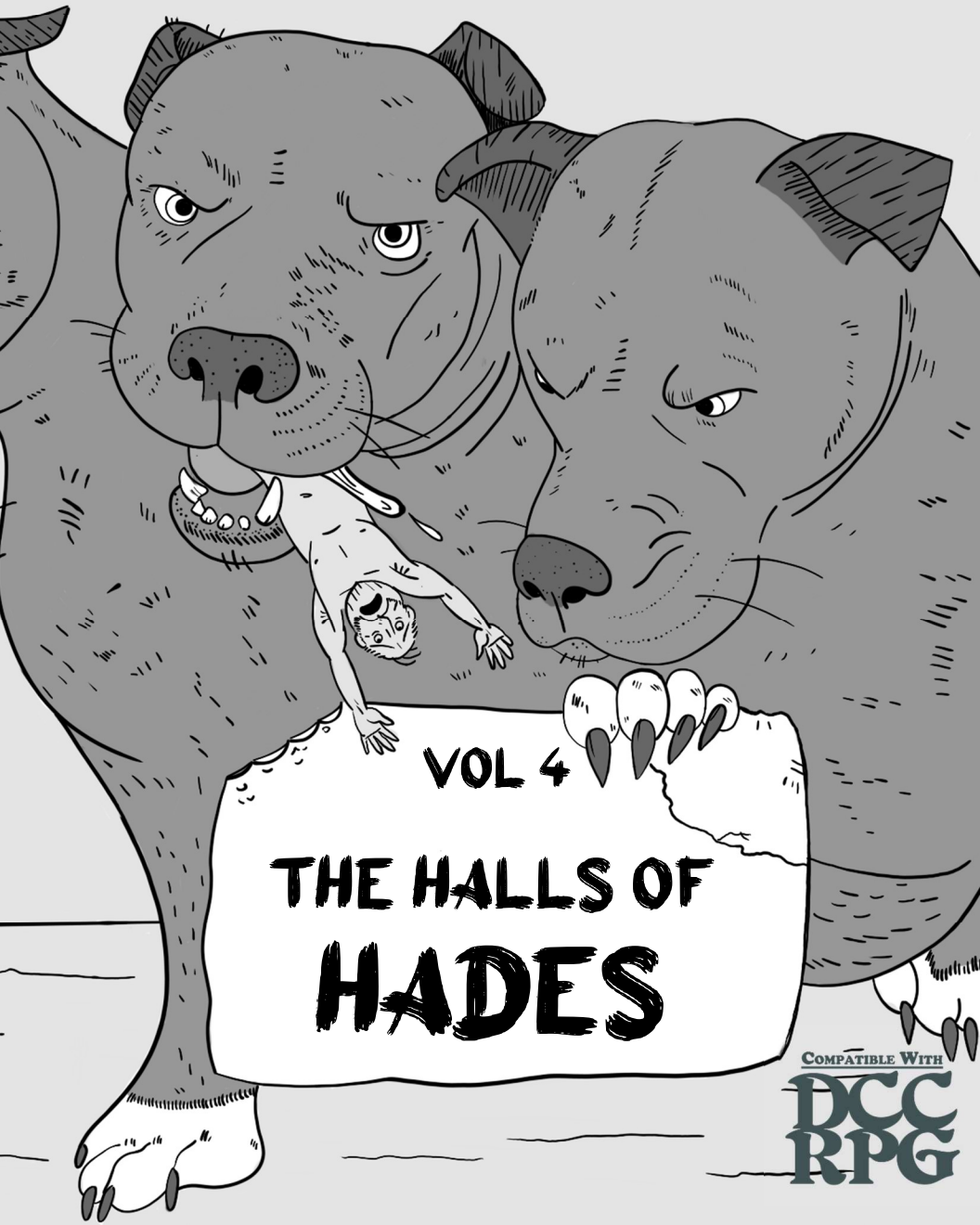


AEON

ANCIENT GREECE



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The Underworld

"Who knows if to live is to be dead, and to be dead, to live? And we really, it may be, are dead; in fact, I once heard sages say we are now dead, and our body is our tomb..."

-Socrates

A Elysian Fields
B Palace of Hades
C Horn Gate
D Ivory Gate
E Lernean Gate
G Cumean Gate

H Tartarus
I Plain of Judgement
J Persephone's Grove
K Stygian Marsh
L Tree of Dreams
M Taenarum Gate

N Oceanus
O Phlegethon
P Lethe
Q Styx
R Acheron
S Asphodel



Geography of the Underworld

The River Styx. The main river flows from Oceanus into the Underworld. Sailing a ship from Oceanus through the River Styx into the Underworld is possible. However, without the protection of Charon the Ferryman, travelers risk being overrun by the spirits of lost souls that float through the water.

The central stretch of the River Styx is a marshy wetland, and Charon the ferryman's domain. He transports souls from the southern bank of the river Styx to the northern bank to travel to the lands of Hades. The River Styx flows westward until it eventually intersects with Oceanus again.

The Stygian Marsh. This is where the river Acheron, turbid with mud, dumps all the refuse and darkness it drags up from the bottom of the river. This marsh is plagued by drakones that feast on the souls of the dead. They are especially drawn to the souls of living mortals, for those are the freshest and tastiest.

Acheron, The River of Woe. Those who touch the waters of the river Acheron must make a DC 15 Will saving throw or be overcome with intense depression. They will lay down and refuse to move for 24 hours. Along the shores of Acheron, oozes are looking to feast on unfortunate souls that refuse to move or defend themselves.

Lethe, The River of Forgetfulness. The souls of the dead drink from the water Lethe forget their lives. This eases their suffering here in the afterlife. The only way for them to regain their personalities is to drink the blood of a cow that has been sacrificed.

Phlegethon, the River of Fire. This burning river flows in a loop around the pit of Tartarus, flowing to the Stygian Marsh. Anyone who moves through the flames of Phlegethon must make a DC 20 Reflex saving throw or take 10d6 damage. The target takes half that much damage on a success.

The Palace of Hades. This massive ziggurat stands out near the plain of judgment. It dominates the skyline and is surrounded by tiny temples managed by the spirits of those who held Hades in high esteem during their lives.

The Plain of Judgment. Here, the judges of the dead sit on lofty thrones and pass judgment on those souls who are drawn before them. Aecaus, former king of Aegina, Minos, former king of Crete, and Rhadamanthys, brother of Minos, pass judgment. Those who the gods damn are whipped with angry snakes by TsiPHONE before they are cast into Tartarus. Those who lead brave and good lives continue their journey to Elysium. Not all souls come here to be judged.

The Pit of Tartarus. This black pit wreathed in flame is so deep that an anvil thrown inside will fall for one whole day before it reaches the bottom. This is where Cronus lies for all eternity, surrounded by his four Titan brothers, who are doomed to hold the entire cosmos upon their shoulders. There are other souls trapped down here as well. The jailor of Tartarus is Campe.

The Tree of Dreams. The Oneiroi cling to the branches of an elm found on the western coast of Oceanus. These dreams are shapeless and formless, constantly shifting and changing. They are led by Morpheus, who guides them. He sculpts and shapes them, giving them purpose and meaning. The dreams sent by the gods travel through a gate made of horn to the slumbering minds of mortals. Meanwhile, the false dreams travel through a gate made of ivory.

The Elysian Fields. This happy place is home to the souls of the dead who have been judged worthy by the three judges. Here they live in a perpetual state of warm afternoons. They exercise and wrestle on grassy fields, dance, and sing songs. Orpheus is here playing charming music, reunited with his beloved wife for all eternity. The spirits here rest on gentle riverbanks. This is the closest the ancient Greeks come to the modern concept of Heaven.

The Asphodel Meadows. This is where the souls of most Greeks, those who live ordinary lives without any glorious great deeds to their names exist. It is a dull grey place where spirits list aimlessly among white asphodel flowers.

