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MYTHIC VISTAS



EGYPTIAN ADVENTURES **HAMUNAPTRA**



BY C.A. SULEIMAN, WITH
STEVE KENSON AND ARI MARMELL

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Book One: THE BOOK OF DAYS



Egyptian Adventures: HAMUNAPTRA

EGYPTIAN ADVENTURES HAMUNAPTRA

A MYTHIC VISTAS CAMPAIGN SETTING FOR THE D20 SYSTEM

- CREDITS -

LEAD DESIGN: *C.A. SULEIMAN* DESIGN: *STEVE KENSON AND ARI MARMELL*

EDITING: *JASON SCHNEIDERMAN* DEVELOPMENT: *ROBERT F SCHWALB*

ART DIRECTION AND GRAPHIC DESIGN: *HAL MANGOLD*

COVER ART: *JAMES REMAN* CARTOGRAPHY & POSTER MAP: *ED BOURELLE*

INTERIOR ART: *BETH TROTT, TOREN "MACBIN" ATKINSON, MIKE VILARDI,
JENNIFER MEYER, BEN RISBECK, AND KENT BURLES*

EXECUTIVE PRODUCER: *CHRIS PRAMAS*

GREEN RONIN STAFF: *STEVE KENSON, NICOLE LINDROOS, HAL MANGOLD,
CHRIS PRAMAS, EKAN SASS, AND ROBERT F SCHWALB*

SPECIAL THANKS: *To JEFF GRUBB, FOR SHOWING US HOW IT'S DONE.*

THIS PROJECT IS DEDICATED TO MY WIFE, JOANA. FOR WORLDS UPON WORLDS, LOVE.

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GREEN RONIN PUBLISHING
P.O. Box 1723
Renton, WA 98057-1723
Email: custserv@greenronin.com
Web Site: www.greenronin.com



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PREFACE

I've always felt a connection with ancient Egypt. I have a degree in history, and in my studies I turned my focus to ancient Egyptian history wherever and whenever I could. I have no idea how C.A. Suleiman could have known that, and perhaps it's simply happenstance that I was asked to write a preface to this setting.

The world's most popular roleplaying game is loosely based on European Medieval history — more accurately, on popular culture's view of that period, which is sometimes skewed and sometimes downright incorrect. But when we were designing 3rd Edition, we realized that's not a drawback; it's a feature. If you want to play a historically accurate campaign... well, let's face it. You should probably play some other game. This game captures the flavor of the era, not the pure fact, and it's the flavor most of us are after.

One thing that is a drawback is that, by its nature, the game's quasi-European focus is rather exclusionary. Oh, the game is fast and loose enough to incorporate the odd bit from non-European cultures (like the monk) or stuff that is pure fantasy (like the spiked chain), but what of those of us who would like to delve far more completely into a cool milieu like that of the desert empire of the pharaohs? Don't get me wrong — we don't need perfect historical accuracy here, either. We still want the flavor, not the fact.

But oh, what flavor!

Mysterious hieroglyphics, ancient tombs buried under the sand, ancient gods worshipped in dark temples, scorpions, asps, pyramids, mummies... the list of wonderful images goes on. This is not a culture in its dark ages; this is a mighty civilization at the height of its power and development. Where the European Middle Ages are covered in muck, ancient Egypt is clad in gold. No real world culture has surpassed it in glory and majesty. Still, the number of game products over the years attempting to take advantage of this flavor and display this majesty remains small.

You hold in your hands a unique opportunity. This is a book that hands you all the wondrous imagery and flavor of ancient Egypt on a platter... the golden platter of a Pharaoh. It's not some dry history text, or an attempt at step-by-step historical recreation, but a way to play the game you love with the unique trappings of a culture with undeniably cool flavor. You don't have to know anything more about Egypt than the stuff you've seen in movies or on TV to use and appreciate this product. (And if you're looking at it with a historian's eye, you've utterly missed the point.)

I think you're going to like this setting.

Enjoy.

Monte Cook, 2003

ABOUT THE AUTHORS

C.A. SULEIMAN

In addition to creating Hamunaptra, C.A. Suleiman is the insidious hand behind the design and development of numerous roleplaying books for various lines and companies. He's been gaming for over 20 years, and has a habit of blaming friends like Matt McCormick for many of his weirder roleplaying experiences. Hamunaptra is his first Green Ronin project, and he's thankful to Chris for not snarfing his chocolate milk at the mention of the phrase "boxed set." He lives in the Washington, D.C. area (in a house he swears is haunted) with his wife, Joana, and a dog named "J.D."

ARI MARMELL

Ari Marmell – or “Mouseferatu,” as he’s known online – has been writing roleplaying supplements and fiction for years, for multiple gaming systems. He figures it beats real work. Ari lives with his wife, two cats, and several neuroses, which he’s slowly working at getting rid of. (Uh, the neuroses, not the wife and cats.) Hamunaptra is his first project for Green Ronin.

STEVE KENSON

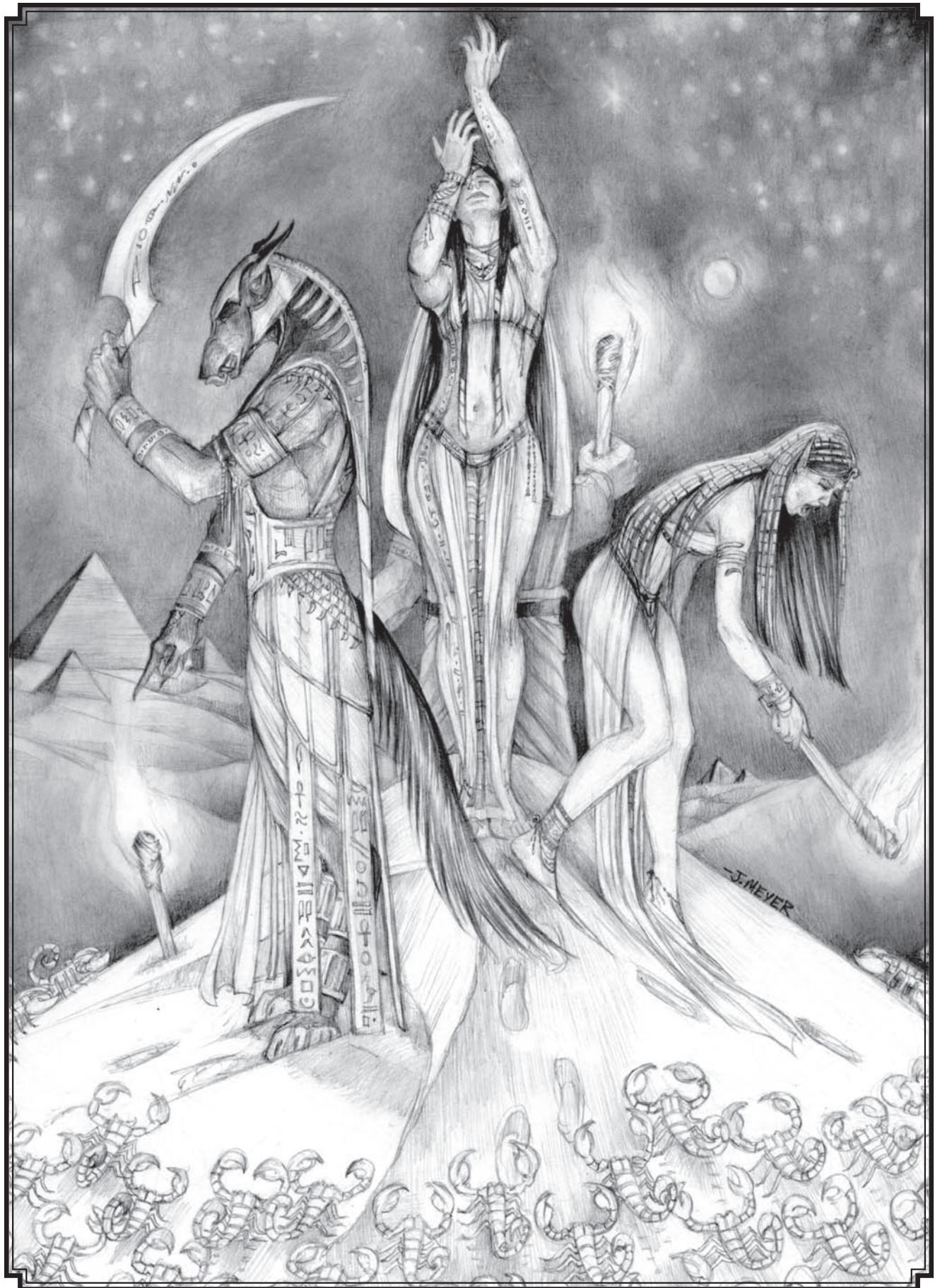
Steve is the author of the award-winning *Mutants & Masterminds Roleplaying Game* and the *Freedom City* campaign setting, as well as many other d20 books for Green Ronin Publishing. Steve has been an RPG author and designer since 1995, having worked on dozens of products. He maintains a website at members.aol.com/talonmail. Steve lives in Merrimack, New Hampshire with his partner, Christopher Penczak.



Book ONE: THE BOOK OF DAYS



- CHAPTER ONE: THE HISTORY OF KHEMTI -



CHAPTER ONE: THE HISTORY OF KHEMTI

FROM THE SCROLL OF TWO LANDS, AS KEPT BY THE ARCHIVISTS OF ISYUT, THE CITY OF THOTH:

THE MYTHIC AGE

In the beginning, there was nothingness. The *Nun*, the vast and endless night, filled the cosmos like a great black sea. All was darkness and silence. From the Nun arose an island, little more than an earthen mound. This was the *ben-neb*, the first land. From this place, the only place in the emptiness of the infant world, the first god was born.

The tales differ as to precisely which god this was. Some say it was great Ra, others say Tefnut, Shu or Ptah. Whichever god was first, the other three followed soon after, and the gods of the sun, the sea, the sky, and creation itself came to be.

Ra became Pharaoh, and brought more gods into being, beginning with Khonsu, the moon, and Thoth, the wise scribe. Great Ra declared that he alone possessed the power to make new gods, and when the others sought to imitate him, they found to their disappointment that this was true. Ptah made great wonders from the stuff of Creation, but could not fashion from it new divinity. Tefnut filled her watery womb with all manner of life born of the seas, but never a new deity. Shu made the clouds and the birds, but no new gods fluttered from his hands.

Then Tefnut and Shu fell in love, and in so doing discovered that the secret to divine creation was *procreation*. Their union produced Geb, the god of the earth, and Nut, the goddess of the heavens. Seeing what Shu and Tefnut had done, Ra was furious, and forbade his fellow gods from creating any others; divine creation was to be his alone. But Geb and Nut fell in love, and disobeyed the will of Ra.

Ra separated the earth and the stars by the sky and the light of day. Still, Nut came to embrace Geb, bringing with her the fall of night when the barge of Ra had passed. Geb reached up to his beloved, creating great mountains to stretch toward heaven. The two lovers lay together, and Nut fell pregnant with Geb's divine essence, sending great Ra into a rage. The Pharaoh of the gods decreed that Nut could bear no children on any day in any month of the year. And so Nut wept, her tears falling upon her beloved below.

Moved by the sorrow of Geb and Nut, Ptah took counsel with wise Thoth. Thoth agreed Nut's plight was unjust, and contrived a plan to outwit his father Ra. Thoth went to his brother Khonsu and engaged him in a game of *senet*, the oldest of Khemtian pastimes. Both gods played for high stakes, and the god of knowledge was victorious. Khonsu's debt was the seventy-second part of his light, which he gave to Thoth. From that day forward, the moon waxed and waned, straining to stretch its remaining light over the lunar disc.

Thoth used this gift of light to create five extra days — days that did not fall in any month of the year — giving Nut time to bear

her children. Over those five consecutive days, Nut gave birth to Osiris, Anubis, Set, Isis and Nephthys. Impressed by his son's cleverness, Ra demurred and allowed Nut's children into the company of the gods. With this admittance, the Pesedjet — the Khemtian pantheon — was complete.

THE CREATION OF THE WORLD

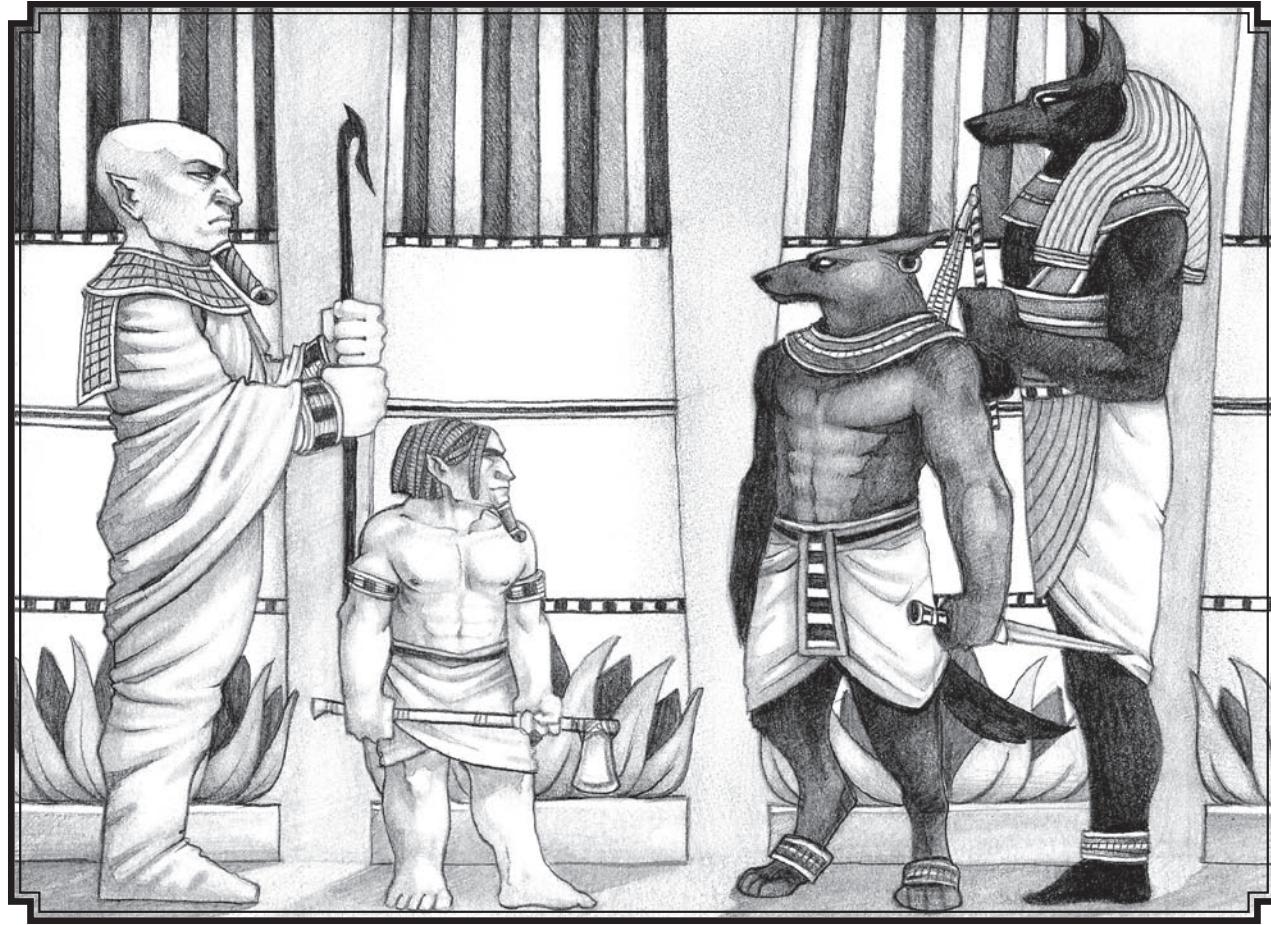
The gods set to work. They shaped the land, brought forth all the beasts and growing things, and set the mighty river Yor on its course. From the depths of their divine dreams, new creatures appeared to populate the land. All these creatures venerated their creators, and the gods were well pleased with what they had made.

In time, however, the gods grew restive. Their creations were many and wondrous, and the world they made had become a fine and prosperous place, but they tired of empty worship. Their creations could do nothing but praise them. They could not create for themselves; they could only live in the world the gods had made for them. The gods of the Pesedjet longed for true children, beings more like them. But Ra had forbidden them from making more gods.

One of the gods found they could make beings that were *like* the gods in form and understanding, with only a tiny spark of their divine essence. Following Ra's decree, these new beings would not be gods, but they would possess both understanding and free will. They could choose to venerate the gods — or not, if they wished — and they could truly appreciate and shape the world around them. The idea was appealing, and the gods set to work on their new creations.

There is some question as to whether it was Ptah or Isis who first came up with the idea of creating these new races and which of them completed this divine work first. What is certain is the Ptahmenu and the Esetiri were the first of the Divine Races to raise their faces to heaven and lay eyes on the wondrous work of the gods. So successful were they that the other gods sought to emulate them. Each created a race in his or her particular fashion. Osiris' creation, the Asari, were filled with a love of life, while Anubis' folk, the Anpur, were as grim as the grave itself.

As night must follow day, soon the great god Set made plans for a race of his own. He came to his sister-wife Nephthys and revealed to her a scheme to combine their essences to make a race greater than any other. This great race would glorify the two of them above all. Nephthys refused to violate the spirit of



the gods' agreement, so Set did his work on his own, in secret, fashioning a race of silver-tongued seekers and scribes. For his wife's refusal, Set had Nephthys banished from the company of the Pesedjet and relegated to the role of a lesser goddess. Although Set's creations were not the master race he had envisioned, Set's plot became as poison among the gods. The idea of one Divine Race profiting at the expense of the others began to spread, creating conflict among both the gods and their creations.

THE CREATION OF MAGIC

Accounts differ as to Isis' creation of *heka*, or arcane magic. Some say that the goddess sought wisdom in understanding the secrets of creation, secrets she would share with her children. Others claim Isis wished to give her race an advantage over the others. Whatever the case, Isis understood that everything in Creation had a True Name, and she strove to learn the True Names of everything in existence, passing these insights on to her creations.

When he learned of Isis' quest, Ra came forward to make a decree. "Mark my words," he told the gods. "It is a mistake to offer the names of power to your creations. Thus, I forbid it." Perhaps to everyone's eventual regret, his was not the last word on the subject.

Isis set to finding a way around Ra's decree. Eventually, she concluded magic itself would solve the dilemma. If she could learn Ra's True Name, she would be the mightiest among his councilors, and he could not prevent her from giving the secrets of heka to her children. She concocted a plan to wrest

the secret of Ra's True Name from the Pharaoh himself. She bided her time and watched the sun god carefully. One day, after seeing him spit into the dirt, she gathered up the wet earth and fashioned it into a scorpion. She placed that scorpion along a path near Ra's celestial palace, and as he took his daily walk across the sky, the scorpion stung him.

The Pharaoh fell into agony, his body wracked with pain from a poison brewed from his own divine essence. From his bed, Ra called the gods to his side. One by one, each tried to draw the poison from his wound, but all failed. Finally, Isis stepped forward, claiming her magic could grant Pharaoh relief from his suffering. She could not restore his health, however, unless she knew his True Name. At first, Ra gave her abbreviated versions of his titles. Though each one explained some vital part of Ra's personality, none contained the whole of his being, and thus her magic remained only partially effective.

At last, as the poison seized Ra's heart, he relented and told Isis his True Name. She immediately cured him, as she promised, but from that day forward, even the gods had to recognize the power and presence of Isis' magic. She taught the True Names of things to her children, the Esetiri, but other races eventually wiled the secrets of heka from them and they spread throughout the world. The coming of magic into the world of mortals signaled an end to the supreme rule of Ra, who slowly withdrew from the affairs of the gods and their errant creations.

OSIRIS: THE FIRST PHARAOH

Although Ra remained Pharaoh of the gods, he did so from afar, watching the world from his golden barge as it crossed the

THE ROLL OF AGES

The story of the land of Khemti extends back to the dawn of Creation and the making of the world. Although history is important to the Khemtians, it's important to realize that historical accounts are seldom entirely accurate. Parts of the past are shrouded in mystery; in particular, the earliest days can be known only through the insights of the priests, and the temple records do not all agree on the particulars of certain events, people, or even places. What's more, the facts of history are often given new meaning in the eyes of the present. Therefore, the GM should feel free to alter the details given in this chapter as needed to suit the campaign.

Keep in mind, too, that some beings in the Two Lands may be able to recall many of these events firsthand. Great sphinxes, the ageless bahati, and certain undead have watched the years passing ceaselessly like grains of sand through an hourglass. Heroes may encounter forces from the distant past still acting to influence the uncertain future of this ancient land.

heavens each day. The withdrawal of great Ra left the gods to do much as they pleased. They flouted his edicts, creating with an almost childlike abandon. Osiris, with the support of his sister-wife Isis, became the first Pharaoh of the land of Khemti.

The First Age of the world was a time of wonder and greatness. The gods walked freely among their mortal worshippers. The creations glorified their creators, built temples in their names, and enjoyed the bounty of the fertile land. As time passed, though, the gods and their races fell to bickering and infighting. The gods accused each other of granting favor to their chosen peoples in an attempt to elevate them above the others. Isis suspected that Set had helped his race steal the secrets of magic. Ptah noted how the knowledge of metalwork no longer remained the sole province of his people. The efforts of gods like Thoth to promote peace through gifts such as language and letters ultimately failed, as those things were used to spread lies and dissent. Without the firm and guiding hand of Ra, war between the gods seemed inevitable.

THE CREATION OF HUMANITY

The solution came when one of the gods — some say Nut, others Anubis or Ptah — suggested a compromise. The existence of the Divine Races glorified the gods, but also polarized them. If there were to be a *new* race of mortals, one created by all of them rather than by a single patron god, then this race could serve as intermediaries.

The gods gathered, and each contributed a quality for this new race, making it the most flexible of all the Divine Races. The gods' new creations, humans, were called the Pesedjer ("chosen of the gods"), and they remain the first and only race made not by one god, but by all. While each god favored a particular race, the gods as a whole favored humanity, and welcomed their new chosen people into the world.

The coming of humanity changed the world forever. Humans were true to their divinely granted nature, and soon spread out across the land. Where other races built villages, humans created cities. They raised monuments and temples to the gods greater than any ever seen before. They learned the arts and sciences, and the secrets of the arcane. They mastered letters and numbers and the wisdom of Thoth. They became the favored of their divine creators and, in time, pushed the other races aside. The other creations of the gods occupied their niches in the world, but there were few places humanity did not reach and claim for its own.

THE DEATH AND REBIRTH OF OSIRIS

Over the diverse cities and civilizations of Khemti, Osiris ruled as divine Pharaoh, the Lord of Life. But the rapid growth and spread of human civilization made it difficult for one ruler — even a god — to govern the whole of the land. In the south, toward the headwaters of the mighty Yor, cities of humans came to honor Set as their Pharaoh and ruler. For a time, Osiris accepted this, respecting Set's claim that he wanted nothing but peace between him and his brother. Indeed, he even made overtures with a peaceful envoy to negotiate an agreement between their two kingdoms.

As part of this meeting, Set offered Osiris the gift of a fine and gilt casket. When Osiris lay in it, Set's minions closed and sealed the casket to prevent the god's escape, and then Set cast it into the waters of the Yor. Isis sought out her husband and helped free him from the casket, but Set lay in wait, and tore the weakened Osiris limb from limb, scattering the parts of his body across the land. Where Osiris' blood touched the ground, strange new life appeared. These unnatural aberrations crawled, slithered and burrowed into the dark places of the world. Set declared himself Pharaoh of the whole of Khemti.

The gods were shocked. Never before had one of them slain another. Isis gathered all the scattered pieces of her husband's body save for his loins, which had been consumed by the creatures of the Yor. For this, she crafted a substitute from wood and ivory, and through magic, she took Osiris' divine essence within her. Ra's decree forbade procreation among the gods, but Osiris was no longer among the living, and thus did not count. He descended into the Underworld, where his brother Anubis, out of reverence and duty, ceded him the basalt throne of Duat, rendering Osiris the supreme god of the dead.

Back in the living lands, Isis gave birth to a son, Horus, the Avenger of His Father. And so it was, for Horus the Avenger ousted Set from the throne of Ta-Methu, or Lower Khemti, and placed his blessing forever after on the Pharaohs who would sit upon that throne. When Horus' deed was done, mighty Ra returned once more to counsel the errant gods. He declared it was their existence in the world of mortals that brought about the death of one of their own. Henceforth, he commanded, mortals would govern their own affairs, and the gods would be limited in their ability to walk among them. Thus ended the First Age, and began the first mortal kingdom of Khemti.

THE OLD KINGDOM

When Khemtians refer to “the Old Kingdom,” they mean the lines of Pharaohs who ruled in Ta-Methu and Shematu from the time of Horus and Set. At various times throughout history, the Two Lands have been united under a single ruler, but even then, they remained separate and distinct entities. Details of the dynasties follow.

1ST DYNASTY: FRIENDS OF FALCONS

The first unification of Upper and Lower Khemti came with Horus' victory over Set and the departure of the gods from the affairs of mortals. The power and authority of Pharaoh was invested for the first time in a mortal ruler, the chosen of Horus, who ascended the throne. His birth-name is lost in the mists of time, but this first mortal Pharaoh adopted the name Aritchert, “Friend of Falcons,” to show the hawk god’s favor. He was a general in Horus’ army, and spent much of his rule consolidating victory over Upper Khemti and creating order in the Two Lands.

Aritchert’s son and grandson ruled after him as the mantle and power of Pharaoh were passed down establishing the first mortal dynasty. For some years, it was believed only Aritchert’s line, blessed by Horus, could possess this power. The Pharaohs did nothing to discourage this, but it was proven false when Kamen the Terrible rose to power in Shematu. A devout follower of Set, Kamen claimed and wielded the divine power of Pharaoh as well. War split Khemti apart when Kamen claimed the throne of Upper Khemti as his own. Although slain in battle, Kamen’s daughter, the priestess Umara, succeeded him and pursued her father’s ambitions.

Arichert’s great-grandson Ayam was only a child when he ascended the throne. His older stepbrother Baseka served as his general in the war against Shematu. Baseka was utterly loyal to Ta-Methu, so when Ayam accepted an offer of marriage from Princess Umara, his brother chose to rebel for the good of Khemti, seizing the throne rather than see the daughter of Kamen as queen. The rebellion was successful, and Baseka married his younger stepsister, declaring himself Pharaoh, founding the Second Dynasty.

2ND DYNASTY: FROM TWO LANDS, ONE

Baseka and his line fought to reunify Upper and Lower Khemti. The Second Dynasty suppressed the cult of Set ruthlessly, driving it underground, while glorifying Horus, Osiris, and Ra. They eventually succeeded in subduing Shematu and bringing it under the yoke of Lower Khemti once more. The Pharaohs of the Second Dynasty were faced with almost constant uprisings and rebellions in the south.

The last Pharaoh of the Second Dynasty died without a male heir, and his oldest daughter agreed to marry a prince of Shematu in order to bring unity to the Two Lands. Their child would be born of both Upper and Lower Khemti to help bring solidarity and peace.

3RD & 4TH DYNASTIES: THE GREAT BUILDERS

Neferka is known as the greatest ruler of the Old Kingdom. He unified the Two Lands, ended the persecution of the worshippers of Set, and re-established temples to honor all the gods of Khemti. Many of the ancient monuments were built under Neferka’s rule.

Neferka accomplished these deeds with the aid of his vizier, Khetram the Kheri-heb. Also called Son of Ptah and Master-Builder, Khetram was renowned as a master of magic and a great architect. Khetram is known for such deeds as binding djinn and other spirits, and raising great palaces using magic. He also designed and oversaw the building of the first great tombs of the Pharaohs.

Three generations followed Neferka before the lack of an heir led to the Fourth Dynasty in a peaceful marriage to a wealthy noble house. The house of Djedhor followed the tradition of building established in years past, and Djedhor’s son and grandson commissioned some of Khemti’s greatest pyramids as their tombs. Generations of peace and plenty led the Fourth Dynasty to corruption. The last Pharaoh in the line was told three brothers

THE FORGOTTEN TOMB OF KHETRAM

The wizard Khetram’s last, and perhaps greatest, feat of engineering was the construction of his own tomb. Its location was secret, and stories say Khetram used magic to conceal it. Those who conveyed his body there after death were sealed in with him, so none who lived knew where the tomb was hidden. With him, Khetram took all his many scrolls and arcane treasures. Some believe it was because he considered such things too valuable or dangerous to fall into other hands. Others say the treasure trove of his tomb awaits a time when such knowledge and power will be sorely needed in Khemti.

Treasure-seekers and would-be tomb raiders have sought the forgotten tomb of Khetram for so long, claiming to know its location is a common joke among the people of Khemti. The naive and foolish are said to be “willing to buy a map to Khetram’s tomb.” Still, most believe the master wizard’s tomb does exist, most likely buried beneath the shifting sands of the Red Land. All agree the tomb has many traps and guardians as well. Although finding it remains the greatest challenge, it is by no means the only one. Perhaps some have found Khetram’s tomb before, but none have lived to tell the tale.

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would bring "the secrets of Khetram" back to his court and that his rule thereafter would be one of ease and pleasure. So he threw lavish parties and entertained visitors from distant lands for over five years until the three visitors of prophecy finally arrived.

5TH DYNASTY: THE SORCERER KINGS

The three brothers who came from the east did indeed bring the secrets of heka with them, for they were powerful sorcerers. However, they came to the court of the Pharaoh not to entertain, but to conquer. The Pharaoh quickly fell under their sway, and the rest of his court soon followed. When the Pharaoh "succumbed to an illness" a few months later, Hatihekai, the eldest of the three brothers, took the throne.

Despite their underhanded means of achieving power, the Sorcerer Kings (as they became known) proved capable and wise rulers. They encouraged and sponsored temples, schools and mystic orders in the cities of Khemti. They also promoted trade throughout the land, strengthening ties with other lands and creating new trade routes. Under the rule of the Sorcerer

Kings, the merchants of Khemti grew wealthy and powerful, but also ambitious. Their ambition would mean not only the end of a dynasty, but also the end of an age for the land and peoples of Khemti.

6TH DYNASTY: THE NOMARCH ALLIANCE

A wealthy and influential alliance of nomarchs who profited yet chafed under the rule of the Sorcerer Kings plotted to replace the dynasty with another more biddable and suited to their own tastes. Their opportunity arose when the reigning Pharaoh died, leaving a six-year-old heir. The nomarchs gladly established a regency to govern in the young Pharaoh's name. Although his mother, Queen Nekala, held a place on the council, she was little more than a figurehead. Harkhuf, the ringleader of the alliance, courted and married Nekala, after which the young Pharaoh suffered a fatal "accident," allowing Harkhuf to claim the throne. His own brother, Hemaka, assassinated him within a year. He also married Nekala and took the throne, sealing the fate of Khemti.

THE CATAclySM

The Khemtians mark the end of the Old Kingdom and the transformation of the world as they knew it with the Cataclysm, which nearly destroyed the world. Where the First Age and the Creation showed mortals the power and glory of the gods, the Cataclysm sealed their awareness of divine anger and retribution.

BLOOD OF THE SUN

Hemaka, who claimed the title of Pharaoh, had no children of his own. Indeed, he was widely believed barren. Nekala had borne children, and she was known to be fertile still. Hemaka quietly sought magical cures for his problem, but found none. So he made offerings to the gods, asking them for an heir worthy of his glory and of the throne of Khemti. Somewhat to his surprise, his prayers were answered.

Nekala reported to her husband a strange dream wherein Ra himself visited her. He told her she would be the mother of the greatest of Pharaohs. Then, she felt his warmth, his divine light, enter into her. The following day, the royal physicians confirmed it — Nekala was pregnant.

At first, Hemaka was overjoyed, convinced he would soon have an heir and found a mighty dynasty to rule Khemti for all time. As the queen's pregnancy progressed, however, he became more and more concerned. What did Ra's prophecy mean? It spoke only of Nekala's child becoming Pharaoh, not of him. Was the child a threat to him? The more he wondered, the more his fear grew.

Nekala bore a son, a child named Menara, "Beloved of Ra." The boy thrived and showed signs of exceptional health. Court astrologers said the signs of his birth were most auspicious, and Hemaka's doubts deepened. The Pharaoh took to long bouts of drinking, sometimes railing at the gods in the dead of night.

Finally, one night, Hemaka slipped over the edge into madness. He seized the infant Menara and hurled him to his death in the courtyard of the palace. He then killed Queen Nekala when she,

stricken with grief, attacked him with a dagger. The beloved of Ra, destined to be the greatest of Pharaohs, was slain... and the world would pay the price.

A FIRE UPON KHEMTI

Ra witnessed the corruption of mortals and offered them hope and a chance for redemption. Instead, they condemned themselves through their own treachery and base fears, and his wrath was swift and terrible. Ra chose to cull the peoples of the world, and unleashed a terrible retribution upon them. The Eye of Ra descended from the heavens to wreak devastation upon the earth. Wherever it looked, it burned, setting fire to crops, buildings and people alike, while the sky above turned to midnight during the day, filled with the black smoke of the burnings. The whole of the world was turned to ash by his divine fury.

The gods begged for mercy for their wayward peoples, but Ra would not relent. After the fires, there came plagues, and terrible creatures hunted the survivors in their shelters and through the shattered and ruined cities. Death stalked everywhere in the land of Khemti and the people cried out in terror and lamented their fate. Ra halted his punishment before he stripped the world entirely of life, but the land was scoured bare, the burning light of the Sun having seared away all impurity. Those who survived understood well both the power and mercy of the gods, but they would soon discover that their world would never again be as it was before.

THE WASTING

In the golden age of the First Years, and even during the Old Kingdom, the lands of Khemti were fertile and green. Great swaths of savannah and grasslands stretched out to rolling hills, dotted with trees and even pockets of jungle. Ancient records and stories tell of the great fecundity of a land blessed by the gods.

The Cataclysm devastated not only the people of Khemti, but the land as well, blasting grasslands and forests to dust and ash,

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drying up lakes and rivers, leaving the earth cracked and barren. Hills and even ancient cities were buried beneath endless sand dunes. The small and scattered deserts covered the land, until nearly all of Khemti was barren. What fertile land remained clung to the shores of the life-giving Yor River, where seasonal flooding deposits rich silt suitable for farming and growing, and to the few remaining oases, lush islands in a barren sea.

In the depths of Desheret lie the broken ruins of Old Kingdom cities, razed by the Eye of Ra, scoured by the desert sands and lost to the sight of mortals. Among the dunes and the ruins dwell strange creatures spawned by divine wrath and magic

run amok. Accursed things with a hatred for life lurk there, dreaming of vengeance.

There are those who believe the Wasting is further punishment visited on the people by Ra. For some, it will be reversed only when corruption and wickedness has been purged from the world by the righteous. For others, it is a never-ending reminder of the god's anger and his mercy, a sign of what awaits those who court divine wrath. Some believe the Wasting is coming to an end; others fear it will not stop until it consumes everything. Some even believe this *must* be so—the Wasting must complete the task of scouring the world clean of corruption so it can be born anew.

THE NEW KINGDOM

The Khemti that emerged from the Cataclysm was quite different from the land before it. Scarcity was the rule of the day, and life clung desperately to the banks of the river Yor. Old nomarchies, cities and settlements too far from life-giving sources of water were abandoned, left for the desert sands to scour clean. Some Khemtians became nomads, moving from place to place in Desheret, while refugees found their way into those remaining cities situated along the Yor. The survivors slowly rebuilt shattered lives and ruined cities, and those with ambition turned their attention toward the throne of the Pharaoh.

The Cataclysm so changed the world that the Khemtians now date everything in the New Kingdom from its end. All New Kingdom dates are given as "AC," or "After Cataclysm."

7TH & 8TH DYNASTIES: THE SEVENTY KINGS

The Seventh and Eighth Dynasties became known as "The Seventy Kings" because it is said seventy Pharaohs ruled over the course of as many years following the Cataclysm. A new Pharaoh would claim the throne, attempt to implement his vision, but then ousted by rebellion, coup or betrayal, before achieving anything. All the while, the devastated people sought safety, guidance and leadership. They called for protection from barbarian raids, but most of their taxes went to support the Pharaoh's private army or were squandered in coups and failed efforts to hold onto the throne.

9TH DYNASTY: THE TRIUMPH OF MENTU-HERU

Hope arrived in an unusual way when Mentu-heru ascended the Hawk Throne of Lower Khemti. Like many of his predecessors, Mentu-heru was a military man. The great general was also a most pragmatic leader, who took the throne by popular support as well as by force of arms. Where previous Pharaohs focused on reconstruction and protecting their own interests, Mentu-heru advocated a different path. He pointed his people toward the land of Shematu, of Upper Khemti. The Two Lands were once one, he said, it was time for them to be so again. Shematu broke from Ta-Mehtu, and only together, Mentu-heru claimed, could they both survive.

The war caught the rulers of Shematu completely by surprise. They did not expect their weakened neighbor to the north to attack, but attack it did. Mentu-heru led his troops to victory over a stunned and unprepared Upper Khemtian empire. Two years later, in 74 AC, before an assembled crowd, Mentu-heru personally beheaded Setmosis, the last of the Set-worshipping Pharaohs of Shematu, claiming their throne for Ta-Mehtu and for the Avenger. Before his life's blood drained into the Khemtian sand, Setmosis cursed the throne of Ta-Mehtu, vowing Set would one night bring him the vengeance that was his. Despite this threat, the Two Lands were united once more.

The gods seemed to favor Mentu-heru's enterprise, since he ruled wisely for decades. Khemti recovered under his guidance, and trade once more flowed along the Yor River. Wealth from the royal coffers and taken from the Pharaohs of Shematu erected the white walls of the magnificent city of Hamunaptra, the seat of the Pharaoh's rule. Mentu-heru's line ruled well over Khemti for generations... until treachery felled them.

The cult of Set had been persecuted during the Ninth Dynasty, often linked with agitators for rebellion in Upper Khemti. At last, a Setite priest infiltrated the royal court in Hamunaptra and slowly poisoned the Pharaoh and his family. By the time the plot was discovered, it was too late. The priest took his own life rather than suffer the vengeance of the Pharaoh's loyal subjects, but the line of Mentu-heru had already been extinguished.

10TH & 11TH DYNASTIES: THE MERCHANT LORDS

The Tenth and Eleventh Dynasties to claim the throne ruled well, though they were often said to pale in comparison to the great deeds of previous Pharaohs. The Pharaohs of both dynasties were concerned primarily with three things: trade, the rule of law, and their own pleasure. The maintenance of open trade along the river Yor was of paramount importance, and the Pharaohs forged alliances with the Sobekhi, the "crocodile folk" of Khemti, to keep river trade open while protecting and expanding port cities and trade fleets. Overland trade expanded as well, requiring more troops to deal with threats from desert barbarians and disenfranchised nomadic tribes.

The Eleventh Dynasty was particularly infamous for its indulgence. The last Pharaoh of the line, Userhet, was young, terribly spoiled, known for throwing lavish parties. His increasing neglect of state duties and concerns led to growing discontent among the people, particularly the nomarchs and advisors of his court. Together, they concluded Userhet — who

THE SEEKERS

Pharaoh Amenakht also instituted one other project with lasting implications for Khemti: the creation of the Seekers. A wizard of no small skill, Amenakht found the lore and treasures of the Old Kingdom fascinating, particularly the legends of Khetram the Master-BUILDER. Under the guise of “expanding trade,” the Pharaoh created a body of lore- and treasure-hunters to comb the ruins and desolate dunes of the Red Land. These Seekers, as they were called, traveled with merchant caravans, although they also struck out in small groups or on their own. Most of their explorations were fruitless, and many Seekers were lost to the hazards of the desert, but enough of them uncovered things of value to ensure their continuation. Their finds made their way into the storehouses — and occasionally tombs — of the Pharaohs of the Golden Line. Although they searched far and wide, the Seekers never discovered the location of the forgotten tomb of Khetram, much to their patron’s disappointment.

After the Twelfth Dynasty, the Seekers changed in character, although their mission has remained the same. The secretive order has survived into the present day. (See **Secrets and Societies** on page 11 of **Book Three: The Book of Law** for more information.)

also seemed reluctant to marry and produce an heir — had to be removed from the throne, for the good of the Two Lands.

12TH DYNASTY: THE GOLDEN LINE

Userhet’s vizier, Amenakht, took the throne in a relatively bloodless coup. Amenakht was known for his skill in the arcane arts as well as his keen intellect and ability to organize. He immediately took steps to reverse the deterioration suffered under the previous dynasty, while implementing his own ideas to improve the security and prosperity of the Black Land.

Amenakht forged new alliances between the kingdom and outsiders dwelling in Desheret. Among other things, he encouraged immigration into Khemti’s cities, portraying them as havens for newcomers. He made allies of barbarian and Anpur tribes in the desert, rather than ruthlessly exterminating them as previous Pharaohs sought to do. This lent an increasingly cosmopolitan character to many Khemtian city-states, particularly Hamunaptra, which became known as the “crossroads of the world.”

Amenakht and his successors also sought to ease tensions between the temples and the government. Persecution of Set worshippers was finally banned by royal decree, and new temples were established. Free worship of all the gods was encouraged, and temples were endowed as schools to provide both religious and secular education. Numerous new cults flourished, including those of some foreign gods, although these never grew to any significant size. Set-worship became firmly established in Upper Khemti once more, although lacking much of the rebellious political rhetoric of generations past.

The so-called “Golden Line” of Amenakht ruled for seven generations, creating an era of peace and prosperity. The population swelled, both in the cities and in outlying areas, and the various Divine Races saw intermixing in and around the larger cities that hadn’t been existed since the First Years.

13TH DYNASTY: FOLLOWERS OF THE STELE

When the last of Amenakht’s line died without male issue, his queen ruled for a time before marrying again, and in so doing, inaugurated a new dynasty. The Thirteenth Dynasty was initially quite unremarkable; it inherited a prosperous and peaceful

land, although it inherited neither the intellect nor arcane talent of the previous dynasty. It may have been the desire for those things that brought about the Thirteenth Dynasty’s most distinctive feature.

A group of Seekers in service to the Pharaoh Khonsumerit discovered an ancient *stele* in the desert, an obelisk of stone covered in weathered carvings lying half-buried in the sand. This would not have been surprising, had the stele not spoken to them. When word of this wonder was taken back to Pharaoh, he commanded the stele unearthed and brought to the nearest city so he might see it for himself. A great force set out into the desert and brought the obelisk back with them, fending off attacks by barbarians and desert creatures all the way.

Immediately after seeing the stele, Khonsumerit ordered a special courtyard constructed to house it in a place of honor. After that, Pharaoh was said to often “commune” with the mysterious stele.



THE FATE OF THE STELE

What was the voice speaking from the stele to the Pharaohs of Khemti, and what became of the artifact at the end of the Thirteenth Dynasty? These questions remain unanswered. No “official” explanation exists, but possible answers include the following:

- The voice was one of the gods, who either wished to help the rulers of Khemti or wished to engineer the fall of the Thirteenth Dynasty.
- The stele was an intelligent magical artifact, either possessed of its own motives, or imbued with a particular purpose by its creator.
- The obelisk contained the spirit of a creature, perhaps an ancient wizard, a djinn, or even a demon. This spirit might be benign or malevolent, or simply mischievous.
- Although the stele spoke, there was no sense in it — its words were random gibberish. Khonsumerit and Kamose were both mentally unbalanced, but that had nothing to do with the object of their fixation.
- The stele was a magical trap set by the Keshan warlords or their allies to engineer the coup and the subsequent dynastic rule by the Jackal Lords. The Keshans disposed of it and concocted the story of its mysterious disappearance.
- The madness afflicting the Pharaoh and his son came from an extraplanar artifact crafted by an impossibly old and alien race of beings beyond the understanding of ordinary mortals. The stele revealed terrible secrets to them, secrets no mortal mind could bear.

The GM is free to include other possibilities, and to decide whether the stele still exists somewhere. If it were to turn up again, it would certainly be an object of both fear and desire throughout Khemti. Cautionary tales of the fate of the Seventeenth Dynasty would not be enough to keep many from wanting to possess it. Of course, the stele might have some ideas of its own....

He claimed it granted him visions and wisdom from the gods. It warned him of future events and helped guide his decisions. Certainly, Khonsumerit’s religious devotion grew as he spent more time with the stele. There were also rumors of Pharaoh gaining arcane powers from his possession of the obelisk.

Khonsumerit ordered the building of new grand temples throughout the kingdom, as well as fine tombs for renowned priests and priestesses. To satisfy the demand for labor, an increasing number of slaves were captured, particularly from among the Ptahmenu, since they were such cunning builders and engineers. The kingdom soon adopted an increasingly martial stance. Treaties with desert-dwellers were overlooked or broken, with conquered tribes also taken as slaves. Conquest became more common than diplomacy in Khemti and its neighbors feared the Pharaoh’s armies.

Khonsumerit’s son Kamose took the throne after his father suffered a mysterious “illness” (believed to involve a large knife in the back). Kamose held the mysterious stele in the same reverence as his father did, and became increasingly paranoid about attempts to steal it away from him. When not communing with his prize in the courtyard, Kamose planned new conquests and ferreted out plots against him, both real and imagined. He began the construction of a magnificent tomb — but too little late to do him much good, for the Thirteen Dynasty drew to an abrupt close.

14TH TO 16TH DYNASTIES: THE JACKAL LORDS

An army from the Red Land, led by an alliance of Keshan tribes under the leadership of the warlord Khyan the Terrible, invaded Ta-Mehtu. The barbarians swept across the land and overwhelmed Pharaoh’s demoralized army. Legend says Kamose

took his own life rather than be captured by the invaders, for the Keshan soldiers seizing the palace found the young Pharaoh dead in a pool of his own blood. Of the mysterious stele, there was no trace. It vanished from the courtyard where it was kept and was never claimed by the invaders.

The victorious Khyan proclaimed himself Pharaoh of the Two Lands, taking up the united crowns and the throne. The Keshan invaders settled into the cities of the heartland, beginning what is known as the Rule of the Jackal Lords. Many Khemtian historians liken the period of the Fourteenth through the Sixteenth Dynasties to jackals feasting on the carcass Khemti had become. In truth, although the Keshans were savage invaders, their rule grew increasingly more civilized as time passed, and they adapted to life as rulers.

The Keshan conquerors continued and expanded both the construction and slave trade of the Thirteenth Dynasty. Although they did not construct any pyramids to rival the great works of past human rulers, they instituted the creation of numerous tombs. In fact, the Keshans created entire areas of cities called *necropoli* that were given over to tombs for the dead; many even had streets and garden plots. “Every Keshan considers himself Pharaoh,” as one scribe put it, and it was a measure of status among the Keshans to have a lavish tomb, as well as a lavish home.

Building these houses of the dead was largely the work of slaves, particularly the “Ptah-men” and Anpur, who were among the most brutally mistreated during Keshan rule. Slavery became a common practice during the Fourteenth Dynasty, and lasted throughout Keshan rule over the Two Lands.

Three successive Keshan dynasties ruled — for a total of ten Pharaohs, although some ruled for less than a decade. In all, the rule of the Jackal Lords lasted for over a century, until the people of Ta-Mehtu finally acted to take back the throne.

17TH DYNASTY: HAWKS OF THE SUN

The warrior Herumet was born a slave during the rule of the Jackal Lords. He started the rebellion against the Keshan Pharaoh Avaris when he led a slave revolt and escaped with his followers into the desert. After, the so-called "Hawk of the Sun" became a constant thorn in the side of the Keshan Pharaoh. Herumet and his followers struck at trading caravans, incited local slave revolts, and robbed royal tax collectors. Eventually, Herumet's followers became an army, and he gathered support from the remaining human nobility of the kingdom.

A mass rebellion of Anpur slaves signaled the end of the Keshan dynasty. The Anpur swelled the ranks of Herumet's allies, and in the sort of reversal history seems to enjoy, a desert army again invaded Khemti — this time led by Herumet to oust the Keshan usurpers. The Jackal Lords yielded the throne, and the greater part of their nobility was destroyed. Though they sought aid from their cousins to the south, none came from the land of Kesh quickly enough to matter.

Herumet's line included the greatest generals and military leaders of Khemti. His son Herumose was particularly known for his work in reclaiming the borderlands of Khemti for the throne, for his campaigns of unification and conquest, and for his battles against the Kesh. His wife, Neferet, was famed both for her skill as a sorceress and as one of the most beautiful women in Khemti. An Esetiri princess, Neferet produced three children for Herumose. The eldest, Masaheru, would assume the throne at a young age, after his father's death in battle.

While Masaheru was a youth, Neferet served as regent. After he came into his majority and full power as Pharaoh, his mother continued to rule at his side, ever young and beautiful. Neferet continued as co-ruler even after Masaheru married, and so on through the rule of the next three generations of Pharaohs of her and Herumet's line, for over a hundred years. Several attempts were made upon the queen mother's life, but Neferet weathered them, and many feared her for the arcane powers at her command.

When her thrice-great-grandson Amunankh ascended the throne, Neferet attended his coronation as Pharaoh, and then vanished from the public eye. Some say she disappeared entirely from the palace and was never seen again. There were stories of assassination plots by Amunankh and others to remove the influential queen mother from power. Others claimed Neferet earned such favor from the gods that she ascended to join their company. A small cult proclaims her an incarnation of Isis, guiding her pharaonic sons. Neferet's true fate remains unknown, although some scholars note the possibility that the queen mother is still alive somewhere in Khemti, though she would now be old, even for an Esetiri. Neferet's departure proved untimely for her line, since Amunankh would spell the end of the Seventeenth Dynasty, and also for her race, as her long influence over the throne caused a backlash among humanity, the "chosen people" of the gods, against the elves. No Esetiri has ever reigned, or even co-reigned, in Khemti since.

Amunankh was a deeply spiritual man. Perhaps his ageless granddame or his illustrious family history shaped his views on religious matters. Whatever the case, Amunankh belonged to a small cult that worshipped Amun, the Divine Light, as the sole source of divinity in the world. All the gods as mortals perceived them were considered "emanations of the Divine Light," masks worn by the one true godhead. Such ideas were considered foolish



by most of the established temples, but Amunankh, as Pharaoh, wielded the authority to strengthen Amunism and protect its followers. His support also caused new members to flock to the cult, much to the dismay of the temples of the gods. In their view, the Amunites worshipped a minor aspect of Ra, what one priest called, "as foolish as seeing Ra's eye and declaring it the whole of creation." This narrow and neglectful worship could only bring trouble upon Khemti — some even feared another Cataclysm.

Nonetheless, Amunankh was steadfast in his faith. He ignored the advice of temple priests and priestesses in favor of the elders of Amunism, who gained great influence at court. Worship of the gods was not suppressed, but some temples feared it might be. Those who sought to curry favor with the Pharaoh converted to Amunism, at least publicly, and proclaimed their support.

Amunankh's rule was largely taken up with suppressing religious dissent at home while securing Khemti's borders against raids and barbarians. The Pharaoh proved an able ruler, save for his one particular blind spot, which made it that much harder for the temple priests to turn public opinion against him. If Pharaoh declared the sun was the one true god, who were the people to question him? Toward the end of Amunankh's rule, Amunism had grown to be a true rival for the cult of any god in the Two Lands.

Amunankh had three wives before one of them bore him a child, named Amunkamen. The boy was barely into manhood when his father succumbed to an illness and left the throne to him. Raised as a devout Amunite, Amunkamen did not fully understand the opposition to his faith, or how badly the temples wished to see it eliminated. Less than a year after becoming Pharaoh, Amunkamen was dead from a poison given to him over several months. Loyal members of the cult of Amun saw his body moved to a secret, hidden tomb to prevent it from violation by robbers or fanatics. This proved wise, since Amunkamen's death sealed the end of his dynasty.

18TH DYNASTY: DARKNESS ON THE SUN

The next Pharaohs to take the throne were Set worshippers, involved in the elimination of Amunkamen and the Amunites. They strongly supported the suppression of Amunism by the official temples, which also completely diverted attention from the occasionally suppressed cult of Set. The cult of Amun was banned, its temples seized, and its followers forced to recant their beliefs or flee persecution and death.

The new Pharaohs undertook a program of building new temples and monuments to glorify and appease the gods. They also did their very best to eliminate all traces of Amunism from Khemti, including the destruction of its temples and holy relics. These Pharaohs fought wars against Kesh, barbarians and foreign invaders who might have sensed weakness from the once strong and unified lands of Khemti.

The sixth Pharaoh of the Eighteenth Dynasty fell prey to the schemes of his own queen. Queen Sitra was well known as a woman of great ambition and a powerful priestess of Set. When her husband died of a mysterious ailment not long after the birth of his infant son, Sitra immediately declared herself the young prince's regent and co-ruler, much like Queen Neferet had done generations before. Sitra, however, was feared where Neferet had been loved and respected, and the ruthless queen did not intend to yield her power once she had it in her grasp. She raised her son under her iron hand and made it quite clear who was the true ruler of Khemti. By the time the boy was old enough to take the throne, he was thoroughly under her sway.

Unfortunately for Sitra, her unofficial reign saw the beginning of a series of foreign invasions of Khemti. Barbarians of the Red

Land struck deeper into the fertile regions to raid and plunder. Some began claiming conquered lands as their own. The Pharaoh's armies fought against them in skirmish after skirmish, but they were unable to put an end to the raids. This led more of the monarchs to strengthen their own armies, something of grave concern to the queen and her grip on the throne.

Although Sitra tried to safeguard him, her son Sethotep led troops in the field and was struck down by a barbarian lance. With the death of the Pharaoh, the monarchs called for a new ruler, while Queen Sitra held onto the throne with a death-grip. Rather than step aside, she declared herself Pharaoh. The decision met with shock on the part of the nobility. The Queen Mother married one of her daughters to the scion of another noble house, seeking to legitimize her rule and produce an heir of her line.

Factionalism split the monarchs and nobility as the conflict continued. Eventually, a palace coup sought to displace Sitra. The Pharaoh fled into the night, but the other members of her family were executed. The Pharaoh's daughter, who had been in seclusion, claimed her "pregnancy" was only a scheme of her mother's. Some suspect, however, that Sitra fled with the child born mere days before.

19TH DYNASTY: RAMSHACKLE RULE

The so-called Nineteenth Dynasty was largely a line of generals and military men who claimed the position of Pharaoh to protect Khemti from invasion and keep its borders safe. For five generations, the armies of the Two Lands were constantly on the move, pacifying territories, securing conquests, keeping trade routes open and putting down threats along the borderlands. The Pharaohs of this time were brutally pragmatic, with little time for any matter not directly related to either warfare or trade. Many believed the glorious days of Khemti's place as the greatest civilization in the world were past.

20TH DYNASTY: RETURN TO GLORY

The current ruling dynasty in Lower Khemti began with General Mentumose, who was a man of letters and learning as well a great leader and tactician. Born to a military family with generations of service to the Pharaohs, Mentumose was taught at a bahati temple from childhood. Although he chose a career as an officer, he always recalled his lessons in scholarship, history and discipline. In particular, he fondly recalled stories of the august history of the Two Lands.

Mentumose not only won victories against invaders and uprisings, but also helped to quell them and to negotiate peace. Respect for the wise general grew in the nomes of Ta-Mehetu. The aging Pharaoh, without a male heir, offered his eldest daughter in marriage to General Mentumose — effectively offering him the throne, since the general was still young. He accepted, and so became Pharaoh a few years later.

Although Mentumose was known for his martial prowess, the deeds of his son and grandson are the best known. Wennefer inherited a Khemti that was secure and at peace, and set about a new program of building, encouraging trade and supporting the work of temples, libraries and other institutions of learning. The Pharaoh was known as Wennefer the Wise, and under



-CHAPTER ONE: THE HISTORY OF KHEMTI -

his guidance, Khemti prospered. His eighteen-year-old son, Wennefer II, ascended the throne 50 years ago in 1530 AC, and soon faced a challenge to his rule.

Although all Khemti prospered under the Twentieth Dynasty, Ta-Mehtu, and the Yor River Delta in particular, fared better than Upper Khemti. Shematu faced more hardship: the encroaching desert, raiding Keshan barbarians, local unrest. Goods flowing into the Delta were often slow to work their way upriver to the city-states of Upper Khemti, and were more expensive when they finally did arrive. Harvests had not been so bountiful, and the shining city of Hamunaptra — and the power of the Pharaoh — seemed very far away indeed.

Many people in Shematu hearkened to the tales of the Setite Pharaohs of the Eighteenth Dynasty and how they were overthrown, noting how Queen Sitra fled with her infant grandson and was never heard from again. Many more thought back to the days when Shematu was ruled by its own line of Pharaohs, before Mentu-heru conquered the southern lands and executed the last of their rulers. To them, the Pharaohs ruling from Hamunaptra had always been usurpers.

After generations of relative peace in Upper Khemti, a movement began among the devout followers of the cult of Set. Rumors of visions and omens spread, and stories circulated about a mysterious masked figure who would appear at Setite rituals, doing honor to the great god of the desert, and telling the people of Shematu to ready themselves. Too long they had been yoked to the fate of Ta-Mehtu and the northern Pharaohs. Too long they had been forced to accept crumbs from the table of their prosperity, and soon there would be a change — a great change.

The rumors became a movement. The movement became an army. Some nomarchs in Shematu sent concerned missives to Pharaoh Wennefer II in Hamunaptra, but trouble with the cult of Set in the south was nothing new. The other nomarchs either dismissed the signs, or accepted them with eagerness and said nothing, choosing instead to wait and watch.

The masked leader known as Setnakht came to the city of Nekhebset with an army at his back and with Set's favor clearly upon him. He had already seized many smaller towns in the name of Set, and his followers were legion. The army at Nekhebset, rather than opposing him, followed him. The nomarch of the city had no choice but to surrender. Before a vast crowd of followers, Setnakht claimed the title of Pharaoh of Shematu as his own, publicly beheading the craven nomarch with his black scythe, exactly 1,460 years to the day after the execution of Setmosis. Khemti was once again split into Two Lands.

THE MIDDLE KINGDOM

Setnakht's rise to power did not go unnoticed in Lower Khemti. Pharaoh Wennefer II immediately prepared for armed conflict. Already, the forges of Shematu were turning out the weapons of war. War between Upper and Lower Khemti seemed certain. Indeed, it would have been so, if not for what happened next.

To power their military machines, the Two Lands employed legions of slaves, particularly the so-called "Ptah-men." The Twentieth Dynasty had heretofore been considered the most moderate with respect to slaveholding, and Wennefer I promised many slaves of the throne their freedom. It was a promise his son could not keep when faced with the threat of Setnakht and his armies to the south, so the dwarves were overworked, turning out weapons, chariot wheels and other war needs.

Ahaz, a fiery leader of the Ptahmenu, went to Wennefer II and asked the Pharaoh to keep his father's promise to free his people. In return, they would give their loyalty and, if need be, their blood for Ta-Mehtu. The Pharaoh said he simply could not do this yet, so Ahaz returned to his people and they began to plan. The Ptah-men revolted, using the weapons they forged to overcome their overseers before escaping into the desert.

The slave revolt spread like wildfire, catching both Upper and Lower Khemti off-guard. Military production ground to a halt, and neither side was willing to commit troops to rounding up the escaped slaves for fear the other side would seize the opportunity to attack. Ahaz was free to lead his people to an oasis, where they found safety and liberty. "Here," he said, stamping a foot upon the earth, "is where we shall build our new home." Thus, the city of Djebay was founded and grew from the diligent work of the people of Ptah. It opened its arms to those fleeing the growing threat of war, and Ahaz soon after declared himself Pharaoh of "Middle Khemti."

The slave revolt and the establishment of a "buffer" kingdom between the two empires took the wind from the sails of war. Setnakht no longer held the element of surprise, and neither side could claim military superiority over the other. Long negotiations began with Djebay, but the city-state firmly remained neutral. Neither side could predict which side the dwarven pharaoh would support should the other kingdoms go to war, nor how the warlords of Kesh would react. Wennefer II and Setnakht fell to regarding each other warily across the cataracts of the Yor. Setnakht's rule was quietly recognized, and he spent years consolidating and building his armies.

KHEMTI TODAY

It is now the year 1580 AC. The scion of his line, Wennefer II, has ruled Khemti from the white-walled city of Hamunaptra for the last fifty years, longer than any Pharaoh in recent memory. The Pharaoh — cast in the mold of his predecessors — has restored much of the glory of the Yor Delta, and Ta-Mehtu in particular has grown rich and prosperous under his rule. For many years, the sole shadow on the Pharaoh's rule has been the loss of his only son, who perished as an infant mere days after his birth. (Rumors claim the child's death was the work of agents of Setnakht.) Wennefer has seven daughters, some of them married with children of their own, but no other sons.

This is a matter of concern for Lower Khemti. The Pharaoh is old now, and his health is failing. Common wisdom holds that Setnakht is simply waiting for Wennefer II to die, leaving the throne of Ta-Mehtu empty. Then, the Pharaoh of the South will come with his armies to claim it for his own. When he does, will there be an heir to oppose him? Will the warlords of Kesh see the opportunity to strike at Setnakht's back? Will the Ptahmenu of Djebay choose a side, or close both their eyes and gates to the conflict between the Two Lands? The people pray to the gods and look for omens showing their will for the future. And, thus far, the gods of Khemti have maintained their millennia-long silence.

CHAPTER TWO: CHARACTERS

RACES OF KHEMTI

The Divine Races of the *Egyptian Adventures: Hamunaptra* setting are the most magnificent creations of the greatest Khemtian gods. Only one of their number may ascend the throne of Pharaoh, and it is they who most directly control the fate of the Two Lands. Around these seven peoples — the dwarves, elves, gnolls, halflings, gnomes, half-elves and, finally, humans — the greatest of Khemtian stories unfold. These are the races available as standard player characters.

PESEDJER (HUMANS)

The last of the Divine Races created by the greater gods of Khemti is the one that has gone on to forge the greatest destiny

for itself. Under the protection of their creators, the Pesedjet, humans constructed and explored like no other race during the Golden Age. Humanity rose from its own ashes in the wake of the Cataclysm to return the land to a semblance of its former glory. Of course, some are quick to point out that humanity's hubris caused the Cataclysm in the first place, but the quintessential human attitude has always been "nothing ventured, nothing gained."

PERSONALITY

Humans are a proud and ambitious race. Their status as the creation of the gods assembled, rather than a single deity, gives them a confidence that often borders on arrogance, but nonetheless leads to some incredible achievements. Humans



PESEDJER

ASARI

SUTEKHRA

ANPUR

PTAHMENU

PESESHET

ESETERI

- CHAPTER TWO: CHARACTERS -

work well with members of the other Divine Races; they know that each older race offers a focus from which humanity can benefit.

PHYSICAL DESCRIPTION

The average adult human male stands between 5-1/2 and 6 feet tall, and weighs between 140 and 220 pounds. Females are, overall, about six inches shorter and 50 pounds lighter. Humans tend to be more lean and defined than bulky, as few people have the resources to overeat. (Obesity is extremely rare, and is typically viewed as a sign of laziness or excess.) Human hair is usually black and sparse, growing only on the eyebrows and scalp, with many humans shaving even this hair off. Eye color ranges from cornflower blue to a deep, rich hazel.

Compared to some other races, humans are relatively short-lived. They reach adulthood by the age of 15, and almost all are dead by 70, with women usually outliving the men.

RELATIONS

Humanity acknowledges and even respects the fact that the other Divine Races came first, but most humans tend towards the attitude that the gods "broke the mold" when bringing forth the Pesedjer. There can be no arguing the race's versatility or dominance in Khemti, and this tends to engender a measure of resentment in some of the other races, especially among the poor and disenfranchised. Only the most arrogant of humans ever make public mention of their privileged status, however, and it usually ends up looking like it is the other race or individual who has the problem.



PESEDJER

ASARI

SUTEKHRA

ANPUR

PTAHMENU PESESHET

ESETERI

ALIGNMENT

Humans can be of any alignment. The standard alignment of Khemtian society tends toward lawful neutral, with a stronger tendency toward evil in the south.

PESEDJER LANDS

As the dominant race in Khemti, human holdings can be found anywhere and everywhere, in both the Red Land and the Black.

RELIGION

Humanity professes to worship all the gods in equal measure, but hold the greater deities of the Pesedjet, their creators, in special regard. Anubis, Horus, Mentu and Thoth also have particularly sizeable human followings.

LANGUAGE

Humans speak Common. They typically learn the languages of other races as well.

PESEDJER NAMES

Humans take any name common in Khemti, but are especially fond of giving their children names that glorify either themselves, their gods or both. One of the most common naming conventions is to add the suffix "-hotep" (meaning "is pleased") to a name, to signify approval from either a father

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or from a deity. In the latter case, the name of the god would become the first part of the name ("Sethotep").

Common male names: Ahmose, Amunemhet, Bakenmut, Horemakhet, Heteneby, Iymeru, Kamose, Kenamun, Khufu, Merempton, Penamun and Rameses.

Common female names: Amenirdis, Asetbity, Esemkhebi, Hatshepsut, Hetepheres, Meresankh, Mutemwia, Nefertiri, Nubshaset, Taweret, Tetisherit and Wepawet.

ADVENTURERS

Natural leaders and organizers, humans are often at the vanguard of new or continuing missions. Humans founded the vast majority of adventuring "companies" in Khemti, and the greatest of organized adventuring societies, such as the Seekers, are likewise human-dominated and influenced. The human sense of confidence and ambition leads many individual humans into the lifestyle of adventuring, seeking the fulfillment of what they believe to be a great Fate.

PESEDJER RACIAL TRAITS

Pesedjer have all of the following racial traits.

- **Medium:** As Medium creatures, humans have no bonus or penalty due to size.
- Human base land speed is 30 feet.
- 1 extra feat at 1st level, because humans are quick to master specialized tasks and varied in their talents.
- 4 extra skill points at 1st level and 1 extra skill point at each additional level, since humans are versatile and capable.
- **Automatic Languages:** Common. **Bonus Languages:** Any (except special languages).
- **Favored Class:** Any. When determining whether a multiclassed human takes an experience point penalty, his highest class does not count.

ANPUR (GNOLLS)

In the depths of the Red Land and the farthest reaches of the Black dwells a frightening race of jackal-headed humanoids. To other races, they are known as gnolls, from the elven word "engnol," for jackal, but the children of Anubis call themselves the Anpur. They are a mysterious people, feared by others for their predatory visage and a fascination with death making even the afterlife-obsessed Khemtians nervous. Some of the Anpur leave their brethren to interact with human society, but most keep to themselves until they need something. And what the gnolls need, they take.

PERSONALITY

The gnolls are a harsh, rigid people, made hard by the environment in which they dwell and the faith they espouse. The Anpur are relatively quick to anger, and while not the bloodthirsty fiends some other races believe, they are swifter than humans to resort to violence. This is due not to any love of killing, but to the fact that, as the children of Anubis, gnolls have no fear of death — neither receiving it, nor meting it out. They are not especially eager to slay, but neither do they express the slightest hesitation to do so when circumstances warrant.

Combined with their carnivorous natures and predatory instincts, this makes gnolls seem vicious and warlike.

That aside, the gnolls are a remarkably disciplined and religious people. All they do, they do with the afterlife in sight, to ensure they are found worthy of Anubis' respect when they stand before him. They always act with honor, though their code of ethics is unique to them and often misunderstood by outsiders. Gnolls are scrupulously honest with one another, and with anyone they consider worthy of respect, but have no compunctions about deceiving those not so worthy, which includes the vast majority of outsiders. In the eyes of a gnoll, it is far more preferable to be slain than to be taken as a slave or prisoner, and they themselves take captives in battle only if the tribe absolutely requires slaves or food—Gnolls dislike consuming members of the other Divine Races, but will do so if the alternative is starvation. The average gnoll performs many religious rites in a given day, and shirking one's religious duty or showing disrespect to Anubis is a serious crime.

Gnolls acknowledge few societal distinctions between the genders. As neither death nor the hazards of the desert make any distinction between male and female, the gnolls see little reason to do otherwise. Only in matters of procreation do gnolls draw a distinction, and even then, females just keep their focus on the duties of motherhood up until the child no longer nurses. From that point, the entire Anpur community shares childrearing duties equally, raising their children as a single litter.

PHYSICAL DESCRIPTION

The average adult gnoll stands between 6-1/2 to 7-1/2 feet tall, but some reach only 6 feet or grow as tall as 8 feet. Average weight ranges from 200 to 325 pounds, with most females falling into the 225 to 250 pound range and the males averaging around 275 to 300 pounds. Gnolls are humanoid, but they have the heads of jackals, like their divine patron. Their hands are fully formed, complete with opposable thumbs, but their feet fall somewhere between humanoid feet and canine paws. Gnolls have coarse fur, either black or a very dark shade of brown, gray, blue or purple, covering their bodies. Their eyes tend toward a watery black or dark brown. Gnolls prefer to dress in light flowing clothes, and many wear the kilts worn by humans. Gnoll warriors often wear a leather harness on which they carry weapons, even when not clad in armor.

Gnolls mature and age at a fast rate. They reach adulthood at 14 and few live longer than 65 years. Some Anpur legends claim their race once was much longer-lived, but with its founder's relinquishing of the Basalt Throne to Osiris, the gnolls began to die sooner than they once did. Some even go so far as to claim this regression is an ongoing process, accounting for the relatively short lifespan of gnolls today, and that the terrible blight will continue until Anubis is once again the sole lord of Duat.

RELATIONS

On the whole, gnolls prefer to be left alone, interacting with the other races only when need drives them. Gnolls harbor a minor resentment for Halflings in particular, because they feel that Osiris usurped Anubis' rightful place as lord of the Underworld. (To the Anpur mind, the fact that Anubis stepped down voluntarily shows only how superior their deity is, that he would give up his birthright for his brother.) Ultimately, however, even

ANPUR AND GNOLLS FROM THE MM

There are many differences between the gnolls of the *MM* and the gnolls of *Egyptian Adventures: Hamunaptra*, notably their cultural differences, but more importantly, their statistical modifiers. These statistics supercede those found in the *MM*, however if you plan to use gnolls from the core rulebooks, it is best to treat them as a savage, wicked, and primitive offshoot of this race instead or as a separate race altogether.

this resentment gives way before the gnolls' innate pragmatism; if trade or alliance with a halfling is necessary, then a gnoll will do so. Gnolls offer their respect to all who honor Anubis and perform respectful burial rites for their people. Outright hatred is reserved for the marauders of Kesh, who tend to treat the Anpur like base and servile dogs.

ALIGNMENT

Gnolls tend toward law, given the strict religious nature of their society. About half their society is lawful neutral, with most of the remainder split evenly between good and evil, and only a very few wandering into the neutral or chaotic alignments.

GNOLL LANDS

Most gnolls dwell in nomadic tribes or small villages in the Red Land. A few gnoll communities exist at the edges of the Black Land, often at the very edge of the desert. Though small, these towns are as advanced as anything built by human hands. Some gnolls dwell temporarily among other races, but few are comfortable enough among outsiders to remain there permanently. Gnoll lands are peppered with many aboveground tombs, and even a few pyramids rivaling those of humans.

RELIGION

As a race, the Anpur worship Anubis. They acknowledge the existence of the other gods, and even offer occasional prayers to them alongside their patron, but the Guardian of the Gates is their lord. A gnoll who converts to worship of another god, or becomes a priest or ghaffir of another deity, is shunned in even the most tolerant and good-leaning gnoll communities, and may face execution in others so he may return to Anubis and repent.

A gnoll's day is filled with many religious rites and rituals. Anpur are particularly obsessed with funerary rights, and a gnoll who survives a battle can be found saying prayers over the bodies of his foes as often as over his fallen brethren. To the gnolls, an improper burial, and a soul denied a fair chance at the afterlife, is an abomination. This does not stop them from deliberately creating undead for their own purposes, but these are always temporary servants, sent to their rest later. An accidental corruption of burial rites, and the undead such a botched ritual can spawn, are far more hideous in their eyes than a deliberate interruption of the soul's journey.

LANGUAGE

Gnolls speak their own language, which has an alphabet of hieroglyphs differing in subtle but fundamental ways from human hieroglyphics. Gnolls are capable of learning other languages, and most speak Common, though they do so with a growling, guttural accent.

ANPUR NAMES

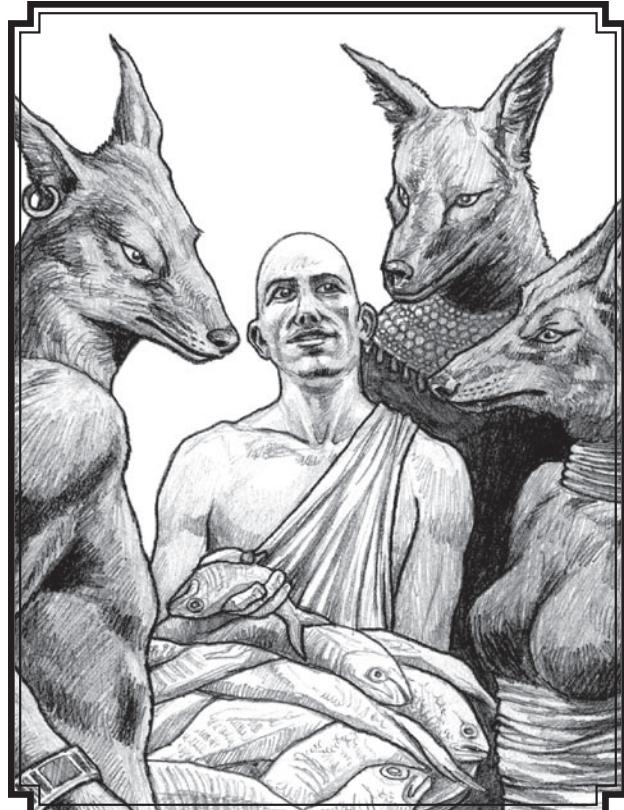
Anpur parents name their children in hopes of influencing Fate. Thus, most Anpur have grand or important names. A gnoll who does not live up to his name is treated with no particular disdain; few shape their own fate, after all. If a gnoll does succeed in meeting the expectations of his name, however, his parents receive much honor for their wisdom and foresight.

