixus, who also descended from Aeolus and was forced to flee from his homeland to distant Colchis where he didn't receive a proper burial. Phrixus' ghost haunts Pelias asking him to be repatriated along with the powerful Golden Fleece in order to be finally buried in his native soil.

After many years of injustice, a hero arose from the crowd, willing to put an end to Pelias' tyranny. His name was Jason, the legitimate son of Aeson who miraculously escaped the massacre ordered by Pelias years ago. The young hero faced Pelias and asked him to free his father from the palace's dungeon and restore him to his legitimate throne, thus ending the gods' wrath toward Magnesia. Pelias, afraid to face the mighty Jason in a duel, replied that Magnesia's sufferings would end only when the legendary Golden Fleece was brought back from distant Colchis to Magnesia. Only then would Phrixus' spirit find peace and Magnesia's sufferings cease. Pelias swore in front of Zeus's altar to resign the throne to Jason if he would bring the legendary Golden Fleece back from Colchis.

The self-confident Jason accepted the mighty task and sent word in every corner of Hellas that he was hiring valiant heroes willing to join his crew on the *Argo* ship to accomplish the most daring enterprise ever tried.

Will the PCs answer Jason's call to conquer the Golden Fleece and reclaim the throne of Iolcus, bringing the Magnesia to its former glory?

THE HOOK

Wherever the PCs are, they hear from a bard or epic poet that in Iolcus, the most important city of the Magnesia region, a mighty hero named Jason is enrolling valiant heroes to set sail with a huge ship called *Argo* for the most daring journey ever tried. Many among the most famous heroes of Hellas have already joined his ranks, and they are now known as the "Argonauts" (*Argo's* crew). A successful **Knowledge (Cosmos History, Legends and Lore, or Magnesia)** roll provides all the details explained in the **Prologue**. It's evident that immortal fame, thrilling adventure, and incredible wealth await the daring ones who join Jason's crew.

PART 1: A DIFFICULT CHOICE

GM'S NOTE

Although the ship *Argo* was ready to sail away a couple of months ago, the weather in Iolcus is consistently horrible. Storms arrive one after another, making it impossible to set sail. It's obvious that Poseidon, father of Pelias, is trying in every

way to keep his son on the throne and has no intention of letting *Argo* out of Iolcus' harbor.

From time to time, horrific creatures emerge from the waves of the sea and attack the crew and anyone on the pier. Jason has sacrificed a hundred oxen to the divine Poseidon, hoping to soothe his wrath, but to no avail. Mopsus, a crewmember possessing the gift of interpreting the will of the gods, had a vision: only the singing of the divine Orpheus could appease the waves, allowing the *Argo* to finally set sail to Colchis. A delegation was sent more than a month ago to ask the divine Orpheus to participate in the expedition, but so far no one has returned.

The situation is a clear stalemate: none of the crewmembers can move away from the ship, or sea creatures could destroy everything, and the *Argo* can't leave the harbor while the never-ending storms rage.

All content in *italics* and indented is meant to be read or paraphrased to the PCs.

18TH OF FEBRUARY 168 AF

After days of travelling, eventually you come in sight of the city of Iolcus, the most important city in the Magnesia region. Here reigns Pelias, son of Poseidon, who has usurped the throne from his half-brother Aeson that, according to the latest news, is currently languishing in the dungeons of the royal palace.

The divine Zeus has opened the windows of heaven, and a torrential rain constantly falls upon you. While your boots sink into the mud, you pass the huge brazen doors of Iolcus and head towards the harbor, asking for directions to passersby. In a short time the harbor comes into your view and you see giant storm waves crashing on the rocks.

The wind howls through the houses and the sea is not reassuring: Poseidon is angry for sure. As soon as you come close to the harbor, you hear screams of terror a multitude of people rushes away, as if they had seen a ghost. You stop a few to ask what's going on, and the answer is always, "Run away! The sea-demons are coming!"

Among the howling of the wind and the rain, you run at breakneck speed towards the main pier, where the largest ship you've ever seen stands as high as a mountain. All around this giant of the sea, a battle rages between some greenish beings resembling fish and the crewmembers. There are four: an archer, a hoplite, and two unarmed athletes, all trying to keep about fifteen marine creatures armed with tridents at bay. The Argonauts need your help!

➤ Tritons (eight) – see page [62](#)

As soon as the last creature of the sea falls under your blows, the four crewmembers approach. "Who are you?" asks the hoplite in shining armor, while the waves crash on the rocks and thunder rumbles in the distance.

The four heroes are:

- Ω **Laertes, king of Ithaca:** Armed with a big bow, He is tall, with a dark, pointed beard.
- Ω **Peleus the Myrmidon, king of Phthia:** Tall and blond, with storied gleaming bronze armor and a lethal spear.
- Ω **Castor and Pollux, the demigod twins, sons of Zeus and Leda:** Wearing only a robe and boxing gloves, they are very young, but their power is already legendary.

Let the PCs show off their lineage and chat with these legendary heroes. Each NPC boasts his lineage and states that on the *Argo* there's always room for new friends, as long as they're approved by the boatswain, Telamon.

SCENE 1: ENROLLMENT

After a brief conversation between heroes, Myrmidon Telamon (brother of Peleus) arrives: a tall, blond, powerful man in armor with a long flowing beard. With a deep, booming voice, he asks the PCs what brings them to rainy Iolcus. Once he learns the characters intend to join Jason's ranks, he presents himself as the *Argo's* boatswain and he leads them into a large square tent near the ship. There, he asks their generalities, what their main skills are, and whether they are truly motivated, since they are bound to set sail for unknown lands and Jason is looking only for motivated heroes. Once the heroes have confirmed their intentions and before being accepted as crewmembers, Telamon requires them to **swear an oath**:

"I hereby swear in front of the gods to help, by any means and at any cost, Jason to regain his rightful throne in Iolcus."

Only those who solemnly swear this oath can be enlisted in the crew. No exceptions. After everyone has sworn the oath, Telamon asks the PCs to wait for the commander of the expedition: Jason.

SCENE 2: THE MISSION

A young man of about twenty years enters the tent, wearing reinforced leather armor and a scarlet finished tunic above it. His dark, curly hair frames a boyish face saddened by a thousand thoughts. He surely is one of the youngest members of the expedition, and commander's duties weigh heavily on his shoulders.

He sits in front of you and says, "May the gods be favorable, brave warriors! My name is Jason, and I'm the captain of this ship. The brave Telamon has announced your intentions to be part of our crew. I have come to meet you and tell you about our mission."

Here's what Jason knows about the mission:

- Ω Poseidon is strongly opposing their mission and is doing everything possible to hinder them. The ship cannot sail because of the bad weather raging for the past two months and constant attacks by creatures of the sea that increase in number and ferocity with each attack. Despite the sacrifices in his honor, Poseidon is not appeased. The divine soothsayer, Mopsus, predicted that only the singing of the divine Orpheus will stop the waves and allow the *Argo* to set sail.
- Ω Orpheus should be in Thrace at the royal palace of King Diomedes, although he only knows that Diomedes is the ugly, gigantic son of Ares. A successful **Knowledge (Myths and Legends)** roll confirms Diomedes' huge size and that Ares gave his "beloved" son some very precious mares. The palace of Diomedes stands at the mouth of the river Nestos. Jason does not discuss how to get there and instead says that it's better to talk with Telamon about these issues.
- Ω More than a month ago they sent a delegation of four crewmembers to Thrace to ask the divine Orpheus to take part in the expedition; they haven't returned. Jason fears that something bad has happened.
- Ω The heroes should travel to Thrace, check what has happened to the crewmembers, and convince the Orpheus to participate in the expedition.

SCROLL OF ΟΞAGRUS

Εγώ, Οίαγρος, ο γιος
Πιέρος και βασιλιά της
Θράκης, πριν οι
Ολύμπιοι υπογράψει μια
επίσημη συνθήκη με
Αίσονα, γιος του
Κρηθέας, βασιλιά της
Ιωλκού.

Εγώ και όλες τις
μελλοντικές τους
απογόνους μου από
τώρα και στο εξής έχουν
δεσμευθεί να βοηθήσουν
Αίσονα και όλοι
συγγενείς του, αν
προκύψουν τρομερές
ανάγκες.

Ορκίζομαι αυτό όρκο
ενώπιον των Θεών

I, ΟΞAGRUS,
PIERUS'S SON AND
KING OF THRACE,
BEFORE THE OLYM-
PIANS SIGN A
SOLEMN TREATY
WITH AESON, SON
OF CRETHEUS, KING
OF IOLCUS.