Traveling to the Underworld

The direct method to enter the Underworld is to die. That brings with it its own challenges. Hermes escorts the dead soul to the Underworld, where they will be for the rest of eternity. However, there are doorways and passages into the afterlife found in the mortal realm. Very few mortals have successfully traveled to the Underworld and survived. Orpheus, Heracles, and later Odysseus and Aeneas are the most famous mortals to make the journey and return to talk about it.

By Ship. One method is to travel to the farthest reaches of the river Oceanus that surrounds the world. It is an intense and grueling trip that usually takes a month sailing west from Greece. However, the trip could be made in half the time with the help of Zephyros, the god of the west wind.

The Cumaean Cave. In Cumae, there is a cave that leads to the underworld. This passageway requires the traveler to bypass the spirits of Grief, Anxiety, Diseases, Old Age, Fear, Hunger, Death, Agony, and Sleep.

Taenarum. In the southern part of the Peloponnese is a small cave that leads to the Underworld. This cave comes to the gates of Hades forged from Stygian steel. These gates are guarded by the famous three-headed hound, Cerberus.

Lake Lerna. Hidden in the depths of Lerna is a portal to Hades. To reach the underworld, one only needs to dive into the depths of this bottomless lake.

What Happens When We Die?

Mortals. When death shrouds the eyes of a mortal, their shade (sometimes referred to as a soul) will separate from their body. There it will be guided to the Underworld by the god Hermes. Once delivered to the afterlife, the soul will stand on the banks of the River Styx. They must wait for Charon, the ferryman to bring them across its dangerous waters. Falling into the River Styx will leave a soul trapped drowning for all eternity. Those souls that don't have payment for the Ferryman will be stuck on the river's shores forever. Once on the far side of the river, souls proceed to the three Judges of the Dead, who will determine if the souls who live ordinary lives stay in the Asphodel Meadows, and heroes are brought to the Elysian Fields. Cruel mortals receive eternal punishment in Tartarus. Most souls then drink from the River Lethe to forget their mortal lives.

Monsters. When a monster dies, its shade resides in Tartarus. Occasionally these monster shades escape their imprisonment and return to the land of the living. Sometimes they are offered temporary parole by Zeus or Hades in exchange for bringing pain and suffering to the living.

Shades. If a shade in the Underworld is reduced to 0 hp, it won't die (it's already dead). Instead, it will reappear on the banks of the River Styx. This time it is drawn to its assigned final destination. It will ignore all obstacles and pass untouched until it reaches Tartarus or the Elysian fields. Shades cannot escape this fate. If a shade is killed in the land of the living, it is obliterated from all existence and will not appear in the Underworld.

Immortals. Immortal creatures cannot die. However, they can suffer injuries, and if reduced to 0 hp, they will leave the area and return to their domain to heal. Being injured this way by a fellow immortal is embarrassing but receiving such a severe injury from a mortal is a grave insult. Injured Immortals would spend the rest of eternity devising new and horrific ways to torment their attacker and get their revenge.

The Halls of Hades

Adventure Background:

The Lord of the Underworld is a tight-fisted miser surrounded by unfathomable wealth. He is also the proprietor of the most exclusive club in all of Greece, people are just dying to get in! It had been an immutable truth that no one can ever escape from the Underworld. Once a soul sloughed off the mortal coil they belong to Hades for all eternity, until Orpheus came along.

With the death of his beloved Eurydice, Orpheus journeyed down into the pits of the Underworld to win her soul back. His story pulled at the hearts of Hades and his queen Persephone. Orpheus was given his wife back, so long as he did not turn to look at her until they reached the border of the Underworld. His tragic failure was a delicious thrill to Hades. Now Hades offers anyone the chance to leave if they surpass his three challenges. Thousands of souls have tried, but none have succeeded in defeating his devious challenges.

This adventure is a short mini adventure that can be run one-on-one or as a group. It is an **opportunity for a judge to bring dead characters back to life**. To begin, the judge rolls on the chart below three times to determine which encounters the soul(s) must face. If the player(s) successfully defeat these encounters, they are immediately resurrected. If they fail, their souls will be thrown into Tartarus and tortured for all eternity.

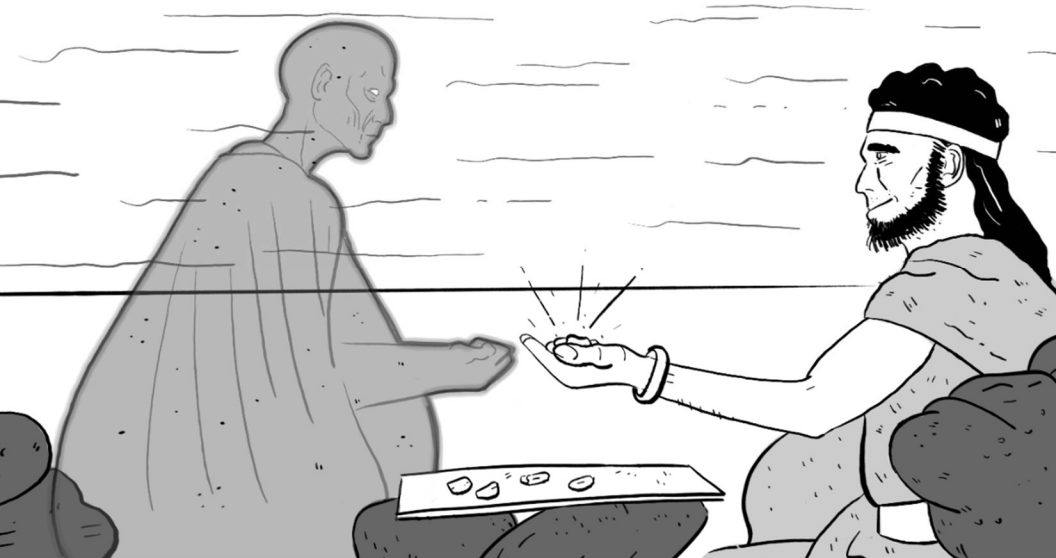
1d7	Encounter
1	Dice of Death
2	Running Up That Hill
3	Swing to Freedom
4	Spider Climb
5	Wrestlemania
6	Grab the Bull by the Horns
7	Don't Wake Sleeping Dogs

1. Dice of Death. *The handsome specter of Palamedes sits at a small table, rattling knucklebones in his hands. "Care to play a game? If you win, you get a chance to live again! If you lose, Tartarus forever!"*

The hero Palamedes is famous for revealing the truth of Odysseus's attempt to escape the Trojan War. He also invented dice from sheep knuckle bones. Judges and players use d4s. Judges roll for all to see. The players are all playing against Palamedes.

- **Dog:** If any of your dice results are a 1, this is called throwing a "dog." If players or Palamedes roll a dog, they lose 1 point of stamina. You can only lose 1 per throw.
- **Vulture:** If all numbers are the same (1-1-1-1), this is called throwing a "vulture." If a player or Palamedes roll a vulture, they gain 1d4 point of stamina up to their Stamina score.
- **Aphrodite:** If every number is different (1-2-3-4), this is the best throw, and a winning toss called the throw of Aphrodite. Whoever throws this will regain all the stamina they lost, and Palamedes must allow the party to pass to the next encounter.

The game is played until Palamedes, or a player throws a winning roll, or every player is completely out of stamina (in which case the loser is cast into Tartarus for all eternity). Palamedes has 13 stamina.



2. Running Up That Hill. *The exit to this chamber is set up a steep incline. Standing atop the hill is a sweaty and hard worked man named Sisyphus. He spots you, and rolls a massive boulder towards you.*

Sisyphus was the founder and king of Corinth. He is a cunning and merciless man who delighted in killing guests and seduced his niece in a plot to murder his brother. He tricked the gods and cheated death twice, but no mortal can truly escape death. Now Sisyphus must push boulders up to the top of this steep hill and watch them fall back down again.