Gnoll names do not differ between male and female. Last names are either honorifics, such as "Slayer of Serpents," or the equivalent of "son of" or "daughter of," formed by adding an "ir" or "ur" ending. For instance, Chukorehr means "son of Chukorehr."

Common gnoll names: Aghraekt (Chieftain), Chukorehr (Mighty Hand), Dunachtiri (Stands Above His Foes), Jaisathra-khet (Sharp of Tooth and Spear), Kuruapu (Favored of Anubis), Tetchikamses (Hunts the Desert), Zamshirakt (Priest and King).

ADVENTURERS

Those gnolls dwelling among the desert tribes often explore to find resources for their people. Tribal and city gnolls engage in



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both trade and raids with neighboring groups. The few gnolls dwelling among other races are drawn to either religious or martial callings, both of which result in conflict and adventure. Some particularly religious gnolls, including many of their ghaffir, take it upon themselves to ensure nearby communities are properly conducting their burial rites; if they come across those that are not, they might aid them in putting to rest any undead that result, or wage war against the village as punishment. Gnoll wildwalkers almost invariably choose undead as one of their earliest favored enemies, due to their intense racial study of undeath.

ANPUR RACIAL TRAITS

Anpur have the following racial traits.

- **+2 Str, -2 Int, +2 Wis, -2 Cha:** Gnolls are powerful, observant, and ordered in their thinking. Their obsession with the afterlife and predatory instincts make others uncomfortable, however, and they tend to think more slowly than humans do.
- **Medium:** As Medium creatures, gnolls have no bonus or penalty due to size.
- Gnoll base land speed is 30 feet.
- **Darkvision:** Gnolls can see in the dark up to 60 feet. Darkvision is black and white only, but is otherwise like normal sight, and gnolls can function just fine with no light at all.
- Gnolls have no fear of death, and receive a +2 to saves against fear effects.
- **Racial Weapon:** Gnolls train extensively with various flails, due to their symbolic connection with Anubis. A gnoll who has proficiency with simple weapons may wield a light or heavy flail, and may wield a heavy flail as a one-handed weapon. Gnolls treat the dire flail as a martial, rather than exotic, weapon.
- **Automatic Languages:** Gnoll. **Bonus Languages:** Common, Dwarf, Goblin, Halfling and Lizardfolk.
- **Favored Class:** Ghaffir. A multiclass gnoll's ghaffir class level does not count when determining whether he takes an experience penalty for multiclassing.

ASARI (HALFLINGS)

As the favored creations of Osiris, the Asari embody much of what the Lord of Life holds as his dominion. They share in the duality of their divine patron, and are both a fun-loving, but deeply spiritual race. The most capable and exacting of Khemtian priests hail from the ranks of these devout people, and their fundamental understanding of the cycles of life and death exceeds that of most any other race. Long ago, humans coined the nickname "halflings" in reference to the Asari's size and appearance, and the term has stuck through the long ages since. Today, the nickname has lost any derogatory connotation it may once have held, though this term is still rarely used in writing or in a formal setting.

PERSONALITY

The Asari are a remarkably good-natured race, overall. While they are small and weak compared to the other Divine Races, their love of life shines through from within, illuminating

everyone around them with its warmth and brightness. As befits their nature, the halfling mood is somewhat mercurial, based upon the situation at hand. During festivals or other times of leisure, they are jovial and engaging, quick with a tall tale or amusing display of prestidigitation. When it's time to be serious, including during most temple activities, halflings are all business, and the change from one to the other can be jarring to those unfamiliar with this people.

PHYSICAL DESCRIPTION

Halflings are a small and hairless people. They stand just over 3 feet in height and weigh about 35 pounds (overall size differs little between the sexes). Halfling skin has an unearthly aqua hue to it, making the race stand out among other humanoids. This pigmentation is light at birth, giving infants a chalky, pale-green aspect, but the tones deepen with age. Aging fades the green away, leaving the skin a deep-sea blue.

Halflings mature rather quickly. They are physically capable of adult work by the age of 12, but their cultural love of life teaches them to embrace their youth. Many are left to enjoy it until they reach their 22nd birthday, when they go through their final rite of passage. Since halfling adulthood lasts so long, elders see no harm in it—Asari can live to be nearly 300 years old, after all. Sadly, many halflings in Upper Khemti are denied this “luxury,” and the temples and fields of Shematu are filled with toiling teenaged slaves.

RELATIONS

Of all the Divine Races, the Asari claim perhaps the most polarized relations with others. In the north, where their creator is the current god of favor with Pharaoh, they are treated like nobility, even when they have no such claim. Their devotion to all priesthoods, not just that of Osiris, makes them highly admired among the populace. But this same connection to religion (and to Osiris) makes them little more than slaves in Shematu, where the cult of Set rules in both spirit and law. They are especially loathed by the gnomes, who thwart them at every turn.

ALIGNMENT

Halflings have a strong tendency toward moral neutrality. Their fundamental duality and adherence to the cycles of life guide them toward being lawful neutral, true neutral or chaotic neutral. Good Asari are commonplace and evil ones are rare, but those who are wicked, are some of the most cruelly efficient killers in the lands.

ASARI LANDS

The race of halflings claims no land as its own. Rather, the Asari view the Underworld as their true home, and many of their eldest priests travel there from time to time. While nobody truly owns anything in a Pharaoh's land, some halflings in the north have earned enough favor from Pharaoh's court to be gifted with ancestral holdings, and these few Asari are some of the wealthiest people in Ta-Mehtu. Conversely, halflings are forbidden from holding titles of any kind in Upper Khemti.

RELIGION

The life of a halfling revolves around religion in a way no other Khemtian, save perhaps a gnoll, can comprehend. Upon

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completion of their final rite of passage, an adult Asari is pressured to enter a priesthood of some kind, even if not that of Osiris. If a halfling chooses not to do so at this time, it is likely because the gods have bidden him follow a different calling, one he must then pursue. A halfling who remains undecided about his future is expected to enter the priesthood, and while some hear their calling later on in life, leaving the priesthood is generally frowned upon.

LANGUAGE

Halflings speak their own tongue, and most halflings learn as many other languages as they can over the course of their lives. Community and communication are very important to the Asari, and language instruction is mandatory in most priesthoods.

ASARI NAMES

As a deeply pious race, halflings have worked their devotion into their naming. Many halflings add the word “merit” (“beloved”) as either a prefix or suffix to their child’s name, in the hopes of earning the favor of the gods. Many halflings also add this word to their own name (if it’s not there already) when they enter the priesthood.

Common male names: Ani, Benga, Henuka, Idu, Inarus, Inebi, Jarba, Menna, Paser, Pentu, Psenmin, and Tefby.

Common female names: Benta, Henut, Inu, Kiya, Maya, Menwi, Nait, Nyla, Ruia, Tarna, Temi, and Yunet.

ADVENTURERS

Their seemingly boundless energy and love of life (not to mention their racial aptitude as skilled healers) make halflings great compatriots, and any group would be wise to invite at least one such character to join them. For their part, halflings are often motivated into adventuring by religious fervor, or, in some cases, by whatever their calling happens to be. Occasionally, the calling a halfling hears is to *be* an adventurer.

ASARI RACIAL TRAITS

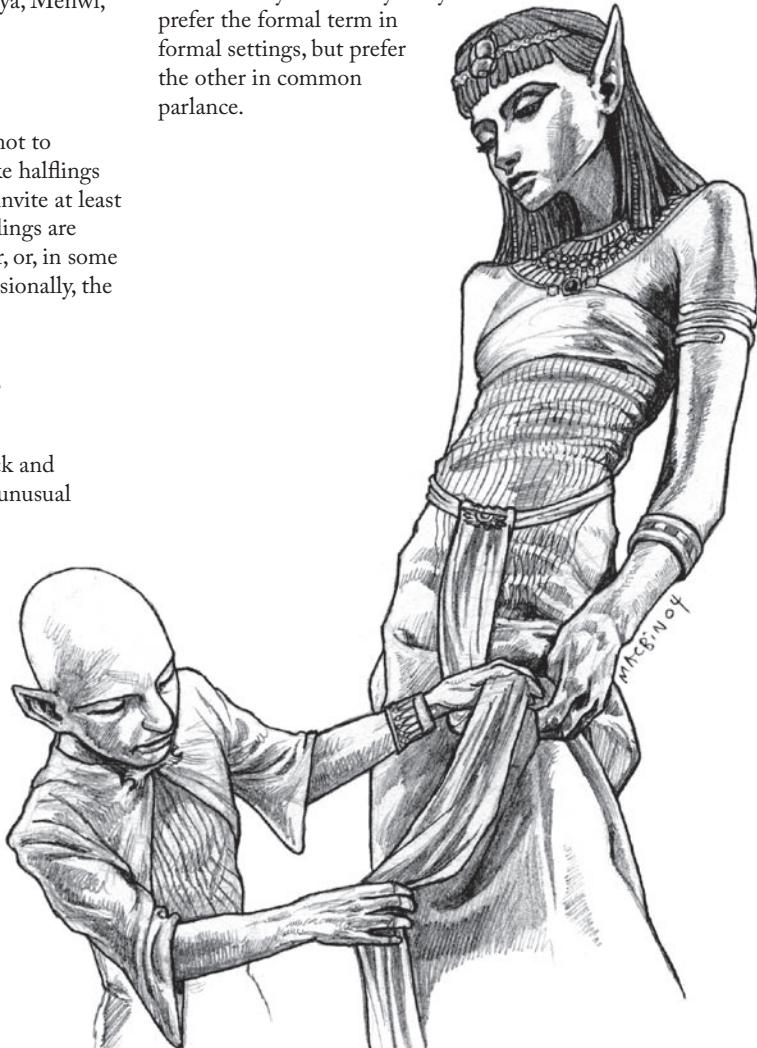
Asari have all the following racial traits.

- **-2 Str, +2 Dex, +2 Wis, -2 Cha:** Asari are quick and discerning, if small, but their aloof nature and unusual appearance put them at a disadvantage in many social situations.
- **Small:** As a Small creature, a halfling gains a +1 size bonus to Armor Class, a +1 size bonus to attack rolls and a +4 size bonus on Hide checks, but uses smaller weapons than humans use, and his lifting and carrying limits are three-quarters of those of a Medium character.
- Halfling base land speed is 20 feet.
- +2 racial bonus on all Jump, Listen, Move Silently and Sense Motive checks.
- +1 racial bonus on all saving throws: Halflings seem gifted with some divine blessing.
- +2 morale bonus on saving throws against fear: This stacks with their +1 racial bonus.

- **Racial Weapon:** Halflings are exceptionally good with thrown weapons, especially slings and bolas. They receive a +1 racial bonus to attack rolls with any such weapons.
- **Automatic Languages:** Common and Halfling. **Bonus Languages:** Dwarven, Elven, Gnoll, Gnome and Lizardfolk.
- **Favored Class:** Priest. A multiclassed halfling’s priest level does not count when determining whether he takes an experience point penalty for multiclassing.

ESETIRI (ELVES)

The Esetiri are a magical and artistic people. Some of the greatest poets, dancers, lovers and musicians in all of Khemti have Esetiri blood coursing through their veins, and the race is considered by many to be the keepers and inheritors of divine artistic inspiration. They are also the source and symbol of fertility among the Divine Races, and elven women can bear the children of the males of any other Divine Race—except, for some reason, the children of her husband, Osiris. Though favored creations of the goddess Isis, and exult in her with every breath they take, they understand well the power of names and they revere hers above all others. Thus, it is the Esetiri themselves who coined the colloquial term for their kind —“elves,” from the Esetiri word “eleva,” meaning “inheritor”—that is widely used today. They prefer the formal term in formal settings, but prefer the other in common parlance.



PERSONALITY

The Esetiri are a grounded people, remaining focused and unfazed by even the most dramatic turns of events. Their extended lifespan enhances this practicality, giving them a very broad view of existence. This stands in curious contrast to their heady artistic nature, lending them an air of otherworldly wisdom.

PHYSICAL DESCRIPTION

Elves appear as befits their status as the children of Isis. They possess an unearthly beauty, and even the ones with comparatively low Charisma scores seem to radiate an allure not easily resisted. Elves are willowy and graceful humanoids, standing between 5 and 5-1/2 feet in height and weighing between 90 and 140 pounds, on average. There is little physical difference between the sexes insofar as size is concerned, though males can and do differ from females in other ways. Elven hair is long and either white or blonde, though many males choose to shave their heads bald, and their eye color is typically light green or blue. Elves do not mature fully until around 75 years of age, but females reach fertility long before that, and many elven women become pregnant and give birth before they are even considered adults by their own kind. Strangely, the eyes of an Esetiri female whiten when she is with child. Barring tragedy, elves can live to be 500 years old.

Elves do not sleep as other races do. Instead, the Esetiri meditates in a deep trance for about 4 hours per day. An elf resting in this manner gains the same benefit that a human does from 8 hours of restful sleep. While meditating, elves “dream,” opening their minds to the divine. During this time, many receive visions they believe come from Isis herself. The common term for an elf’s meditation is “reverie,” as in “four hours of reverie.”

RELATIONS

As the only race capable of breeding with any almost any other Divine Race, elves are compatible with others by design. Some elves bear a quiet pity for halflings as the only race not able to bear children by them, but appreciate their positive outlook and genuine piety. Esetiri look on gnomes with distrust, but appreciate their force of presence and ambition, and are usually willing to judge each gnome they meet on his or her individual merits. Gnolls often sadden elves, who see the Anpur for all that they could be, rather than what they are.

ALIGNMENT

Like life itself, capricious and unpredictable, elves lean slightly toward chaos over law. Their reverence of life and freedom leads many towards good over neutrality or evil, even at times when it seems difficult or even foolhardy to remain so.

ESETIRI LANDS

The closest thing the elves have to an ancestral home is the City of Isis, on the northern coast of Khemti, where they have a significant concentration of their kind. Otherwise, elves are largely dependent on others, acting as magical advisors or house matrons in the north, and as personal concubines and breeding stock in the south.

RELIGION

As a race, the Esetiri revere Isis above all other gods. The font of fertility and magic is the font of life itself in their eyes, and there would be no Khemti without her. Still, individual elves may worship any of the Khemtian gods, though most will always save a special place in their hearts for their patron goddess.

LANGUAGE

The Esetiri speak their own language — a beautiful and lilting tongue, full of magic and wonder — but they have a natural aptitude for languages of all kinds. Their status as the keepers of Khemtian fertility requires that they be able to communicate well.

ESETIRI NAMES

Elven naming revolves around females, who are held as sacred not only by the entire elven race, but by all of Khemtian society. Many female names feature the word “ankh” (meaning “life”), since life and fertility are so important to the race, but many do not, and not having it is not considered unwise or shameful. A female elf’s name changes once she has given birth; she adds the word “nefer” (“beautiful”) as either a prefix or a suffix, depending on her name and her social status. Surprisingly, elven names do not commonly invoke Isis’ name, for it is considered rude.

Common female names: Amessis, Bunankha, Duathora, Jaret, Inihue, Karem, Maharet, Mentra, Niteris, Ubastet, Ura and Werit.

Common male names: Anku, Genubath, Hapu, Ineni, Isphi, Iulot, Kennefer, Masaherta, Neferma’t, Psenamy, Siamun and Sneferu.

ADVENTURERS

Esetiri value freedom and discovery, and many of those who are able choose to strike out on their own in search of both. Others find the adventuring life by virtue of their magical expertise, and are often hired on or assigned as advisors to groups who are seeking treasures or lost lore. Others travel seeking only inspiration.

ESETIRI RACIAL TRAITS

Esetiri have all of the following racial traits.

- 2 Str, +2 Dex, -2 Con, +2 Cha:** Elves are both alluring and graceful, but slight of build and comparatively frail of bone.
- Medium:** As Medium creatures, elves have no bonus or penalty due to size.
- Elf base land speed is 30 feet.
- Immunity to sleep spells and effects, and a +2 racial saving throw bonus against enchantment spells and effects.
- Low-Light Vision:** An elf can see twice as far as a human in starlight, moonlight, torchlight and similar conditions of poor illumination.
- Racial Weapon:** Elves are master bowyers and fletchers, and they receive the Martial Weapon Proficiency feats for the longbow (including composite longbow) and shortbow (including composite shortbow). All elves are familiar with bows, their racial weapons. In addition, elves treat the Esetiri longbow (see page 67) as a martial, not exotic, weapon.

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- +2 racial bonus on Listen, Search and Spot checks. An elf who merely passes within 5 feet of a secret or concealed door is entitled to a Search check to notice it as if he was actively looking for it. An elf's senses are so keen that he practically has a sixth sense about hidden portals.
- **Automatic Languages:** Common and Elf. Bonus Languages: Any (save special ones).
- **Favored Class:** Kheri-heb. A multiclass elf's kheri-heb level does not count when determining whether he takes an experience point penalty for multiclassing.

PESESHET (HALF-ELVES)

As the bearers of divine fertility, elven women have occasion to mate with non-elves. This usually happens when a non-elven male captures the heart of an elven woman, but it also happens when elven concubines are impregnated by their non-elven lords. (This is more common in Upper Khemti than anywhere else). Whatever the cause, the results of these unions are the Peseshet (the “divided ones”), commonly known as half-elves. These creatures fall into one of two broad categories. A “first generation” peseshet is someone whose parents were full-blooded members of their respective races: a dwarf, gnome, gnoll, or human father, and an elven mother, while those whose parentage springs from another half-elf are considered “second generation”—this is the case no matter how many generations away the elven blood actually is. Whatever blessing is that flows through the veins of elf women, it is not passed on to their half-elven daughters. Half-elves have children with half-elf, elf, or human partners.

PERSONALITY

Half-elves have some of the most distinct personalities in Khemti, and little can be said to characterize them as a group. If nothing else, most seem to carry their mother’s love of freedom and artistic sensibility to some degree or another.

PHYSICAL DESCRIPTION

Of all the Divine Races, half-elves are the most varied in appearance. First generation half-elves bear the qualities and features of both their elven mothers and their non-elven fathers—be they dwarf, gnome, gnoll, half-elf or human. Half-elves born of half-elf parents lose the sharpness of their features, and those much further beyond the second generation can appear

racially nebulous at first glance, though still adhering to the general norms of their racial heritage.

Half-elves mature and age faster than elves or dwarves, but slower than humans or gnolls. Depending on their lineage, half-elves may reach adulthood anywhere from the age of 20 to 30, and may live anywhere from 150 to 200 years.

RELATIONS

Depending upon how he carries himself, a half-elf might be either the most or least popular person in any group of which he is a part. Upbringing plays a crucial role; a half-elf who is educated and acculturated in a society can grow up to become quite important and successful, while on the other hand, the Peseshet who knows no acceptance, love or understanding in his youth may well find himself a lifelong outsider. Such half-elves often go on to become hired killers, mercenaries and criminals. A half-elf’s paternal race can also play a part and half-gnoll/half-elves can and do find difficulty fitting in without assistance. (Or, at the very least, a positive outlook and services to offer.) Oddly, gnolls view such “divided ones” as divinely favored, and often treat them as such.

ALIGNMENT

Half-elves are easily imprinted by their upbringing, and a half-elf brought up in a community with a certain ethical or moral focus is likely to retain that outlook, at least until some major outside force acts to change his mind.

HALF-ELVEN LANDS

Half-elves have no lands of their own, though they are welcome anywhere the other Divine Races are welcome... and even in a few places they are not.

RELIGION

As with alignment, half-elves tend to adopt the religion permeating their environment where they were raised. For the same reason, they are among the most vocal proponents of the universality of religion, and there are even some half-elves who lead lifelong campaigns to return Khemtian society to the equal worship of all the gods.

LANGUAGE

Half-elves speak the languages into which they are born. This most often indicates Common and Elven, although either one of these may be replaced by another.

OPTION: VARIANT HALF-ELVES

Given the potential variation between half-elves in Khemti, GMs may wish to use the following variant rules for first generation half-elf characters. “Second generation” half-elves (and first generation half-elves with human fathers) use only the default statistics given. First generation half-elves with dwarf, gnome or gnoll fathers get the following bonuses and penalties.

- Half-Dwarf/Half-Elf: Same default statistics, plus adjustments of +2 Con, -2 Dex.
- Half-Gnome/Half-Elf: Same default statistics, plus adjustments of +2 Cha, -2 Wis.
- Half-Gnoll/Half-Elf: Same default statistics, plus adjustments of +2 Wis, -2 Int.

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PESESHET NAMES

Half-elves have no special collection of their own names. Many are given (or select for themselves) either the name of a favored parent or the name of a legendary figure in Khemtian history, in the hopes of currying favor with Fate.

ADVENTURERS

Perhaps as a means of challenging their own adolescent imprinting, many half-elves are possessed of a wanderlust that is both physical and spiritual. Even those who fully accept the culture and mores into which they are born often feel the need to see what else is out there, so they may put their beliefs and experiences to the test.

PESESHET RACIAL TRAITS

Peseshet of human and elven ancestry have all of the following racial traits. Combinations of other races and elves use the same statistics except as noted on **Variant Half-Elves** sidebar.

- Medium:** As Medium creatures, half-elves have no bonus or penalty due to size.
- Half-elf base land speed is 30 feet.
- Immunity to sleep spells and effects, and a +2 racial bonus on saving throws against enchantment spells and effects.
- Low-Light Vision:** A half-elf can see twice as far as a human in starlight, moonlight, torchlight and similar conditions of poor illumination.
- +1 racial bonus to Listen, Search and Spot checks: A half-elf does not have the elf's ability to notice secret doors merely by passing within 5 feet of them.

- +2 racial bonus on Diplomacy and Gather Information checks.
- Elven Blood:** For all effects related to race, a half-elf is considered an elf. For example, half-elves are just as vulnerable to special effects that affect only elves as elves are, and they can use magic items that are only usable by elves.
- Automatic Languages: Common and Elven. Bonus Languages: Any (save special ones).
- Favored Class: Any. When determining whether a multiclass half-elf takes an experience point penalty, his highest-level class does not count.

PTAHMENU (DWARVES)

Wherever one looks in Khemti, one sees copious evidence of the skill of this race of artisans, builders and engineers. From the time of Creation, the finest tombs, temples and homes have been designed and built by the hands of these small wonders. The favored creations of Ptah, the Great Creator, the Ptahmenu claim to be the oldest of the Divine Races and, as such, are an extremely proud people. During the golden age of Khemti, society publicly admired and revered them for their skills. As Khemtian society spiraled downward, however, humanity saw and treated them as little more than slaves. During the days before the rebellion, condescending human slavers referred to them as "dwarves," while the rest of society usually called them "Ptah-men," a pithy if harmless corruption of their formal name. Since the latter term had no strongly negative connotation, it is the one the race has "allowed" to remain in usage after the rebellion. Today, nobody would refer to one as a dwarf (or call him that to his face!) unless he was looking for a fight.

PERSONALITY

After millennia of servitude, the Ptahmenu are a somewhat dour and humorless people. They are slow to laugh — some rarely smile at all — and suspicious of others. Once a dwarf's confidence has been earned, though, it is seldom ever betrayed. Dwarves value beautiful or well-crafted objects and Ptahmenu with weaker spirits have been known to succumb to greed and materialism. The Ptah-men view nearly everything as a test of, or a potential threat to, their honor, and fight fearlessly to protect it.

PHYSICAL DESCRIPTION

The average dwarf stands around 4-1/2 feet tall, but weighs as much (if not more) than the average human. Some especially tall dwarves reach upwards of five feet in height, but very few stand shorter than the norm. Dwarves are usually hairless, save for their heads and chins. Their head hair is curled, wrapped in linens and adorned in beads. (This style is actually a rather complicated social indicator among the race, with longer hair, more brightly colored linens, and a greater number and variety of beads generally indicating high status.) Dwarven beards are similarly wrapped in linen, and also signify elements of status. A dwarf with a long, brightly wrapped beard, for instance, is probably of some import to his kin. It is known that both age and achievement play into this cultural pattern, but the Ptahmenu instruct few outsiders in its intricacies.

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Dwarves are a hardy and long-lived race. They reach adulthood beyond the age of 50 (though some are put to work before this) and can live to be 500 years of age. Tales are told of legendary Ptah-men who managed to outlive this limit by some unknown means, but most outside the race consider such stories merely myths, as no dwarf seems able or willing to point out a dwarf who has lived so long.

RELATIONS

Although they have a reputation for being humorless and standoffish, dwarves make remarkable allies and compatriots. Their sense of duty and honor makes them more inherently trustworthy than most, and they work well in teams. Although they accept the facts of Khemtian life, they resent slavery in all its forms and will not usually abide a slaver — indentured servitude, if honorable, is another matter. Dwarves make fast friends with anyone who works to thwart goblinoids of any kind.

ALIGNMENT

Dwarves are a disciplined and organized race, and they usually tend towards law over chaos. As a race, they care little for morals, and their most common alignment is lawful neutral. They find evil, as a way to lead one's life, to be the height of laziness and irresponsibility. As a result, evil dwarves are among the rarest creatures in all of Khemti.

PTAHMENU LANDS

Until this century, dwarves had no place they could truly call their own. With the advent of the rebellion, however, and the ensuing foundation of the Middle Kingdom, all dwarves now have a homeland. Although there are still issues of personal property to be resolved, as their capital city is surrounded by sand, it's still better than what they had in the centuries leading up to the rebellion.

RELIGION

As a race, the dwarves are almost single-mindedly loyal to their creator — *the creator* — Ptah. Individual dwarves, however, often divide their prayers (though rarely their loyalties) between Ptah and other gods whom they deem powerful and wise. Indeed, it is considered bold for a dwarf to be so moved by another deity as to devote his entire life to that god, and as a result, dwarven priests of other gods are afforded much respect.

LANGUAGE

Dwarves speak their own language, which they maintain is the language of creation and the oldest living language in Khemti. Dwarves are not as quick to master other racial languages, although they are brilliant with the “language” of numbers, but many of them try nonetheless, in order to better themselves and, incidentally, stand as equals among elves.

PTAHMENU NAMES

Like some other races, the Ptahmenu tend towards names that exalt or invoke their patron deity. Dwarves, especially proud of their lineage, derive many of their male names by adding the suffix “-mose” (meaning “son of”) to a father’s name.

Common male names: Ahmet(mose), Bakt(mose), Denjer(mose), Djeb(mose), Djedi(mose), Djehut(mose), Djeser(mose), Djut(mose), Katep(mose), Mukhtar(mose), Psamtik(mose), and Tjety(mose).

Common female names: Abana, Aset, Asru, Dedi, Eneby, Intekes, Inkara, Kawit, Muyet, Nubka, Tarna, and Teti.

ADVENTURERS

Ptah-men adventurers may be motivated by personal honor, the pride garnered after completing a difficult task, or by simple greed. As long as his accomplishments bring honor to himself, his kingdom, or his race, a dwarf’s deeds earn him respect and status. And that, for a dwarf, is often motivation enough.

PTAHMENU RACIAL TRAITS

Ptahmenu have the following racial traits.

- **+2 Str, -2 Dex, +2 Con, -2 Cha:** Dwarves are strong and sturdy, but a little slow and reserved in their demeanor.
- **Medium:** As Medium creatures, dwarves have no bonus or penalty due to size.
- Dwarf base land speed is 20 feet. However, dwarves can move at this speed even when wearing medium armor or when carrying a medium or heavy load (unlike other creatures, whose speed is reduced in such situations).
- **Low-Light Vision:** A dwarf can see twice as far as a human in starlight, moonlight, torchlight and similar conditions of poor illumination.
- **Craftsmanship:** This ability grants a dwarf a +2 racial bonus on Search checks to notice unusual construction, such as sliding walls, infrastructure traps, new construction (even when built to match the old), unsafe building surfaces, shaky ceilings and the like. A dwarf who merely comes within 10 feet of unusual construction can make a Search check as if he were actively searching, and a dwarf can use the Search skill to find traps built into construction as a rogue can. A dwarf can also infallibly retrace his steps when inside any man-made structure or edifice without having to leave trails or otherwise mark paths.
- **Racial Weapon:** Dwarves are fond of axes, and may treat Ptahmenu waraxes and Ptahmenu spear-axes as martial weapons, rather than exotic weapons.
- **Stability:** Dwarves are exceptionally stable on their feet. A dwarf gains a +4 bonus on ability checks made to resist being bull rushed or tripped when standing on any ground (including sand or wood, but not silt).
- +2 racial bonus on saving throws against poison: Dwarves are resistant to all toxins.
- +2 racial bonus on saving throws against spells and spell-like effects: Dwarves are inherently resistant to magic.
- +1 racial bonus on attack rolls against goblinoids (goblins, hobgoblins and bugbears): Dwarves are trained in the ways of battling their traditional enemies.
- **Automatic Languages:** Common and Dwarven. Bonus Languages: Gnoll, Gnome, Goblin, Halfling and Terran.
- **Favored Class:** Beqenu. A multiclass dwarf’s beqenu class level does not count when determining whether he takes an experience point penalty for multiclassing.

SUTEKHRA (GNOMES)

The favored creations of the dark god Set have single-handedly maintained their own interests throughout history. Even during Khemti's darkest periods, the Sutekhra seemed to put themselves in the best positions so they could escape the worst. It's said that they sense what's to come, like an animal with a coming storm, and then react accordingly—preemptively.

To be fair, much of this comes from the fact that the Sutekhra occupy exploitable positions, so that some of the most capable councilors, diplomats, advisors and government officials throughout Khemtian history have hailed from their ranks. Early in history, the race made a conscious effort to dissociate itself from its own origins, at least as far as society was concerned, and began commonly referring to one of its own as a "gnome," from their own word meaning "trusted one." Of course, there is also a second meaning; "nome" is the Khemtian word for official or district, and the two sound identical to the human ear. Although technically reserved for those who actively worship Set, whatever their race, people often use the term "Setite" interchangeably with the term "gnome," since the race is inextricably linked with its creator. Occasionally, an individual gnome will object to this blanket association, but most simply smile at its mention.

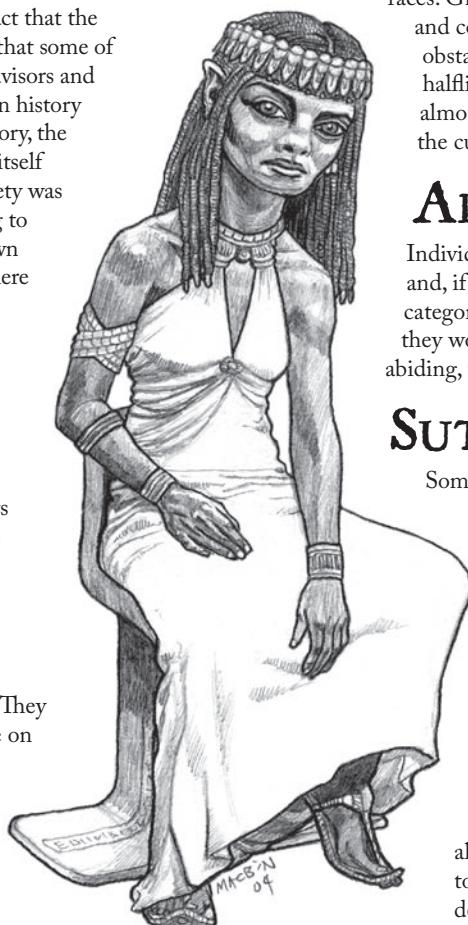
PERSONALITY

Gnomes are gregarious, nearly to a fault. They love speech of all kinds, and can converse on any number of topics for hours on end. More often than not, their winning disposition is backed up by equally convincing evidence, and the only thing more frustrating than debating with a gnome is debating with a typically well-informed gnome. Despite their origins, the Sutekhra are not generally regarded as untrustworthy or especially manipulative—at least, not by those in power, thus leading to their rather significant successes. Gnomes have an innate kinship with small mindless animals, and turned this rather curious trait into a social boon over the course of ages.

PHYSICAL DESCRIPTION

The average gnome stands between 3-1/2 and 4 feet tall, weighing between 45 and 55 pounds, although the occasional 4-foot, 3-inch gnome is not an uncommon sight walking the streets and sands of Khemti. Gnome skin is dark, with a dusky texture, as though the gnome were standing in shadow. This complements their slick black hair, but stands in jarring contrast to their pale eyes, tending toward gray or blue. Once in a great while, a gnome is born with red hair (usually accompanied by either red or green eyes); such an infant is considered blessed.

Gnomes reach adulthood by the age of 30, and many live to be nearly 300 years old—assuming, of course, they don't get themselves into too much trouble in the meantime.



RELATIONS

Gnomes naturally get along well with others, and have had perhaps the best relationship with humanity of any of the other Divine Races for as long as anyone can remember. Their natural friendship with humanity is one of the key reasons as to why gnomes hold so many favorable positions and offices, which in turn leads to resentment among the other races.

Gnomes take it all in stride, of course, and continue to make connections despite all obstacles. The only exception to this is with halflings, for whom gnomes seem to have an almost inborn disgust. Many gnomes seethe at the current Asari popularity in Ta-Mehtu.

ALIGNMENT

Individual gnomes can be of any alignment and, if asked, gnomes balk at the idea of being categorized. If they must be labeled, however, they would prefer to be seen by others as law-abiding, trustworthy and decent.

SUTEKHRA LANDS

Some of the wealthiest non-humans in Khemti are gnomes, and they own or control a commensurately large amount of land. This is especially true in Upper Khemti, where the racial roles between humans and gnomes are practically reversed. The Sutekhra of Shematu are among the most privileged Khemtians of all.

RELIGION

As a race, the Sutekhra worship Set above all other gods, but one would never know it to hear them speak of it. Even the openly devout Set-worshippers tend to smooth over any social wrinkles caused by their faith, downplaying their fanaticism at every turn. Not every gnome is a Set-worshipper, though, and those who are tend toward moderate, rather than fanatical, practice. In fact, gnomes are among the most rational of believers.

LANGUAGE

Gnomes speak their own language. It is a point of racial pride to not only learn, but master the tongues of other races as well.

SUTEKHRA NAMES

Gnomes in Khemti exemplify the concept of unisex naming; members of both genders can be found with most any Khemtian name, with only a few names being commonly associated with either one or the other. A great many gnome names invoke or involve Set, as he is the patron deity of the race, but many others do not.

Common names include: Amam, Bek, Hemhemti, Khanebset, Neb, Netjeru, Qetu, Saatet, Selkis, Setau, Senuwyt, Senwosret, Sesosstris, Setenmut, Sheftu, Sitamun, Sitin, and Tutu.

ADVENTURERS

Gnomes make great adventurers—they'll tell you so themselves. They seek to be in the thick of things, and if a proposed mission or exploration seems at all worthwhile, it's almost assured at least one gnome will want to be a part of it. Their impulsive natures can lead gnomes into trying almost anything. And, if nothing else, they certainly have a strong effect on morale—for good or ill is a matter of debate.

SUTEKHLA RACIAL TRAITS

Sutekhra have all of the following racial traits.

- 2 Str, +2 Int, -2 Wis, +2 Cha:** Gnomes are charming and wickedly shrewd, but often self-absorbed and reactionary. Their bodies are sturdy and defined, but very lean.
- Small:** As a Small creature, a gnome gains a +1 size bonus to Armor Class, a +1 size bonus to attack rolls and a +4 size bonus on Hide checks, but uses smaller weapons than humans use, and his lifting and carrying limits are three-quarters of those of a Medium character.
- Gnome base land speed is 20 feet.
- Darkvision:** Gnomes can see in the dark up to 60 feet. Darkvision is black and white only, but is otherwise like normal sight, and gnomes can function fine in no light at all.
- Racial Weapon:** Gnomes are adept in the use of short, concealable stabbing weapons. As such, they receive a +1 to attack rolls with any type or size of dagger. In addition, gnomes treat the Sutekhra dagger (see page 67) as a simple weapon.
- +2 racial bonus on saving throws against illusions: Gnomes are familiar with illusions.

- Add +1 to the Difficulty Class for saving throws against illusion spells cast by gnomes. This adjustment stacks with those from similar effects, such as the Spell Focus feat.
- +1 racial bonus on attack rolls against halflings and lizardfolk: Gnomes have developed special techniques for fighting what have become their traditional enemies.
- +2 dodge bonus to Armor Class against any humanoid creature of size Large or larger: Gnomes have learned how to take advantage of the size disparity with larger opponents.
- +2 racial bonus on Listen checks: Gnomes have very keen ears.
- +2 racial bonus on Craft (alchemy) checks: Gnomes can monitor alchemy by smell.
- +2 racial bonus on Bluff, Diplomacy and Sense Motive checks: Gnomes are innately savvy negotiators, diplomats and spymasters.
- Automatic Languages:** Common and Gnome. **Bonus Languages:** Elf, Dwarf, Gnoll, Goblin, Halfling and Lizardman.
- Spell-Like Ability:** 1/day — *speak with vermin* (of the Vermin type only, duration 1 minute). This spell functions exactly like speak with animals except it only applies to creatures of the vermin type. This ability supersedes the normal rule that Vermin of low or no intellect are incapable of communication. Such creatures can and do communicate with gnomes.
- Favored Class:** Shenu. A multiclass gnome's shenu level does not count when determining whether he takes an experience penalty for multiclassing.

CLASSES OF KHEMTI

The adventuring classes available to Khemtian characters are as diverse as those found in the core rulebooks. Some may seem familiar, others dramatically changed, but everything has been designed in the interest of fitting the setting and its aesthetics. The new terminology applies to these particular class write-ups, and the terms in parentheses are there to provide reference and to address mechanical considerations not covered in this book. For example, hekai are treated as sorcerers with regard to the *PHB*.

• BAHATI (MONK) •

Scattered across Khemti are isolated temples devoted not to any god, but to the spark of divinity within each of the Divine Races. In these temples, the bahati, or “wise souls,” study, practice and train to perfect the body, mind and spirit. Admission into a bahati temple is granted to those of the Divine Races who seek it, but not everyone is prepared the challenges of such a life. Bahati train to use their bodies as weapons, cultivating the faculties of both mind and spirit. All bahati believe their work and dedication bring them closer to their divine nature. For good bahati, this is a noble pursuit in and of itself. Evil bahati arrogantly lord their power and achievements over others.

ADVENTURES

Bahati treat adventure as part of their training, though some consider it a distraction. In either case, they use their skills to

deal with each challenge as it comes. Bahati have little interest in wealth or material reward, but relish the opportunity to test themselves and their abilities.

CHARACTERISTICS

Bahati are trained to fight both unarmed and with various simple weapons, which serve as common tools. Though they do not cast spells, they possess a unique magic of their own: they channel the power of the parts of the soul to perform amazing feats. As they progress, bahati shed their mortal needs, sustained solely by the power of their souls.

ALIGNMENT

Bahati training requires considerable discipline. Only lawful characters can pursue the path of the wise soul.

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TABLE 2-1: THE BAHATI

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Flurry of Blows Attack Bonus	Unarmed Damage	AC Bonus	Speed Bonus
1st	+0	+2	+2	+2	Bonus feat, flurry of blows, unarmed strike	-2/-2	1d6	+0	+0 ft.
2nd	+1	+3	+3	+3	Bonus feat, evasion	-1/-1	1d6	+0	+10 ft.
3rd	+2	+3	+3	+3	Mind of Ma'at (+2)	+0/+0	1d6	+0	+10 ft.
4th	+3	+4	+4	+4	Ka strike (magic)	+1/+1	1d8	+1	+10 ft.
5th	+3	+4	+4	+4	Enduring spirit, purity of body	+2/+2	1d8	+1	+20 ft.
6th	+4	+5	+5	+5	Bonus feat, mind of Ma'at (+4)	+3/+3	1d8	+1	+20 ft.
7th	+5	+5	+5	+5	Wholeness of body	+4/+4	1d8	+1	+20 ft.
8th	+6/+1	+6	+6	+6	Blessing of Serqet	+5/+5/+0	1d10	+1	+30 ft.
9th	+6/+1	+6	+6	+6	Improved evasion	+6/+6/+1	1d10	+2	+30 ft.
10th	+7/+2	+7	+7	+7	Ka strike (lawful)	+7/+7/+2	1d10	+2	+30 ft.
11th	+8/+3	+7	+7	+7	Body of Ma'at, greater flurry	+8/+8/+8/+3	1d10	+2	+40 ft.
12th	+9/+4	+8	+8	+8	Supreme balance	+9/+9/+9/+4	2d6	+2	+40 ft.
13th	+9/+4	+8	+8	+8	Soul of Ma'at	+9/+9/+9/+4	2d6	+2	+40 ft.
14th	+10/+5	+9	+9	+9	—	+10/+10/+10/+5	2d6	+3	+50 ft.
15th	+11/+6/+1	+9	+9	+9	Cobra strike	+11/+11/+11/+6/+1	2d6	+3	+50 ft.
16th	+12/+7/+2	+10	+10	+10	Ka strike (adamantine)	+12/+12/+12/+7/+2	2d8	+3	+50 ft.
17th	+12/+7/+2	+10	+10	+10	Tongue of Thoth	+12/+12/+12/+7/+2	2d8	+3	+60 ft.
18th	+13/+8/+3	+11	+11	+11	Timeless body	+13/+13/+13/+8/+3	2d8	+3	+60 ft.
19th	+14/+9/+4	+11	+11	+11	Perfected body	+14/+14/+14/+9/+4	2d8	+4	+60 ft.
20th	+15/+10/+5	+12	+12	+12	Arisen self	+15/+15/+15/+10/+5	2d10	+4	+70 ft.

RELIGION

The path of the Bahati is meditative and introspective, involving a sense of mystical connection. Many choose to honor the gods by emulating them, cultivating the spark of essence that marks a member of a Divine Race. As a result, there is little organized worship among bahati. Although they honor all the gods, many bahati feel a particular tie to Thoth, the god of knowledge, scholarship and learning.

BACKGROUND

Bahati live and train in cloistered temples. Although some do take up the path later in life, most enter their chosen temple as children; some bahati are even foundlings or orphans left in the care of the temple and raised there. Temple life is one of rigorous discipline, but also safety and security, as compared to the harsh existence in the wild lands of Khemti.

Many cities have bahati temples, which may also serve as scriptoriums, libraries, or even schools for the education of the children of wealthy or noble parents. The donations of patrons from outside the temple help support its vital work. Other temples are isolated from the outside world and its distractions, supported by small fields tended by the bahati themselves.

RACES

Bahati are most commonly humans, but members of all the Divine Races take up the path. The bahati hold only those who partake of the divine essence of the gods can follow their way, and it appears to be true. Of course, it is also true that the bahati refuse to teach their secrets to those who are not so directly divine.

OTHER CLASSES

Some see the bahati as aloof, but they understand the value of cooperation well. While they are most accustomed to civilized ways, bahati are at home in virtually any situation.

GAME RULE INFORMATION

Bahati have the following game statistics.

Abilities: Wisdom empowers a bahati's abilities, while Dexterity grants the typically A high will Strength enhance the accuracy and power of a bahati's unarmed attacks.

Alignment: Any lawful.

Hit Die: d8.

CLASS SKILLS

The bahati's class skills (and the key ability for each skill) are Balance (Dex), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Hide (Dex), Jump (Str), Knowledge (arcana) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Profession (Wis), Sense Motive (Wis), Spot (Wis), Survival (Wis), Swim (Str), and Tumble (Dex). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: (4 + Int modifier) x4.

Skill Points at Each Additional Level: 4 + Int modifier.

CLASS FEATURES

The following are all class features of the bahati.

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WEAPON & ARMOR PROFICIENCY

Bahati are proficient with the club, dagger, light flail, handaxe, javelin, quarterstaff, shortspear and sling. Bahati are not proficient with any armor or shields. When wearing armor, using a shield, or carrying a medium or heavy load, a bahati loses her AC bonus, as well as her fast movement and flurry of blows abilities.

AC BONUS (Ex)

When unarmored and unencumbered, the bahati adds her Wisdom bonus (if any) to her AC. In addition, a bahati gains a +1 bonus to AC at 4th level. This bonus increases by 1 for every five bahati levels thereafter (+2 at 9th, +3 at 14th and +4 at 19th level). Bahati gain no benefit from the Nut's Wisdom feat (see page 64).

These bonuses to AC apply even against touch attacks or when the bahati is flat-footed. She loses these bonuses when she is immobilized or helpless, when she wears any armor, when she carries a shield, or when she carries a medium or heavy load.

FLURRY OF BLOWS (Ex)

When unarmored, a bahati may strike with a flurry of blows at the expense of accuracy. When doing so, she may make one extra attack in a round at her highest base attack bonus, but this attack takes a -2 penalty, as does each other attack made that round. This penalty applies for 1 round, so it also affects attacks of opportunity the bahati might make before her next action. When a bahati reaches 5th level, the penalty lessens to -1, and at 9th level, it disappears. A bahati must use a full attack action to strike with a flurry of blows. The attack bonuses for this ability are the same as a monk of the bahati's level.

When using flurry of blows, a bahati may attack only with unarmed strikes or with a quarterstaff. She may attack with unarmed strikes or a staff interchangeably as desired. Each end of the staff counts as a separate weapon for the purpose of using the flurry of blows ability. Even though the quarterstaff requires two hands to use, a bahati may still intersperse unarmed strikes with quarterstaff strikes, assuming she has enough attacks in her flurry of blows routine to do so.

When a bahati reaches 11th level, her flurry of blows ability improves. In addition to the standard single extra attack she gets from flurry of blows, she gets a second extra attack at her full base attack bonus.

UNARMED STRIKE

At 1st level, a bahati gains Improved Unarmed Strike as a bonus feat. A bahati's attacks may be with either fist interchangeably or even from elbows, knees and feet. This means a bahati can even make unarmed strikes with her hands full. There is no such thing as an off-hand attack for a bahati striking unarmed. A bahati may thus apply her full Strength bonus on damage rolls for all her unarmed strikes.

Usually a bahati's unarmed strikes deal lethal damage, but she can choose to deal nonlethal damage with no penalty on her attack roll. She has the same choice to deal lethal or nonlethal damage while grappling.

A bahati's unarmed strike is treated as both a manufactured weapon and a natural weapon — whichever is the most favorable — for the purpose of spells and effects that enhance or improve either manufactured weapons or natural weapons. A bahati also deals more damage with her unarmed strikes than a normal person would. Bahati unarmed strikes inflict the same damage as a monk of the same level.

BONUS FEAT

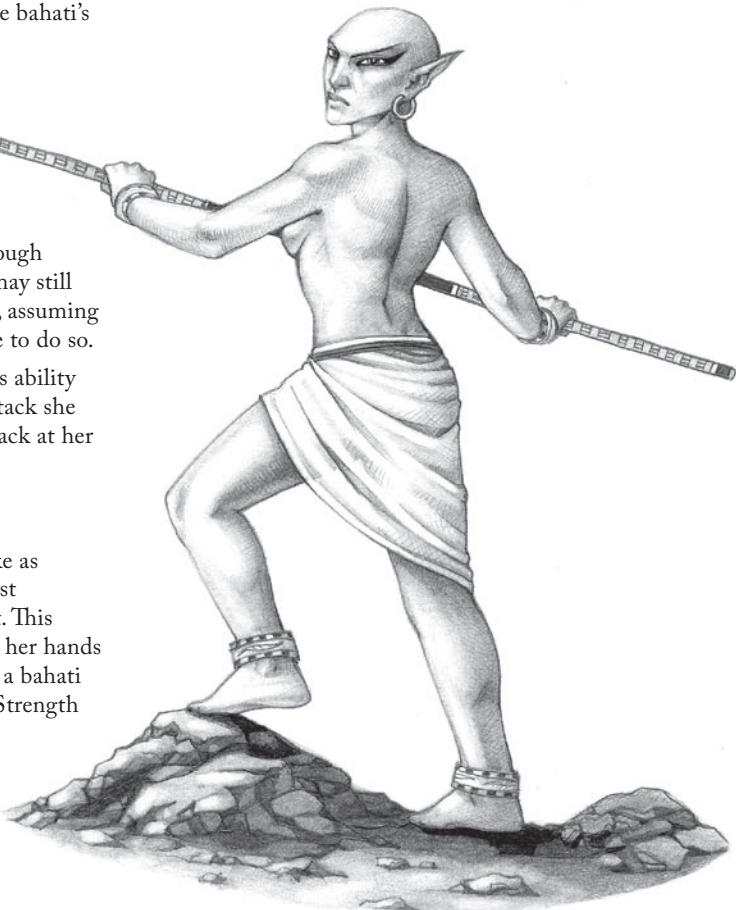
At 1st level, a bahati may select Improved Grapple or Stunning Fist as a bonus feat. At 2nd level, she may select Combat Reflexes or Deflect Arrows as a bonus feat. At 6th level, she may select Improved Disarm or Improved Trip as a bonus feat. A bahati need not have any of the prerequisites normally required for these feats to select them.

EVASION (Ex)

At 2nd level or higher, if a bahati makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, she takes no damage. Evasion can be used only if a bahati is wearing light armor or no armor. A helpless bahati does not gain the benefit of evasion.

FAST MOVEMENT (Ex)

At 2nd level, a bahati gains an enhancement bonus to her speed, the same as a monk of the same level. A bahati in armor or carrying a medium or heavy load loses this extra speed.



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MIND OF MA'AT (Ex)

A bahati of 3rd level or higher gains a +2 bonus on saving throws against spells and effects from the school of enchantment. This bonus increases to +4 at 6th level.

KA STRIKE (Su)

At 4th level, a bahati's unarmed attacks are empowered by her *ka*. Her unarmed attacks are treated as magic weapons for the purpose of dealing damage to creatures with damage reduction. *Ka* strike improves with the character's bahati level the same as a monk. At 10th level, her unarmed attacks are also treated as lawful weapons for the purpose of dealing damage to creatures with damage reduction. At 16th level, her unarmed attacks are treated as adamantine weapons for the purpose of dealing damage to creatures with damage reduction and bypassing hardness.

ENDURING SPIRIT (Ex)

At 5th level, a bahati gains the benefits of the Endurance feat automatically. The bahati does not need to meet the prerequisites of the feat to gain these benefits.

PURITY OF BODY (Ex)

At 5th level, a bahati gains immunity to all diseases except for supernatural and magical diseases.

WHOLENESS OF BODY (Su)

At 7th level or higher, a bahati can heal her own wounds. She can heal a number of hit points of damage equal to twice her current bahati level each day, and she can spread this healing out among several uses.

BLESSING OF SERQET (Ex)

At 8th level, a bahati becomes immune to all poisons.

IMPROVED EVASION (Ex)

At 9th level, a bahati's evasion ability improves. She still takes no damage on a successful Reflex saving throw against attacks, but henceforth she takes only half damage on a failed save. A helpless bahati does not gain the benefit of improved evasion.

BODY OF MA'AT (Su)

At 11th level, a bahati has no need for food, water or rest. She draws sustenance from the very air itself. The bahati is immune to all *sleep* and fatigue effects and does not tire from normal exertion.

SUPREME BALANCE (Su)

By 12th level, a bahati is no longer flat-footed while using the Balance or Climb skills, and may use accelerated movement while balancing or climbing with no penalty to the skill check. The bahati has a +5 bonus to Climb checks to catch herself when falling. (See the Climb skill description for details.) The bahati may also attempt to balance on or climb up objects that would not normally support her weight. For example, a bahati using Supreme Balance could balance on or climb a delicate branch, a tall river reed or even a single silken thread. Finally, the bahati's long jumping distance is no longer limited by her speed, only the result of her Jump skill check.

SOUL OF MA'AT (Ex)

At 13th level, a bahati gains spell resistance equal to her bahati class level + 10. In order to affect the bahati with a spell, a spellcaster must get a result on a caster level check (1d20 + caster level) that equals or exceeds the bahati's spell resistance.

COBRA STRIKE (Su)

Starting at 15th level, a bahati can instantly slay a creature she has struck. She can use this ability once a week, and she must announce her intent to use the cobra strike before making her attack roll. Constructs, oozes, plants, undead, incorporeal creatures and creatures immune to critical hits cannot be affected. Otherwise, if the bahati strikes successfully and the target takes damage from the blow, the cobra strike attack succeeds. Thereafter, the bahati can try to slay the victim at any time, so long as the attempt is made within a number of days equal to her bahati level. To make such an attempt, the bahati merely wills the target to die (a free action), and unless the target makes a Fortitude saving throw (DC 10 + 1/2 the bahati's level + the bahati's Wis modifier), it dies. If the saving throw is successful, the target is no longer in danger from that particular cobra strike attack, but a separate use of the ability may affect it at a later time.

TONGUE OF THOTH (Ex)

A bahati of 17th level or higher can speak with any living creature, including animals, plants and other creatures that do not normally speak or have a language.

TIMELESS BODY (Ex)

Upon attaining 18th level, a bahati no longer takes penalties to her ability scores for aging and cannot be magically aged. Any such penalties she has already taken, however, remain in place. Bonuses still accrue, and the bahati still dies of old age when her time is up.

Additionally, the bahati may choose to enter a deep meditative trace. While in this trance, the bahati is unaware of the passage of time and her aging is suspended. The bahati does not require food, water or air, and is immune to environmental conditions such as heat, cold or storms. The trance lasts as long as the bahati specifies when she enters it, after which she awakens automatically. The bahati is vulnerable to attacks while in the trance, but heals normally. If damaged, her Wholeness of Body ability also activates automatically (assuming the bahati is still alive), helping to heal any injuries she suffers while in the trance state. If the bahati continues to take damage beyond that which her abilities may heal automatically, she awakens instantly.

Elders tell stories of great bahati masters entombed in their timeless state, awakening periodically to aid and advise others of their order.

PERFECTED BODY (Su)

At 19th level, a bahati is beyond most mortal needs. She does not need air, and can go without breathing indefinitely. She automatically makes her saving throws against environmental conditions like heat and cold, although she still suffers damage from direct sources of energy.

ARISEN SELF

At 20th level, a bahati transcends and becomes a innately magical being. Her type is treated as outsider now rather than

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humanoid (or whatever the bahati's previous creature type happened to be) for the purpose of spells and magical effects. Additionally, the bahati gains damage reduction 10/magic, allowing her to ignore the first 10 points of damage from any attack made by a nonmagical weapon or by any natural attack from a creature that doesn't have similar damage reduction. However, unlike true outsiders, bahati can still be brought back from the dead as if they were members of their previous creature type.

• BEQENU (FIGHTER) •

In every society of men, there will always be room for those who adopt the way of the sword. The land of Khemti has great need of fighters, what with its opposing city-states, mercenary bands and religious and political squabbles. The fighters of this land are as diverse in motivation as are those of other lands and cultures, but the means and methods of the Khemtian fighter do not vary as greatly from one to the next. This is, after all, one land, with a history of established weapons, armor and fighting styles. Only foreign beqenu provide any truly stark contrast to the otherwise "standard" mold of the Khemtian fighter. That said, a great deal of difference can be found between the various *races* of Khemtian fighters. A dwarven fighter, for example, while proficient in the same weapons as his elven or human counterparts, will bring his own race's unique style to the warrior's art. Each race's aptitude with a different weapon further distinguishes Khemti's fighters along these lines.

ADVENTURES

The beqenu are found in all levels of Khemtian life and society. Many Ta-Mehtu fighters are ex-soldiers, gladiators or charioteers; others are born and bred adventurers. Red Land fighters are often the elders of their tribes; at the very least,

EX-BAHTI

A bahati who becomes nonlawful cannot gain new levels as a bahati but retains all bahati abilities.

Like a member of any other class, a bahati may be a multiclass character, but multiclass bahati face a special restriction. A bahati who gains a new class or (if already multiclassed) raises another class by a level may never again raise her bahati level, though she retains all her bahati abilities.

• BEQENU (FIGHTER) •

they are the ones in charge of military campaigns. Regardless of their origin, beqenu often possess the knack for strategy and planning that their more instinct-driven cousins among the khasti or the wildwalkers lack.

CHARACTERISTICS

When it comes down to it, none can stand and deliver in combat more consistently or effectively than the beqenu. They are familiar with all manner of Khemtian weaponry, and many even know how to use and wear armor, though most opt not to. Khemtian fighters often hyper-specialize to distinguish themselves in battle, and the most legendary warriors in Khemtian history are associated with a particular weapon.

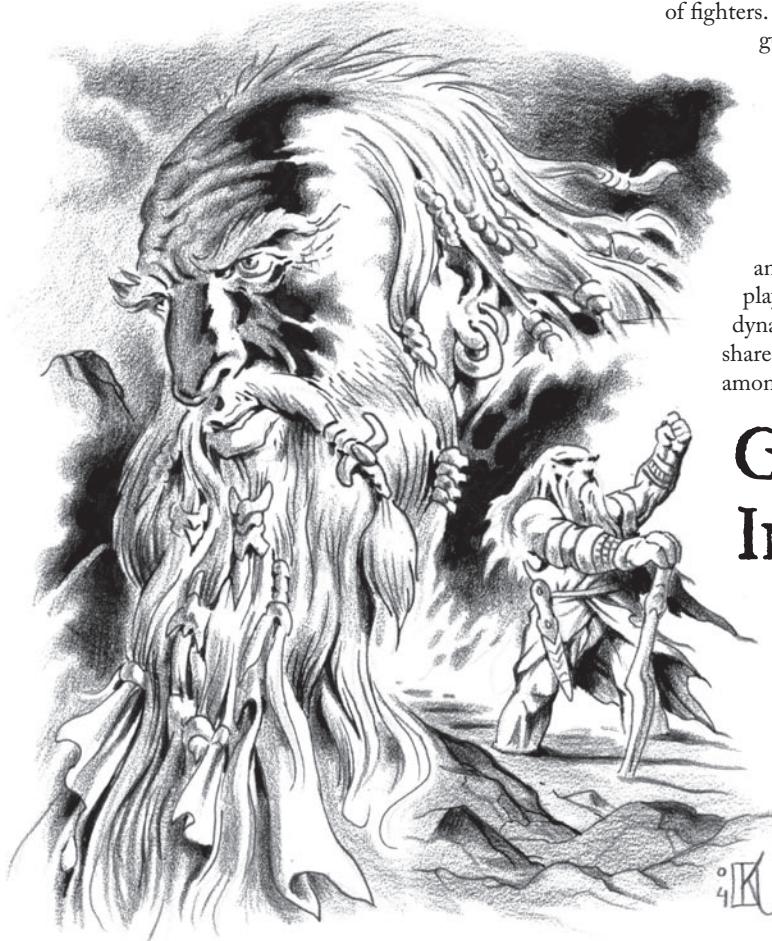
ALIGNMENT

The beqenu may be of any alignment. Good ones champion the causes of justice, law and peace, while evil ones might raid merchant caravans or trade ships along the river Yor, taking what they can with no care for the damage done. Lawful fighters often stem from military backgrounds, while chaotic beqenu are happy roaming the wildlands, offering their services in exchange for money or shelter.

TABLE 2-2: THE BEQENU

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+2	+0	+0	Bonus feat
2nd	+2	+3	+0	+0	Bonus feat
3rd	+3	+3	+1	+1	—
4th	+4	+4	+1	+1	Bonus feat
5th	+5	+4	+1	+1	—
6th	+6/+1	+5	+2	+2	Bonus feat
7th	+7/+2	+5	+2	+2	—
8th	+8/+3	+6	+2	+2	Bonus feat
9th	+9/+4	+6	+3	+3	—
10th	+10/+5	+7	+3	+3	Bonus feat
11th	+11/+6/+1	+7	+3	+3	—
12th	+12/+7/+2	+8	+4	+4	Bonus feat
13th	+13/+8/+3	+8	+4	+4	—
14th	+14/+9/+4	+9	+4	+4	Bonus feat
15th	+15/+10/+5	+9	+5	+5	—
16th	+16/+11/+6/+1	+10	+5	+5	Bonus feat
17th	+17/+12/+7/+2	+10	+5	+5	—
18th	+18/+13/+8/+3	+11	+6	+6	Bonus feat
19th	+19/+14/+9/+4	+11	+6	+6	—
20th	+20/+15/+10/+5	+12	+6	+6	Bonus feat

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RELIGION

The beqenu are found worshipping any and all of the 27, even those gods who normally don't have warriors associated with them (such as Hapi or Seshat). Of the greater gods, Ra and Osiris lay claim to a great many beqenu worshippers; Ra for his power and position as the god of rulership, and Osiris due to his current popularity and his promise of a peaceful afterlife for those who fall in battle in his name. Of the lesser deities, Horus likely claims the most beqenu worshippers, followed by Mentu and Apuat.

BACKGROUND

Most beqenu come to their chosen path early in life. Either they enter the military or gladiatorial pits at a young age or, for those outside the Black Land, they are brought up learning the ways of battle to better defend their tribe and way of life. A handful of formal academies exist, such as the fabled War College of Tjekut, but by and large one is either trained as part of an organized military or self-taught from day one. Barring shared upbringing or assignment, beqenu see little brotherhood with one another.

RACES

Beqenu hail from all the Divine Races, but not necessarily in equal measure. The preponderance of them come from human, ptahmenu and gnoll stock, but every race claims its fair share

of fighters. Human beqenu are typically ex-military or religious guards, while many ptah-men beqenu are former slaves who took part in the rebellion. Anpur beqenu often act as lieutenants or lords to the ghaffir of their tribes.

OTHER CLASSES

Beqenu work well with people of every other class and from every walk of life. They are natural team players, and fit well in almost any possible group dynamic. In addition, Khemitian fighters don't usually share the mistrust or confusion about magic often seen among warriors of other lands and cultures.

GAME RULE INFORMATION

Beqenu have the following game statistics.

Abilities: Strength is perhaps the most important ability for beqenu, as it determines overall prowess in melee combat. Dexterity is often just as key, and often even more so for those who opt not to fight in cumbersome and exhaustive armor. Lastly, Constitution is good for determining how well one can stand up to wear and tear in battle.

Alignment: Any.
Hit Die: d10.

CLASS SKILLS

The beqenu's class skills (and the key ability for each skill) are Climb (Str), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Jump (Str), Ride (Dex), Survival (Wis), and Swim (Str). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: $(2 + \text{Int modifier}) \times 4$.

Skill Points at Each Additional Level: $2 + \text{Int modifier}$.

CLASS FEATURES

All of the following are class features of the beqenu.

WEAPON & ARMOR PROFICIENCY

Beqenu are proficient with all simple and martial weapons, with all types of armor (medium and heavy) and with shields (including tower shields).

BONUS FEATS

At 1st level, a beqenu gets a bonus combat-oriented feat, in addition to any other feats the character gets at that level. The beqenu gets an additional bonus feat at 2nd level and every two beqenu levels thereafter (4th, 6th, 8th, 10th, 12th, 14th, 16th, 18th and 20th). These feats must be drawn from the feats noted as fighter bonus feats (both later in this chapter and in the *PHB*). The beqenu must still meet all the prerequisites for a bonus feat, including ability score and base attack bonus minimums. These bonus feats are in addition to the feats a character of any class gets every three class levels. A beqenu is not limited to fighter bonus feats when choosing these feats.

• GHAFFIR (PALADIN) •

Originally little more than temple guardsmen back in the days of the Old Kingdom, the ghaffir have grown in power, number and devotion, to become the true champions of their deities and the causes those deities espouse. Few others can claim the zealous faith, and none other the single-minded devotion, of the ghaffir acting in the name and the interests of his god. Focused largely on civilization and the Black Lands, but not absent from even the deepest deserts of the Red, ghaffir wander the length and breadth of Khemti —few have the stomach to bar their way.

ADVENTURES

Ghaffir are, in many respects, tailor-made adventurers. They travel wherever they must not only in the interests of their god, but to support those causes and concepts with which that god is associated. Wherever knowledge is sought, one finds the ghaffir of Thoth. Where powerful magic runs amok, the warriors of Isis rein them back. Should undead plague a town who have been neglecting the proper rites of burial, the ghaffir of Anubis come to set matters right — though whether they do so by driving off the undead or punishing the townsfolk further for their transgressions depends on the ghaffir in question. Ghaffir are engaged so often in adventure because, truth be told, they are born to do little else.

CHARACTERISTICS

The ghaffir are empowered and strengthened by the forces of the divine, in some ways even more so than clerics. They enjoy substantial protection from harm, the ability to resist

debilitating plagues, and the power to heal themselves and others of physical injury. They can strengthen themselves in the face of danger, and smite their enemies and the foes of their god. Ghaffir are holy warriors in the truest sense of the word, and all their abilities make them greater soldiers in the service of their holy cause.

ALIGNMENT

Ghaffir must be lawful. Absolute unshakable devotion, every moment of their lives, not only to a god but also to all the causes of that god, requires a rigid and strictly disciplined mind and spirit. They may, however, be good, neutral or evil, depending on their chosen methods for carrying out that devotion and supporting those causes.

RELIGION

While ghaffir obviously acknowledge the existence of all 27 deities, and might even pray to numerous gods under the proper circumstances, each devotes himself to one specific deity above all others. It is said the deity calls the ghaffir as much as the ghaffir chooses the deity, and all his energies and efforts must be bent to fulfilling the wishes and purposes of his chosen god. Though ghaffir are technically outside the hierarchy of their god's temples, they usually work in cooperation with priests and worshippers of their deity, and are normally welcome in any temple of their god. Ghaffir are almost fanatic about observing their deity's religious rites and duties, though they will forebear if doing so would put their immediate objectives in danger.

TABLE 2-3: THE GHAFFIR

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
						1st 2nd 3rd 4th
1st	+1	+2	+0	+0	Divine aura, <i>detect evil/good/chaos</i> , smite evil/good/chaos 1/day	— — — —
2nd	+2	+3	+0	+0	Divine grace, <i>lay on hands/baleful touch</i>	— — — —
3rd	+3	+3	+1	+1	Aura of courage, divine health	— — — —
4th	+4	+4	+1	+1	Turn undead	0 — — —
5th	+5	+4	+1	+1	Divine blessing, smite evil/good/chaos 2/day	0 — — —
6th	+6/+1	+5	+2	+2	<i>Remove disease/contagion</i> 1/week	1 — — —
7th	+7/+2	+5	+2	+2	—	1 — — —
8th	+8/+3	+6	+2	+2	—	1 0 — —
9th	+9/+4	+6	+3	+3	<i>Remove disease/contagion</i> 2/week	1 0 — —
10th	+10/+5	+7	+3	+3	Smite evil/good/chaos 3/day	1 1 — —
11th	+11/+6/+1	+7	+3	+3	Hand of god	1 1 0 —
12th	+12/+7/+2	+8	+4	+4	<i>Remove disease/contagion</i> 3/week	1 1 1 —
13th	+13/+8/+3	+8	+4	+4	—	1 1 1 —
14th	+14/+9/+4	+9	+4	+4	—	2 1 1 0
15th	+15/+10/+5	+9	+5	+5	<i>Remove disease/contagion</i> 4/week, smite evil/good/chaos 4/day	2 1 1 1
16th	+16/+11/+6/+1	+10	+5	+5	—	2 2 1 1
17th	+17/+12/+7/+2	+10	+5	+5	—	2 2 2 1
18th	+18/+13/+8/+3	+11	+6	+6	<i>Remove disease/contagion</i> 5/week	3 2 2 1
19th	+19/+14/+9/+4	+11	+6	+6	—	3 3 3 2
20th	+20/+15/+10/+5	+12	+6	+6	Smite evil/good/chaos 5/day	3 3 3 3

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BACKGROUND

From the perspective of the character, the path of the ghaffir is not one chosen; rather, the call goes out from a patron deity, and one cannot help but respond. Ghaffir are almost always called from the ranks of a god's faithful, or even its priests. Sometimes, however, for reasons of his own, a god may choose someone who has shown no particular devotion for that deity at all—though no god has ever chosen a devout worshipper or priest of a different deity. Occasionally, one who hears the call to serve ignores that summons and goes on to do other things, but this is highly unusual in so religious a land as Khemti.

Of course, the call to service is not, in and of itself, sufficient preparation to wage war in a god's name. Those called as ghaffir receive months or even years of training at the nearest temple of their god. They learn the secrets of divine magic by priests, and the techniques of the sword and spear by soldiers of the temple. Most ghaffir serve for some time as temple guardsman, training on a daily basis, before considered sufficiently skilled to serve their god out in the world. The temples accept all those who hear the call of their god, even if age, gender, race, or social class would normally forbid such service. Some priests are not as open to these unusual ghaffir as are others, and may treat them poorly, but almost none are so arrogant as to refuse them outright.

Once a ghaffir goes out into the world, he is outside the temple hierarchy. He does not take orders, and need not answer to priests who would normally "outrank" a follower of his experience. This does not mean, however, that a ghaffir can ignore the needs and requests of his temple, or any temple of his god. A ghaffir must always act in what he truly and honestly believes are the wishes and best interests of his god, and his god's causes. In the majority of cases, this means working alongside the god's other followers; a ghaffir who turns down a request from one of his deity's temples — especially a call for aid — courts disfavor.

RACES

Ghaffir exist in roughly equal proportions among the various races, though the specific traits and personalities of the ghaffir differ rather dramatically. Humans make up the majority of ghaffir in terms of sheer numbers, simply because humans make up the majority of Khemti's population. As children and worshippers of all the gods, humans may serve as ghaffir to any single deity. Members of other races can become ghaffir, but they are largely restricted to serving the deity who is the patron and creator of their race — that is, elves become ghaffir of Isis, dwarves of Ptah, gnolls of Anubis, and so forth. Technically, it may be possible for a member of a nonhuman race to become a ghaffir of some deity other than that race's patron, but doing so forever marks them as an outsider at best, or a traitor and heretic at worst.

OTHER CLASSES

Ghaffir are willing to work with anyone whom they feel can assist them in advancing the cause of their deity. They are particularly well disposed toward clerics (of their own deity, particularly) and fighters, both of whom share many of the ghaffir's abilities or goals. Ghaffir recognize the common source of magic between their own abilities and those of arcane casters as well, and are willing to work alongside such characters, though they harbor a bit more suspicion for kheri-heb, shenu

and hekai than they do for priests. Most other classes are judged on a case-by-case basis, depending on the personality and the goals of the ghaffir himself. Perhaps the only class that truly makes the ghaffir uncomfortable is the kama'at, for that mystical naturalist calls upon magic that does not have its source in the divine, as the ghaffir understand it.

GAME RULE INFORMATION

Ghaffir have the following game statistics.

Abilities: Charisma is critical to the ghaffir, as most of his special abilities are modified by force of personality. Strength is important, due to the ghaffir's frequent position as a front-line fighter, and Wisdom determines how effective the ghaffir is at spellcasting.

Alignment: Any lawful.

Hit Die: d10.

CLASS SKILLS

The ghaffir's class skills (and the key ability for each skill) are Charioteering (Dex), Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Profession (Wis), Ride (Dex), Sense Motive (Wis), and Survival (Wis). See Chapter Four: Skills in the *PHB* for skill descriptions.

Skill Points at 1st Level: (2 + Int modifier) x4.

Skill Points at Each Additional Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the ghaffir.

WEAPON & ARMOR PROFICIENCY

Ghaffir are proficient with all simple and martial weapons, with all types of armor (light and medium) and with shields (except tower shields).

CHANNEL ENERGY (EX)

Many of the ghaffir's class abilities involve channeling divine energy. This energy can be used either for healing purposes or to attack one's foes. Ghaffir must choose, upon gaining their first level of the class, whether their ability to channel energy will heal or harm. Once this decision has been made, it applies equally to all the ghaffir's abilities, and can never be changed. This choice is *not* restricted along alignment lines; an evil ghaffir might choose to be able to heal himself or his allies, and a good ghaffir might decide that she requires access to more martial abilities.

DIVINE AURA (EX)

A ghaffir radiates an aura based on his alignment (good for good ghaffir, evil for evil ghaffir, and lawful for neutral ghaffir). The strength of this aura (see *detect good*, *detect evil* and *detect law*) is equal to his ghaffir level.

Detect Good/Evil/Chaos (Sp)

A good-aligned ghaffir may *detect evil* at will, as per the spell. An evil ghaffir may *detect good* at will. Neutral ghaffir *detect chaos*.

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SMITE GOOD/EVIL/CHAOS (SU)

Once per day, a ghaffir may attempt to smite evil (if he is good-aligned), smite good (if he is evil), or smite chaos (if he is neutral) with one melee attack. He adds his Charisma bonus (if any) to his attack roll, and deals 1 extra point of damage per ghaffir level. If the ghaffir accidentally smites a creature not of the appropriate alignment, the smite has no effect, but the ability is still used up for that day.

At 5th level, and at every five levels thereafter, the ghaffir may smite one additional time per day, as indicated on **Table 2-3: The Ghaffir** to a maximum of five times per day at 20th level.

DIVINE GRACE (SU)

At 2nd level, the ghaffir gains a bonus equal to his Charisma bonus (if any) on all saving throws.

LAY ON HANDS/BALEFUL TOUCH (SU)

Beginning at 2nd level, a ghaffir with a Charisma score of 12 or higher can either heal or cause wounds (based on the choice he made at 1st level) by touch. Each day, he can heal or inflict a total number of hit points of damage equal to his ghaffir level \times his Charisma bonus. A ghaffir may choose to divide his healing or inflicting among multiple recipients, and he doesn't have to use it all at once. Using lay on hands or baleful touch is a standard action.

Note that both lay on hands and baleful touch have a reversed effect against undead. That is, lay on hands *inflicts* damage to undead and baleful touch *heals* damage to undead.

Any use of lay on hands or baleful touch against an unwilling target requires a successful melee touch attack that does not draw an attack of opportunity. Further, unwilling subjects receive a Fortitude save with a DC equal to $10 + \text{half the ghaffir's class level} + \text{his Charisma bonus}$. Those who succeed suffer only half the normal effect, though the ghaffir still spends the full number of points he intended. (Thus, a ghaffir attempting to cause 20 points of damage still loses 20 points worth of his baleful touch ability, even if the subject saves and takes only 10.)

AURA OF COURAGE (SU)

Beginning at 3rd level, a ghaffir is immune to fear (magical or otherwise). Each ally within 10 feet of him gains a +4 morale bonus on saving throws against fear effects.

This ability functions while the ghaffir is conscious, but not if he is unconscious or dead.

DIVINE HEALTH (Ex)

At 3rd level, a ghaffir gains immunity to all diseases, including supernatural and magical diseases.