I AND ALL MY
FUTURE OFFSPRING
FROM NOW ON ARE
COMMITTED TO
HELP AESON AND
ALL HIS KIN IF DIRE
NEEDS ARISE.

I SWEAR THIS
SOLEMN OATH
BEFORE THE GODS.

Οίαγρος

- Ω Do not to trust the barbaric, warlike, and crude Thracians. Only Orpheus, although of Thracian origin, is a gentleman, as if it were a son of Hellen, as his father Oeagrus was before him. (The Hellenes are terribly racist against “different populations” like the Thracians, whom they believe to be at the same level of beasts.)
- Ω No one can escort them, since the *Argo* needs as many people as possible (for now, there are around a dozen heroic crewmembers) to defend against attacks from creatures of the deep.
- Ω The most charismatic or smartest among the PCs is given Jason’s Scroll of Oeagrus. This parchment roll states the father of Orpheus (former King of Thrace) promised to Aeson, the actual father of Jason held captive by Pelias in Iolcus palace, his help and that of his descendants. The scroll is a cherished family heirloom and Jason wouldn’t part with it if the situation had not been so difficult (which is why he has not given it to the ambassadors). The scroll should be enough to convince Orpheus to join the expedition. However, the characters may find more creative ways should the scroll not be enough.
- Ω The party should leave as soon as possible as Jason wants to leave quickly and save his elderly father, prisoner of Pelias.

After finishing the conversation, Jason entrusts the PCs to Telamon and departs.

SCENE 3: BY LAND OR BY SEA?

Jason takes his leave of you and climbs aboard the Argo. Coming out of the tent, you realize with relief that the rain stopped, and a timid sunray peeps in a leaden sky, still filled with black clouds. The wind dropped, and the sea looks calm: the classical “calm before the storm.” The mighty Telamon approaches you to discuss the details of the mission.

After the tritons massacre, the waves have calmed down in the port of Iolcus, although on the horizon, storm clouds loom again. A small ship could take advantage of the situation and quickly sail to the north, where the weather seems to be better. The *Argo* however, slow and heavy, cannot make it in time to take advantage of the calm and could find itself in the midst of the storm. The sea route would be a risky one, but it allows the heroes to reach Thrace sooner. The land route is safer, but, if the delegation is coming back safe and sound, the PCs risk being too late and missing the *Argo*, which sets sail without them.

At this point, the characters have to discuss with Telamon the best way to travel to Thrace. Here’s what Telamon knows:

- Ω Telamon gives them a map. (Hand the map to the players.)
- Ω Theoretically, the party might travel to Thrace by land (about ten riding days) or by sea (about two days of navigation).
- Ω Telamon doesn’t know what to recommend; Jason wants to leave as soon as possible and if the four ambassadors (who left by land) should return with Orpheus before the characters do, the *Argo* sets sail WITHOUT them.
- Ω If they choose the sea, Telamon brings them close to a small ship called “Elpis” with a crew of about ten men commanded by Learkos, who knows the route to Thrace, and asks them to bring the party to the mouth of the River Nestos where the palace of Diomedes is. They load the cargo in no



time with supplies for a month for everyone and set sail to Thrace in less than one hour, taking advantage of the pause of the storms. Since it's obvious that Poseidon is angered, it is be advisable to perform a "cautionary" sacrifice to Poseidon before leaving by sea.

- Ω If they choose the land, Telamon brings them four horses, provisions for a month for everyone, and gives them brief directions to reach the palace of Diomedes in Thrace.

SCENE 4: SHIPWRECK

GM's Note: The scene is available only if the party decides to go to Thrace by sea.

You leave the port of Iolcus behind, sailing on the rapid Elpis and, in spite of the black omens, you travel quickly on the tranquil sea. After a day of sailing, however, you come across a sudden storm. Giant waves dance around the fragile ship like colossal, frightened horses. The mast is destroyed from the fury of the winds, and two poor sailors are thrown overboard with it. While you struggle by all means not to slip overboard, you see a giant wave-shaped trident fall on the ship, sinking deeper into the sea's abyss.

Characters that performed an adequate cautionary sacrifice to Poseidon automatically survive. Of those who didn't, the ones Beloved or Favored by Poseidon also survive, but the god's attitude drops one step. All remaining PCs must undergo Thanatos's Judgment. Only the ones who pass will find themselves among the survivors; all others will be drowned by Poseidon's wrath.

The surviving PCs wreck on an unknown island. The island turns out to be the Island of Lemnos, where Aphrodite has put a curse on all women, making them unbearably smelly. Some time ago their husbands repudiated them all and the angry wives, for revenge, killed all adult male humans on the island. Given that the

only males left are five-year olds, Lemnos's women are very well-disposed toward male PCs, so much so that they won't let them go away easily. The heroes wake up naked, bound, and helpless in a large common room where ten women aim loaded bows at them.

A horrible stench wakes you as you start retching. You are in a big room, bound and helpless. Around you, ten women threaten you with loaded bows. The stench is better, however, than the option of dying pierced.

➤ Archers (ten) – see page 62

After several frightening minutes, Kallipyge, the queen of Lemnos, enters the room. She asks a lot of questions and preferring to address male PCs. Then, on the advice of one of her "smelly attendants," she decides the fate of the characters. If it's an all-female party, Kallipyge asks them to join her sorority. If they refuse, she allows them to gear up (200 drachmas of equipment each) and use one of her spare ships, providing a skilled sailor too if they need one to set sail.

If there's at least one male character in the party, Kallipyge sentences that all male heroes must have sexual intercourse with all Lemnos's willing women if they want their lives to be spared. After the male heroes swear an oath to satisfy the Lemnos's women's desires, they are set free. If they refuse, they are thrown into a prison and must come up with a creative away of escaping. After the transaction is made, Kallipyge allows the heroes to gear up (500 drachmas of equipment each) and use one of their spare ships, providing a skilled sailor too if they need it to set sail.

PART 2: TROUBLES IN THRACE

SCENE 1: AN UNEXPECTED ALLY

After a relatively uneventful trip (nine more days by land or one day by sea from Lemnos) the heroes finally reach Thrace and approach Nostos' river mouth.

As you head for King Diomedes' palace, the sun is about to set and you see a man in the distance helping four horses to drink from a stream. At first glance, it would not seem at all a Thracian barbarian, but a Hellenic gentleman!

The characters (probably) think he is one of the ambassadors sent by Jason to recruit Orpheus, most likely stopping to talk with him. If, however, they wish to continue without speaking, the man addresses them and discourages them to go farther, for the King Diomedes is anything but a hospitable person and the Thracians are malignant. The man's name is Abderos, and here's what he knows:

- Ω He escorted the mighty Heracles in his mission: stealing from King Diomedes his fabulous mares and bringing them to Eurystheus, king of Tiryns. At first, King Diomedes (who actually is an ugly-looking giant) had welcomed Abderos and his master to the palace with all the honors. At the end of the banquet he ordered his guards to capture them and "feed the wild beasts with them." So it was that a fight broke out, and Abderos and Heracles managed to get out alive by killing the Thracians. Once in the stables, Heracles seized the mares and entrusted them to Abderos, telling him to run away and wait for him in a safe place while he would face King Diomedes and the Thracians, allowing him to escape unmolested.

- Ω The Palace of Diomedes is about three hours of riding away. Compared to the stone rooms of Hellas, it is a miserable place, being nothing more than a large wooden building.
- Ω Abderos escaped with the horses about four hours ago from the palace of King Diomedes.
- Ω Abderos saw Orpheus. His music is divine. However, he could not speak to Orpheus during the banquet or ensuing melee. Perhaps Heracles has spoken to him.
- Ω The four mares of Diomedes are fast, beautiful, and very resistant. They are worthy of their fame. Heracles must bring them safe and sound to King Eurystheus in Tiryns. The mares have been temporarily entrusted to Abderos, and he is ready to defend them at any cost.
- Ω Heracles is incredible; his power has no equal on Hellas. Abderos is confident that, although against the Thracians he was greatly outnumbered, he would surely triumph. As soon as he reaches Abderos, they will finally head back home and leave these barbaric lands.
- Ω He knows nothing of the delegation sent by Jason.

THE MARES OF DIOMEDES

Neither Abderos nor Heracles actually knows that the beasts, which should have eaten them after the banquet, are actually these beautiful mares. Their taste for human flesh is known in Thrace only. Even the most skilled Hellenic sage is probably clueless about it. When the Heroes spot them, the mares are peacefully drinking water from the river. They appear to be nothing more than horses with beautiful black coats and strong muscles.