To complete the challenge the party must make 3 series of DC 16 Agility tests. The judge should tally up successes and failures over the course of this series of checks. If the group rolls 5 failures the boulders catch the party and sends them rolling back down the hill taking 2d8 damage.

If the party makes the agility tests with less than 3 failures, then they successfully reach the top of the hill having avoided any boulders crushing them.

3. Swing to Freedom. *A thick rope hangs over a wide crevasse. Anyone who looks down into the pit can sense the angry maw of Tartarus looming before them. Across the pit, there are three numbered doors.*

This challenge is straightforward. Across the pit are three doors in the wall. There is no platform across the pit. Using the rope, a player can swing across the 15' wide pit. Before the players decide who will swing across and which door they will choose, the judge must secretly roll a d3. That will determine which door is the correct door. The others are fakes.

If a player successfully selects the correct door, it will swing open as they come into contact with it and they are able to reach the next challenge. On a failure, they smash into the wall hard taking 1d8 damage. They must make a DC 13 saving throw to keep hold of the rope and swing back for another try. On a failure, they fall into the pit which leads directly to Tartarus where their soul will be tormented for all eternity.

Regardless of their successful saving throws, only one door will actually open when the players swing at it.

4. Spider Climb. You are at the bottom of a smooth stone shaft 4 feet wide, the door to the next room is 40 feet high. The only way to reach the door is to climb.

Climbing to the top of this shaft will require 2 climbing tests by placing their hands and feet on opposite walls and shimmying up the shaft. Players can roll 1d20 and add either their strength or dexterity to climb 20 feet. Thieves can add an additional +3 to their roll. If the players use a rope and grappling hook they can add an additional +3 to their roll.

On a failure, the character falls causing 1d6 damage per 10 feet fallen. The first DC is 12, the second DC is 15 because the walls stretch farther apart the higher you go. Creatures smaller than a human may need to find an alternative method to reach the top.

Characters who fall will have to defend themselves from Arachne, a young weaver who angered Athena by challenging her to a weaving contest. After shaming the goddess in defeat, Arachne hanged herself in despair. After her death Athena transformed her into a spider. She likes to wait until someone is injured to strike.

Arachne: Init +2; Atk bite +3 melee (dmg 1d6 plus poison) or web +4 ranged (restrained, 20' range); AC 13; HD 3d12+2 MV 30' or climb 30'; Act 1d20; SV Fort +2, Ref +4, Will +0; AL C. Special: poison (DC 15 Fort save or additional 3d4 damage and lose 1 point of Agility, 1d4 if successful), create web.

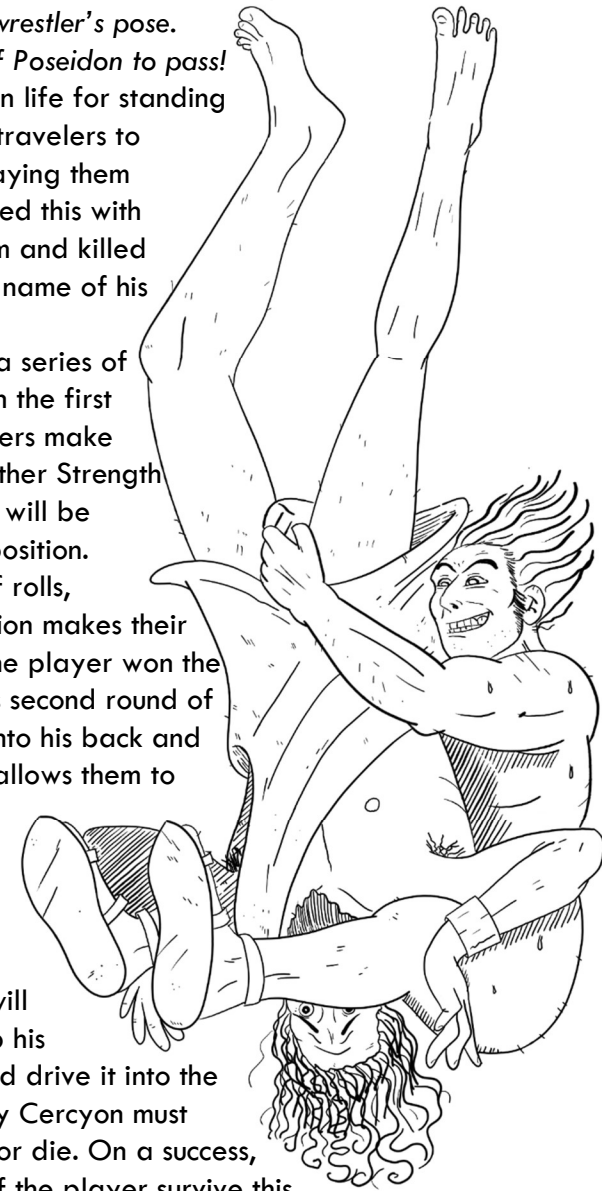
5. Wrestlemania. The cruel king Cercyon of Eleusis stands before you crouched in a wrestler's pose. You must defeat the son of Poseidon to pass!

Cercyon was famous in life for standing by the road, challenging travelers to wrestling matches, and slaying them after they lost. Until he tried this with Theseus who defeated him and killed him. Now he fights in the name of his uncle Hades.

Wrestling Cercyon is a series of Strength or Agility tests. In the first round of rolls, both wrestlers make opposed tests choosing either Strength or Agility. Whoever loses will be flipped over into a bad position.

In the second round of rolls, whoever is in a bad position makes their opposed test at a -3. If the player won the first roll and also wins this second round of rolls Cercyon is flipped onto his back and defeated. He graciously allows them to pass to the next room. He will wrestle each character before allowing them to pass.

If Cercyon wins this second round of rolls he will use an illegal move to flip his opponent by the head and drive it into the ground. Players thrown by Cercyon must make a DC 14 Fort save or die. On a success, they take 2d8 damage. If the player survive this, Cercyon will challenge them again. They must defeat him to win. Cercyon has a Strength of 15 and Agility of 14.



6. Grab the Bull by the Horns. *Eurytion the herdsman leans non-chalantly against a well built fence. A long strand of hay hangs from his lips. His hand rests on a docile two headed dog. He tosses a roll of rope towards you. "Go get him back in the pen!" he commands and lazily tilts his head to indicate a massive and magnificent bull. This bull has perfect snow-white fur and a pair of gigantic golden horns. It snorts and stamps the ground warily.*

In life, Eurytion was in charge of the cattle of the three-headed giant Geryon. His dog is Orthus, the brother of Cerberus. Eurytion was killed by the hero Heracles when he came to the edge of the world to steal the herd as part of his famous twelve labors. Now in the afterlife, Eurytion manages a small herd on behalf of Hades.

Giant Bull: Init +3; Atk Horns +8 melee (dmg 1d10); AC 14; HD 6d10; MV 30'; Act 1d20; SV Fort +9, Ref +2, Will -2; AL N. Special:

The goal is to get the bull pack into its pen. There are many strategies to try to move the large animal and players should be allowed to improvise. They could try to get the beast to charge into its pen by standing in front of it and jumping out of the way. They could try magic. They could try brute force and the rope.

The bull may try to buck or drag the players requiring an opposed strength test. If they try to kill the animal Eurytion will sick his two-headed dog on them.

Orthus: Init +6; Atk bite +5 melee (dmg 1d6+4); AC 16; HD 6d6 (immortal); MV 40'; Act 1d20 per head; SV Fort +5, Ref +5, Will +2; AL N. Special: two heads, immunity to sleep.

7. Cerberus. *The mighty three-headed hound of Hades looms large in this chamber. Drool cascades from its mouths as it barks aggressively at anyone who tries to escape from the underworld. It is not alone here in its kennel; it seems as if the beasts have not noticed you.*

A bust of Hades sits next to the entrance to this room, it whispers to the party to give them a request. "Psst... you must bring me one of the puppies of Cerberus, you must carry the creature through the rest of these challenges and deliver it before you reenter the land of the living."