TURN UNDEAD (SU)

When a ghaffir reaches 4th level, he gains the supernatural ability to turn undead. He may use this ability a number of times per day equal to $3 + \text{his Charisma modifier}$. He turns undead as a cleric of three levels lower.

SPELLS

Beginning at 4th level, a ghaffir gains the ability to cast a small number of divine spells. He must prepare these spells in advance, as a cleric does. These spells are drawn from

two sources: the limited "ghaffir spells" list and all the domains granted by the ghaffir's deity. Unlike priests, ghaffir do not gain extra spell slots per day for the use of these domain spells; rather, they are simply added to the list of spells from which the ghaffir can choose his daily allotment. A ghaffir must be of sufficiently high level to cast a domain spell, exactly as he must be to cast any other. For instance, a 6th level ghaffir of Anubis could choose *detect undead* as one of his daily 1st-level spells, even though it is not on the ghaffir spell list, because it is a Death domain spell and Anubis includes the Death domain in his portfolio. The ghaffir could not, however, choose *death knell*, the 2nd-level Death spell, because he cannot yet cast 2nd-level spells.

This means that ghaffir of lesser deities have fewer spells from which to choose — one per spell level, to be exact — than ghaffir of deities of the Pesedjet, because greater deities grant five domains, while lesser deities grant only four. This does not mean they can cast fewer spells per day, only that their selection of spells is slightly smaller.

To prepare or cast a spell, a ghaffir must have a Wisdom score equal to at least $10 + \text{the spell level}$. The Difficulty Class for a saving throw against a ghaffir's spell is $10 + \text{the spell level} + \text{the ghaffir's Wisdom modifier}$.

Like other spellcasters, a ghaffir can cast only a certain number of spells of each spell level per day. His base daily spell allotment is given on the accompanying table. In addition, he receives bonus spells per day if he has a high Wisdom score. When the table indicates that the ghaffir may cast 0 spells per



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day of a given spell level, he gains only the bonus spells he would be entitled to based on his Wisdom score for that spell level. The ghaffir does not have access to granted powers from his god's domains, as a priest does.

A ghaffir prepares and casts spells the way a priest does, though he cannot lose a prepared spell to spontaneously cast a domain spell in its place. A ghaffir may prepare and cast any spell on the ghaffir spell list or from any of his god's domains, provided that he can cast spells of that level, but he must choose which spells to prepare during his daily meditation.

Through 3rd level, a ghaffir has no caster level. At 4th level and higher, his caster level is one-half his ghaffir level.

DIVINE BLESSING (SU)

At 5th level, the ghaffir's lay on hands or baleful touch ability are improved. Ghaffir who heal may now bestow temporary hit points upon themselves or others, rather than merely heal those that have already been lost. These extra hit points are lost first in combat; they otherwise fade away at the rate of 1 every 10 minutes, beginning one hour after they are first bestowed.

Ghaffir who harm with a touch gain a different ability. From this point onward, any damage they cause with their baleful touch ability also heals themselves of the same amount. The ghaffir can gain extra hit points in this fashion, which are lost or fade as described above.

This ability still requires a melee touch attack against unwilling subjects, who also receive a Fortitude save with a DC equal to 10 + half the ghaffir's class level + his Charisma bonus. Those who succeed suffer only half the normal effect, though the ghaffir still spends the full number of points he intended.

REMOVE DISEASE/CONTAGION (SP)

At 6th level, a ghaffir who has lay on hands can produce a *remove disease* effect, as the spell, once per week. Ghaffir who have baleful touch instead produce a *contagion* effect, also as the spell. They can use this ability one additional time per week for every three levels after 6th (twice per week at 9th, three times at 12th, and so forth).

HAND OF GOD (SU)

At 11th level, the ghaffir need no longer touch a subject to use lay on hands, baleful touch or divine blessing. Instead, he may use these abilities on any subject within (10 x Cha modifier) feet to a minimum of 0 feet. This requires a ranged touch attack against unwilling subjects, who receive a Fortitude save with a DC equal to 10 + half the ghaffir's class level + his Charisma modifier. Those who succeed suffer only half the normal effect, though the ghaffir still spends the full number of points he dedicated.

• HEKAI (SORCERER) •

The hekai are walking, talking vessels of the power of the divine. For them, magic is as second nature as song, as they are among its greatest performers. Hekai manifest their ability to weave and invoke "words of power" at an early age, and even before they do, there is always something about them that betrays them as special — blessed by the gods. Hekai are almost universally striking in appearance, glorious to behold and possessed of a manner or mien that captivates (and often shames) the ordinary. The generally accepted view is that these souls are direct descendants of the gods themselves, accounting

CODE OF CONDUCT

A ghaffir must remain lawful, and must remain absolutely devoted to his deity and his deity's causes. A ghaffir loses all class abilities if he ever knowingly acts against his god's interests or desires.

EX-GHAFFIR

A ghaffir who ceases to be lawful, who willfully commits an act contrary to his god's wishes or objectives, or who regularly fails to pursue those objectives, loses all ghaffir spells and abilities (but not weapon, armor and shield proficiencies). He may not progress any farther in levels as a ghaffir. He regains his abilities and advancement potential if he atones for his violations (see the *atonement* spell description), as appropriate.

Like a member of any other class, a ghaffir may be a multiclass character, but multiclass ghaffir face a special restriction. Ghaffir may freely multiclass only as priests, beqenu, shenu and hekai. A ghaffir who gains a level in any other class may never again raise his ghaffir level, though he retains all his ghaffir abilities.

GAFFIR SPELL LIST

Ghaffir choose their spells from the following list, as well as from the domain spells available to their chosen deity:

1st level: *bless, bless/corrupt weapon**, detect undead, divine favor, endure elements, know deity*, lesser restoration, light, magic weapon, resistance, tireless vigil**.

2nd level: *bull's strength, darkness, eagle's splendor, owl's wisdom, revive*, spiritual weapon.*

3rd level: *daylight, deeper darkness, dispel magic, greater magic weapon, invisibility purge, prayer.*

4th level: *break enchantment, holy/unholy sword**, mark of justice, restoration.*

*indicates a new spell, see **Chapter Three: Magic** for details.

** See following for special rules on *corrupt weapon* and *unholy sword*.

Evil ghaffir have access to two special spells. The first, *corrupt weapon* is the opposing counterpart of the spell *bless weapon*. Instead of improving a weapon's effectiveness against evil foes, *corrupt weapon* makes a weapon more effective against good foes. The second, *unholy sword*, is the opposing counterpart of the spell *holy sword*, causing the weapon to function as an unholy weapon and generate a *magic circle against good*. Neutral ghaffir choose which versions of the spell they want upon first gaining spells, and may never again change their mind. They must choose either *bless weapon* and *holy sword*, or *corrupt weapon* and *unholy sword*; they cannot mix and match.

for their ability to work wonders. Some, however, are not so sure, and in quiet back rooms and ill-lit alleys, whispers tell of far more sinister origins for these "gifts." To speak such things publicly is blasphemy, of course, and is liable to rouse the hekai's ire.

ADVENTURES

The majority of hekai adventure to explore, to discover and improve their spellcasting prowess. For this, they make some

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of the world's best adventurers. They are eager, independent and self-sufficient, and make a great addition to most any adventuring party. Some hekai are driven by a need to discover who they are (and, perhaps, who they once *were*), and these introspective souls often join adventurers in the pursuit of this end.

CHARACTERISTICS

Hekai wield potent, often sensational magic, but they do so without any extensive study or specialized training. Their magic is a gift and a birthright, and they tend to treat it as such. Their magical focus is more narrow than a kheri-heb's, but they are infused with the power of the divine, and can keep conjuring long after a comparable kheri-heb has exhausted the power in his "puny scrolls and talismans." Although hekai do not specialize in the way kheri-heb do, their narrow focus leads them into voyages of self-discovery in an effort to learn why they might have been gifted with the specific spells they possess, and to draw strength from that insight.

ALIGNMENT

Given their free spirit and unfettered pursuit of inner truths, hekai tend slightly toward chaos over law, but lawful hekai can and do exist in Khemti. Good hekai are some of Khemti's greatest heroes, while evil hekai lord their power over others.

RELIGION

Given their reputation for haughtiness, hekai can often be surprisingly pious (at least those who believe the gods have not forsaken Khemti). Most worship Isis, of course, Thoth or Seshat, but a fair number of hekai are known to worship other, more esoteric deities, as well. Some hekai whose magic seems to show a facility with fire, for example, pay homage to

Ra, while those who work the war machine show deference to Mentu.

BACKGROUND

Many believe hekai first discover their divine birthright during puberty, when their ability to work *heka* manifests itself as their bodies adapt to change. This is only the common perception, however, as a fair number of hekai have been known to develop their gifts even earlier, sometimes even while still in the womb! While the overall trend does indeed point toward adolescence as the start of the hekai's career (or at least the point when he begins to gain some control over his abilities), legends tell of infants wielding the power of the gods before the eyes of stunned and nervous parents.

Some hekai become apprentices to older hekai, who mentor their protégés through the early, formative years, leaving them just as soon as they are capable of true progress on their own. Hekai are fierce individualists, and unlike some other classes, feel no sense of identity as a group, and thus, rarely find incentive to work or gather together.

RACES

Hekai are most common among humanity, but such a profound proclivity for Innate *heka* can and does appear in any and all of the Divine Races. Interestingly, many of the most powerful hekai in the known world are half-elves, who seem to possess some mixing of the blood many view as "favorable" in the eyes of the gods.

OTHER CLASSES

The hekai find themselves most compatible with those who possess the same instincts for independence and self-improvement, such as the kama'at and the khebenti. Hekai work

TABLE 2-4: THE HEKAI

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Spells per Day									
					0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	+0	+0	+0	+2	—	—	—	—	—	—	—	—	—	—
2nd	+1	+0	+0	+3	—	6	4	—	—	—	—	—	—	—
3rd	+1	+1	+1	+3	—	6	5	—	—	—	—	—	—	—
4th	+2	+1	+1	+4	—	6	6	3	—	—	—	—	—	—
5th	+2	+1	+1	+4	—	6	6	4	—	—	—	—	—	—
6th	+3	+2	+2	+5	Spell swap	6	6	5	3	—	—	—	—	—
7th	+3	+2	+2	+5	—	6	6	6	4	—	—	—	—	—
8th	+4	+2	+2	+6	Improved metamagic	6	6	6	5	3	—	—	—	—
9th	+4	+3	+3	+6	—	6	6	6	6	4	—	—	—	—
10th	+5	+3	+3	+7	Spell swap	6	6	6	6	5	3	—	—	—
11th	+5	+3	+3	+7	—	6	6	6	6	4	—	—	—	—
12th	+6/+1	+4	+4	+8	Innate spell	6	6	6	6	5	3	—	—	—
13th	+6/+1	+4	+4	+8	—	6	6	6	6	6	4	—	—	—
14th	+7/+2	+4	+4	+9	Spell swap	6	6	6	6	6	5	3	—	—
15th	+7/+2	+5	+5	+9	—	6	6	6	6	6	6	4	—	—
16th	+8/+3	+5	+5	+10	Innate spell	6	6	6	6	6	6	5	3	—
17th	+8/+3	+5	+5	+10	—	6	6	6	6	6	6	4	—	—
18th	+9/+4	+6	+6	+11	Spell swap	6	6	6	6	6	6	5	3	—
19th	+9/+4	+6	+6	+11	—	6	6	6	6	6	6	6	4	—
20th	+10/+5	+6	+6	+12	Innate spell	6	6	6	6	6	6	6	6	6

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well with priests, who often appreciate their gifts, but often look down on shenu, whom they believe are jealous of the power of their divine birthright.

GAME RULE INFORMATION

Hekai have the following game statistics.

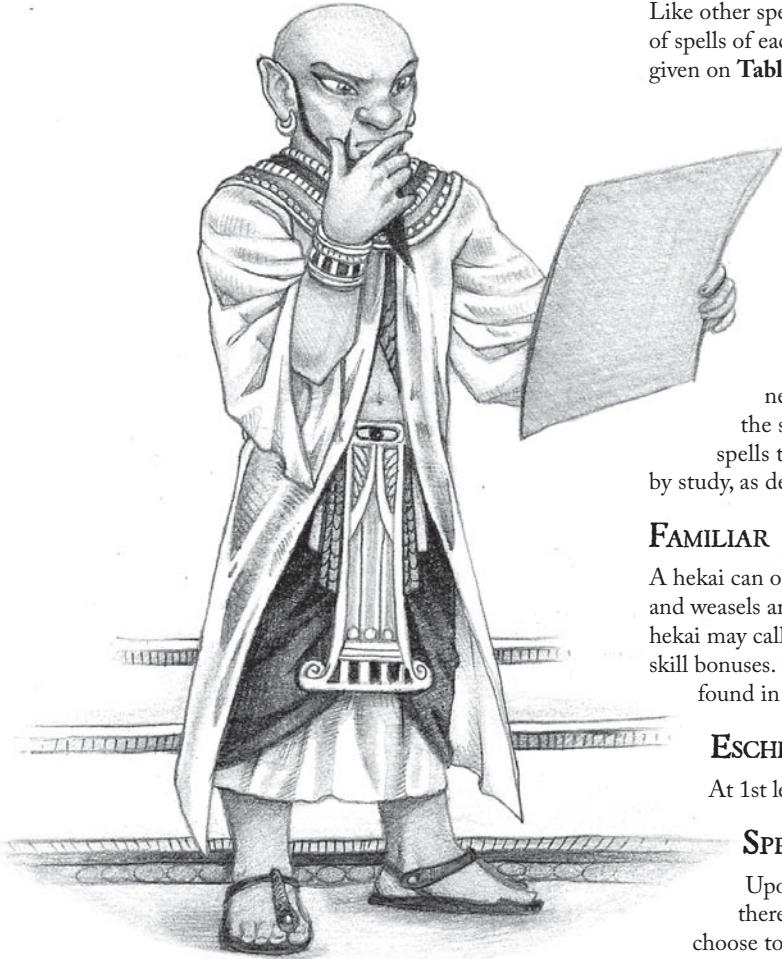
Abilities: Charisma is the most important ability for an hekai, as it determines the force of his connection to the divine and the strength of the spells he may cast. Like the kheri-heb, the hekai also benefits from high Intelligence, Dexterity and Constitution scores.

Alignment: Those who explore their divinity in this way require the freedom that comes from an unfettered soul. As such, hekai tend slightly toward chaos over law. Some, however, gravitate toward rigid regulation of their exploration of *heka*, and for these disciplined souls, the path of law is a hard-earned inevitability.

Hit Die: d4.

CLASS SKILLS

The hekai's class skills (and the key ability for each skill) are



Bluff (Cha), Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Profession (Wis), Spellcraft (Int), and Survival (Wis). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: $(2 + \text{Int modifier}) \times 4$.

Skill Points at Each Additional Level: $2 + \text{Int modifier}$.

CLASS FEATURES

All of the following are class features of the hekai.

WEAPON AND ARMOR PROFICIENCY

Hekai are proficient with all simple weapons, but not with any type of armor or shield. Armor of any type interferes with a hekai's movements, which can cause spells with somatic components to fail.

SPELLS

A hekai wields Innate *Heka*, arcane spells which are drawn from the sorcerer/wizard spell list. He can cast any spell he knows without preparing it ahead of time, the way a kheri-heb or priest must.

To learn or cast a spell, a hekai must have a Charisma score equal to at least $10 + \text{the spell level}$ (Cha 10 for 0-level spells, Cha 11 for 1st-level spells, and so on.) The Difficulty Class for a saving throw against a hekai's spell is $10 + \text{the spell level} + \text{the hekai's Charisma modifier}$.

Like other spellcasters, a hekai can cast only a certain number of spells of each spell level per day. His base daily allotment is given on **Table 2-4: The Hekai**. In addition, he receives bonus spells per day if he has a high Charisma score.

The hekai's selection of spells is very limited. A hekai begins play knowing four 0-level spells (called cantrips) and two 1st-level spells of your choice. At each new hekai level, he gains one or more new spells, as indicated on **Table 2-5: Hekai Spells Known**. Unlike spells per day, the number of spells a hekai knows is not affected by his Charisma score; the numbers on the table are fixed. These new spells may be common spells chosen from the sorcerer/wizard spell list, or they can be unusual spells that the hekai has gained some understanding of by study, as described in the *PHB*.

FAMILIAR

A hekai can obtain a familiar just as a sorcerer does. Ravens and weasels are not available as familiars in Khemti; instead, an hekai may call a vulture or a desert fox, which grant the same skill bonuses. Otherwise, the familiar rules are identical to those found in the *PHB*.

ESCHEW MATERIALS

At 1st level, a hekai gains Eschew Materials as a bonus feat.

SPELL SWAP

Upon reaching 6th level, and at every four levels thereafter (at 10th, 14th and 18th), the hekai can choose to learn new spells in place of ones he already knows. In effect, the hekai "loses" the old spells in exchange

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for the new ones. The hekai must choose a single spell level he can cast, and this spell level must be at least two levels lower than the maximum spell level he can cast. The hekai may then exchange as many spells as he desires of that level for new ones. He does not have to exchange more than one spell, if he so chooses, but all exchanged spells must come from the same spell level. For instance, upon reaching 6th level, a hekai could trade in any or all of his 0-level or 1st-level spells (two spell levels lower than the highest he can cast, which is 3rd). The hekai must choose what spells he wishes to swap when he gains new spells known for the level.

IMPROVED METAMAGIC

At 8th level, a hekai gains the ability to apply metamagic to his spells more effectively. By adding two spell levels to the cost of the metamagic feat or feats, the hekai may cast a spell enhanced by a metamagic feat as a standard action, rather than as a full-round action. This even allows hekai to make use of the Quicken Spell feat, but not until 12th level. For instance, a hekai who wishes to cast a 1st-level spell in conjunction with the Empower Spell feat, which takes up a slot two levels higher than normal, could choose to use up a 5th-level spell slot in order to cast the empowered spell as a standard action.

INNATE SPELL

At 12th level, the hekai may declare one spell he can cast to be “innate.” The level of the chosen spell must be at least five levels lower than the maximum level of spell the hekai may cast. Thus, when he gains his first innate spell, the hekai may only select either a 0-level spell or a 1st level spell. An innate spell is one that may be cast as a spell-like ability, requiring no components of any kind. The hekai could cast an innate spell while bound, gagged and naked, if he so chose; so long as he is conscious, the innate spell goes off. Once a spell has been made innate, it is fixed and may never again be changed or swapped out for another spell.

The hekai may declare an additional spell he knows to be innate at 16th level and another again at 20th level. His second innate

**TABLE 2-5:
HEKAI SPELLS KNOWN**

Level	Spells Known									
	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	4	2	—	—	—	—	—	—	—	—
2nd	5	2	—	—	—	—	—	—	—	—
3rd	5	3	—	—	—	—	—	—	—	—
4th	6	3	1	—	—	—	—	—	—	—
5th	6	4	2	—	—	—	—	—	—	—
6th	7	4	2	1	—	—	—	—	—	—
7th	7	5	3	2	—	—	—	—	—	—
8th	8	5	3	2	1	—	—	—	—	—
9th	8	5	4	3	2	—	—	—	—	—
10th	9	5	4	3	2	1	—	—	—	—
11th	9	5	5	4	3	2	—	—	—	—
12th	9	5	5	4	3	2	1	—	—	—
13th	9	5	5	4	4	3	2	—	—	—
14th	9	5	5	4	4	3	2	1	—	—
15th	9	5	5	4	4	4	3	2	—	—
16th	9	5	5	4	4	4	3	2	1	—
17th	9	5	5	4	4	4	3	3	2	—
18th	9	5	5	4	4	4	3	3	2	1
19th	9	5	5	4	4	4	3	3	3	2
20th	9	5	5	4	4	4	3	3	3	3

spell may be any known spell of 3rd level or below, while his final innate spell may be any spell he knows of 4th level or below.

SPECIAL

Rules for arcane spell failure for armor function exactly as described in the *PHB*. Arcane spells use fewer material components in Khemti, but a greater number of foci and rituals. See **Chapter Three: Magic** for more on spellcasting in the *Egyptian Adventures: Hamunaptra* setting.

• KAMA'AT (DRUID) •

Whereas the priest honors and worships the gods, the *kama'at*, or “soul of balance,” honors Ma’at, the guiding principle of the cosmos. To kama’at, the gods are part of the balance of creation, but only a part, with no one god more important than the others. Equally vital are the cycles of life, death and rebirth, personified by the voyage of the sun, the cycles of the moon, the flooding of the mighty river Yor. All these things are reflections of the perfect balance of Ma’at, the rightful nature of the world. In this, the kama’at finds both meaning and power. It is not power over nature, but power from the understanding of nature. It is by turns kind and cruel, as are the kama’at themselves.

ADVENTURES

Kama’at adventure to expand their understanding of Ma’at and to ensure the rightful balance in all things. Khemti is a land sorely in need of their services, although the kama’at are by no means in agreement as to how the imbalances in the land should be righted. Among other things, kama’at safeguard the few remaining fertile areas of the land. They’re guardians of the great oases and of the river Yor in particular. Some kama’at guard

their communities against the unnatural creatures of Desheret, or guide travelers through the desolate Red Land.

CHARACTERISTICS

Kama’at are divine spellcasters but they draw their power from Ma’at rather than the gods directly. Their spells deal with the forces of nature and balance. Kama’at also have an array of magical powers, including empathy with nature and the ability to assume the forms of animals.

Their spiritual beliefs limit the weapons and armor kama’at may use. Although they can learn to use other weapons and armor, they suffer consequences to their magical abilities for doing so. Kama’at prefer natural materials such as wood, stone, leather and cotton, to worked metal.

ALIGNMENT

Devotion to Ma’at and divine balance requires kama’at to be neutral on at least one axis (and often both axes) of their alignment. Some kama’at embody particular sides of the

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TABLE 2-6: THE KAMA'AT

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+2	+0	+2	Animal companion, nature sense, wild empathy
2nd	+1	+3	+0	+3	Sand stride
3rd	+2	+3	+1	+3	Trackless step
4th	+3	+4	+1	+4	Resist imbalance
5th	+3	+4	+1	+4	Wild shape (1/day)
6th	+4	+5	+2	+5	Wild shape (2/day)
7th	+5	+5	+2	+5	Wild shape (3/day)
8th	+6/+1	+6	+2	+6	Wild shape (Large)
9th	+6/+1	+6	+3	+6	Venom immunity
10th	+7/+2	+7	+3	+7	Wild shape (4/day)
11th	+8/+3	+7	+3	+7	Wild shape (Tiny)
12th	+9/+4	+8	+4	+8	Wild shape (plant)
13th	+9/+4	+8	+4	+8	A thousand faces
14th	+10/+5	+9	+4	+9	Wild shape (5/day)
15th	+11/+6/+1	+9	+5	+9	Timeless body, wild shape (Huge)
16th	+12/+7/+2	+10	+5	+10	Wild shape (elemental 1/day)
17th	+12/+7/+2	+10	+5	+10	—
18th	+13/+8/+3	+11	+6	+11	Wild shape (6/day, elemental 2/day)
19th	+14/+9/+4	+11	+6	+11	—
20th	+15/+10/+5	+12	+6	+12	Wild shape (elemental 3/day, Huge elemental)

balance of creation, being kind or cruel, orderly or chaotic, just as nature can be. Kama'at devotion to Ma'at is paramount, regardless of actual alignment.

RELIGION

Kama'at honor the gods for their power and wisdom, just as they honor all things for their role in the grand scheme of creation. Their worship and reverence, however, is reserved for the divine principle of Ma'at alone. Kama'at spirituality is humble and simple compared to the grand temples and ceremonies of the priests of the gods. Nature provides both their temples and their rites, which follow the natural cycles, particularly the annual flooding of the river Yor.

BACKGROUND

Although they appear as loners to outsiders, kama'at are actually part of a rather tightly knit society. They choose apprentices to pass along their teachings and lore, and cooperate with like-minded kama'at, wildwalkers and others to further their goals. Kama'at society is loosely organized; there is no central authority save the demands of Ma'at.

Individual kama'at do not always agree about the "true" balanced path.

Kama'at typically hail from rural areas, and tend to remain in them. They venture into the great cities, but are always drawn back to the wilderness. Kama'at serve rural communities as guides, healers and protectors. Their powers help crops grow and safeguard the health of their adopted people. Nomads in the desert often rely on kama'at wisdom.

RACES

Kama'at are found among all of the races of Khemti. They appear most often among



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the Sobekhi, with their close ties to the land and its cycles. Kama'at of the Divine Races are known, but tend to be outsiders in civilized society.

OTHER CLASSES

Kama'at work closely with wildwalkers and barbarians, who respect their wisdom. Though they have no quarrel with priests, some devout followers of the gods find kama'at devotion to their way puzzling. Kama'at sometimes struggle with hekai and kheri-heb who seek power in the hinterlands of Khemti.

GAME RULE INFORMATION

Kama'at have the following game statistics.

Abilities: Wisdom deepens the kama'at's understanding of Ma'at. A Wisdom score of 11 is required for the kama'at to cast spells, and higher level spells require a progressively higher Wisdom. Wisdom also improves a kama'at's ability to survive in the wild. Charisma improves a kama'at's ability to interact with creatures of all kinds.
Alignment: Neutral good, lawful neutral, neutral, chaotic neutral or neutral evil.

Hit Die: d8.

CLASS SKILLS

The kama'at's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Ride (Dex), Spellcraft (Int), Spot (Wis), Survival (Wis), and Swim (Str). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: (4 + Int modifier) x4.

Skill Points at Each Additional Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the kama'at.

WEAPON & ARMOR PROFICIENCY

Kama'at are proficient with the following weapons: club, dagger, dart, quarterstaff, scimitar, shortspear, sling and spear. They are also proficient with all natural attacks (claw, bite, and so forth) of any form they assume with wild shape (see below).

Kama'at are proficient with light and medium armor, but prohibited from wearing metal armor; thus, they may wear only padded, leather or hide armor. (A kama'at may also wear wooden armor altered by the *ironwood* spell so it functions as though it were steel. See the *ironwood* spell description.) Kama'at are proficient with shields (except tower shields) but must use only wooden ones.

A kama'at who wears prohibited armor or carries a prohibited shield is unable to cast kama'at spells or use any of her supernatural or spell-like class abilities while doing so and for 24 hours thereafter.

SPELLS

Kama'at cast divine spells, drawn from the kama'at spell list. Her alignment may restrict a kama'at from casting certain spells opposed to her moral or ethical beliefs; see *Chaotic, Evil, Good, and Lawful Spells*, below. A kama'at must choose and prepare her spells in advance (see below). Unless specified otherwise, kama'at prepare and cast their spells as if they were druids.

SPONTANEOUS CASTING

A kama'at can channel stored spell energy into summoning spells she hasn't prepared ahead of time. She can "lose" a prepared spell in order to cast any *summon nature's ally* spell of the same level or lower.

CHAOTIC, EVIL, GOOD, AND LAWFUL SPELLS

A kama'at can't cast spells of an alignment opposed to her own. Spells associated with particular alignments are indicated by the chaos, evil, good and law descriptors in their spell descriptions.

BONUS LANGUAGES

A kama'at's bonus language options include the tongues of elemental creatures. These choices are in addition to the bonus languages available to the character because of her race.

ANIMAL COMPANION (Ex)

A kama'at may begin play with an animal companion selected from the following list: camel, dire rat, dog, riding dog, eagle, hawk, horse (light or heavy), jackal, owl, pony, snake (Small or Medium viper), or vulture. A kama'at of 4th level or higher may select from alternative lists of animals (see *PHB*).

TABLE 2-6A:
KAMA'AT SPELLS KNOWN

Level	Spells Known									
	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	3	1	—	—	—	—	—	—	—	—
2nd	4	2	—	—	—	—	—	—	—	—
3rd	4	2	1	—	—	—	—	—	—	—
4th	5	3	2	—	—	—	—	—	—	—
5th	5	3	2	1	—	—	—	—	—	—
6th	5	3	3	2	—	—	—	—	—	—
7th	6	4	3	2	1	—	—	—	—	—
8th	6	4	3	3	2	—	—	—	—	—
9th	6	4	4	3	2	1	—	—	—	—
10th	6	4	4	3	3	2	—	—	—	—
11th	6	5	4	4	3	2	1	—	—	—
12th	6	5	4	4	3	3	2	—	—	—
13th	6	5	5	4	4	3	2	1	—	—
14th	6	5	5	4	4	3	3	2	—	—
15th	6	5	5	4	4	4	3	2	1	—
16th	6	5	5	5	4	4	3	3	2	—
17th	6	5	5	5	5	4	4	3	2	1
18th	6	5	5	5	5	4	4	3	3	2
19th	6	5	5	5	5	5	4	4	3	3
20th	6	5	5	5	5	5	4	4	4	4

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Should she select an animal companion from one of these alternative lists, the creature gains abilities as if the character's kama'at level were lower than it actually is. A kama'at's animal companion is exactly like that of a druid.

NATURE SENSE (Ex)

A kama'at gains a +2 bonus on Knowledge (nature) and Survival checks.

WILD EMPATHY (Ex)

A kama'at can improve the attitude of an animal. This ability functions just like the wild empathy ability of druids and rangers.

SAND STRIDE (Ex)

Starting at 2nd level, a kama'at may move across sandy or desert terrain at normal speed and without taking damage or suffering any other impairment. However, the kama'at still requires water, food and rest as usual.

TRACKLESS STEP (Ex)

Starting at 3rd level, a kama'at leaves no trail in natural surroundings and cannot be tracked. She may choose to leave a trail if so desired.

RESIST IMBALANCE (Ex)

Starting at 4th level, a kama'at gains a +4 bonus on saving throws against all spells and spell-like abilities that would cause the kama'at to act out of balance with Ma'at. This includes forcing the kama'at to take actions opposed to her alignment, ethos or beliefs.

• KHASTI (BARBARIAN) •

They come from the depths of the Red Lands, the hostile and inhospitable deserts surrounding the ever-shrinking civilized regions of Khemti — the fearsome khasti, armed to the teeth and spoiling for glorious battle. These terrifying nomadic warriors very much personify the Red Land tribes in the minds of most city-dwelling folk. It's a false presumption, for the khasti are not especially common even among their own people, but it's an easy mistake to make. It is these hardy warriors who lead the nomads into battle, and have thus have earned the common appellation of "Redlander" (even though not all Redlanders are khasti). Their combat prowess and physical abilities are so impressive that there can be no wonder why those who have suffered the horrors of war with the nomads or from khasti raids often drastically overestimate their numbers.

ADVENTURES

Many khasti are "adventurers" almost by default, as they roam forbidding (and in some cases, forbidden) lands in search of the simple necessities of food, water, and shelter for their people. Others, however, adventure in the more traditional sense, exploring ancient ruins, working as blades for hire, and even functioning as paid guides for those few city-folk who have reason to risk the perils of the deep desert. These types of jobs are not precisely held in high esteem, but they are the best methods, and in some cases, the only ones, for a khasti to find a place in civilized society — assuming he's one of the rare few who actually want to do so.

WILD SHAPE (Su)

At 5th level, a kama'at gains the ability to turn herself into any Small or Medium animal and back again once per day. This ability functions like the wild shape ability of a druid, including its improvements for class level.

VENOM IMMUNITY (Ex)

At 9th level, a kama'at gains immunity to all poisons.

A THOUSAND FACES (Su)

At 13th level, a kama'at gains the ability to change her appearance at will, as though using the *alter self* spell, but only while in her normal form.

TIMELESS BODY (Ex)

After attaining 15th level, a kama'at no longer takes ability score penalties for aging and cannot be magically aged. Any penalties she may have already incurred, however, remain in place. Bonuses still accrue, and the kama'at still dies of old age when her time is up.

EX-KAMA'AT

A kama'at who ceases to revere and pursue *Ma'at*, changes to a prohibited alignment, or teaches the tradition's secrets to an outsider loses all spells and kama'at abilities (including her animal companion, but not including weapon, armor and shield proficiencies). She cannot thereafter gain levels as a kama'at until she atones (see the *atonement* spell description in the *PHB* for details).

CHARACTERISTICS

The khasti is a warrior, plain and simple. He does not focus on specific schools of battle or varied tactics, as the fighter does — though the combat styles of the nomads can be surprisingly intricate — but rather relies on specific techniques known only to the Redland nomads. As a reaction to the constant struggle for survival in the desert the khasti learn to enter a near-frenzied emotional state that allows him to tap into reserves of strength and resilience that are practically inhuman. These so-called "rages" leave him winded and exhausted, and he may strain himself so only a limited number of times per day, but when in such a state, few others could hope to match the khasti's sheer ferocity or ability in battle.

ALIGNMENT

Khasti can be of any nonlawful alignment. While many are strictly devoted to their tribes, the ability to draw upon the primal emotions that evoke the khasti rage is innately chaotic, and those of a lawful bent are simply incapable of doing so. Most khasti are chaotic, though some are neutral, and they are split evenly among good, neutral and evil alignments.

RELIGION

Khasti can worship almost any god of the pantheon, but most choose patrons who have some association with strength or war.

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Ra, Set, Apuat, Horus, Mentu, Neith and Seker are all common choices. Some few khasti come from Red Land tribes that focus on a kama'at belief in Ma'at, rather than giving their devotion directly to the gods.

BACKGROUND

Almost without exception, khasti come from the nomadic tribes of the Red Land deserts, for it was among these tribes the techniques of rage developed. It is technically possible for a native of the Black Land to become a khasti, but he must be taught the techniques by one who knows them. This can be an adventuring companion, or even an old relative, if the family descends from Redlander stock.

Few Red Land khasti decide to move into the cities, for they are taught to view the urban lifestyle with disdain. Nevertheless, curiosity overcomes scorn in a significant minority of khasti (or other nomads, for that matter) who come to the Black Land... sometimes to visit, occasionally to stay. Sometimes, particularly in Upper Khemti, nomads are brought to the great cities against their will, as slaves.

RACES

The majority of khasti are human, due simply to the fact that the majority of Red Land nomads are of the Pesedjer. Khasti are also not uncommon among those Asari or Ptahmenu that tend toward tribal lifestyles. Elves, half-elves, and gnomes rarely become khasti, as few of them dwell outside the Black Land. Gnolls' racial inclinations toward law dissuade them from taking up the path, but those few who embrace chaos make frighteningly destructive khasti.

OTHER CLASSES

Khasti, as a rule, get along very well with fighters, ghaffir and wildwalkers, as their tribes tend to produce all these martial types, and khasti often fight alongside all of them. The lawful nature of the ghaffir sometimes leads to tension, but most khasti prefer an arrogant or strict companion who can hold her

own over a fun-loving companion who can't watch the khasti's back. Khasti from god-worshipping tribes tend to appreciate the company of priests but greatly distrust the kama'at; those who worship Ma'at feel the reverse. Khasti distrust shenu and khebenti for their strong connection to the cities.

GAME RULE INFORMATION

Khasti have the following game statistics.

Abilities: Strength and Constitution are by far the most vital abilities for a khasti, not merely to gain the most from his rage ability, but simply for purposes of survival in the unforgiving environs of the Red Land. Dexterity is useful because the khasti rarely wears heavy armor, and Wisdom affects many of his most vital skills.

Alignment: Any nonlawful.

Hit Die: d12.

CLASS SKILLS

The khasti's class skills (and the key ability for each skill) are Climb (Str), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Jump (Str), Listen (Wis), Ride (Dex), Survival (Wis), and Swim (Str). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: $(4 + \text{Int modifier}) \times 4$.

Skill Points at Each Additional Level: $4 + \text{Int modifier}$.

CLASS FEATURES

All the following are class features of the khasti.



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TABLE 2-7: THE KHASTI

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+2	+0	+0	Fast movement, illiteracy, rage 1/day
2nd	+2	+3	+0	+0	Bonus feat
3rd	+3	+3	+1	+1	—
4th	+4	+4	+1	+1	Rage 2/day
5th	+5	+4	+1	+1	Bonus feat
6th	+6/+1	+5	+2	+2	—
7th	+7/+2	+5	+2	+2	Damage reduction 1/—
8th	+8/+3	+6	+2	+2	Rage 3/day
9th	+9/+4	+6	+3	+3	Resilience
10th	+10/+5	+7	+3	+3	Damage reduction 2/—
11th	+11/+6/+1	+7	+3	+3	Greater rage
12th	+12/+7/+2	+8	+4	+4	Rage 4/day
13th	+13/+8/+3	+8	+4	+4	Damage reduction 3/—
14th	+14/+9/+4	+9	+4	+4	Indomitable will
15th	+15/+10/+5	+9	+5	+5	—
16th	+16/+11/+6/+1	+10	+5	+5	Damage reduction 4/—, rage 5/day
17th	+17/+12/+7/+2	+10	+5	+5	Tireless rage
18th	+18/+13/+8/+3	+11	+6	+6	—
19th	+19/+14/+9/+4	+11	+6	+6	Damage reduction 5/—
20th	+20/+15/+10/+5	+12	+6	+6	Mighty rage, rage 6/day

WEAPON & ARMOR PROFICIENCY

A khasti is proficient with all simple and martial weapons, light armor, medium armor and shields (except tower shields).

FAST MOVEMENT (Ex)

A khasti's land speed is faster than the norm for his race by +10 feet. This functions as the ability described in the *PHB*.

ILLITERACY

Unlike the barbarians of the default setting, Khasti are *not* the only characters in *Egyptian Adventures: Hamunaptra* games that begin play illiterate. Only ghaffir, kheri-heb, priests and shenu gain literacy automatically. Others must purchase Literacy or gain a level in one of these classes. For more on literacy, see **Chapter One of Book Two: The Book of Gates**.

RAGE (Ex)

Constant exposure to the burning heat, unrelenting thirst, and fierce sandstorms of the desert has forced the nomads to develop methods of surviving and even thriving in these lands. One of those methods, an art known only to the khasti class, involves calling upon deep-rooted primal emotions in order to tap into nearly inhuman reserves of strength and endurance. This is the so-called "khasti rage." Most outsiders think of this only as a combat ability — and indeed, this is how rage is frequently used, given the relatively short length of time a khasti can maintain it — but khasti at home among their tribe often use it for other purposes as well. Carrying heavy loads, short but swift travel through the heat of the day, building temporary shelters—all these and more are activities that can benefit from a burst of additional Strength and Constitution. Of course, most outsiders only see khasti in hostile circumstances, so it's no wonder most folk remain ignorant of these non-martial uses, and insist on calling the ability "rage" when anger is only one of the triggering emotions.

Other than the above modifications, this functions as the ability described in the *PHB*.

BONUS FEAT

At 2nd level, a khasti may take the Endurance, Great Fortitude or Run feat. He may take an additional feat from this list at 5th level.

DAMAGE REDUCTION (Ex)

At 7th level, a khasti gains Damage Reduction. Subtract 1 from the damage the khasti takes each time he is dealt damage from a weapon or a natural attack. At 10th level, and every three khasti levels thereafter (13th, 16th and 19th level), this damage reduction rises by 1 point. Damage reduction can reduce damage to 0, but not below 0.

RESILIENCE (Ex)

At 9th level, a khasti becomes better able to endure prolonged periods of exertion or exposure. His Constitution is considered to always be at its rage level, rather than its normal level, for any rolls to which the Endurance feat would apply. (Thus, a 10th-level khasti with a 20 Constitution is considered to have a 24 Constitution for purposes of resisting subdual damage from a forced march or starvation, and for any other effects described in the Endurance feat. His Constitution is still considered 20 for all other purposes, such as bonus hit points and his modifier to most Fortitude saves.) This benefit stacks with the bonus for the Endurance feat, if the khasti happens to possess it.

GREATER RAGE (Ex)

This functions as the barbarian ability described in the *PHB*.

INDOMITABLE WILL (Ex)

This functions as the barbarian ability described in the *PHB*.

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TIRELESS RAGE (EX)

This functions as the barbarian ability described in the *PHB*.

MIGHTY RAGE (EX)

This functions as the barbarian ability described in the *PHB*.

EX-KHASTI

A khasti who becomes lawful loses the ability to rage and cannot gain more levels as a khasti. He retains all the other benefits of the class (damage reduction, fast movement, trap sense, and uncanny dodge).

• KHEBENTI (ROGUE) •

Perhaps the most varied of all the classes, the rogues of Khemti share little in common with one another except a potential skill set — and a reputation only some of them deserve. As befits their name, a great many khebenti are criminals of some sort or another, from burglars and con men, to tomb raiders and grave robbers, to spies and even assassins.

Of course, an equally large number of these knaves use their skills for other purposes, from law enforcement to scouting to exploration of ancient ruins. Their reputation, however, is forever sullied by the common public perception that anyone who focuses on the skills of a thief — and indeed, the khebenti's skills certainly seem most perfectly suited to larcenous purposes — must be a thief, at heart.

ADVENTURES

Khebenti fall into adventures naturally — and, in many cases, repeatedly. Some do whatever they must to avoid law enforcement, fleeing from whatever the latest “misunderstanding” might be. Others use their skills at opening locked doors and bypassing traps to explore the many ruins of the Old Kingdom that yet remain in the desert. Still others find adventure has come to them, discovering only too late that the relic they have stolen or the tomb into which they have broken belongs to a priest, kheri-heb, or other powerful individual whose wrath can follow the khebenti no matter where he may run.

CHARACTERISTICS

Khebenti are not the most skilled of classes in combat, but they are capable of making devastating sneak attacks, and of taking advantage of a foe's distraction. They are all highly capable, and can focus on many different combinations of skills, making no two khebenti exactly alike. Further, khebenti have an almost superhuman ability to avoid danger and escape from trouble, and many are sufficiently well learned (either through formal study or pure painful experience) that they can even make use of certain magic items normally usable only by priests and wizards.

ALIGNMENT

Khebenti may be of any alignment. Most are opportunists, many are criminals, and thus, very few are of lawful alignment. Those few who are lawful often work as explorers or in law enforcement, using their skills to anticipate and thwart the actions of less law-abiding khebenti.

RELIGION

Khebenti worship any or all of the gods, as their personalities dictate. Set and Khonsu are particular favorites of those

khebenti who operate on the far side of the law, but worshiper of other gods are not at all uncommon.

BACKGROUND

Most khebenti of Khemti are independent operators, either self-taught through experience, trial and error, or instructed in their art by a lone master of the craft. Some do belong to organized groups of criminals (or, less frequently, law enforcers or explorers), with all the advantages and disadvantages membership can bring.

Unless they do happen to belong to the same organization, khebenti have no particular connection with, or love for, other khebenti. Particularly among the criminal element, another khebenti is likely to be viewed as competition.

Khebenti tend to come from urban backgrounds, though some do exist among farming communities, and even in the Red Land tribes of nomads.

RACES

Khebenti are quite common among most of the Divine Races. Humans and gnomes become khebenti most frequently, with half-elves not far behind. The Ptah-men and gnolls become



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TABLE 2-8: THE KHEBENTI

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+0	+2	+0	Sneak attack +1d6, trapfinding
2nd	+1	+0	+3	+0	Evasion
3rd	+2	+1	+3	+1	Sneak attack +2d6, trap sense +1
4th	+3	+1	+4	+1	Uncanny dodge
5th	+3	+1	+4	+1	Sneak attack +3d6
6th	+4	+2	+5	+2	Trap sense +2
7th	+5	+2	+5	+2	Sneak attack +4d6
8th	+6/+1	+2	+6	+2	Improved uncanny dodge
9th	+6/+1	+3	+6	+3	Sneak attack +5d6, trap sense +3
10th	+7/+2	+3	+7	+3	Special ability
11th	+8/+3	+3	+7	+3	Sneak attack +6d6
12th	+9/+4	+4	+8	+4	Trap sense +4
13th	+9/+4	+4	+8	+4	Sneak attack +7d6, special ability
14th	+10/+5	+4	+9	+4	—
15th	+11/+6/+1	+5	+9	+5	Sneak attack +8d6, trap sense +5
16th	+12/+7/+2	+5	+10	+5	Special ability
17th	+12/+7/+2	+5	+10	+5	Sneak attack +9d6
18th	+13/+8/+3	+6	+11	+6	Trap sense +6
19th	14/+9/+4	+6	+11	+6	Sneak attack +10d6, special ability
20th	+15/+10/+5	+6	+12	+6	—

khebenti slightly less often, due to the lawful leanings of those races, but even they have their share of scoundrels. A ptahmenu khebenti is more likely to focus on the mechanical aspects of the khebenti's skills. Anpur focus on being effective nighttime perpetrators, and the sutekhra on the khebenti's exceptional diplomatic and deceptive skills.

OTHER CLASSES

Many khebenti don't particularly enjoy the presence of priests, ghaffir or bahati, as these classes are often seen as representatives of authority — government or the law. Additionally, priests and ghaffirs frown heavily on tomb robbing, a profitable activity in which many criminally oriented khebenti partake. They find that khasti and beqenu tend to get them into trouble, and that kheri-heb look askance at their curiosity regarding magic and magic items. Ultimately, however, khebenti are opportunists, and they'll work with just about anyone, when the situation warrants.

GAME RULE INFORMATION

Khebenti have the following game statistics.

Abilities: Many skills are necessary for the life of a khebenti.

Dexterity is essential for many khebenti's skills, and for her to take advantage of her lightly armored (or even unarmored) combat style. Intelligence increases her already prodigious skill selection, allowing near-infinite customization of her skill-set. Many of her skills are based on Charisma and Wisdom, making those almost as important for the khebenti as for the spellcasting classes.

Alignment: Any.

Hit Dice: d6.

CLASS SKILLS

The khebenti's class skills (and the key ability for each skill) are Appraise (Int), Balance (Dex), Bluff (Cha), Climb (Str), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Disable Device (Int), Disguise (Cha), Escape Artist (Dex), Forgery (Int), Gather Information (Cha), Hide (Dex), Intimidate (Cha), Jump (Str), Knowledge (local) (Int), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Perform (Cha), Profession (Wis), Search (Int), Sense Motive (Wis), Sleight of Hand (Dex), Spot (Wis), Swim (Str), Tumble (Dex), Use Magic Device (Cha), and Use Rope (Dex). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Special note: These skills assume a khebenti focused on urban activity, as most are. A khebenti native to a nomadic tribe, or who intends to spend much of her time in the deserts or other wilderness, may replace Knowledge (local) with Survival. This decision must be made at character creation, or when the character gains her first khebenti level, and cannot be changed later — though the character may, of course, still pick up whichever skill she does not choose as a cross-class skill, as per normal.

Skill Points at 1st Level: (8 + Int modifier) x4.

Skill Points at Each Additional Level: 8 + Int modifier.

CLASS FEATURES

All of the following are class features of the khebenti.

WEAPON & ARMOR PROFICIENCY

Khebenti are proficient with all simple weapons, plus the shortbow and short sword. Khebenti are proficient with light armor, but not with shields.

SNEAK ATTACK

This functions as the rogue ability described in the *PHB*.

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TRAPFINDING

This functions as the rogue ability described in the *PHB*.

EVASION (Ex)

This functions as the rogue ability described in the *PHB*.

TRAP SENSE (Ex)

This functions as the rogue ability described in the *PHB*.

UNCANNY DODGE (Ex)

This functions as the rogue ability described in the *PHB*.

IMPROVED UNCANNY DODGE (Ex)

This functions as the ability described in the *PHB*.

SPECIAL ABILITIES

These function as the rogue abilities described in the *PHB*.

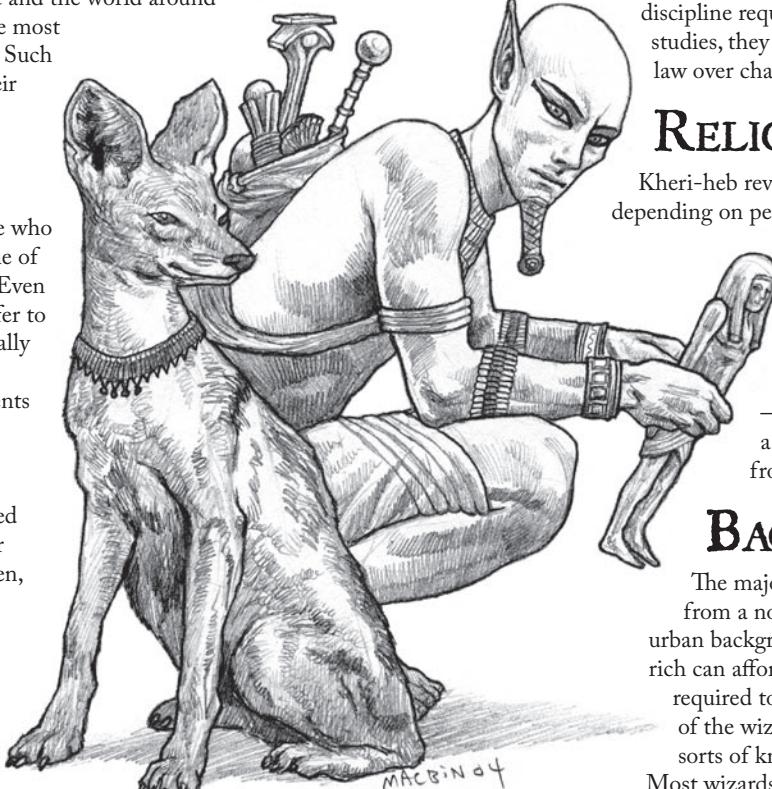
• KHERI-HEB (WIZARD) •

CHARACTERISTICS

Magic is an integral part of Khemtian life. The people of the Black Land regularly seek out mystical aid, to protect them from curses, wild animals, plagues and other misfortune, and to aid them in acquiring prosperity and wealth. If no local clerics represent an appropriate deity, or if the individual doesn't wish to trust in the whim of the gods, he can turn to a kheri-heb for help. With the utterance of a few words of power, the crackling of a papyrus scroll, and the waving of a wand, Khemtian wizards have made for themselves a small but vital portion of Khemtian society. While they are indeed held in awe by common folk, these "keepers of scrolls" are not as mysterious as they are in other lands. One who has not given the people any reason to consider him hostile is respected, often even liked. On the other hand, few notions terrify Khemtians more than the idea of a hostile wizard, for workers of strange powers such as these do not have even the will of their god to hold them in check.

ADVENTURES

Many kheri-heb prefer not to adventure at all, as they make a good and safe living tending to the needs of the populace. Others, however, yearning to increase either their power or their knowledge of magic and the world around them, explore some of the most ancient and secret places. Such seekers normally plan their expeditions thoroughly ahead of time, for while they know full well they cannot anticipate every eventuality, the life of one who studies Divine *Heka* is one of maximum preparedness. Even those kheri-heb who prefer to stay home must occasionally adventure in search of particular ritual components or magic items. Due to their lack of adventuring experience, these wizards are often less well prepared for such travels than their more adventurous brethren, and may find themselves in commensurately more trouble.



ALIGNMENT

Selfish or helpful, studious or power-hungry, kheri-heb can be of any alignment. Due to the intense discipline required in the wizard's studies, they show a tendency toward law over chaos.

RELIGION

Kheri-heb revere any and all of the gods, depending on personality and location, but Isis, Seshat, and Thoth are particularly common objects of devotion. They are surprisingly religious, as they know their magic — though not granted by a specific deity — springs from a divine source.

BACKGROUND

The majority of kheri-heb come from a noble, or at least wealthy, urban background. Only the extremely rich can afford the intensive education required to master not only the arts of the wizard, but the various other sorts of knowledge that go with it. Most wizards acknowledge a common

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TABLE 2-9: THE KHERI-HEB

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day									
						0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	+0	+0	+0	+2	Summon familiar, scribe scroll	3	1	—	—	—	—	—	—	—	—
2nd	+1	+0	+0	+3	—	4	2	—	—	—	—	—	—	—	—
3rd	+1	+1	+1	+3	—	4	2	1	—	—	—	—	—	—	—
4th	+2	+1	+1	+4	—	4	3	2	—	—	—	—	—	—	—
5th	+2	+1	+1	+4	Bonus Feat	4	3	2	1	—	—	—	—	—	—
6th	+3	+2	+2	+5	—	4	3	3	2	—	—	—	—	—	—
7th	+3	+2	+2	+5	—	4	4	3	2	1	—	—	—	—	—
8th	+4	+2	+2	+6	—	4	4	3	3	2	—	—	—	—	—
9th	+4	+3	+3	+6	—	4	4	4	3	2	1	—	—	—	—
10th	+5	+3	+3	+7	Bonus feat	4	4	4	3	3	2	—	—	—	—
11th	+5	+3	+3	+7	—	4	4	4	4	3	2	1	—	—	—
12th	+6/+1	+4	+4	+8	—	4	4	4	4	3	3	2	—	—	—
13th	+6/+1	+4	+4	+8	—	4	4	4	4	4	3	2	1	—	—
14th	+7/+2	+4	+4	+9	—	4	4	4	4	4	3	3	2	—	—
15th	+7/+2	+5	+5	+9	Bonus feat	4	4	4	4	4	4	3	2	1	—
16th	+8/+3	+5	+5	+10	—	4	4	4	4	4	4	3	3	2	—
17th	+8/+3	+5	+5	+10	—	4	4	4	4	4	4	4	3	2	1
18th	+9/+4	+6	+6	+11	—	4	4	4	4	4	4	4	3	3	2
19th	+9/+4	+6	+6	+11	—	4	4	4	4	4	4	4	3	3	3
20th	+10/+5	+6	+6	+12	Bonus feat	4	4	4	4	4	4	4	4	4	4

bond with one another, though that bond is not a particularly intensive one; a wizard is far more likely to show loyalty to his nomarch, his city, his neighborhood, or his family than to a stranger who happens to be another kheri-heb. Still, in those cities with an organized school of wizardry, or even a widely recognized master, kheri-heb bind themselves into tighter groups, and make efforts to support one another.

Most commoners, farmers or nomads who seek to learn the ways of the kheri-heb find themselves stymied without sufficient time or money. A few manage to do so, but most either fail utterly, or develop only a modicum of magical skill, becoming adepts rather than true kheri-heb.

RACES

As the children of the goddess of magic, and both the longest-lived and (they claim) eldest of the Divine Races, the Esetiri have the greatest number of kheri-heb, proportionately, within their population. Many of these wizards hide their abilities, however, given the low status elves hold in some human lands. Human kheri-heb come in a close second, proportionately, and actually outnumber elven wizards in terms of sheer numbers. The wide array of skills and abilities humans possess, coupled with their innate ambition, enables them to learn the arcane arts as swiftly as their elven counterparts. Gnomes and ptahmenu occasionally become wizards as well, whereas the halflings and anpur prefer to rely on priestly magic and only rarely study the kheri-heb's art. In both cultures, those rare few that do become kheri-heb embrace Necromancy, due to their connection with gods of the dead.

OTHER CLASSES

Kheri-heb feel an odd combination of kinship and competition with priests. They acknowledge the powers of the priesthood come from the same source, yet many cannot help look down

upon them slightly because they must *ask* for it. Kheri-heb often lose patience with the warrior classes, but certainly appreciate their presence when blades, arrows or claws begin flying. They distrust khebenti, who often look at a kheri-heb's studies only as a means of gaining valuable magic items. They are equally mistrustful of hekai and shenu. Kheri-heb cannot simply dismiss these classes, as their abilities prove at least a small degree of divine blood, and that alone is worthy of respect. At the same time, wizards firmly believe no one who has not worked hard to master magic can truly appreciate it, or be trusted to wield it responsibly.

GAME RULE INFORMATION

Kheri-heb have the following game statistics.

Abilities: A kheri-heb without a high Intelligence score is worth little. Intelligence determines the power of a kheri-heb's spells, the number of spells she can cast, and how hard those spells are to resist. Dexterity and Constitution are also quite useful, either for avoiding injury or standing up to it — two things that arcane spellcasters are not especially good at, given their lack of armor and hit points.

Alignment: Any.

Hit Die: d4.

CLASS SKILLS

The kheri-heb's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Decipher Script (Int), Knowledge (all skills, taken individually) (Int), Profession (Wis), and Spellcraft (Int). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

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Skill Points at 1st Level: (2 + Int modifier) x4.

Skill Points at Each Additional Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the kheri-heb.

WEAPON & ARMOR PROFICIENCY

Kheri-heb are proficient with the club, dagger, dart, quarterstaff, and sling, but not with any type of armor or shield. Armor of any type interferes with a kheri-heb's movements, which can cause her spells with somatic components to fail.

SPELLS

A kheri-heb casts arcane spells, which are drawn from the sorcerer/ wizard spell list. A kheri-heb must choose and prepare her spells ahead of time. This functions as the ability described in the *PHB*, except that the kheri-heb keeps her spells in a bundle of papyrus scrolls rather than in a book. This bundle, called a *khersh*, may be a "book" in everything but name, but books *per se* are unheard of (as book-binding doesn't exist).

BONUS LANGUAGES

A kheri-heb may substitute Hieroglyphics for one of the bonus languages available to the character.

FAMILIAR

A kheri-heb can obtain a familiar in exactly the same manner as a sorcerer can. Ravens and weasels are not available as familiars in Khemti; instead, the kheri-heb may call a vulture or a desert fox, which grant the same skill bonuses. Otherwise, the familiar rules are identical to those found in the *PHB*.

SCRIBE SCROLL

At 1st level, a kheri-heb gains Scribe Scroll as a bonus feat.

BONUS FEATS

This functions as the wizard ability described in the *PHB*.

SPELL RECORD

A kheri-heb must study her spell record each day to prepare her spells. She cannot prepare any spell not recorded in her record, except for *read magic*, which all kheri-heb can prepare from memory.

Technically speaking, a kheri-heb's spell record *can* take multiple forms. However, all a kheri-heb's spells must be written down, and since the cheapest and fastest way to do this is through ink and papyrus, the most common form of spell record is the bundle of papyrus scrolls (thus leading to the class name). A rare few wealthy or eccentric kheri-heb record their spells on hard surfaces, such as long staves or chains of medallions.

A kheri-heb begins play with a spell record containing all 0-level wizard spells (except those from her prohibited school or schools, if any) plus three 1st-level spells of the player's choice. For each point of Intelligence bonus the wizard has, the starting spell record holds one additional 1st-level spell of the player's choice. At each new kheri-heb level, she gains two new spells of any spell level or levels that she can cast (based on her new kheri-heb level) for her record. At any time, a kheri-heb can also add spells found in the records of other kheri-hebs records to her own.

A kheri-heb character begins play with a *khersh* of papyrus scrolls for her spell record. If a player wishes her record to take some other form, she must pay the appropriate costs.

SPECIAL

Rules for school specialization and arcane spell failure for armor function exactly as described in the *PHB*. In Khemti, the majority of kheri-heb are specialists. Arcane spells use fewer material components in Khemti, but a greater number of foci and rituals. See **Chapter Three: Magic** for more on spellcasting in the *Egyptian Adventures: Hamunaptra* setting.

• PRIEST (CLERIC) •

The power of the gods is evident in the Two Lands... both their benevolence in creating and sustaining life, and their fury, exemplified by the Cataclysm ending the First Age. Though the gods once walked freely among mortals, they now work primarily through intermediaries, their priests and priestesses. Good priests minister to the physical and spiritual needs of the gods' worshippers, while evil priests petition the gods for the power to work their will on the world. Priests are the power of the gods made manifest in the Two Lands and, as such, are deeply involved in every aspect of life.

ADVENTURES

Priests strike out from their home temples for many reasons. Some seek truth and understanding, or to fight against monsters and abominations menacing the civilized world. Priests may travel to spread knowledge of their patron deity, to educate and offer their god's blessings to others. Evil priests seek power, whether wealth, influence or mystic secrets they may wrest from others.

Temples may also assign priests to important tasks, either to further the cause of the temple, its deity, or the city-state where the temple is located. Temples are well known for their meddling in political affairs, and the wise Pharaoh or nomarch cultivates their support.

CHARACTERISTICS

Priests are conduits for the power of the gods, allowing them to perform miracles both small and great. They are masters of divine heka, specializing in particular types of magic associated with their patron deity.

The gods have also given their priests the power and authority to guard against the unnatural, particularly the restless souls that have not entirely crossed over into Duat. Priests can repel the undead, even destroy them outright, with no more than the power of their faith.

Priests also receive a degree of combat training, since competition — and sometimes violence — between temples

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TABLE 2-10: THE PRIEST

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+2	+0	+2	Domains, spontaneous casting, turn undead
2nd	+1	+3	+0	+3	—
3rd	+2	+3	+1	+3	—
4th	+3	+4	+1	+4	—
5th	+3	+4	+1	+4	—
6th	+4	+5	+2	+5	—
7th	+5	+5	+2	+5	—
8th	+6/+1	+6	+2	+6	—
9th	+6/+1	+6	+3	+6	—
10th	+7/+2	+7	+3	+7	—
11th	+8/+3	+7	+3	+7	—
12th	+9/+4	+8	+4	+8	—
13th	+9/+4	+8	+4	+8	—
14th	+10/+5	+9	+4	+9	—
15th	+11/+6/+1	+9	+5	+9	—
16th	+12/+7/+2	+10	+5	+10	—
17th	+12/+7/+2	+10	+5	+10	—
18th	+13/+8/+3	+11	+6	+11	—
19th	+14/+9/+4	+11	+6	+11	—
20th	+15/+10/+5	+12	+6	+12	—

or between temples and the temporal authorities, are known to occur in Khemti. Priests are expected to be able to defend themselves, and the faithful, when called upon.

ALIGNMENT

A priest's alignment determines a great deal about him, including the priest's view of the divine and his patron deity in particular. The gods draw different priests for different reasons. A good priest focuses on the benevolent aspects of his god: the sun's life-giving rays, the growth of crops, the safety of civilization, knowledge for the benefit of all. Evil priests see only the malevolent aspects of divinity: the sun as harsh lash of the desert, crops

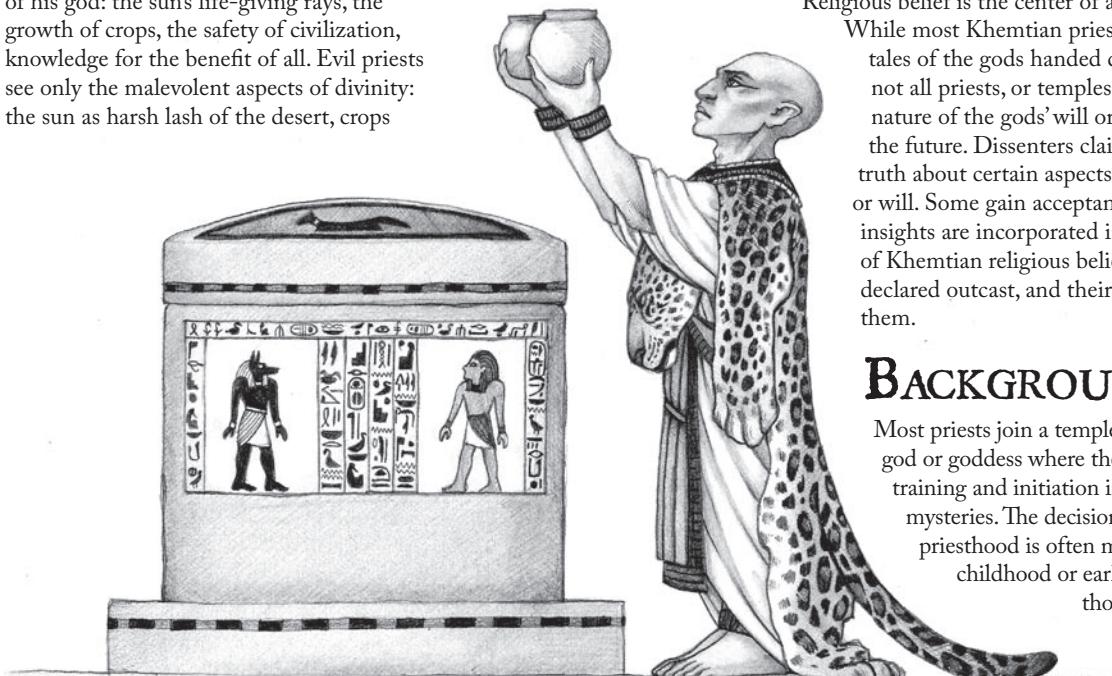
as wealth and influence, safety as a prize others will pay for, knowledge as power. Lawful priests value order, organization, and tradition. Chaotic priests see their connection with the divine as license to do as they please (or as their god bids), whatever society may say. Neutral priests balance these aspects, understanding the ways the gods encompass all these things and more.

RELIGION

Religious belief is the center of a priest's life. While most Khemtian priests believe in the tales of the gods handed down to them, not all priests, or temples, agree on the nature of the gods' will or their plans for the future. Dissenters claim to know the truth about certain aspects of divine history or will. Some gain acceptance and their insights are incorporated into the body of Khemtian religious belief; others are declared outcast, and their followers with them.

BACKGROUND

Most priests join a temple of their chosen god or goddess where they received training and initiation into the deity's mysteries. The decision to join a god's priesthood is often made in late childhood or early adulthood, though some come to temple earlier or later



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in life. Younger children of wealthy or noble families may choose temple life, for some temples court the support of such families.

Other priests receive their calling directly from their deity, or so they claim. They have visions, typically following a sickness or great trial. These priests are among the most zealous, filled and sustained by the power of their faith and devoted to whatever purpose their god has chosen for them.

RACES

Priests are called from among every race in the Two Lands. The Divine Races, as chosen children of the gods, feel a particularly strong connection with their progenitors. Still, other races also worship the gods and seek their favor. Priests of the Divine Races are often called to serve the goddess or god who brought them into being, and so many priestesses of Isis are Esetiri, just as many priests of Osiris are Asari.

OTHER CLASSES

Priests are the voice of their deity, and they may not allow others to forget it. Priests most often deal with civilized folk. Depending on temperament, they can be disdainful toward rural dwellers like the kama'at. The elements they share with the kheri-heb can lead to equal amounts of cooperation and rivalry.

GAME RULE INFORMATION

Priests have the following games statistics.

Abilities: Wisdom enhances a priest's understanding of the divine. A Wisdom score of 11 is required for a priest to cast spells, with higher-level spells demanding an increasing Wisdom score. Charisma improves a priest's ability to influence other creatures, from worshippers to unbelievers to the undead. Strength grants a priest greater melee combat abilities.

Alignment: Any.

Hit Die: d8.

CLASS SKILLS

The priest's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Perform (Cha), Profession (Wis) and Spellcraft (Int). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Domains and Class Skills: A priest who chooses the Animal or Plant domain adds Knowledge (nature) (Int) to the priest class skills listed above. A priest who selects the Judgment domain adds Sense Motive to his list of class skills. A priest who chooses the Knowledge domain adds all Knowledge (Int) skills to the list. A priest who chooses either the Survival or Travel domain adds Survival (Wis) to the list, and a priest who chooses the Trickery domain adds Bluff (Cha), Disguise (Cha), and Hide (Dex) to the list. See *Deity, Domains and Domain Spells*, below, for more information.

Skill Points at 1st Level: (2 + Int modifier) x4.

Skill Points at Each Additional Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the priest.

WEAPON & ARMOR PROFICIENCY

Priests are proficient with all simple weapons, with all types of armor (light and medium), and with shields (except tower shields).

A priest who chooses the War domain receives the Weapon Focus feat related to his deity's weapon as a bonus feat. He also receives the appropriate Martial Weapon Proficiency feat as a bonus feat, if the weapon falls into that category.

SPELLS

A priest casts divine spells, drawn from the priest spell list. However, his alignment may restrict him from casting certain spells opposed to his moral or ethical beliefs; see *Chaotic, Evil, Good and Lawful Spells*, below. Priests prepare and cast their spells just like clerics.

DEITY, DOMAINS AND DOMAIN SPELLS

A priest chooses two domains from among those belonging to his deity. Each domain gives the priest access to a domain spell at each spell level he can cast, from 1st on up, as well as a granted power. The priest gets the granted powers of both selected domains.

Each time the priest receives his daily complement of spells, he must choose a bonus spell from one of his two domains for each spell level he can cast. Whichever domain gives him his bonus spell becomes designated as his *bonus domain* for that spell level.

TABLE 2-10A:
PRIEST SPELLS KNOWN

Level	Spells Known									
	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	3	1+1	—	—	—	—	—	—	—	—
2nd	4	2+1	—	—	—	—	—	—	—	—
3rd	4	2+1	1+1	—	—	—	—	—	—	—
4th	5	3+1	2+1	—	—	—	—	—	—	—
5th	5	3+1	2+1	1+1	—	—	—	—	—	—
6th	5	3+1	3+1	2+1	—	—	—	—	—	—
7th	6	4+1	3+1	2+1	1+1	—	—	—	—	—
8th	6	4+1	3+1	3+1	2+1	—	—	—	—	—
9th	6	4+1	4+1	3+1	2+1	1+1	—	—	—	—
10th	6	4+1	4+1	3+1	3+1	2+1	—	—	—	—
11th	6	5+1	4+1	4+1	3+1	2+1	1+1	—	—	—
12th	6	5+1	4+1	4+1	3+1	3+1	2+1	—	—	—
13th	6	5+1	5+1	4+1	4+1	3+1	2+1	1+1	—	—
14th	6	5+1	5+1	4+1	4+1	3+1	3+1	2+1	—	—
15th	6	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1	—
16th	6	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1	—
17th	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1
18th	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1
19th	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1
20th	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	4+1	4+1

* The “+1” in the entries on this table represents that spell. Domain spells are in addition to any bonus spells the priest may receive for having a high Wisdom score.

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for that day, and the other becomes designated as that level's daily *spontaneous domain*. The priest may cast spells from his spontaneous domains without preparation (see below).

SPONTANEOUS CASTING

A priest can channel stored spell energy into his domain spells to cast them without preparation. The priest can "lose" any prepared spell that is not a domain spell in order to spontaneously cast any domain spell of the same spell level or lower. Thus, a priest who declares the Protection domain as his 1st-level spontaneous domain may lose a 1st-level prepared spell in order to cast *sanctuary* at any time that day. One who does the same with the Healing domain may cast *cure light wounds*, and so on.

Note that Khemtian clerics lack the ability to spontaneously cast *cure* and *inflict* spells, unless those spells are part of the priest's chosen spontaneous domain.

CHAOTIC, EVIL, GOOD AND LAWFUL SPELLS

A priest can't cast spells of an alignment opposed to his own. Spells associated with particular alignments are indicated by the chaos, evil, good and law descriptors in their descriptions.

TURN UNDEAD (SU)

Any priest, regardless of alignment, has the power to turn or destroy undead creatures by channeling the power of his faith through his holy symbol (see the standard rules for turning undead). The undead are universally recognized as unnatural beings in Khemti, and the gods grant their followers the power to ward them off. Khemti priests turn or destroy undead; they cannot rebuke or control them.

A priest may attempt to turn undead a number of times per day equal to $3 + \text{his Charisma modifier}$. A priest with 5 or more ranks in Knowledge (religion) gets a +2 bonus on turning checks against undead.

A priest with the Death domain — regardless of alignment — may rebuke or control undead in addition to turning them.

EX-PRIESTS

A priest who grossly violates the code of conduct required by his god loses all spells and class features, except for armor and shield proficiencies and proficiency with simple weapons. He cannot thereafter gain levels as a priest of that god until he atones (see the *atonement* spell description).

• SHENU (BARD) •

Perhaps the most simultaneously outspoken and subtle of the adventuring classes is the shenu. This capable generalist excels in understanding the ways of civilized man, whether it be his religion, his long history in Khemti or his interneccine politicking. The shenu is the consummate diplomat, poet, counselor, messenger, spymaster or mediator. Few can match the oratorical brilliance of the shenu, and the halls of Pharaoh's



court have been graced with shenu since the days of the Old Kingdom. Only a foolish ruler would refuse an accomplished and trustworthy shenu as his vizier or herald.

As with the hekai, the gods have granted the shenu the ability to work "words of power." Many believe this inborn talent stems straight from divine favor, if not divine heritage, and thus many receive the awe and quiet adoration of the masses. Unlike their more volatile counterparts among the hekai, however, shenu are generally more capable at (and interested in) working their reputations to their advantage, and are thus admired more widely and openly than are the more mysterious and often disquieting hekai. Still, the reputation of some of the more notorious and cunning shenu throughout history has slightly tainted the class as a whole, and they carry the echo of that stigma to this day.

ADVENTURES

Many adventures begin at the behest of a shenu. While some of these Khemtian scholars prefer to remain in their area of greatest influence, others appreciate the opportunities presented by adventure: the chance to explore long-forgotten tombs, decipher ancient texts, or unearth some undiscovered truth. Their social grace makes them natural leaders, and many shenu are called upon specifically to head up adventuring companies or lead diplomatic missions to city-states.

CHARACTERISTICS

Almost by definition, a shenu is the soul of divinity stirred. He wields *heka*, but is gifted it from the mount of the gods themselves, requiring no teachers, spell records or special items. He moves the hearts and minds of friend and foe alike, and holds sway where few others ever could. He seems divinely destined to learn and know things few other Khemtian souls could ever know. Among the peasantry, the consensus is that

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the gods touch shenu, and who are the shenu to find fault with this belief?

ALIGNMENT

The wielding of Innate *heka* requires a certain freedom of spirit, and like the hekai, the shenu have a natural, if mild, inclination towards chaos over law. All the same, a disciplined shenu is an effective one, more often than not, and some of the most legendary figures in Khemtian history have been shenu devoted to the rule of law.

RELIGION

The Shenu are perhaps the most learned of the adventuring classes, and this is especially true of facts and fables pertaining to the gods. This tends to make shenu appear pious, but such is not always the case. While some shenu seek to advance the agenda or priesthood of a specific deity, many revere all the gods. Some have a piety rivaling the most devout of priests, while others merely use the importance of religion in Khemtian society to further private goals.

BACKGROUND

Given the broad nature of the various shenu traditions on Khemti, a shenu can come from nearly any cultural background or upbringing. In most cases, the fledgling shenu apprentices himself to a master, during which time he develops his voice and his force of presence around others. Some are born to nobility, ultimately “inheriting” the path of the shenu from a father or wealthy patron, while others claw their way to the top on the strength of nothing but the confidence in their own skills. These individuals — often former orphans, peasants or even criminals — can make the most capable of shenu.