A successful Awareness roll indicates the mares have very strange bridles: exotic, nicely trimmed, but definitely unnecessary to ride, and now loose to allow them to drink.

Noting your interest in the bridle, Abderos approaches and says, "Those rough Thracian don't even know how to properly harness horses!" Laughing all his contempt for the Thracian barbarians, Abderos continues. "Those 'strange things' are really useless. Do you think the poor animals could not even drink with those things on? Had I not loosened them, they would be dying of thirst." So saying, he caresses the neck of one of the mares who continues to drink quietly.

The 'strange things' are priceless muzzles forged by Hephaestus. Ares gave them to his son Diomedes to enable him to hold off the mares until after sunset. Without muzzles the bloodthirsty mares attack the first living thing that comes their way.

Allow the heroes to make a **Knowledge (Legends and Lore)** roll. A success informs them the mares were given to Diomedes by the god Ares and the Thracian king personally takes care of them every day. Only a Raise provides the final disclosure: the mares of Diomedes feed on human flesh.

If the characters wish to tie the muzzles to the mares and don't know about their particular diet, Abderos dissuades them from insisting, because after they finish drinking, the mares will have to graze a bit of grass. If the party is aware of the mares' diet, Abderos hardly believes it, saying that until then the horses had not aroused any kind of suspicion. To convince Abderos to put the muzzles back on the mares, the PCs must succeed on a **Persuasion** roll (a Raise is required if they don't know about the mares' special diet). If they persuade Abderos (they have only a single attempt), they can tighten the mares' muzzles.

SCENE 2: BATTLE AT SUNSET

The mares' muzzles can be tightened during combat only by grappling one of them and succeeding on a **Riding** roll.

As the sun sets, the PCs hear the noise of hooves coming. Five Thracian warriors arrive on horseback in search of the four mares of King Diomedes. They have already spotted the heroes and the mares. They let loose a volley of arrows.

- Thracian warriors (five) – see page [62](#)

The Thracians don't aim at Abderos or the mares. No matter what the PCs do, Abderos always remains close to the mares, protecting them at all costs.

Round 1: Normal combat. The Thracians dismount and attack the heroes with melee weapons. As soon as the PCs have killed or immobilized at least three Thracians, the others flee.

Round 2: The sun sets below the horizon and the bloodlust of the mares awakens. If the characters managed to put all their muzzles on, the mares remain peaceful. Otherwise, the mares (showing sharp teeth, fiery breath, and an almost invulnerable mantle) prey on any living being close to them, including the unaware Abderos. The only exception is heroes Favored or Beloved by Ares, as long as they don't attack. If the mares could not eat any human flesh, and everyone else has fled, even those Favored or Beloved by Ares are targeted.

- Diomedes's mares (five) – see page [62](#)

Round 3: Read or paraphrase the following:

Suddenly, you hear another horse approaching at full speed. You turn quickly and see a huge man with a high forehead and strong muscles getting off the horse in great haste. He is wearing a lion's fur and wielding a dangerous, two-handed club. You swiftly recognize Heracles, son of Zeus, the mightiest of heroes. On his belt hangs the head of a monstrous and fanged giant, exposed as a trophy.

If at least one of the mares is without a muzzle, read or paraphrase the following:

Heracles raises the large head hanging from his belt and, staring into its eyes, says: "Diomedes, damn you! What kind of monsters did you breed in your stables?"

The Thracians, if they are still alive, run away after seeing Heracles. Heracles joins the party with the following priorities:

- I. Saving Abderos' life (if possible).
- II. Taming the mares without harming them in any way. He ensures the PCs do the same.

Allow the PCs to make a **Knowledge (Legends and Lore)** roll every combat round. A success allows them to remember an old legend in which a servant is thrown to the lions by his evil master. But Zeus, made angry by the wicked act, sent the hungry lions against the master instead, becoming tame after devouring him. By analogy, the heroes can understand it is worth a try to feed Diomedes's head to the blood lusting mares.

With the skin of the Nemean lion on him, Heracles is practically invulnerable, but since he will not harm the mares nor let the PCs do any harm to them, the fight is a stalemate.

How to solve the "bloody mares" problem?

- I. The best way to tame the horses is to give to the beasts Diomedes's head. Once this is done, the beasts become docile mares and their bloodlust is

forever gone. Heracles doesn't guess this by himself; he needs the PCs' help.

II. Possible alternatives:

- i. PCs, with a successful common knowledge roll or just by hitting the mares with a non-metal weapon, could guess the mares could be knocked down by non-lethal damage.
- ii. Attempt to put their muzzles on by successfully grappling and making a **Riding** roll.

III. The PCs can always flee. The mares don't give chase, but do continue to fight Heracles and Abderos who stay, no matter what the heroes do or say. After wandering through the woods, the party eventually comes to the ruins of the palace of Diomedes.

IV. The mares continue to fight until everyone's dead.

SCENE 3: TALKING WITH HERACLES

Once the mares are tamed, Heracles breathes a sigh of relief.

If Abderos is dead or at least one of the mares is dead, Heracles is silent and angry, telling the PCs to run away now before he loses control of his anger. If the heroes were to insist, Heracles ignores them and goes away with the remaining mares and Abderos's corpse. The party is left alone and eventually reaches the ruins of the palace of Diomedes. If Abderos and all the mares are still alive, Heracles is very happy. He thanks the characters for their help, wants to know their names, and shows them much gratitude. Here's what he knows:

- Ω Heracles doesn't know anything about the delegation sent by Jason. Probably, the mares already ate them.
- Ω He had no idea the mares were so dangerous.
- Ω He met Orpheus during the banquet. Orpheus told Heracles the sad story of his beloved Eurydice, which is deeply moving. Orpheus has completely lost his mind since his beloved died and spends his days singing poignant songs in his honor. Heracles has no idea where Orpheus is now; he lost sight of him during the fight at the palace.
- Ω In the ensuing commotion, the whole palace of Diomedes was set on fire.

Heracles asks the characters about the *Argo* ship and promises to come and greet their departure from Iolcus (providing access to the bonus ending). If the PCs wish, they can camp and spend the night with Heracles and Abderos before parting the next day.

The party must travel to the ruins of the palace of Diomedes the following day.

SCENE 4: PARTYING WITH HERACLES

GM's Note: This scene is available only if the PCs have managed to prevent the mares from becoming frenzied.

Heracles is happy and well disposed toward the party. He answers their questions (see **Talking with Heracles**), but regarding Orpheus, Heracles's info changes a little:

Orpheus told Heracles that he had found a way to enter the kingdom of Hades. It's a clearing on the slopes of Mount Nostos (near the former royal palace of Diomedes), where souls gather before entering the realm of Hades. Later that

night, Orpheus planned to enter the kingdom of shadows, reach the abode of the dark lord, and ask Hades to bring his beloved Eurydice back from the Realms of Death.

Heracles is happy to point out the road toward the clearing.

SCENE 5: THE RUINS OF THE PALACE OF DIOMEDES

After several hours of walking, you come in sight of what remains of the palace of Diomedes. The fury of Heracles does not seem to have spared anything or anyone. Only smoking ruins remain of what must have been the only palace worthy of the name in the barbarian lands of Thrace. Now, it's just a miserable heap of blackened boards, scattered by the destructive fury. Dozens of charred Thracian corpses make the scene even sadder. There seems to be none left alive, and smoke rises lazily in absolute silence.

There are dozens of Thracian bodies, broken spears, wooden debris, and smoke. No one is around. The PCs may make an Awareness roll. **Those** who succeed notice amongst the chaotic debris the footprints of a man with light sandals followed by a procession of animals heading toward a nearby mountain. These footprints lead to Mount Nostos.