This chamber littered with bones is the kennel for Cerberus and his family. Getting past them will not be easy, but they are dogs so they could be distracted. Cerberus is joined by 1d6 puppies who each have 1d3+1 heads.

Cerberus: Init +6; Atk bite +5 melee (dmg 1d6+4); AC 16; HD 6d6 (immortal); MV 40'; Act 1d20 per head; SV Fort +5, Ref +5, Will +2; AL N. Special: three heads, immunity to sleep.

Cerberus's puppies: Init +3; Atk bite +3 melee (dmg 1d6+1); AC 16; HD 1d6; MV 40'; Act 1d20 per head; SV Fort +5, Ref +5, Will +2; AL N. Special: 1d3+1 heads, immunity to sleep.

Transporting a Cerberus puppy is no easy feat. The babies are only a few days old and unable to walk on their own. Each puppy is also huge and weighs 150 pounds. Someone will have to carry the puppy without Cerberus noticing. That means this puppy may have to be carried up the hill of Sisyphus or up the Spider Climb, depending on when this encounter appears to the players.

Denizens of the Underworld

Hades

Hades, God of the Underworld: Init +10; Atk bident +21 melee (dmg 3d8+6); AC 21; HD 20d12 (immortal); MV 40'; Act 4d20; SV Fort +18, Ref +10, Will +11; AL L. Special: spells (+8 spell check): *animate dead, curse, ray of enfeeblement*; Immune to weapons of less than +4 enchantment or natural attacks from creatures of 8 HD or less; immune to fire, cold, gas, or acid; crit range 16-20.

"Do not speak soothingly to me of death, glorious Odysseus. I should choose to serve as the hireling of another rather than be lord over the dead that have perished."
-The soul of Achilles to Odysseus

Hades is the King of the Underworld and god of the dead. He presides over the land of the dead and is considered the wealthiest of all the gods. He is the god of the earth's hidden wealth, whether those are seeds that sprout into rich grain or mined gold and silver. He is the brother of Zeus and Poseidon. When the three drew lots for the division of the cosmos, Hades received the Underworld. He is not usually counted among the Olympians since he rules his massive underworld kingdom and rarely visits Mount Olympus.



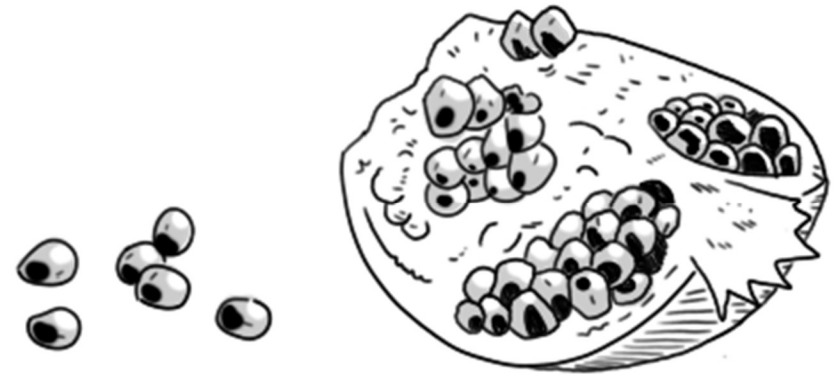
Persephone

Persephone, Queen of the Underworld: Init +3; Atk scepter +5 melee (dmg 1d8+2); AC 18; HD 9d12 (immortal); MV 30'; Act 2d20; SV Fort +10, Ref +10, Will +12; AL L. Special: spells (+10 spell check): *charm person, second sight, polymorph*; Immune to weapons of less than +4 enchantment or natural attacks from creatures of 8 HD or less; immune to fire, cold, gas, or acid; crit range 19-20.

Persephone is the daughter of Demeter. When the love arrows of Eros struck Hades, he fell in love with her immediately and stole her away to the Underworld. Demeter spent months searching for her daughter, causing all the plants to die. Zeus interceded, stating that Persephone must return to her mother unless she had eaten some of the food of the Underworld. Because she had eaten a few pomegranate seeds, she must spend six months with her husband in the Underworld and six months with her mother on Olympus.

Persephone is also the mother of the Erinyes, a group of goddesses who punish the wicked.

Underworld Pomegranate Seeds. These seeds come from a rare breed of pomegranate tree that grows in the Underworld. Their juice is blood red. Any mortal who eats one of these seeds must make a DC 20 Fort saving throw or die.



Charon

Charon the Ferryman: Init +5; Atk oar +9 melee (dmg 1d10+5); AC 17; HD 8d12 (immortal); MV 30'; Act 2d20; SV Fort +18, Ref +12, Will +10; AL N. Special: summon lost souls of the river Styx.

Charon is the immortal in charge of transporting the dead across the marshy waters of the river Styx to the lands where the dead dwell. He defies definition, for he is neither a god nor a spirit, but much like the lost souls here in the Underworld, he is trapped in a joyless existence ferrying lost souls from shore to shore for a fee.

At Charon's command, the souls trapped in the river Styx can rise and drag someone down to its depths. A mortal trapped in the water will begin to age 1d6 years per round trapped in the water. A DC 15 Strength test is required to escape the grip of these souls and reach the shore.

Ferryman's Coin. The dead souls Charon ships across the Styx pay him with coins. He will refuse to allow anyone to travel on his barge without payment. One of these coins will enable a group to sail on his barge and immunity from attacks by the lost souls trapped in the River Styx.



Styx

Styx, Goddess of the River Styx: Init +3; Atk 10' pole +3 melee (dmg 1d6+3); AC 12; HD 3d12 (immortal); MV 30' or swim 40'; Act 2d20; SV Fort +5, Ref +6, Will +6; AL L. Special: Immune to weapons of less than +3 enchantment or natural attacks from creatures of 7 HD or less; immune to cold, gas, or acid. Spells (+8 spell check): *word of command*.

The river goddess Styx is one of the daughters of Oceanus. She came to Mount Olympus to support the Olympians in their war against the Titans. Because of this, she has a special place among the massive pantheon of minor and lesser deities. The gods who swear oaths by the water of Styx must abide by them or face stiff penalties.

The Oath of the River Styx. Anyone who swears an oath on the River Styx cannot break this oath. A mortal simply lacks the will to overcome the compulsion. The Olympians can break an oath to the River Styx, but doing so would put them into a coma for a year and see them banished from Mount Olympus for nine years.

Lethe

Lethe, Goddess of Forgetfulness: Init +3; Atk dagger +3 melee (dmg 1d4+3); AC 12; HD 4d12 (immortal); MV 30' or swim 40'; Act 2d20; SV Fort +5, Ref +6, Will +6; AL C. Special: Immune to weapons of less than +2 enchantment or natural attacks from creatures of 4 HD or less; immune to cold, gas, or acid. Spells (+8 spell check): *mind purge*.

Lethe is one of the children of Eris, goddess of discord. She is also one of the river guardians of the Underworld. The river Lethe bears her name, and its magical waters cause the spirits of the dead to forget about their past life.

Water from the River Lethe. A drink from this magical water will cause a character to forget everything that has happened to them. A character who drinks this water must make a DC 20 Will saving throw or become a 0-level character. They retain their ability scores; they just forget their names, friends, and class abilities. To reclaim lost memories, they must receive a cleansing quest from Mnemosyne, the Titaness of memory.

The Judges of the Dead

Minos, Rhadamanthys, and Aeacus, The Judges of the Afterlife: Init +2; Atk scepter +3 melee (dmg 1d6+2); AC 12; HD 3d12; MV 30'; Act 1d20; SV Fort +3, Ref +1, Will +1; AL L. Special: target creature must make a DC 16 Will save or the judges can teleport the target anywhere in the Underworld.