RACES

Shenu hail from all the Divine Races. The shenu tradition varies greatly from race to race, however, and the shenu of a tribe of Red Land Anpur may have seemingly little in common with a Sutekhra counselor in the court of Pharaoh. Only the familiar commanding presence and mastery of language and speech reveals each for who and what he is, regardless of race. Perhaps the greatest numbers of shenu claim human or gnome heritage, with the renowned elven poets of Isis trailing a close third.

OTHER CLASSES

Shenu make great party leaders. In situations where all the basics are covered, their diverse skill set fills out a party nicely. Their abilities and methods tend to put them at odds with those who prize only physical strength (such as many khasti), but only the most foolish would deny the effectiveness of the shenu.

GAME RULE INFORMATION

Shenu have the following game statistics.

Abilities: The key ability for any shenu is Charisma, which determines not only his spellcasting capability, but is also the basis for many of the shenu's class skills. Intelligence, Dexterity and Wisdom are also important, since the shenu needs to be quick both mentally and physically.

Alignment: Any.

Hit Die: d6.

CLASS SKILLS

The shenu's class skills (and the key ability for each skill) are Appraise (Int), Balance (Dex), Bluff (Cha), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Disguise (Cha), Escape Artist (Dex), Forgery (Int), Gather Information (Cha), Hide (Dex), Intimidate (Cha), Jump (Str), Knowledge (all skills, taken individually) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Profession (Wis), Sense Motive (Wis), Sleight of Hand (Dex), Speak Language (n/a), Spellcraft (Int), Spot (Wis), Tumble (Dex), and Use Magic Device (Cha). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: (6 + Int modifier) x4.

Skill Points at Each Additional Level: 6 + Int modifier.

CLASS FEATURES

All of the following are class features of the shenu.

WEAPON & ARMOR PROFICIENCY

Shenu are proficient with all simple weapons, plus the khopesh, sap, short sword, short bow and whip. They are proficient with light armor, but not with shields of any kind. Because the somatic components of shenu magic are both simple and sparse, a shenu can cast his spells while wearing light armor without incurring the normal arcane spell failure chance. A shenu wearing medium armor or using a shield incurs the normal chance of arcane spell failure if the spell in question has a somatic component, as most do. A multiclassed shenu still incurs the normal arcane spell failure chance for arcane spells received from other classes.

SPELLS

A shenu casts Innate *Heka* (the same type of magic used by hekai), which are drawn from the bard spell list (see **Chapter Eleven: Spells** in the *PHB*). He can cast any spell he knows without preparing it ahead of time, the way a kheri-heb or priest must. Every shenu spell has a verbal component (recitation or oratory).

To learn or cast a spell, a shenu must have a Charisma score of at least 10 + the spell level (Cha 10 for 0-level spells, Cha 11 for 1st-level spells, and so on). The Difficulty Class for a saving throw against a shenu's spell is 10 + the spell level + the shenu's Charisma modifier.

Like other spellcasters, a shenu can cast only a limited number of spells of each spell level per day. His base daily spell allotment is given on **Table 2-11: The Shenu**. In addition, he receives bonus spells per day if he has a high Charisma score. When the table indicates that the shenu gets 0 spells per day of a given spell level (for instance, 1st-level spells for a 2nd-level shenu), he gains only the bonus spells he would be entitled to based on his Charisma score for that spell level.

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The shenu's selection of spells is extremely limited. A shenu begins play knowing four 0-level spells of your choice. At most new shenu levels, he gains one or more new spells, as indicated on **Table 2-12: Shenu Spells Known**. (Unlike spells per day, the number of spells a shenu knows is not affected by his Charisma score; the numbers on the Shenu Spells Known table are fixed.)

SHENU KNOWLEDGE

The shenu is a living repository of information of all kinds, from the mundane to the ancient and esoteric. He may make a special knowledge check with a bonus equal to his shenu level + his Intelligence modifier to see whether he knows some relevant information about local notable people, legendary items or noteworthy locations. (If the shenu has 5 or more ranks in Knowledge (history), he gains a +2 synergy bonus on this check.)

This ability is otherwise identical to the Bardic Knowledge class ability (see the **Bard** in **Chapter Three: Classes** in the *PHB*).

IRON WILL

At 4th level, a shenu gains the Iron Will feat for free.

SPELL SWAP

Upon reaching 5th level, and at every third level thereafter (8th, 11th, 14th, 17th and 20th), a shenu can choose to learn a new spell in place of one he already knows. In effect, the shenu "loses" the old spell in exchange for the new one. The new spell's level must be the same as the level of the spell being exchanged, and it must be at least one level lower than the highest level spell the shenu can cast. For instance, upon

reaching 5th level, a shenu could trade in one 0-level spell or one 1st-level spell, since he now can cast 2nd-level spells.

ORATORY

Once per day per shenu level, a shenu can use his rhetoric or recitations to produce magical effects on those around him (possibly including himself, if desired). These abilities fall under the category of shenu oratory, and must all be activated through the shenu's voice, whether it be a chant, a hymn, the recital of an ode or a simple speech. Each ability requires both a minimum shenu level and a minimum number of ranks in the Perform skill to qualify; if a shenu does not have the required number of ranks in at least one Perform skill (usually oratory or act), he does not gain that oratory ability until he acquires the needed ranks.

Starting an oratory effect is a standard action. Some oratory abilities require concentration, which means the shenu must take a standard action each round to maintain the ability. Even while using an oratory effect that doesn't require concentration, a shenu cannot cast spells (unless he has the glib casting ability below), activate magic items by spell completion (such as scrolls), or activate magic items by command word (such as wands). Just as for casting a spell with a verbal component, a deaf shenu has a 20% chance to fail when attempting to use shenu oratory. If he fails, the attempt still counts against his daily limit.

Fascinate (Sp): This ability is functionally identical to the bard ability of the same name.

Inspire Courage (Su): A shenu with 3 or more ranks in the Perform skill can use his oratorical skills to inspire courage in his allies (including himself), bolstering them against fear and improving their combat abilities. To be affected, an ally must be able to hear the shenu speak. The effect lasts for as long as the ally hears the shenu orate and for 5 rounds thereafter. An affected ally receives a +1 morale bonus on saving throws against charm and fear effects and a +1 morale bonus on attack and weapon damage rolls. At 7th level, and every six shenu levels thereafter, this bonus increases by 1 (+2 at 7th, +3 at 13th and +4 at 19th). Inspire courage is a mind-affecting ability.

Commanding Voice (Su): A shenu with 3 or more ranks in the Perform skill can use his voice to sway a single listener. The target must be within 60 feet, able to see and hear the shenu and able to pay attention to and understand him. If these conditions are met, the shenu speaks out (or emphasizes in conversation) one of the following specific words: "approach," "drop," "fall," "flee" or "halt." The target must succeed in a Will save, with a DC equal to (10 + 1/2 the shenu's level + shenu's Charisma modifier). If the save is made, the target is unaffected and will not realize that anything untoward ever took place (without special means). If the save is failed, the target is affected as per the appropriate effect listed under the description of the *command* spell in the *PHB*. All other aspects or results of this ability are identical to those listed in the description of that spell.

Inspire Competence (Su): This ability is identical to the bard ability of the same name.

Suggestion (Sp): This ability is identical to the bard ability of the same name.

**TABLE 2-12:
SHENU SPELLS KNOWN**

Level	—Spells Known—						
	0	1st	2nd	3rd	4th	5th	6th
1st	4	—	—	—	—	—	—
2nd	5	2	—	—	—	—	—
3rd	6	3	—	—	—	—	—
4th	6	3	2	—	—	—	—
5th	6	4	3	—	—	—	—
6th	6	4	3	—	—	—	—
7th	6	4	4	2	—	—	—
8th	6	4	4	3	—	—	—
9th	6	4	4	3	—	—	—
10th	6	4	4	4	2	—	—
11th	6	4	4	4	3	—	—
12th	6	4	4	4	3	—	—
13th	6	4	4	4	4	2	—
14th	6	4	4	4	4	3	—
15th	6	4	4	4	4	3	—
16th	6	5	4	4	4	4	2
17th	6	5	5	4	4	4	3
18th	6	5	5	5	4	4	3
19th	6	5	5	5	5	4	4
20th	6	5	5	5	5	5	4

TABLE 2-II: THE SHENU

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	0	Spells per Day					
							1st	2nd	3rd	4th	5th	6th
1st	+0	+0	+2	+2	Oratory, knowledge, fascinate, inspire courage +1	2	—	—	—	—	—	—
2nd	+1	+0	+3	+3	Commanding voice	3	0	—	—	—	—	—
3rd	+2	+1	+3	+3	Inspire competence	3	1	—	—	—	—	—
4th	+3	+1	+4	+4	Iron will	3	2	0	—	—	—	—
5th	+3	+1	+4	+4	Spell swap	3	3	1	—	—	—	—
6th	+4	+2	+5	+5	Suggestion	3	3	2	—	—	—	—
7th	+5	+2	+6	+6	Inspire courage +2	3	3	2	0	—	—	—
8th	+6/+1	+2	+6	+6	Spell swap	3	3	3	1	—	—	—
9th	+6/+1	+3	+6	+6	Inspire greatness	3	3	3	2	—	—	—
10th	+7/+2	+3	+7	+7	Glib casting	3	3	3	2	0	—	—
11th	+8/+3	+3	+7	+7	Spell swap	3	3	3	3	1	—	—
12th	+9/+4	+4	+8	+8	—	3	3	3	3	2	—	—
13th	+9/+4	+4	+9	+9	Inspire courage +3	3	3	3	3	2	0	—
14th	+10/+5	+4	+9	+9	Spell swap	4	3	3	3	3	1	—
15th	+11/+6/+1	+5	+9	+9	Inspire heroics	4	4	3	3	3	2	—
16th	+12/+7/+2	+5	+10	+10	—	4	4	4	3	3	2	0
17th	+12/+7/+2	+5	+10	+10	Spell swap	4	4	4	4	3	3	1
18th	+13/+8/+3	+6	+11	+11	Mass suggestion	4	4	4	4	4	3	2
19th	+14/+9/+4	+6	+11	+11	Inspire courage +4	4	4	4	4	4	4	3
20th	+15/+10/+5	+6	+12	+12	Spell swap	4	4	4	4	4	4	4

Inspire Greatness (Su): This ability is identical to the bard ability of the same name.

Glib Casting (Su): A shenu of 10th level or higher, with 13 or more ranks in the Perform skill, may use his oratory ability to facilitate and conceal his casting of certain types of spells. By expending one of his daily oratory uses, the shenu may substitute the power of his speech for any and all components required for one of a number of select spells (as noted below). This allows him to cast those spells without the need for foci, arcane gestures, specific incantations or even special materials, so long as he devotes an oratory use to the effort. The shenu must still know the spell to be cast in this manner, and all other aspects of the oratorical spell remain unchanged. The spells that may be cast in conjunction with this ability include (and are limited to) the following: *cause fear, charm person, know superior*, lesser confusion, sleep, undetectable*

alignment; calm emotions, detect thoughts, enthrall, hypnotic pattern, misdirection; charm monster, confusion, deep slumber, fear, glibness; dominate person, modify memory; mind fog, mislead; charm monster (mass) and eyebite. *See Chapter Three: Magic for details on this new spell.

Inspire Heroics (Su): This ability is identical to the bard ability of the same name.

Mass Suggestion (Sp): This ability is identical to the bard ability of the same name.

SPECIAL

Rules for arcane spell failure for armor function exactly as described in the PHB. Arcane spells use fewer material components in Khemti, but a greater number of foci and rituals. See Chapter Three: Magic for more on spellcasting in the *Egyptian Adventures: Hamunaptra* setting.

• WILDWALKER (RANGER) •

Although Khemti is home to many great cities, much of the land remains wilderness, with the wasted and desolate Red Land continuing to grow. Thus, many of the villages, tribes and communities are dependent on skilled hunters and trackers, who can find food and water and keep them safe from fierce predators. The wildwalker ensures survival, sometimes for the community, sometimes only for himself.

ADVENTURES

Wildwalkers must often venture out into the wilderness, seeking prey or warding off predators. Some wildwalkers are nomads, either traveling with a wandering tribe through the desert, or living off the land alone. Some of these wildwalkers trade their skills for shelter and companionship for a time before moving

on. Some wildwalkers turn their skills toward hunting more dangerous prey, becoming bounty hunters or even assassins.

CHARACTERISTICS

Wildwalkers are skilled in using a variety of weapons, particularly in stalking and killing prey. They are able to survive in the wild and learn a variety of abilities dealing with the wilderness, its creatures, and its hazards. Wildwalkers specialize in particular styles of fighting, associated with a favored hunting weapon or tool.

ALIGNMENT

The hunt knows neither good nor evil. It is simply the struggle for survival. Wildwalkers may be of any alignment. Good

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wildwalkers are protectors and providers for their communities, while neutral wildwalkers tend to be loners or wanderers, more focused on the hunt than what it provides. Evil wildwalkers are feared as stalkers and remorseless killers. Some hold desert communities under their thumb, while others are lone assassins for hire.

RELIGION

Wildwalkers tend towards pragmatism with religion, offering up prayers to gods associated with nature and the hunt, whether asking Isis to make the beasts fruitful or petitioning Set to calm the storms of the Red Land. Some wildwalkers approach the understanding of Ma'at (as seen in the balance of nature) held by the kama'at.

BACKGROUND

Wildwalkers are found everywhere in Khemti, though most often in rural places. They most often learn their skills in apprenticeship to experienced masters of the hunt, and hone them with practice. In some civilized places, wildwalkers are organized into special military cadres, scouts and commandos rather than hunters of food and water.

RACES

All of the races of Khemti have wildwalkers. Elves and half-elves make capable wildwalkers, although half-elves are

more likely to be, as their human side tempers their empathy for nature. Gnolls are among the fiercest and most feared wildwalkers, stalking the Red Land in search of prey or enemies of tribe or faith.

OTHER CLASSES

Wildwalkers work well with kama'at and often cooperate with them for the good of the community. They also associate often with barbarians of the desert tribes. Wildwalkers' earthy nature sometimes puts them at odds with priests and those with more spiritual aims. Some wildwalkers are also superstitious about workers of arcane magic, such as the hekai, kheri-heb and shenu.

GAME RULE INFORMATION

Wildwalkers have the following game statistics:

Abilities: Dexterity enhances a wildwalker's skills in stalking and hiding, as well as accuracy with ranged weapons. Strength provides bonuses in melee combat, while Wisdom improves a wildwalker's ability to track prey, notice things and get along in the wilderness.

Alignment: Any.

Hit Die: d10.

CLASS SKILLS

The wildwalker's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Hide (Dex), Jump (Str), Knowledge (dungeoneering) (Int), Knowledge (geography) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Profession (Wis), Ride (Dex), Search (Int), Spot (Wis), Survival (Wis), Swim (Str), and Use Rope (Dex). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at 1st Level: $(6 + \text{Int modifier}) \times 4$.

Skill Points at Each Additional Level: 6 + Int modifier.

CLASS FEATURES

The following are class features of the wildwalker.

WEAPON & ARMOR PROFICIENCY

A wildwalker is proficient with all simple and martial weapons, and with light armor and shields (except tower shields).

FAVORED ENEMY (Ex)

At 1st level, a wildwalker may select a type of creature from among those given on **Table 2-13: Wildwalker Favored Enemy**.

The wildwalker gains a +2 bonus on Bluff, Listen, Sense Motive, Spot and Survival checks when using these skills against creatures of this type.

Likewise, he gets a +2 bonus on weapon damage rolls against such creatures.



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At 5th level, and at every five levels thereafter (10th, 15th and 20th level), the wildwalker may select an additional favored enemy from those given on the table. In addition, at each such interval, the bonus against any one favored enemy (including the one just selected, if so desired) increases by 2.

If the wildwalker chooses humanoids or outsiders as favored enemies, he must also choose an associated subtype, as indicated on the table. If a specific creature falls into more than one category of favored enemy, the wildwalker's bonuses do not stack; he simply uses whichever bonus is higher.

TRACK

A wildwalker gains Track as a bonus feat.

WILD EMPATHY (Ex)

A wildwalker can improve the attitude of an animal. This ability functions just like a Diplomacy check to improve the attitude of a person. The wildwalker rolls 1d20 and adds his wildwalker level and his Charisma bonus to determine the wild empathy check result. The typical domestic animal has a starting attitude of indifferent, while wild animals are usually unfriendly.

To use wild empathy, the wildwalker and the animal must be able to study each other, which means they must be within 30 feet of one another under normal visibility conditions. Generally, influencing an animal in this way takes 1 minute, but as with influencing people, it might take more or less time.

The wildwalker can also use this ability to influence a magical beast with an Intelligence score of 1 or 2, but takes a -4 penalty on the check.

COMBAT STYLE (Ex)

At 2nd level, a wildwalker must select a combat style to pursue: bow, dagger, flail, sling, spear or dual-weapon. This choice affects the character's class features but does not restrict his selection of feats or special abilities in any way. At this time, the wildwalker gains a bonus feat based on his chosen combat style: Rapid Shot (bow or sling), Weapon Finesse (dagger), Power Attack (flail), Combat Expertise (spear) or Two-Weapon Fighting (dual-weapon).

The wildwalker does not need the normal prerequisites for the feat. The benefits of the wildwalker's chosen style apply only when he wears light or no armor. He loses all benefits of his combat style when wearing medium armor.

ENDURANCE

The wildwalker receives Endurance as a bonus feat at 3rd level.

TALENTS

At 4th level, the wildwalker may choose a talent from the following list:

Animal Companion (Ex): The wildwalker gains an animal companion. This ability functions as the druid ability of the same name, except the wildwalker's effective druid level is one-half his wildwalker level.

Bonus Feat: The wildwalker gains a bonus feat chosen from the following list: Acrobatic, Alertness, Animal Affinity, Athletic, Diehard, Self-Sufficient, Stealthy or Toughness. The wildwalker must meet the prerequisites of this feat.

Command Nature (Su): The wildwalker gains the ability to

rebuke or command animals. This is similar to the ability to rebuke or command undead, except the wildwalker's level is treated as half his class level (round down) for purposes of all turning checks. Command nature has no effect on creatures other than animals. Otherwise, this ability works the same as rebuking undead.

Fast Movement: The wildwalker's land speed increases by 10 feet, but only while wearing no armor or light armor and not carrying a heavy load.

Great Provider: The wildwalker can find food and water for one person for each point his Survival check exceeds DC 10, rather than one person per two points, as normal.

Trackless Step (Ex): The wildwalker leaves no trail in natural surroundings and cannot be tracked. He may choose to leave a trail if so desired.

Uncanny Dodge: The wildwalker has an acute sense of danger. He retains his Dexterity bonus to AC (if any) even if caught flat-footed or struck by an invisible attacker. However, he still loses his Dex bonus to AC if immobilized. If the wildwalker already has uncanny dodge from another class, then he gains improved uncanny dodge.

IMPROVED COMBAT STYLE (Ex)

At 6th level, a wildwalker's aptitude in his chosen combat style improves. The wildwalker gains the following bonus feat: Manyshot (bow or sling), Improved Feint (spear), Cleave (flail), Spring Attack (dagger) or Improved Two-Weapon Fighting (dual-weapon). The wildwalker does not need to meet the normal prerequisites for this feat.

TABLE 2-13:
WILDWALKER FAVORED ENEMY

Type (subtype)

Aberration
Animal
Construct
Elemental
Giant
Humanoid (Divine Race)
Humanoid (reptilian)
Magical beast
Monstrous humanoid
Ooze
Outsider (air)
Outsider (chaotic)
Outsider (earth)
Outsider (evil)
Outsider (fire)
Outsider (good)
Outsider (lawful)
Outsider (native)
Outsider (water)
Plant
Undead
Vermin

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TABLE 2-14: THE WILDWALKER

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+2	+2	+0	1st favored enemy, track, wild empathy
2nd	+2	+3	+3	+0	Combat style
3rd	+3	+3	+3	+1	Endurance
4th	+4	+4	+4	+1	Talent
5th	+5	+4	+4	+1	
6th	+6/+1	+5	+5	+2	2nd favored enemy
7th	+7/+2	+5	+5	+2	Improved combat style
8th	+8/+3	+6	+6	+2	Improved talent
9th	+9/+4	+6	+6	+3	Improved talent
10th	+10/+5	+7	+7	+3	Improved talent
11th	+11/+6/+1	+7	+7	+3	3rd favored enemy
12th	+12/+7/+2	+8	+8	+4	Combat style mastery
13th	+13/+8/+3	+8	+8	+4	—
14th	+14/+9/+4	+9	+9	+4	Master talent
15th	+15/+10/+5	+9	+9	+5	—
16th	+16/+11/+6/+1	+10	+10	+5	4th favored enemy
17th	+17/+12/+7/+2	+10	+10	+5	—
18th	+18/+13/+8/+3	+11	+11	+6	Master talent
19th	+19/+14/+9/+4	+11	+11	+6	—
20th	+20/+15/+10/+5	+12	+12	+6	5th favored enemy

As before, the benefits of the wildwalker's chosen style apply only when he wears light or no armor. He loses all benefits of his combat style when wearing medium armor.

IMPROVED TALENTS

At 7th, 8th and 9th level, the wildwalker may choose an improved talent from the following list. If desired, the wildwalker may choose a talent in place of an improved talent.

Bonus Feat: The wildwalker gains a bonus feat chosen from the list of talent bonus feats. The wildwalker must meet the prerequisites of this feat.

Evasion (Ex): The wildwalker can avoid even magical and unusual attacks with great agility. If he makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, he instead takes no damage. Evasion can be used only if the wildwalker is wearing light armor or no armor. A helpless wildwalker does not gain the benefit of evasion.

Improved Uncanny Dodge (Ex): The wildwalker cannot be flanked and can react to opponents on either side of him normally. The wildwalker must have the uncanny dodge talent to select this talent.

Sand Stride (Ex): The wildwalker may move across sandy or desert terrain at normal speed, without taking damage or suffering any other impairment. However, the wildwalker still requires water, food and rest as usual.

Swift Tracker (Ex): The wildwalker can move at his normal speed while following tracks without taking the normal -5 penalty. He takes only a -10 penalty (instead of the normal -20) when moving at up to twice normal speed while tracking.

COMBAT STYLE MASTERY (Ex)

At 11th level, a wildwalker's aptitude in his chosen combat style improves again. The wildwalker gains one of the following feats, depending on the chosen style:

- Improved Precise Shot (bow or sling), Whirlwind Attack (dagger or spear), Great Cleave (flail) or Greater Two-Weapon Fighting (dual-weapon).

The wildwalker does not need to meet the normal prerequisites for the feat.

As before, the benefits of the wildwalker's chosen style apply only when he wears light or no armor. He loses all benefits of his combat style when wearing medium armor.

MASTER TALENT

At 13th and 17th level, a wildwalker may choose a master talent from the following list. If desired, the wildwalker can choose a talent or an improved talent in place of a master talent.

Bonus Feat: The wildwalker gains a bonus feat chosen from the list of talent bonus feats. The wildwalker must meet the prerequisites of this feat.

Camouflage (Ex): The wildwalker can use the Hide skill in any sort of natural terrain, even if the terrain doesn't grant cover or concealment.

Hide in Plain Sight (Ex): While in any sort of natural terrain, the wildwalker can use the Hide skill even while being observed. The wildwalker must have the camouflage talent in order to choose this talent.

Wilderness Mastery (Ex): When using Hide, Listen, Move Silently, Spot or Survival in a wilderness setting, the wildwalker can take 10 even when distracted or under stress.

SKILLS

The following new skill and adjustments to the core skills are used in this setting.

HANDLE ANIMAL

(DEX; TRAINED ONLY)

In addition to the uses described in the *PHB*, characters in *Hamunaptra* use Handle Animal to drive horses (or other creatures) pulling chariots (see Charioteering, p. 9 of **Book Three: The Book of Law**).

Combat Handling: The driver of a chariot needs to make a Handle Animal check (DC 5) to handle the reins in one hand, leaving the other free (for an attack, for example).

Obstacles: If a chariot hits or runs over an obstacle, a skill check is required to keep the chariot from overturning. The DC is 10 for Small or minor obstacles (muddy ground, logs or stones, small creatures, etc.), 15 for Medium-sized obstacles, and 20 for Large or major obstacles (a fence, heavy brush, rolling logs, a Large creature like a horse, etc.).

Collisions: A skill check is also required to keep a chariot from overturning in a collision. The DC is 25 for a sideswipe or rear collision and 30 for a head-on collision with another chariot or vehicle.

Controlling a chariot requires a move action each round. Checks made to avoid obstacles and collisions are reactions. The training for a chariot team is essentially the same as the combat training of a warhorse.

KNOWLEDGE (DREAMS) (INT; TRAINED ONLY)

Dreams are important to the people of Khemti, as they represent another existence reachable through the veil of sleep. Dreams sometimes contain omens or messages from the gods, and Khemtians believe dreamstuff has special properties of its

own. Some say the gods dreamed the world into existence, and things seen in a dream should not be overlooked.

This skill involves the understanding of dream-related images and omens. A character skilled in the knowledge of dreams may interpret these omens. Among other things, such a character can make a living as a professional interpreter of dreams in a wealthy household or noble court.

The main applications of this skill come from the ability to interpret omens and gain insight into puzzles or other mental problems. Interpreting omens requires a skill check with a DC based on the obscurity of the omen. The GM decides if a particular dream contains any omens. The dreams of characters with the Dreamer feat (see page 63) often do, but sometimes the gods will send omens in dreams to others. A successful check interprets the omen correctly (or at least gleans some insight). A failed check results in a vague answer, while a check that fails by 10 or more results in an answer that actually clouds what was originally intended.

A character with Knowledge (dreams) can also seek knowledge in dreaming, working out a particular puzzle or mental knot. When the character has a chance to sleep on a problem or decision, a successful skill check grants a +2 bonus to checks relating to that issue. For example, a character preparing to make a speech at court might seek a dream about the outcome. The symbolism in that dream, properly interpreted, grants the character a bonus on his Diplomacy check upon delivering the speech. As always, the GM has the final say about what tasks a character can “sleep on” in advance.

SURVIVAL (WIS)

Note that this skill is important for those living in the Red Land, away from convenient sources of food or water. Survival can be used untrained, and a character taking 10 on Survival checks can manage in the desert, at least until overcome by the heat or various predators and scavengers. Most Khemtians who live anywhere near Desheret have at least one rank in Survival.

FEATS

The world of *Egyptian Adventures: Hamunaptra* offers a host of new and modified systems, and this includes a number of setting-specific feats. In addition to the Divine Heritage feat (a requirement for any character who aspires to the throne of Pharaoh), the setting introduces the concept of the divine feat, as well. All divine feats are restricted to members of the Divine Races, and many are further restricted to but a single race.

ABNORMAL FAVORED CLASS [GENERAL]

You have a different favored class than normal.

Prerequisite: Member of a race with a favored class.

Benefit: Either through special training, or perhaps growing up amidst members of a different race, you have a predilection for a class not standard to your own race. You may choose one class to treat as your favored class. Levels in this class do not count when determining experience penalties for

multiclassing. However, levels in your race's traditional favored class do count against you, as you have replaced it with another.

In addition, select one class skill of your new favored class. You may use this class skill untrained, if it is normally trained only, and you receive a +2 competence bonus to all checks made with this skill.

ARMOR EXPERTISE [GENERAL]

You are especially comfortable in armor of all varieties, and have developed an aptitude for making the most out of the moves you make while wearing armor.

Prerequisites: Con 13.

Benefit: When wearing armor that normally confers an armor check penalty, you reduce the armor check penalty by up to -2, to a minimum of 0. In addition, you can sleep in medium armor without awakening fatigued.

Special: A fighter may select Armor Expertise as one of his fighter bonus feats.

- CHAPTER TWO: CHARACTERS -

BITE [DIVINE]

You have learned to make a powerful bite attack, and have strengthened your snout accordingly.

Prerequisites: Gnoll, base attack bonus +5.

Benefit: You gain a bite attack. When using weapons, the bite attack becomes a secondary weapon, applying a -5 penalty to the attack roll. This attack normally deals 1d6 points of damage, however, if your size increases or decreases (such as through magical means), it increases to 1d8 points of damage if Large, or decreases to 1d4 points of damage if Small. If you use the bite as a primary attack, add your full Strength modifier as a damage bonus, however, if you use the bite attack with weaponry, add only one-half your Strength bonus to the attack.

Special: If you take the Multiattack feat (see [Chapter Six: Skills and Feats](#) in the *MM*), you may reduce the secondary penalty to -2.

DEFENSIVE DRIVING [GENERAL]

You can maneuver a chariot to help you and your passengers avoid attacks.

Prerequisites: Handle Animal 4 ranks, Mounted Combat.

Benefit: Once per round, when you or anyone riding in a chariot you are driving would be hit with an attack, you can make a Handle Animal check as a reaction. If your check result is greater than the attack roll, the attack is negated. Essentially, your skill check becomes the target's Armor Class if it is higher than the target's normal AC. You cannot use Defensive Driving and the defensive ability of Mounted Combat in the same round.

DESERT CREATURE [GENERAL]

You are especially well-suited for life in the desolation of the Red Land.

Prerequisites: Con 13.

Benefit: In very hot conditions, you only need to make a Fortitude saving throw once a day rather than each hour. Severe and extreme heat still affect you normally. You only need to make a Constitution check for every two hours you go without water, rather than every hour.

In addition, you gain a +2 bonus to Survival checks made in desert terrain.

DESERT SCOURGE [METAMAGIC]

You can use the desert around you as part of your offensive spell effects.

Prerequisite: Knowledge (arcana) 5 ranks, any other metamagic feat.

Benefit: This feat is useful in the desert, or in other sandy environments. When casting any offensive spell with an appropriate subtype, you may incorporate sand from the environment into the attack. For instance, a *fireball* or *cone of cold* would catch the surrounding sands in the blast or cone, using the particles to scour the target. Only half the damage from such a spell is considered energy damage and thus subject to resistances such as fire resistance or cold resistance. The remainder comes from the sand, and is not subject to energy resistance.

The appropriate subtypes for offensive spells used in conjunction with Desert Scourge are acid, air, cold,

electricity, fire, and sonic. Only spells that cause physical damage, measured in hit points, are applicable. Further, these spells must cause damage at range; touch attacks cannot make use of this feat.

A spell prepared with Desert Scourge uses a spell slot of the spell's normal level, subject to any other metamagic feats the caster may attach to it.

DIVERSIFIED TALENT [GENERAL]

You are skilled in fields not traditional to your class.

Prerequisites: Int 11.

Benefit: You may select any three cross-class skills. These become class skills for you, and are treated as normal class skills in all ways. Furthermore, you gain a +1 competence bonus to all checks with two of these skills.

Special: You may select this feat multiple times. Each time, you may treat three additional cross-class skills as class skills for all future levels. Purchasing this feat after character creation may, at the GM's discretion, require you have an opportunity or character-related reason to master these skills.

DIVINE HERITAGE [DIVINE]

During the golden age of Khemti, the gods came unto favored members of the Divine Races and took them as lovers and consorts. The products of these unions were the land's first Pharaohs, from whom the line of Pharaoh continues unbroken. A character with this feat claims descent from one of the gods, and may thus rule as his or her divine emissary upon the throne of Pharaoh. In addition, this spark of divinity awakens a number of magical talents.

Prerequisites: Cha 13, member of one of the seven Divine Races.

Benefit: Only a character who possesses this feat may ever ascend the throne of Pharaoh (and thus acquire the pharaoh template). This feat need not be taken at 1st level; some do not fully realize their divinity until later in life. Once taken, however, you discover you have the ability to invoke minor magical effects that stem from the portfolio of your divine ancestor. These gifts require no components and may be activated by silent act of will alone. (A word of praise to your patron god is considered polite, however.) Each gift may be called upon once per day, at a caster level equal to one's character level. This feat may be taken only once. See the attached table for the spell-like abilities you inherit based on which god you select.

DIVINE HERITAGE

Deity	Gifts of Divine Heritage
Geb	<i>acid splash, moment of strength*, purify food and drink</i>
Isis	<i>detect magic, mage hand, read magic</i>
Nut	<i>dancing lights, know direction, moment of wisdom*</i>
Osiris	<i>cure minor wounds, detect poison, resistance</i>
Ptah	<i>guidance, moment of cunning*, open/close</i>
Ra	<i>flare, light, moment of splendor*</i>
Set	<i>dancing lights, ghost sound, prestidigitation</i>
Shu	<i>mage hand, message, moment of grace*</i>
Tefnut	<i>cure minor wounds, locate water*, moment of endurance*</i>
Anubis	<i>disrupt undead, know direction, tireless vigil*</i>

- CHAPTER TWO: CHARACTERS -

DIVINE HERITAGE (CONT'D)

Apuat	<i>burst of speed*, message, moment of strength*</i>
Bast	<i>lullaby, moment of grace*, moment of splendor*</i>
Bes	<i>daze, moment of endurance*, resistance</i>
Hapi	<i>locate water, know direction, purify food and drink</i>
Hathor	<i>lullaby, mending, purify food and drink</i>
Horus	<i>flare, guidance, moment of strength*</i>
Khonsu	<i>know direction, light, moment of cunning*</i>
Mentu	<i>moment of endurance*, moment of grace*, moment of strength*</i>
Nefertem	<i>cure minor wounds, flare, light</i>
Neith	<i>daze, guidance, moment of wisdom*</i>
Nephthys	<i>disrupt undead, resistance, touch of fatigue</i>
Renenutet	<i>guidance, moment of wisdom*, resistance</i>
Sobek	<i>burst of speed*, locate water*, moment of splendor*</i>
Seker	<i>disrupt undead, flare, light</i>
Serqet	<i>detect poison, moment of endurance*, resistance</i>
Seshat	<i>mage hand, quick scribe*, read magic</i>
Thoth	<i>detect magic, know direction, moment of cunning*</i>

* indicates a spell unique to the *Egyptian Adventures: Hamunaptra* setting; see **Chapter Three: Magic** for details.

Special: Divine Heritage is the prerequisite for Touch of the Divine (see page 66). If you select this feat, your next feat must be Touch of the Divine, or you are forever after prevented from taking that feat.

DREAMER [GENERAL]

You have special insight into the world of dreams.

Benefit: You occasionally receive prophetic visions or omens in your dreams. You must make a Knowledge (dreams) skill check (DC 15 or higher) to successfully interpret the omens you receive. The benefits of a successful skill check are similar to a *divination* spell. This gift is not under your conscious control, however; the GM decides when and if you receive a dream omen and what it actually means. Generally, you will not receive more than one omen per adventure or week of game time. You must sleep, or be in a trance, for at least four uninterrupted hours to receive a prophetic dream. GMs can use this ability as a story hook or a means of guiding the adventure when necessary.

DUNE WARRIOR [GENERAL]

You adapt yourself to wearing armor in Khemti's hot desert climate.

Prerequisites: Con 13, Endurance.

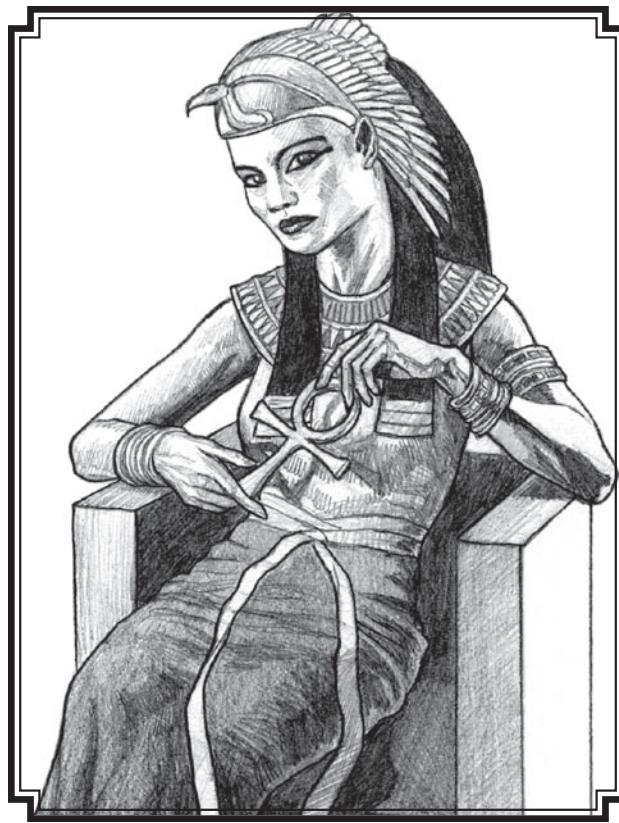
Benefit: You suffer only a -2 penalty to Fortitude saves to avoid suffering damage when wearing armor in very hot, severe or extreme heat conditions. In addition, you are not automatically fatigued by suffering nonlethal damage from heat exposure. Finally, you receive a +1 bonus to Survival checks made in desert terrain.

Normal: Wearing armor in high heat imposes a -4 penalty to heat exposure saves.

Special: A fighter may select Dune Warrior as one of his fighter bonus feats.

ESCHEW MATERIALS [GENERAL]

You can cast spells without relying on material components or foci.



Benefit: You can cast any spell that has a material component costing 1 gp or less without needing that component. (The casting of that spell still provokes attacks of opportunity as normal.) In Khemti, this means that foci are not normally required for spellcasting. If the spell requires a material component that costs more than 1 gp, you must have the material component to cast the spell, just as normal.

Special: This description replaces the one for Eschew Materials in the *PHB*.

GREATER UNARMED STRIKE [GENERAL]

Through a rigorous physical regimen, you have trained your hands, elbows, feet and shins to be lethal blades of flesh that can cut or jab as well as bludgeon.

Prerequisites: Con 13, Improved Unarmed Strike.

Benefit: Whenever you strike an opponent unarmed, you may choose whether your attack inflicts bludgeoning, slashing or piercing damage.

Normal: Unarmed attacks inflict bludgeoning damage only.

HOLY LIGHT [DIVINE]

You can create a flare of divine light.

Prerequisite: Ability to turn undead, good alignment.

Benefit: By using one of your turning attempts for the day, you create a flare of holy light as a standard action. All evil creatures within 30 feet looking in your direction must make a Fortitude saving throw (DC 10 + one half your character level + your Wisdom modifier) or be blinded for one minute. Evil undead that succeed on the Fortitude save are still dazzled for one minute.

- CHAPTER TWO: CHARACTERS -



HYBRID SHAPE [DIVINE]

You can use wild shape to combine animal and humanoid characteristics.

Prerequisite: Wild shape class ability.

Benefit: When using your wild shape ability, you can assume a humanoid animal form (much like a lycanthrope), giving you the head of an animal and the body of a humanoid. You cannot speak in this form (unless you have the True Voice feat, see page 66), but your humanoid animal form has hands with opposable thumbs, allowing you to manipulate objects and even cast spells with somatic components. While in hybrid form, you gain all of the natural attacks of the creature whose form you assume, as normal.

IMPROVED ARMOR

EXPERTISE [GENERAL]

Your expertise allows you to move all but unhindered while wearing armor.

Prerequisites: Con 13, Armor Expertise.

Benefit: When wearing armor that normally confers an armor check penalty, you reduce the armor check penalty by up to -3 , to a minimum of 0. This reduction supercedes that offered by Armor Expertise. In addition, Medium armor does not reduce your speed.

Special: A fighter may select Improved Armor Expertise as one of his fighter bonus feats.

MELEE WEAPON

EXPERTISE [GENERAL]

You are a natural man-at-arms, having developed a familiarity with and aptitude for all manner of hand-to-hand combat weapons.

Prerequisites: Dex 13.

Benefit: This feat reduces your non-proficiency penalty from -4 to -2 when using any simple or martial melee weapon with which you are not proficient. In addition, you gain a $+2$ competence bonus on Appraise checks made to determine the approximate value of a melee weapon.

MOBILE CASTING [GENERAL]

You are trained or experienced with casting spells while in motion.

Benefit: You gain a $+4$ bonus to Concentration checks made to cast spells while in vigorous motion. This can include casting from camel- or horseback, from within a chariot or on a boat in swift waters. This feat does not stack with the Combat Casting feat; if you are in a situation where you are both casting defensively and in motion, and you have both feats, you still gain only $+4$ to your Concentration check.

NUT'S WISDOM [GENERAL]

When unencumbered by armor, your body is like the swaying reed that bends in time to avoid the clumsy attacks of slow or incompetent opponents.

Prerequisites: Wis 13, base attack bonus +1.

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Benefit: When wearing no armor, you may apply your Wisdom modifier as a dodge bonus to your Armor Class. This improvement stacks with other dodge bonuses, but comes from your base, unaltered Wisdom score, ignoring temporary increases (such as that granted by the spell *owl's wisdom*). Permanent Wisdom increases such as those gained through level advancement, do add to this benefit. Likewise temporary ability damage does not affect this feat, but permanent drain does. Any condition which would make you lose your Dexterity bonus to Armor Class also makes you lose dodge bonuses.

Special: This feat does not stack with Ptah's Cunning or the bahati (or monk's) AC Bonus class feature.

OVERTURNING ATTACK [GENERAL]

You can make an attack to overturn a chariot in motion.

Prerequisite: Mounted Combat, base attack bonus +1.

Benefit: When making a melee attack against a chariot with a medium-sized or larger weapon, you can choose to attack the chariot's wheels rather than its passengers. A successful attack roll forces the chariot's driver to make an immediate Handle Animal check (DC 20) to avoid the chariot overturning. However such a use of this feat automatically deals 2d6 points of damage to your weapon, potentially damaging or destroying the weapon.

Special: If you have the Improved Sunder feat, the damage to your weapon reduces to 1d8 points of damage instead.

POISON MASTERY [GENERAL]

Through constant exposure or sheer toughness, you are more resistant to poisons than are most people.

Prerequisites: Con 13 or Great Fortitude.

Benefit: You no longer run the risk of poisoning yourself when applying poison. In addition, you gain +3 to Fortitude saves against any sort of poison attacks.

PTAH'S CUNNING [GENERAL]

In lieu of wearing armor, you learned how to use your wits to time your moves while predicting opponents' strikes, making their attacks miss more often.

Prerequisites: Int 13, base attack bonus +1.

Benefit: When wearing no armor, you may apply your Int modifier as a dodge bonus to your Armor Class. This improvement stacks with other dodge bonuses, but comes from your base, unaltered Intelligence score, ignoring temporary increases (such as those granted by the *fox's cunning* spell). Permanent Intelligence increases, such as those gained through level advancement, do add to this benefit. Likewise temporary ability damage does not affect this feat, but permanent drain does. Any condition making you lose your Dexterity bonus to Armor Class also makes you lose dodge bonuses.

Special: This feat does not stack with Nut's Wisdom or the bahati (or monk's) AC Bonus class feature.

RACIAL WEAPON

MASTERY: DWARF [DIVINE]

You are so adroit with axes, you are harder to hit while wielding them.

Prerequisites: Dwarf, base attack bonus +1.

Benefit: When using an axe in melee combat, you receive a +1 competence bonus to your Armor Class. This bonus is good against all incoming attacks, so long as you have an axe of any kind in your hand.

RACIAL WEAPON

MASTERY: ELF [DIVINE]

You are a crack shot with your favored weapon, bows.

Prerequisites: Elf, base attack bonus +1.

Benefit: When shooting a bow, you suffer only half the penalties normally associated with your range increment. For example, you could fire a short bow at a target 200 feet away and suffer only a -3 to the attack roll. In addition, you gain a +1 competence bonus to attack rolls made with a bow against targets that have some form of cover.

RACIAL WEAPON

MASTERY: GNOLL [DIVINE]

Your familiarity with flails makes opponents' attempts to target those weapons very difficult.

Prerequisites: Gnoll, base attack bonus +1.

Benefit: You receive a +4 competence bonus on all rolls to resist disarm and sundering attacks made against your flails. In addition, whenever you fail a trip attempt with a flail, you can either drop the flail, as usual, and be guaranteed you will not trip, or you can opt to make a melee touch attack against your opponent. Success with this attack indicates you avoid being tripped *without* dropping your flail. Failure means the opponent's trip attempt proceeds as usual.

RACIAL WEAPON

MASTERY: GNOME [DIVINE]

Your quickness and deftness with our race's favored weapons, daggers, lets you make ranged attacks with them even when you are engaged in melee combat.

Prerequisites: Gnome, base attack bonus +1.

Benefit: When you make a ranged attack with a dagger, you do not provoke attacks of opportunity.

Normal: Making ranged attacks while in a threatened square provokes an attack of opportunity.

RACIAL WEAPON

MASTERY: HALFLING [DIVINE]

You are so proficient with your race's favored weapons, slings and bolas, you can even use them in close quarters where they would normally be ineffective.

Prerequisites: Halfling, base attack bonus +1.

Benefit: You can use a loaded sling or a bola as melee weapons. If you have Weapon Finesse, you may use that feat with these weapons. Slings used as melee weapons do not expend the ammunition contained within the sling, unless you use the sling as a ranged weapon, at which point you must reload the sling. These weapons, used as melee or ranged weapons, deal the same damage.

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RANGED WEAPON EXPERTISE [GENERAL]

You are a natural marksman, and you have developed a familiarity with and aptitude for all manner of ranged combat.

Prerequisites: Dex 13.

Benefit: This feat reduces your non-proficiency penalty from -4 to -2 when using any simple or martial ranged weapon with which you are not proficient. In addition, you gain a +2 competence bonus on Appraise checks made to determine the approximate value of a melee weapon.

RED-HAIRED [DIVINE]

You have red hair, a rarity among the races of Khemti and a sign of Set's favor.

Benefit: You gain a +2 bonus on saving throws against poison. In addition, you gain a special form of damage reduction against all poisons, ignoring the first point of ability damage or hit point damage dealt by a poison that affects you. Finally, NPC followers of Set automatically begin as Friendly. See **Chapter Four: Skills, Diplomacy**, in the *PHB* for details on NPC Attitudes.

Special: You may only take this feat at 1st level.

TEFNUT'S ENDURANCE [GENERAL]

Your soul is as unyielding as fate, as eternal as the timeless flow of the river Yor.

Prerequisites: Con 15, base attack bonus +1.

Benefit: Your natural armor bonus (if any, otherwise treat your natural armor bonus as +0) increases by an amount equal to your Constitution modifier. This bonus does not improve or decrease through temporary augmentations such as a khasti rage or *bear's endurance* spell or through ability damage. However, permanent increases to your Constitution, such as by advancing levels, or ability drain, do affect this feat.

TIED TO THE LAND [GENERAL]

The land affects spells you cast.

Prerequisites: Ability to cast spells that channel or manipulate positive or negative energy.

Benefit: When in the Black Land, any of your spells that channel positive energy (such as *cure* spells) function at

+1 caster level. When in the Red Land, your spells that channel negative energy (such as *inflict* spells) function at +1 caster level.

TOUCH OF THE DIVINE [DIVINE]

Your connection with your divine heritage is so strong you can draw on it to perform limited additional magic.

Prerequisite: Divine Heritage.

Benefit: If you do not normally have the ability to cast Innate *Heka* spells, this feat allows you to cast a single spell, once per day, in addition to the cantrips granted by the Divine Heritage feat. This must be a 1st-level spell drawn from one of the domains offered by your deity. You cast this spell as an Innate *Heka* spell, treating it in all respects as though you were a hekai of your level, even if the spell does not normally appear on the sorcerer/wizard spell list. If you are a caster of Innate *Heka* spells already, by having class levels in hekai or shenu, this feat is far more potent. Select one of your deity's domains when you purchase this feat. You then add all the spells of that domain to your list of known spells. You still may not cast spells of a higher level than you are normally capable of casting, and you do not gain any extra spell slots per day. You cast these spells as a hekai or shenu of your level, regardless of the spell list on which they normally appear.

Special: You may select this feat only once, and you may not change the chosen domain once it has been selected. You do not gain the domain ability for that domain. This feat must be the next feat you select after gaining Divine Heritage (not counting bonus feats provided as class abilities, such as a begenu's bonus feats). If you select even a single feat after gaining Divine Heritage, you may never select Touch of the Divine.

TRUE VOICE [DIVINE]

You can speak normally while in non-humanoid form.

Prerequisite: Wild shape class ability or ability to cast *polymorph* spell.

Benefit: While you are in a form other than your natural form, you may speak normally, even if your current form (such as an animal, plant or even inanimate object) is not normally capable of speech. Among other things, this feat allows you to cast spells with verbal components while in other forms. It does not, however, allow you to fulfill somatic, material or focus components of spells. True voice is a supernatural ability.

EQUIPMENT

Khemtians use the rules and options listed in **Chapter Seven: Equipment** of the *PHB*. The only exceptions are those items that would have no place in a world with the technology level of the ancient Egyptians. Steel-reliant items, for example, do not exist. Other game-specific materials (such as mithral or adamantine) are still present in *Egyptian Adventures: Hamunaptra*.

KHEMTIAN WEAPONS

All of the following weapons described below and listed in **Table 2-15: Khemtian Weapons** are available in the *Egyptian Adventures: Hamunaptra* campaign setting. Unless otherwise mentioned in the description below, the weapons function as described in the *PHB*.

- CHAPTER TWO: CHARACTERS -

ARROWS, FINE

Fine arrows are those made with strong wood, using the skilled techniques of the elven bowmasters. They are the “normal” arrows found in the default rules — such arrows are rarer in Khemti than in other settings, due to the scarcity of strong wood.

ARROWS, POOR

Common arrows in Khemti are not of the quality of those found in the *PHB*. Wood is scarce, and arrows are improvised from bone and certain river reeds. Poor arrows differ from fine (“normal”) arrows in three ways: They inflict one lower die type of damage than normal; their critical hit multiplier is reduced by x1 (to a minimum of x2); and the bow’s normal range increment is cut in half. Thus, a poor arrow fired from a medium longbow would cause only 1d6 damage on a successful hit, inflict only x2 damage on a confirmed critical hit, and fly out in range increments of only 50 feet.

DAGGER, SUTEKHRA

The favored weapon of many gnomes, this dagger is long, thin and highly concealable. It can be drawn quickly to strike a vital spot just as quickly. Gnomes treat them as simple weapons, while non-gnomes treat them as martial weapons.

LONGBOW, ESETIRI

Most known for their bows, the elves of Khemti have developed their own longbow design over time. This elegant weapon is shaped like a backwards “S” resting atop a regular “S,” giving the bow a tight natural curve. These bows strike true so often many believe the objects to be invested with divine favor during their creation. They are so alien to non-elves that all such characters must treat them as exotic weapons.

SPEAR-AXE, PTAHMENU

This weapon is functionally identical to the dwarven urgrosh.

WARAXE, PTAHMENU

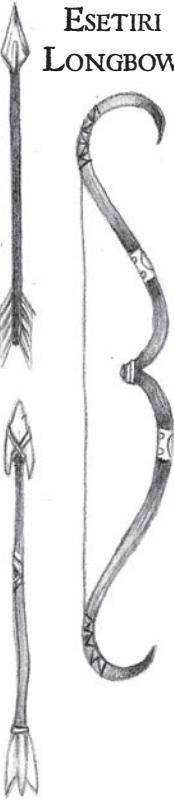
This weapon is functionally identical to the dwarven waraxe.

KHEMTIAN ARMOR

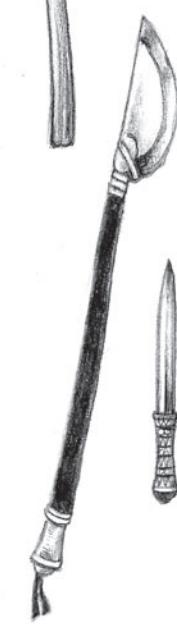
Armor in Khemti is the same as that found in the *PHB*, with two major differences. The first is the technology level; steel isn’t available in Khemti. The second difference is that only light and medium armor are used in this hot climate. Specific additions or differences are herein explained individually.

FINE ARROWS

ESETIRI
LONGBOW



PTAHMENU
WARAXE



POOR
ARROWS

PTAHMENU
SPEAR-AXE



BANDED
MAIL

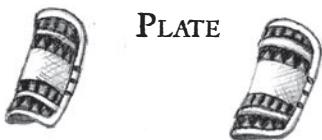
SUTEKHRA
DAGGER

WEAPONS AND ARMOR OF KHEMTI

HELM



BRONZE
PLATE



REFERENCE THE WEAPON AND ARMOR CHARTS
ON PAGES 68-69 FOR DETAILS ON THESE ITEMS

- CHAPTER TWO: CHARACTERS -

TABLE 2-15: KHEMTIAN WEAPONS & ARMOR

Simple Weapons	Cost	Damage (S)	Damage (M)	Critical	Range Inc.	Weight	Type
Unarmed Attacks							
Unarmed Attack	—	1d2 ¹	1d3 ¹	x2	—	—	Bludgeoning
Light Melee Weapons							
Dagger	2gp	1d3	1d4	19–20/x2	10 ft.	1 lb.	Piercing or Slashing
Dagger, punching	2gp	1d3	1d4	x3	—	1 lb.	Piercing
Mace, light	5 gp	1d4	1d6	x2	—	4 lb.	Bludgeoning
Sickle	6 gp	1d4	1d6	x2	—	2 lb.	Slashing
One-Handed Melee Weapons							
Club	—	1d4	1d6	x2	10 ft.	3 lb.	Bludgeoning
Mace, heavy	12 gp	1d6	1d8	x2	—	8 lb.	Bludgeoning
Shortspear	1 gp	1d4	1d6	x2	20 ft.	3 lb.	Piercing
Two-Handed Melee Weapons							
Longspear ²	5 gp	1d6	1d8	x3	—	9 lb.	Piercing
Quarterstaff ³	—	1d4/1d4	1d6/1d6	x2	—	4 lb.	Bludgeoning
Spear	2 gp	1d6	1d8	x3	20 ft.	6 lb.	Piercing
Ranged Weapons							
Dart	5 sp	1d3	1d4	x2	20 ft.	1/2 lb.	Piercing
Javelin	1 gp	1d4	1d6	x2	30 ft.	2 lb.	Piercing
Sling	—	1d3	1d4	x2	50 ft.	0 lb.	Bludgeoning
Bullets, sling (10)	1 sp	—	—	—	—	5 lb.	—
Martial Weapons	Cost	Damage (S)	Damage (M)	Critical	Range Inc.	Weight	Type
Light Melee Weapons							
Axe, throwing	8 gp	1d4 1d6	x2	10 ft.	2 lb.	Slashing	
Dagger, Sutekhra	8 gp	1d3	1d4	18–20/x2	10 ft.	1 lb.	Piercing
Hammer, light	1 gp	1d3	1d4	x2	20 ft.	2 lb.	Bludgeoning
Handaxe	6 gp	1d4	1d6	x3	—	3 lb.	Slashing
Pick, light	4 gp	1d3	1d4	x4	—	3 lb.	Piercing
Sap	1 gp	1d4 ¹	1d6 ¹	x2	—	2 lb.	Bludgeoning
Shield, light	special	1d2	1d3	x2	—	special	Bludgeoning
Sword, short	10 gp	1d4	1d6	19–20/x2	—	2 lb.	Piercing
One-Handed Melee Weapons							
Battleaxe	10 gp	1d6	1d8	x3	—	6 lb.	Slashing
Flail	8 gp	1d6	1d8	x2	—	2 lb.	Bludgeoning
Khopesh	15 gp	1d6	1d8	19–20/x2	—	4 lb.	Slashing
Pick, heavy	8 gp	1d4	1d6	x4	—	6 lb.	Piercing
Shield, heavy	special	1d3	1d4	x2	—	special	Bludgeoning
Trident	15 gp	1d6	1d8	x2	10 ft.	4 lb.	Piercing
Warhammer	12 gp	1d6	1d8	x3	—	5 lb.	Bludgeoning
Two-Handed Melee Weapons							
Greataxe	20 gp	1d10	1d12	x3	—	12 lb.	Slashing
Greatclub	5 gp	1d8	1d10	x2	—	8 lb.	Bludgeoning
Flail, heavy	15 gp	1d8	1d10	19–20/x2	—	10 lb.	Bludgeoning
Scythe	18 gp	1d6	2d4	x4	—	10 lb.	Piercing or slashing
Ranged Weapons							
Longbow	75 gp	1d6	1d8	x3	100 ft.	3 lb.	Piercing
Arrows, fine (20)	20 gp	—	—	—	—	3 lb.	—
Arrows, poor (20)	1 gp	—	—	—	—	3 lb.	—
Longbow, composite	100 gp	1d6	1d8	x3	110 ft.	3 lb.	Piercing
Arrows, fine (20)	20 gp	—	—	—	—	3 lb.	—
Arrows, poor (20)	1 gp	—	—	—	—	3 lb.	—

TABLE 2-15: KHEMTIAN WEAPONS & ARMOR

Martial Weapons	Cost	Damage (S)	Damage (M)	Critical	Range Inc.	Weight	Type
Shortbow	30 gp	1d4	1d6	x3	60 ft.	2 lb.	Piercing
Arrows, fine (20)	20 gp	—	—	—	—	3 lb.	—
Arrows, poor (20)	1 gp	—	—	—	—	3 lb.	—
Shortbow, composite	75 gp	1d4	1d6	x3	70 ft.	2 lb.	Piercing
Arrows, fine (20)	20 gp	—	—	—	—	3 lb.	—
Arrows, poor (20)	1 gp	—	—	—	—	3 lb.	—
Exotic Weapons	Cost	Damage (S)	Damage (M)	Critical	Range Inc.	Weight	Type
<i>One-Handed Melee Weapons</i>							
Waraxe, Ptahmenu	30 gp	1d8	1d10	x3	—	8 lb.	Slashing
Whip ²	10 gp	1d2 ¹	1d3 ¹	x2	special	2 lb.	Slashing
<i>Two-Handed Melee Weapons</i>							
Flail, dire ³	90 gp	1d6/1d6	1d8/1d8	x2	—	10 lb.	Bludgeoning
Spear-axe, Ptahmenu ³	50 gp	1d6/1d4	1d8/1d6	x3	—	12 lb.	Slashing or piercing
<i>Ranged Weapons</i>							
Bolas	5 gp	1d3 ¹	1d4 ¹	x2	10 ft.	2 lb.	Bludgeoning
Longbow, Esetiri	150 gp	1d6	1d8	x4	100 ft.	3 lb.	Piercing
Net	20 gp	—	—	—	10 ft.	6 lb.	—

1 Weapon deals nonlethal rather than lethal damage. 2 Reach weapon. 3 Double weapon.

ARMOR

Armor	Cost	Armor/ Shield Bonus	Maximum Dex Bonus	Armor Check Penalty	Arcane Spell Failure Chance	Speed (30 ft.)	Speed (20 ft.)	Weight
<i>Light Armor</i>								
Padded	5 gp	+1	+8	0	5%	30 ft.	20 ft.	10 lb.
Leather	10 gp	+2	+6	0	10%	30 ft.	20 ft.	15 lb.
Studded leather	75 gp	+3	+5	-1	15%	30 ft.	20 ft.	20 lb.
<i>Medium Armor</i>								
Hide	45 gp	+3	+4	-3	20%	20 ft.	15 ft.	25 lb.
Breastplate, bronze	400 gp	+4	+3	-4	25%	20 ft.	15 ft.	30 lb.
Banded mail, bronze	500 gp	+5	+2	-5	30%	20 ft.	15 ft.	30 lb.
<i>Shields</i>								
Shield, light wooden	9 gp	+1	—	-1	5%	—	—	5 lb.
Shield, heavy wooden	20 gp	+2	—	-2	15%	—	—	10 lb.
Shield, tower	30 gp	+4 ⁴	+2	-10	50%	—	—	45 lb.
<i>Extras</i>								
Helm	20 gp	+2 ⁵	—	—	—	—	—	2 lb.

4 A tower shield can instead grant you cover. See description for details. 5 See item description.

BREASTPLATE, BRONZE

This large bronze breastplate covers both front and back and reinforces a suit of leather armor. This armor provides good protection without restricting movement much. Suits include gauntlets and a helm.

BANDED MAIL, BRONZE

Bronze banded mail is about the best protective item a warrior can hope for in Khemti. Its creation uses the latest techniques in armoring, whereby strips of hardened bronze are sewn to an undersuit of reinforced leather. It is not as tough as its future steel counterpart will be, and is remarkably uncomfortable in the

heat, but it provides great protection. The suit includes gauntlets and a helm.

HELM

A well-made helmet is the finishing touch to any suit of combat wear. Unlike other pieces of armor, the armor bonus granted by a helm does not add to the wearer's overall Armor Class. Instead, the bonus is applied as a penalty to any critical rolls made against the wearer – attacks that might have crippled or killed the wearer may glance off the helm, instead. Every suit of Medium armor comes with a helm to match, as part of the armor. A character in Light armor, however, would have to purchase a helm separately if he wanted its protection.

CHAPTER THREE: DESERT MAGIC

The lands of Khemti are rich in magic and mysteries, from ancient secrets to discoveries so recent they do not yet have a place in widespread arcane theory. The people of this desert land accept magic as a fundamental part of life, no less “natural” than the changing weather or the birth of a child. All magic is a gift from the gods, none are fully understood, and all can at turns be beautiful... or hideous.

SOURCES OF POWER

In the magic-rich, heavily religious lands of Khemti, the demarcation between arcane and divine magic is rather less clear than in other settings. The distinction still exists in a mechanical sense, but to the Khemtian casters, this is defined as the distinction between *akhu* and *heka*, the two types of Khemtian magic.

Akhu: “Granted Power.” *Akhu* refers to forms of magic in which the practitioner is not himself manipulating mystical energies, but is instead making a request of higher beings or powers. Ghaffir, kama’at and priests all perform various forms of *akhu*.

Heka: “Learned Power.” This refers to methods of casting that more directly manipulate magic, energy, and the world around the practitioner. It requires no petitioning of higher beings, but is far more complex and straining on the caster. Hekai, kheri-heb and shenu all invoke forms of *heka*.

Of no less importance to the Khemtian spellcaster than the type of magic is the source of that magic. Either type can be *divine* or *innate*.

Divine: These forms of magic come from the gods, either directly or indirectly.

Innate: These forms of magic come either from within the individual caster, or from a source other than divinity.

By combining the type of magic practiced with the source of that magic, the Khemtians have developed four broad categories of magic into which all known forms of spells and casters fall.

Divine *Akhu* magic is granted directly and actively by a god. This is perhaps the “purest” form of divine magic. Priests and ghaffir practice Divine *Akhu*.

Kheri-heb are the masters of Divine *Heka*. The magic they manipulate comes from the gods, who created these mystical energies in ages past and granted their children the ability to manipulate them. Kheri-heb learn to control this power directly, and so need not ask anyone’s favor. At the same time, Divine *Heka* is incapable of certain effects (such as healing) that the gods have reserved for their most faithful. It also requires intense study and discipline for those who would learn to shape the world with the power of words.

Innate *Heka* flows from those individuals who bear the ability to manipulate *heka* without study. Shenu and hekai do not train intensively as kheri-heb do, nor do they have the wide range of effects available to kheri-heb. Though they cast similar types of spells, practitioners of Innate *Heka* do not manipulate the magical energies the gods granted their followers. All practitioners of Innate *Heka* have at least a faint trace of divinity in their blood (though often not even enough to warrant the Divine Heritage feat; see **Chapter Two**). These divine energies

FLAVOR OR FORMAT?

Magic in the *Egyptian Adventures: Hamunaptra* setting works on the same fundamental precepts and system as described in the core rulebooks. That is, kheri-heb and priests prepare spells in advance, hekai and shenu cast spontaneously, and all have a limited number of spell slots per day. None of these basics have changed in any meaningful way.

What *has* changed are the details and images and procedures surrounding that base system. Khemtians view magic very differently than the people of other d20 fantasy worlds, and both their culture and their use of magic reflect that.

So which of the changes are mechanical, and which are purely ornamental and descriptive? Simply put, if anything discussed in this chapter warrants a change in the system, we’ve specified it in so many words. Any detail discussed in this chapter, no matter how major or far-reaching, has *no* mechanical effect unless the rules for such are specifically given. It is up to the players and the GM to behave and flavor their descriptions accordingly, to grant them the weight they deserve. This does not, however, make these changes any less important. The heart and soul of a setting like *Egyptian Adventures: Hamunaptra* is the feel to it; never assume that because a change doesn’t affect your dice that it doesn’t affect your character.

That said, since we do introduce a number of mechanics in this chapter, we’ve included a chart at the end for reference. This summarizes all the rules given throughout the chapter, and should substantially speed up the use of these rules during play.



allow them to shape their environment and cast spells using their own internal energies. This energy is of the same *type* as that manipulated by kheri-heb — hence the similarities in spells and effects — but comes from within, rather than the world without.

Finally, the fourth type of magic is Innate *Akhu*. This is the least understood form of magic in Khemti. The kama'at cast spells that certainly resemble the *akhu* of priests, yet they call upon no deities to do so. So far as Khemtian scholars can determine, kama'at draw upon nothing less than the power of the cosmos, the same energy that birthed the very gods themselves. Kama'at maintain that their gifts come from nature and the world around them. Why devotion to the creation of the gods should link these casters with the *source* of the gods is still unclear, though some theorize that their devotion to *what is*, rather than *those who made it*, link them in some primal fashion to every aspect of reality — including that which predates even the gods. Many priests consider the use of Innate *Akhu* heretical, and

priests and kama'at rarely get along without some friction.

Because all magic except Innate *Akhu* comes from the gods in some form or fashion, shenu, kheri-heb and hekai are considered figures of religious importance. They're not priests by any means, and for the most part, they lack the respect and veneration granted to priests and ghaffir. Nevertheless, Khemtians acknowledge all such casters manipulate the gifts of the gods, and this — to the average person — implies a certain degree of divine favor. True or not, people see all spellcasters (except possibly kama'at) as favored by a god or gods, and tend to treat (or avoid) them as such. This is the source of the ancient myth that it's bad luck to kill a hekai or a kheri-heb, because one never knows whose favor they enjoy. At least with a priest, one can be certain which god one is going to offend.

Few laymen really know the difference between Innate *Akhu* and other magic, but those few Khemtians who understand that kama'at call upon magic that springs from some source other than the gods often view them with fear and mistrust. True,

IN MECHANICAL TERMS...

Just to make it absolutely clear: For the most part, *akhu* corresponds to what the PHB refer to as "divine magic," and *heka* to "arcane magic." In terms of rules and mechanics, this is the case regardless of whether the caster practices the "divine" or "innate" variety. Unless specifically stated otherwise, *heka* always follows all the rules for arcane magic — armor check penalties, counterspells, and so forth — just as *akhu* always follows the rules for divine magic.

kheri-heb and hekai may not be bound by divine will, and even priests aren't necessarily predictable, given the fickle nature of many deities, but at least divine magic is part of the natural order. If kama'at call upon magic from some other source, who's to say what sort of harm they might do? Some nomadic

tribes worship the concepts of balance and ma'at more than they do gods, and thus do not object to kama'at who draw their magic from some nebulous other source. The vast majority of Khemtians, however, particularly among city dwellers, show a distinct suspicion of kama'at if they recognize them as such.

RITES AND CEREMONIES

Khemtian magic is a complex, spiritual art. True, many spells can be tossed off with a few spoken words, a gesture, and the proper materials — and in fact, anything more complex than that would be lethal to the caster under most combat conditions. This, however, is but the final step in a much more complicated rite, the greater part of which the caster performed when preparing his spells for the day. To those who practice *akhu*, these rites and ceremonies aren't just tradition; they are necessary to encourage the god or other power to grant the requested power or effect. Kheri-heb conduct these complex rites mostly because that's what's required to access the power that flows through the world around them, but also, to an extent, as religious duty. Rare is the kheri-heb who grows so arrogant as to forget the magic he manipulates is a gift of the gods, and let those who do forget beware: If the gods hate any one sin above all others, it is the sin of arrogance. Casters of Innate *Heka* are able to get by with slightly less complex rites, and have fewer choices and changes to make to their foci each day, as evinced in their shorter spell preparation times.

COMPLICATED ARCANA

What does this mean for spellcasters in Khemti? Because Khemtian magic is so ritualistic, with many flourishes and chants and symbols, it is difficult for a caster to hide what he is doing. Any rolls to remain hidden (such as with the Hide skill) while casting a spell suffer a penalty equal to half the spell's level, rounded down. Any Spellcraft check made to identify a spell being cast by someone else receives a circumstance bonus equal to half the spell's level, rounded down.

Many Khemtian spellcasters, regardless of the sort of magic they use, prefer to take longer than the minimum time required to cast their spells. This is part showmanship in some cases, as many kheri-heb make a living by selling protection and divination magics to the common folk, but for many of them it is a gesture of respect to the gods. These rites involve recitations of long passages, intended to request (or even compel) the gods to do what the caster asks; the careful arrangement of foci and materials; and even the careful scribing of symbols and hieroglyphics.

THE WAY IT WORKS

Any Khemtian spellcaster who deliberately takes four times the normal casting time to cast a spell may, upon the completion of the extended rite, roll a Spellcraft check. The DC of this check

is equal to 15 + the spell level. If the check succeeds, the caster may attach two levels' worth of metamagic feats, of which the caster must have as feats, to the spell without increasing the level of the spell slot required. For instance, a caster could Empower a *cure moderate wounds* spell, Extend and Silence a *bull's strength* spell, or Heighten scrying from 4th level to 6th, making it harder to resist. If the Spellcraft check fails, the spell is cast at -1 caster level and no metamagic feats are applied. Casting times of less than a full round are considered a full round for these purposes; thus, the minimum time required is four rounds, even for a spell with a casting time of one action.

A SAMPLE EXTENDED RITE

Khemtian spells make substantial use of sympathetic properties; that is, the caster often associates himself or the subject of the spell with a particular powerful individual or even a god, and saying it makes it so for the purposes of the spell. For instance, a caster attempting to heal an injury or a disease might include in his ritual the phrase "I am Nefertem," to associate himself with the god of healing. Perhaps surprisingly, priests and ghaffir call on and associate themselves with whatever god is most appropriate to the spell being cast. A priest of Set is as likely to identify himself with Nefertem while casting a *cure* spell as a priest of Nefertem himself. However, priests always either begin or end their spells with an honorific to their own deity, honoring him or her above all others in the spell.

Magical rites also tend to personify the objects involved, or to ascribe them with specific traits. The aforementioned *cure* spell might refer to the "evil in the wound," or otherwise ascribe the injury an identity or persona. The spell might relate the injured person's body to a god, to a temple or structure, to the healer himself — anything of appropriate symbolism.

These extended rites often involve symbolic foci and components, even if the spell itself does not normally require such. As a conjuration spell, a *cure serious wounds* spell or *remove disease* requires an effigy as a focus (see below for more on foci), and the rite would likely involve unguents, perfumes and natron spread upon the body or the wound. It might also involve bits of hair or dung from a bull, a crocodile, or another animal associated with strength or endurance, to aid the victim in recovery. Further, they often involve scribing formulae

FOR THE RECORD...

The example given is (very) loosely modeled after an actual spell found on an Ancient Egyptian scroll of healing methods and procedures. Research into such finds, and into the Coffin Texts of the Egyptians, will yield all sorts of further inspiration.

or incantations, either in hieroglyphics or mathematical equations. See **The Languages of Magic** starting below for more details.

Thus, as an example, an extended rite variation of *cure serious wounds* used to heal an injury gained in battle might look something like this, assuming the healer is a priest of Isis:

The subject of the spell is to be laid out on a mat of reeds, or of cotton. Natron must be smeared behind his ears, and behind the ears of the healer, who places beside the subject an effigy with a dab of ox blood or dung on the spot that corresponds with the subject's wound. The healer smears a poultice of grease and beer upon the injury, and then recites the following incantation.

Goddess Isis, you hear me in the depths of Duat, you hear me in the heights of Hamunaptra, my voice travels to you across deserts and rivers. Nothing stands between us, no one catches my words and speaks them not to you; you hear me.

Repelled is the enemy that is in the wound! Cast out is the evil that is in the blood and the flesh, the enemy of Horus, the bane of Set, beneath the hands of Nefertem who despises it. This temple does not fall down, there is no enemy of the vessel therein. I am under the protection of Isis, my rescue is the wife of Osiris. Anubis does not see me this day, I do not ride the barge of Ra to Duat.

In the above incantation, the healer alternatively identifies himself first as the caster, then later as the injured man himself. The injured man is identified as both a temple and vessel, and the wound is an enemy, an evil, a foe of two of the gods of battle, and despised by the god of healing. The Khemtians have no objections to mixing their symbolism; indeed, the more associations one can draw, the better. Note, too, that the incantation doesn't *ask* Isis' aid; it flat out tells her that she "hears" the caster. This is not considered disrespectful. The gods approve of confidence, so long as it does not graduate to arrogance.

The above is, of course, only necessary for extended variations of normal spells, as described above, or for spells that already take substantial time to cast. Nobody would expect a caster to go through such an involved ceremony in the midst of battle! At the GM's discretion, a player who actually takes the time and effort to design such a rite for a spell she wishes her character to cast may automatically succeed at the Spellcraft check. Such roleplaying and creativity should be rewarded.

THE LANGUAGES OF MAGIC

No single language of magic exists in Khemti. Rather, spells and incantations are scribed in one of two very different methods — either hieroglyphics or mathematical formulas.

Hieroglyphics are the more common method. This ancient language is highly symbolic, using an image or combination of images to represent almost any concept imaginable. Because hieroglyphics both define an item or concept and represent it visually, hieroglyphic writing has substantially more power than any form of script. In fact, the images are believed to have such a close relation to the concept they represent, some artisans scribe hieroglyphics of animals with their legs or wings missing, so that the images cannot decide to get up and leave the surface when nobody's looking! Hieroglyphics is the language of priests

COOPERATIVE MAGIC

Certain magic is more potent when performed by more than a single caster. While few spells *require* multiple participants, many rites can benefit from them. Abjurations and divinations, in particular, are more potent with multiple contributors.

To cooperatively cast a spell, all participants must know (and, if necessary, have prepared) the spell in question. Practitioners of Innate *Akhu* can cooperate only with other Innate *Akhu* casters, but a kheri-heb could cooperate with a priest if the spell in question appeared on both of their spell lists. The spell must be cast as an extended rite, as described above, making cooperative casting an option primarily for non-combative and non-emergency situations. Additionally, the rite must be lengthened further still; each extra practitioner increases the casting time multiplier by one. (Thus, while an extended rite normally takes four times the normal casting time, a rite with two casters takes five times normal, a rite with three casters takes six, and a rite with four casters takes seven times the normal time to cast.)