SCENE 6: THE CLEARING ON MOUNT NOSTOS

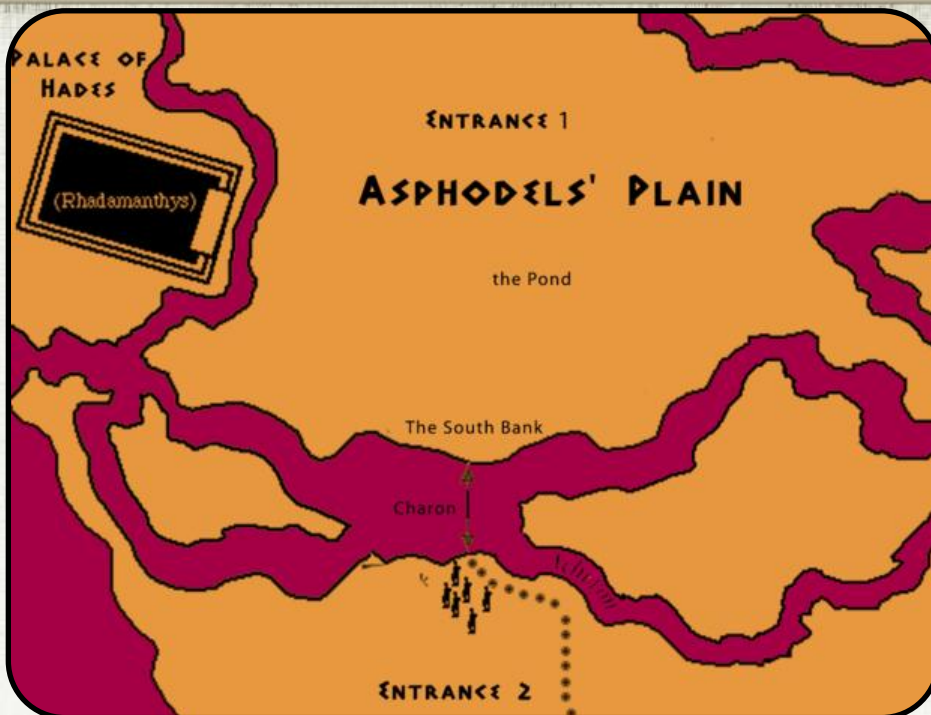
After a rough journey up the slopes of Mount Nostos, you come to a somewhat peculiar clearing. A huge rock wall stands before you. At the center of the wall, a large, dark cave seems to dig into the bowels of the earth. From the distant depths of the cave comes a sad, fading melody of a lyre. Opposite the entrance of the cave, about twenty yards away, you see dozens of dazed animals. Lions together with lambs, snakes along with doves are all in a trance listening to the sad music coming from the cave. A sudden sense of peace and tranquility mixed with sadness pervades your souls. The remains of a now extinguished campfire lie nearby.

Whoever gets close to the fire (or succeeds on a **Notice** roll) sees that it's not a campfire. Instead, the remains of a sacrifice to the underworld can be found: a holocaust, in which the victim is wholly burned (Orpheus has done a propitiatory sacrifice for the gods of the underworld before entering the kingdom of Hades). If the heroes succeed in a **Knowledge (Olympian Religion)** roll, or if someone among them is devoted to Hades, they know that a black ram is best suited for this kind of sacrifice.

There are more than fifty different animals, all dazzled by the soft music coming from the depths of the cave. Even if provoked, the animals fail to react with violence. There are lambs, goats, doves, lions, snakes, bears, dogs, cats, etc. Those who examine closer find a white dove, white lion, black cat, black ram, mastiff, and emerald snake.

If the PCs arrived here following Orpheus's footprints (or if they succeed on an Awareness roll once arriving), they discover the footprints lead to the fire first, then continue into the cave.

The party can jump right into the cave or take their time to make a sacrifice to the gods of the Underworld. With a successful **Knowledge (Olympian Religion)** roll, they know the ideal victim is a black ram. However, as long as they sacrifice at least one animal, any other victim will do fine in the same rite (PCs can pick whatever animal they wish from the fifty). Hades will Disfavor any hero who does not take part in the propitiatory sacrifice. If at least one hero doesn't take part in



the propitiatory sacrifice, go to **Scene 7: The Asphodel Plain**. If everyone makes a proper sacrifice, go to **Scene 8: The River Acheron**.

PART 3: IN THE REALM OF HADES

GM's Note: Because Hades opposes Poseidon in the Heavenly Contest, adepts of the Sea God's mystery cults won't be able to use their powers until they leave Hades's realm.

SCENE 7: THE ASPHODEL PLAIN (ENTRANCE #1)

You enter the dark cave and go down slowly into the cold depths of the earth, following the faint music of the lyre. You descend deeper and deeper for hours, until you lose track of time. Suddenly, you do not hear the sad melody anymore and find yourself in a borderless, foggy plain. Turning back, you no longer see the tunnel that brought you here. In the thick fog surrounding you, the ground is full of white, scented flowers. Silence hovers like a dark, looming presence. Occasionally, fading shadows pass by, totally ignoring you.

The PCs may make a **Knowledge (Legends and Lore)** or **(Olympian Religion)** roll. Anyone who succeeds understands they are now in the Asphodel Plain, the place of the Kingdom of Hades where most of the dead people's souls (those who have died without infamy and without praise) spend eternity. The heroes soon realize Orpheus is not to be found here.

Unless they have an appropriate Power or Divine Edge, the characters are unable to get directions and are forced to wander randomly in the fog. Have them make a

MYTHOS QUICK START GUIDE

Survival roll. If everyone fails, a wicked spirit approaches and taunts them. If they have a useful Edge or Power, they won't be bothered by wicked spirits.

- Wicked spirit (one) – see page 63

After each successful **Survival** roll, the PCs encounter different places.

- I. A dry tree with pomegranates (red herring, useful to let the party feel lost and hopeless)
- II. A helmet with a name carved on it: Aristides (same as above).
- III. Tantalus (see below).
- IV. The South Bank.

TANTALUS

Far away in the fog you spot a pond with a tree. As you approach, from the surface of the lake protrude the arms and the head of a very old man who complains and yells at the gods. You see him stretch out his lips to drink, but the water runs away from him. You see his hands stretch to the delicious fruits of the tree, but a trickle of wind blows them away from his grasp. The old man has seen you from faraway and shouts, "O noble heroes, please help this poor old man! My name is Polyclitus, and I can help you find the one you're looking for!"

- Ω The old man pretends his name is Polyclitus (of course, he's lying) and begs the PCs to help him eat or drink, in exchange for whatever they might ask for saying he knows whom they seek (another lie). Let the PCs make a **Spirit** roll. Whoever fails it believes the man's lies and will suffer a -2 penalty on the following Knowledge roll. After that, let them make a **Knowledge (Legends and Lore)** roll. A success tells them someone named Tantalus was punished by Zeus in the same way as this old man for trying to eat the flesh of his son. A Raise allows them to recognize this old man as Tantalus: one of the greatest villains of Cosmos, and it is better not to trust him.
- Ω Whether the characters discover his true identity or not, Tantalus continues pretending that he can actually help them.
- Ω If the heroes ask Tantalus his story, he says nothing that is not absolutely true and that the gods have punished him because he was too generous and ruined his family.
- Ω Tantalus asks the party to provide him food or drink BEFORE helping them. If they try to gather fruit from the nearby tree or water from the pond, they discover that's impossible. The only way the PCs have to satisfy Tantalus is to give him their food rations or water. Whoever performs this act commits a sin against Zeus. Check the Divine Reaction table.
- Ω Once fed or quenched, Tantalus tells the heroes they need to reach the South Bank, but he's the only one who can help them get there. Alone, the party would only get lost. If they believe him, they need to get him out of the pond.
- Ω Anyone trying to pull Tantalus out must make a **Strength** roll. The more that help, the easier the task. If three or more PCs perform the task, there are no modifiers. If only two PCs assist, a -2 penalty is applied. If only one PC wishes to do it, a -4 penalty is applied. Failing the roll means that all PCs participating in the effort fall in the pond with Tantalus. There will be

no way out unless other characters help them out. Immediately, Zeus Despises anyone who falls in the pond. The situation may degenerate to the point that all heroes fall into the pond. At that point, the adventure could be over.

- Ω If the PCs manage to get Tantalus out of the pond, he runs away giggling in the fog. Soon after, lightning strikes and incinerates him. Zeus immediately Despises anyone who pulled Tantalus from the pond.

THE SOUTH BANK

The PCs can reach this location in two ways:

- I. If the PCs come directly from Asphodel Plain, go to **Scene 9: Charon**, taking into account the fact there are no souls who want to climb into the boat. If the PCs do not ask Charon to take them to Hades's Palace, he ferries them instead to the River Acheron (go to **Scene 8: The River Acheron**).
- II. If the heroes came from **Scene 9: Charon**, because they got lost, they can ask Charon about Orpheus or just wander the plains. Should they choose the latter, they experience the same encounters listed above, but eventually find their way back to the South Bank after a short amount of time, finding Charon once again.