These three famous kings are sons of Zeus who sat on mighty thrones in life and now sit in judgment of others in the afterlife. Minos, the famous king of Crete, had the Labyrinth constructed to lock away the Minotaur. Rhadamanthys was his brother, driven out of Crete and married Heracles' mother, Alcmene. Aeacus was the king of the island of Aegina. Their scepters are powerful magical gifts from Hades and symbols of their authority. They are used to transport souls to their final resting place.

Tiresias

Tiresias, Dead Prophet: Init +0; Atk withering touch +3 melee (on a successful hit, a living creature loses 1d3 points of Stamina. If brought to 0 Stamina, the creature dies, rising next round as a Restless Soul and will immediately attack the closest living creature); AC 12; HD 2d12; MV 30'; Act 1d20; SV Fort +3, Ref +0, Will +1; AL L. Special: spells (+8 spell check): *second sight*, Tiresias has the power to make souls remember their lives.

In life, Tiresias was a blind prophet of Apollo, the son of a shepherd and a nymph. He began as an advisor to Cadmus and stayed a valuable advisor to the kings of Thebes for seven generations. Tiresias was also temporarily cursed and transformed into a woman by a goddess for seven years. There are several stories about how Tiresias was blinded and transformed into a woman and back into a man, some of which may even be true.

Seek Out Tiresias. Some heroes may wish to come to Hades to seek out the guidance of the blind prophet. He usually can be found sitting on a rock on the banks of the River Styx. To speak with him, a steer must be sacrificed before the prophet. Then he will allow the spirits of the dead to drink the cow's blood and remember their lives again.

Cerberus

Cerberus: Init +6; Atk bite +5 melee (dmg 2d12+5); AC 16; HD 6d6 (immortal); MV 40'; Act 1d20 per head; SV Fort +5, Ref +5, Will +2; AL N. Special: three heads, immunity to sleep.

Cerberus is a massive three-headed dog who stands guard over one of the entrances into the Underworld. Each head takes turns sleeping so the beast never lets its guard down. While Cerberus will generally not stop anyone from entering the land of the dead, he will block any souls from leaving. Cerberus has a bond with Heracles and will be friendly to anyone connected to him.

Campe

Campe, Jailor of Tartarus: Init +4; Atk claw +17 melee (dmg 6d8+12); AC 21; HD 20d10 (immortal); MV 50'; Act 2d24; SV Fort +16, Ref +8, Will +8; AL C. Special: Crit on 20-24, use the giant critical hit table, her hair can spit venom (missile attack +15 DC 19 Fort save or die).

Long ago, this hideous gigantic monster was the jailor of the Cyclopes and hundred-handed ones who were placed there by Cronus. When Zeus waged a revolution against his father, he freed her prisoners, killing her. However, creatures like her never really stay dead. Now she continues her work as the jailor of Tartarus; the main difference is that her former boss Cronus is now her inmate.

Campe is a giant covered in scales with poisonous serpents for hair. The claws of her hands are curved like an eagle's talon, and a scorpion's tail juts out behind her. She is assisted in her tasks by Eurynomus.

Eurynomus

Eurynomus, Cannibal Daemon: Init +5; Atk bite +10 melee (dmg 1d6+5); AC 16; HD 6d12 (immortal); MV 30' or fly 40'; Act 2d20; SV Fort +6, Ref +2, Will +3; AL C. Special: if Eurynomus bites a creature she heals the amount of damage inflicted.

Eurynomus is Campe's assistant and chief torturer. Her favorite thing to do is take little bites out of Cronus. When Campe develops new and inhumane ways to torment her captives, Eurynomus gleefully carries out her mistress's orders. She mainly feasts on rotting corpses.

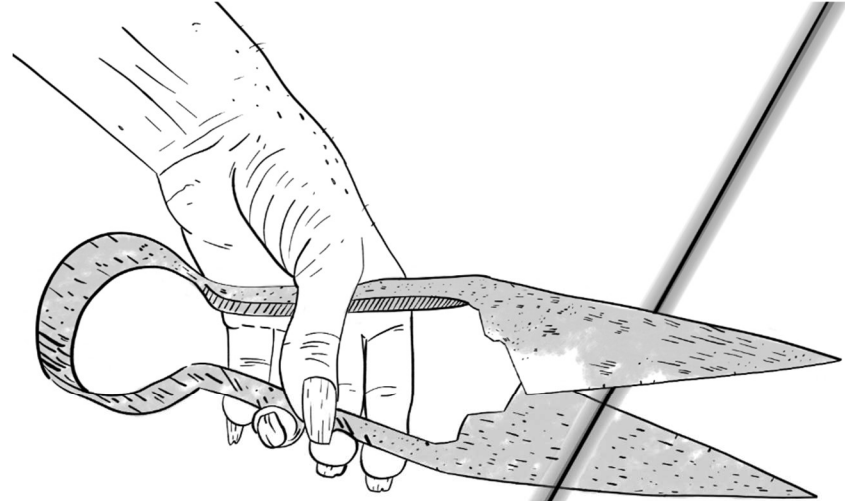
Chunk of Chronus Meat. Eurynomus keeps a fist-sized chunk of Chronus she bit off just in case. Eating the raw meat heals all HP, cures all diseases, removes all curses, and restores all lost ability points. But the consumer is doomed to spend the rest of eternity in Tartarus when they die.

The Moirai

The Fates: Init +1; Atk shears +1 melee (dmg 1d6+2); AC 16; HD 3d12 (immortal); MV 30'; Act 1d20; SV Fort +6, Ref +1, Will +8; AL N. Special: The Morai share stats and do not travel alone. As a full round action, the Morai can pull out a target's thread and cut it. The target must make a DC 20 Fort saving throw or die.

Also known as The Fates, these three immortal goddesses control the destiny of all mortals. They are Clotho the Spinner, who spins the thread of a mortal's life. Lakhesis the Aportioner, measures out the thread. Finally, there is Atropos, who cannot be turned, cuts the thread with a pair of scissors. They spin these threads along every step of a man or woman until the end of their short lives. They command the Erinyes and send them to punish evildoers.

Destiny. According to the Greeks, fate was not completely set in stone and decided by the three Moirai. A man's lot in life is determined conditionally by their free will. Anyone can change their destiny. Regardless, the Moirai are independent and neutral; even the gods must submit to them.



Nymphs, River Gods, and Daemons

There are countless minor deities spread throughout the region. Some are mountain top protectors, river guardians, or other lesser gods and goddesses.

Daemons are personifications given to certain abstract concepts. They are minor spirits who occasionally creep up at significant wars or other important events. Most have little to no mythology outside of their characterization, and only a handful have cult status. They can easily be confused for mere mortals when encountered in the wild.

Achlys

Achlys, Daemon of Misery: Init +2; Atk venomous bite +2 melee (DC 16 Fort save or 2d4 Stamina damage); AC 14; HD 4d12 (immortal); MV 30'; Act 1d20; SV Fort +2, Ref +1, Will +1; AL C Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less.

Achlys was once a witch who provided Hera with poisonous flowers from the field to torment the sons of nymphs and transform them into centaurs. Zeus transformed her into a wretched spirit for her involvement in Hera's schemes. Now she spends her time listlessly roaming about in abject misery and inflicting that pain on others. She is also known as the goddess of the death-mist, the glazed look that comes over a person's eyes just as they die. She is pale and emaciated with swollen knees, long fingernails, and cheeks dripping with blood. Her body is covered with dust and muddy tracks from her tears.

Calypso

Calypso the Island Goddess: Init +2; Atk punch +4 melee (dmg 2d6+6); AC 14; HD 3d12 (immortal); MV 30'; Act 1d20; SV Fort +3, Ref +2, Will +8; AL C. Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less.