Each rite has a primary caster. This is usually the highest-level caster present, but any participant can be declared primary when the rite begins. A spell can benefit from no more than four casters; one for Isis, Nephthys, Seshat and Thoth — the four gods of magic. When the rite is concluded, the primary caster makes the Spellcraft check, with a bonus equal to the number of additional casters.

If the check succeeds, the spell can be enhanced by metamagic feats, provided the highest-level caster present has the metamagic feats to be applied, without increasing the level of the slot required — two levels' worth, plus an additional level per additional caster. Furthermore, if the spell has an XP cost, the casters may distribute that cost among the assembled group. The primary caster must pay a double share of XP. For example, if three casters cooperated to cast *limited wish*, the primary caster would expend 150 XP, and each other caster would expend 75 XP to provide the total 300 required. If the check fails, the spell still suffers a -1 caster level penalty. When the rite is complete, all participants are considered to have cast the spell, and remove it from their spell slots remaining for the day.

Cooperative spells are often cast as part of a larger religious ceremony or celebration, and some are even public affairs. Because cooperative spells require such elaborate activity, Spellcraft checks made to identify a cooperative spell receive a bonus equal to the number of additional casters, in addition to the spell-level bonus described previously.

THE LANGUAGES OF MAGIC

and kheri-heb; even the small percentage of literate commoners cannot usually read hieroglyphics.

The use of hieroglyphics to inscribe spells, or to enchant an item or location, is a complex process. The hieroglyphics must be inscribed somewhere on the item in question. The direction in which the hieroglyphics face can influence the spell's effect. A set of characters written facing right might sicken an individual as per the *contagion* spell, while the same set written facing left might *remove disease*. Hieroglyphics can be written horizontally, vertically, or in any combination thereof; this doesn't have any bearing on the spell, but it can make identifying the spell rather difficult. (A cunningly engraved spell adds a -2 penalty to the Spellcraft check, based on how convoluted the writing is.)

- CHAPTER THREE: DESERT MAGIC -

Simply writing in hieroglyphics will not generate a magical effect; the writer must be able to cast spells and imbue energy into the item or record in question. Still, non-casters are nervous about copying down things they don't understand, and few workmen or artisans are willing to scribe hieroglyphics onto a temple or tomb unless they are assured by a priest or kheri-heb that they aren't about to evoke some hideous curse by accident. Further, many folk (particularly among the rich) have protective hieroglyphics inscribed on their homes or their tombs. Even if these don't have any actual magic in them, they are considered useful in warding off curses and misfortune.

Though far less frequently used, numbers and mathematics have a power all their own. Khemtians believe strongly in

numerology; every word that can be written has a numerical equivalent. Further, numbers are symbolic; the numbers 9 and 11 are numbers of power and strength, as there were 11 gods in the Pesedjet at one time, and 9 remain. Four has substantial influence over magic, due to the four magical deities, and the number 27 is considered a "supreme" number, as Khemti claims 27 total deities. Though numbers are less effective than pictographic hieroglyphs at defining magical concepts, they still play an important role in magical writing. Many spells are written in the form of mathematical equations that only experienced casters can translate into their alphabetical or hieroglyphic forms.

MAGICAL FOCI

Khemtian magic makes substantial use of a fixed group of foci, grouped by their symbolic relationship to specific schools of magic. These foci supplement, and in some cases even supplant, the use of material components.

When casting any spell from the *PHB* (or any other source, for that matter), look at the material component and focus listed. If the material component or focus gives a cost in gold pieces, a Khemtian caster must use both the listed components *and* the foci described below when casting the spell. If the material component or focus does *not* give a monetary cost, the Khemtian caster uses the foci described below *instead* of the components listed. Spells that use a divine focus (i.e. a holy symbol) require both the divine focus and the school focus. A spell that has neither a focus nor a material component requirement does not require one of the foci below to cast.

For instance, a priest casting *bless water* would require both an effigy *and* five pounds of powdered silver worth 25 gp, as that component lists a monetary value. A kheri-heb casting *flame arrow*, on the other hand, would only need an effigy and *not* the standard flint and drop of oil, as those have no value listed. A hekai casting *knock* would need neither materials nor a focus, as that spell has no such requirement.

The exception to this rule comes when a caster chooses to cast a spell as an extended rite. In this instance, he must use the components *and* the foci, even if the components have no monetary value listed.

The five primary foci of Khemtian magic are as follows:

ALCHEMY

(Enchantment Focus)

Alchemy, as an art and science, is ancient even in the culture of Khemti. While some learn its secrets

without the use of magic, via the Craft (alchemy) skill, it sees substantial use among the casters of the land as well. A portion of a spellcaster's daily preparation involves mixing up the appropriate powders and elixirs for the enchantment spells he has chosen for the day. This does not require the Craft (alchemy) skill; the caster has learned alchemical techniques sufficient to create foci purely through the study of his art.

Note that these alchemical foci have no inherent magic properties. They serve *only* as a focus for enchantment spells.

AMULETS

(Necromancy Focus)

Defined as magical charms, Khemtian amulets may be worn on necklaces, bracelets, or almost anywhere else imaginable. Amulets are used primarily in spells affecting spirits and the dead, and many undead under a necromancer's control are adorned with such accoutrements. Part of a caster's daily spell preparation involves inscribing mystical incantations upon a number of small amulets, each corresponding to the necromancy spells she wishes to cast that day.

Note that these should not be confused with magical amulets with their own innate properties. The amulets used as necromantic foci have no powers of their own, and are useful *only* as foci. A spellcaster may not use a magical amulet as a focus.

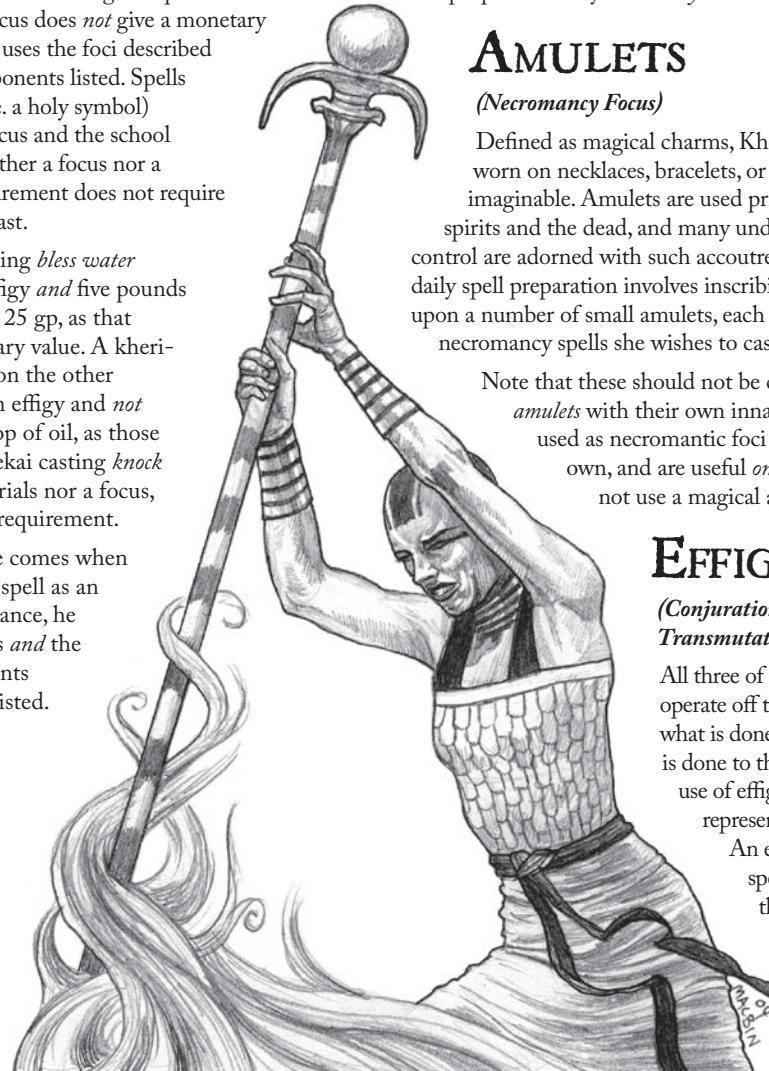
EFFIGIES

(Conjuration, Illusion & Transmutation Focus)

All three of these schools of magic operate off the sympathetic principle: what is done to an image of the subject is done to the subject. Thus, they make use of effigies, small figurines that represent the subject of the spell.

An effigy need not be made specifically for an individual; this would make casting such spells almost impossible.

Rather, casters often carry a roughly humanoid effigy for use with all humanoid



THE POWER OF NAMES

So what happens if a caster actually *does* have the True Name of a specific individual, as opposed to a general concept?

Non-spellcasters can do very little with someone's True Name. Simply knowing the syllables doesn't convey power in and of itself; one has to know how to *use* them. Just as a beqenu cannot cast a spell by trying to "sound out" the words on a scroll, he cannot control a creature through utterance of its name. He may, however, threaten to give the name to others who *can* use it.

If one is a spellcaster, possession of an individual's True Name grants substantial power over that individual. Further, while conceptual True Names are required as foci for abjuration and divination spells, an *individual's* True Name can be used with other spells as well. Should a spellcaster know an individual's True Name, that knowledge provides the following mechanical effects:

- The caster automatically penetrates any Spell Resistance the subject may have, without needing to roll.
- The True Name grants power over the subject's mind and soul. The subject suffers a penalty to any Will saves against a spell or spell-like ability cast by the one who knows his True Name. This penalty is equal to that of the highest spell level available to the caster. Thus, if the caster is a 3rd level kheri-heb, the penalty is -2; if he's an 18th level kheri-heb, it's -9. Similarly, the one who knows the subject's True Name enjoys an equivalent bonus to Will saves against spells or spell-like abilities used by the subject.
- Abjuration, divination, and enchantment spells cast against or on a subject whose True Name is known to the caster function at a higher caster level. The increase in caster level is equal to half the highest-level spell available to the caster, minimum 1. (Thus, +1 caster level for the 3rd level kheri-heb, and +4 caster level for the 18th.)
- Any divination spell cast with knowledge of the subject's True Name will automatically defeat any spells intended to thwart such divinations.

Additionally, some very rare spells or activities *require* the subject's True Name:

- Binding a greater fiend (defined as any fiend with more hit dice than the caster trying to bind it). Spells to summon, contain, banish, or protect from a fiend function without the True Name, but actual *control* requires knowledge of the creature's soul (such as it is).
- Facing a sphinx. Though legends differ on the precise benefits, all myths of the great sphinxes agree that knowledge of a sphinx's True Name bestows some sort of protection or power upon the individual.
- Many monstrous races possess some sort of innate weakness or prey exclusion, a circumstance under which they are rendered less harmful or will not attack someone. Knowledge of a creature's True Name conveys knowledge of this weakness or exclusion.
- *Permanency*. Making a spell cast upon a sentient being permanent through use of the *permanency* spell requires knowledge of the subject's True Name.
- *True Resurrection*. Bringing a soul back from the dead without a body, or without any loss of knowledge and energy, requires knowledge of the True Name.

ACQUIRED KNOWLEDGE

So if knowledge of a True Name grants so much power — and the above modifications are indeed powerful — why are they not used more often? Quite simply, it's exceedingly difficult to learn someone's True Name.

No magic currently known in Khemti will disclose a creature's True Name against its will. No divination spell will reveal it; no enchantment will force him to offer it. Every creature knows its own True Name — this knowledge comes unbidden from the depths of the soul, whispered by Renenutet before each child is even born—but each knows as well that this information is not to be shared with anyone the individual does not trust implicitly.

So how does one dig up a True Name? Perhaps by literally digging it up. One of the many sins that laid low the Old Kingdom was hubris, and one of the worst displays of that arrogance was in their use and abuse of True Names. Hundreds, perhaps thousands, of True Names were recorded on papyrus or even carved in stone; in their pride, these ancient people treated the language of the gods as their own.

Buried in hidden chambers, deep within ancient ruins that lie scattered across the endless desert, a determined explorer might just find old records that include some long-forgotten True Names. This obviously isn't much help if one is facing a modern enemy, but if one is threatened by ancient undead, powerful fiends, or even (may the gods have mercy) one of the great sphinxes, a True Name may make the difference between victory and a very painful demise.

Contemporary scholars believe that learning the True Name of a modern individual without their consent is impossible. It may be, however, that the ancients recorded the secrets of their spells and techniques somewhere, and that some ritual mightier than any known could be powerful enough even to reveal an entity's True Name. Such spells would undoubtedly come with a high price, for the gods themselves disapprove of such hubris, but for those who desire or need such power over someone, they might prove worth it. It might even be possible to seek such information in the realms of the gods themselves, though one would surely have to undergo many a test and trial to even be permitted to ask.

Ultimately, the acquisition of an entity's True Name should be an event so rare as to form the stuff of legend, the culmination of an entire campaign, and the PCs should work, sweat, and bleed for every opportunity to learn it. If a single party uses more than a single True Name in an entire campaign, they are probably finding them too easily.

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subjects, a quadruped effigy to represent most animals, and so forth. More abstract concepts — it is difficult, for instance, to build a model of water — are usually represented either by associated animals (water might be represented by a fish effigy) or associated gods (one might cast *create water* with an effigy representing Tefnut). Part of a caster's daily spell preparation involves saying specific incantations, representing the spells he has chosen for that day, over his collection of effigies.

STAVES AND WANDS

(*Evocation Focus*)

The magic staff or wand is a staple of Khemtian wizardry, and it represents some of the most dramatic and dangerous uses of magic. Many such foci are ornate, carved with symbols and hieroglyphics and capped in precious metals, though others are utterly plain. Most evocation spells require a staff or wand as a focus, and part of a caster's daily spell preparation involves reciting specific incantations, representing the spells she has chosen for that day, over her staff or wand.

Note that these should not be confused with magical *staves* or *wands*. The staves and wands used as evocation foci have no inherent powers of their own, and are useful *only* as props. A spellcaster may not use a magical staff or wand as a focus.

TRUE NAMES

(*Divination and Abjuration Focus*)

Everything in creation, from individual people to species of animals to the rocks and the sands of the desert, has a True Name, by which the gods themselves know it. Magic, in its manipulation of reality, manipulates these True Names as well, and many True Names are taught to kheri-heb and priests — and come naturally to shenu and hekai — as they develop their powers.

This does not mean that you must know the True Name of an individual to cast a divination or abjuration spell on him. Given the near impossibility of learning a True Name without the subject's consent, that would make such spells all but useless. Rather, the caster must know the True Name of the *concept* or *general entity* being affected. For instance, a divination intended to find a missing human boy might entail the True Names of the human race and the concept of "searching." *Protection from energy* would involve the True Name of fire, or cold, whichever energy form is relevant. Part of a caster's daily spell preparation involves writing down relevant True Names for those spells he has chosen for the day. It doesn't matter on what they're written (the caster could even use henna to write them on his own skin somewhere), and the caster isn't expected to have all of them written in advance, since he never knows upon what he may be casting a spell.

MAGIC ITEMS

So what of enchanted and powerful items? If wands are the foci for evocation, how can one have a *wand of shield*? Why *bracers of archery* when amulets (the category into which bracers normally fall) are associated with necromancy, not transmutation?

Remember that the association of foci with their school or schools is symbolic. All magic items have some sort of feature tying them to their school, but that feature need not be the item's physical form. A *wand of shield* likely has the True Name

of the concepts of "shield" or "protection" inscribed on it. *Bracers of archery* most likely have an image of an archer — the two-dimensional equivalent of an effigy — carved into their surface.

When casting a spell, the foci must be of the sort specified for the school. When enchanting an item, however, almost any physical form is possible (as limited by the core rules), so long as some element of the appropriate focus is present in some shape, form, or fashion.

THE WELLSPRINGS OF MAGIC

In the depths of the Red Lands stand many an oasis, islands of life and fertility in a sea of sand. For reasons still undetermined by even the wisest of sages and the most devout of priests, several of these oases seem to have some intrinsic connection to the energies of magic that permeate the world. Whether these are literally sources of magic, through which the gods funneled their energies, or have some other, less obvious connection,

remains unclear. Some of these oases are heavily traveled by those who would study the phenomena, while others are so remote as to be almost unapproachable, and a few may exist that have not yet been discovered at all.

See **Chapter Three: Topography of Khemti** in **Book Two: The Book of Gates** for more on these mysterious oases.

CONSOLIDATED MECHANICS

UNIVERSAL MECHANICAL CHANGES

All the following apply to all spellcasters in the *Egyptian Adventures: Hamunaptra* setting, regardless of type or circumstances.

- Any rolls to remain hidden (such as with the Hide skill) while casting a spell suffer a penalty equal to half the spell's level.

TYPES OF MAGIC

Khemtian Magic Type	Functions as	Used by
Divine <i>Akhu</i>	Divine magic	Ghaffirs, priests
Divine <i>Heka</i>	Arcane magic	Kheri-heb
Innate <i>Akhu</i>	Divine magic	Kama'at
Innate <i>Heka</i>	Arcane magic	Hekai, shenu

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- Any Spellcraft check made to identify a spell being cast by someone else receives a circumstance bonus equal to half the spell's level.

EXTENDED RITES

The following rules apply to casting a spell as an extended rite.

- The spell requires four times normal casting time, and all casting times shorter than one round count as one round for these purposes.
- Completion of the rite requires a DC (15 + spell level) Spellcraft check.
- Success allows the caster to attach two level's worth of metamagic feats to the spell; the spell slot of the spell does not change. Note, the caster must actually possess the desired metamagic feat.
- Failure causes the spell to function at -1 caster level.

COOPERATIVE MAGIC

The following rules apply to extended rites with more than one caster.

- All participants must know the spell, and have it prepared if appropriate.
- Innate *Akhu* casters cannot participate with other types of casters, but other types may cooperate with one another.
- Up to four casters may cooperate on a given spell.

- Each additional caster increases the casting time multiplier by one.
- Primary caster rolls a DC (15 + spell level) Spellcraft check, with a bonus equal to the number of additional participants.
- Success allows the primary caster to attach two level's worth of metamagic feats to the spell, plus one additional level per additional participant; the spell slot of the spell does not change. Note, the lead caster must actually possess the desired metamagic feat.
- Any XP cost the spell has may be divided among the casters assembled. The primary caster must pay a double share.
- Failure causes the spell to function at -1 caster level.

SCHOOLS AND FOCI

The following chart describes the foci required for spells of various schools.

SCHOOLS AND FOCI

School	Focus
Abjuration	True Name
Conjuration	Effigy
Divination	True Name
Enchantment	Effigy
Evocation	Staff or wand
Illusion	Effigy
Necromancy	Amulet
Transmutation	Effigy

DOMAINS

The priests of the 27 receive access to two domains, giving them the granted powers and access to all the spells listed under those domains. Observant readers will note no Khemtian deity offers the Luck domain. This is because luck itself does not exist in the Khemtian belief system; rather, Khemtians have fate, which replaces luck in all cases, including the Fate domain and the use of "fate bonuses" rather than luck bonuses. Additionally, the Death domain works slightly differently in Khemti, as is noted.

Another important change is that no Khemtian god offers access to alignment-based domains. Alignment is a tricky subject in Khemti, as the gods themselves acknowledge all alignments and no alignment, simultaneously. In the typical *Egyptian Adventures: Hamunaptra* setting campaign, these domains simply do not exist. However, if the GM wishes to use them, they may be incorporated as follows: Any priest of any deity may gain access to any alignment domain he can legally take. (Lawful Good characters, for example, still cannot take the domains of Chaos or Evil.) If the character worships one of the Pesedjet, he may take both of his corresponding alignment domains. If he worships a lesser deity, however, then he may take only one. Chaotic Good priests of Neith, for example, may take either the Chaos or Good domain, not both.

NEW DOMAINS

The following domains are either new to this setting, or altered to fit this setting. Otherwise, they operate in precisely the same fashion as the domains in the core rules. Spells marked with an "*" can be found in the spell descriptions later in this chapter.

COMMUNITY DOMAIN

Deities: Ptah; Apuat, Bes, Hathor, Menty

Granted Power: You are especially good at cooperative spellcasting (see page 73). When casting an extended rite with multiple casters, not all the casters need have the exact spell being cast; any spell of the same level may be expended to gain the benefits of the rite. Whichever caster has the spell that is the subject of the rite must be the primary caster.

COMMUNITY DOMAIN

- Bless:** Allies get +1 to attack rolls and saves against fear.
- Status:** Monitors condition, position of allies.
- Prayer:** Allies gain +1 bonus to most rolls, enemies suffer a -1 penalty.
- Tongues:** Speak any language.
- Break Enchantment:** Freed subjects from enchantments, alterations, curses and petrification.
- Heroes' Feast:** Food for one person/level cures and grants combat bonuses.
- Minor Miracle*:** Alters reality, within spell limits.
- Screen:** Illusion hides area from vision, scrying.
- Miracle:** Requests a deity's intercession.

CREATION DOMAIN

Deities: Ptah; Hathor

Granted Power: You gain a +2 divine bonus on all Craft and Profession checks. In addition, you cast all Conjunction (Creation) spells at +1 caster level.

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CREATION DOMAIN

- 1 **Unseen Servant:** Invisible force obeys your commands.
- 2 **Create Water:** Creates one gallon of fresh water per level.
- 3 **Shape Sand***: Create shapes and objects out of sand.
- 4 **Create Food and Water:** Feeds three humans (or one horse)/level.
- 5 **Major Creation:** As *minor creation*, plus stone and metal.
- 6 **Blade Barrier:** Wall of blades deals 1d6/level damage.
- 7 **Temporary Oasis***: Creates a small oasis that lasts for 1 hour/level.
- 8 **Barge of Ra***: Summons a flying barge that carries 400 pounds/level.
- 9 **Gate:** Connects two planes for travel or summoning.

DARKNESS DOMAIN

Deities: Set

Granted Power: Gain an additional 60 feet of darkvision. This stacks with any darkvision you may already have.

DARKNESS DOMAIN

- 1 **Blessing of Shade***: Wraps target in protective shadows.
- 2 **Darkness:** 20-ft. radius of supernatural shadow.
- 3 **Deeper Darkness:** Object sheds supernatural shadow in 60-ft. radius.
- 4 **Shadow Step***: Teleport to any place your shadow touches.
- 5 **Shadow Evocation:** Mimics evocation below 5th level, but only 20% real.
- 6 **Shadow Walk:** Step into shadow to travel rapidly.
- 7 **Shadow Conjunction, Greater:** As *shadow conjunction*, but up to 6th level and 60% real.
- 8 **Shadow Evocation, Greater:** As *shadow evocation*, but up to 7th level and 60% real.
- 9 **Shades:** As *shadow conjunction*, but up to 8th level and 80% real.

DEATH DOMAIN

Deities: Osiris; Anubis, Nephthys, Seker

Granted Power: You may rebuke/command undead, as well as turn them. You may do this a number of times per day equal to 3 + Cha modifier. This is a supernatural ability.

DEATH DOMAIN

- 1 **Detect Undead:** Reveals undead within 60 ft.
- 2 **Death Knell:** Kills dying creature; you gain 1d8 temporary hp, +2 to Str and +1 level.
- 3 **Halt Undead:** Immobilizes undead for 1 round/level.
- 4 **Death Ward:** Grants immunity to death spells and negative energy effects.
- 5 **Slay Living:** Touch attack kills subject.
- 6 **Undeath to Death:** Destroys 1d4 HD/level undead (max 20d4).
- 7 **Destruction:** Kills subject and destroys remains.
- 8 **Horrid Wilting:** Deals 1d6/level damage within 30 ft.
- 9 **Wail of the Banshee:** Kills one creature/level.

DOORWAYS DOMAIN

Deities: Anubis

Granted Power: Once per day, you may silently invoke the ability to see and hear all ethereal creatures (including nearby spirits of the dead) for 10 minutes per priest level. This is a supernatural ability that functions in other respects as the spell *see invisibility*.

DOORWAYS DOMAIN

- 1 **Hold Portal:** Holds door shut.
- 2 **Rope Trick:** As many as eight creatures hide in extradimensional space.
- 3 **Speak with Dead:** Corpse answers one question/two levels.
- 4 **Dismissal:** Forces creature to return to its native plane.
- 5 **Plane Shift:** As many as eight subjects travel to another plane.
- 6 **Word of Recall:** Teleports you back to a designated place.
- 7 **Ethereal Jaunt:** You become ethereal for 1 round/level.
- 8 **Dimensional Lock:** Teleportation and interplanar travel blocked for one day/level.
- 9 **Etherealness:** Travel to Neter-khertet with companions.

FATE DOMAIN

Deities: Nut, Shu; Horus, Renenutet, Seshat

Granted Power: The Hand of Fate guides you on your progress through life, and may actively intervene on your behalf once per day. This extraordinary ability allows you to reroll one roll that you have just made, before the GM declares whether the roll was a success or failure. You must take the result of the reroll, even if worse than the first roll.

FATE DOMAIN

- 1 **Divine Favor:** You gain +1 per three levels on attack and damage rolls.
- 2 **Aid:** +1 on attack rolls and saves against fear, 1d8 temporary hp +1/level (max +10).
- 3 **Protection from Energy:** Absorb 12 points/level from one type of energy.
- 4 **Freedom of Movement:** Subject moves normally despite impediments.
- 5 **Spell Resistance:** Subject gains SR 12 + level.
- 6 **Heroism, Greater:** Gives +4 bonus on attack rolls, saves and skill checks; immunity to fear; temporary hp.
- 7 **Renenutet's Whisper*:** You may react to one event before it takes place.
- 8 **Spell Immunity, Greater:** As *spell immunity*, but up to 8th level spells.
- 9 **Miracle:** Requests a deity's intercession.

JUDGMENT DOMAIN

Deities: Osiris; Neith

Granted Power: Sense Motive is a class skill for you. In addition, you have the supernatural ability to remain unharmed while combat rages around you. Once per day,

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you may invoke an aura of occlusion around yourself that forces anyone attempting to strike or otherwise directly harm you to first make a Will save (DC 11 + your Wis modifier). If the save succeeds, the attacker may proceed and is unaffected by the aura thereafter. If the save fails, the attacker cannot follow through on his attack and may not attack you again for the duration of the aura's effects. The aura persists for 1 minute per priest level. If you attack or cast a damaging spell, the aura fades away immediately.

JUDGMENT DOMAIN

- 1 **Comprehend Languages:** You understand all spoken and written languages.
- 2 **Zone of Truth:** Subjects within range cannot lie.
- 3 **Bestow Curse:** -6 to an ability score; -4 on attack rolls, saves and checks; or 50% chance of losing each action.
- 4 **Discern Lies:** Reveals deliberate falsehoods.
- 5 **Righteous Might:** Your size increases, and you gain combat bonuses.
- 6 **Geas/Quest:** As *lesser geas*, plus it affects any creature.
- 7 **Forcecage:** Cube or cage of force imprisons all inside.
- 8 **Moment of Prescience:** You gain insight bonus on single attack roll, check or save.
- 9 **Soul Bind:** Traps newly dead soul to prevent resurrection.

LIFE DOMAIN

Deities: Isis, Osiris; Hathor, Nephthys, Renenutet

Granted Power: Once per day, you may reroll any failed Fortitude save that would disrupt the flow of life within you. This includes saves against things like poison, paralysis or magical spells like *finger of death* or *phantasmal killer*, but not against effects that deal hit point damage or non-damaging effects. You must accept the result of the reroll, even if it is worse than the original roll.

LIFE DOMAIN

- 1 **Locate Water***: Locates nearest source of fresh water.
- 2 **Restoration, Lesser**: Dispels magical ability penalty or repairs 1d4 ability damage.
- 3 **Remove Disease**: Cures all diseases afflicting target.
- 4 **Restoration**: Restores level and ability score drains.
- 5 **Disrupting Weapon**: Melee weapon destroys undead.
- 6 **Antilife Shell**: 10-ft. field hedges out living creatures.
- 7 **Restoration, Greater**: As *restoration*, plus restores all levels and ability scores.
- 8 **Cure Critical Wounds, Mass**: Cures 4d8 damage +1/level for many creatures.
- 9 **True Resurrection**: As *resurrection*, plus remains aren't needed.

PROPHECY DOMAIN

Deities: Nut; Neith, Thoth

Granted Power: All your divination spells require only a verbal component to cast. Divination spells with no verbal

component may be cast silently by will alone. This ability does not waive the need for non-material cost, like the expenditure of XP.

PROPHECY DOMAIN

- 1 **Locate Water***: Finds nearby source of fresh water.
- 2 **Augury**: Learns whether an action will be good or bad.
- 3 **Locate Object**: Senses direction toward object (specific or type).
- 4 **Divination**: Provides useful advice for specific proposed actions.
- 5 **Scrying**: Spies on subject from a distance.
- 6 **Scrying, Greater**: As *scrying*, but faster and longer.
- 7 **Vision**: As *legend lore*, but quicker and strenuous.
- 8 **Discern Location**: Reveals exact location of creature or object.
- 9 **Call Sphinx***: Calls the nearest sphinx to aid you.

SECRETS DOMAIN

Deities: Isis, Set; Thoth

Granted Power: You gain a +2 divine bonus to all Bluff and Sense Motive checks. In addition, you receive a similar bonus to resist all mind-reading or -altering effects.

SECRETS DOMAIN

- 1 **Know Superior***: Discover to whom target creature answers.
- 2 **Detect Thoughts**: Allows "listening" to surface thoughts.
- 3 **Nondetection**: Hides subject from divination, scrying.
- 4 **Arcane Eye**: Invisible floating eye moves 30 ft./round.
- 5 **Modify Memory**: Changes five minutes of subject's memories.
- 6 **Mislead**: Turns you invisible and creates illusory double.
- 7 **Arcane Sight, Greater**: As *arcane sight*, but also reveals magic effects.
- 8 **Mind Blank**: Subject is immune to mental/emotional magic and scrying.
- 9 **Foresight**: "Sixth sense" warns of impending danger.

SURVIVAL DOMAIN

Deities: Geb, Osiris; Bes

Granted Power: Survival is a class skill for you. In addition, you gain a +2 divine bonus to all Con checks and Fort saves made to resist damage or fatigue from cold, heat, hunger or thirst. This bonus stacks with things like the Endurance feat.

SURVIVAL DOMAIN

- 1 **Locate Water***: Locates nearest source of fresh water.
- 2 **Revive***: Makes desert travel easier.
- 3 **Quench Thirst***: Alleviates target's need for water for one day.
- 4 **Neutralize Poison**: Immunizes subject against poison, detoxifies venom in/on subject.
- 5 **Sand-swim***: Lets you swim through and breathe within sand.
- 6 **Find the Path**: Shows most direct way to a location.
- 7 **Control Weather**: Changes weather in local area.

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- 8 **Iron Body:** Your body becomes living iron.
- 9 **Clone:** Duplicate awakens when original dies.

TIME DOMAIN

Deities: Ptah, Tefnut; Khonsu, Nefertem, Seshat

Granted Power: Any time you apply either the Extend Spell or Quicken Spell metamagic feat, the modified spell takes up a slot one level lower than it normally would.

TIME DOMAIN

- 1 **Sanctuary:** Opponents can't attack you, and you can't attack.
- 2 **Delay Poison:** Stops poison from harming subject for 1 hour/level.
- 3 **Slow:** One subject/level takes only one action/round, -2 to AC and attack rolls.
- 4 **Haste:** One creature/level moves faster, +1 on attack rolls, AC and Reflex saves.
- 5 **Rusting Grasp:** Your touch corrodes iron and alloys.
- 6 **Contingency:** Sets trigger condition for another spell.
- 7 **Delayed Blast Fireball:** 1d6/level fire damage; you can postpone blast for 5 rounds.
- 8 **Temporal Stasis:** Puts subject into suspended animation.
- 9 **Time Stop:** You act freely for 1d4+1 rounds.

VENGEANCE DOMAIN

Deities: Set; Horus, Seker

Granted Power: Once per day, you may invoke a retributive strike. This retributive strike is a supernatural ability that produces a necromantic effect. You must succeed in a melee touch attack against a target creature. After a successful touch, roll 1d6 per priest level you possess. If the total equals or exceeds the target's hit points, the creature dies (no save). If the target is undead, you must expend a Turn Undead attempt to destroy it.

VENGEANCE DOMAIN

- 1 **True Strike:** +20 on your next attack roll.
- 2 **Spiritual Weapon:** Magic weapon attacks on its own.
- 3 **Searing Light:** Ray deals 1d8/two levels damage, more against undead.
- 4 **Divine Power:** You gain attack bonus, +6 to Str and 1 hp/level.
- 5 **Flame Strike:** Smite foes with divine fire (1d6/level damage).
- 6 **Harm:** Deals 10 points/level damage to target.
- 7 **Flesh to Salt^{*}:** Turns target into a statue of salt.
- 8 **Fire Storm:** Deals 1d6/level fire damage.
- 9 **Storm of Vengeance:** Storm rains acid, lightning and hail.

SPELLS LISTS

The following spells are unique to *Egyptian Adventures: Hamunaptra*, but have been designed for use in other settings without modification. When using them in this setting, simply apply the Khemitian rules of magic (the use of foci, ritual casting, etc.) as normal. Where "F" is indicated under components, the spell requires a focus according to its school as described on page 74.

BARD SPELLS

0-LEVEL BARD SPELLS

Burst of Speed. Subjects speed increases by +10 ft.

Tireless Vigil. Grants a +2 bonus to all Listen and Spot checks for 1 hour.

1ST-LEVEL BARD SPELLS

Detect Divine Blood. Detects presence of divine blood within 60 feet.

Know Deity. Caster learns the subject's patron deity.

Know Superior. Discover to whom target creature answers.

Mental Map. You recall directions with absolute clarity.

Moment of Cunning. Subject gains a +2 bonus to his Int for 1 round/2 levels.

Moment of Grace. Subject gains a +2 bonus to his Dex for 1 round/2 levels.

Moment of Splendor. Subject gains a +2 bonus to his Cha for 1 round/2 levels.

Touch of Starvation. Subject takes 1d6 nonlethal damage, and is subject to starvation.

2ND-LEVEL BARD SPELLS

Shadow Step. Teleport to any place your shadow touches.

Silent Scribe. Creates writing tools and papyrus and silently transcribes spoken words or thoughts.

Tanglefoot Touch. Temporarily reduce target's Dex by 1d6 points.

3RD-LEVEL BARD SPELLS

Summon Focus. Summons a focus for casting spells.

5TH-LEVEL BARD SPELLS

Flight of the Ba^F. Caster releases his ba in the form of an incorporeal bird.

6TH-LEVEL BARD SPELLS

Call Sphinx^M. Calls the nearest sphinx to aid you.

CLERIC SPELLS

0-LEVEL CLERIC SPELLS

Eyes of Isis. Automatically identifies a spell as it is cast.

Quick Scribe. Creates writing tools and papyrus.

Tireless Vigil. Grants a +2 bonus to all Listen and Spot checks for 1 hour.

1ST-LEVEL CLERIC SPELLS

Blessing of Shade. Wraps target in protective shadows.

Call Animal. Summons a Tiny or smaller animal to serve as a guide or messenger.

Detect Divine Blood. Detects divine blood within 60 feet.

Endure. Bestows the Endurance feat on a subject.

Jackal's Bite. Grants target a bite attack that deals 1d8 points of damage.

DIFFICULT MAGIC

In the *Egyptian Adventures: Hamunaptra* setting, some spells work differently than others. In addition to the complications and permutations presented earlier in this chapter, the casting of water or cold-based spells is a difficult proposition in Khemti. Regardless of whether divine or arcane in origin, any spell that involves water or carries the Cold or Water descriptor, such as *create water* or *locate water*, requires a Concentration check (DC 15 + spell level) in order to cast. Failure expends the spell, but produces no results. (Note that *locate object* does not allow one to find water sources.)

Specific spells are also changed slightly from how they are presented in the *PHB*. *Create water* is now a 1st level Kama'at-only spell that creates one gallon of water per caster level. In addition, *create food and water* — formerly a 3rd-level Priest spell — is a 4th-level Kama'at-only spell in Khemti. Indeed, most Khemtian priests cannot create comestibles of any kind. Priests with the Creation domain are the sole exceptions.

Know Deity. Caster learns the subject's patron deity.

Moment of Endurance. Subject gains a +2 bonus to his Con for 1 round/2 levels.

Moment of Splendor. Subject gains a +2 bonus to his Cha for 1 round/2 levels.

Moment of Strength. Subject gains a +2 bonus to his Str for 1 round/2 levels.

Moment of Wisdom. Subject gains a +2 bonus to his Wis for 1 round/2 levels.

Mummify. Mummifies target corpse touched.

2ND-LEVEL CLERIC SPELLS

Call Corpse. Pulls a corpse from the ground to appear at the caster's feet.

Locate Water. Locates nearest source of fresh water.

Revive. Makes desert travel easier.

Solar Scourge. Target creature becomes sensitive to heat.

3RD-LEVEL CLERIC SPELLS

Circle of Bes^F. Cooperative spell creating the effects of *protection from evil/good* and *bless* to all involved in the circle.

Meld into Sand. You and your gear merge into sand.

Quench Thirst. Alleviates target's need for water for one day.

Shape Sand. Create shapes and objects out of sand.

4TH-LEVEL CLERIC SPELLS

Summon Focus. Summons a focus for casting spells.

5TH-LEVEL CLERIC SPELLS

Sand-swim. Lets you swim through and breathe within sand.

Turn to Sand^M. You transform into a mass of sand for 1 round/level.

6TH-LEVEL CLERIC SPELLS

Animate Sand. Sand attacks your foes.

7TH-LEVEL CLERIC SPELLS

Minor Miracle^{XP}. Alters reality, within spell limits.

Renenutet's Whisper^M. You may react to one event before it takes place.

Ward of Anubis^{M,XP}. Array of magical effects protect a structure from thievery.

8TH-LEVEL CLERIC SPELLS

Barge of Ra. Summons a flying barge that carries 400 pounds/level.

Screaming Sandstorm. Sandstorm deals damage and reduces visibility.

9TH-LEVEL CLERIC SPELLS

Antimagic Bastion^M. As per antimagic field, except it applies to one type of magic.

DRUID SPELLS

0-LEVEL DRUID SPELLS

Locate Water. Locates nearest source of fresh water.

Tireless Vigil. Grants a +2 bonus to all Listen and Spot checks for 1 hour.

1ST-LEVEL DRUID SPELLS

Blessing of Shade. Wraps target in protective shadows.

Call Animal. Summons a Tiny or smaller animal to serve as a guide or messenger.

Endure. Bestows the Endurance feat on a subject.

Jackal's Bite. Grants target a bite attack that deals 1d8 points of damage.

Mental Map. You recall directions with absolute clarity.

Moment of Endurance. Subject gains a +2 bonus to his Con for 1 round/2 levels.

Moment of Grace. Subject gains a +2 bonus to his Dex for 1 round/2 levels.

Moment of Strength. Subject gains a +2 bonus to his Str for 1 round/2 levels.

Moment of Wisdom. Subject gains a +2 bonus to his Wis for 1 round/2 levels.

Revive. Makes desert travel easier.

Searing Touch. Melee touch attack deals 1d6 damage/caster level (max 5d6).

Sink. Sand and soft earth hinders movement within a 40-ft.-radius spread.

Touch of Starvation. Subject takes 1d6 nonlethal damage, and is subject to starvation.

2ND-LEVEL DRUID SPELLS

Quench Thirst. Alleviates target's need for water for one day.

Solar Scourge. Target creature becomes sensitive to heat.

3RD-LEVEL DRUID SPELLS

Banquet of Ashes. Curse prevents target from drawing nourishment from food.

Meld into Sand. You and your gear merge into sand.

Ray of Thirst. Deals 1d6 nonlethal damage and dehydrates target.

Shape Sand. Create shapes and objects out of sand.

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4TH-LEVEL DRUID SPELLS

Pebble to Boulder. Transforms a thrown pebble into a full-sized boulder dealing 1d6 damage per caster level.
Root. You establish a plant in any kind of earth.
Summon Focus. Summons a focus for casting spells.

5TH-LEVEL DRUID SPELLS

Ray of Dehydration. As *ray of thirst*, but spell deals 1d6 nonlethal damage per caster level.
Sand-swim. Lets you swim through and breathe within sand.
Transmute Sand to Stone. Transforms two 10-ft. cubes/level of sand to stone.
Turn to Sand^M. You transform into a mass of sand for 1 round/level.

6TH-LEVEL DRUID SPELLS

Animate Sand. Sand attacks your foes.
Temporary Oasis. Creates a small oasis that lasts for 1 hour/level.

7TH-LEVEL DRUID SPELLS

Screaming Sandstorm. Sandstorm deals damage and reduces visibility.
Skin of Bronze^M. Ignore 15 points of damage per attack.

PALADIN SPELLS

1ST-LEVEL PALADIN SPELLS

Know Deity. Caster learns the subject's patron deity.
Moment of Splendor. Subject gains a +2 bonus to his Cha for 1 round/2 levels.
Moment of Strength. Subject gains a +2 bonus to his Str for 1 round/2 levels.
Moment of Wisdom. Subject gains a +2 bonus to his Wis for 1 round/2 levels.
Tireless Vigil. Grants a +2 bonus to all Listen and Spot checks for 1 hour.

2ND-LEVEL PALADIN SPELLS

Revive. Makes desert travel easier.

RANGER SPELLS

1ST-LEVEL RANGER SPELLS

Call Animal. Summons a Tiny or smaller animal to serve as a guide or messenger.
Endure. Bestows the Endurance feat on a subject.
Jackal's Bite. Grants target a bite attack that deals 1d8 points of damage.
Locate Water. Locates nearest source of fresh water.
Mental Map. You recall directions with absolute clarity.
Moment of Endurance. Subject gains a +2 bonus to his Con for 1 round/2 levels.
Moment of Grace. Subject gains a +2 bonus to his Dex for 1 round/2 levels.
Moment of Wisdom. Subject gains a +2 bonus to his Wis for 1 round/2 levels.
Revive. Makes desert travel easier.

Sink. Sand and soft earth hinders movement within a 40-ft.-radius spread.

Tireless Vigil. Grants a +2 bonus to all Listen and Spot checks for 1 hour.

SORCERER/ WIZARD SPELLS

0-LEVEL SPELLS

Conj **Quick Scribe.** Creates writing tools and papyrus.
Div **Eyes of Isis.** Automatically identifies a spell as it is cast.
Trans **Burst of Speed.** Subjects speed increases by +10 ft.
 Tireless Vigil. Grants a +2 bonus to all Listen and Spot checks for 1 hour.

1ST-LEVEL SPELLS

Div **Detect Divine Blood.** Detects presence of divine blood within 60 feet.
 Know Deity. Caster learns the subject's patron deity.
 Mental Map. You recall directions with absolute clarity.
Evoc **Searing Touch.** Melee touch attack deals 1d6 damage/caster level (max 5d6).
Trans **Moment of Cunning.** Subject gains a +2 bonus to his Int for 1 round/2 levels.
 Moment of Endurance. Subject gains a +2 bonus to his Con for 1 round/2 levels.
 Moment of Grace. Subject gains a +2 bonus to his Dex for 1 round/2 levels.
 Moment of Splendor. Subject gains a +2 bonus to his Cha for 1 round/2 levels.
 Moment of Strength. Subject gains a +2 bonus to his Str for 1 round/2 levels.
 Moment of Wisdom. Subject gains a +2 bonus to his Wis for 1 round/2 levels.
 Touch of Starvation. Subject takes 1d6 nonlethal damage, and is subject to starvation.

2ND-LEVEL SPELLS

Conj **Shadow Step.** Teleport to any place your shadow touches.
 Silent Scribe. Creates writing tools and papyrus and silently transcribes spoken words or thoughts.
Necro **Call Corpse.** Pulls a corpse from the ground to appear at the caster's feet.
Trans **Tanglefoot Touch.** Temporarily reduce target's Dex by 1d6 points.

3RD-LEVEL SPELLS

Abjur **Circle of Bes^F.** Cooperative spell creating the effects of protection from evil/good and bless to all involved in the circle.
 Summon Focus. Summons a focus for casting spells.
Conj **Eye of Ra.** Caster gains a bird's eye view and a +10 bonus to Spot checks to detect hidden creatures.
Div **Locate Water.** Locates nearest source of fresh water.
Trans **Banquet of Ashes.** Curse prevents target from drawing nourishment from food.
 Ray of Thirst. Deals 1d6 nonlethal damage and dehydrates target.

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4TH-LEVEL SPELLS

Trans **Pebble to Boulder.** Transforms a thrown pebble into a full-sized boulder dealing 1d6 damage per caster level.

5TH-LEVEL SPELLS

Conj **Phantom Chariot.** A pair of magical horses and a chariot appears for 1 hour/level.

Necro **Flight of the Ba.** Caster releases his ba in the form of an incorporeal bird.

Trans **Ray of Dehydration.** As *ray of thirst*, but spell deals 1d6 nonlethal damage per caster level.

Shape Sand. Create shapes and objects out of sand.

Transmute Sand to Stone. Transforms two 10-ft. cubes/level.

Turn to Sand^M. You transform into a mass of sand for 1 round/level.

6TH-LEVEL SPELLS

Abjur **Skin of Bronze^M.** Ignore 15 points of damage per attack.

Trans **Flesh to Salt.** Turns target into a statue of salt.

7TH-LEVEL SPELLS

Abjur **Ward of Anubis^{M, XP}.** Array of magical effects protect a structure from thievery.

Conj **Temporary Oasis.** Creates a small oasis that lasts for 1 hour/level.

Div **Renenutet's Whisper^M.** You may react to one event before it takes place.

Necro **Heart Clutch.** Target's heart stops and tears free from its body.

8TH-LEVEL SPELLS

Conj **Barge of Ra.** Summons a flying barge that carries 400 pounds/level.

Trans **Antimagic Bastion^M.** As per antimagic field, except it applies to one type of magic.

9TH-LEVEL SPELLS

Conj **Call Sphinx^M.** Calls the nearest sphinx to (hopefully) aid you.

NEW SPELLS

ANIMATE SAND

Transmutation

Level: Clr 6, Drd 6

Components: V, S

Casting Time: 1 standard action

Range: Medium (100 ft. + 10 ft./level)

Targets: 1 or more patches of sand/other grainy material; see text

Duration: 1 round/level

Saving Throw: None

Spell Resistance: No

The caster bestows cohesion and a semblance on life upon the sand before him. The sand rises up in any shape desired by the caster, and acts as an animated object, either attacking the caster's foes or performing menial tasks as commanded. The shape assumed by the sand cannot be particularly detailed; it may have usable limbs, but it will never be mistaken for a living being. The caster may animate the equivalent of one Small or smaller object, or a corresponding number of larger objects, per caster level. A Medium object counts as two Small or smaller objects, a Large object as four, a Huge object as eight, a Gargantuan object as 16, and a Colossal object as 32.

This spell will function on other grainy or malleable surfaces such as dirt or soil, but it is less effective. In such an environment, the spell functions at -2 caster levels.

ANTIMAGIC BASTION

Abjuration

Level: Clr 9, Sor/Wiz 8

Components: V, S, M/DF

Casting Time: 1 standard action

Range: 10 ft.

Area: 10-ft.-radius emanation, centered on the caster

Duration: 10 min./level (D)

Saving Throw: None

Spell Resistance: See text

This spell functions exactly as the spell *antimagic field*, save that the caster chooses a single one of the four types of Khemtian magic — Divine Heka, Divine Akhu, Innate Heka, or Innate Akhu — as the focus of the spell. That specific form of magic fails to function in the area of effect, subject to the rules of *antimagic field*.

Two different varieties of *antimagic* cannot exist in the same space. If an *antimagic bastion* is brought into contact with another *antimagic bastion*, or an *antimagic field*, the spell with the highest caster level takes precedence. All others are nullified. (If two such spells have the same caster level, the one with the longest remaining duration takes precedence.)

Material Component: A pinch of powdered iron or iron fillings, mixed in with at least 100 gp worth of powdered metals or gems, determined by the type of magic being suppressed.

MATERIAL COMPONENT

Type of Magic	Mineral Required
Divine Heka	Gold
Divine Akhu	Silver
Innate Heka	Ruby
Innate Akhu	Diamond

BANQUET OF ASHES

Transmutation

Level: Drd 3, Sor/Wiz 3

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 day/level

Saving Throw: Fortitude negates

Spell Resistance: Yes

This curse renders a creature unable to take nourishment from food. All food consumed by the creature turns to ash in its

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mouth and provides no sustenance. After three days without eating, the creature must begin making a Constitution check each day against starvation (DC 10, +1 per previous check). A failed check results in 1d6 points of nonlethal damage and fatigue. This damage and fatigue cannot be recovered until the creature is able to eat again. A creature affected by *banquet of ashes* becomes progressively weaker until able to eat again. If the creature does not starve to death, upon the end of the spell's duration, it must make a Will save (DC 15) to avoid gorging itself at the first opportunity. This causes the creature to become nauseated for 1d4 hours. If the Will save succeeds, the creature can control its hunger and recover at a reasonable pace.

BARGE OF RA

Conjuration (Summoning)

Level: Clr 8, Creation 8, Sor/Wiz 8

Components: V, S, M

Casting Time: 1 round

Range: Close (25 ft. + 5 ft./2 levels)

Effect: A single summoned barge, complete with sails and oars.

Duration: 1 hour/level (D)

Saving Throw: None

Spell Resistance: No

This powerful spell creates an ornate barge of fine quality, in emulation of the great vessel in which Ra sales across the sky every day and through the Underworld at night. This barge, too, is capable of flight, and is useful for high-level spellcasters to transport themselves, their companions, and any mounts or cargo for long distances. The barge can carry up to 400 pounds of weight per caster level. It flies at a rate of 5 feet per caster level, or twice that if the caster has at least six people manning the oars. Manning an oar is considered the equivalent of hustling, and characters will have to trade off and rest between sessions to keep the barge moving at full speed. (See the "Movement" section of the *PHB* for hustling rules.)

When the spell duration ends, the barge instantly comes to a stop and drifts the ground. It vanishes upon contact with the earth (or water, or other surface), possibly leaving the passengers and cargo scattered. If the caster deliberately lands the barge before the duration expires, however, the barge does not vanish, and it can be unloaded in orderly fashion, or it may lift off once again.

Material Component: A tiny model barge and a gallon of water; the water must be poured out, and the barge set in the resulting puddle.

BLESSING OF SHADE

Abjuration (Darkness)

Level: Clr 1, Darkness 1, Drd 1

Components: V, S, DF

Casting Time: 1 standard action

Range: Touch

Targets: One creature touched/two levels

Duration: 1 hour/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

With a touch, the caster wraps cooling shadows around the targets, protecting them from the effects of hot environments. Protected targets treat the environment's heat as one category less intense; so very hot conditions are treated as normal, severe heat as very

hot, and extreme heat as severe. *Blessing of shade* allows targets to recover from nonlethal heat damage under very hot conditions. This spell does not protect against intense sources of heat damage such as fire, boiling liquids or spells like *burning ray*. It also does not protect creatures vulnerable to exposure to sunlight.

BURST OF SPEED

Transmutation

Level: Brd 0, Sor/Wiz 0

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: You

Duration: 1 minute

This spell briefly increases the caster's base land speed by 10 feet. (This adjustment is treated as an enhancement bonus.) This boost has no effect on other modes of movement, such as burrow, climb, fly or swim. As with any effect that increases speed, this spell affects jumping distance (see the Jump skill in *PHB*).

CALL ANIMAL

Conjuration (Summoning)

Level: Clr 1, Drd 1, Rgr 1

Components: V, S, DF

Casting Time: 1 round

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One summoned creature

Duration: 1 hour/level (D)

Saving Throw: None

Spell Resistance: No

With this spell, the caster can call to him a Fine, Diminutive or Tiny animal. The animal must be found in the surrounding region. For instance, the caster could not call a monkey in the midst of a desert dune, but he could call a desert fox.

This animal is not a combatant, and will flee if commanded to attack a foe. Instead, the purpose of this spell is to call an animal as a guide or messenger. If the caster can speak with animals, or may cast a spell to do so, this provides the opportunity to question a "native" of the region. Even if the animal cannot speak with the caster per se, it will understand and follow his instructions, if they do not involve combat or anything blatantly suicidal. For instance, if the caster requires the animal to deliver a message or a small item, it will do so, assuming it can reach the intended recipient before the spell expires. The animal disappears instantly if slain.

CALL CORPSE

Necromancy

Level: Clr 2, Sor/Wiz 2

Components: V, S

Casting Time: 1 round

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One or more corpses

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

Necromancers use this spell to acquire the raw material necessary for animating the dead. *Call corpse* sends out a magical

missive to the remains of any and all humanoid corpses within range of the spell, instantaneously transporting the bodies to the caster. Corpses so summoned appear in a pile at the caster's feet. This spell cannot affect corpses under the effects of *gentle repose* or similar magic. In addition, corpses interred in a tomb or are otherwise properly buried cannot be affected. In short, *call corpse* cannot defile a grave.

CALL SPHINX

Conjuration (Calling)

Level: Brd 6, Prophecy 9, Sor/Wiz 9

Components: V, S, M

Casting Time: 1 hour

Range: Close (25 ft. + 5 ft/2 levels, but see text)

Target: One great sphinx

Duration: Instantaneous

Saving Throw: See text.

Spell Resistance: See text.

Casting this powerful and dangerous spell attracts the attention of one of the great sphinxes of Khemti. If the caster has somehow managed to obtain the True Name of a great sphinx, he may summon that sphinx in particular, and it *must* come to him. If the caster has no such True Name, the call is heard by whichever sphinx is nearest, and it is more of a request than a compulsion. The sphinx may choose to respond, or not, as his whim dictates. That said, a sphinx will choose to respond a majority of the time, if only to learn who has managed to master so powerful a spell, what they want, and if they pose a potential danger.

Assuming the sphinx responds, either out of choice or compulsion, it appears instantly within the spell's range. If the caster is within a chamber too small for the sphinx, it appears in the closest space large enough to accommodate its bulk.

The greatest hazard to using this spell is the simple fact that it only *calls* the sphinx; it does not grant the caster any means of controlling or protecting himself from the great beast. Wise casters will have something extremely valuable with which to bargain (perhaps the aforementioned True Name, or some knowledge he has reason to believe the sphinx would value). Diplomacy checks are likely in order here, with difficulty based on the specific attributes of the individual sphinx, modified by the value of the caster's bargaining position. A sphinx may agree to answer a question or perform a service if the offered terms are to its liking. Otherwise, it may simply leave, or even attack the caster if it's offended (or just irritable) enough.

Material components: Herbs and incense worth no less than 1,000 gp, which must be burned in a solid gold brazier worth no less than 3,000 gp.

CIRCLE OF BES

Abjuration [Good]

Level: Clr 3, Sor/Wiz 3

Components: V, S, M/DF, multiple casters

Casting Time: 4 to 7 rounds; see text

Range: See text

Area: See text

Duration: 1 min./level (D)

Saving Throw: Will negates (harmless)

Spell Resistance: No; see text



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This spell requires at least two casters, and is most effective with more. It may only be cast as a cooperative and extended rite. It requires three rounds, plus one round per additional caster beyond the primary. (As with all cooperative spells, it can benefit from four casters at most.)

The casters must join hands when casting the spell; breaking the circle or failing to maintain concentration causes the spell to end prematurely. So long as the spell remains active, all of the casters' allies within the area of effect enjoy the benefits of either *protection from evil* or *protection from good* (determined when the spell is first cast), and of *bless*. The spell is centered on the casters, and has an area determined by the number of casters, as follows:

CIRCLE OF BES

Casters	Area
2	25 feet
3	125 feet
4	625 feet

The primary caster (usually the caster with the highest level) determines duration and any other level-dependent features.

Material component: A circlet of bronze and various holy texts of Bes' priesthood, which are read aloud as part of the casting (even for arcane casters).

DETECT DIVINE BLOOD

Divination

Level: Brd 1, Clr 1, Sor/Wiz 1

Components: V, S, M/DF

Casting Time: 1 standard action

Range: 60 ft.

Area: Cone-shaped emanation

Duration: Concentration, up to 10 min./ level (D)

Saving Throw: None

Spell Resistance: No

The caster can sense the presence of divine blood — that is, anyone with the Divine Heritage feat, anyone who casts Innate *Heka* spells, or any creature that is the offspring or direct descendant of a deity. The amount of information revealed depends on how long the caster studies a particular area or subject.

1st Round: Number of creatures with divine blood in the area.

2nd Round: Identifies specifically which creatures have divine blood.

3rd Round: Determines which deities the creatures identified in round 2 descend from.

Each round, the caster can turn to detect divine blood in a new area. The spell can penetrate barriers, but 1 foot of stone, 1 inch of common metal, a thin sheet of lead, or 3 feet of wood or dirt blocks it.

Material component: A bit of blood from a creature with divine blood. This can come from the caster himself, but it must be spilled; this deals 1 point of damage.

ENDURE

Transmutation

Level: Clr 1, Drd 1, Rgr 1

Components: V, S, M

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 hour/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

The caster grants the creature touched the ability to travel great distances and tolerate great hardship. The subject gains the Endurance feat for the duration of the spell. If the subject already has Endurance, his bonus to relevant checks rises from +4 to +6 for the duration.

Material component: Camel sweat.

EYE OF RA

Divination (Scrying)

Level: Sor/Wiz 3

Components: V, S, M

Casting Time: 1 round

Range: Unlimited

Target: Caster

Duration: 1 min./level (D)

Saving Throw: None

Spell Resistance: No

The caster gains a bird's eye view of his immediate area, as though he were looking down from above. The caster gains an awareness of every (visible) creature within 10 ft/caster level of his current position, or everything within the room or chamber if the area is smaller than that space. He is not subject to flanking, sneak attack, or surprise. Hiding creatures may still avoid his gaze, but he gains a +10 circumstance bonus to Spot them, due to the unusual vantage point. Further, he may target spells at anyone he can see in this manner, even if he would not normally have line of sight. He must still account for any cover they may have between him and them, however.

Due to the unaccustomed perspective, however, the caster receives a -2 circumstance penalty to all attack rolls while this spell is active.

Material component: The eye of a hawk.

EYES OF ISIS

Divination

Level: Clr 0, Sor/Wiz 0

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: Caster

Duration: 1 min./level (D)

While under the effects of this spell, the caster can instantly identify any spell he sees performed by another caster, without the need for a Spellcraft check or similar rolls.

FLESH TO SALT

Transmutation

Level: Sor/Wiz 6, Vengeance 7

This spell works exactly like *flesh to stone*, except that it transmutes the target into a statue of white mineral salt. The material component is a handful of mineral salts.

FLIGHT OF THE BA

Necromancy

Level: Brd 5, Sor/Wiz 5

Components: V, S, F

Casting Time: 10 minutes

Range: Self

Target: You

Duration: 1 hour/level (D)

Saving Throw: None

Spell Resistance: No

This spell looses the caster's *ba*, a portion of the soul, from his body. The *ba* takes the form of an incorporeal bird (often a hawk, falcon, or vulture), existing in the ethereal plane. For the duration of the spell, his consciousness resides in his *ba*, which can fly at a speed of 60 feet with perfect maneuverability. The *ba* travels through the ethereal plane, allowing him to visit other places. The *ba* is incorporeal and invisible, capable of passing through intervening objects. The caster can see and hear everything in the material world, but only to a distance of 60 feet, and physical things appear gray and ephemeral. Force effects and abjurations affect one's *ba* normally, as they extend into the ethereal plane. The *ba* form cannot attack material things, and spells cast while this spell is in effect — even force effects — can only affect other ethereal beings.

When the spell's duration expires, the *ba* returns instantly to its physical body, regardless of distance. The caster may also end the spell at any time, returning his *ba* to its body.

Arcane Focus: A talisman of a bird of the same type as one's *ba*, worth at least 100 gp.

HEART CLUTCH

Necromancy

Level: Sor/Wiz 7

Components: V, S

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft/2 levels)

Target: One living creature

Duration: Instantaneous

Saving Throw: Fortitude partial

Spell Resistance: Yes

The caster extends a hand toward the target, pronouncing his doom, and then clutches his hand as if grasping and squeezing the target's heart. This spell immediately slays the target on a failed saving throw. Even if the save succeeds, the spell deals 1d4 points of Constitution damage. If the target is slain, the caster may, at his option, force the target's heart to tear free from its body and leap into his outstretched hand.

JACKAL'S BITE

Transmutation

Level: Clr 1, Drd 1, Rgr 1

Component: V, S, M (but see text)

Casting Time: 1 standard action

Range: Touch

Target: Living creature touched

Duration: 1 min./level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The subject of this spell gains one bite attack each round, instead of or in addition to any other attacks he has, that deals 1d8 points of damage (assuming a Medium creature) when it hits.

This attack is a natural weapon, so the subject counts as armed when attacking with it, and he can be affected by powers, spells, and effects that enhance or improve natural weapons. The subject may choose to deal nonlethal damage with this bite, taking the standard -4 penalty to the attack roll. If the subject bites as its only attack, the subject uses its highest base attack bonus on the attack roll, and can apply its full Strength bonus to damage. If the subject bites in addition to making other attacks, the bite is a secondary attack.

If the subject of this spell is not a Medium creature, the bite attack's base damage varies as follows: Fine 1d2, Diminutive 1d3, Tiny 1d4, Small 1d6, Large 2d6, Huge 2d8, Gargantuan 4d6, Colossal 6d6.

Material Component: The tooth of a jackal. If a gnoll casts this spell on another gnoll, the spell requires no material component.

KNOW DEITY

Divination

Level: Brd 1, Clr 1, Drd 1, Pal 1, Sor/Wiz 1

Components: V, S

Casting Time: 1 standard action

Range: 60 ft.

Target: One living or undead creature

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

The caster instantly know which deity the subject serves, or to whom he is the most loyal. (Most Khemtians worship all the deities, but most also have one for whom they feel the most veneration.) Priests and ghaffir suffer a -4 penalty to save against this spell, as they are far closer to their patron deities.

KNOW SUPERIOR

Divination

Level: Brd 1, Secrets 1

Components: V, S

Casting Time: 1 standard action

Range: 60 ft.

Target: One living creature

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

Designed to aid in navigating the Khemtian bureaucracy, this spell instantly tells the caster the name, rank and position in the hierarchy of the subject's immediate superior. This usually applies to the government of one of the three kingdoms, but could just as easily be applied to a church hierarchy, a tribal structure, or the like. Any mind-shielding spell or effect prevents the successful use of this spell, with no saving throw roll required.

LOCATE WATER

Divination

Level: Clr 2, Drd 0, Life 1, Prophecy 1, Rgr 1, Sor/Wiz 3,

Survival 1

Components: V, S, DF

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Casting Time: 1 standard action

Range: Long (400 ft. + 40 ft./level)

Area: Circle, centered on you, with a radius of 400 ft. + 40 ft./level

Duration: 1 min./level

The caster can sense the direction of the nearest source of fresh water. The focus guides his hand as he holds it, switching direction if he begins to walk away from rather than towards the nearest source of water. Once the focus stops guiding him, this indicates that he's reached the spot where fresh water may be found. If the focus points down, it means the fresh water is buried underground. The caster cannot specify a specific source or container of water by means of this spell.

MELD INTO SAND

Transmutation [Earth]

Level: Clr 3, Drd 3

Components: V, S, DF

Casting Time: 1 standard action

Range: Personal

Target: Caster

Duration: 10 min./level

The caster may meld his body and possessions into any sandy surface large enough to accommodate his body in all three dimensions. When the casting is complete, the caster, along with up to 100 pounds of nonliving gear, merges with the sand. If either condition is violated, the spell fails and is wasted.

While in the sand, the caster remains in contact, however tenuous, with the surface through which he melded. He remains aware of the passage of time and can cast spells on himself while hiding in the sand. He cannot see anything, but he can hear what happens around him. Minor physical shifting in the sand, such as someone walking over it, winds blowing it around, and the like do not harm him. If the sand is disturbed severely, such as through major excavation, or shifted so that the caster will no longer fit within the immediate area into which he melded, the caster is expelled and suffers 3d6 points of damage.

Any time before the duration expires, the caster can step out of the sand through the surface that he entered. If the spell's duration expires or the effect is dispelled before he voluntarily exits the sand, he is violently expelled and takes 3d6 points of damage.

The following spells harm the caster if cast upon the sand he is occupying: *Move earth* expels him and deals 3d6 points of damage. *Shape sand* deals 2d6 points of damage but does not expel the caster. Any spell that utterly obliterates an area of sand, such as *disintegrate*, forces the caster to save against the spell or be destroyed also. Even a successful save deals normal damage, as per the spell, and expels him instantly.

MENTAL MAP

Divination

Level: Brd 1, Drd 1, Rgr 1, Sor/Wiz 1

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: Caster

Duration: 10 minutes/level, and permanent (see text)

For the duration of this spell, the directions the caster takes and the paths he chooses are etched into his mind. He has perfect

recall of his route, and cannot get lost in the area through which he has just passed, so long as he is only retracing his route and not trying to find somewhere new. Once the spell duration expires, the caster does not add any additional information to the *mental map*, but his knowledge of the area through which he passed when the spell was active remains with him.

MINOR MIRACLE

Evocation

Level: Clr 7, Community 7

Components: V, S, DF, XP; see text

Casting Time: 1 standard action

Range: See text

Target, Effect or Area: See text

Duration: See text

Saving Throw: See text

Spell Resistance: Yes

A less powerful version of the spell *miracle*, this spell allows you to request a boon from the gods in the form of a single magical invocation or intervention. You state what you would like to have happen and request your deity to intercede. If it is within the spell's power to fulfill, the request will be granted.

A *minor miracle* can do any of the following things.

- Duplicate any priest spell of 6th level or lower (including spells to which you have access due to your domains).
- Duplicate any other spell of 5th level or lower.
- Undo the harmful effects of many spells, such as *geas/quest* or *insanity*.
- Produce any other effect whose power level is in line with the above effects, such as a single creature automatically hitting on its next attack or taking a -7 penalty on its next saving throw.

A duplicated spell allows saving throws and spell resistance as normal, but the save DC is for a 7th level spell. When a *minor miracle* duplicates a spell with an XP cost, you must pay that XP cost or 300 XP (whichever is higher). When a *minor miracle* spell duplicates a spell with a material component that costs more than 1,000 gp, you must provide the component (although a second *minor miracle* may be invoked beforehand as a means of acquiring said component).

MOMENT OF CUNNING

Transmutation

Level: Brd 1, Sor/Wiz 1

Components: V, S

Casting Time: 1 standard action

Range: Touch

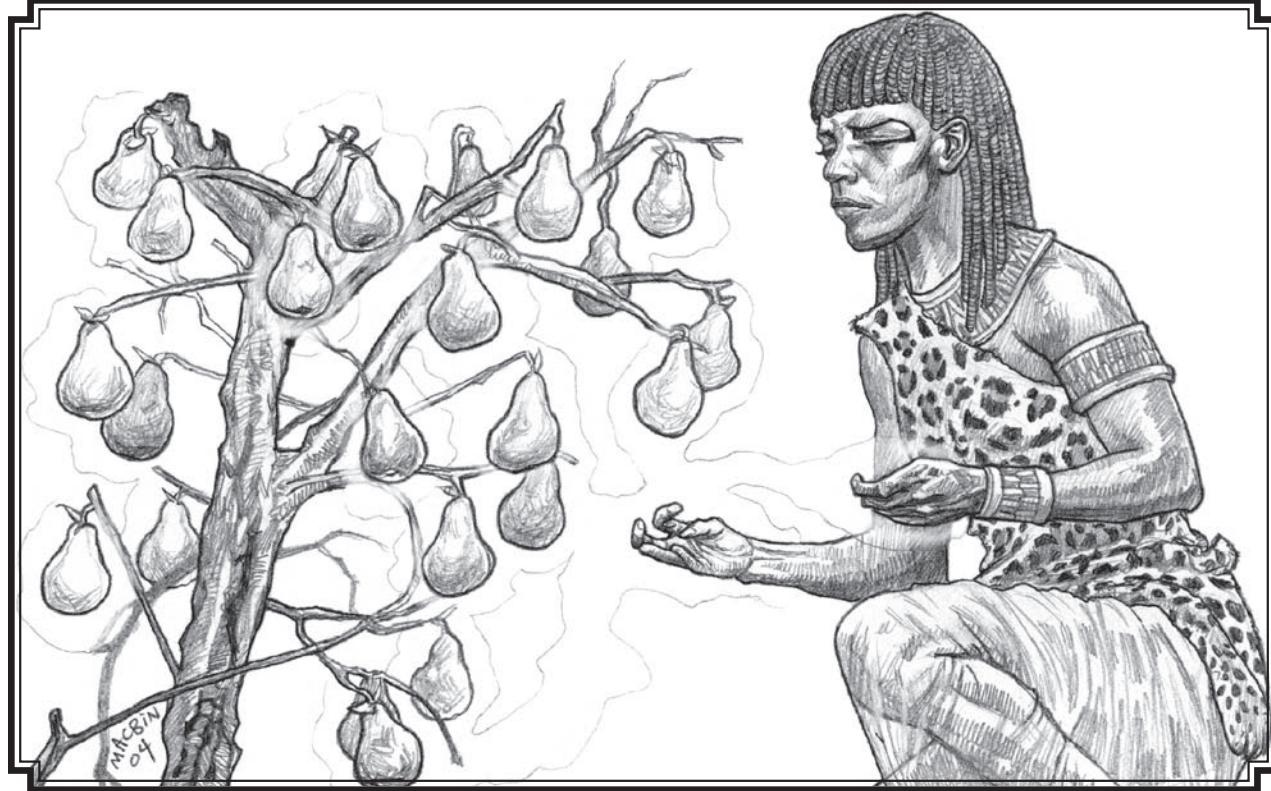
Target: Creature touched

Duration: 1 round/2 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This target of this spell becomes smarter for the duration of the spell. He receives a +2 divine bonus to his Intelligence, adding the usual benefits to Intelligence-based skill checks and other uses of the Intelligence modifier. Kheri-heb (and other spellcasters) do not gain any additional bonus spells for increased Intelligence while so enhanced, but the save DCs for spells they cast may increase by one. This spell does not grant extra skill points.



MOMENT OF ENDURANCE

Transmutation

Level: Clr 1, Drd 1, Rgr 1, Sor/Wiz 1

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/2 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This target of this spell grows tougher for the duration of the spell. He receives a +2 divine bonus to his Constitution, adding the usual benefits to Fortitude saves, Constitution-based skill checks and other uses of the Constitution modifier. Hit points gained by a temporary increase in Constitution score are not temporary hit points. They go away when the subject's Constitution drops back to normal. They are not lost first as temporary hit points (see *PHB* for details).

MOMENT OF GRACE

Transmutation

Level: Brd 1, Drd 1, Rgr 1, Sor/Wiz 1

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/2 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This target of this spell becomes quicker and more agile for the duration of the spell. He receives a +2 divine bonus to his

Dexterity, adding the usual benefits to Armor Class, Reflex saves, Dexterity-based skill checks and other uses of the Dexterity modifier.

MOMENT OF SPLENDOR

Transmutation

Level: Brd 1, Clr 1, Pal 1, Sor/Wiz 1

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/2 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This target of this spell grows more forceful of personality for the duration of the spell. He receives a +2 divine bonus to his Charisma, adding the usual benefits to Charisma-based skill checks and other uses of the Charisma modifier. Hekai and shenu (and other spellcasters) do not gain any additional bonus spells for increased Charisma while so enhanced, but the save DCs for spells they cast may increase by one.

MOMENT OF STRENGTH

Transmutation

Level: Clr 1, Drd 1, Pal 1, Sor/Wiz 1

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/2 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

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This subject of this spell becomes stronger for the duration of the spell. He receives a +2 divine bonus to his Strength, adding the usual benefits to melee attack rolls, damage rolls, Strength-based skill checks and other uses of the Strength modifier.

MOMENT OF WISDOM

Transmutation

Level: Clr 1, Drd 1, Pal 1, Rgr 1, Sor/Wiz 1

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/2 levels

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This target of this spell becomes wiser for the duration of the spell. He receives a +2 divine bonus to his Wisdom, adding the usual benefits to Will saves, Wisdom-based skill checks and other uses of the Wisdom modifier. Priests, kama'at and ghaffir (and other spellcasters) do not gain any additional bonus spells for increased Wisdom while so enhanced, but the save DCs for spells they cast may increase by one.

MUMMIFY

Transmutation

Level: Clr 1

Components: V, S, M

Casting Time: 1 standard action (see text)

Range: Touch

Target: Corpse touched

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

The corpse touched, which must be of a medium or smaller creature, is immediately mummified. The process is as if the corpse was treated and prepared in the traditional fashion and results in dried remains, easily preserved for a very long time. The spell does not do the work of removing the corpse's organs (usually prepared beforehand) or wrapping the body in bandages (completed afterward). It simply speeds up the actual process of mummification. *Mummify* does not in any way prevent the corpse from becoming undead.

Material Component: A pinch of natron.

PEBBLE TO BOULDER

Transmutation [Earth]

Level: Drd 4, Sor/Wiz 4

Components: V, S, M

Casting Time: 1 standard action

Range: Touch

Target: One or more pebbles made of nonmagical stone

Duration: Instantaneous, or a number of rounds equal to the caster's level (see text)

Saving Throw: None

Spell Resistance: No

The caster enchants one or more pebbles and then hurls them, or launches them via a sling, at a foe. Each pebble requires a ranged touch attack to hit. In transit, the pebbles grow into

full-sized boulders, which do damage as described below if they strike their targets. If thrown, the stone has a range increment of 10 + caster level. If launched from a sling, the range increment is 50 + caster level. Magical slings *do* convey attack and damage bonuses, as well as any special enhancements such as *flaming*, onto the missile.

The spell deals 1d6 points of damage per caster level, to a maximum of 15d6, divided among multiple pebbles. No single pebble can do less than 1d6, or more than 5d6.