SCENE 8: THE RIVER ACHERON

GM's Note: This encounter is only accessible if the PCs made a sufficient sacrifice in **Scene 6: The Clearing on Mount Nostos** or if they came from Asphodel Plain and didn't tell Charon to bring them to Hades' Palace.

Read the following only if coming here straight from **Scene 6: The Clearing on Mount Nostos**:

You enter the dark cave and go down slowly into the cold depths of the earth, following the faint music of the lyre. Following a path that leads deeper and deeper for hours, you finally lose track of time. Suddenly, you do not hear the sad melody anymore and find yourself in front of what appears to be a large underground lake or river, but you cannot see the other shore. Turning back, you no longer see the tunnel that brought you here. Occasionally, fading shadows pass by, totally ignoring you.

Allow the PCs to make a **Knowledge (Legends and Lore)** or **(Olympian Religion)** roll. A success reveals this is the River Acheron, the river that surrounds the kingdom of Hades. A Raise also informs them it is definitely not advisable to swim in the river.

THE SHORE

As far as the heroes can see, a barren beach stretches out, bordered on one side by River Acheron and on the other by a steep insurmountable rock. Nobody seems to be around. A **Tracking** roll reveals a single set of fresh footprints (about three hours old) heading toward the river and seeming to enter it. A **Notice (-2) roll** (or some Divine Edge) allows the party to spot evanescent silhouettes queuing in a neat row on the shore, as if waiting.

THE EVANESCENT SHAPES

Whoever manages to see them realizes there are fifteen total. They all seem to be Thracians; among them are men, women, and (if they actually killed some) even the ones they killed only hours before. The murdered Thracians hurtle themselves

against the party, but cannot hit them. The rest are wicked spirits. After a bit of skirmishes, the shadows disappear or begin ignoring the characters.

- Wicked spirits (ten) – see page [63](#)

SCENE 9: CHARON

GM's Note: This scene can be experienced several times depending on how many times the PCs get lost.

The first time they meet Charon, read the following:

In the distance, you see a boat approaching, led by a gigantic boatman with a long white beard and red eyes like live embers. As soon as his boat touches the shore, shadows begin to scream while trying to get aboard, but the burly boatman cuts them off with a grunt. "Woe unto you, ye souls depraved! Only those who can pay can come aboard!" he shouts, and his tone does not allow replies. Only three of the shades offer a coin to the gigantic boatman who, snickering, beckons them to board. The others remain aloof and almost seem to become more evanescent. After that, the grim boatman turns his terrible look on you. "What are living ones doing down here?" His eyes become even redder while staring at you.

Here's what Charon knows:

- Ω He immediately tells the PCs he wants an offering to ferry passengers along the river. The dead pay one drachma (which they receive during a proper burial). Since they are alive, the PCs have to pay two drachmas each to be ferried to "the other side."
- Ω If asked, he states he did see Orpheus. Orpheus's music is divine and Charon became one of his fans. He was so amused by the music that he ferried Orpheus directly to Hades's Palace, making an exception.
- Ω If the characters ask to be ferried to Hades's Palace (only if explicitly asked), Charon refuses at first. They need to make a successful Persuasion roll to convince him. With a Raise, Charon takes them for the normal fare of two drachmas each. With a regular success, Charon ferries them for an "exceptional fare" of ten drachmas each. If they all fail, Charon explains he could bring them to Hades's Palace, but he wants all their precious belongings, because he must make an exception to the Underworld Law (money, jewels, etc). He isn't interested in armor or weapons unless they are very valuable. As a rule, admittance to the abode of Hades is by invitation only for those already dead.

Charon is very inflexible. Moreover, he knows how much money the characters have with them and does not make exceptions for anyone. If the PCs do not accept, there is no other way to get into Charon's boat. The boat is protected by a mystical force field repelling every living being. Only Charon can deactivate it. Insulting, offending, or trying to harm Charon is a Major Sin against Hades and should be dealt with per the Divine Reaction table. If the heroes paid the right price, Charon allows them to enter the boat and ferries them to their destination.

If a character decides to harm Charon, attempt to steal his possessions, or do any other action that bothers him, the ferryman expels the sinful character from his boat. The hero then falls into the River Acheron and dies, forcing Thanatos's Judgment. If he's successful, the character is miraculously saved and appears in front of the palace of Hades. If he fails, he is devoured by the unmentionable beasts that inhabit the river's depths and is removed from the game.

Charon transports the surviving PCs either to Asphodel Plain (if they did not specify a destination; go to **Scene 7: South Bank**) or to Hades's Palace.

SCENE 10: THE ENTRANCE OF HADES'S PALACE

GM's Note: If one or more PCs have successfully passed Thanatos' Judgment above, they rejoin the group here as miraculous castaways.

From afar you spot a colossal building. Its imposing structure is embellished with statues of gray granite and marble black basalt. The gloomy atmosphere of the Kingdom of Hades becomes more and more solemn as you approach. As the boat of Charon reaches the shore, the poignant music from before blankets your ears.

Before you, in the large open space before the palace, a large crowd of shadows is gathered to hear the sad melody played by a young Thracian with a melodious and fascinating voice. His fingers pluck the lyre with grace and his voice speaks directly to your soul, making you weep. Even a giant with a white embossed tunic is listening to the music, although his fierce scowl does not betray any emotion. The giant inspires incredible awe and although he's not looking, you feel uncomfortable. However, the music of the lyre is so deep and persuasive that you cannot think of anything else.

A **Knowledge (Olympian Religion)** roll reveals the giant is Rhadamanthus, one of three strict judges of the Kingdom of Hades.

As soon as the heroes arrive, Orpheus ends his singing and a chorus of groans of compassion rises from the souls. A small tear hits the cheek of Rhadamanthus while he announces that Orpheus, despite being alive, can enter Hades's Palace, where the monarchs of the Kingdom of Shadows will hear his request. The gathered souls begin to fade away and the party remains alone with Orpheus and Rhadamanthus. The latter immediately realizes the characters are not dead and questions them. Orpheus is intrigued by the PCs' presence and lingers for a moment before entering the palace.

Rhadamanthus' behavior:

- Ω It does not matter why or how the PCs got there. The law prohibits living ones to stand in this Kingdom, so they need to leave or Rhadamanthus will kill them on the spot.
- Ω If the heroes point out that Orpheus is alive too, Rhadamanthus says his case is an exception and Hades himself will decide his destiny. At this point the PCs can (hopefully) guess the only way to enter the building is for Orpheus to "put in a good word" and tell Rhadamanthus they are with him.
- Ω If Orpheus speaks with Rhadamanthus and intercedes for the party, the very strict judge grants them passage, putting their case in the hands of Hades. Rhadamanthus is incorruptible and attacking him is a sheer folly, leading to certain death.

Orpheus's behavior:

- Ω Basically, he is in a hurry to embrace his beloved Eurydice and get out with her as soon as possible. If the PCs lose more than five minutes without talking to Orpheus or fail to show him the Scroll of Oeagrus, Orpheus moves away and enters Hades's Palace. At that point, the PCs are forced to head back or die at the hands of Rhadamanthus.
- Ω If the heroes show Orpheus the Scroll of Oeagrus, the Thracian bard gives it a quick read and tells them he will live up to the commitment made by



his father, but only if they first help him to regain his beloved Eurydice. Without Eurydice, he won't be able to help anyone, since the pain that grips him prevents him from doing anything else.

- Ω If the heroes accept, Orpheus has them swear on the River Styx that they will do whatever they can to help Orpheus bring back Eurydice. If everybody does that, Orpheus intercedes before Rhadamanthus and asks to let everyone through. Rhadamanthus complies and steps aside for the party and Orpheus to enter Hades's Palace.
- Ω Orpheus is in a hurry and answers all questions promptly. If the characters take too long, he leaves them behind.

SCENE 11: THE JUDGMENT OF HADES

After obtaining permission to enter, the doors of the titanic Palace of Hades open wide before you. The interior of the gigantic palace is dimly lit by faint wisps of light and a gallant shadow shows you the way through magnificent rooms of black marble embellished with fantastic jewelry. After going through a dozen wonderful rooms, you come to a massive, storied bronze door. Before it, two monstrous beasts with the body of a dog and two snakes in place of their heads are ready to attack on the slightest hint of hostility. The gallant shadow gives them a nod, and the great bronze door bursts open, revealing a giant throne room.

Inside the hall, you see dozens of gold and silver statues depicting warriors of gigantic stature. There are mountains of gold and precious stones everywhere. Seated on a high throne is a middle-aged woman, whose beauty is darkened by a deep sadness and hidden by a black veil. She's Persephone, daughter of Demeter, the divine consort of Hades and queen of the Underworld. Beside her, an even more majestic throne sits empty.