Calypso is a sea nymph who resides on the island of Ogygia. She is the daughter with braided tresses of the titan Atlas. She is beautiful beyond compare and has inherited her father's extraordinary strength. Hidden rocks and ships surrounding Ogygia have been known to crash upon the shores of her island. She longs to find a husband worthy of sharing her immortal life with. So far, she has not found anyone quick enough, strong enough, or wily enough to impress her.

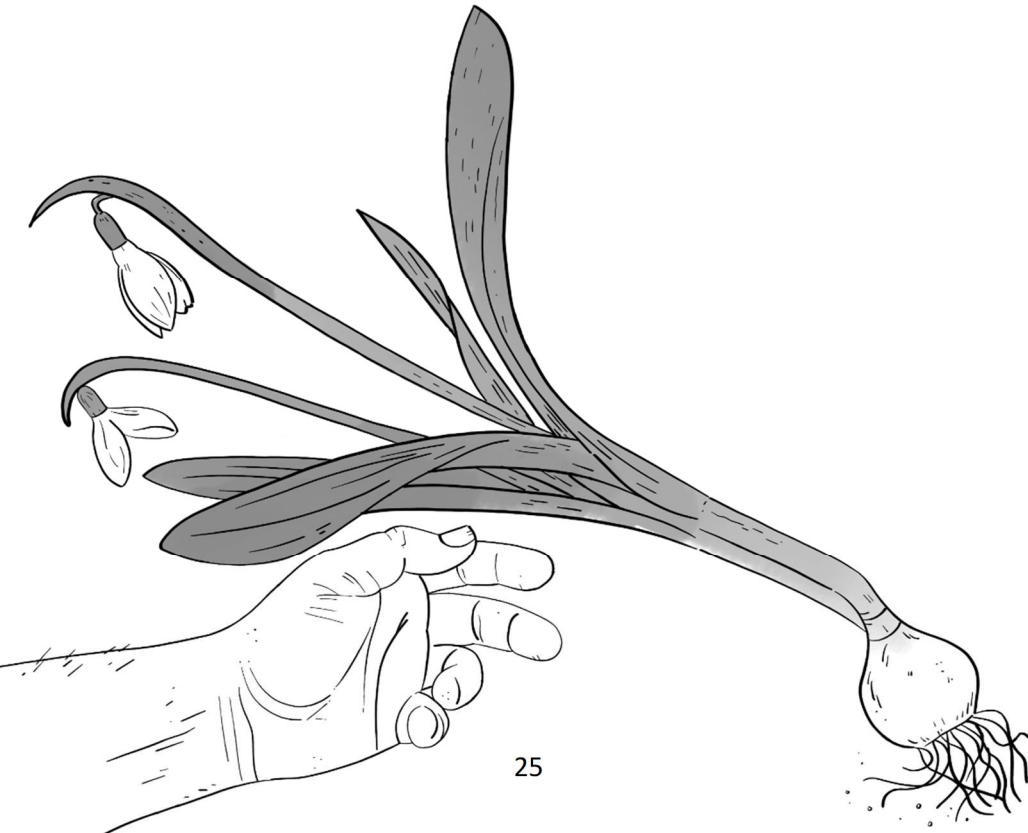


Circe

Circe the Sea Witch: Init +2; Atk dagger +3 melee (dmg 1d4+2); AC 13; HD 4d12 (immortal); MV 30'; Act 1d20; SV Fort +2, Ref +1, Will +6; AL C. Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less; spells (+8 spell check): *polymorph*, *make potion*

Circe, the enchantress, is the daughter of Helios and resides on the island of Aeaea. She is skilled in the art of potion-making and enchantments. Her preferred way to attack is to transform trespassers on her island into animals. She is always escorted by 1d7 lions, tigers, wolves, and potbellied pigs.

Moly. This herb grows in the secret coves and caverns on Aeaea. A character is immune to Circe's spells if they hold a Moly sprig. Once a character successfully survives one of Circe's spells, the Moly dries up and becomes useless. They will continue to be immune to Circe's enchantments for the next 1d7 hours.



Dolus

Dolus, Daemon of Cunning Deception: Init +5; Atk sword +2 melee (1d6+4); AC 14; HD 4d12 (immortal); MV 30'; Act 1d20; SV Fort +2, Ref +1, Will +4; AL C Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less; target must make a DC 15 Will save or receive the Deceptive Curse.

Dolus is the spirit of trickery, treachery, and guile. He was an apprentice to Prometheus (whom he tricked and fooled on many occasions). In Prometheus's workshop, Dolus sculpted the Pseudologoi, spirits of lies, from clay. Dolus likes to manipulate mortals into betraying their friends and family.

Deceptive Curse. Others can never trust those cursed by Dolus. Whether the target tells the truth or lies, other characters and NPCs must make a DC 12 Will save or firmly believe that the target is lying.

Dysnomia

Dysnomia, Daemona of Lawlessness: Init +0; Atk claws +4 melee (dmg 1d6); AC 12; HD 1d12 (immortal); MV 30'; Act 1d20; SV Fort +1, Ref +1, Will +4; AL C. Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less; target must make a DC 13 Will save or receive Cure of the Oathbreaker.

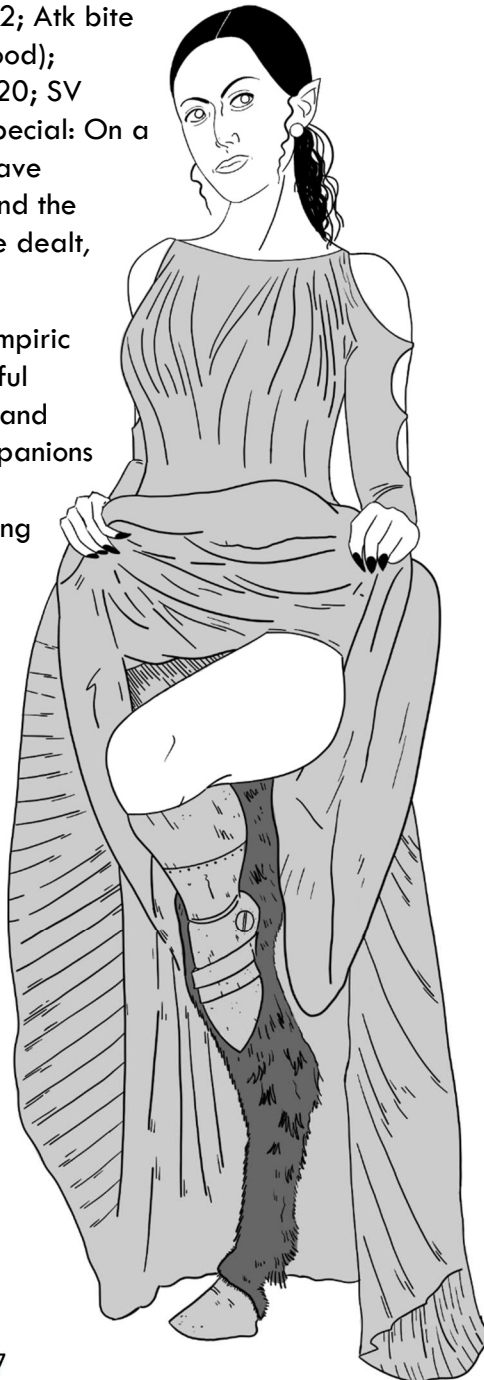
Dysnomia, the daemon of lawlessness, is one of Eris's daughters. She is a companion of Ate (ruin), Hybris (violence), and Adikia (injustice). She enjoys provoking mortals to commit crimes or act with insolence.

Curse of the Oath Breaker. Oaths are essential in bronze-age Greece. Anyone afflicted with this curse can make oaths but fails to keep them every time. This usually results in some form of punishment from Zeus or the Erinyes.

Empusa

Empusa, Daemon of Blood: Init +2; Atk bite +3 melee (dmg 1d6 plus drain blood); AC 16; HD 6d10; MV 30'; Act 1d20; SV Fort +2, Ref +5, Will +3; AL C. Special: On a successful bite attack DC 16 Fort save or temporarily lose 1d6 stamina and the Empusa gains HP equal to damage dealt, shapeshift.