The caster may only hurl one pebble the round in which he casts the spell, but may hurl as many the following round as he has iterative attacks, if he chooses to take a full attack option to do so. Alternatively, the caster may give these stones to his companions to hurl or sling, but they must do so swiftly, for the enchantment on the pebbles lasts only for a number of rounds equal to the caster's level.

These boulders score a critical threat on a natural 20 and deal double damage on a confirmed critical hit.

Material Component: Pebbles, which disappear two rounds after growing to boulder size, whether or not they strike the target. Because this spell uses the component as part of the attack, Khemtian casters must have these pebbles *and* their focus, rather than being able to skip the components as normal.

PHANTOM CHARIOT

Conjuration (Creation)

Level: Sor/Wiz 5

Components: V, S

Casting Time: 10 minutes

Range: 0 ft.

Effect: Two quasi-real equine creations and chariot

Duration: 1 hour/level (D)

Saving Throw: None

Spell Resistance: No

This spell is like *phantom steed* except it calls into being a pair of quasi-real horse-like creatures harnessed to a fine chariot. The horses summoned by this spell have the same stats as a *phantom steed*, while the chariot is the equivalent of a masterwork chariot. The horses and chariot gain the same benefits for caster level as a *phantom steed* (passing over difficult ground, *water walk*, *air walk*, and so forth).

QUENCH THIRST

Conjuration (Healing)

Level: Clr 3, Drd 2, Survival 3

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: One creature touched

Duration: Instantaneous

Saving Throw: Fortitude negates (harmless)

Spell Resistance: Yes (harmless)

With a touch, the caster alleviates a target's thirst and need for water for one day, as if the target had consumed the necessary amount of water to sustain itself. This allows targets affected by heat or dehydration to recover from fatigue and nonlethal damage, as well as alleviating symptoms associated with thirst and dehydration.

QUICK SCRIBE

Conjuration (Creation)

Level: Clr 0, Sor/Wiz 0

Components: V, S

Casting Time: 1 round

Range: 0 ft.

Effect: A piece of papyrus, a small bowl of ink, and a quill, all nonmagical

Duration: 1 hour/level and permanent (see text)

Saving Throw: None

Spell Resistance: No

The caster instantly summons a bit of papyrus, a shallow bowl with a bit of ink, and a quill, so he may make note of something or record some information. The quality of these materials is insufficient to scribe spells.

The bowl of ink and the quill disappear after a number of hours equal to the caster's level. The papyrus remains if the caster has written on it; if he has not, it vanishes too.

RAY OF DEHYDRATION

Transmutation

Level: Drd 5, Sor/Wiz 5

Saving Throw: Fortitude partial

Apart from the above changes, this spell is identical to the spell *ray of thirst*. The target of the spell suffers terrible dehydration. The spell deals 1d6 points of nonlethal damage per caster level (to a maximum of 20d6) and causes the target to become exhausted. Water elementals and plant creatures suffer lethal damage, but are not exhausted by the spell. A successful Fortitude saving throw halves the damage and reduces the exhaustion to fatigue. Like *ray of thirst*, the subject is afflicted with dehydration, and must make additional Constitution checks to avoid nonlethal damage each hour until the subject drinks some fresh water.

Material Component: A pinch of natron.

RAY OF THIRST

Transmutation

Level: Drd 3, Sor/Wiz 3

Components: V, S, M

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One living creature

Duration: Instantaneous

Saving Throw: Fortitude negates

Spell Resistance: Yes

A chalk-white ray springs from the caster's outstretched hand with the casting of this spell. The player must succeed at a ranged touch attack to strike the target. If the target fails the Fortitude saving throw, he suffers 1d6 points of nonlethal damage and becomes fatigued, just as if he had gone for a day without water and failed a Constitution check. The subject is now afflicted with dehydration, and must make an additional Constitution check each hour (DC 10, +1 per previous check) to avoid a further 1d6 of nonlethal damage. The nonlethal damage and fatigue from this spell cannot be recovered until the subject drinks.

Material Component: A pinch of salt.

RENENUTET'S WHISPER

Divination

Level: Clr 7, Fate 7, Sor/Wiz 7

Components: V, S, M

Casting Time: 1 standard action

Range: Personal

Target: Caster

Duration: 1 hour/level or until discharged

The caster gains a brief glimpse into the future and sees where the strands of fate draw him. At any one time during the spell's duration, the caster may react to an event before it happens. The instant someone declares an action the character wishes to prevent, or a die roll comes up in a way the player doesn't like, he may declare it as the event he foresaw, and may take a single standard action just *before* it happens. This works like a readied action, in that it may interrupt or prevent the action triggering it. He may make an attack, cast a spell, move out of the way, or simply shout a warning. Of course, the character must still make any applicable rolls to see if his preemptive action worked. Further, if the action does *not* work, any relevant rolls stand — they need not be rerolled. For instance, during combat, a giant scorpion stings the caster's ally, a rogue, poisoning him. The caster had *Renenutet's whisper* cast, and so declares he saw the sting coming and uses his extra action to *disintegrate* the scorpion before the attack lands. Should the scorpion makes its save against the spell, and the resulting damage does not kill it, it will sting the rogue anyway, as the dice already indicated its attack hit and the rogue failed his save.

When the caster declares the use of this ability, the spell is ended and only one event may be foreseen per casting.

Material Component: Powdered silver worth at least 500 gp.

REVIVE

Conjuration (Healing)

Level: Clr 2, Drd 1, Pal 2, Rgr 1, Survival 2

Components: V, S

Casting Time: 2 rounds

Range: Touch

Target: Creature touched

Duration: 1 hour/level

Saving Throw: Will negates (harmless), then Fortitude (see text)

Spell Resistance: Yes (harmless)

Designed to make desert travel a little easier, *revive* temporarily eliminates nonlethal damage, exhaustion, and related penalties and conditions caused by heat, hunger or thirst. This is an exception to the normal rule that magic cannot be used to heal these types of damage.

Revive is, however, a temporary fix. When the spell duration ends, the subject immediately retakes all the damage the spell eliminated, and all associated penalties. Further, he suffers any relevant nonlethal damage for the time that has passed while under the spell's effects. Finally, the subject must make a DC 14 Fortitude save or suffer an additional 2d4 points of nonlethal damage. If, however, the subject has found food, water, or shelter — depending on whether he was initially suffering from hunger, thirst, or heat — before the spell expires, none of these penalties apply, and the subject remains perfectly healthy when the spell expires.



ROOT

Transmutation

Level: Drd 4

Components: V, S, M

Casting Time: 10 minutes

Range: Touch

Target: A single plant, usually a tree or large bush

Duration: Permanent

Saving Throw: None

Spell Resistance: No

A subtle but remarkably powerful spell, *root* allows the caster to plant a single tree, bush, or similar vegetative growth in almost any sort of earth. So long as the tree or plant is tended regularly by those who would see it thrive, it will grow and prosper even in dusty soil or desert sand. Kama'at often use this spell to plant at least a bit of wheat or corn for desert communities who desperately need an added food source, or to gift a fruit tree to villages who showed the kama'at exceptional kindness.

Material component: A root, fruit, or other important part of the sort of plant the kama'at wishes to grow, which must be buried at the appropriate spot. Because this spell uses the component to grow the actual plant, Khemtian casters must have these components *and* their focus, rather than being able to skip the components as normal.

SAND-SWIM

Transmutation [Earth]

Level: Clr 5, Drd 5, Survival 5

Components: V, S, DF

Casting Time: 1 standard action

Range: Personal

Target: Caster

Duration: 10 minutes/level

The caster can not only *meld into sand* (as per the spell of that name), but may move through it as though swimming. He travels at one-half his base movement rate through non-magical sand, carrying whatever gear he may normally carry. He does not leave any sort of hole or passage behind him, and is able to breathe normally. Standard movement requires no roll, but any sort of sudden direction change requires a Swim check. If he is still within the sand when the spell expires, he is immediately expelled into the nearest open space and suffers 1d10 points of damage. Note that it is very difficult to determine direction while swimming through sand; the caster must succeed at a Survival check against DC 17 for every 10 rounds of travel, or else go off-course.

SCREAMING SANDSTORM

Evocation [Air, Earth]

Level: Clr 8, Drd 7

Components: V, S, DF

Casting Time: 1 standard action

Range: Long (400 ft. + 40 ft./level)

Effect: Cylinder 30 ft. radius, 30 ft. high

Duration: 1 round/level (D)

Saving Throw: Reflex half or none; see text

Spell Resistance: Yes

This spell causes a sandstorm — a whirling, blowing mass of wind and sand particles — to spring up in the targeted area.

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This spell can only be cast in a sandy environment, unless the GM rules that other surfaces (such as dusty and rocky soil) can produce sufficient particulate matter to form the spell.

The winds of the sandstorm impose a -4 penalty on Listen checks. The blowing sand causes a similar -4 penalty to Search and Spot, and reduces visibility to 20 feet. The blasting sands of the *screaming sandstorm* deal 5d6 points of damage per round to all in the area of effect. Anyone in the outer 10 feet of the *screaming sandstorm*'s area may make a Reflex save for half damage. Anyone in the central 10 feet receives no save, though they may attempt to move out of the storm (or at least out of the center) to avoid damage, or to be allowed a save, in the following round.

The caster may move the *screaming sandstorm* at a speed of 50 feet per round; doing so requires concentration that counts as a standard action. In any round when the caster does not concentrate, the sandstorm remains where it is. Neither the caster nor his allies are immune to its effects.

SEARING TOUCH

Evocation [Fire]

Level: Drd 1, Sor/Wiz 1

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Creature or object touched

Duration: Instantaneous

Saving Throw: None

Spell Resistance: Yes

Upon completion of this spell, the caster's hands glow red-hot, like metal drawn from a forge. Any successful melee touch attack inflicts 1d6 points of fire damage per caster level (to a maximum of 5d6) and ignites any flammable material touched. One touch discharges the effects of the spell.

SHADOW STEP

Conjuration (Teleportation)

Level: Brd 2, Darkness 4, Sor/Wiz 2

Components: V

Casting Time: 1 standard action

Range: Long (400 ft. + 40 ft./level)

Target: Caster

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

A very limited form of teleportation, *shadow step* allows the caster to immediately teleport from his current position to any place his shadow touches. In poor lighting conditions, this spell is not particularly useful, but in bright light this can allow a "step" of fair distance. The spell is useful for passing through gates, bars, or small holes, and for moving past foes or guards. The caster may carry up to 100 pounds of nonliving equipment with him, as well as his or her familiar. Typically, *shadow step* allows a character to move about 10 feet from his starting position, though distances may vary depending on the angle and the brightness of the light source, such that the sun directly overhead, despite its brightness, does not allow any distance at all. The GM is the final arbiter on the direction and length of the shadow.

SHAPE SAND

Transmutation [Earth]

Level: Clr 3, Creation 3, Drd 3, Sor/Wiz 5

Components: V, S, M/DF

Casting Time: 1 standard action

Range: Close (25 ft. + 5 ft./2 levels)

Target: Sand, up to 10 cu. ft. + 1 cu. ft./level

Duration: 10 minutes/level

Saving Throw: None

Spell Resistance: No

The caster forms a quantity of sand into any shape he desires. While it's possible to make crude doors and similar moving parts with *shape sand*, fine detail isn't possible. For the duration of the spell, the shape gains the hardness of rock; the sand becomes a solid object, with no danger of it simply falling apart (as sand is wont to do). There is a 30% chance that any shape including moving parts simply doesn't work.

Arcane Material Component: Soft clay or mud, which must be worked into roughly the desired shape of the object.

SILENT SCRIBE

Conjuration (Creation)

Level: Brd 2, Sor/Wiz 2

Components: V, S, F

Casting Time: 1 standard action

Range: Short (any point within 30 ft.)

Duration: 1 min./level (D)

This handy spell conjures a piece of papyrus paper and a small writing quill formed from the feather of an ibis. These objects appear together at any point within 30 feet, and the quill immediately begins scribing down one of two different things; the caster must decide which effect he desires when casting the spell. The first effect causes the quill to write down every word spoken near it (breaking down the text by speaker, so that a record of all conversation exists). The second effect causes the quill to write down any private thoughts the caster specifically desires the spell to record. The quill always uses the exact phrasing it "hears," and can write in any language its creator can read and write. It may even alternate between languages. As a side effect of the magic, the quill makes no sound as it marks the papyrus. At the end of the duration (or upon mental command), the quill disappears, leaving the papyrus on whatever flat surface it is nearest to at the time. This papyrus cannot be dismissed or unsummoned.

SINK

Transmutation

Level: Drd 1, Rgr 1

Components: V, S, DF

Casting Time: 1 standard action

Range: Long (400 ft. + 40 ft./level)

Area: Sand or soft earth in a 40-ft.-radius spread

Duration: 1 min./level (D)

Saving Throw: Reflex partial; see text

Spell Resistance: No

Sand and soft earth becomes even looser and more malleable, causing all creatures in the area (or who enter the area) to sink several inches in and be trapped in place. The creature can break

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free and move half its normal speed by using a full-round action to make a DC 20 Strength check or a DC 20 Escape Artist check. A creature that succeeds on a Reflex save is not trapped but can still move at only half speed through the area. Creatures must roll a new save every round until the spell expires or they have escaped the spell area.

Sink. Sand and soft earth hinders movement within a 40-ft.-radius spread.

SKIN OF BRONZE

Abjuration

Level: Drd 7, Sor/Wiz 6

Components: V, S, M

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 10 min./level or until discharged

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The warded creature gains skin the color and consistency of hardened bronze. The creature gains damage reduction 15/adamantine. Once the spell has prevented a total of 15 points of damage per caster level (to a total of 225 points of damage), it is discharged.

Material Component: A mixture of bronze and diamond dust worth 100 gp, sprinkled over the subject.

SOLAR SCOURGE

Transmutation

Level: Clr 2, Drd 2

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 day/level (D)

Saving Throw: Will negates

Spell Resistance: Yes

The touched creature becomes particularly sensitive to the harsh rays of the sun and the heat of the desert. The creature suffers from hot environments as if conditions were actually one level worse; very hot conditions are treated as severe heat, and severe heat is treated as extreme. This makes desert travel and exposure particularly hazardous for the subject. The effects of exposure are handled normally, and the subject can avoid harm by taking the necessary precautions, although this will tend to be cumbersome, and may not be possible if the subject is stranded alone in the desert.

SUMMON FOCUS

Conjuration (Summoning)

Level: Brd 3, Clr 4, Drd 4, Sor/Wiz 3

Components: V, S

Casting Time: 1 standard action

Range: 0 ft.

Target: One spell focus

Duration: 1 minute per level

Saving Throw: None

Spell Resistance: No

The caster can call one of the spell foci described earlier in this chapter — an amulet, a tablet with True Names inscribed on it, an effigy, alchemical powders or a wand — into his hand. The spell creates the focus prepared and ready for use, so the caster may cast any spell of that school which he knows (and has prepared for the day). This spell does not grant any extra spellcasting ability; it is useful only for circumstances where a focus has been lost, stolen, or is otherwise unavailable and the caster needs to cast spells of that school. The focus is not a permanent item; it vanishes when the spell duration is up.

TANGLEFOOT TOUCH

Transmutation

Level: Brd 2, Sor/Wiz 2

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 10 min./level

Saving Throw: No

Spell Resistance: Yes

With a touch, the target is rendered clumsy and uncoordinated, reducing the target's Dexterity score by 1d6 points for the duration of the spell. This penalty cannot reduce the ability below 1. The target suffers the normal effects of a lower Dexterity score, including modifiers to AC, ranged attack rolls, and skills using Dexterity as their key ability. When the spell ends, the target's Dexterity score is immediately restored to normal.

TEMPORARY OASIS

Conjuration (Creation)

Level: Creation 7, Drd 6, Sor/Wiz 7

Components: V, S, M

Casting Time: 10 minutes

Range: Close (25 ft. + 5 ft./2 levels)

Area: 30 ft. radius + 1 ft./level

Duration: 1 hour/level

Saving Throw: None

Spell Resistance: No

This spell brings a temporary oasis into being, a pool of clean water surrounded by fruit trees and soft grasses. The oasis materializes out of nowhere. It has sufficient water and fruit to feed one person per caster level, and the trees provide a measure of shade and protection from the sun. Additionally, up to one gallon of water per caster level can be taken away from the oasis (provided the necessary containers are available). Once the spell expires, the plants crumble into dust and the water immediately dries up and vanishes, restoring the area to its original condition.

Material Component: A leaf from a fruit tree and a drop of water.

TIRELESS VIGIL

Transmutation

Level: Brd 0, Clr 0, Drd 0, Pal 1, Rgr 1, Sor/Wiz 0

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 hour

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Saving Throw: Will negates (harmless)
Spell Resistance: Yes

This subject of this spell becomes hyper-aware of his surroundings for one hour. He receives a +2 divine bonus to all Spot and Listen checks made during this time. While under the effects of the spell, the subject feels compelled by a strong sense of duty, as though weighty things will depend upon his vigilance.

TOUCH OF STARVATION

Transmutation

Level: Brd 1, Drd 1, Sor/Wiz 1

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Living creature touched

Duration: Instantaneous

Saving Throw: Fortitude negates

Spell Resistance: Yes

The affected creature is immediately afflicted with starvation, suffering 1d6 points of nonlethal damage and becoming fatigued. The creature cannot recover until it has eaten, and it must make a Constitution check for each day it goes without food, or suffer an additional 1d6 points of nonlethal damage. Not even magical effects that restore hit points can heal the damage inflicted by this spell until the creature eats. *Touch of starvation* has no effect on creatures that do not eat and therefore cannot starve.

TRANSMUTE SAND TO STONE

Transmutation [Earth]

Level: Drd 5, Sor/Wiz 5

Components: V, S, M

Casting Time: 1 standard action

Range: Medium (100 ft. + 10 ft./level)

Area: Up to two 10-ft. cubes/level

Duration: Permanent

Saving Throw: See text

Spell Resistance: No

This spell transforms an area of sand or sandy soil into sandstone. Any creature buried or otherwise trapped in the sand is allowed a Reflex saving throw to extract itself before the sand solidifies into stone.

Material Component: A small piece of sandstone.

TURN TO SAND

Transmutation [Earth]

Level: Clr 5, Drd 5, Sor/Wiz 5

Components: V, S, M

Casting Time: 1 standard action

Range: Personal

Target: Caster

Duration: 1 round/level (D)

The caster transforms himself into sand of equivalent mass. While in this form, the caster may still move at his normal rate, may assume any general shape he chooses (though no details are possible), and may increase his consistency from rock-solid to loose sand, allowing him to flow through

tiny openings. When rock-hard, he gains DR 5/-. When loose enough to flow through holes, he gains no DR, but nonmagical attacks have a 50% miss chance, as they may pass through harmlessly. He cannot see, but gains *blindsight* out to 30 feet. He cannot strike swiftly enough to make an attack in this form, and he cannot cast spells.

Any damage done to him in sand form translates into injuries when he returns to his normal form. *Move earth* deals 3d6 points of damage, while *shape sand* deals 2d6. He is immune to any spells that require biological processes to work (such as *finger of death*), but is vulnerable to other spells dealing direct damage (such as *fireball*).

Material component: 100 gp worth of gold dust, mixed with sand.

WARD OF ANUBIS

Abjuration

Level: Clr 7, Sor/Wiz 7

Components: V, S, M, XP, allows for multiple casters

Casting Time: 40 minutes, plus 10 minutes per additional caster

Range: Anywhere within the area to be warded

Area: Any enclosed structure (such as a building or tome) up to 200 sq. ft./level (S)

Duration: See below

Saving Throw: None

Spell Resistance: Yes

Named because it was first used to protect the tombs of the wealthy, this spell renders a building or other structure resistant to thievery. Within the structure so warded (or part of the structure, if the area of the spell is insufficient to encompass the whole thing), the following modifications are in effect:

- Disable Device, Open Lock, and Search skill checks suffer a -15 enhancement penalty.
- Spells and spell-like effects of conjuration (teleportation), other magical transportation into or out of the building, spell effects that unlock or otherwise open portals and doors, and spells permitting movement through walls or solid objects must defeat SR 25 to function.
- All save DCs for any traps built in the structure before the spell increase by +4.

A single caster may cast this spell, but it is more efficient for multiple casters to do so, as multiple casters may split the XP cost among them, whereas a single caster loses all the XP. All level-dependent aspects of this spell are determined by the primary caster.

When the spell is cast, the casters must declare what they are protecting. It must be something in the building itself, rather than the structure as a whole. It might be a treasure, an interred corpse, or something similar. The spell is permanent so long as it succeeds in protecting the subject. Once the subject of the spell has been disturbed, the spell fades and the building is now safe (or at least safer) for intruders.

Material component: Paints and inks with which holy and mystical symbols are painted throughout the area, include powdered metals and gems added to the pigments, worth 3,000 gp.

XP cost: 3,000 XP divided evenly among all casters.

Book Two: THE BOOK OF GATES



Egyptian Adventures: HAMUNAPTRA



BOOK TWO:
THE BOOK
OF GATES



- CHAPTER ONE: PEOPLE OF THE BLACK LAND -



CHAPTER ONE: PEOPLE OF THE BLACK LAND

The lands of the *Egyptian Adventures: Hamunaptra* setting are rich in culture, having been shaped by thousands of years of history, a complex system of bureaucratic aristocracy and theocratic royalty, and a variety of races and social castes. Customs, traditions and laws vary somewhat between the three kingdoms of Khemti, and even between nomes and provinces of specific kingdoms. However, all three kingdoms were once part of a single great empire. All three spring from a common history intertwining them all, even after that empire fell. All share a pantheon of deities and the faiths they espouse. All three are constrained by the requirements of the environment, forced to exist within the remaining ribbon of fertile lands along the river Yor.

No wonder, then, these regions are similar enough, in generalities if not in details, for an overview to encompass the entire setting. Presented here, in broad strokes, are Shematu (Upper Khemti), Djebby (Middle Khemti) and Ta-Mehtu (Lower Khemti). For specifics on individual provinces, and a closer look at the details that *do* differ between regions, see **Chapter Three: City-States of Khemti**.

TIME, COMMERCE, AND MEASUREMENT

Perhaps one of the most fundamental, and yet often overlooked, points of similarity between the nations is the ways in which they measure the world around them.

THE CALENDAR

Khemtians divide the year into three seasons, consisting of four months lasting 30 days each. These seasons and months, beginning in what we would think of as late summer, are:

AKHET (“INUNDATION”)

- Thoth
- Paopi
- Athor
- Choiakh

PERET (“SOWING”)

- Tobi
- Mechir
- Phamenoth
- Pharmuthi

SHEMU (“HARVEST”)

- Pachons
- Paoni
- Epep
- Mesore

This calendar leaves five days of the solar year unaccounted for. Called the “epagomenal days,” these last five days — the birthdays of Osiris, Isis, Anubis, Set and Nephthys — are not considered part of any month.

COMMERCE

Among the lower castes of society (see **Social Castes**, starting on page 6), the majority of commerce and trade is conducted via exchange or barter, or else through “purchases” made in weights of grain. Still, Khemti does possess a system of coinage. The rich and the nobility use coins frequently in their lofty transactions, and even the poor do so when they must carry what little wealth they might possess over long distances. However, condensing one’s possessions down to a handful of coins is a last resort to the lower classes. While it may be easier to transport coins, it is also easier to lose them or have them stolen.

Coins hold only as much value as their weight and purity demand. Mixing metals or falsifying the weight of a coin are criminal offenses in every kingdom of Khemti, and large marketplaces often have a licensed master of scales, whose duty is to weigh coins to ensure their value is as claimed. “Coin clippers” do exist, but the penalties for devaluing the currency are severe, often fatal. This system has been in place for centuries, and by now, most Khemtian coins are precisely what they appear to be.

COINS OF KHEMTI

Coin	Metal	Value
Crown*	platinum	5 gp
Deben	gold	1 gp
Dinar	silver	1/10 gp
Common	copper	1/100 gp

* The platinum crown is rarely seen, except in the coffers and purses of the wealthiest of the nobility. It exists primarily as a method of accounting.

A KHEMTIAN LEXICON

The common tongue of Khemti is a rich one, thickened by millennia of history. What follows is not a comprehensive list of Khemtian terms, but rather a simple collection of Khemtian terms used in the *Egyptian Adventures: Hamunaptra* setting (and, thus, in the books of this set). Used well, the addition of these terms into your game can help flesh out the context a bit.

aegis: a broad necklace surmounted with the head of a deity.

afterlife: the second life; what becomes of a soul after it departs Khemti.

akb: transfigured spirit.

Akhet: four-month season of Inundation, when the river Yor is in flood.

akhu: a type of divine magic.

Amemait: “the devourer;” beast with a crocodile’s head, the front legs and body of a lion, and the back legs of a hippo; present at the weighing of the heart ceremony in the Underworld, Amemait eats the hearts of those found wanting.

ankh: hieroglyphic and amuletic sign for life.

Anpur: the “progeny of Anubis;” the proper name for Khemtian gnolls.

Apophis: serpent demon who threatens Ra travelling through the Underworld at night, and the dead traveling through the Afterlife.

Asari: the “progeny of Osiris;” the proper name for Khemtian halflings.

atef: tall white crown with a plume on each side and a disc at the top.

ba: personality/soul; portrayed in art as a human-headed bird.

ben-neb: the mound where creation began; also, any stone squat obelisk.

birth house: type of small temple attached to a main temple.

Book of the Dead: also, the “Book of Going Forth by Day;” illustrated funerary spells written on papyrus; also a rumored artifact of ancient power.

canopic jars: jars used to store embalmed internal organs after mummification.

cartouche: oval outline around two of someone’s (usually the king’s) names.

Coffin Texts: funerary texts inscribed on coffins.

Desheret: the “Red Land;” ie, the desert Wastes.

Divine Adoratrice: chief celibate priestess of a given god in some city-states.

Duat: the Underworld, connected with the eastern horizon.

epagomenal days: “days upon the year;” five days added to the calendar to give the year 365 days, each one the birthday of Osiris, Isis, Anubis, Nephthys or Set.

Esetiri: the proper name for Khemtian elves; the “progeny of Isis.”

exorcism texts: curses inscribed on bowls, tablets and figurines in the form of bound captives (which were

smashed as part of the rituals); used to magically harm or destroy one’s enemies.

false door: an inscribed stone or wood architectural feature found in tombs, in front of which food offerings were placed for the dead.

Fields of Hetep: “offering” and “satisfaction;” realm of the Afterlife connected with the western horizon.

Fields of Aaru: “reeds;” Afterlife realm connected with the eastern horizon.

God’s Father: priestly title for the rank above *wa’eb*; e.g., “God’s Father of Ra.”

heart scarab: scarab amulet wrapped into the mummy bandages over the heart.

heb-sed: royal festival, usually celebrating Pharaoh after 30 years of rule.

Hedjet: the White Crown of Upper Khemti.

heka: “words of power;” arcane magic created and gifted by the gods.

hekau: a practitioner of *heka*.

hesy: “vile” or “wretched;” a term used to describe foreigners/outsiders.

hieratic: cursive form of hieroglyphs.

bu: a divine utterance.

Imhet: the Underworld connected with the western horizon.

incubation: the practice of sleeping in a temple sanitorium in order to receive helpful or healing dreams from a specific god or goddess.

Isfet: chaos and disorder; the opposite and absence of *Ma’at*.

ka: vital force of the self; represented in art as a person’s double.

kenbet: a court or tribunal.

Khemenet: the “Black Land;” the fertile parts of Khemti.

Ma’at: the universal order; truth, balance and harmony.

mastaba: a mound-shaped tomb with a subterranean burial chamber.

naos: the innermost shrine, home to the cult statue in a temple.

natron: a naturally occurring salt, found in dry river beds.

Neb Tawy: a royal title meaning “Lord of Two Lands.”

nemes: simple, pleated linen headdress worn by the pharaoh.

nome: one of 42 administrative districts in Khemti (18 Lower, 7 Middle, 17 Upper); the governor of a nome is called a “nomarch.”

overseer: administrative title borne by a high official; eg., the minister of the Treasury is called the “Overseer of the Seal.”

A KHEMTIAN LEXICON (CONTINUED)

Per Ankh: the House of Life in a temple complex; place for reading and research.

Peret: the season for planting and growth.

Pesedjer: the proper name for humanity in Khemti; the “children of the gods.”

Pesedjet: group of nine (formerly 11) great deities; the primary gods of Khemti.

Peseshet: the proper name for Khemtian half-elves; the “divided ones.”

Pharaoh: the personification of a god, manifested in the person of the king.

phyle: one of four groups of priests working in the temple at any one time (rota).

Pyramid Texts: funerary texts written on the internal walls of pyramids.

Prophet: priestly rank above *God's Father*; e.g., “Prophet of Anubis.” The head of a priesthood in Upper Khemti is the “Overseer of Prophets,” while Lower Khemti uses a numbered system; e.g., “First Prophet of Anubis” and so on.

Ptahmenu: the proper name for the dwarves, the progeny of Ptah.

rekhet: a wise woman.

sa: amulet/protection; mobile papyrus shelter.

Sau: one who makes amulets. A title often borne by wetnurses and midwives.

Sekhemti: Double Crown of Upper and Lower Khemti.

sem: a funerary priest who officiates at the “opening of the mouth” ceremony.

serdab: a small room with eye-holes in a tomb, housing a statue of the deceased.

senet: Khemti’s oldest traditional board game; similar to chess.

Shematu: Upper Khemti; the Yor Valley from the First Cataract north to the Second.

Shomu: season of harvest and low water.

sia: divine knowledge.

side-lock: a hair style worn by children and some women.

sistrum: a ceremonial rattle.

soul house: pottery house in a tomb with a courtyard filled with food offerings.

stele (pl. stelae): slab of wood or stone bearing inscriptions, reliefs or paintings.

sunu: a doctor or physician.

Sutekhra: proper name for gnomes; the “progeny of Set.”

Ta-Mehtu: Lower Khemti; from the Third Cataract to the north coast.

Tawy: “the two lands;” another name for Khemti.

tyet: protective amulet.

ushabti: a protective statuette, buried with the dead so it may do its work in *Duat*.

vizier: the highest government official; Pharaoh’s right hand.

wa’eb: most common priest title; “Pure One;” one who is purified (or purifies).

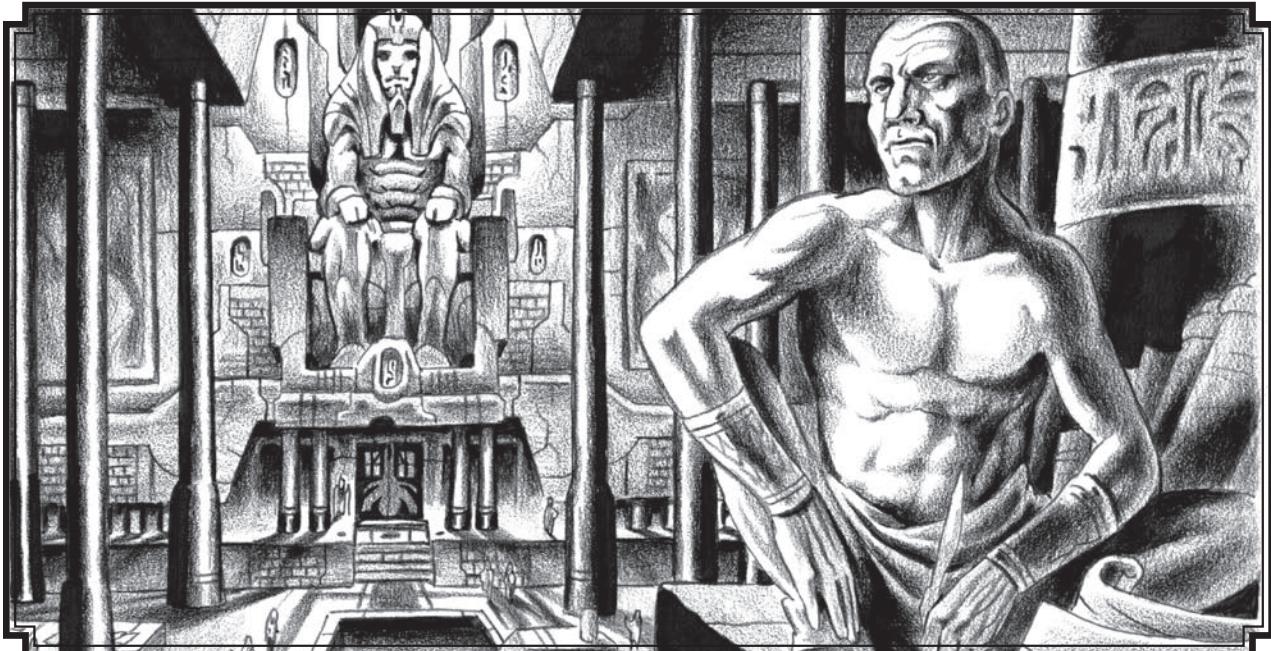
wadi: a desert watercourse, usually dry.

wadjet: protective amulet shaped like an eye and an ankh (the Eye of Horus).

Wastes, the: the Red Land; specifically, the western desert, where many ruins lie.

wep renpet: the “opening of the year;” the traditional New Year festival.

Yor: literally “the river;” the common name of the river that bisects Khemti.



SOCIAL CASTES

Khemtian society is rigidly divided into various social classes. These castes are not formal designations — a nomarch or prince would not think of himself as above the commons because he's of the "upper class." Rather, he simply *knows* he's superior to the masses by divine mandate of birth and social position. To an outsider looking in, that makes him part of an "upper class." To Khemtians, that just makes him important.

Still, while the Khemtians tend not to think of themselves in terms of castes (with the possible exception of the institution of slavery), the division exists, and it's as convenient a breakdown as any for purposes of cultural study.

It should be noted that, while any slave or commoner would be glad for the opportunity to improve her station should one arise, they tend not to look for such opportunities. Slaves rarely attempt to escape (the recent Ptahmenu revolt notwithstanding), unless their masters are truly abusive. Commoners rarely lament their status as farmers and workers, no matter how hard life may be. This odd stoicism comes from the Khemtian belief in fate. Nothing happens by chance; if one is a slave, one is meant to be a slave. Opportunities for increasing status happen if they are meant to, and until they do, failing to accept one's position is disrespectful of the gods.

SLAVES

As the lowest tier of Khemtian society, slaves are living property, workers with no rights but those their masters or the government choose to offer them. Upper and Lower Khemti are both slave states; their financial and societal infrastructure rely heavily on this lowest class. Slaves do much of the punishing physical labor, maintain the cleanliness of important or holy areas, run errands, and otherwise free up their masters to do other, ostensibly more important, things.

That said, the institution itself varies from north to south. In much of Lower Khemti, particularly the northernmost reaches, slaves are treated with at least a modicum of humanity. They are still worked hard, but they are rarely beaten or abused (or no more so than many lower class laborers, anyway). Further, slavery in these regions is rarely permanent, or generational. Most slaves work off criminal sentences, or are indentured to pay off debts. Even prisoners of war do not often remain slaves for life. Instead, their activities during the war are treated as criminal acts, and sentenced appropriately.

The slave population of Lower Khemti has dropped even further recently, as Wennefer II recently enacted new decrees regarding the treatment and keeping of slaves. Families are now

limited in the number of slaves they may maintain at any one time, and sentences of slavery have been reduced. Officially, this policy came about after many of the Ptahmenu slaves of both kingdoms rebelled and formed their own Middle Kingdom. Pharaoh has made numerous speeches proclaiming the Ptah-men "have shown us the truth of our society and our institutions." In fact, many believe he simply wishes to make nice with his new neighbors, who serve as a buffer between Pharaoh's lands and the armies of Upper Khemti. "Servant families" of commoners have become more common as slave numbers dwindle. These entire families of commoners attach themselves to a specific noble household, with every member of the family acting as servants. The primary difference between these servant families and slave families is, of course, that the servant families are always paid (albeit not always well), and can choose to leave on the off chance a better opportunity presents itself.

In the south, slaves have a far less pleasant lot. Those serving criminal sentences are abused horribly, and many are sentenced to a lifetime of servitude. Prisoners of war, or children born into slavery, remain slaves their whole lives unless they find a *very* generous master. Worse, they can expect their children to serve as well. Generational slavery is alive and well in Upper Khemti, and while slaves earning their freedom is certainly not unheard of, it's little more than a dream for most. Few servant families exist in Upper Khemti, as not many nobles are willing to pay their workers when slaves must work for little more than bed and bread.

In both kingdoms, many of the human slaves are Keshan or Redlander prisoners of war. Physical labor is considered the only viable use for these captives, and they are often treated worse than other human slaves because many people see them as enemies. Masters keep foreign slaves isolated from their countrymen when possible, to avoid conspiracy or breeding. The last thing the Khemtian governments want is a growing population of potentially hostile outsiders in their midst.

Only the new kingdom, Middle Khemti, does not make use of slaves. Founded and governed by Ptah-men who are themselves former slaves, they utterly forbid any such practice. While an admirable moral standpoint, however, this prevents Middle Khemti from expanding as it could, either physically or economically, due to the absence of cheap labor.

Some slaves who show particular skill and physical prowess may be pressed into service as soldiers or in the sporting leagues of the various nomes and cities (see **Resolving Conflict: The Sporting Leagues**, on page 15). These duties are difficult and not always pleasant, but

WEIGHTS AND MEASURES

All three kingdoms of Khemti share the following system of weights and measures.

Unit	Definition	Approximate Conversion
Hequat	measure of grain and other small items	1 gallon
Royal cubit	measure of linear distance	21 inches
Palm	measure of distance, one-seventh of a royal cubit	3 inches
Short cubit	used for measuring cloth	18 inches
Khet	used for measuring long distances, about 100 cubits	60 yards
Iteru	unit of "river measurement" (longer distances than the khet), about 20,000 cubits	6.6 miles

UP? DOWN?

A brief note on names. The Yor River runs south to north, a rather unusual circumstance for a major river. Thus, Khemtians tend to think of south as "up" when discussing geography, and north as "down." Thus, Upper Khemti is the southern nation, while Lower Khemti is the northern.

they do represent the best way for a slave to earn his freedom, as popular performers and brave soldiers are often rewarded with emancipation.

The daily life of a slave is straightforward enough. He rises at dawn, or even before. Most masters offer a small breakfast of bread and beer, and perhaps even a few moments to pray. They work either in the fields, the streets, or in the homes of their masters, until the height of midday, when most slave-owners (at least those who don't wish to risk the loss of their property to heat exhaustion) allow an hour or so for a rest, perhaps a meal, or maybe a nap. The slave then resumes work until dusk, when he gets a final meal and is left to his own devices.

Of course, certain sorts of slaves, such as those kept in harems, have schedules largely dependent upon their masters' whims. Slaves who serve as guards operate instead by a military schedule (which is not all that different from common slaves, actually), while those participating in sporting leagues spend much of their time in practice. Anyone who thinks of these practices as a break from "real" work is sorely mistaken, as the overseers are, if anything, even more demanding of effort and excellence than those who watch over the fields.

SLAVES OF OTHER RACES

While the kingdoms of Khemti claim to be egalitarian in regards to race, and many nonhumans hold positions of power in various nomes, the truth is that both Upper and Lower Khemti are very much human-dominated nations. The disparity is subtle, but it exists. Few nonhumans have ever ascended the throne of pharaoh, and the percentage of nonhuman viziers, nobles and advisors to the pharaohs is less than their proportion in the overall population.

The greatest single indicator of human dominance of Khemti, however, is the number of nonhuman slaves. Many humans are indentured as slaves, of course, but at least as many nonhumans toil beside them — a *vast* discrepancy when compared to the region's overall population.

Unlike humans, who serve as slaves in numerous capacities, from field workers to porters to house servants, nonhumans fill specific roles. In Southern Khemti, where Osiris is despised by Pharaoh Setnakht and the ruling class, halflings serve as temple slaves. They clean and maintain the temples of Set in particular, an extra humiliation for the children of Set's hated brother. In the north, of course, halflings receive a great deal more respect, for Osiris is currently favored there. Few halflings are slaves, though, and those who are receive better treatment and less trying tasks.

Gnomes, the children of Set, face a somewhat reversed set of circumstances. Favored in the south, they hold nearly as many governmental positions as humans, and even those who are "slaves" tend to serve as overseers for other slaves. In the north, the gnomes are treated like any other slave... ostensibly.

The truth, however, is a little different. Somehow or other, they always seem to talk their way out of duties that are *too* unpleasant. Indeed, they take great advantage of their small size, making them ill suited to physical labor, so they serve most often as messengers and house servants.

Ptah-men formerly formed a large portion of the physical labor force, as they were capable of working long hours and carrying heavy loads, and their mechanical skills meant anything they built was built well. In the years since the revolt and the formation of Middle Khemti, those few dwarven slaves who remained have found their lots changed. Some masters use them far more frequently now, to make up for those who left, while others keep them under constant lock and key for fear they will join their brethren. All Ptahmenu slaves are viewed with suspicion, not only for fear they might flee to Middle Khemti, but because the average Khemtian doesn't understand the mindset allowing them to rebel in the first place. They see the actions of the Ptah-men as violating the natural order as decreed by the gods. The majority of physical laborers are now drawn from the ranks of humans, as none of the other nonhumans are well suited to such tasks.

Elves are almost exclusively house servants, and in fact a large portion of elven slaves are kept — willingly or unwillingly — in harems and seraglios. This occurs even in the north, where true



-CHAPTER ONE: PEOPLE OF THE BLACK LAND -

slavery is officially falling out of favor. The nobles put a polite spin on things, referring to their paramours as concubines and mistresses rather than slaves, but the truth remains elves have precious little say in the matter. Elves with magical aptitude instead train those nobles who wish to learn the wizardly arts.

Gnoll slaves are almost unheard of in Khemti. This is partly because the Anpur prefer death to capture, and partly because they are difficult to keep imprisoned, but mostly due to the activities of Kesh. This southern empire, which waged war with Khemti on and off again for centuries, makes a practice of enslaving gnolls, treating them like beasts until nothing but the animal remains. For this reason, Khemtian gnolls harbor an undying hatred of Kesh, and the pharaohs of both major Khemtian kingdoms have decided it is better to keep that hatred focused on their enemy than to risk turning it upon themselves by trying to enslave the Anpur.

THE COMMON FOLK

Most Khemtian citizens are neither slaves nor nobles, but fall into the wide gulf between them — though nearer to the slaves than they are nobles. Khemti's population is relatively poor. Though they aren't all starving, of course (though many are), few have much in the way of disposable income.

Khemtian commoners hold all manner of positions and hail from all sorts of backgrounds. Farmers and ranchers make up an enormous percentage of that population, but fishers, craftsmen such as potters and smiths, physical laborers like porters, and even soldiers come largely from among the masses.

Because the Black Land is such a small portion of Khemti, nearly every fertile inch of it is farmed or cultivated; anything less would be insufficient to feed the nation. Thus, while the cities *appear* to contain large portions of the population, due

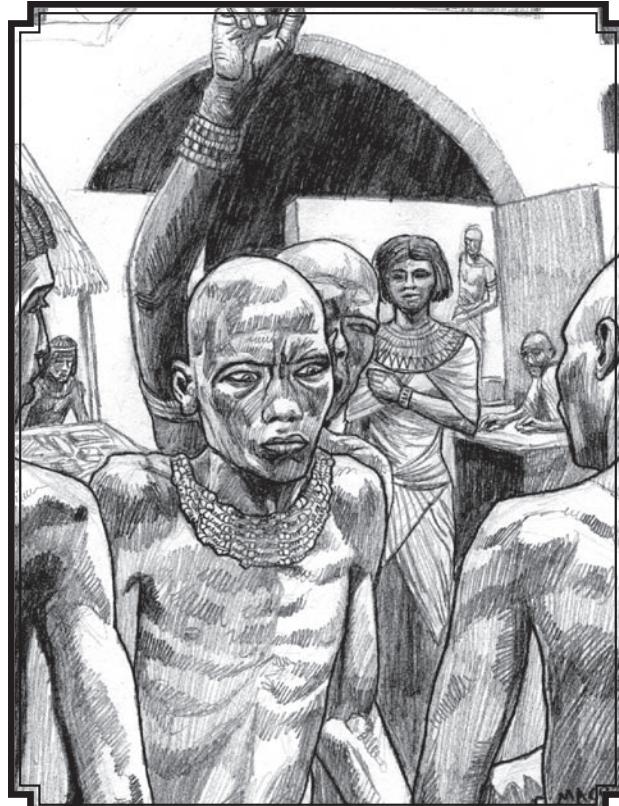
to the concentration of people, most of the population actually dwells on isolated farms or farming villages. These are almost within a single day's travel of a city, in order to facilitate trade—not that the Black Land is large enough for communities to be *too* distant from one another, in any event.

These villagers rise at dawn, conduct prayers and possibly a few rites, and wolf down a quick breakfast. They then work the fields, or launch their fishing boats, or get the cattle and goats and sheep into the fields. In fact, the daily labor of a commoner very much resembles that of a slave, since the same work must be done. Many farms and ranches employ a flutist or other performer, whose music is intended to distract the workers from the dreary, repetitive nature of their tasks, and to make the day flow by a bit more swiftly. Commoners almost always take the noon hour off, to avoid exhaustion. Most then go back to work for the rest of the day, though some use this time to run errands. Wives and daughters in particular often go into the city or the market to purchase supplies or foodstuffs, or perhaps to visit a physician or priest, if any of the family is ailing or suffering undue misfortune. On some days, the fields and the river are left untended so grains and fish can be carried by horse- or camel-drawn cart into the cities for sale and trade. Some commoners take a day off work to participate in holidays and religious festivals, but many simply cannot afford to, and make do with saying extra prayers or conducting their own rites at dawn or dusk.

While many of the farming families in the north own and work their lands, perhaps half of them — and nearly all the families in the south — are considered "caretakers" of lands owned by the nomarch, or even the pharaoh. They are required to deliver a certain quota of grain, corn and other produce on a set basis, and may be punished for failing to meet that quota. On the other hand, they can count on protection from the local soldiers in case of raids or attack. Farmers who own their own property are required to pay a portion of their product as tax, but these taxes are determined by productivity, rather than a fixed amount like the quota above.

Some city-dwellers, such as craftsmen wealthy enough to set their own hours, or the owners of taverns, restaurants, theaters and other "night-life" establishments (most of which cater to the upper classes, of course) do not rise until late in the morning. The majority of those in the cities rise at dawn, however, even as the villagers do. This is partly in order to make best use of the workday, but also because the days swiftly grow hot. Unless one has an especially airy (or magically ventilated) home, with large windows and halls built to facilitate airflow, it is simply too hot to remain in bed.

For the most part, craftsmen and shopkeepers spend most of their waking hours hard at work either creating or hawking their wares. Many merchants have their own shops, either as a part of their home set aside for trade and commerce or, less frequently, a completely separate building. Many others do business from tents, booths, tables or even the back of carts in their city's various marketplaces. The clamor of a Khemtian market is deafening, but one who knows how to listen can usually find almost any product or service they might require. As with their farming counterparts, most city folk choose the latter part of the day to run any errands or see any priests or officials they might need to speak with. It is not uncommon for a merchant's or craftsman's wife to spend all morning in the market looking for the best price on food, and the evening consulting one of the local bureaucrats on a matter of taxation—women are permitted



LITERACY IN KHEMTI

While most members of the upper classes are fully literate, only a small percentage of the common folk — perhaps 10 percent — can read more than a few words. In order to better represent this cultural trait with your characters in the *Egyptian Adventures: Hamunaptra* setting, consider the following rule:

All starting characters except ghaffir, kheri-heb, priests and shenu begin with the “illiteracy” trait, as described in the barbarian class entry in the *PHB*. To make up for this, however, all classes except ghaffir, khasti, kheri-heb, priest and shenu also gain two bonus skill points at first character level. In essence, the player simply “trades” the ability to read her character would have in other settings for two skill points. He may then buy Literacy for two points, making the character one of the few who can read and write, or choose to spend those points elsewhere. As usual, any character gaining a level in ghaffir, kheri-heb, priest or shenu gains Literacy automatically.

to run business and own shops, just as men are, but traditionally fewer of them do so.

The noise of the city fades a bit after dusk, but not substantially. Unlike the outlying villages, where nothing remains to be done at night, Khemtian cities rarely truly sleep. While most commoners must rest in preparation for the next day, those who own establishments that cater to the wealthy remain open all night, as the rich tend to prefer the cooler and less crowded hours to do their carousing.

A substantial portion of any given city's commerce and travel occurs along the docks. Nearly every major city is built alongside the Yor, or at least nearby. This is partly because that's where the greatest concentrations of the Black Land lie, of course, but also because the Yor is the region's primary means for moving large amounts of goods and cargo, and one of the few reliable sources of water. Thus, many commoners in these cities are employed as porters, boatmen, warehouse guards or other dockside positions, and many city markets are located alongside the river, rather than in more central areas of town.

COMMONERS OF OTHER RACES

Most nonhuman commoners live and work much like their human brethren. Generally, they tend to drift toward occupations suited to their skills and temperament: Ptahmenu talents lead them toward construction, engineering or crafts; Esetiri to crafts, midwifery or performance; Sutekhra to counsel and/or selling all manner of goods; and Asari to either farming, ranching or various temple and burial activities. The few Anpur living in human settlements take physical employment, or else work with the dead alongside humans and Asari.

SCRIBES AND BUREAUCRATS

One of these castes blurs the line between the informal divisions of society. Scribes, bureaucrats and other low-level functionaries aren't quite commoners, but they're not quite anything else either. Some are commoners who, through skill and the machinations of fate, were discovered by a governor or some other official who appreciated their talents and put them to work. Others are nobles whose abilities aren't up to more demanding tasks.

Bureaucrats are those people without whom the government could not function, but who don't have what it takes to actually be a part of that government. While it would be unfair to lump them all into the same category, a great many of them are petty little dictators who wield what authority they have over others to puff up their own importance. Others, of course, merely try to do the best job they can, but few commoners have any love for even the kindest of these functionaries. The exceptions, of course, are those commoners who look upon the position of scribe or bureaucrat as a step up. Alas for them, only a very small percentage of the masses have the education required even to attempt the job. Unlike the majority of the population, Khemti's bureaucrats are almost all fully literate.

A bureaucrat's day consists largely of minutiae. Some serve as masters of scales in a marketplace, or similar positions designed to ensure the smooth running of a village, city, or other region. Others work in palaces and other government structures, acting as secretaries, messengers, and bookkeepers, performing all the minor functions the true nobles are too busy to consider. Many travel, either to record the holdings of a particular community, to collect taxes and quotas, or to ensure communal resources such as watering holes, ports, and mines are being equitably managed. In criminal trials, it is usually the local bureaucrats who sit in judgment, often but not always aided by a priest or kheri-heb.

BUREAUCRATS OF OTHER RACES

Humans are the majority of these functionaries. In the north, Asari are the second-most common race in these positions, with Sutekhra holding that distinction in the south. Esetiri also become bureaucrats, now and then (though they usually find the work distasteful). Ptahmenu dislike the position (it's considered a waste of effort and not terribly productive in their eyes), though the Ptahmenu of the Middle Kingdom have been forced to take on such tasks despite their general distaste. The very idea of an Anpur bureaucrat is unknown in most human lands, except possibly as the punchline of a joke.

PRIESTS

The highest of the non-noble castes in Khemti are the priests. The people of this land are very religious, believing fate and the gods play an active role in day-to-day life, and they require priests to intercede with the gods on their behalf. As well

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as conducting rites and holding services and prayers, priests heal injuries, remove curses and ill fortune, offer advice, and generally serve a vital role in the community. Priests are also responsible for most of what little education the lower classes receive, particularly as regards knowledge of religion. As the Khemtian people believe a soul traveling to the afterlife must pass a number of tests and answer a great many questions, even the most rustic farmer makes every effort to learn what he can from his temple priest.

Despite this reverence, however, Khemtians treat the job of priest as no different from any other position. In fact, while some priests (those who actually have levels in the priest class) spend all their time serving a deity, the majority of lesser priests (who most likely have levels only in the expert or adept NPC classes) serve in the temple only one month out of four. The remainder of the time, they farm, manage a shop, or otherwise live as any other citizen, albeit with slightly more respect from their neighbors. These "part-time priests" are called *phylai*, as a group. Entering the *phylai* is seen as another way for lower-class citizens to raise their station in life, and many such priests aren't truly any more devout than those to whom they minister.

More powerful positions are somewhat more restricted. The *wa'eb* — "pure ones," who are the first tier of clergy above the *phylai* — must actually have the priest class.

Priests spend portions of the day in prayer, of course, but not nearly as much as some might expect. Specific times of day are set aside for leading religious ceremonies; specific times vary by deity, though early morning and late evening are the most common, simply because that's when most people can make it. Much of the day is spent maintaining the temple, and the gods who "live" there. All temples contain statues to one or more deities, and these statues are considered to embody the real thing. Priests known as *stolists* are responsible for clothing,

"feeding" and caring for these statues, which occasionally deliver oracular dreams or visions. Many of the devout sleep in temple sanatoriums (a process called incubation) in hopes of having religious dreams, and the priests care for these people during their stay. At other times of day, priests make themselves available to petitioners who require healing, advice, divinations, the removal of misfortune or curses, and the like. Some priests travel from village to village or farmstead to farmstead in those regions where travel to a central temple is not convenient.

PRIESTS OF OTHER RACES

Seeing priests of nonhuman races walking the streets in even the most human-dominant areas, and they often work side-by-side with human priests, is common in most cities. Most nonhuman priests worship whichever deity is the patron of their race. (Ptahmenu as priests of Ptah, Esetiri of Isis, etc.). The people view a nonhuman priest of the "wrong" god with much suspicion, and many outright refuse to go to her for help or advice even in the direst circumstances.

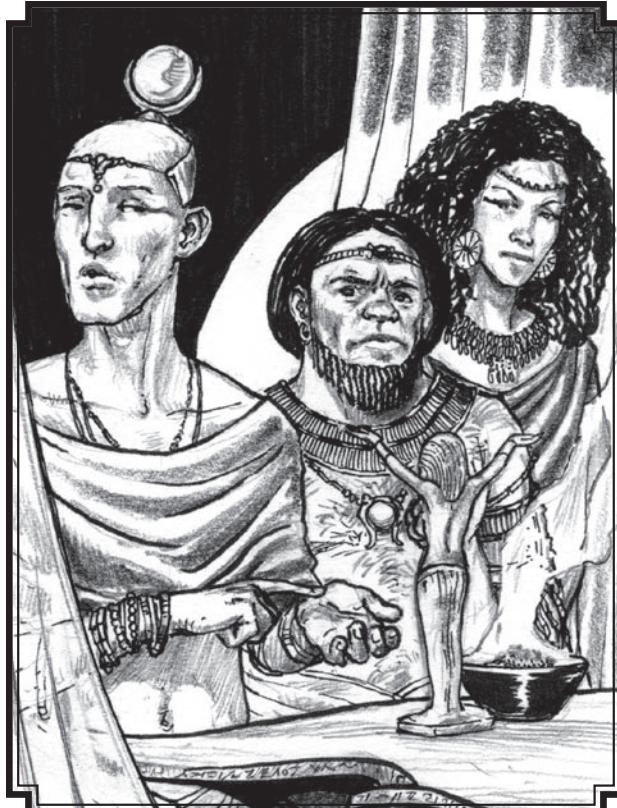
For reasons of both religious observation and cleanliness, human priests shave their entire bodies. Perhaps half of Sutekhra priests do, too, and somewhere between a quarter and a third of Esetiri priests feel the need, as well. The Anpur and Ptahmenu have no such custom, and refuse to adopt it even in human communities. Asari priests are, of course, naturally hairless.

NOMARCHS, NOBILITY, AND ROYALTY

The highest true "caste" of Khemtian society are those who rule over the various nomes, cities, and other regions of the three kingdoms. Khemti claims many noble families. Though not directly related to Pharaoh, these families have pure pedigrees stretching back into antiquity, where they can claim an ancestor who was granted land and power due to some great service or major victory.

Above even the nobility in status, though still part of the same caste, are the royal families. As they are related by blood to Pharaoh, these people rule by divine right and heritage, as well as by the decree of a powerful relative. The title of prince does not automatically carry with it any true political power — that is determined by one's position in government — but it does grant an enormous amount of respect.

The two most important positions in the government (below Pharaoh himself, of course) are the nomarchs and the viziers. A nomarch is, simply enough, the governor of a nome, one of the 42 large districts into which all three kingdoms are divided. A nome may consist of a single city, several villages, or even on occasion a single village and a great deal of open space. While the position of nome can be inherited, Pharaoh traditionally appoints it and can revoke or offer the office to anyone at any time. A nomarch comes from either a royal or a noble family, and many princes are nomarchs as well. A few nomarchs instead come from powerful priesthoods, but a priest who takes the position is considered a servant of Pharaoh's government first, his own temple second. A nomarch is a semi-autonomous ruler. He enforces all of Pharaoh's decrees, obeys the laws of the kingdom and delivers his taxes to the throne's collectors. Beyond that, however, he rules however he sees fit, and appoints



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whatever assistants and bureaucrats he chooses. Given the size of the Khemtian bureaucracy, many nomarchs of large nomes don't really know *whom* they've got working for them — leading to widespread corruption if it gets too far out of hand.

The other truly powerful governmental position is that of vizier. Chief among Pharaoh's advisors, the vizier is responsible for managing many of the details of a kingdom's commerce, politics, and military. The vizier speaks with his master's voice when the sovereign himself is absent, controls access to the treasury and is often the supreme judiciary power. In times when a weak pharaoh sits upon the throne, the vizier is often the true power in the land, though none of the three kingdoms are in such a situation at the current time. The vizier is usually drawn from a royal family, making him a blood relative of the pharaoh's, though some truly skilled nobles are chosen as well.

NOBLES AND GOVERNORS OF OTHER RACES

It's highly unusual to have nonhuman royalty, as the royal families are all blood-relations to Pharaoh, and almost all pharaohs have been human. That said, some nonhumans marry into royalty, and some dynasties have had nonhuman pharaohs (and thus royalty). Of course, the new Middle Kingdom has royal families made up almost entirely of Ptah-men.

Nonhumans among the nobility, and thus among nomarchs, are slightly more common, though still a minority. Ptahmenu are expert administrators, while Esetiri and Sutekhra make charismatic leaders capable of rousing their populaces to action. Few Asari hold such high positions, though some few have obtained them in Lower Khemti. Anpur are even less common in this highest caste than they are in the bureaucracy.

PHARAOH

Though a unique individual (or at least unique to each specific kingdom), Pharaoh practically qualifies as a caste unto himself. The ultimate ruler of his entire nation, Pharaoh is both king and god. Every pharaoh has divine blood running through his veins, and is considered no mere a descendant of a deity, but the living incarnation of that god. Pharaoh Wennefer II of Lower Khemti isn't just related to Osiris; ceremonially, he *is* Osiris. Each of the three kingdoms is a theocracy. Pharaoh speaks for the gods, and is the head not only of the secular government but of the priesthood as well.

Most pharaohs are powerful spellcasters as well as skilled governors, though the history of Khemti boasts numerous examples of pharaohs who failed at one or both of these challenges. By the technical letter of the law, Pharaoh owns everything, or at least has the right to claim any lands or personal property that do not already officially belong to the state. In practice, most pharaohs are wise enough to collect only a portion of their people's profits and labor in taxes and leave them the rest. Uprisings against the pharaoh are rare in the land's history as to be almost unheard of, but a coup from within the royal family, or by members of a different god's family, are more frequent — especially against unpopular pharaohs.

When a pharaoh is strong enough to wield it, his power is greater than that of any king or emperor. His word is absolute, the voice of the gods. He may start or end a war, topple or support nomarchs, or change the face of the political landscape at a whim. Again, few pharaohs are so flighty as to make such sweeping changes without reason, but they are certainly capable of doing so.

The position of Pharaoh is inherited, and some dynasties and families have proven more egalitarian in their selection than have others. In some, the position passes to the oldest child regardless of gender; others pass almost exclusively to male heirs, falling to females only if no applicable male relatives exist. In either case, the children of the current pharaoh are first in line, followed by the pharaoh's siblings, then by his sibling's children, and finally by more extended cousins. A deceased pharaoh's wife, brother or sister often holds power as regent if the true heir is too young for the job. Most willingly turn over that authority when the heir reaches maturity, but Khemtian morality tales are full of those who refused — and the awful fates they inevitably met as punishment from the gods.

PHARAOHS OF OTHER RACES

The pharaohs have, historically, been human. Still, at various points in Khemti's past, the empire that existed before the kingdoms as they're known today boasted pharaohs of most of the Divine Races. Lower Khemti had an Esetiri pharaoh once, and Upper Khemti had a line of Sutekhra pharaohs many years before Mentu-heru temporarily united the two kingdoms. The newly founded Middle Kingdom has to date had only a single pharaoh, the Ptahmenu Ahaz.

THE RITE OF HEB-SED

Perhaps the single most important religious ceremony in all Khemti is the *heb-sed*, held on the 30th anniversary of Pharaoh's ascension to the throne. Some pharaohs continue to hold it every three years after the first; others choose not to do so. The *heb-sed* involves a great gathering of both priests and witnesses from among the masses. The priests say a great many prayers, benedictions, and spells over Pharaoh, who completes his part of the rite by participating in a ritual run and dance. The social purpose to this festival is obvious; it shows the masses the Pharaoh is still physically fit to rule. The ceremony has a supernatural purpose as well, however, as it is intended to rejuvenate the pharaoh and ensure he *remains* physically fit. The *heb-sed* has no blatant magical effect — it does not, for instance, qualify as a spell — but Khemtian history does show without a doubt those pharaohs who performed their portions of the ceremony properly and with great care, and who repeated the ceremony every three years after the first, tended to reign longer than those who did not.

SOCIAL CUSTOMS AND MORES

Khemti's single heritage produced a great number of social traditions crossing political, and even racial, boundaries. They may not be absolutely ubiquitous, but they're universal enough that they are accurate to the greater part of the setting.

MARRIAGE AND FAMILY

Marriage is a well-respected institution in Khemti. A man is expected to treat his wife with affection and respect, and vice-versa. While many marriages among the upper classes are political arrangements, many commoners actually marry for love. While Khemtian society does not legally mandate specific roles for men and women when it comes to work — women may work in the fields or own shops, and quite a few do just that — a traditional division exists between male and female duties. No particular stigma is attached to those who violate such tradition, but most citizens abide by them.

By these traditions, the husband performs the majority of the physical labor (such as working the fields or actually running a stall), and supervising the relatives, servants, and hired hands who assist him. The wife is responsible for the smooth running of the household, raising children too young to work, ensuring the family's supplies and provisions are kept stocked, and in some cases even keeping track of her husband's records and finances. Neither of these positions was considered "superior," as both are vital to the survival of a Khemtian household. Again, these positions are traditional, but by no means exclusive.

In some parts of Khemti, it is considered acceptable for a married man to keep a mistress as well. This seems odd, given the high regard in which Khemtians hold marriage, but the presence of a mistress is not necessarily considered a challenge to the marriage, so long as the husband always treats his wife and their children with greater respect. Few commoners take advantage of this custom; it's a much more common practice among the upper classes. Under some pharaohs, it has even been legal to take more than one wife, though the first is always considered "primary," and her children are considered her husband's heirs. It is less acceptable for a woman to have multiple paramours, not because Khemtians believe it's inherently less moral for a woman to take multiple lovers than it is for a man, but because determining parentage is very important to Khemtian culture.

Traditionally, either the eldest son or the eldest child of either gender (depending on region) becomes head of the household upon the death of the parents. Other siblings may remain to aid in working the fields, crafting goods or the like, or they may choose to strike out on their own.

DEATH AND BURIAL

Khemtian faith places a very heavy emphasis — to the point of obsession, some would say — on death and the afterlife. Burial and mourning customs are among the most important traditions and religious obligations extant in the culture.

While only pharaohs, and occasionally other royalty, can afford enormous and intricate tombs such as pyramids, anyone with the money to do so constructs a solid tomb. Protective spells and passages from holy texts are inscribed on the wall, to defend the soul from harm and speed passage to the afterlife. When possible, food, tools and *ushabtis* — tiny servant statues, meant to perform the deceased's duties in Duat — are buried alongside the dead. Some pharaohs leave instructions to have their favored servants and even their wives slain and entombed with them. Mummification is popular, as the state of the body is said to reflect on the soul, but only the wealthy can afford it. Of course, most Khemtians cannot afford even a humble tomb, and are simply buried along with a marker of some sort. It is, for them, even more important their families remember them and continue to honor and pray for them, for without such aid their chances of reaching the afterlife are slim.

THE TRIALS OF DEATH

As mentioned previously, Khemtians believe many challenges, tests, and questions await them in the afterlife, and they must answer each correctly before moving on to the next. Even the poorest of peasants tries, if possible, to acquire what religious knowledge he can, in hopes of learning these answers. Khemtians prefer to be buried with some form of holy writing, in hopes the possession of the answers will be sufficient, even if they themselves don't understand them or, in many cases, cannot read the writings in the first place.

BUILDINGS AND ARCHITECTURE

Most Khemtian homes and smaller buildings are of mud brick. They have simple shapes — squares and rectangles — with straightforward floor plans. Many homes have only two rooms: one for sleeping, and one for everything else. Small clay ovens for baking and wheels for grinding grain are kept outside, in a small courtyard. Most windows are small round holes, relatively high up on the walls, and in the poorer houses the "doors" are often little more than curtains. rooftops are flat, and often used as living space. In the larger cities, homes are near enough to one another that one can travel almost anywhere in the city without touching the ground — so long as one is careful not trip over sleeping citizens.

The homes of the rich are larger, consisting of several stories and upwards of eight or more rooms. Though still constructed of mud brick, they plaster and whitewash their walls, and some even have tiled floors and pastoral or religious imagery painted on the walls. Many of the rich keep gardens, bathing pools and shrines to favored deities.

The greatest constructions of Khemti are, of course, the palaces, temples, and tombs. Built of stone, they are far more ornate than even the houses of the rich. Style varies from dynasty to dynasty, region to region, and deity to deity. Palaces contain many rooms, with living quarters and office space for every servant and every minor government functionary who works there. Temples have few rooms, but many are large



enough to accommodate ceremonies or many worshippers at once. Tombs, of course, contain many winding passages, false rooms and traps to snare those who would dare violate the sanctity of the deceased's final rest.

CLOTHING AND FASHION

Khemtians wear outfits made of linen during the heat of the day, and cotton at night or during rare cold snaps. Men of the lower classes favor loincloths or short kilts, while higher-ranking men prefer longer belted kilts, often accompanied by a loose short-sleeved tunic with ties at the neck. Some nobles and wealthy citizens don longer garments, similar to a long tunic or robe. Priests wear sashes to denote their status, and high priests wrap themselves in leopard- or lion-skin cloaks, complete with head and claws. Women wear loose long tunics or tight-fitting dresses that begin just beneath the breasts and reach to the ankles. Bared breasts are not considered "nudity" in Khemtian society. True public nudity is considered rather crass, but is accepted among certain segments of the lower classes, such as field workers. Slaves occasionally go almost naked, wearing little more than a belt. Many Khemtians go barefoot, while others prefer sandals, constructed of leather or cloth straps and a sole of leather, wood or papyrus.

Light cloaks, which offer a little protection from inclement weather, are popular accessories for those who can afford them; the wealthier the individual, the more billowing and ornate the cloak.

Among the lower classes, hair is normally cut short, so as not to interfere with work or attract lice. The upper classes shave

their heads for cleanliness, then don wigs of human hair for appearance. Men's wigs are shorter than are those for women. Those who retain their hair use various oils and perfumes as shampoos. Even members of the lower castes bathe regularly, with natron and diluted lye being the popular soaps.

Cosmetics are an important part of Khemtian garb. Of particular importance is *kohl*, a popular eye makeup.

FOOD AND DRINK

Khemtians eat almost anything, with only carrion forbidden by religious decree. Grains and bread are the staples of the Khemtian diet, followed closely by fish. Chickens are a relatively new phenomenon in Khemti, brought recently by foreigners, but are growing in popularity for both their meat and their eggs. The Khemtians grow many fruits and vegetables, including onions, cabbages, chickpeas, figs, gourds, lettuce, radishes and turnips. Cucumbers, grapes and melons are less common, but quite popular when available. Papyrus roots are staples for the truly poor, while the rich enjoy such delicacies as apples, olives and pomegranates. Most Khemtian priests are forbidden from eating either fish or onions.

The rich supplement the fish and chicken in their diet with meat taken from cattle raised on ranches, and from antelope and game birds hunted in the wild. Because hunting is so difficult in Khemti, it is not considered a primary means of acquiring food, but rather a sport for the wealthy.

The primary Khemtian beverage is a sweet, powerful beer brewed from dates. Those rich enough to afford to keep livestock drink various milks, and wine is a drink of choice for the wealthy and for religious ceremonies.

REGIONAL POLITICS

While the internal politics of a Khemtian nation are ultimately straightforward — one obeys Pharaoh, his vizier, and the local nomarch or governor, in that order — things become a bit more complex between regions. Now, no open formal warfare occurs anywhere within Khemti, but that doesn't mean conflict and battle do not occur.

RELATIONS BETWEEN NATIONS

Khemti has, throughout its history, fluctuated from one to two kingdoms, and in recent years has been divided still further into three. Despite the fact that no open war exists, it's important to understand none of these kingdoms are especially thrilled with the existence of the others.

Pharaoh Wennefer II of Lower Khemti has lost the most, historically, for his distant predecessor Mentu-heru conquered Upper Khemti and unified the Two Kingdoms under northern authority. The rise of Pharaoh Setnakht of Upper Khemti, complete with an army that seemed to come from nowhere, shattered the long-standing peace, as both nations prepared for war. Only the abrupt formation of Middle Khemti in the aftermath of the Ptahmenu revolt stopped the military escalation. Neither nation wanted to face two enemies at once, besides, the Ptah-men took a great many of the weapons and chariots they constructed for their former kingdoms. Upper and Lower Khemti glare menacingly at one another, and each keeps forces massed in border communities to repel any assault, but any hopes for a quick victory for either side — or even a decisive conflict — have been dashed.

Specific relations are as follows:

LOWER KHEMTI AND MIDDLE KHEMTI

These two have the closest of the nations' relationships, which is to say they are willing to trade goods and exchange civil, if overly formal, communications with one another. In public, Pharaoh Wennefer II maintains the Ptahmenu revolt has shown him the error of the previous slave system, and has been mandating social changes. Privately, many of his advisors believe this is pure artifice, designed to win over Pharaoh Ahaz as an eventual ally. Lower Khemti trades for Djebyan goods, though the Ptahmenu are as yet unwilling to offer anyone weaponry, in exchange for staples of life that Middle Khemti, being largely desert, is woefully lacking. While it's true Middle Khemti prevented Wennefer II from reclaiming the southern kingdom over which he "rightfully rules," it does serve to keep Upper Khemti from launching its own assault.

MIDDLE KHEMTI AND UPPER KHEMTI

Resentment percolates between the southern nation and its nearest neighbor. While Ptahmenu slaves were treated poorly

by both nations during the buildup to the war that wasn't, the abuses heaped upon them in Upper Khemti were beyond the pale. Ahaz won't go so far as to goad Upper Khemti into attacking his kingdom — something Pharaoh Setnakht is loath to do, as it would weaken his armies for future conflict with Lower Khemti — but he also refuses to formalize relations. Middle Khemti will not officially trade with Upper Khemti, though a few communities near the border exchange goods with one another in an unofficial capacity. For his own part, Setnakht remains furious at the "dwarves" for their revolt and their continued interference between the two "real" nations. He is more than wise enough, however, not to antagonize his new neighbors unnecessarily — especially since he's already looking at a possible war with those to the south, see **The Lands of Kesh**.

UPPER KHEMTI AND LOWER KHEMTI

Simply, the leaders of these nations despise each other. Pharaoh Wennefer II views Setnakht as nothing more than a rebel and a traitor, a vile foe who has torn apart an entire nation for his own purposes. Setnakht views Wennefer II with equal disdain, though his motives are less clear. Obviously, he intends to rule over Upper Khemti as its own kingdom, perhaps even to conquer Lower Khemti and reunite the lands under his own rule, but none can say with certainty. Even Setnakht's closest advisors don't know the extent of his plans. These two nations would most likely be at war already, were it not for the presence of Middle Khemti — and, to an extent, the lands to the south.

THE LANDS OF KESH

South of Khemti, in regions largely unknown to Khemtian scholars and explorers, stands the great kingdom of Kesh. Throughout the centuries, Khemti has fought border skirmishes, and even the occasional full-scale war, against Keshan raiders and barbarians. Today, Kesh is largely Setnakht's problem.

Middle and Lower Khemti keep their eyes to the south, perhaps in hopes that Kesh will weaken Upper Khemti sufficiently for its neighbors to do away with the remains. At the same time, Wennefer II remains secretly grateful that Upper Khemti stands between his lands and the Keshans. Were Middle Khemti to disappear tomorrow, or even abruptly ally with Lower Khemti, he still might hesitate to move against the "rebel state" for fear of losing his buffer with Kesh.

THE MILITARY

All three nations of Khemti maintain standing armies. The role of the soldier garners little outright respect in Khemti — soldiers are considered commoners, despite the duties they perform — but they are not scorned, and they are certainly paid better than most members of their social caste. The majority of Khemtian warriors are foot soldiers. Elite soldiers often drive or fight from chariots, or horse- or camelback.

Most soldiers of Khemti carry a short bow and a single melee weapon, based partially on personal preference and partially on the needs of the unit. Maces were popular, but they fell out

of favor, and now only occasionally used. Spears, battleaxes, short swords and — among the more wealthy or well-equipped units — khopesh are most common. Soldiers usually carry long wooden shields, slightly rounded or pointed on top. Many soldiers go unarmored, or wear only light protection, while higher-ranking officers wear suits of bronze breastplate or bronze banded mail.