Persephone, queen of the underworld, apologizes for the absence of Hades, her husband, who went to Olympus, but says that she has full powers to settle their issue. Therefore, she asks them to explain their unusual presence in a place normally forbidden to the living.

Orpheus uses his music and rhetoric to persuade Persephone to bring his beloved Eurydice back to life. Moved by the music, Persephone sends for the soul of Eurydice. The soul of Eurydice comes before Orpheus, but doesn't recognize him.

After a poignant scene between Orpheus and Eurydice, read the following:

The air becomes colder. An unexplained shiver of fear runs along your spine. After an endless moment of silence, the bronze doors of the hall burst open with a metallic clang. The throne room clangs from the footsteps of Hades; the god whose name should not be pronounced, the invisible lord of the realm of the dead. He is more than thirteen feet tall, wearing armor as black as night and the legendary helmet forged by the cyclopes, making it impossible to see his face.

Everyone, including Persephone, bows to his presence. The divine king passes by you without even a glance and takes his place on the throne next to his divine consort. You cannot see his eyes, but you are sure that he is thoroughly investigating each remote recess of your souls.

Once seated on the throne, Hades asks Persephone why all these living people are in front of him, defying his strict law. Persephone explains the situation and informs

her husband that she has already promised Orpheus that his bride Eurydice will be allowed to return among the living ones.

Hades is very disappointed, but his strict laws do not allow him to oppose the judgment of Persephone. At that point, Hades sentences the soul of Orpheus to remain in Hades in exchange for Eurydice to be allowed to return to life. Persephone, however, strongly siding with Orpheus, insists that Hades modify his initial sentence as follows:

- I. Orpheus will remain in the throne room as a hostage.
- II. The heroes will guide Eurydice to the surface, through the Stairway of Lost Hopes.
- III. If Eurydice can leave the Kingdom of Hades before the sun sets in the world of the living, everyone (Eurydice, Orpheus, and the PCs) is allowed to live.
- IV. If not, everyone's life will end, turning them into Hades's subjects.

GM's Note: If Eurydice is able to get out in time, everyone will be saved (it doesn't matter whether they are alive, bruised, or even dead). Otherwise, everyone will be forced to remain in the realm of Hades. If the PCs have not fully understood the "terms of the contract", try to be clear and maybe repeat them.

After that, Hades hands a **medallion depicting the sun to the party**, telling them that slowly, over time, the figure of the sun shall be replaced by that of the moon. The medallion represents the sun's journey on the surface. If the medallion's sun completely disappears, the sun has set and their time is over.

Persephone orders the soul of Eurydice to follow the medallion. The soul nods and follows the character holding the medallion. Orpheus has no choice; he is bound to remain in the realm of the dead, hoping the heroes are able to rescue Eurydice in time. If they succeed in the enterprise, he too will be saved.

SCENE 12: THE STAIRWAY OF LOST HOPES

After traveling through dozens of rooms filled with all kinds of jewels, the shadow takes you into a huge stone cave. Carved into its walls are great steps, which, like a giant spiral staircase, climb toward the top. Looking up, you cannot see the end of the stairway, which seems to dissolve into the darkness.

A great number of shadows descend incessantly and pass by without noticing your presence. The shadow that has led you here announces, "This is the Stairway of Lost Hopes. It connects the world of the living with that of the dead." After a pause, he continues, "The divine Hades has allowed you to climb it from the bottom. If you can bring out the soul of Eurydice before sunset, you will live again, otherwise you will rest in his kingdom, for eternity." So saying, the shadow disappears, leaving you alone with your anxieties.

GM's Note: The Stairway of Lost Hopes helps the souls of the dead to forget their ideals and accept the eternal death. Going down, the dead ones indulge all their ideals and hopes and with them, also their passions, both positive and negative. The soul of Eurydice, climbing it instead, will gradually regain the will to live. What the heroes don't know is they now have to deal with the pain and frustrated hopes of thousands of souls who, upon contact with a living body, carry out the perfidious intention of Hades, who does not want the characters to leave his kingdom alive.

THE MEDALLION OF THE SUN

A small part of the sun has already disappeared and in its place is a very small clove moon. About 10% of the sun's picture is gone.

THE SOUL OF EURYDICE

Eurydice silently follows the character holding the medallion. Unless the PCs possess the right Powers or Edges, her soul is unable to interact with them and follows the medallion holder slowly (her Pace is 5). Running is useless; if Eurydice is left 35ft from the medallion, she stops and can no longer perceive it.

ASCENDING THE STAIRS

The countless descending dead souls try their best with groans and moans to make the PCs lose hope and their will to live during their ascent. The heroes have a limited amount of time to accomplish this epic task. This is a cooperative Dramatic Task based on Spirit as follows:

- I. Five Spirit rolls are required.
- II. The first roll is made without modifiers.
- III. The PC with the lowest Spirit must perform the rolls.
- IV. Failure causes him to lose his will to live. He turns back and begins climbing down the stairs. The PC with the next lowest Spirit must perform the following rolls, but incurring a cumulative -1 penalty for each lost PC.
- V. Attempting to recover a lost PC incurs an additional -1 penalty as he becomes quite stubborn.
- VI. Success allows the PC to retain his willpower and continue the Dramatic Task.
- VII. The PC with the lowest Spirit that hasn't become lost always makes the roll.
- VIII. Upon reaching the fifth roll, the task ends.
- IX. Only one PC needs to make it out (on the final Spirit roll) for Eurydice and Orpheus to live. However, each PC that fails during the Dramatic Task doesn't make it out.

Should the Dramatic Task completely fail, everyone loses hope and time expires. The party is doomed to remain in Hades's kingdom along with Orpheus and Eurydice for eternity.

SCENE 13: THE END OF THE STAIRWAY

After ten hours of climbing, the Medallion of the Sun is now 90% moon. The stairs end at last, and upon climbing the last step, you find yourself in a large cave about 60ft in diameter. Behind you is the endless staircase. In front of you is a great opening leading to the surface with the red rays of the setting sun peeping through. You are about to breathe a sigh of relief, when a terrible roar makes you wince. To your right is a huge, three-headed dog that starts barking furiously. Greenish slime drips from its enormous jaws while its six red eyes are burning from the desire to devour you.

- Cerberus (one) – see page [61](#)

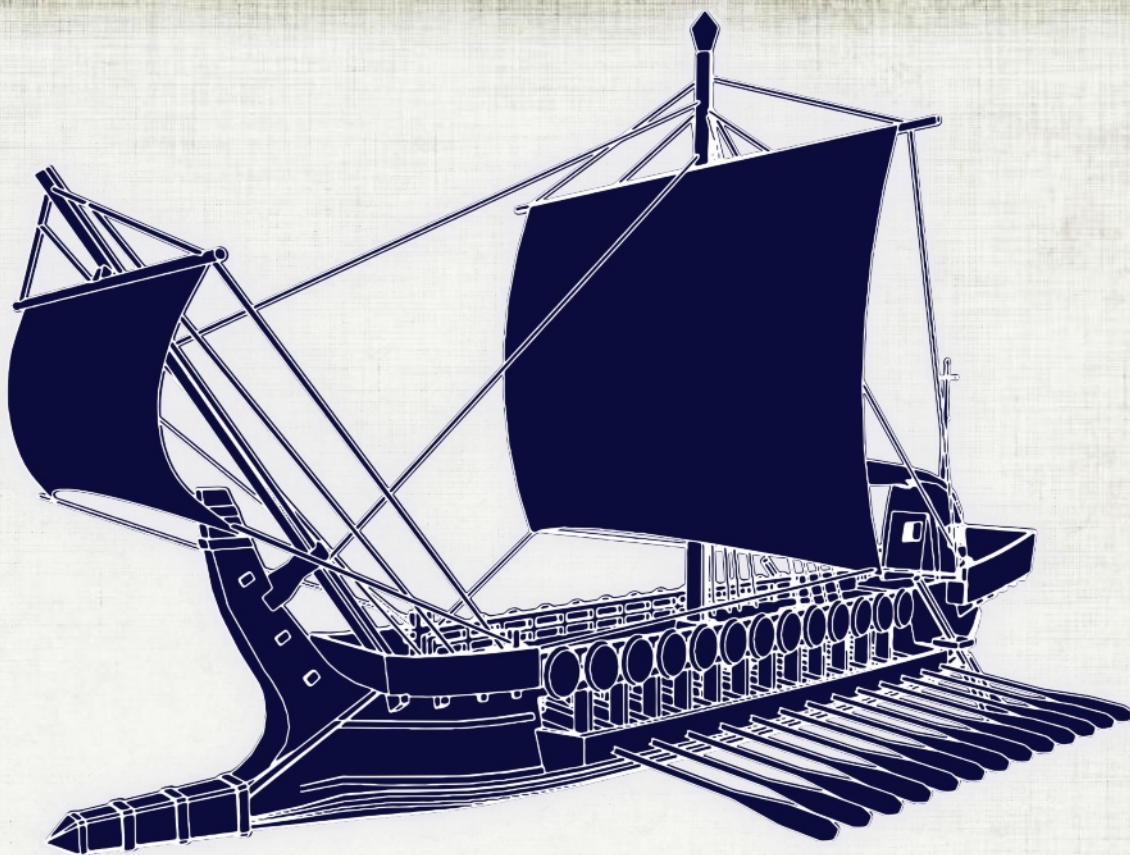
Cerberus eats only living meat and ignores the dead. Its function is to devour the unwary living ones entering the cave. No matter what the PCs do, Cerberus does not exit the cave.