The Empusai are loathsome vampiric spirits that take the form of beautiful women to lure men into their beds and feed on their blood. They are companions of Hecate and follow her from the underworld. The Empusai has flaming red hair and two mismatched legs. One leg is made from brass, the other is a donkey's leg. They are sometimes called the "assed-legged maiden." The poet Apollonius claims the best way to defeat the Empusa is to heap abusive insults upon them. That may be a great strategy, or it may only serve to make the Empusa angry. They can shapeshift into a bull, a mule, a beautiful woman, or a dog.



The Erinyes

Erinyes: Init +5; Atk flaming whip +10 melee (dmg 1d6 plus DC 14 Ref save or be entangled); AC 16; HD 6d12 (immortal); MV 30' or fly 40'; Act 2d20; SV Fort +11, Ref +11, Will +11; AL L. Special: The Erinyes can automatically locate any person anywhere on this plane; target must make a DC 19 Will save or receive the Curse of Tormenting Madness.

The Erinyes are three goddesses of vengeance and retribution who punish those who violate the natural order. They oversee crimes like homicide, family betrayal, offenses against the gods, and betraying oaths. The Erinyes can be summoned to punish criminals as well.

The crimes the Erinyes take most seriously are children's crimes against their parents, for that was how the Erinyes were born. They were born from the blood spilled from Uranus by Cronus. They spend most of their free time in the Underworld serving Hades and Persephone. Their names are Tisiphone, Megaira, and Alekto.

The Curse of Tormenting Madness. The target begins to be haunted by the Erinyes for their crime. They see fanged faces lurking in the shadows just out of sight. They feel their claws hover over their exposed flesh. The target must make a DC 15 Will saving throw or suffer 1d5 Personality damage each week. Once the target reaches 0 Personality, they become stark raving mad and throw themselves off a cliff. The only way to remove this curse is to seek a cleansing quest from Zeus, for only the King of Olympus can stay the hand of the Erinyes.

Glaucus

Glaucus, A God of the Sea: Init +3; Atk fishing spear +3 melee (dmg 1d8); AC 13; HD 3d12 (immortal); MV 15' or swim 40'; Act 1d20; SV Fort +3, Ref +1, Will +2; AL C. Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less; Glaucus can summon up to 8 HD of underwater creatures.

Glaucus was once a mortal fisherman from Boeotia, loved by Circe, the witch. He longed to become immortal like her, so she researched and found a magical herb to grant him the power he wished. When he ate it, his skin turned blue, his hair turned green, and a long serpentine fish tale replaced his legs. However, once he got what he wanted, he ran off with a sea nymph.

Glaucus travels to every island and coast once a year accompanied by a coterie of sea monsters, and he shares his prophecies with fishermen.

Glaucus's Sea Herb. This ball of slimy seaweed is magical. Anyone who eats it will sprout gills, scales, and a fishtail. This effect lasts for 1d3 days. Only the sea witch Circe can make the effect permanent.

Harpy

Harpy: Init +3; Atk claws +9 melee (dmg 1d6+2); AC 15; HD 5d12 (immortal); MV 20' or fly 40'; Act 2d20; SV Fort +5, Ref +3, Will +8; AL C. Special: Snatch: The harpy grab's a target, flies up then drops them on the ground. A dropped creature takes 1d6 per 10' fallen

The Harpies are minor wind spirits that snatch unsuspecting passersby in their claws and throw them high into the sky. Sudden disappearances are often attributed to the Harpies. Zeus has been known to deploy them to torment those who displeased him. They have the faces of ugly older women and bird bodies that end in razor-sharp talons.

Horkos

Horkos, Daemon of Oaths: Init +1; Atk whip +4 melee (dmg 1d6 plus DC 14 Ref save or be entangled); AC 13; HD 2d12 (immortal); MV 30; Act 1d20; SV Fort +3, Ref +2, Will +1; AL L. Special: if there is a nearby cliff, Horkos can make a melee attack, on a success he will throw his target off the cliff, causing fall damage.

The daemon of oaths and punisher of perjurers prosecutes those who break their oaths. He hates above all others his sister Dynamia who encourages mortals to make and break promises.

The fifth day of the month is harsh and angry because of Horkos. On the fifth of the month, Eris bore this petty child into the world to torment feckless mortals. This day of the month is his favorite, and his wrath will swiftly meet those who break oaths on this day. His preferred method to punish those who lie, and break oaths is to throw them from cliffs.

The Cloak of Horkos. Wearing this cloak reveals those who lie. The wearer can immediately tell whether someone is lying or not. They can also tell who frequently lies from those who often tell the truth. Those who wear the *cloak of Horkos* must make a DC 15 Will saving throw if they want to tell a lie.

Lamia

Lamia: Init +3; Atk claws +3 melee (dmg 1d6+4); AC 16; HD 4d10; MV 30' or swim 30'; Act 2d20; SV Fort +5, Ref +4, Will +2; AL C. Special: A target hit by one of her claws must make a DC 15 Strength check or be entangled.

Lamia was once a Libyan queen loved by Zeus. Hera stole Lamia's children away when she learned of their affair. In her grief, she begged Zeus to turn her into a horrible monster to get revenge by stealing the children of others. She is a daemon that moves through the night and preys upon children. Her eyes are removable, and she sometimes has a serpent's tail instead of legs.

Limos

Limos, Goddess of Starvation: Init +2; Atk withering touch +12 melee (dmg 3d6); AC 14; HD 2d12 (immortal); MV 30'; Act 1d20; SV Fort +5, Ref +3, Will +4; AL C. Special: Target must make a DC 15 Fort save or suffer -4 Strength and Stamina for 1d6 turns.

Limos is one of the daughters of Eris. She is the daemon of hunger and starvation. She opposes Demeter in every way and finds awful ways to undo the goddess's work of good harvests. She can rack and rend a person with an insatiable hunger.

Curse of Limos. Those afflicted by the curse of Limos become insatiably hungry. They will never be satisfied no matter how much they eat. Anytime they are near something edible (no matter how disgusting or rotten it may be), they must make a DC 13 Will saving throw or eat it. Every week they must make a DC 15 Fort saving throw or suffer 1d5 Stamina damage as their body digests itself. The only way to lift the curse is to seek a blessing (and a quest) from Demeter at her temple at Eleusis.

The Makhai

The Makhai, Daemons of Battle: Init +5; Atk spear +6 melee (dmg 1d8+4); AC 14; HD 3d12 (immortal); MV 30' or fly 30'; Act 2d20; SV Fort +3, Ref +4, Will +1; AL C. Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less

The Makhai are a group of malevolent spirits birthed by Eris, goddess of discord. Their names include Homados (Battle-Noise), Alala (War-Cry), Proioxis (Onrush), Palioxis (Backrush), Ioke (Onslaught), Alke (Battle-Strength), and Kydoimos (Confusion). They are vicious spirits dripping with blood and mad with war frenzy. They are the kinds of shades you want on your side and would not wish to face against.

Morpheus

Morpheus, God of Dreams: Init +5; Atk sleep sand (20' cone, DC 20 Will save or fall asleep for 1d6 turns); AC 17; HD 11d12 (immortal); MV 30' and fly 30'; Act 1d20; SV Fort +10, Ref +9, Will +10; AL LG. Special: Spells (+10 spell check): *sleep*, *planar step*; Immune to weapons of less than +3 enchantment or natural attacks from creatures of 7 HD or less; immune to cold, gas, or acid.

Morpheus is the leader of the Oneiroi. Unlike his thousands of brothers and sisters, his form is more permanent and physical. He is the shaper of dreams and sometimes is used by Zeus to send messages to mortals through their dreams.

Because of his close association with mortals, he is more interested in their actions than other gods. He finds their humanity endlessly fascinating. He has even been known to offer teachings and guidance to those who wish to learn from him.