When fighting in large numbers, Khemtian armies of both major kingdoms operate in divisions of 5,000, divided into infantry regiments of about 200 and chariots in squadrons of 25. In smaller conflicts, the numbers are smaller but the basic divisions remain intact. Khemtian armies make use of only rudimentary tactics, with most battles decided purely by the skill and bravery of the soldiers on the field. In fact, one of the greatest threats posed to the north by Pharaoh Setnakht is his use of unconventional and surprisingly advanced strategies.

In only a few decades, Setnakht built up his military to the point where it actually outnumbers the soldiers of Lower Khemti, albeit not by any huge amount. Fortunately for Wennefer II and his people, the presence of Kesh to the south and Middle Khemti to the northeast prevents Upper Khemti from making use of these armies. Both Upper and Lower Khemti make frequent use of mercenaries as well as their standing armies, though Middle Khemti — despite the size of its forces — is reluctant to rely on outsiders.

RELATIONS BETWEEN NOMES AND CITIES

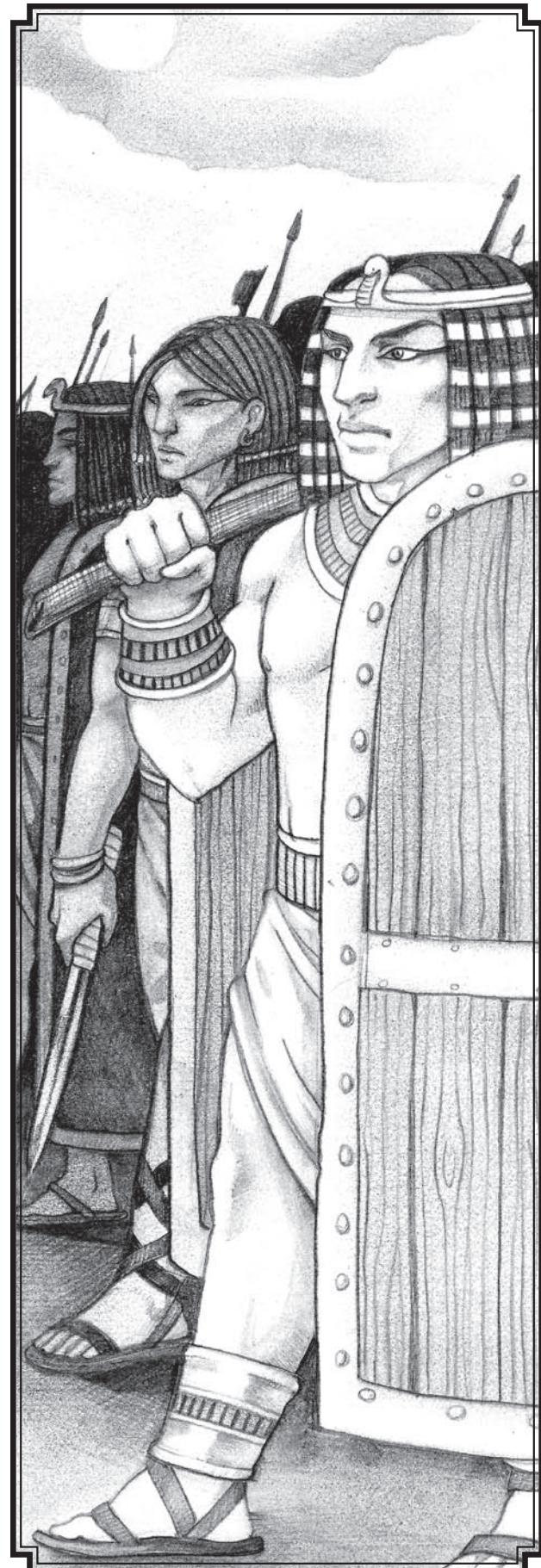
The cities and nomes of a given nation technically answer to the same government, but in many ways are at least partially autonomous. As such, their interactions with one another are as varied as those between actual kingdoms. Many nomes trade with one another, exchanging goods and even diplomats. Most have mutual defense treaties with their neighbors; this is largely a formality, as all soldiers must answer to Pharaoh and fight to protect any portion of the kingdom from outside attack. When it comes to minor incursions, however, such as a small band of raiders or a single beast from the Wastes, it's nice to have the assistance of a neighbor, even when one cannot invoke the safety of the nation as a rallying call.

Other nomes have less amicable relations with one another. Some compete for resources, or argue over who has the more prestigious priesthood. Many develop the same personal grudges that grow into political conflicts besetting kingdoms in other settings.

That said, while nomes may compete with, disparage each other, sabotage one another's efforts, even spy on one another, open conflict between nomes of a given kingdom is strictly forbidden. The pharaoh has enough to worry about without his soldiers — to say nothing of his farmers — killing each other. Instead, cities and nomes have other methods of resolving disputes.

RESOLVING CONFLICT: THE SPORTING LEAGUES

All the major cities, and most of the nomes, boast what can only be referred to as sporting leagues. Made up of both skilled commoners and slaves — some of whom play for freedom,



GAMES AND POLITICS

Sometimes, when rival nomarchs (or even pharaohs) must resolve a dispute between them, a large-scale sporting event is inappropriate. The dispute may be of a personal nature, or over a subject they'd rather the populace not hear about. Thus, such conflicts are sometimes resolved not through mass competition, but through board games.

Board games are popular throughout Khemti, but the national favorite by far is *senet*. Supposedly created by Anubis as a means of settling disputes between gods, the game involves a number of pieces on a board, and requires substantial tactical and creative thought. The game is a common pastime among the upper classes, whose boards and pieces are often expertly carved of fine wood and stone. Even many commoners own a set, though there are certainly of poorer quality.

Esetiri and Sutekhra are known to enjoy a good game of *senet* as much as humans do. Ptahmenu are known as some of the finest games-makers in Khemti, but tend not to enjoy playing the game itself as much. The Anpur aren't particularly inclined to games of this sort, but given that its creation is attributed to Anubis, they do respect those who master its intricacies.

others purely at the whim of their masters — they compete in a wide variety of games and physical challenges. None of these contests are truly safe — injuries and even deaths are not uncommon — but they are certainly less bloody than open conflict, and they provide the commoners with one of their few forms of public entertainment. As such, most of these "teams" represent a given town or nome, and whenever they compete with the team or teams from another region, they do so with the pride of their home in mind.

The largest cities of all three kingdoms have specifically built arenas or other structures specifically to host these games. Smaller cities, and nomes with no single large population center, simply cordon off an area of empty space, and perhaps set up tents and pavilions, when they host a game. Competition between nomes is fierce, as much honor (and financial gain) is bestowed upon national champions. On rare occasions, leagues from the three kingdoms may even play against one another, in an ancient tradition that overcomes even the current political quagmire.

Some of the sports and competitions include foot races, boat races, chariot races, archery competitions, wrestling, competitive hunting, mock combat and numerous complex team sports played with balls of leather or painted wood. Of these, however, the sport that has grown to the highest popularity among all three kingdoms is a sport called "Jackal and Hound," a version of an ancient traditional board game that has been simplified and writ large. Jackal and Hound has expanded over time into a large affair involving opposing teams of chariots in pseudo-gladiatorial conflict. The sport is not bloody by nature, but it is quite aggressive and numerous accidents have occurred. The arena is one place where a commoner (or even a slave) can

become a star, and in so doing, improve his lot in life. Teams from the Middle Kingdom visit the cities and villages of Lower Khemti on a regular basis, and vice versa, but matches against Upper Khemtian teams are rather less frequent. When a Lower or Middle Khemtian team does enter Shematu for a series of Jackal and Hound matches, the tension — as well as the paranoia about espionage and other trouble-making — often runs very high, indeed.

LAW ENFORCEMENT

One task that falls to the combined efforts of the military and the regional governors is enforcing the law. Nomarchs each have a small force of watchmen, made up of their own people and soldiers of the army, who investigate crimes and arrest perpetrators. Those accused of a crime have few rights or recourses. Confessions are often extracted through beatings or magical coercion in Upper Khemti, and even in Lower Khemti it is not unusual for a suspect to stand before the courts with a number of bruises he did not have upon his arrest. The suspect stands before a court, made up of regional bureaucrats, and must prove his innocence. In the south, kheri-heb and priests are an integral part of both the police and court systems, as their magic allows them to reach into the minds of suspects and determine guilt or innocence. Unfortunately, as part of the system, these casters are usually partisan, and some may misrepresent their mystical evidence for their own purposes. Lower Khemti occasionally employs spellcasters to aid in locating a criminal, but does not allow their involvement in trial in order to maintain at least some semblance of fairness.

MAGIC IN SOCIETY

Magic plays an integral role in Khemtian society, and considered common in many regions. Of course, while the average Khemtian is eager to take advantage of such power, he's not really capable of determining for himself what true magic is and is not. Almost every member of society wears or owns some manner of protective charm, designed to ward off curses, spirits, disease or even bad weather. How effective these charms actually are is open to debate, since most have had no spellcasters involved in their creation. Some are produced in warehouses where dozens of people are employed to slap the right pieces together. Still, most Khemtians continue to purchase these

charms. Who can say what might befall one who *didn't* have them? Actual magic, while less common, is still prevalent. People with sufficient monies to do so employ kheri-heb and priests to cast curative or helpful spells, or to manufacture small items that have some demonstrable effect. The most powerful magic-for-hire are reserved for Pharaoh and other royalty — primarily because nobody else can afford them — but spells of some sort are an everyday sight in most Khemtian cities. Magic is so commonplace in Khemtian cities, the sounds of merchants hawking their charms or spells in marketplaces is just as common as those peddling fish or bronze tools.

THE REDLANDERS

Despite the fact that most Khemtians live in the Black Land, it's worth devoting a bit of space to a discussion of the nomadic — and many would say barbaric — tribes who dwell in the depths of the desert.

Often called Redlanders by those who dwell along the Yor, the nomads of the deserts are, by necessity, a tough, hard people. The deserts shows no mercy to the weak; from the blazing heat of the day, to the surprising cold at night, and the scarcity of food and water, only the strongest individuals could possibly survive it for long.

A DESOLATE LAND

So why dwell there at all? What possesses the Redlanders to live in such conditions?

Some are fugitives from the Black Land, or (more commonly) the descendants of fugitives. Those desperate to flee a city or nome — the rare escaped slave, a hunted criminal, or a lone royal survivor after a dynastic upheaval and coup — choose even the unforgiving desert over those who seek them back home. Other Redlanders descend from foreigners who wandered into the Wastes and became lost, or even from those who dwelt here when the land was lush and green, and who were determined to remain behind and try to save their property rather than fleeing toward the river.

THE PRIDE OF THE REDLANDERS

Whatever the case may have been, most Red Land tribes have lived in the desert for generations, and have little interest in changing their way of life, now. Most of them look down on city-dwellers as soft, decadent people. They enjoy the freedoms they have, or at least prefer the laws of the tribe to the law of the city. Even if they wanted to move into the Black Land, few nomes would have them. A single khasti may be useful as a slave, servant or soldier — an entire band of them is nothing but a danger.

Not all tribes are inherently hostile to those who dwell in the Black Land. Some desert tribes engage in frequent trade with several cities and nomes, or hire themselves as guides to the desert expanse. Others, however, are the violent raiders many city-folk believe all Redlanders to be, their only interaction with the villages occurring when they sweep in on horse- or camelback to

take what they want. Skirmishes between kingdom soldiers and Red Land raiders are common.

A NOMADIC LIFESTYLE

Of course, most of the Red Land tribes don't actually live on the desert dunes. Many dwell in and around oases (possibly even including some of the arcane wellsprings), setting up tent villages or — if the land is fertile and large enough — even cutting down trees for wooden structures. Others live in ruins of the ancient empire, taking shelter beneath stone arches constructed thousands of years ago, drawing sustenance from wells run almost dry. Some of these ruins-dwellers have stumbled across strange creatures, powerful magic, or ancient secrets long lost to civilized Khemti, and boast quirks and abilities making them stand out even more than their more normal cousins.

PEOPLES OF THE RED LAND

The racial makeup of the Red Land tribes leans more toward human, as humans are the majority in all Khemti, but it boasts a substantial number of nonhumans as well. Most Red

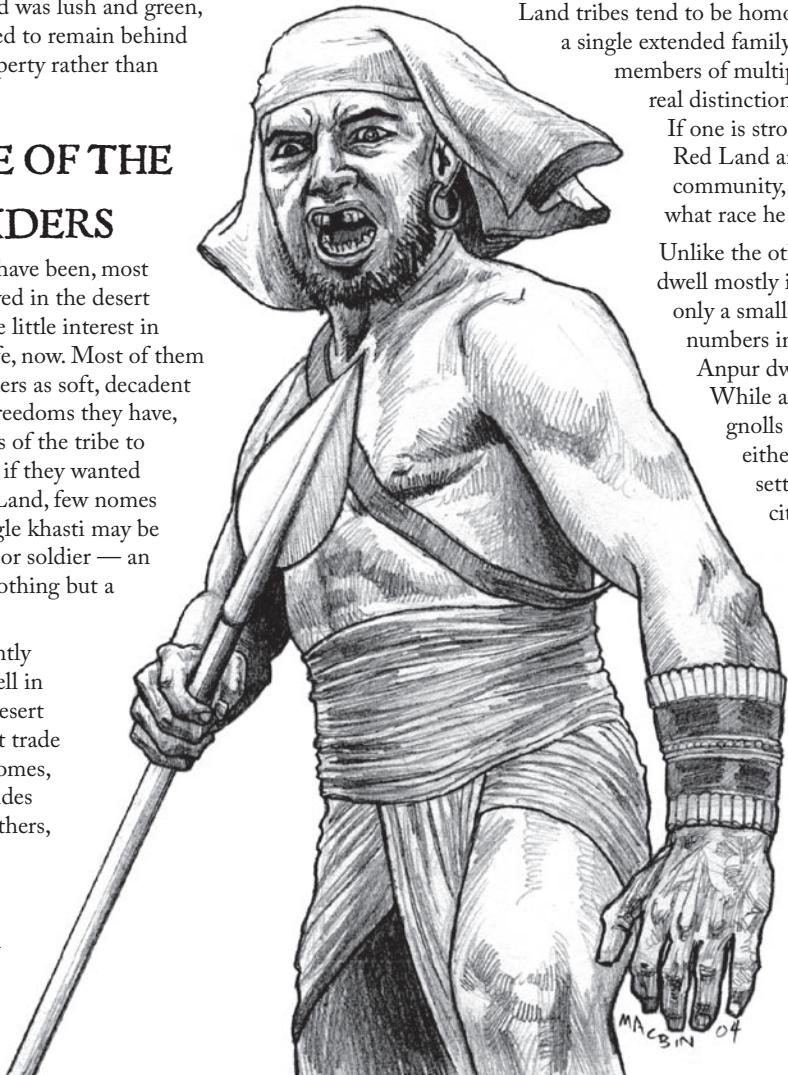
Land tribes tend to be homogenous, as they are often a single extended family, but those who contain members of multiple races rarely draw a real distinction between those peoples.

If one is strong enough to survive the Red Land and useful enough to the community, it matters not one whit to what race he belongs.

Unlike the other Divine Races, who dwell mostly in the Black Land with only a small portion of their total numbers in the Red Land, the

Anpur dwell mostly in the deserts.

While a significant minority of gnolls live in the Black Land, either at the edge of human settlements or in their own cities, most of the race dwells in tribal groups in the Red Land. As with other Redlanders, some gnolls trade frequently with their human neighbors, but those who survive as raiders are among the most fearsome foes a Khemtian soldier might have the misfortune to encounter.



CHAPTER TWO: COSMOLOGY

This chapter looks at the deities and planes found in *Egyptian Adventures: Hamunaptra* games. While few planes aside from the Prime, the Astral and the Ethereal come into play directly in this setting, those who created the planes — the gods themselves — are certain to feature prominently. Those rare Hamunaptrian characters with ranks in Knowledge (the planes) will have some degree of understanding of the cosmology. Those with ranks in Knowledge (religion), an extremely common skill in Khemti, will have access to the wisdom about everything else herein, from “The Khemtian Pantheon” on.

PLANAR STRUCTURE

The cosmology of Khemti operates in much the same way as other settings. The critical thing to note is that, with the gradual withdrawal of the gods from the affairs of men, the other planes are all but sealed. While ancient legends tell of Khemtian mortals who were able to walk the blessed Fields of A'aru with their own feet, no one in recorded history has ever been able to travel to outside the Material Plane and return. The only exceptions to this are the two planes that interact most directly with the living world.

NETER-KHERTET (THE ETHEREAL PLANE)

Living mortals can still interact with, and even travel to and from, Neter-khertet, the Khemtian ethereal plane. Neter-khertet is the path taken by souls to reach other, final rewards. Thus, all incorporeal undead one may encounter in Khemti are fully present in the ethereal plane, and partly in the land of the living.

Spells and magic items transporting the user to this plane, or allowing him to go ethereal, work — but one should be careful about invoking such powers in certain areas (such as cemeteries, or places where great conflicts took place) or at certain times. The dead do not automatically attack any living

creature encountered in Neter-khertet, but the fact that they're there means they haven't yet found peace.

THE DREAM WORLD (THE ASTRAL PLANE)

The Khemtians place a great deal of stock in dreams. They analyze them, they interpret them... they even build special “dreaming chambers” in their temples and in private residences for the pursuit of subconscious wisdom. This is partly because Khemtians see the dream world as an actual place, and partly because many believe the only way for the people to reconnect with their divine creators is through dreams. The gods stopped appearing in person, or even answering questions of an intrusive sort (such as, “Have you well and truly forsaken us, or are you just letting us suffer in silence?”), many centuries ago now, so the only hope remaining for some is to watch the dreams of important souls for signs of the gods’ will or disfavor.

A rare few powerful mortals can access the dream world directly, and there is even an entire cult dedicated to the pursuit of the dream world’s secrets. (See the **Dream-Shaper** prestige class on page 25 of **Book Three: The Book of Law** for more on them.) For these souls, no cost is too high when the prize might be the salvation of Khemti itself.

THE KHEMTIAN PANTHEON

While it seems almost overbearing in its influence on the affairs of Khemtians, the divine pantheon itself is relatively simple. It is composed of 27 true gods, each of whom holds domain over a specific concept or related set of ideas. These things are collectively known as “portfolios,” and while some gods have some portfolio overlap — there are several gods of death, for example — no two portfolios or gods are the same. Within the pantheon are two broad groups of deities: The Pesedjet, which includes the most powerful and influential gods, and the remaining 18 “lesser” gods.

THE PESEDJET

Of the 27 deities in the Khemtian pantheon, nine stand above the others. These nine gods, which include the oldest and

most powerful entities, are collectively known as the Pesedjet. The original Pesedjet included eleven gods: Anubis, Geb, Isis, Nephthys, Nut, Osiris, Ptah, Ra, Set, Shu, and Tefnut. After Set accused his sister-wife Nephthys of betrayal, however, she was banished from the Pesedjet and relegated to the status of a “lesser” deity. And when Osiris was himself banished to the Underworld (again, at the hands of Set), his brother Anubis ceded to him the basalt throne of Duat, voluntarily banishing himself from the Pesedjet, as well.

The current lineup of the Pesedjet, known as the Nine, have been the greatest gods of the Khemtian pantheon since the First Years; they have not only the most numerous and powerful of worshippers, but the most temples, monuments and even entire cities built in their names. They are truly the greatest among the divine.

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GEB

Portfolio: Earth, endurance, farmers/farming, nature, plants, power.

Domains: Animal, Earth, Protection, Strength, Survival*.

Sacred Animal: Goose.

Favored Weapon: Sickle.

Geb is the god of the earth, of growth and of growing things. He is the son of Shu and Tefnut, the brother-husband to Nut, and the father of Anubis, Isis, Nephthys, Osiris, and Set. Geb is viewed as the manifestation of the earth itself in a literal sense, and Khemtians treat his “body” with appropriate reverence. Some even go so far as to ascribe specific features to the landscape on the god’s behalf — the rolling dunes of the desert are his belly, for example, or the jagged hills of the Black Land, his crown. His wife, Nut, is the firmament of the heavens; she descends each night, by the grace of Shu (who separates the two of them during the day), to embrace her husband until Ra once again forces Shu to resume his duties come sunrise. Geb is the patron of all who would see life flourish, even during so lean a time as that which faces Khemtians today. He is credited with creating all manner of life, most notably many of Khemti’s ordinary beasts (and their dire counterparts), as well all the creatures of elemental earth. The Lord Earth also bears the sad distinction of having created many of the races that went on to be warped into aberrations in the wake of the Cataclysm, leading to the former species’ extinction.

Priests of Geb are among the only truly devout followers of the 27 to maintain cordial, if somewhat erratic, relations with the kama’at. (Specific attitudes vary, of course, especially considering the variation of belief among sects of kama’at.) Geb’s priesthood is strongest in Terenuthis, the City of Geb, but remains consistently strong all along the Yor and in the many villages within the Delta, itself.

Geb is portrayed as a large, tanned, well-muscled male humanoid wearing a white crown and carrying a staff and a sickle.

ISIS

Portfolio: Bounty, elves, fertility, knowledge, life, magic (-users).

Domains: Healing, Knowledge, Life*, Magic, Secrets*.

Sacred Animal: Cow.

Favored Weapon: Quarterstaff.

Isis is the mother of fertility and the creator of arcane magic in Khemti. She is the wife of Osiris, the sister of Anubis, Nephthys, and Set, and daughter of Geb and Nut. She is also the creator of the Esetiri, the race of elves, and due to her creation’s proclivity for reproduction, is thereby responsible for the existence of the race of half-elves as well. In creating Divine Heka, she also ushered in the dawn of the kheri-heb — who have since grown to acquire much power and prestige over the long history of Khemti — and is widely viewed as one of the most powerful and vital of all Khemtian gods. Isis is the patron goddess of elves, mothers, spellcasters and all types of seekers of lost lore. Among her less-divine creations are the more magical of magical beasts, including blink dogs, couatl, pegasi, and the mystical symbiotes known as fentu.

The priesthood of Isis is strong wherever there is magic (especially in the city devoted to Isis), and even a few monstrous races pay homage to Isis for her power and fertility. It is said Isis pays attention to every magical ritual conducted in her name, and thus many of her cults attempt to draw her attention with grand displays of magical acumen.

The Mother of Magic is often depicted as an impossibly beautiful humanoid female (usually a bare-breasted human with some slight elven features), or as a glowing cow.

NUT

Portfolio: Astronomy, divination, fate, knowledge, night, stars.

Domains: Air, Divination*, Fate*, Knowledge, Protection.

Sacred Animal: Sow.

Favored Weapon: Bow (long or short).

Goddess of the heavens, Nut is the embodiment of the Khemtian fascination with the stars and with fate. She is the sister-wife of Geb, and the mother of Anubis, Isis, Nephthys, Osiris, and Set. As a result, the priesthoods of those deities give Nut her well-deserved due. But these five divine children would never have come into being were it not for the wise aid of Thoth, who contrived a plan to steal a portion of Khonsu’s light and give it to Nut, thus giving her five extra “days upon the year” during which she could give birth. As a result, Nut’s priesthood keeps a traditional fondness for the devoted of Thoth, some of whom are even included in a number of temple rituals to this day.

The Divine Races believe Nut, along with the goddess Renenutet, is the primary architect of their fate. Many further contend Nut personally spins their destinies among the stars,

DOMAINS REDUX

As mentioned in **Chapter Three of Book One: The Book of Days**, priests of the 27 receive the standard access to two domains offered by their god of choice, giving them the granted powers and access to all the spells listed under those domains. No Khemtian deity offers the Luck domain, as luck itself does not exist in the Khemtian belief system. Khemtians instead have Fate, which replaces luck in all relevant cases, including the Fate domain and “fate” bonuses rather than “luck” bonuses.

In addition, no god in Khemti offers an alignment-based domain: Chaos, Evil, Good or Law. If the GM wishes to use these domains, he may allow any priest of a deity to gain access to any alignment domain he can take. (Lawful Good characters, for example, still cannot take the Chaos or Evil domains.) If the character worships one of the Pesedjet, he may take both of his corresponding alignment domains. If he worships a lesser deity, however, then he may take only one. Chaotic Good priests of Neith, for example, may take either the Chaos or Good domain, not both.

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leaving her friend and ally Thoth to transcribe the passage of her predestined events in the Book of Days as they occur. Thus, while Nut's priesthood is not the largest or most powerful, all Khemtians — even those who devote their lives to the worship of another — are wise to keep the Lady of Fate in their prayers, at the very least. Nut is also seen as the goddess of gates, and a portal opening in Khemti is believed to be an omen of the goddess' will. Khemtians usually interpret an omen's significance simply by watching what transpires (or emerges) from it.

Nut is most often depicted as a beautiful naked woman, with skin like a tapestry of stars, bending over her brother, the earth, her hands and feet touching the four cardinal points.

OSIRIS

Portfolio: Afterlife, death, fertility, halflings, life, rebirth.

Domains: Death*, Healing, Judgment*, Life*, Survival*.

Sacred Animal: Heron.

Favored Weapon: Sling or bolas.

Perhaps the most influential and widely worshipped god of the Khemtian pantheon is Osiris, the Lord of Life. In addition to being the brother-husband of Isis, Osiris is brother to Anubis, Nephthys, and Set, and son to Geb and Nut. He is recognized as the luminary deity of the First Years, when he ruled over all of Khemti as Pharaoh. With his betrayal at the hands of his brother Set, however, Osiris was banished to the Underworld, where he ascended its Basalt Throne, displacing his brother Anubis in the process. Osiris has been the lord of the Underworld ever since, and given the importance of death and undead in Khemtian culture, is the subject of many daily prayers. Perhaps the greatest of these come from the lips of his own creations, the Asari, who likely do more to spread the worship (and, as often as not, to quiet fear) of their patron than any other group. Their deep connection with Osiris gave them opportunities in Ta-Mehtu, while incurring a commensurate amount of woe in the southern kingdom.

Osiris has been the god of favor in Lower Khemti for the length of the current and most recent dynasty, and evidence of his cult's influence can be seen at every turn. Perhaps the grandest testament to the god's impact on Khemti, however, is one that stood long before the latest era of Osiran preeminence: the gleaming city of Hamunaptra. As a city devoted to a particular god, it outshines all others. It stands on the banks of the river Yor for as long as anyone can remember, and in all that time, it remained a symbol of Osiris' importance, even during periods where other gods held primary favor.

Given the numbers of statues, temples, and hieroglyphic stelae erected in the god's name, Osiris claims a great many iconic faces in Khemti. In Ta-Mehtu, the most common depiction is of an aqua-skinned man on a black throne, wearing the crown of Pharaoh.

PTAH

Portfolio: Artisans, creation and creators, learning, Ptahmenu, science, time.

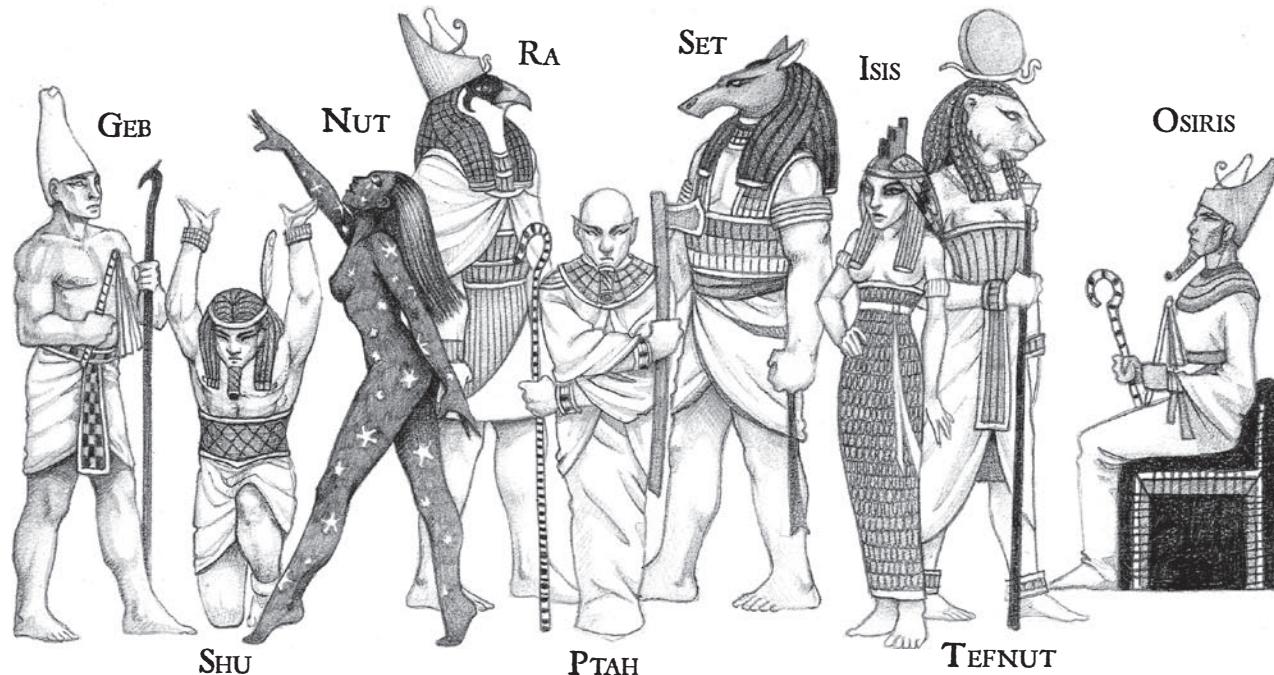
Domains: Community*, Creation*, Earth, Knowledge, Time*.

Sacred Animal: Bull.

Favored Weapon: Axe (battle, hand or throwing).

Also known as the Great Creator, Ptah is the Khemtian god of creation and science. Perhaps his greatest creation is the Ptahmenu race, in whom he invested a portion of his creative genius. Ptah is also one of the oldest gods, and some Khemtians (including most of the Ptah-men) believe him to have been the very first god, having effectively "created" himself from the void of nothingness by way of the mound of ben-neb. Among the gods of the Pesedjet, Ptah is respected for his ancient wisdom and broad, objective perspective.

Among the Khemtians, Ptah is revered for the many gifts he has bestowed upon the world, not the least of which are the arts of architecture, engineering and mathematics. The most magnificent tombs, temples, and homes in Khemti would not exist but for the Great Creator's boon, and most well-built



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structures in Khemti bear inscriptions of thanks to him. Ptah is also known as the “Father of Constructs,” having blessed his creations with the knowledge of how to prepare the inanimate for magical animation as golems.

Ptah is usually depicted as a bald Ptahmenu male with a punt beard and deep, starlit eyes, gripping a staff in one hand and an axe in the other.

RA

Portfolio: Ambition, fire, dominion, pharaonic might, sun, war.

Domains: Destruction, Fire, Strength, Sun, War.

Sacred Animal: Hawk.

Favored Weapon: Khopesh.

The divine embodiment of the sun, Ra is the great Pharaoh of the gods. In addition to providing Khemti with light and warmth, Ra provides a focus to those who aim to rule. He is the god of pharaonic might and a symbol of both strength and war throughout Khemti. Many Khemtians, and most humans, believe Ra to be the oldest deity, and he created most of the other gods, or the gods from whom they descended. While some acknowledge the possibility that Ra emerged from benben simultaneously with Ptah, Shu and Tefnut, there is little dispute that he created both Thoth and Khonsu. Ra is also credited with creating all the creatures of elemental fire, and few such creatures do not pay homage, if not offer outright devotion, to the mighty Father of Fire.

Among the Divine Races, worship of Ra fell off somewhat during the Old Kingdom, when, devoid of his light, the land slowly fell under the shadow of death and degradation. Since the Cataclysm, however, the widespread worship and fear of Ra has returned to the levels of yore and beyond. The rise was so swift and sudden, come the modern day, the priesthood of Ra sees more divisive sectarian conflict than that of any other god. If left unchecked, this conflict may threaten to tear the priesthood apart from within. Nonetheless, Ra remains one of the most influential priesthoods in Khemti.

Ra is usually depicted either as the icon of the blazing sun, or as a powerful-looking humanoid with the head of a hawk, dressed in robes, wearing the crown of Pharaoh.

SET

Portfolio: Darkness, deceit, storms, vengeance, vermin, warriors.

Domains: Darkness*, Destruction, Secrets*, Trickery, Vengeance*.

Sacred Animal: Turtle/Typhonian Beast.

Favored Weapon: Sutekhra dagger.

Few gods claim as many faces or as many names as can Set. Among some, he is known as the Lord of Storms, among others the Father of Lies, but by whatever name he is known, Set remains one of the most feared deities of the Khemtian pantheon. Some fearful mortals even come to the worship of Set because they fear what might happen if they do not. The son of Geb and Nut, Set is brother-husband to Nepthys and brother to Anubis, Isis, and Osiris. He is the creator and divine patron of gnomes, and is usually credited with creating all manner of beasts both fiendish and foul, as well. Perhaps most notable among these is the collection of anthropophagic humanoids known as goblinoids.

Set is perhaps most famous in Khemtian mythology for introducing murder into the world of the gods. His eternal struggle with his brother Osiris (and by extension, his nephew, Horus) led to Osiris’ death and dismemberment. And, after Isis returned her brother-husband to life, Set killed him a second time, whereupon the mighty Osiris was sent to the Underworld, there to replace his brother Anubis as its overlord. The tension between the two priesthoods has only grown since, and continues to this day.

Set is often depicted as a tall humanoid with dusky skin and the head of a strange creature known as the Typhonian beast, which resembles a mix between aardvark and donkey.

SHU

Portfolio: Air, destiny, flying creatures, protection, strength, travelers.

Domains: Air, Fate*, Protection, Strength, Travel.

Sacred Animal: Lion.

Favored Weapon: Spear (short or regular).

One of the oldest primordial gods, Shu is the god of the air, the sky and, to a lesser extent, of strength and personal determination. He is said to have created the wind and the many varied creatures that take wing upon it, including every species of bird and, if rumors are true, all the creatures of elemental air. Shu is the father of Geb and Nut, and brother-husband to Tefnut, and it is he whom Pharaoh charged with holding up the heavens long ago. He does this to keep Geb and Nut apart until Ra’s barge disappears below the horizon, whereupon he allows night to settle upon the land once more.

Even though he is one of the oldest and most revered gods of the Pesedjet, Shu’s priesthood is all but absent from the complicated social and political paradigm that makes up the aggregate followers of the Khemtian deities today. By and large, priests of Shu are rabidly apolitical, favoring nothing so much as their own spirit, faith, and individuality. Shu would rather be heard in a verse of vibrant song heard briefly on the wind, not the roar of sequestered political debate nor the steady thrum echoing out of temple halls. One may not be able to count on a priest of Shu to join a political cause, but one could bet his life on the fact that the very same priest would give his own defending freedom.

Shu is most often represented as either a white lion, or a bearded man with an ostrich feather in his hair, kneeling over the ground with arms upraised, as if holding up the sky.

TEFNUT

Portfolio: Discovery, healing, life, plants, time, water.

Domains: Healing, Plant, Protection, Time*, Water.

Sacred Animal: Lioness.

Favored Weapon: Trident.

The goddess Tefnut, known also as the Queen of the Tides or the Blue Lady, is the divine embodiment and undisputed mistress of the waters. As one of the most important elements to life in all of Khemti, Tefnut is given commensurately widespread adoration in all lands, across all borders, and in all of Khemti’s tongues. Even the rather numerous adherents of the river god Hapi pay homage to Tefnut as Hapi’s progenitor and as the original source of all life-giving water in the world. Tefnut is the sister-wife to Shu, and the mother of Geb and Nut. She is credited with creating all manner of aquatic life in Khemti,

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although Hapi is sometimes thanked — or blamed, depending on the creature in question — for some of the creatures living in the river.

Along with Geb, Tefnut is probably the most universally revered god of the Pesedjet. This is not to say she has more temples or worshippers, but rather even those who focus their reverence on another still save at least some devotion for the Blue Lady. Her worship is strongest not in the largest cities, but in the smaller villages and towns all along the river Yor and the gulf bearing her name. She is the patron goddess of fisherman, and even those who stick solely to the river often match their prayers to Hapi with prayers to her. While one might assume her priesthood is strongest and most active in Per-Tefnu, the city dedicated to her, that distinction is probably held by the gulf-side city of Djakaptah, where her priesthood wages a quiet battle to maintain her worship. Tefnut is most often visualized as either a lioness, or a beautiful human woman with the head of a lioness, wearing the solar disk and the uraeus serpent.

THE LESSER GODS

While the Nine are certainly the greatest and most influential deities in Khemti, they comprise only one-third of the total gods in the pantheon. The other 18 are a rather diverse collection, ranging from former Pesedjet members to the “grandchildren” of Ra and other greater deities. Together with the Nine, the portfolios of these remaining gods account for just about every broad sphere of life and culture in Khemti: gods for tombs and burial rites, arts and sciences, laws and letters... everything important to Khemtian life. And the few concepts or issues that don’t have an obvious patron often have demigods of their own, although these stem from the 27, too (see **Khemtian Demigods**, on page 27).

ANUBIS

Portfolio: Anpur, death, doorways, judgment, spirits, vigilance.
Domains: Death, Doorways*, Protection, Travel.

Sacred Animal: Jackal.

Favored Weapon: Flail (regular or heavy).

The jackal-headed god Anubis, Guardian of the Dead and the Gateway to Duat, is one of the most iconic and universally respected and feared gods in Khemti. He is the son of Geb and Nut, and brother to Isis, Nephthys, Osiris, and Set. He was once the Lord of the Underworld, but when Set killed and exiled Osiris there, he humbly stepped aside, ceding to his brother the basalt throne of Duat. By this one move, he would remove himself from the Pesedjet forever after, though he would be joined in exile by Nephthys, after she, too, crossed her brother-husband Set. Anubis is the creator and patron of the race of gnolls, many of whom still resent Osiris for “usurping” their god’s chosen role.

Anubis is perhaps the single most influential and revered deity outside the Pesedjet, with the possible exceptions of Horus and Thoth. His priesthood is not as numerous as other deities in the Black Land, but what it lacks in numbers it more than makes up for in faith. In addition, even the priesthood’s numbers are boosted significantly when one looks to the Red Land, where an entire race — the Anpur — revere their patron like no other. With the social emphasis on death and burial rites in these dark times, one can only expect the followers of Anubis to grow even stronger and more numerous still.

Anubis is represented iconically as a jackal, or depicted in form as a tall humanoid with jet-black skin and the head of a jackal. He is usually shown carrying at least one flail.

APUAT

Portfolio: Battle, bravery, heralds/heraldry, loyalty, messengers.
Domains: Community*, Strength, Travel, War.

Sacred Animal: Dog.

Favored Weapon: Pick (light or heavy).

Although the two gods mainly associated with war are Ra and Horus, Apuat occupies a particular niche in the pantheon that eclipses the scope of his image as a “god of battle.” He is the messenger of the gods, and the patron deity of all messengers and heralds throughout Khemti. It is said that, in the days when the gods still walked the face of Khemti, Apuat bore the standard of the Pesedjet in times of war, and that ancient tradition continues to this day by his worshippers and adherents.

Apuat is usually depicted as a heavily muscled, dog-headed humanoid that carries both a pick and a long spear.

BAST

Portfolio: Beauty, cats, light, performers, pleasure, pride.
Domains: Animal, Knowledge, Sun, Trickery.

Sacred Animal: Cat.

Favored Weapon: Dagger.

The Khemtian goddess of beauty and cats comes from a most distinguished lineage. Bast is the daughter of Ra, and if the actions of her priesthood are any indicator, seems eager to lord this fact over other members of the pantheon. It is said in the days before the Cataclysm, Bast was merely a sun goddess like her father Ra — the solar equivalent to Tefnut’s own Hapi. But with the advent of the Wasting, Bast withdrew from her father’s burning radiance and became the patron goddess of beauty and of cats. For a time, her worship remained solid, but since the inauguration of the New Kingdom, her popularity, like that of the animals she embodies, has waned.

Bast appears as a beautiful Khemtian woman with the head of a cat.

BES

Portfolio: Community, happiness, protection, Ptahmenu, survival.

Domains: Community*, Protection, Strength, Survival*.

Sacred Animal: Lion.

Favored Weapon: Hammer (light or war).

One of the most complex and fascinating deities outside the Pesedjet is Bes, the god of happiness and protection. Ancient Khemtian mythology is full of tales telling of Bes’ strength and ferocity, many of which involved the leonine-aspected dwarf god strangling lions and other wild predators with his bare hands, or beating them down with a hammer. According to these legends, Bes was a close friend, or perhaps child or grandchild, of great Ra, and many of the earliest tales feature Bes fighting at Ra’s side in defense of the land. After Ra’s withdrawal from the affairs of the gods, Bes took on a less warlike and more defensive aspect. Recent legends tell of how Bes protects both women and children by driving away evil up to and during the birth of a newborn. The god’s protection grew to be associated with prosperity and happiness, and today, Bes is revered not only by

OPTIONAL RULE: APOSTASY

The rules in *Egyptian Adventures: Hamunaptra* presume a priest character is not going to abandon his faith after having started along the path in earnest. If he does, however, Khemtians believe it is actually better he switch his focus to another god rather than simply cease believing in the gods at all. Thus, given the structure of the Khemtian pantheon, switching Khemtian gods is neither impossible nor particularly scandalous.

If the GM allows it, a player playing a priest character can elect to switch the focus of his worship, leave the old god's priesthood in favor of the new. Doing so has very few mechanical drawbacks: The character simply discards his existing domains (and their granted powers) in favor of those offered by the new deity. In addition, he loses enough XP to drop to the beginning of the level prior to the level he was at before making the change. A 1st-level priest simply drops to zero XP; he has not yet committed enough of himself to either his priesthood or his faith to suffer that much.

The political drawbacks, on the other hand, can be absolutely ruinous. Priesthoods are very insular, and often extremely political. Like other sects, they have their secrets, and any insider who would betray his former brothers' confidence to another — even another priesthood, or especially another priesthood, depending whom you ask — is inviting the reproach of those same brothers. The new priesthood is liable to treat the defector as a neophyte in its ways, regardless of how powerful a priest he is, and will likely regard him warily for a variable period of "probation" until he can be trusted fully. Other more dire consequences can occur as well, depending upon the circumstances. A high-ranking priest of Set who forsakes his faith in favor of the priesthood of Osiris, for example, has probably just marked himself for painful death.

women and elves, but also by entire communities of Ptahmenu, many of whom look to him as an indirect way of connecting with the members of other races.

Bes is most commonly depicted as a heavily muscled dwarf draped in the skin of a lion and wearing a plumed crown on his head.

HAPI

Portfolio: Healing, life, prosperity, rivers and water, the Yor.

Domains: Animal, Healing, Travel, Water.

Sacred Animal: Baboon.

Favored Weapon: Net.

Generally believed to be the son of Tefnut, Hapi is the god of rivers and streams. He is universally associated with the river Yor, and is typically credited with having greater influence over it and other fresh water sources than even his mother, the Blue Lady. Hapi's priesthood, though relatively small, is vital to the prosperity of the land entire in many towns and villages along the river, and many of Hapi's worshippers exalt him even above Ra, Ptah, Osiris, and Set. Part of the reason for this broad admiration is the common belief that Hapi is responsible for nourishing men, allowing them to build and worship, and thus continue the divine order. Were it not for Hapi and his inundation of the Yor, all life in Khemti would cease to be.

Hapi is typically represented as a bearded Khemtian man with greenish-blue skin, holding a clay vase in each hand to represent the Two Lands of Khemti.

HATHOR

Portfolio: Bounty, community, dance, happiness, love, music.

Domains: Community*, Creation*, Healing, Life*.

Sacred Animal: Cow.

Favored Weapon: None.

One of the most widely revered, if not directly worshipped deities in Khemti is Hathor, whose name means "House of the Face" in ancient Khemtian. The name is a reference to her status as a cow-goddess (with the face to match), and is synonymous with joy and motherhood. Hathor's cult, and indeed, the bulk of

the land, views her as the embodiment of all that is best in the females of every species. Although accounts differ, it is generally accepted Hathor is the daughter of Nut and Ra; her cow aspect would tend to confirm a lineage from Nut, and her well-known status as one of Ra's favored outside the Pesedjet goes a long way to supporting the notion that he was her creator. The rumors that Hathor is the mother of Horus — the product of a brief union between with Osiris — are somewhat less pervasive, but they persist nonetheless, much to the overall annoyance of the priesthood of Isis, most of whom would concede to Hathor's being a nurse to baby Horus and nothing more. Today, Hathor's connections with fertility rival those of Isis herself, and her image as the quintessential matron of Khemtian arts and humanities is unmatched by any other god.

Hathor has perhaps more commonly accepted images than any other god, but the two most popular are either a star-spangled cow or a beautiful woman with a sistrum-shaped head and cow's ears, wearing a solar disk between two large protruding horns.

HORUS

Portfolio: Fate, kings and kingship, light, loyalty, vengeance, warriors.

Domains: Fate*, Sun, Vengeance, War.

Sacred Animal: Falcon.

Favored Weapon: Khopesh.

Horus received his name for the war he took up in the name of his father after Set, Horus' uncle, killed Osiris, dismembered him and scattered the limbs across all of Khemti. Horus' name has become synonymous with war in Lower Khemti, despite the fact Horus is more a god of vengeance and honor. Now one of the most popular and powerful gods outside the Pesedjet, Horus the Avenger, is the patron deity of fire-eyed young men, and seen as the embodiment of the Khemtian ideal of the son who grows up to match or exceed his father in power and righteousness. He is therefore the patron of almost every soldier in Lower Khemti, and many of those in other areas, though most Khemtians soldiers are wise enough to reserve some of their prayers for Mentu, the true god of war. Horus' priesthood is strongest in Tjekut, the city built and dedicated in his divine name.

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Horus is represented as a tall, broad-shouldered human male with the head of a falcon.

KHONSU

Portfolio: Cunning, deceit, learning, moon, shapeshifters, time.

Domains: Animal, Knowledge, Time*, Trickery.

Sacred Animal: Baboon.

Favored Weapon: Spear (regular or long).

Khonsu, the moon god, is one of the oldest deities in the Khemtian creation saga. Few can say whether he emerged from the mound of ben-neb as the other primordials did, or if Ra created him from part of his own light, as is the accepted story. What is known for certain is Khonsu was there at the birth of Anubis, Isis, Nephthys, Osiris, and Set, and indeed, was instrumental to their being brought into existence. On behalf of a distraught and pregnant Nut, Thoth came to Khonsu and challenged him to a game, with a small portion of his time and light as the stakes. And when wise Thoth emerged victorious, Khonsu, good to his word, handed over what had been promised, thus creating the epagomenal days (the five "days upon the year" during which the aforementioned gods were given birth). After that, Khonsu became a close ally and companion to Thoth, and their respective priesthoods continue to get along to this day. Khonsu, by all accounts a fickle spirit, is an inveterate lover of games, credited with creating all manner of shapeshifting life forms in Khemti.

Although he is rarely represented in form, Khonsu is usually depicted as a baboon or a human male in a skullcap and robes, with head shaven, a sidelock, and punt beard.

MENTU

Portfolio: Courage, leadership, loyalty, power, war/warriors.

Domains: Community*, Destruction, Strength, War.

Sacred Animal: Bull.

Favored Weapon: Warhammer.

According to Khemtian legend, the art of war never came naturally to the Divine Races. They were created to build, prosper and worship their creators, not master the finer points of putting one another to the sword. Therefore, it happened a god would teach it to them — upon the wish of great Ra himself, who created a deity from his own loins specifically to send to the world for just that purpose. Ra may be the god of kingship and the Pharaoh of the Gods, but the true god of war is Mento, who embodies the concept. In the tales, Mento is the great general of the gods, and is often seen standing at the shoulder of Pharaoh, ready to lead his armies wherever they may be needed. His reputation is such that many Khemtians even believe he sends his own avatar among his people every so often, in order to dispatch a bit of tactical wisdom or, in rare cases, to lead them to victory. Some believe the popular Khemtian hero Mento-heru to be the greatest example of this, though there is no evidence to suggest that Mento-heru was anything other than a great human.

The Khemtian god of war is usually depicted as a bull-headed humanoid, dressed for battle and carrying a massive warhammer.

NEFERTEM

Portfolio: Healers, midwives, protection, sunrise, time.

Domains: Healing, Plant, Sun, Time*.

Sacred Animal: Lion.

Favored Weapon: Sickle.

Also known as the Dawn Lord, Nefertem's daily duty is to bring the sun to where Ra resides in the sky. According to Khemtian legend, Nefertem had no divine progenitor, but was instead birthed fully grown from the land's first lotus blossom, back when the world was young. As a result, he is often associated with plants of all kinds, and many Black Land farmers split their worship between Nefertem and Hapi. Some even believe the rarer or more delicate varieties of flora in Khemti owe their existence to Nefertem. His priesthood maintains constant relations with not only the priesthoods of Geb, Hapi, and



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Tefnut, but even with the various sects of kama'at throughout the land. Like those of the air god Shu, Nefertem's priests disdain politics and prefer to remain neutral, where possible. Nefertem is also the primary god of healing outside the Pesedjet, and is thus worshipped to an equal extent by various midwives, healers, and herbalists in Khemti.

Nefertem is often depicted as a lion-headed humanoid with golden skin and lotus blossoms sprinkled throughout his handsome mane.

NEITH

Portfolio: Battle, burial rites, law, mediators, tactics, wisdom.

Domains: Divination*, Judgment*, Knowledge, War.

Sacred Animal: Crocodile.

Favored Weapon: Bow (long or short).

In Khemtian legend, one of the most powerful warriors of the divine pantheon was a goddess named Neith. Whereas Mentu was a god of full-out war, Neith was a skilled huntress and a goddess of wisdom in battle, not just battle itself. In this capacity, she was eventually called to mediate the dispute between Horus and Set, for no other deity of the day could claim such impartiality and wisdom as could Neith. Her objectivity and jurisprudence in that matter led to her becoming regarded as much as a goddess of wisdom as a goddess of battle and the hunt, and Neith claims as many worshippers from the ranks of arbitrators, bureaucrats and other city officials as she does from actual soldiers. Neith is also revered as a guardian of the dead because she stands with Nephthys at the head of the sarcophagi, and is one of the four goddesses who guard the canopic jars.

Neith is depicted as a beautiful Khemtian woman carrying a longbow and crossed arrows.

NEPHTHYS

Portfolio: Birth, death, life, protection, women, undeath.

Domains: Death*, Knowledge, Life*, Magic.

Sacred Animal: Scarab beetle.

Favored Weapon: Quarterstaff.

One of the mightiest Khemtian goddesses is Nephthys, sister to Anubis, Isis, Osiris, and Set. She was Nut's second daughter (after Isis) and even though she was married to her brother Set, her loyalties ultimately resided with Osiris and her sister. She revealed this loyalty when she refused to conspire with Set on the creation of a Divine Race that was to be greater than all the others. For her refusal, she was relegated to the status of a lesser goddess, and Set had to content himself with creating a race all his own. After Set's rage resulted in the death of Osiris, Nephthys joined Isis in the search for her husband's body and cemented Set's displeasure with the both of them. Today, Nephthys is the most powerful goddess of death and burial, and is second only to Osiris and Anubis in her power over the shared elements of their mutual portfolio. Although she is regarded as a dark and gloomy goddess, she is a friend to all those who journey to Duat. In addition, Nephthys is regarded as the protector of the head of the Khemtian household, and is believed to stand at the head of the bed to offer women comfort during childbirth.

Nephthys is depicted as a matronly woman in a headdress, with long feathery wings.

RENENUTET

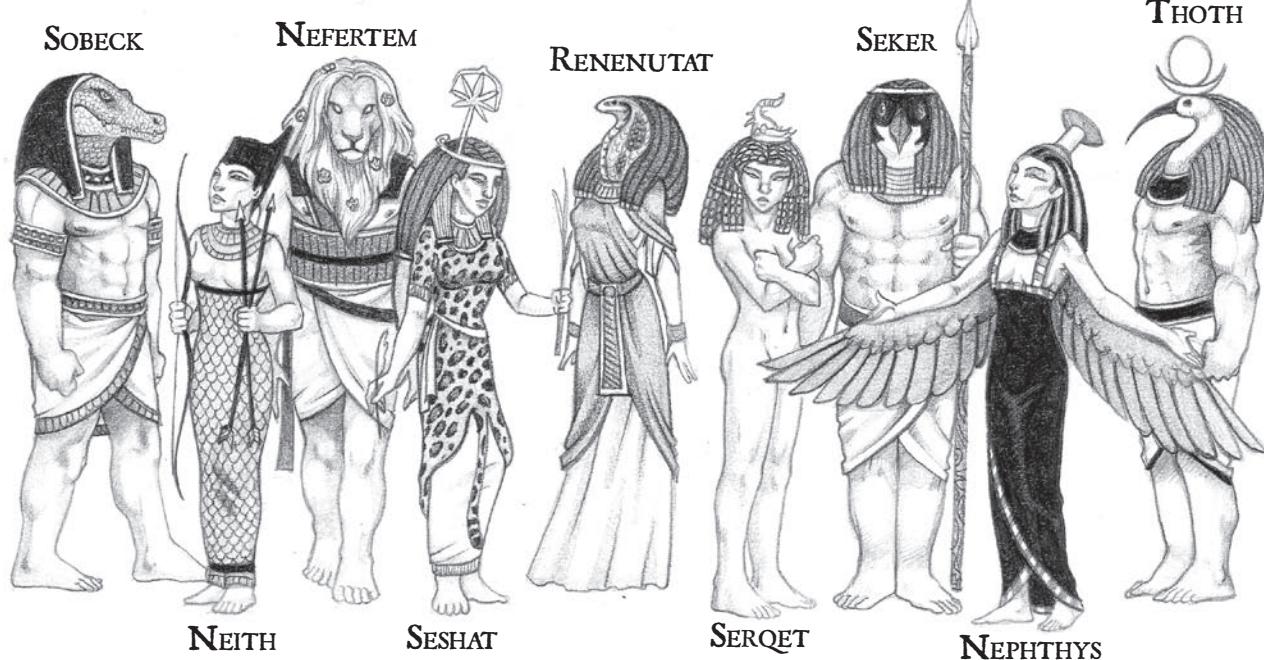
Portfolio: Childbirth, fate, guards, protection, True Names.

Domains: Fate*, Knowledge, Life*, Protection.

Sacred Animal: Cobra.

Favored Weapon: Dagger.

The goddess known as the "Nourishing Snake" may not be the most singularly powerful deity in the pantheon, but she fulfills one of the most vital roles in existence all the same. Renenutet is the Khemtian goddess of fate, and she whispers the True Name of each soul into its ear when it is newly born. She is regarded as the protector and mother of all children, and many Khemtian nursery rhymes involve calling upon her aegis or otherwise invoking



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her most sacred name. As the goddess of fortune, Renenutet is also believed to be the hand that guides a soul through the steps necessary to ensure it meets favor upon reaching Anubis, the Guardian of Duat, after death. Due to her association with mummification, she is also called "Lady of the Robes."

Renenutet is depicted as beautiful woman with a cobra's head, dressed in flowing robes.

SEKER

Portfolio: Death, justice, light, living, undeath, vengeance.

Domains: Death*, Strength, Sun, Vengeance*.

Sacred Animal: Hawk.

Favored Weapon: Javelin.

Often linked with Osiris after the fall, Seker is a god of both dark and light. While some believe he is the proactive arm of Osiris (as Menty is to Ra), such is not the case; Seker is entirely his own deity, though he does share some common elements with the portfolio of both Anubis and Osiris. In truth, Seker is considered the patron deity of both the dead and the living themselves. In ancient legends, Seker personally oversaw funeral cults and the excavation of tombs (though the guardianship of those places would fall to Anubis), and was particularly offended at the rise of the unwilling, unsanctified dead. To this day, some of the most skilled undead-hunters are fervent followers of Seker.

Seker appears as a heavily muscled Khemtian human male with the head of a hawk, wielding a spear etched in eldritch runes and often surrounded by a nimbus of light.

SERQET

Portfolio: Death, healing, mummification, poison, protection, vermin.

Domains: Animal, Death*, Healing, Protection.

Sacred Animal: Scorpion.

Favored Weapon: Dart.

The last of the four goddesses who guard the canopic jars, Serqet is a goddess of death, protection, and scorpions. Serqet

and Nephthys are very close, in both portfolio and in relations, and it is believed Serqet, too, helped Isis perform the funerary rites for her fallen husband Osiris, and assisted in looking after the infant god Horus. Serqet is also the patron goddess of scorpions, and generally credited with being their creator. Some among Serqet's loyal followers even believe this goddess was indirectly responsible for the creation of magic, pointing to the fact that Isis called upon Serqet's own creation in order to fashion a poison that could affect Ra and thus persuade him to reveal his True Name to Isis. Whatever the case, Serqet remains an influential deity, especially with those who wish to create or remain free from the influence of poisons and other herbal concoctions.

Serqet is usually depicted as a beautiful woman wearing nothing save a headdress with a scorpion on the top, but is also represented by just a scorpion alone, and some Redlander tribes refuse to kill any scorpion they encounter for fear it may be Serqet herself.

SESHAT

Portfolio: Architecture, history, knowledge, literacy, scribes, writing.

Domains: Fate*, Knowledge, Magic, Time*.

Sacred Animal: Ibis.

Favored Weapon: Quarterstaff.

While she is perhaps most well known for being the consort of Thoth, the goddess Seshat is so much more unto herself. Often referred to as the "Lady of Letters," Seshat is the grand dame of Khemtian learning, the celestial librarian of the gods. She created writing, a gift she soon bestowed on her husband Thoth, and serves as the patroness of reading, writing and recorded history. It is believed Seshat records the True Names of every Khemtian Pharaoh on the leaves of the Tree of Life, thus giving these select few true immortality, and that she marks the duration of a king's earthly existence on the notched palm branch she is always depicted carrying, after having flawlessly calculated the precise length of his earthly days. Seshat's worshippers are an eclectic group, as all those who prize knowledge and learning revere her.

OPTIONAL RULE: DEMI-PRIESTS

If the GM allows, players have the option of playing a priest who actively worships one of the many quasi- or combination-gods that have existed and could potentially exist in the world of *Egyptian Adventures: Hamunaptra*. In theory, any of the 27 could be combined with any other Khemtian god to form a "new" deity that embodies specific aspects of both the respective gods, but has none of the singular power or influence of either of the two gods by itself.

The player creates a priest character that functions as a normal priest in all respects, save two: First, he can select his domains from any of those offered by the two gods in question. A priest of the Shu-Horus demigod, for example, could select his domains from Air, Fate, Protection, Sun, Strength, Travel, Vengeance and War. Second, a priest of a Khemtian demigod can never learn spells above 5th level, no matter how high his Wisdom or what level he eventually attains. Such is the way of divine aspects.

As with apostasy, however, the political drawbacks can be extreme. Being a member of a priesthood outside the Pesedjet is detrimental enough, at least from a social perspective. With the exception of the followers of Anubis, Horus, Nephthys, and Thoth, even the other true gods' priesthoods are small and weak when compared to those of the Nine. Worshipping a demigod whose priesthood hasn't been strong in centuries, if it ever was is tantamount to resigning oneself to obscurity and poverty, insofar as social standing and sect resources are concerned. A small handful of demigods have sizeable followings, at least as these things go, but even they are vastly outnumbered by the followers of even the most unpopular gods of the 27, and tend to suffer commensurate ridicule as a result.

Seshat is depicted as a human woman dressed in leopard skin, wearing the royal uraeus crown, and carrying a quill in one hand and a palm branch in the other.

SOBEK

Portfolio: Ambition, beasts, pharaonic might, water, war.

Domains: Animal, Strength, Water, War.

Sacred Animal: Crocodile.

Favored Weapon: Trident.

One of the most misunderstood deities of the Khemtian pantheon is Sobek, the crocodile god. His origin as the son of much-admired Neith, and his status as a powerful water god in his own right, has all but vanished in the modern day. His name, which meant "He who causes to be fertile" in the tongue of ancient Khemti, is synonymous with only one thing to the humans of today: the race of crocodile-folk known as the Sobekhi. Always admired for his strength, he gradually became associated with pharaonic might after a string of particularly aggressive Pharaohs ruled in his name. When the race he had created tried to rise up from their riverside homes and take their "rightful" place in Khemtian society, however, mankind reacted by striking them down, sending them fleeing back to their fens and marshes, and by stigmatizing their creator. Today, Sobek is associated with uncivilized strength, at least among humans.

Sobek is usually depicted as a crocodile-headed humanoid. Depictions used to include him wearing the solar disk of Ra and the uraeus, but these royal and noble associations have been all but completely expunged by successive reigns of atavistic human pharaohs.

THOTH

Portfolio: Intelligence, kheri-heb, magic, orators, scholars, wisdom.

Domains: Divination*, Knowledge, Magic, Secrets*.

Sacred Animal: Ibis.

Favored Weapon: Quarterstaff.

Easily one of the most influential deities in the Khemtian pantheon, Thoth is god of knowledge and acts as the scribe of the gods. The ancient legends tell of Thoth having been created by the power of utterance alone, though accounts differ on whether Ra spoke him into being or Thoth himself emerged from nothingness by the power of his own as-yet-unborn voice. This connection with speech leads to Thoth's aspect as the most gifted user of magic in existence; he took the "words of power" devised by Isis and mastered them to a greater degree than any other being. And therein lies Thoth's influence: He is not the inceptor of great things, but he takes great things (such as his lover Seshat's gift of writing) and masters them completely, resulting in his being one of the wisest deities. Indeed, it is said Thoth returned to Isis after delving completely into her gift, whereupon he presented her with an entire host of spells she herself had not yet learned. And it was Thoth's expertise that resulted in Isis being able to return her husband from death, and to conceive by him after his exile into the Underworld. Today, Thoth is worshipped by almost every kheri-heb, and his priesthood is a powerful force in Isyut.

Thoth is ordinarily depicted as an ibis-headed man wearing the crescent moon and disk.

KHEMTIAN DEMIGODS

As far as the people of Khemti are concerned, more than 27 deities exist to whom they can offer their faithful worship and thanks. Over the course of the land's long history, a great many deities have appeared in one form or another before the Khemtian citizenry. Before the Cataclysm, some of these deities simply materialized, bearing a guise and a name that no Khemtian had heretofore known, and walked among the masses. Fewer "new" deities have surfaced since the advent of the Wasting, and of those that did, almost all of them chose to appear somehow other than in the flesh; most opted to send themselves in dreams to those most worthy to carry their message to others.

If one were to tally the grand total of all the divine entities that have been recognized as distinct from one another, one might be staggered to learn nearly two thousand separate gods have been worshipped in Khemti since the First Years. Most both came into being and fell out of favor long before the modern era, and of those still known, none has the power or influence of even the "weakest" among the 27. Moreover, if the masses were to learn the truth as to the nature of this most extensive heavenly host (as some few mortal scholars do, or at least suspect), they might be staggered even more.

THE TRUTH OF THINGS

In truth, the Khemtian pantheon comprises 27 deities — and 27 deities only. What happens (or at least what used to happen) was a result of one of two things. First, a given deity would see something in the world that struck a particular chord and thereby demanded a particular response. And, as is divine wont, the god felt it simply wouldn't have been appropriate to address the issue in its normal guise. So that god would essentially create a new god — one specifically suited to the matter at hand — that could appear and address the issue (and be worshipped as a result) without having to involve the "parent" god or its priesthood in any real way. In effect, the god offered a new face for the masses to see and heed, though it belonged to an old god.

The second way in which demigods would be created is when the gods (or the people themselves) would combine compatible aspects of two different gods in order to create a single deity whom they could worship as the embodiment of whatever combined concept or ideology engendered the god to begin with. An aspect of the air god Shu, for example, might be combined with a compatible aspect of the god Horus, thereby creating a "new" deity — Shu-Horus — for the followers of both aspects to revere as one. In these two ways did a static pantheon of 27 gods swell to ridiculous proportions; as far as the masses were concerned, each new god, however it came to be, was a unique divine entity.

Of course, many of the former rarely if ever reappeared after they had served the purpose for which they were intended (whatever that purpose, however inscrutable, happened to be), and thus soon faded into obscurity. Indeed, of that massive host, the majority cannot be recalled by even the most erudite and meticulous of Khemtian scholars. Today, only the "combined aspect" gods are still given anything more than lip service, and only a rare few of them (such as Shu-Horus) still have their own loyal but minuscule priesthoods.

CHAPTER THREE: CITY-STATES OF KHEMTI

This section offers a look at the various city-states operating in and around Lower, Middle, and Upper Khemti. Most swear loyalty to the kingdoms of which they are a part, at least passing, but the dynamics between not only each city-state and its crown, but with the other city-states as well, are both delicate and complex, and in most cases, the result of years upon years of strained relations.

LOWER KHEMTI

Due in large part to the direction of the Yor River's flow, what is roughly the northern half of Khemti is referred to as Lower Khemti. The court of Pharaoh Wennefer II would like to believe the term to be synonymous with "the kingdom of Ta-Mehtu," but that is not precisely the case. While the Hamunaptrian pharaohs have always claimed the entirety of Lower Khemti as their domain, that assertion has never been completely true, and is even less supportable since the advent of the Wasting. Today, the pharaoh who believes he can control all the territory he claims to possess is fooling himself. The ailing Wennefer faces growing difficulty maintaining his influence over the city-states who support him, never mind the independent Redlander tribes of the Wastes.

Presently, the court of Pharaoh claims all territory north of the third cataract on the river Yor, including the delta, the Tashet and — at least in theory — all the desert stretching east and west of the river there. This territorial claim includes the great Redlander city of Qarta Nefu, which has resulted in increasingly strained

relations between Hamunaptra and the Red Land tribes, who recognize no such claim on the part of Pharaoh. Indeed, most of them do not recognize him as their ruler at all. Almost half a million souls in Lower Khemti do recognize Wennefer II as their Pharaoh, but the number of those who live in his domain that do not is far higher than he would care to admit.

In the days when Khemti was two lands in truth as well as in name, Lower Khemti was composed of 20 administrative divisions called *nomes*. After the Ptahmenu revolt, however, Pharaoh had to relinquish Ta-Mehtu's southernmost two nomes — those lying south of the third cataract — to the control of the Ptahmenu Pharaoh, Ahaz, as part of his new kingdom of Middle Khemti. Thus, Lower Khemti is now composed of only 18 nomes, each governed by an official called a *nomarch*. The kingdom's southernmost nome is the area in and around the city-state of Avarna, and the ruler of that city-state acts as its nomarch as well. This model is repeated in each of the other northern cities.

• HAMUNAPTRA •

HISTORY

There can be little dispute that Hamunaptra, also called the White-Walled City or "Hamunaptra-on-the-Yor," is the oldest populated settlement of any size in the land. Indeed, many believe it is the oldest city in all of Creation, for Hamunaptra is the site of *ben-neb*, the mound from which all creation

supposedly sprang. It is said Osiris himself laid the first foundations of this great city, back when he was undisputed Pharaoh over all Khemti.

In the long millennia since then, the city has always been associated with the Lord of Life, despite being ruled at various times by those who bore no love for the city's patron deity. Even a pharaoh who ascends the Hamunaptrian throne under the banner of another god of the Pesedjet knows better than to try to despoil the name of Osiris. Such tactics, the few times they were employed, always led to the new pharaoh's eventual

downfall and destruction. While it is true most of those who have ruled Hamunaptra (and thus the entire kingdom) did so in the name of Osiris, it is a slim majority. History tells of numerous Hamunaptrian pharaohs who swore allegiance to the likes of Horus, Ra, or Ptah, even as they ruled from Osiris' White-Walled Citadel.

Hamunaptra had always claimed the title of Khemti's largest city as well, until recently. Today, that honor is held by Nekhebset, the bustling military hub of Shematu. Still, one notices little change in the attitude of the residents of Hamunaptra. What are a few thousand more people, compared with the age and the grandeur of the greatest city in the world?

PEOPLE

Ask the average resident of Hamunaptra, and he is likely to tell you there is no greater city in Creation than Hamunaptra-on-the-Yor. Unless, of course, he is a slave.

HAMUNAPTRA

Patron Deity: Osiris.

Population: 118,784 (Human 72%, Half-elf 10%, Halfling 9%, Dwarf 5%, Other 4%).

Ruler: Pharaoh Wennefer II (*human male pharaoh aristocrat 5/shenu 14, LN*).

Other Important Figures: Semna, Court Vizier (*human male shenu 10/priest of ma'at 6, LN*), Inebi, Prophet of Osiris (*halfing male priest 8/lector priest 8, NG*), General Qarun (*human male begenu 15, LN*), Khendjer, Royal Bodyguard (*human male ghaffir 11/wildwalker 4, LG*).

Resources: Beer, bronze, dairy, gold, grains, meat, oil, produce, stonework, woodcrafts.

Allies: Avarna, Isyut, Per-Tefnu, Terenuthis.

Rivals: Raqote.

HAMUNAPTRA

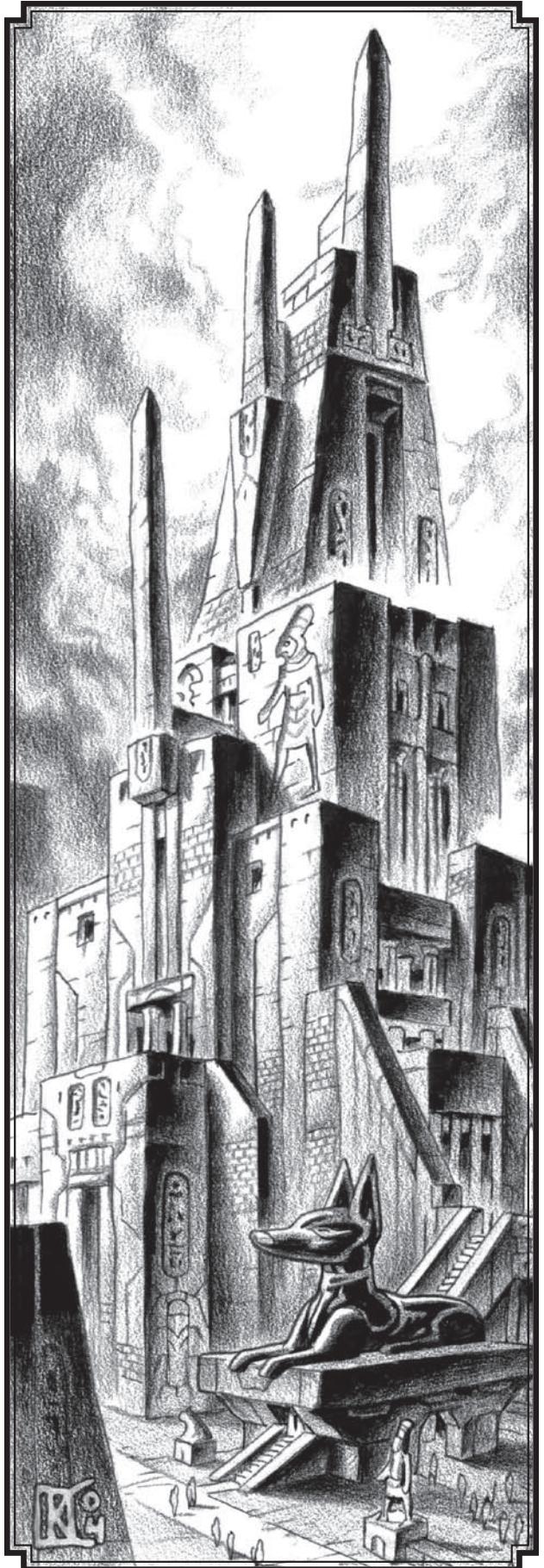
- 1. Osiran Colossi
- 2. White-Walled Citadel
- 3. Temple of Osiris
- 4. Great Gallery



Or a gnome. Or the political enemy of someone in Pharaoh's court. Or... one gets the idea. Still, there does seem to be a sense of pride where the city itself is concerned, regardless of what transpires in the court of Pharaoh. Hamunaptrans are more aware of Khemti's history, and their city's place in that history, than other Khemtians. Even though the current pharaoh has ruled for half a century, in the eyes of many of his subjects he is still just one in a long line of many — especially when viewed by those who were alive before he was born. Pharaoh, whoever he may be, is always granted his due respect, but Hamunaptra was around long before he entered the picture, and will remain long after he's dead and gone.

Part of the underlying sense of pride in Hamunaptra comes from the fact few places (and thus, few peoples) in Khemti are as productive. Under Pharaoh's watchful eye, the people of his city ply trades, wares and services that have become among the best in the civilized world. Not only is it a great place to perfect and profit from one's craft, but Pharaoh's policy of encouraging the most skilled to take up residence in his city has gradually ensured that Ta-Mehtu's capital boasts the best and brightest in all the kingdom. Although one man stands alone atop the political pyramid in Hamunaptra, a complex, multi-tiered bureaucracy spreads out across the kingdom at his feet. In broad strokes, this bureaucracy trickles down through two paths: the religious and the secular.

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At the top of the religious column is Pharaoh's religious mentor, the high priest of his faith... in this case, an Asari named Inebi, Prophet of Osiris. It is said Inebi is not the most powerful priest in the Osiran priesthood, but he is the one whom Pharaoh trusts most, and this alone makes him the single most powerful priest in *any* Hamunaptrian priesthood. Atop the secular pyramid of power is Pharaoh's royal vizier, a respected scholar named Semna, who many believe is even more advanced in years than is Pharaoh himself. What is certain is that Semna has been by Wennefer's side for over 40 years, having taken over as royal vizier upon the arrest, conviction, and beheading of his "corrupt" predecessor. Below Semna are the Heri Seshta, the council of learned noblemen and scholars who attend and advise at Pharaoh's court. They operate much like senators, but have no official authority to override (or impede in any way) the edicts and judgments of Pharaoh.

If there can be said to be a third column of power in Hamunaptrian politics, that power would be Pharaoh's armed forces. Led by the wildly popular (and feared) General Qarun, this impressive tool is the militant right arm of the throne. Over the years, Pharaoh has made it quite clear that should anyone in his court attempt to take the throne in some kind of coup, bloodless or otherwise, the repercussions from the fiercely loyal general would be dire beyond reckoning. Two related items further cement Pharaoh's position on the throne: The first is the well-known fact General Qarun has Vizier Semna's respect, and vice versa, thus making rebellion a doubly unwise suggestion. The second is the man who never leaves Pharaoh's side — a giant of a man named Khendjer. The royal bodyguard's origins as a Redlander slave boy in Pharaoh's court earned him much mistrust at first, but his loyalty to Wennefer has been proven repeatedly over the twenty years he has served in his current capacity. Rumors abound concerning Khendjer: Some say he does not age and will continue to serve whoever replaces Wennefer; others say the Redlander brute cannot be harmed by any weapon unless he wills it. Whatever the truth, he has become a legend in the city and is always seen at Pharaoh's side.