A **Common Knowledge** roll reveals the sun will set in a few moments. It will take a number of combat rounds equal to the number of remaining PCs + 5. If none of the PCs succeed, they will not be able to measure how much time they've got left. Eurydice must exit the cave as soon as possible.

Eurydice needs four combat rounds to exit the cave and there's no way to hurry her. If the heroes manage to take the medallion out of the cave (in any possible way they could conceive) and Eurydice has enough time to reach the exit before the sun sets, they succeed.

Otherwise, there's no salvation for them; they will forever remain in Hades's kingdom.





FINALE

With her incredibly slow pace, the shadow of Eurydice comes out of the cave of Cerberus as the last rays of the setting sun light up the valley, hued with the crimson red color of blood. Suddenly, you find yourselves safe and sound and out of the terrible cave that leads to the kingdom of Hades. As the last rays of the sun illuminate the valley, you see Orpheus and Eurydice's loving embrace with tears of joy. While the two lovers exchange sweet effusions, night finally falls.

The heroes are on top of **Mount Pelion**, less than a day's march from Iolcus. Orpheus and Eurydice thank them for their help and the divine poet joins them in their enterprise.

They arrive in Iolcus without problems and realize that, in the meantime, Jason has recruited dozens of new heroes. They are ready to set sail, but the weather is still stormy.

The divine Orpheus ascends onto the Argo and stands at the prow, next to the wonderful speaking figurehead. While thunder rumbles and waves rage, his fingers draw from the lyre a beautiful melody that leaves everyone enchanted. Slowly, the waves subside, the wind becomes auspicious, the black clouds are blown away, and the sun returns. A chorus of joyous screams welcomes the great prodigy, and in less than no time the Argo is prepared to set sails toward distant Colchis. Thanks to Orpheus, but above all thanks to your courage, the legendary expedition starts.

Many adventures await the Argonauts, this is only the beginning.

ΒΟΠΙΣ ΤΗΠΛΣ

GM's Note: Available ONLY if Heracles promised to come and greet the PCs.

Just before pulling anchors, the lookout yells, "Man riding a horse on the starboard side! Wearing a lion's skin!" The crew of the Argo stops and rushes to the side of the ship to attend the event.

Immersed in a sea of shouting people, you acknowledge Heracles, who makes his way through the crowd, which is praising his name and that of the Argo. Beside him, you acknowledge Abderos, who follows him on foot. Jason disembarks along with Telamon to receive the most famous hero of Hellas.

"What brings you here, noble Heracles?" asks Jason.

"I came to say goodbye to some friends of mine," replies Heracles, greeting you from the dock. The crew looks at you with admiration and a touch of envy for the favor of the son of Zeus. "So," exclaims Heracles, entrusting his horse to Abderos, "is there room left on this giant wooden ship? I'm sure you could use a good rower!"

Jason smiles, welcoming Heracles in the crew.

The mighty hero sits next to you in the pews of the oars as you nod. "You know, lately my life's become boring." Heracles whispers, smiling. "I decided to take a vacation!"

"So, soft ones! What about a race?" Heracles shouts, standing up and turning to the crew. "Let's see who gets tired last!"

A shout of approval rises from bow to stern. Rowing with all your strength, you push the Argo away from the port of Iolcus, toward a thousand new adventures.

ΠΡΕ-ΓΕΠΕΡΑΤΕD CHARACTERΣ

THE MIGHTY BATTLER

Name: Andreas (M) / Olympia (F)

Race: Demigod, Ares offspring

Attributes: Agility d10, Smarts d4, Spirit d6, Strength d8, Vigor d8

Charisma: -; **Pace:** 6; **Parry:** 7*; **Toughness:** 8(2);

Fate Points (Base/Actual): 6/6

Skills: Fighting d12, Intimidation d8, Knowledge (Battle) d4, Notice d6, Throwing d4

Hindrances: Bloodthirsty, Loathed from Above (Athena: -1 to Parry*), No Retreat! (Major)

Edges: Divine Agility

Gear: Long sword (Str+d8), leather cuirass (+2)

Patron Deity: Ares (Beloved: +1 to all weapon damage rolls). Favored rolls (d8 wild die): Fighting, Intimidation, and Shooting (except when using a bow)

THE BRAVE HUNTER**Name:** Linus (M) / Melissa (F)**Race:** Human**Attributes:** Agility d10, Smarts d6, Spirit d6, Strength d6, Vigor d6**Charisma:** -3; **Pace:** 6; **Parry:** 5; **Toughness:** 5; **Fate Points (Base/Actual):** 4/4**Skills:** Climbing d4, Fighting d6, Healing d4, Notice d6, Shooting d10, Stealth d4, Survival d6, Tracking d6**Hindrances:** Curious, Habit, Ugly**Edges:** Alertness**Gear:** Bow (Damage 2d6; 12/24/48), Short Sword (STR+1d6), Quiver with 20 Arrows, 5 Silver Drachmas**Patron Deity:** Artemis (Indifferent). Favored rolls (d8 wild die): Climbing, Shooting (when using a bow), Survival, and Tracking**THE WISE SOOTHSAYER****Name:** Euclid (M) / Corinna (F)**Race:** Human**Attributes:** Agility d6, Smarts d8, Spirit d10, Strength d4, Vigor d4**Charisma:** -; **Pace:** 5; **Parry:** 4; **Toughness:** 4; **Fate Points (Base/Actual):** 4/4**Skills:** Fighting d4, Healing d8, Knowledge (Cosmos History) d8, Knowledge (Legends and Folklore) d8, Knowledge (Olympian Religion) d8, Notice d8, Shooting d6, Throwing d6**Hindrances:** Elderly, Oracles Addicted (Minor), Pacifist (Minor)**Edges:** Acolyte (Asclepius), Acolyte (Oracle)**Energy Points:** 4**Gear:** Staff (Str. + d4), Oracle vestments, Wine, Quill, Ink, Parchments (5), 200 Drachmas**Patron Deity:** Apollo (Indifferent). Favored rolls (d8 wild die): Shooting (when using a bow), Perform (when using a musical instrument), Healing and Knowledge (Legends and Folklore)**THE DASHING ROGUE****Name:** Lysander (M), Irene (F)**Race:** Demigod, adopted by Artemis**Attributes:** Agility d8, Smarts d6, Spirit d6, Strength d6, Vigor d10**Charisma:** -; **Pace:** 6; **Parry:** 5; **Toughness:** 8 (1);**Fate Points (Base/Actual):** 6/6**Skills:** Climbing d6, Craft (Blacksmithing) d6, Fighting d6, Notice d6, Shooting d6, Stealth d8, Taunt d6**Hindrances:** Big Mouth, Greedy, Loathed from Above (Aphrodite: -1 to Charisma rolls vs. opposite sex), Stubborn, Wanted**Edges:** Divine Vigor**Gear:** Bow (Damage 2d6; 12/24/48), Dagger (Str. + d4), Linen Cuirass (+1), Quiver with 20 Arrows,**Patron Deity:** Artemis (Beloved: +1 to Agility rolls). Favored rolls (d8 wild die): Climbing, Shooting (when using a bow), Survival, and Tracking

MYTHOS QUICK START GUIDE

THE INSPIRING ARISTOCRAT

Name: Evander (M), Aegle (F)