Patron of Dreams. In *AEON: Ancient Greece Vol. 2* Morpheus is presented as a wizard patron. He is a god enamored with humans and their dreams; he enjoys exploring the fantastical worlds their subconscious minds make up. He walks along the halls of their dream castles with them and longs to be closer to them. Morpheus is slightly different from the other gods and goddesses who hang around Mt. Olympus. He feels different than his hundreds of brothers, the Oneiroi. He stands apart from them all, eternal and endless.



Nymphs

Nymph, Minor Nature Goddess: Init +1; Atk belt knife +2 melee (1d4+1); AC 12; HD 1d12 (immortal); MV 30'; Act 1d20; SV Fort +2, Ref +1, Will +1; AL C Special: Immune to weapons of less than +1 enchantment or natural attacks from creatures of 2 HD or less; spell (+6 spell check): *invisibility*.

Nymphs are plentiful throughout the wild places of Greece. They can go unseen by mortals if they wish. They are beautiful goddesses of natural spaces. Mortals, satyrs, and gods find themselves enthralled by their alluring beauty. They care for the land, play in the ponds and streams, and tend to the beasts of the wild.

Auræ. Nymphs of Cooling Breezes. Daughters of the wind-god Boreas. Can fly 30'.

Crenææ. Nymphs of Wells and Fountains.

Dryads. Nymphs of Trees and Forests.

Epimelides. Nymphs of Pasture and Sheep.

Lampades. Torch bearing Nymphs of the Underworld.

Maenads. Frenzied Nymphs of Dionysus. Have claws that deal 1d6+1 damage.

Meliae. Nymphs of Honey and Bees.

Naiads. Nymphs of Fresh Water Springs. Can swim 30' in freshwater.

Nereids. Sea Nymphs who care for schools of fish. Can swim 30' in saltwater.

Oreads. Nymphs of the Mountains.

The Oceanids

Oceanid: Init +1; Atk Dagger +3 melee (dmg 1d4+1); AC 10; HD 1d12 (immortal); MV 30' or swim 40'; Act 1d20; SV Fort +1, Ref +2, Will +4; AL C. Special: An Oceanid can grant water breathing for 1 hour. However, while the target can breathe water, they cannot breathe air. They must make a DC 12 Fort saving throw each round that they have not submerged their head in the water. The DC increases by 1 every round; after two consecutive rounds of failure, the target will suffocate and die.

The Oceanids are the daughters of Oceanus and Tethys, and they number in the thousands. Fruitful Tethys is said to have given birth to over 3,000 light-stepping daughters. According to Hesiod, the eldest of these are given names:

Peitho, Admete, Ianthe, Elektra, Doris, Pymno, Ourania, Hippo, Kymene, Galaxaura, Dione, Melobosis, Thoe, Polydora the shapely, Kerkeis of the lovely statue, Ox-eyed Plouto, Xanthe, Akaste, Perseis, Ianeira, Petraei the Lovely, Calypso, Eudora, Tyche, Amphiro, Okryoe.

The Oneroi

Oneroi, Spirit of Dreams: Init +1; Atk sleep sand (20' cone, DC 12 Will save or fall asleep for 1d3 turns); AC 10; HD 1d12 (immortal); MV fly 30'; Act 1d20; SV Fort +1, Ref +1, Will +4; AL N. Special: spells (+12 spell check): *illusion*.

The Oneroi are the spirits that dreams are made of. They live in Erebus, a land of eternal darkness beyond the rising sun in the east. They pass through one of two gates on their way to the dreams of mortals. The first is made of horn, which is the source of prophetic god-sent dreams. The second is made of ivory, which is the source of false dreams without meaning.

These spirits are amorphous and constantly shifting; they take horrific or lovely shapes. The ancient Greek term for a nightmare is a "black dream."

The Pseudologoi

Pseudologoi: Init +3; Atk mental anguish +3 missile fire (dmg 1d6, range 40'); AC 12; HD 2d12; MV 30' or fly 40'; Act 1d20; SV Fort +3, Ref +4, Will +2; AL C. Special: Target must make a DC 13 Will save or be cursed to only tell lies for the next 1d7 days.

Pseudologos was sculpted by Dolus, the daimon of cunning deception. Dolus was an apprentice to Prometheus in his workshop. While Prometheus had stepped away, Dolus used his master's clay to sculpt the first of these creatures of lies. Lies are fast, they spread far more quickly than the truth.

Ponus

Ponus, Daemon of Hard Labor: Init +1; Atk farming implement +2 melee (1d6+2); AC 12; HD 4d12 (immortal); MV 30'; Act 2d20; SV Fort +1, Ref +1, Will +3; AL C. Special: spells (+6 spell check): *ray of enfeeblement*.

Ponus is the spirit of toil, especially that which farmers do just to survive. He is one of the children of Eris, one of her many hateful spawns that bring endless suffering to the mortals of Greece. On the one hand, Ponus can leave a person feeling exhausted, he also can leave a person feeling satisfied. For truly nothing is more satisfying than completing a long and arduous task.

Ploutos

Ploutos, Daemon of Wealth: Init +2; Atk shepherd staff +3 melee (dmg 1d6+2); AC 12; HD 3d12 (immortal); MV 30'; Act 1d20; SV Fort +2, Ref +3, Will +2; AL L. Special: 75% chance of companions (2-5 golden rams and 3-4 giant bulls).

Ploutos is a lesser god of wealth. He is solely concerned with agricultural bounty because, in the bronze age, this is how the Greeks measured wealth. He is directly connected with his mother, Demeter. His father was Iasion, who laid with Demeter in a thrice plowed field during the wedding celebrations of Cadmus and Harmonia.

Zeus blinded Ploutos to bestow his gifts evenly without any regard for merit. There is a statue in Thebes of the goddess Tyche holding him as a baby, for she is the goddess of fortune and chance.

Triton

Triton, Herald of Poseidon: Init +4; Atk trident +5 melee (dmg 1d8+4); AC 14; HD 5d12 (immortal); MV 30'; Act 1d20; SV Fort +2, Ref +2, Will +3; AL C. Special: Conch of Triton. In water he has a chariot pulled by 4 dolphins.

Triton is the fish-tailed sea-god who is the son of Poseidon and follows his father as his herald. Triton wields a conch-shell trumpet that he can blow and control the waves. He is youthful and beardless with a dolphin's tail; his skin is slightly green, and a pair of crab-claw horns jut from his forehead. He is also the leader of the Tritones, a tribe of lusty sea spirits who serve as Poseidon's military host (the Tritones have the same stats as Triton, except they are not immortal and do not have the Conch of Triton).

The Conch of Triton. Blowing this sea conch summons sea creatures to the wielder's aid. They can summon a whale or 1-3 sharks, or a pod of dolphins.

Zelos

Zelos, Daemon of Jealousy: Init +5; Atk dagger +10 melee (dmg 1d4+1); AC 14; HD 5d12 (immortal); MV 30'; Act 1d20; SV Fort +5, Ref +3, Will +3; AL C. Special: target must make a DC 19 Will save or receive the Curse of Agonistic Competition.

Zelos is the personified spirit of rivalry and jealousy. To the Greeks, this is more about the spirit of competition (sometimes called *agon*) rather than a desire to have what others have. The desire to compete and perform better than others is seen as a good thing among the Achaeans.

Zelos is also one of Zeus' winged enforcers, along with his siblings Nike (the spirit of victory), Bia (the spirit of force), and Kratos (the spirits of strength).

Curse of Agonistic Competition. The cursed is filled with a powerful sense of over-competitiveness. They must one-up everything everyone says or does. They are constantly boasting of their achievements and jealously trying to diminish others. If the thief picks the lock to the chest, the cursed will snap the lock closed and try to pick the lock faster. Everything is now a race, competition, or a fight, and they must win at all costs.