Race: Human

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

Charisma: +2; **Pace:** 6; **Parry:** 4; **Toughness:** 5; **Fate Points (Base/Actual):** 4/4

Skills: Fighting d4, Knowledge (Cosmos History) d6, Knowledge (Legends and Folklore) d6, Notice d6, Perform (String Instruments) d6, Persuasion d10, Throwing d4

Hindrances: Banished from Athens (Minor), Enemy (King of Athens), Loyal

Edges: Aristocrat (Royal House of Proetus)

Gear: Obsidian Dagger (Str. + d4 see notes), Aristocrat's Outfit, Silver Signet Ring (House of Proetus), Lyre, 200 Drachmas

Patron Deity: Apollo (Indifferent). Favored rolls (d8 wild die): Healing, Knowledge (Legends and Folklore), Perform (when using a musical instrument), Shooting (when using a bow)

ΠΟΠ-PLAYER CHARACTERS

ABDEROS

Race: Human

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

Charisma: 0; **Pace:** 6; **Parry:** 7; **Toughness:** 8(2)

Skills: Fighting d10, Intimidation d6, Notice d6, Riding d6, Shooting d6, Throwing d6

Edges: Combat Reflexes

Gear: Long sword (Str+d8), spear (Str+d6), round shield (+1 Parry, +2 Armor vs. ranged attacks), leather cuirass (+2)



HERACLES

Race: Demigod (son of Zeus)

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

Charisma: +2; **Pace:** 5; **Parry:** 8; **Toughness:** 9**;

Fate Points (Base/Actual): 6/4

Skills: Fighting d12, Knowledge (Battle) d6, Knowledge (Cosmos' History) d4, Knowledge (Olympian religion) d4, Intimidation d6, Notice d4, Shooting d6, Throwing d8

Edges: Atlas' Might, Crushing Grip, Divine Strength, Divine Vigor, King's Relative, Combat Reflexes, Command, Command Presence, Fervor, Leader of Men, Counterattack, Frenzy, Seasoned Hoplite

Hindrances: Code of Honor, Loathed from Above (Hera: -1 to Smarts rolls), No retreat! (major), Righteous (minor), Tragic Doom (minor)

Gear: Two-Handed Huge Oak Club (Str+d10), Nemean Lion Fur** [grants total Invulnerability. Only called shots in the body parts not covered by the fur (-4) do normal damage], Bow (2d6; 12/24/48), 20 arrows dipped in Hydra's venom (see description)

**CERBERUS**

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

Pace: 6; **Parry:** 5; **Toughness:** 13 (2)

Skills: Fighting d8, Intimidation d10, Notice d10

Special Abilities:

- **Armor +2:** Hard hide.
- **Bite:** Str+d4 damage, Reach 1.
- **Divine Entourage (Hades):** +1 bonus to Stealth, Agility and Spirit rolls due to Fear.
- **Large:** Opponents get a +2 to all attack rolls.
- **Size +4**
- **Three-Headed:** Cerberus has 3 heads that have following stats:
 - **Cerberus' Head:** Parry 7, Toughness 7, -2 to all attack rolls against it (-4 called shot to the head & +2 large creature). An individual head can be Shaken, but this doesn't affect the others, and as long as at least one head remains un-Shaken, the body can act as well. Heads can be incapacitated with a single Wound (area effect attacks always hit the body rather than the heads!).

MYTHOS QUICK START GUIDE

- **Biting gang:** Cerberus can attack as many adjacent opponents as it has active heads and can hit the same target with more heads at once.
- **Undying body.** The body uses all the stats listed above; it's easy to hit due to its size, but harder to damage. It can make a natural healing roll each round.

COMMON SOLDIER

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

Charisma: 0; **Pace:** 6; **Parry:** 6; **Toughness:** 6 (1)

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

Gear: Short sword (Str+d6), crescent shield (+1 Parry), linen cuirass (+1)

Suggested Customizations:

- Archer/Slinger (Shooting d8, add bow or sling to Gear)
- City Watch (Notice d6, Streetwise d6)
- Footman (Fighting d8, add Footman's Spear and Leather Cuirass to Gear)

DIOMEDES' MARES

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

Skills: Fighting d8, Notice d6

Pace: 8; **Parry:** 6; **Toughness:** 10

Special Abilities

- **Divine Entourage (Ares):** +1 bonus to Fighting Rolls.
- **Fiery Bite:** Str +d6 fire damage.
- **Fiery Mouth:** The Mares can belch forth fire, using the Cone Template. Anyone in the area must make an Agility roll at (-1) or take 2d4 fire damage.
- **Fleet-Footed:** Diomedes' Mares roll a d8 when running instead of a d6.
- **Kick:** Str+d4
- **Metal Immunity:** Diomedes' Mares do not suffer damage from metal weapons. Only metal Divine Weapons or those enhanced by a Mystery Cult's power harm them. All other attacks and weapon types do normal damage.
- **Size +3:** Diomedes' Mares are large creatures.

THRACIAN WARRIORS

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

Charisma: 0; **Pace:** 6; **Parry:** 6; **Toughness:** 6 (1)

Skills: Climbing d4, Fighting d6, Intimidation d6, Notice d4, Riding d6, Shooting d6, Stealth d6, Survival d6

Gear: Short sword (Str+d6), bow (2d6; 12/24/48), horse, linen armor (+1)

TRITON

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

Charisma: 0; **Pace:** -; **Parry:** 5; **Toughness:** 8 (1)

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

Gear: Trident (Str+d6), Seashell armor (Torso, Arms +1)

Special Abilities:

- **Aquatic:** Tritons live in and breathe water. They cannot drown, swim at Pace 8, and are immune to the cold and high pressure of deep water.

- **Dehydration:** Tritons must immerse themselves in water one hour out of every 24 or become gain a level of Fatigue each day until they are Incapacitated. The day after that, they perish.
- **Tough:** The pressure of their deep homes make Tritons tougher than most, gaining a +1 bonus to Toughness.

WICKED SPIRIT

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

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

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

Special Abilities:

- **Energy Drain:** With a successful touch attack, a wicked spirit's target is Shaken, and with a Raise is wounded. Additionally, this prolongs manifestation by two rounds.
- **Ethereal:** Wicked spirits can only be harmed by Divine Weapons, elemental damage, Orichalcum weapons or mystery cult powers.
- **Fear -2:** Wicked spirits cause Fear checks at -2 when they let themselves be seen.
- **Manifestation:** Wicked spirits cannot interact with living ones indefinitely. When they do decide to, they become visible and can use their Special Abilities for a number of rounds equal to two times their Vigor die, after which time they become invisible again for 2d6 hours.
- **Offerings:** Wicked spirits can be appeased with ritual offerings of food, wine or blood. One pound of fresh food or one oz. of wine counts as one unit of offering. A sacrificed creature's (that must be killed on the spot) Vigor die counts as that many units. If the offered units equal or exceed the wicked spirit's Vigor die (cumulative if there is more than one) and a successful Knowledge (Olympian Religion) roll is made, they are appeased and immediately cease possession. Additionally, each unit offered increased manifestation by a like number of rounds.
- **Possession:** If a wicked spirit moves into a space occupied by a living creature, it can try to possess it. This is an opposed roll using Spirit. If the wicked spirit succeeds, it gains total control of the host body; otherwise it loses 1d4 rounds of manifestation. While possessing a creature, the wicked spirit can perform any action the host can, except for using mystery cult powers or divine weapons. Should the host body die, the wicked spirit is forced to cease its manifestation.

Suggested customizations:

- Some wicked spirits know about hidden secrets or long-forgotten knowledge. Others have important quests to be fulfilled. GMs should modify their Traits as appropriate to the adventure.
- **Shadow of the Dead:** These are the normal inhabitants of Hades' kingdom, found primarily in the Realm of Shadows. They do not have offensive powers, such as *energy drain* or *possession*, but are subject to the same rules when interacting with mortals.

Charisma	Pace	Parry	Toughness	Fate

Fate

Injuries

Name _____

Race _____

Home Land

Patron Deity - Divine Attitude

Mystery Cult - Rank

Equipment

Armor

Special:

Total Weight Carried: _____

Weight Limit: _____

Encumbrance Penalty:

AP	WT	Notes
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Weapon	Range	RoF	Damage	AP	WT	Notes
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Fatigue -1 -2 Incapacitated -3 -2 -1 Wounds

N
5
10
15
S
25
30
35
V
45
50
55
H
65
70
75
L
90
100
110
120
130
140
150

Favored Rolls
Favor Benefits
Disfavor
Rival

[illegible]