ATTITUDES TOWARD THE CROWN

As Hamunaptra is the location of Pharaoh himself, the prevailing attitude of its residents is, as one might expect, rather positive. The average human Hamunaptrian is supportive of Pharaoh to the point of defensive, and treat disparaging remarks about him or his rule as nigh upon blasphemy — Pharaoh does, after all, rule by divine right. This is not to say there aren't *serious* political machinations going on, merely that they are conducted with the utmost discretion, under the shadow of the kingdom's throne.

IMPORTANT LOCATIONS

THE OSIRAN COLOSSI

The city of Hamunaptra resembles as an enormous semi-circle, its flat side flush with the east bank of the river Yor. During the ramshackle rule of the Nineteenth Dynasty, the military leaders of the city erected an enormous wall made of white stone around the city, extending from one point on the east bank of the river, around the city, to a second point on the east bank further north. The wall is thicker and more heavily guarded to the south, and only two main gates allow entry into the city by land. One of these gates is located on the northern arc of the wall, and the other in the very middle of the wall,

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at its easternmost point. These gates are framed by pairs of gigantic statues — one of Osiris (to the left), and the other of his wife, Isis — standing tall and gazing down on all those who would enter the White-Walled City. This pattern can be found, typically on a much smaller scale, throughout the city in various holy or important locations. Indeed, statuettes of Osiris are commonly found items in shops and marketplaces. The city has since outgrown the white wall's artificial border, and a number of small fishing and farming communities can be found to the immediate north and south of the city proper.

THE WHITE-WALLED CITADEL

Easily the most impressive and memorable feature in the city is the residence of Pharaoh. Along with the temple of Osiris, the citadel is arguably the oldest structure in Hamunaptra. Many believe its appearance today is much the same as during the Old Kingdom — or, some say, even before. Looking at the plan of the city, it's obvious the citadel was always the nexus, and that the city itself grew up around it. The structure itself is a marvel of both architectural and military cunning, and was designed to be able to hold off an advancing army. Now that the outer wall is in place, the citadel seems almost excessively secure, but one rarely sees the average citizen complain.

THE TEMPLE OF OSIRIS

Located nearer the river than other major sites, but still in the heart of the city, the temple of Osiris is one of only two structures one can see over the walls from outside the city, with the other

being the very top of the citadel. It is large and wide, and simple in design, especially when compared with the citadel. Still, it possesses an austere majesty that humbles all but the most spiteful or jaded of Khemtians. Unlike the citadel, the city walls, and many other Hamunaptrian structures, the walls of the temple to Osiris are made of some dark, grainy stone, making it appear black and imposing next to the other, smaller temples surrounding it. The place seems a somber house of piety and reflection, but only to visitors and infrequent worshippers. The priests who call the temple home find it comforting, peaceful and warm.

THE GREAT GALLERY

In contrast to the stillness of the religious district, the arena known as the Great Gallery is perhaps the liveliest place in the city, at least on certain days. This is where much of the city's games and sporting events are held, and on the days when a visiting city's athletes are in town, it is perhaps the single loudest, busiest place in all of Lower Khemti.

An oblong arena composed of one enormous wall marks the perimeter, with downward sloping interior supports to provide stadium seating for the thousands who come to watch the games. The arena gets its name from the large-scale engravings marking the inside of the wall all the way around. Top billing is reserved for the gods, of course, and Osiris in particular, but previous pharaohs can be seen as well. Most are depicted either sitting on the throne in the balcony reserved for Pharaoh, or, in the case of the physically capable ones, engaged in chariot racing or other noble sports.

• AVARNA •

HISTORY

Before the rise of Shematu some half-century ago, Avarna was merely the largest of a number of towns along the river near the Third Cataract. Its relative isolation from the seat of Khemtian power allowed it function more or less as an independent entity — a spirit which continues to thrive to this day, much to the chagrin of those who would see the critically important border town brought more firmly to heel. On a handful of occasions throughout Khemti's long history, most recently during the chaos of the Nineteenth Dynasty, the local nomarch went so far as to declare independence from the throne. Avarna, these misguided revolutionaries claimed, was a river power in its own right, and should not be beholden to another city-state, regardless of who was in power there. When this occurred, it was usually the culmination of a slow-building conflict between the nomarch and the pharaoh of the day — more specifically, between the city of Avarna and the treasury department of the kingdom. The most far-flung nomes have always felt they were taxed the hardest, whether in truth or not, and given their distance from the

affairs of king and kingdom, were usually the most upset about it. As a result, it became something of a matter of policy to do whatever one needed to do to make sure the local nomarch in Avarna stayed content with the city's lot in life, or at least his own. This usually involved land grants, tax exemptions or other bribes, and seemed to work nicely.

With the rise of Shematu, however, and the loss of all territory south of the Third Cataract, Avarna quickly became one of the most important towns in Lower Khemti. A full garrison of troops from the royal guard immediately bolstered the local militia. With them came architects, engineers and laborers, many of whom set to work making the residence

of the nomarch at Avarna Palace into a defensible headquarters from which a serious war effort could be staged. Although the furor eventually died down after the Ptahmenu revolt and ensuing cold war, Avarna remains the southern border of Ta-Mehtu and still carries the look and feel of a city ready for war.

AVARNA

Patron Deity: None (though Osiris is still the god of primary favor).

Population: 43,752 (Human 81%, Half-elf 7%, Halfling 6%, Other 6%).

Ruler: Nomarch Nethhotep (*human male aristocrat 2/kheri-heb 9/loremaster 4, LN*).

Other Important Figures: Khatmosis, Captain of the Guard (*human male begenu 8/serpent dancer 4, LE*), Iymeru, Merchant Warden (*human male expert 3/khebenti 6, N*).

Resources: Boats, fish, grains, leatherworks, soldiers, weapons.

Allies: Hamunaptra.

Rivals: Qarta Werset (Shematu).

PEOPLE

Today, Avarna is perhaps Lower Khemti's most cosmopolitan city. While it has neither the size nor the resources of Hamunaptra, it

has none of the bureaucratic pomp characterizing the capital city, either. In Avarna, there's a pervading sense of acceptance that belies the general mood of paranoia inherited from the post-rebellion generations. Although the specter of combat looms as it ever did, it is more of a distant shadow than it was before, as the people concentrate more and more on improving their own lives as best they can. All kinds of goods are brought into and shipped out of Avarna every day, and the urge to capitalize on the city's unique location makes merchants out of even the most die-hard patriots. The presence of the army lends a further sense of confidence, allowing business and life to proceed more or less as normal.

Avarna's current governor, Nomarch Nethhotep, is perhaps the only ruler in recent memory to be "begged" into office. His predecessor, a worm of a man named Nye, was discovered to be a secret spy for Nekhenset. To make matters worse, the traitor eluded capture and justice; he remains at lareg to this day. The scandal rocked the very kingdom, and Pharaoh was pressured to appoint a man whose character was considered beyond reproach. Unfortunately, the only man who fit the bill at the time was a wealthy local noble named Nethhotep. A learned man, Nethhotep balked at the thought of running not just a Khemtian nome, but the city-state of Avarna, no less. Nonetheless, after much cajoling — and, as rumor suggests, a bribe of some kind — Nethhotep agreed.

ATTITUDES TOWARD THE CROWN

Officially, there is no greater supporter of Pharaoh Wennefer II than Avarna and its people. The border town relies on Hamunaptra for much of its imports, and is thereby beholden to the throne for much of its prosperity. Unofficially, however, the city is a hotbed of dissent. Being so close to Upper Khemti, and filled with the remnants of Shematu loyalists from ages past, Avarna sees far more difference of opinion on the issue of the crown than most would care to admit.

IMPORTANT LOCATIONS

AVARNA PALACE

Avarna may not be the military city far-off Tjekut is, but it is a border town and it does bear the responsibility of being Ta-Mehtu's first line of defense from the south. As such, the residence of the local nomarch is more of a fortress than a palace, causing its primary inhabitant some discomfiture. Some liken it to a smaller version of the White-Walled Citadel, and the comparison is not entirely without merit. In the days before the latest rise of Shematu, the estate was called Avarna Palace, but when the city took on a more military aspect, and the palace received militarily minded additions, the local nomarch of the time was instructed to call the place a "citadel," presumably in keeping with Hamunaptra. When Nethhotep took over, however, he dismissed this convention, and has returned to calling it Avarna Palace. So far, nobody in any position of authority above the nomarch has complained.

THE OPEN-AIR MARKET

Much of the rather substantial business conducted in Avarna every day occurs in a long but relatively narrow section of the "downtown" Avarna core. Every day hundreds of vendors arrive, some before daybreak, to set up their wares and prepare for a long day of commerce. For most of the shopkeepers, business ends before nightfall, when they pack up what they can and head to their respective homes or temples. One section of the market, however — towards the end farthest from the downtown core, and thus distant from the citadel and its soldiers — stays open "after hours." In this section of town, one can find most anything one could find during the day, plus a few things one couldn't. This is not a black market *per se* (although Avarna does have one), but it could certainly be considered "gray," and is very much a quiet gateway to all things illicit.

• ISYUT •

HISTORY

Isyut, the City of Thoth, has stood in some form or another since before the arrival of mankind itself. In those earliest of days, Isyut was hardly a city at all — just a simple complex of structures... created by Thoth himself, some say. Worshippers of the god of knowledge used these buildings as a storehouse, collecting writings and knowledge so none might ever be lost. When the Pesedjer, in their infancy as a race, found this place after following north along the Yor, they thought of it only as a place of shelter against the elements and the beasts of the jungle that, at the time, thrived around it. Yet Thoth himself dwelt for a time in Isyut, and taught these mortals the value of the knowledge accumulated here, and of the still greater worth of knowledge not yet acquired.

ISYUT

Patron Deity: Thoth.

Population: 29,342 (Human 77%, Half-elf 8%, Dwarf 8%, Elf 4%, Other 3%).

Ruler: Nomarch Meremptor (*human male aristocrat 2/shenu 8/priest of ma'at 6, LN*).

Other Important Figures: The Learned Elders, including Kiya (*human female aristocrat 3/priest 11, LG*), Duathora (*elf female shenu 10, CG*), Bakenmut (*human male kheri-heb 11/priest 3, LN*) and Wahka (*human male priest 6/khebenti 5, N*).

Resources: Ink, papyrus, knowledge, magic and records.

Allies: Hamunaptra, Raqote.

Rivals: None.

Over the centuries, the library grew, and other people made their homes around it, either to make a living serving the needs of Thoth's followers or simply as this was a largely unclaimed fertile area. The city's expansion was controlled by that of the library, which also served as the temple of Thoth. Nearby buildings were literally subsumed into the single great structure, with halls built between them, and roofs above those halls. Even today, more than a tenth of Isyut — consisting of the temple, the many wings of the library, craftsmen who work

within, and the homes of all who serve Thoth — is found within a single complex in the center of the city.

Few wars or catastrophes have touched Isyut, save one. In the days following the start of the Wasting, thousands of petitioners flooded the city, seeking answers to their fears in the accumulated writings of the priests of Thoth. When no answer was forthcoming, and when the priests began to turn petitioners away due to lack of room, the terrified people turned violent. Much of Isyut was destroyed in the ensuing riots, and many irreplaceable and ancient writings were destroyed before Thoth's priests were able to enact magical barriers around the library and temple to keep outsiders from entering. From that day, Isyut developed a reputation as a repository of esoteric, but ultimately useless, knowledge. It is an unfair and inaccurate perception, and one the followers of Thoth struggle to this day to disprove, but many outsiders still think of Isyut as the home of scholars with their eyes turned too firmly to the past to see the world around them as it is.

PEOPLE

While most Isyuti are simple farmers or craftsmen, as in other cities, a significant minority serves Thoth, or is otherwise engaged in the acquisition of knowledge. Scribes, sages, and historians are far more common here, and even the average peasant is likely to know a few letters and more of her city's history than those found elsewhere. All here honors Osiris, of course, but their true devotion is to the god of knowledge.

In many respects, life here revolves around the library and the temple. The nomarch — currently Merempton — has legal authority, but is assisted in his duties and decisions by the Learned Elders, the wisest of those who manage the library. They control access to the archives, accepting or rejecting petitioners. Even the nomarch himself is subject to their whim. Their traditional policy is anyone who comes seeking knowledge may enter, but anyone who abuses their hospitality or proves a danger to the collected knowledge is banned for life. Few can even navigate the labyrinthine halls without the aid of Thoth's followers, and a seeker could look for years without finding what he sought, if he lacked such aid.

The Learned Elders use the collected knowledge of the library and the priests of Thoth to assist the people of Isyut. Thanks to their studies on horticulture and medicine, the city's crops grow faster, its animals stay healthier, and its people live longer than most of Khemti's other cities. In turn, the Elders and the library are permitted first pick of goods and crops produced. Legend states a great many True Names are stored somewhere in the library, but the priests of Thoth forbid access to them. These same legends state the library contains the true nature of the Wasting, but this seems unlikely, given the city's history.

ATTITUDES TOWARD THE CROWN

For the most part, the citizens of Isyut — and certainly the nomarch and the Learned Elders — strongly support the ailing Wennefer II. They believe strongly, no matter who takes over for the aged Pharaoh, the result will almost certainly be open war with Upper Khemti. Though Isyut is far enough from the border it won't likely be an early target, the priests of Thoth know full well sources of knowledge are often among the greatest casualties of war, and they have turned their full attention toward ensuring the health and virility of Wennefer for as long as possible.

IMPORTANT LOCATIONS

THE LIBRARY OF ISYUT

Clearly the single most important structure in the city, the library has existed for longer than the city itself. By the most generous definition, it actually occupies over a tenth of the city, a labyrinthine structure consisting of numerous halls connecting otherwise separate structures. Much of this complex actually serves purposes other than the storage of knowledge; the temple of Thoth, shops, homes, and work areas occupy a good portion of the library. Nonetheless, hundreds of rooms in dozens of wings contain uncounted writings of every age in which man has existed — and even a few pieces from when they didn't. Without a guide, even the most skilled and observant visitor is almost certain to get lost.

THE PYRAMID OF KAMOSE III

The only Pharaoh of Lower Khemti born in Isyut, Kamose III had his tomb built near the city of his birth. Though descended from Osiris, Kamose expressed the notion late in his life that Thoth was supreme among deities, for knowledge was all. Tales claim he had several of the oldest of the library's texts entombed with him when he died, and anyone who finds their way to the center of the pyramid will have access to some of the greatest secrets of the world, and even of the gods themselves. Further, Kamose's tomb, while proof against any magic that might allow access inside, has only a single safeguard. No obvious door exists to the pyramid. Purportedly, one need merely step up to the pyramid and explain why one is worthy of the knowledge contained within. If the answer is correct, the door appears; if the answer is not, the petitioner is slain instantly. To date, none have found a means of entry, and nobody living can even remember the last time anyone tried.



FRIEND OR FOE?

Readers will note each city-state contains a header called "Allies" and another called "Rivals." For the latter term, the obvious suspects have been excluded; all of Shematu, for example, has a rivalry if not outright enmity with Hamunaptra, and to the kingdom of Ta-Mehtu at large, whether they would say so or not. What these entries suggest, rather, is with which nearby city-states each given city-state has the best and worst relations as of the present time. All the city-states of Ta-Mehtu are *nominal* allies of one another, and the same can be said of all the city-states of Shematu. Within that, however, are more complex levels of intra-kingdom politics, and it is to these dynamics that these two entries attempt to speak.

• PER-TEFNU •

HISTORY

Per-Tefnu began as little more than a temple to Tefnut, built at the very edge of her domain. In most ancient days, the children of the other gods supposedly came here not only to pay homage to the goddess of the sea, but to communicate with ocean creatures created by Tefnut herself. Legend fails to reveal precisely what form Tefnut's children took, and few believe they still survive today, if ever they truly existed.

The transformation of Per-Tefnu into an actual city did not begin until late into the spread of mankind across Khemti, during the Golden Age. Then, as now, not everyone believed the myth that the Sea of Uatch-ur eventually flows into the Sea of Stars, and some of the bravest and most devout of Tefnut's followers determined to chart its farthest reaches. As such, a number of industries related to sea travel, from shipyards to vendors of foodstuffs to taverns, eventually sprang up around the temple at Per-Tefnu, for it was from here all such sailors departed. As civilization grew and changed — particularly after the Wasting began — the sailors of Per-Tefnu shifted their priorities, focusing more on trade and transportation along the coast and the Yor. Eventually, only the most fanatical, and some would say maddest, of sailors braved the far reaches of the Uatch-ur.

While Per-Tefnu has been a sizable city for many hundreds of years now, it is only within the past few generations it has attained any degree of importance in the eyes of Lower Khemti's government. It was Hentempet II, great-great-grandmother of Pharaoh Wennefer II, who first recognized Per-Tefnu as a formal city-state of the kingdom and assigned a nomarch to govern it. Given the potential for nautical

warfare across the sea, should there prove to be something beyond it besides the Sea of Stars, and the enhanced importance of river and sea trade since the Wasting, Hentempet decided to both protect Per-Tefnu and exercise more control over the port city. Given the nomarch is normally chosen from the ranks of those already respected in the city, this has had remarkably little effect on the citizens' day-to-day life.

PEOPLE

Life in Per-Tefnu revolves around the ocean. Sailors, ship-builders, fisherman, and anyone who makes their living on or from the sea are worthy of respect. Everyone else, from farmers to shopkeepers, are seen as somehow lesser in status. Such people aren't mistreated or disparaged at all; after all, even the most rabid sailor understands the necessities of life. They will never, however, attain the same level of respect as men and women of the ocean. Though legal and caste status is determined the same here as anywhere else in Lower Khemti, many lower class sailors are actually better respected in Per-Tefnu than noble-born bureaucrats.

Then again, Per-Tefnans have little respect for bureaucracy and rules to begin with. Per-Tefnu is a city of few laws, and little official enforcement. This is not because the people here are especially violent or anarchic. Rather, they live their lives simply, believing most of Khemti has grown too wrapped up in bureaucracy and law. Politics are practically nonexistent here; the nomarch passes and enforces only those laws vital to the survival of the city, and otherwise prefers to leave people to their own devices. The primary law of Per-Tefnu is the law of the sea: the worthy and hardworking survive. The current nomarch, Kenefer, is a former ship-captain, and tends to run the city as a single great vessel. So long as everyone does their job and pays their taxes, they are more or less left alone.

It should not, however, be presumed that Per-Tefnu is a lawless place, full of crime and brawls and everything else associated with stereotypical port cities. Per-Tefnu runs as smoothly as any other Khemtian city. The people pay their taxes, do their jobs, and offer their devotion to Osiris and Tefnut. They know only

through cooperation and hard work is survival possible in this harsh land. The primal nature of the sea, and its goddess, have taught them this much, if nothing else.

ATTITUDES TOWARD THE CROWN

For the most part, the nomarch of Per-Tefnu and his people care little for Pharaoh, one way or the other. They have nothing

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against Wennefer, and wish no harm upon him, but neither are they especially fond of him. To Per-Tefnans, Pharaoh is almost a non-issue, a perfect embodiment of the notion Khemti has, as a whole, lost its way. So long as they are allowed to govern themselves as they see fit, they hardly notice who wears the crown.

IMPORTANT LOCATIONS

THE DOCKS

Calling any single location in the city “the docks” is something of a misnomer, as Per-Tefnu has dozens of piers and jetties all long the waterfront, on the ocean and the river Yor both. This particular area, where the Yor meets the ocean, sees by far the largest amount of use. Ships load and unload here constantly, prepared to ship goods to other cities along the coast and along the river. This one area is responsible, by itself, for nearly half of the city’s income, and when someone refers to the docks, this is generally to what they refer. Soldiers who answer directly to the nomarch guard the area at all hours of the day and night. Any crime threatening the operation of the docks, or directed against a visiting merchant or ship captain, is met with the harshest possible punishment, usually involving loss of limb if not life.

INYOTEF'S PLACE

This establishment, unnamed and known only by the name of its owner, is ostensibly a drinking hole where sailors and travelers can come for a skin of date beer or Esetiri wine. Unofficially, it's also the center for Per-Tefnu's black market. As the greatest

port city of Lower Khemti, Per-Tefnu is something of a haven for pirates. If one wants something (or someone), legal or illegal, and one is willing to pay high prices to acquire it, the people at Inyotef's place can almost certainly point in the right direction — for a commission, of course. Many people wonder why Inyotef (a former river pirate, himself) has not been shut down, given everyone knows what goes on in his place. For whatever reason, Kenefer has yet to send his guard to break up the operation.

THE PHARAOH'S JETTY

Should a pharaoh die far from his place of burial, tradition demands his body must be carried back home overland or by the river Yor, but *never* by sea. Few today remember the origin of this tradition, but it is still a common tale told in Per-Tefnu. For it was here, during the days of the Old Kingdom, the story of the first and last pharaoh to be sent to his final rest by ship took place.

Just as the ship left the pier, halfway across the city from what is now the busiest area of the docks, a bolt of lightning from a clear and cloudless sky struck the sail. The ship rocked beneath the impact, and the toppling mast snagged in the ropes and capsized the ship. The pharaoh, in his stone sarcophagus, sank swiftly to the bottom, and many of the sailors drowned. From that day, no deceased pharaoh has been transported by ship, and the particular jetty from which the vessel was departing has remained officially unused. Occasionally, late at night, those wandering nearby hear the sounds of hushed voices and ropes. While some believe the pier may actually be haunted, most maintain that thieves and pirates make occasional use of the dock, as they know nobody else will.

• RAQOTE •

HISTORY

Historical records conflict as to the origin of Ta-Mehtu's most insular city-state. Some say it is the oldest populated site in Khemti, others suggest it is the oldest after Hamunaptra. Some claim the original site, presumably selected for its privacy and security, was first settled by a federation of eleven tribes before the arrival of humanity. These stories go on to describe Raqote as being the last hold-out against the sweeping tide of progress, and the true glory of the city-state may never be known, thanks to the efforts of Raqote's human rulers in the millennia since.

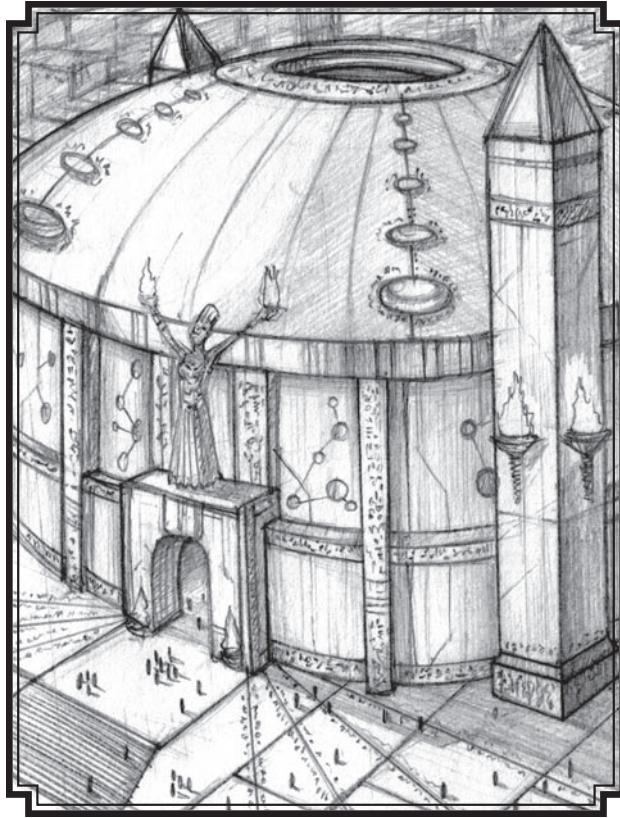
What is known is that Raqote has always been the City of Isis. Even before the revolt of the Ptahmenu, the city claimed a disproportionate number of Esetiri and Peseshet, relative to their numbers elsewhere in Khemti. And while thuggish humans did their best to ensure no elves held positions of power in the city for a long time, even the most brutal could not keep the children of Isis from doing what they do best: creating life from life. And so, on the day the revolt began, there erupted a riot here the likes of which had never been seen. The human nomarch of Raqote was caught completely by surprise, and when the rioters poured into the Marble Palace in search of his head, he abdicated power. In the ensuing chaos, a Peseshet woman named Neferu emerged as his would-be replacement. Given her popularity among the elves and humans, as well as the half-elves, the throne could do little but recognize her in a bid to retain some control over the region.

A previously unimaginable thing has occurred during Neferu's time as nomarch: Some of the human noble families of Raqote have permanently emigrated from their ancestral homes. Many of these traveled east to Isyut, where they ensconced themselves within the established human aristocracy. But a fraction of these chose to endow the elves or other non-humans in their employ with whatever holdings they left behind. Some did this almost secretly, wording wills and forging last minute contracts, while others simply deeded various titles to their long-time servants and just went on their way. It was almost as though some humans felt they could tell which way the wind was blowing, and opted to be proactive in the face of it. Whatever their reasons, the fact remains the Raqote of today is a place of elven and half-elven pride, dignity and power, despite the status quo.

PEOPLE

The make-up of Raqote is unlike any other Khemtian city. The Esetiri make up one-quarter of the total population in Raqote — an unheard-of number, given their scarcity in other city-states. Humans still predominate, but only at a margin of two to one, if one takes the half-elves and other resident non-into account. And, with a powerful half-elven nomarch in charge, the continued preeminence of humanity in such a place is hardly a foregone conclusion. While Raqote is not quite the “elven equivalent of Djebay” (as some would speak of it), neither are such appellations entirely off the mark. Humans still make up the majority of the “gentry,” and can be found in any number of upstanding bureaucratic and administrative positions, but

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something resembling a “middle class” is emerging in Raqote. It is this growing class whose ranks swell with the once-indentured elves, many of whom are just now profiting from skills and talents formerly restricted to benefiting only the ones they once served.

At the top of the power structure in Raqote is the half-elven nomarch and mystic theurge, Neferu. Depending on whom one asks, however, the priesthood of Isis, of which the nomarch is a senior member, wears the real crown of Raqote. Indeed, over the course of her tenure as governor, Neferu has all but solidified the impression she answers not to the throne in far-off Hamunaptra, but to Isis herself, through her eldest priests and priestesses, of course. Were she ever to lose the faith and support of her own priesthood, she might suddenly find her isolationist policies very unpopular, indeed. To help assuage any fallout resulting from her rule and her race, Neferu keeps a very respected and very public member of one of the oldest remaining human noble houses as her most trusted advisor. It

would surprise many to hear Neferu actually heeds well the human's advice.

Although Raqote always maintained a militia, typically composed of a brigade of foot soldiers backed by wizardly might, Neferu's arrival signaled the dawn of an adjunct force that would answer only to her. Called the Raqote Air Guard, this elite unit is composed exclusively of master bowmen. Most are elven or half-elven, and all are trained extensively in the Esetiri bow (see

Chapter Two of *Book One: The Book of Days*). In addition, each is expected to develop his talents for the magical arts, and the Arcanodrome is periodically closed off for intensive Air Guard training.

ATTITUDES TOWARD THE CROWN

Given their isolationist mentality, the people of Raqote are predictably distant about Wennefer and the kingdom in general. As a city-state, Raqote is infinitely more concerned with its own prosperity and security than with maintaining any semblance of “duty to the crown.” While few would go so far as to say Neferu would stand against Pharaoh’s armies in open war, there are some who believe Raqote’s current policies indicate calculated preparation for an eventual separation from the kingdom of Ta-Mehtu.

IMPORTANT LOCATIONS

THE ARCANODROME

One of the most fascinating structures in all the land of Khemti can be found in the downtown core of the City of Isis. Directly across from the temple of Isis proper sits a large stadium-like building, similar in style to the Great Gallery in Hamunaptra, but with a number of inter-connected chambers radiating outward from it. Unlike that grand arena, the Arcanodrome is no place for the general public. Rather, it is a place for local practitioners of the gifts of Isis to study, hone, and perfect their craft.

Much like a tomb or other sacred site, the Arcanodrome is a deeply religious place, though it is not a temple per se. If it needs (or could even bear) a single definition, the most appropriate one would be “a school of magic where faith and magical might are taught to be indistinguishable from one another.” The Arcanodrome existed well before Neferu’s arrival, but ever since then, the nomarch put the full weight of her considerable personal and political power into improving and glorifying this place, and has even found the time to lecture to eager students in the arena’s various adjoining halls.

THE MARBLE PALACE

Long the seat of power in Raqote, this awe-inspiring structure has never before been as open or inviting as it is under the reign of its current royal resident. The humans who ruled Raqote from this inhabited work of art always feared something dire would happen if they let too many people (especially commoners) traipse around within its glorious interior. Under Neferu,

however, meetings within the palace itself have become commonplace, as though she relishes the thought of granting audience to the lowliest peasants in the same rooms in which she entertains the most important dignitaries. The structure itself is a mystery. None alive can recall when or how the place was built, as marble cannot be found locally in the quantities necessary for such construction, but the people of Raqote tend to accept the origin offered by tradition — that Isis herself made it.

RAQOTE

Patron Deity: Isis.

Population: 37,881 (Human 61%, Elf 25%, Half-elf 12%, Other 2%).

Ruler: Nomarch Neferu (*half-elf female kheri-heb 4/priest 4/mystic theurge 9, NG*).

Other Important Figures: Taweret, Advisor to Neferu (*human female aristocrat 2/shenu 8, LN*), Siamun, Captain of Neferu’s Air Guard (*elf male begenu 6/kheri-heb 5/arcane archer 5, CG*).

Resources: Grains, food animals, papyrus, oils, vegetables, wood.

Allies: Isyut.

Rivals: None.

• TERENUTHIS •

HISTORY

The City of Geb, like so many of Khemti's cities, developed almost by accident. The spot it now occupies, in the midst of the Yor Delta, is one of the single most fertile spots in all known Khemti, and has been since well before the Wasting. Dozens of nonhuman farmers and their families flocked to this area before the creation of mankind, and that number expanded into the hundreds upon humanity's arrival. As most farmers honor Geb, it only made sense to construct a central temple at which all the locals could express their devotion. Around that temple, trading markets and vendors of tools slowly gathered and expanded. At some point, the balance tipped, and Terenuthis became a city surrounded by farms, rather than a collection of farms with a central gathering point.

For a time, Terenuthis was a major power in the politics of the kingdom. A primary source of grains and other foods for many of the surrounding cities, even Pharaoh himself had to pay attention when the nomarch spoke. This all changed with the coming of the Wasting. While an agrarian city, Terenuthis was accustomed to defending its wealth from the occasional raiders who would steal its bounty. As the Wasting destroyed other farmlands, however, people grew fearful. Suddenly, Terenuthis was facing raids and assaults from neighbors who had been their friends and allies, communities determined to steal enough food to see themselves through the rough times ahead. Terenuthis appealed to Pharaoh for aid, and he agreed — provided the nomarch of the city swore thenceforth to remain separate from kingdom politics and policies unless invited to participate.

Thus did Terenuthis become the first (and one of the very few) non-military cities in Lower Khemti to have a substantial military presence and a general assigned to it, a tradition continuing to this day. Unlike many other cities with a dual power structure, the nomarch and general of Terenuthis usually get along well with one another, due to some strict divisions of authority laid down by Pharaoh many years ago.

PEOPLE

The majority of Terenuthi are farmers, as they have been for hundreds of generations. While the largest farms surround the city, many of the people who live within Terenuthis itself work the land as well, from vegetable gardens to orchards. The city has its share of craftsmen and smiths and merchants as well, of course, but the focus of the community is clearly on agriculture.

The citizens of Terenuthis are largely apolitical. They understand their importance to Lower Khemti, for their city is something of a grain silo for all nearby portions of the

kingdom. Any arrogance or self-importance such a position might breed has long since been squelched by the relative impotence of the nomarch, by the constant presence of the military, and as the ever-looming threat of that military presence reminds them. Terenuthi know they are vulnerable; raiders consider them a ripe fig to be plucked, and Upper Khemti would no doubt consider them a prime target in the event of war, no matter their distance from the border.

Rather than worry about events they cannot control, the citizens of the city go about their business, tilling their soil and raising their crops, and trusting to fate, the gods, and the soldiers of Pharaoh to keep them safe.

Life in the city is simple, and based around the farming calendar. Terenuthi hold celebrations at the changes of the season, for planting, and for harvest. They work hard during the day, socialize in

the evening, and live remarkably simply for people so vital to the life of a kingdom.

Despite their presence for so many generations, the soldiers are still something of an outside element. The citizens don't dislike or shun the soldiers; in fact, both groups intermingle freely when socializing, and many friendships and even romantic liaisons cross from one group to another. Nevertheless, the mindset of Terenuthis' citizens divides the people into two groups — villagers and soldiers — and it seems unlikely that this distinction will ever fade.

ATTITUDES TOWARD THE CROWN

Despite their general lack of involvement in political matters, the people of Terenuthis strongly support Pharaoh Wenner. They, more than any other citizens of Lower Khemti who do not dwell on the border, dread the possibility of war with Upper Khemti. The people here are happy with their lives, for the most part; the notion of years of fear and death — an almost certain result of war, given their importance as a military target — is horrifying. Even General Heqaib and his men, staunch soldiers all, fear what might happen to this place in the event of open conflict.

IMPORTANT LOCATIONS

PORT-SIDE

Terenuthis sits on the banks of one of the many fingers of the Yor leading into the Sea of Uatch-ur, and it is via the Yor many of the city's goods ship to those who need them. During harvest season, this part of the city is abuzz with constant activity, as barge after barge and boat after boat unload trade goods and load up on grains and vegetables destined for the other cities of Lower Khemti. It almost rivals the docks of Per-Tefnu at these times, so busy does it become.

• TJEKUT •

HISTORY

Tjekut has been a place of violence since even before the city stood. The priesthoods of Horus and Mentu clashed here during the spread of man, as each wanted this fertile and secure location for their own. Thus was the soil fertilized with blood from the very beginning, and the city that grew here seems forever touched by war.

From that day to this, Tjekut has served as a bastion against the barbarians of the wild. Even the Wasting did little to change the city; they simply guard against desert raiders now, rather than jungle raiders. The city has a strong martial tradition, with soldiers and warriors respected above almost all others. Over half of Lower Khemti's greatest heroes and generals hail from Tjekut, including the Pharaoh Mentu-heru, who temporarily united the two kingdoms.

Unfortunately, the conflict in which Tjekut participates is not limited to rivals outside the city. Over the years, three separate factions struggle for control of the city, and while these conflicts remain largely in the political arena, they degenerated into outright violence several times throughout Tjekut's history. As with all cities of Lower Khemti, the nomarch rules officially, governing in Pharaoh's name. The soldiers of the city, however, believe — as this is, indeed, a military stronghold — their own general should lead, for the good of the nation and the safety of the region. Finally, some of the extreme members of the priesthood of Horus maintain, as it was their brethren who founded the city so many ages gone, it is they who should wield true power over Tjekut. For a brief time, during Mentu-heru's reign, all three factions united, for the appointed nomarch was

also the general and a follower of Horus. For the most part, however, these three factions continue to struggle, their desire to protect their homeland now inextricably intertwined with personal ambition.

PEOPLE

Tjekut is a disciplined city, where even the farmers and merchants tend to have something of a military mindset. Located on the Red Land frontier, everyone who dwells here is fully aware of the constant danger of attack. The citizens drill constantly, primarily so they know how to flee to safety without interfering with the soldiers, but also in methods of combat should raiders win past the army. At various points throughout its history, Tjekut has required mandatory military service, something largely unheard of elsewhere in Khemti. No such law currently exists, however. It's not really needed, given the high regard in which soldiers are held here, General Mokhtar's forces are rarely lacking for recruits.

The current nomarch, Ineni, is a rigid and unpleasant man, disliked by most of those over whom he governs. While Ineni is a competent governor and military leader both, it is well known he gained his position due to his devotion to Wennerfer II. General Mokhtar, on the other hand, is a folk hero among the people of Tjekut. He personally led forces that have not only repelled Redlander raids, but actually followed them into the desert and decimated them. A charismatic speaker and a flamboyant warrior — Mokhtar and his soldiers hold regular parades and demonstrations, the better to assure the people of their skill — the general would enjoy almost complete public support, were he to formally assume power over the city. To date, his respect for the government and the chain of command, if not for those who actually occupy the relevant positions, have prevented him from doing so.

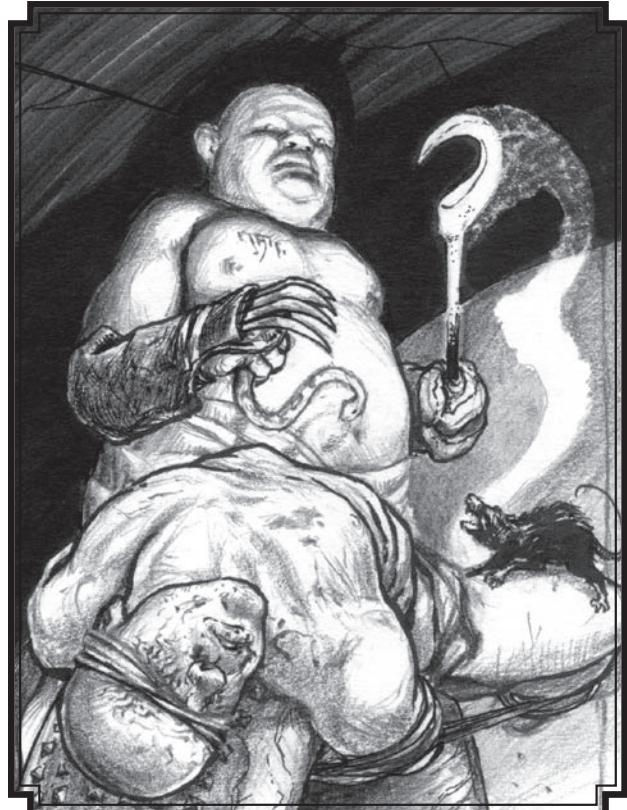
ATTITUDES TOWARD THE CROWN

Nomarch Ineni is a staunch supporter of Wennerfer II, though how much of this is the result of actual political opinions and how much simple loyalty for being given a position of such importance is unclear. The majority of Tjekut's citizens, however — along with both General Mokhtar and Baktre, high priest of Horus — have little respect for the current pharaoh. Mokhtar believes that a strong pharaoh would have led Lower Khemti in a successful campaign against their southern enemies long before now. He believes the current détente accomplishes nothing but to give Upper Khemti a chance to strengthen its armies. Even a weaker pharaoh than Wennerfer would be an improvement in Mokhtar's eyes, for if Upper Khemti attacks, he and the other generals of the kingdom could easily take control and wage a skillful war despite the new pharaoh's inexperience.

IMPORTANT LOCATIONS

THE CITADEL OF HORUS

Heavily fortified as Tjekut is, it is nothing compared to the center of Horus' priesthood. Located on a small rise along the coast, the Citadel of Horus is perhaps the single greatest fortress in all Khemti, beyond the palaces of the pharaohs themselves. This enormous stone structure consists of multiple levels, each of



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which has windows for archers, too small to allow ingress to an enemy. Each level of the citadel is built like a maze, its twists and turns known to the soldiers, with plenty of alcoves and chambers designed for ambush. Several outer palisades of sharpened wood prevent a massed charge. The temple of Horus is itself located on the first level, the only one to which the common citizenry is allowed access. General Mokhtar commands the local garrison from his offices on the second level. The halls and chambers are constantly filled with the din of combat, as many of Tjekut's soldiers train here regularly.

MOKHTAR'S PRISON

Prisoners of war are not an uncommon sight in the various cities of Khemti. Those who pose too great a threat are executed; most, though, wind up as slaves. Mokhtar, however, ordered the creation of a prison, and now fills it with captured Redlanders. The general uses these prisoners as sources of information on the combat capabilities and the lifestyles of the various Red Land tribes. Many of the people of Tjekut attribute his success against the khasti raiders to the information he has obtained

TJEKUT

Patron Deity: Horus.
Population: 52,603 (Human 78%, Dwarf 9%, Halfling 6%, Half-elf 5%, Other 2%).
Ruler: Nomarch Ineni (*human male aristocrat 5/expert 5, LN*).
Other Important Figures: General Mokhtar (*human male begenu 15, LN*), Baktre, God's Father of Horus (*dwarven male priest 9/begenu 4, LN*).
Resources: Fruits, grains, vegetables.
Allies: Terenuthis.
Rivals: Qarta Nefu.

from these prisoners. Rumor suggests Mokhtar might even be considering a campaign against Qarta Nefu, if the next Pharaoh will provide him the necessary resources.

THE TJEKUTAN WAR COLLEGE

As it is by far the most martial of Lower Khemti's communities, it comes as no surprise the city of Horus is most concerned with training the next generation

of warriors. For many centuries, the War College of Tjekut has been widely known as one of the preeminent schools of war in all Khemti; it is certainly the oldest still existent. Those students good enough to be accepted — only a fraction of those who apply for admission pass through the doors — learn everything from melee combat to strategies for maneuvering entire armies to how best to take advantage of magic on the battlefield. Since his rise to power, General Mokhtar has funneled substantial monies and resources into the college, building and expanding it well beyond its previous size. It is this focus on the college, as much as anything else he's said or done, that has convinced much of the populace the general works toward some objective.

• QARTA NEFU •

HISTORY

The original name of Qarta Nefu is long forgotten, for the city lay in ruins from the time of the Wasting until only a few years ago. During that time, bandits, many monsters of the vast desert, and Redlander tribes seeking short-term shelter from the elements, occupied the remains of the town. A few years ago, however, someone took it upon himself to change all that. Siptah, king of one of the greatest of the Red Land tribes, decided abruptly he and his people were moving in — not on a temporary basis, but for good. Many objected, of course, for Redlanders often view city-dwellers as soft and weak. Still, Siptah held sufficient power and popularity he was able to force the issue.

It didn't take long for his people to realize even if city life was easy, turning these ruins into a city worthy of the name would not be. It took Siptah and his tribe nearly a year to clear out the various beasts. It took them longer still to repair the crumbling walls, the hole-ridden roofs, and the rubble-filled wells. In truth, Siptah's people simply had neither the knowledge nor the skills necessary to make the city livable again.

The self-proclaimed king ordered his people to make raids on the nearest Black Land communities, where they were to take laborers and craftsmen alive. Dragged back to Qarta Nefu, Siptah made each one of them a promise. If they worked to aid in the restoration of the city, they would receive a place of honor and respect among its citizenry when all was done. If they tried to escape, they would die.

Every one of the prisoners was astounded when Siptah proved good on his word. After months of labor, when the city was indeed habitable, those who aided in the rebuilding gained positions of power in the new government, and were permitted to partake of the wealth the tribe gathered through its communal efforts. Siptah permitted those who wanted to leave to do so, so long as they swore to spread the word that Qarta Nefu sought new inhabitants, farmers and craftsmen and bureaucrats all, and that none would be turned away if they proved willing to work. The city swiftly became a safe haven, not only for those Redlanders who had grown tired of the harsh desert life, but also for city-dwellers seeking a new start. Even fugitive criminals were welcomed with open arms, so long as they proved both useful and law-abiding.

QARTA NEFU

Patron Deity: None (Qarta Nefu is Khemti's only exclusively kama'at city).
Population: 34,817 (Human 86%, Half-elf 5%, Gnoll 4%, Other 5%).
Ruler: King Siptah (*human male begenu 9/wildwalker 9, LN*).
Other Important Figures: Asru, Spiritual Advisor to Siptah (*human female kama'at 9/dunewalker 5, N*), Cherophtses (*gnoll male khasti 12, CN*).
Resources: Grains, food animals, weapons.
Allies: Djakaptah, Qarta Sebkhi, Tjekut.
Rivals: Djakaptah, Qarta Sebkhi, Tjekut.

In the past year, King Siptah fended off several assaults on his new city, both from Redlander tribes angry at his “betrayal” of their way of life, and from small military units of Lower Khemti (most Tjekutan) who hoped to oust him before he could establish himself as a regional power. Between his own military skill and his chief general, the Anpur tactician Cherophtses, neither succeeded in causing any major harm to the city, and Wennefer ordered his local subjects to find some way to coexist with Qarta Nefu until they can convince or force Siptah to swear allegiance to the crown.

PEOPLE

The people of Qarta Nefu are an esoteric mix. The majority of them are Redlanders, who still cling largely to their tribal ways. They worship all gods equally, believing in the precept of Ma’at and balance over the primacy of any single deity. They dwell in family units. Specific clans govern specific neighborhoods of the city, whose heads have been given political authority by King Siptah.

Intermingled with the Redlanders, however, are former citizens of many Black Land cities. All races and styles of dress are visible here, particularly among the craftsmen and builders from whom the Redlanders required the most assistance. Worshippers and even priests of specific gods exist among the Black Land citizens, but they have learned not to voice their objections to the beliefs of the kama’at majority. Some tension still exists between Red Land and Black Land citizens, but by decree of Siptah, no open violence is permitted between the two peoples.

The king enforces his dictates using his military, for Qarta Nefu exists under full martial law. That being said, Siptah rarely has any reason to use the force he maintains. The king keeps every last one of his promises — he turned Qarta Nefu into a thriving city, and most of his citizens are better off now than they were before they arrived. Siptah is himself an extremely charismatic man, and many palace-watchers believe it is only a matter of time before he declares himself “Pharaoh of the Nomads.” Some claim that the king’s charisma has an unnatural source, and many who dwell in Qarta Nefu believe Siptah to possess divine blood.

IMPORTANT LOCATIONS

THE BASTION

Given the relative weakness of mud brick, and the scarcity of other materials, it is no wonder most of Khemti’s cities, even those of a militaristic bent, are either unwalled or surrounded by a mere wooden palisade. Qarta Nefu, however, actually boasts a defensive wall of stone, albeit a relatively low one. Using rubble and materials left over from before they rebuilt the city, Siptah and his people constructed a crude but functional defensive bastion. By digging a shallow ditch around the outside of the wall, and reinforcing it with a second defensive layer made up of more traditional wood, they have turned Qarta Nefu into perhaps the most well-defended city of Lower Khemti.

THE TRAINING GROUNDS

Qarta Nefu already possesses an enormous military force compared to most cities of its size, and that force grows by the week. Despite the fact that many of the Red Land tribes hate Siptah and everything he’s done, quite a few Redlanders see Qarta Nefu as an opportunity to establish a true home for themselves without losing what makes them “stronger” than most city-dwellers. As such, new arrivals trickle in regularly from the Red Lands, and a great many of them are warriors of one form or another.

At the south end of the city, within the defensive walls, lies a sunken, rectangular arena. Dozens, if not hundreds, of soldiers train here day and night. Movable walls, mobile targets, chariots, war mounts... even enormous basins of water can be moved in and out of position to provide training and combat practice for any conceivable environment. Siptah has his soldiers bring monsters back from the desert alive, so less experienced warriors may learn how to fight them. Going to watch the soldiers train has become a common pastime among the citizens of Qarta Nefu. Siptah allows this, both to encourage his people and frighten any enemy spies, but he insists on conducting any particularly sensitive or secretive training under tarps or inside nearby buildings, in order to keep enemy eyes from learning his best strategies and tactics.

MIDDLE KHEMTI

Most of the citizens of Khemti’s newest kingdom do not even dwell within the Black Land at all. The domain of Middle Khemti is the strip of territory that lies between the second and third cataracts. It is short from north to south, but almost infinitely wide, at least in theory. Middle Khemti claims seven of Khemti’s nomes, five of which lie along the river Yor, accounting for the Black Land territory between the two cataracts.

The other two nomes are the first “new” administrative districts created since the Old Kingdom. Each comprises the land around the two population centers of Middle Khemti: the city-state of Djebty, governed by Pharaoh Ahaz himself, and the portside city of Djakaptah. These two nomes lie in the Red Land, and are the first nomes in Khemti’s extraordinarily long history to claim such distinction. Settlements in the five Black Land nomes along the Yor still exist; they were not summarily abandoned when their land became the property of

the Ptahmenu pharaoh. Some people (humans, especially) did choose to leave the new kingdom in pursuit of life elsewhere. Perhaps unsurprisingly, those who lived in the two nomes claimed previously by Shematu moved south (many to settle in Qarta Werset), while a great number of those who lived in the two Lower Khemian nomes settled to the north, in Avarna. The descendants of these original pilgrims still bear varied and complicated feelings on the subject to this day. What is certain is that the *vast* majority of those who remain are truly loyal to their pharaoh. Today, the kingdom of Middle Khemti boasts over 160,000 such souls, almost three-quarters of which reside in the Red Land.

While most of the Ptahmenu who dwell in Middle Khemti make their homes in one of the two Ptahmenu cities, a surprising number choose to lead their lives in and around the settlements along the river. It was Pharaoh’s fervent wish that the Ptahmenu, having just been freed from enslavement,

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not be seen as oppressors or occupiers. A large part of this initiative involved encouraging his own people to mix and prosper with the members of the other Divine Races in the Black Land portion of his kingdom. Granted, some Ptahmenu military settlements do exist, primarily along the borders the

kingdom shares with its neighbors, as well as along the desert watercourse and mercantile path that runs from the Gulf to the river. Still, the only military presence along the river itself is the standard militia found in every settlement. As elsewhere, such militias are made up of different races.

• DJEBY •

HISTORY

Up until fifty years ago, the area of what is now the site of the capital of Middle Khemti was nothing more than a small oasis deep in the heart of the eastern Wastes. At the close of the revolt, the rebellion's primary architect, the Ptahmenu messiah known as Ahaz, led thousands of his kinsmen across weeks of harsh desert to this specific spot. There, at the edge of the oasis' life-giving waters, he planted his standard, and in so doing, would plant the seed of a new kingdom — a *third* kingdom in the land of Khemti. Given that the Ptah-men had taken many of the weapons of war with which they had been entrusted, neither of the existing kingdoms was in much of a position to argue the point. The only issue was the exact boundaries of this "middle kingdom," and these were decided by tri-partite agreement between the three pharaohs. The Ptah-men

would control the strip of

land between the Second and Third Cataracts, including the five existing nomes that lay along the river since time out of mind. With the accord signed, the Ptahmenu began the long and arduous process of building a kingdom from a capital site that hadn't even been established yet.

The construction effort was massive from the first, and continues to this day. In a few short decades, a prosperous city arose around the site of the original oasis, which remains the center of the city. Before long, others were drawn to the sense of opportunity surrounding the new kingdom, swelling the ranks of Djebby's workers and inhabitants. While primarily a kingdom by and for the Ptah-men, such immigrants knew they could count on their new Pharaoh to be at least as fair with them, if not more so. A number of those immigrant families hold considerable sway in the city to this day, having played a vital role in the city's growth.

PEOPLE

From the moment one steps inside the massive growstone outer wall, one sees copious evidence of the city-state's undeniably Ptahmenu character. Careful and masterful attention was paid to the layout, design, and construction of the city itself. For a city as young as it is, Djebby is perhaps the single most impressive architectural achievement in Khemti, built by the greatest engineers and craftsmen in all the land, most of whom were Ptah-men. The city still has something of

a rough, "unfinished" look about it, but the presence of bustling throngs going about their daily lives is more than enough to freshen the overall effect. Like their city, Djebby's people are clean and well organized, for the most part. The sense of community here is unlike that found in any other city-state, save perhaps Qarta Nefu, with whom Djebby negotiated an unofficial treaty of quiet support. Indeed, one of the issues currently dividing the kingdom concerns this accord, as Djebby's seaside sister-city to the north has no such arrangement in place. And, indeed, would not care to have one, even if offered.

Although its official policy is one of patient non-aggression, Djebby is more than capable of defending itself, even to the point of full-on war. Most of the citizenry has at least a basic understanding of combat, and the people of Djebby are among the toughest in Khemti.

The official leader of the kingdom's army is, of course, Pharaoh Ahaz, but two

military factions stand out. The first is Pharaoh's elite corps of city defenders, all of whom are dwarves that have been trained (by Pharaoh himself, at least until very recently) specifically in ways of defending the king and his people. This corps, known colloquially as the Pillars of Ptah, is given many of the more challenging duties in defense of the realm.

The second military faction is charged with patrolling the area around the city and along the kingdom's borders, and led by one of the kingdom's most famous personalities, a Peseshet warrior of Ptah-men descent named Djedmose. Nicknamed the "Sword of Djebby," Djedmose earned renown by single-handedly laying waste to an entire horde of goblinoids who attempted to descend upon the weakened pilgrims in the early days of their flight into the desert. He is also said to be one of the only men to survive an encounter with the Father of Terror.

ATTITUDES TOWARD THE CROWN

As the location of both the throne and its royal occupant, Djebby is predictably quite supportive of Pharaoh Ahaz. A small voice of dissent in the city exists, however, and has been growing as of late. This is due in part to Ahaz' advanced years — some question his continued ability to rule competantly after so long — but also to his policy of "selective isolationism." His support of Qarta Nefu, despite Djakaptah's continued troubles with the Redlanders, polarizes even his own supporters in Djebby.

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IMPORTANT LOCATIONS

THE FOUNTAIN OF PROSPERITY

The eternal centerpiece of the city (and some would say the state) of Djakaptah is the pool of water at which Ahaz first staked his claim on behalf of his people. Atop and around the original wellspring was built a glorious fountain, and the entire scene

now sits across a courtyard from the royal palace of Pharaoh Ahaz. The fountain's waters are clean and plentiful and, if rumor is to be believed, endowed with some sort of magic that aids or sustains those who drink of it. Few can say for sure, but with the presence of someone like Inkara at Pharaoh's side, most would agree it is a safe bet some type of magic has been worked upon the wellspring and its waters. Most are content to simply count their blessings such magic is clearly beneficial in nature.

• DJAKAPTAH •

HISTORY

As a vassal city-state of the middle kingdom, Djakaptah is one of the youngest cities in all of Khemti. As a coastal settlement, however, the city is much older. The area was a rather prosperous fishing village and point of seaward disembarkation devoted to the goddess Tefnut before the Ptahmenu revolt. During this time, its inhabitants were a combination of humans, half-elves, and their indentured Ptahmenu laborers.

Within a very short time, the other village residents saw their dwarven servants become their social betters as the Ptahmenu moved in and established the area as a strategically critical coastal arm of the kingdom of Djebi. Before long, the modest village swelled with Ptahmenu immigrants, who immediately set to work on building the area into a thriving, highly defensible seaside city.

With the rise of both Qarta Nefu and Qarta Sebkhni (with some dispute as to who was reacting to whom, of course), a

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genuine feud for naval supremacy arose in the gulf between the three largest city-states thereon. Redlanders always raided nearby settlements whenever they were in need and, before a few years ago, actual battles took place at sea between the seamen of Djakaptah and the fleet at Qarta Nefu. Open hostilities abated (at least officially) between the two in recent years, but the people of neither city-state seem happy with the arrangement. To complicate matters, both sides now face a sizeable threat from the Sobekhi across the way, now recently organized under one banner.

PEOPLE

The people of Djakaptah are more polarized than are those of any other Khemtian city-state. The existing human and half-elven social structure, delicate and unique by any measure, reacted poorly to the arrival of the Ptahmenu military and civil machine. That which existed for centuries by its own rules was torn down and dispersed in just a few short years, and many of the city's non-dwarves still reel from the change. Things seem to be gradually improving, as few remaining humans or half-elves actually remember the day the Ptahmenu marched into their village, but those who inculcated resentment in their children are breeding new generations of potential conflict.

Today, this conflict is all but invisible, but the rallying point for many of the embittered ancestral families seems to be the worship of Tefnut. Before the Ptahmenu took control, the temple of Tefnut was the only temple in the area, and it acted to bolster the locals' sense of community. When the dwarves arrived, they built an impressively garish temple to Ptah, and "encouraged" people to rally around it. Those who clung to their worship of Tefnut did not respond well, and use the temple issue as a symbol of for their long-term goals ever since.

Most of the people of Djakaptah, whatever their race, are fishermen, farmers, or soldiers. A great number of Ptahmenu artisans arrived here in the early years, but many chose to return to Djebay after the bulk of their work was done. (Others still opt to divide their time between the two cities.) As a result, a disproportionately high percent of the dwarves in Djakaptah

fall to one extreme or the other: either bureaucrats or soldiers. The stereotypical dwarven laborer is rare in Djakaptah, much to the chagrin of Pharaoh, who encourages dwarven emigration here. The local nomarch has done little to stop the outward flow of good laborers, as it appears he is more concerned with maintaining the integrity of the "royal" Ptahmenu power structure in "his" city. His efforts, which include disallowing humans in any positions of authority, serve only to further widen the gulf between the racial majority and the minority.

ATTITUDES TOWARD THE CROWN

Djakaptah is currently engaged in a bitter rivalry between the other great city-states of the gulf: Qarta Nefu and the federation of Sobekhi tribes

gathered in Qarta Sebkhi. On decree from the throne at Djebay, the governor of Djakaptah (and, by extension, his people) must take no formal aggressive action against Qarta Nefu, with whom Ahaz has a quiet mutual arrangement. This pleases neither the nomarch nor a great many of his subjects, and a rift grows between Djakaptah and Djebay. Most of the people of Djakaptah continue to support the Pharaoh, but quietly long for the day when their city-state may establish true dominance over the entire Gulf of Tefnut.

IMPORTANT LOCATIONS

THE TEMPLE OF TEFNUT

While the patron deity of Djakaptah is, of course, the Great Creator, that position is challenged in a very real way by the priesthood of Tefnut, whose temple headquarters reside on a small shelf overlooking the docks. As temples go, it is relatively modest, with only a few connecting rooms, but its location allows the priests of Tefnut to clearly and continuously observe much of what goes on not only in and around the docks, but in a great deal of the adjoining city as well. As a result, the rather politically savvy priests of Tefnut, led by the charismatic human Menes, are a growing power in the city.

UPPER KHEMTI

Upper Khemti, otherwise known as the kingdom of Shematu, has long been associated with the deity to whom its greatest number of pharaohs have sworn allegiance: the dark god Set. Indeed, the region's three greatest cities bear his name (or some derivation thereof) somewhere in their own, and the temples to Set outnumber the temples of all the other 26 Khemtian gods combined. Such was not always the case, but these days — especially since the dawn of Setnakht's rule — nobody lives in or even visits Shematu without feeling the near omnipresence of its patron deity.

Before the Ptahmenu revolt, and the subsequent creation of the middle kingdom, Upper Khemti boasted an equal share of Khemti's 40 nomes, claiming 20 as part of its domain. Indeed, such was established to "maintain the balance of power" between northern and southern kingdoms, if the officials of either government are to be believed. With the advent of Middle Khemti, however, Shematu lost three of its nomes that lay north of the Second Cataract to the Ptahmenu, as part of the peace accord ending the revolt. While Shematu's Pharaoh still claims nearly as many subjects as his rival to the north, his kingdom

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was left with only 17 nomes (and significantly less fertile land) because of the arrangement with the Ptahmenu. Although this was done freely, none can say that Nekhenset is pleased with

the result. Relations between Shematu and Djeby are therefore significantly more strained than relations between Hamunaptra and Djeby. Both Nekhenset and Djeby are wise enough to keep their options open for the time being.

• NEKHENSET •

HISTORY

There is surprisingly little history to what has become the capital of the kingdom of Shematu. Like the middle kingdom capital at Djeby, the city of Nekhenset did not exist before the days of the Ptahmenu revolt. As few as sixty years ago, the area served a function similar to that of other sites all along the west bank — as a burial ground for those who had lived in the populated area directly across the river. (In this case, the city of Nekhebset.) Given the size of that city, it was a crowded burial ground.

After Setnakht seized power, however, he decreed a new capital would be built for the new kingdom of Shematu, and this capital would lie across the river Yor, on the *west* bank, and not on the east bank, as with other cities of the living in Khemti. This move would violate the tradition separating the living from the dead, a fact of which Pharaoh was acutely aware. The people were apprehensive at first, but most were so eager at the prospect of having their own kingdom they put up no real objection — not that their objections would be heard, even if they had. Besides, Setnakht was a hero and he commanded not only the fear and respect of his subjects, but their trust as well. And so, for the first time in Khemtian history, the homes and offices of the living would be built near, and in some cases alongside, the tombs of the dead. The administrative capital remained Nekhebset until the new city could functionally support the task, but when it was finally

ready, the gates were opened and the people encouraged to move in. The city's curious nature quickly earned it the sobriquet "City of the Dead" in other parts of Khemti, and even among those who live elsewhere in Shematu.

PEOPLE

As with most Khemtian cities, the majority of the inhabitants of Nekhenset are human. The make-up of the remaining populace is unconventional, to say the least. Not only are gnomes and gnolls commonplace here, but other, stranger figures are seen walking the streets of Nekhenset, as well. It is not for nothing the capital is known as the City of the Dead, for the undead seem to be more prevalent here than they are anywhere else in Khemti, and certainly more prevalent than they are in any other inhabited area. Pharaoh decreed the dead are an important part of the culture — and now the economy, it would seem — of the people of Shematu, and they are to accept the presence of the undead wherever they are encountered. This is not to say ghouls and zombies roam the streets unchecked, but the occasional glimpse of a shadowy figure at the side of a city official, or the units of shambling laborers dispatched to work the royal quarries, has become as normal as the sunset.

Largely, those who cannot come to grips with the situation in the capital simply leave. This is partly what accounts for the fact nearby Nekhebset is substantially more heavily populated, even though it is no longer the capital city; many simply do not feel comfortable living on the west bank, side by side with their undead family members. Those who remain, however, see Pharaoh's vision and power for what it is, and have grown accustomed to the efficiency and prosperity they both can offer.

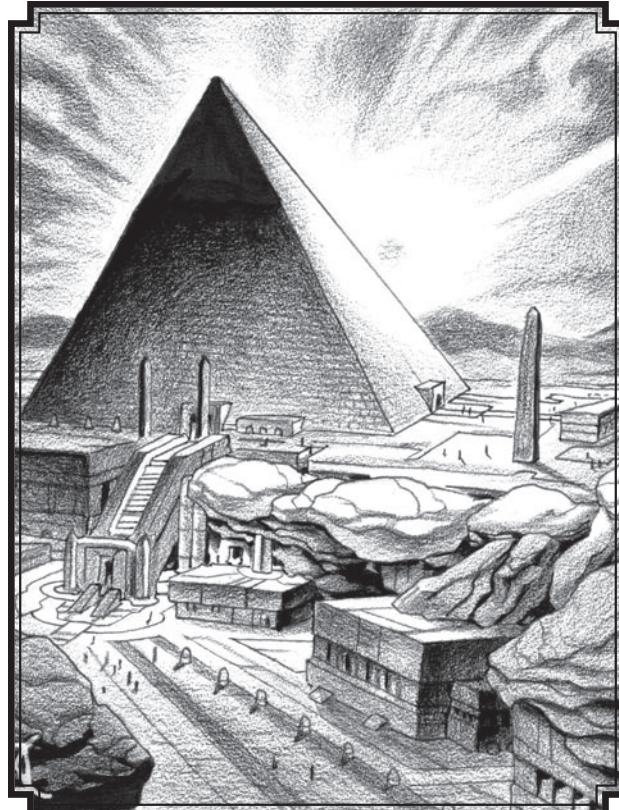
ATTITUDES TOWARD THE CROWN

On the surface, support for the rule of Setnakht is firm. Of course, it would almost have to be, given the usual response levied against those who speak out against the throne. Beneath the surface, however, discontent breeds. The average citizen of Shematu is pleased with the independence, order and relative prosperity the land has seen under the reign of its first true monarch in ages. What most average citizens are not as pleased with is the means by which their new Pharaoh maintains these benefits. Most Khemtians, even those of Shematu, frown upon the use of undead for any means, and the Pharaoh works both them and the living very, very hard — often to death or ruin. All the same, even those who disagree strongly with the turn their kingdom has taken are far too terrified to even think about doing anything about it... yet.

IMPORTANT LOCATIONS

THE IMPERIAL QUARRY

The west bank of the river at Nekhenset is plentiful in stone of various types. Earlier rulers could never make great use of



it; with all the civilization located on the east bank, workers would have had to carry or otherwise devise a means of shipping the rock deposits across the breadth of a river that ran strong and high at this point, near the First Cataract. When Setnakht decreed a new capital was to be built on the west bank, on a site literally surrounded by rock deposits, real work could begin in earnest at making use of the natural resource. Today, a massive, active quarry nearly surrounds the entire city of Nekhenset. Like a waterless moat, this trench does double duty in not only providing stone for the kingdom's various needs, but also serving as a first line of defense against would-be invaders.

HISTORY

Up until the Ptahmenu revolt, Hamunaptra had always borne the distinction of being Khemti's largest and most populous city. With the rise of Setnakht in the south, however, that honor soon passed to Nekhebset when Pharaoh made the city the headquarters of the armies of Shematu. Throughout history, Nekhebset had always been a large urban center, but under the rule of far-off Hamunaptra, it was little more than yet another distant principality. The Nekhebsetan nome, once the center of a vast empire serving the greater glory of Set, languished in obscurity under the Osiran kings of Ta-Mehtu. When Setnakht reclaimed the city for its "rightful" people, he vowed to change all this — a vow on which he has more than made good, thus far.

In addition to the presence of the military, in and of itself more than considerable, Pharaoh drew many of the best artisans and craftsmen to Nekhebset, in a seemingly intentional parallel to the policies of the lord of Hamunaptra. Unlike those policies, however, Setnakht seemed determined to maintain the glory of Nekhebset even after establishing a new capital across the river at Nekhenset. It almost seemed as though his intent was to have *two* capitals, each serving different purposes to the people and the government. His plan has succeeded, for the city of Nekhebset now makes a good argument for being the greatest city in all of Khemti.

NEKHENSET

Patron Deity: Set.

Population: 97,969 (Human 75%, Gnome 10%, Half-elf 4%, Gnoll 4%, Other 7%).

Ruler: Pharaoh Setnakht (*male pharaoh, unknown race and class, LE*).

Other Important Figures: Nubeshaset, Vizier of Shematu (*human female priest 7/shenu 10, LN*), Senosret, the Sothic Savant (*gnome male khebenti 5/illusionist 5/shadowdancer 9, N*), The Headsman of Set (*male gnoll begenu 2/wildwalker 7/assassin 3, LE*).

Resources: Grains, ink, magic, papyrus, slaves, stonework.

Allies: Nekhebset, Qarta Werset.

Rivals: Hamunaptra (Ta-Mehtu).

THE BLACK PYRAMID

Before the first stone was to be laid in the construction of the city itself, Pharaoh commissioned the design of his royal residence. Built entirely out of some kind of black stone, the so-called "palace" is actually a huge pyramid of exquisite craftsmanship. Only after its completion (which took several years, even with the aid of magic) did Pharaoh permit work on other structures in the city. Setnakht clearly admires his new home because nobody has seen his leave it since — a period of nearly five

decades! Pharaoh speaks to his subjects from the plateau at the pyramid's entrance on occasion, and even more frequently takes meetings within, but is never seen out in the city itself.

• NEKHEBSET •

PEOPLE

The people of Nekhebset are perhaps the archetypal citizens of Shematu, and rightly so, considering they make up nearly one-third of the kingdom's total inhabitants. More or less by design, the gulf between the classes is larger here than in other areas of Khemti. The top 10 percent are wealthy, and control some 90 percent of the power and resources, while the bottom 90 percent control very little by way of comparison. As a rule (and by the rules), citizens of Nekhebset are extremely hardworking, and many of the commoners have little to show for their efforts besides the basic necessities at day's end.

Slavery here is close to the way it was throughout Khemti in the pre-revolt days. While far fewer Ptahmenu reside here than did sixty years ago, those that choose to remain (or move here) now do so of their own accord, or by mutual agreement of indentured servitude. The legal code allows for forced servitude as punishment for transgressions both personal and against the state, so even some dwarves have been relegated to their former status as largely unpaid laborers, but the government here is careful not to overstep its bounds where the

Ptahmenu are concerned, lest they incur the wrath of both the local population and that of the new dwarven kingdom to the north-east.

The core of Shematu's armed forces, located here in Nekhebset, is broken into three broad categories

NEKHEBSET

Patron Deity: Set.

Population: 127,512 (Human 83%, Gnome 8%, Gnoll 6%, Other 3%).

Ruler: Nomarch Senenmut (*human male ghaffir 11/deathblade 6, LE*).

Other Important Figures: General Khetamon, the Legion of Bone (*human male begenu 4/necromancer 5/eldritch knight 5, LE*), General Sheftu, the Legion of Dust (*human male wildwalker 6/desert scorpion 7, LE*), General Bek, the Legion of Stone (*dwarf male begenu 7/dwarven defender 6, LN*).

Resources: Grains, food animals, soldiers, textiles, weapons.

Allies: Nekhenset.

Rivals: Hamunaptra, Qarta Werset.



called legions. These are the Legion of Stone, which is the largest and serves as the nation's infantry; the Legion of Dust, which is more an elite corps of far-ranging survivalists than a true army; and the Legion of Bone, the smallest arm of the Shematu military, which was founded on express orders of Pharaoh, himself, and whose activities are a matter of secrecy for both members and government officials. Those caught interfering with this legion's duties are beheaded by Pharaoh's

executioner. The supreme commander (after Pharaoh himself) of these three armies is General Senenmut, who is also the civil governor. Thus, Nekhebset is truly a military city. While this might otherwise prove a source of friction among the masses, Senenmut has proven himself a capable leader of both soldiery and civilians during his tenure as nomarch.

ATTITUDES TOWARD THE CROWN

As the location of the Shematu military, the city of Nekhebset is predictably supportive of the throne. This, however, applies more to the cultural standard than to individuals, or even sub-groups within the city structure. As in other parts of the kingdom, speaking out against Pharaoh in Nekhebset is not the wisest decision one could make, but that merely indicates a universal level of fear, rather than universal support. Within the military legions, the greatest support undoubtedly comes from the Legion of Bone, many of whose members are fanatically loyal to Pharaoh Setnakht and would gladly do his every bidding, if given half the chance.

IMPORTANT LOCATIONS

THE SHEMATU SEBTI

Whereas the kingdom of Ta-Mehtu has the renowned war college at Tjekut, the kingdom of Shematu has the Sebt of Nekhebset. This massive complex is a combination war college, training compound and military fortress. The three military legions are all officially headquartered here in three different wings of the complex, although two of them — the Legions of Bone and Dust — do the majority of their work outside its walls. Thus, the Shematu Sebt has come to be associated most primarily with the Legion of Stone, and the thousands of its soldiers who either live or train in and around it. Although General Senenmut has his own palace several blocks from the Sebt's main gates, he is sure to make at least several appearances a week at the military stronghold.

• QARTA WERSET •

HISTORY

After the Ptahmenu revolt, this rather ordinary if sizeable fishing village quickly grew into the most strategically important site in the kingdom of Shematu. During this time, the city saw a substantial influx of new arrivals from both the south and north of Khemti, as people emigrated to either help in the city's construction or avoid Ptahmenu rule. When many of those who arrived from the south turned out to be soldiers, the city took on a more austere and foreboding look.

It was here the real truth of the cold war era first dawned, as reports of the city's mirror city to the north, Avarna, came in, confirming that the government of Ta-Mehtu was doing the same thing with its own border city. Since then, the two border towns have regarded one another warily across the expanse of river that belongs to the dwarves, waiting for the time when they must prepare to battle in the name of their respective pharaohs. Like Avarna, however, Qarta Werset has slowly settled into a day-to-day routine that doesn't include planning for war, and generally functions much the same as that of any other river city.

PEOPLE

The people of Qarta Werset are a surprisingly varied lot, considering they are citizens of a vassal city-state in the kingdom of Shematu. There are soldiers, of course, but these days, most lead lives that involve just about everything except war; some have even hired themselves out to private parties for excitement or added income. In addition to the throngs of immigrant descendants, the remnants of the old aristocracy can be found here, as well, now intermingled with the newer, more heavy-handed bureaucratic additions. Include the various merchants and artisans who make up the backbone of the city's economic machine, and you'll find quite the eclectic mix of folk.

The official leader of Qarta Werset is a Peseshet warrior named Setepenre, who governed her city-state and nome with cool poise ever since her predecessor was "discovered" taking bribes from unsavory characters some years ago. She was part of the royal guard involved in his investigation and arrest, and following his execution, was all but handed the governorship. Given the swiftness and brutal efficiency with which she established control, few could make the case she didn't

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deserve the appointment. And, while it is rumored she herself takes bribes, the source of such bribes is clearly not offensive enough to warrant scrutiny, and none can argue with the results her reign produces. Qarta Werset, though a bustling and somewhat chaotic place, is nonetheless a well-oiled civic machine. Although herself part elf, Setepenre seems to resent the Esetiri a great deal and is rumored to maintain a personal seraglio of elven males, whose tongues she keeps in a canopic jar in a room deep inside her governor's palace.

ATTITUDES TOWARD THE CROWN

The attitude of the general populace is one of cautious defiance. They enjoy both their isolation and independence, and feel the highest prosperity can be maintained if they are left largely to their own devices. For the same reason, they realize they are technically vassal to one of the most unforgiving rulers the land has ever seen, and they have no wish to bite the rather large hand that feeds. A small movement is growing, however, primarily among the lower class, that seems to be working toward bolstering enough support for Setepenre to declare Qarta Werset independent

QARTA WERSET

Patron Deity: Set.

Population: 65,223 (Human 81%, Gnome 6%, Half-elf 5%, Gnoll 4%, Other 4%).

Ruler: Nomarch Setepenre (*half-elf female begenu 4/ enchanter 11, NE*).

Other Important Figures: Khenmut, Envoy from Nekhenset (*human male aristocrat 2/necromancer 5/shenu 4, LN*), Dendra, Bodyguard and Advisor to Setepenre (*human female bahati 6/dream shaper 6, LE*).

Resources: Fishing, illicits, linen, shipping needs, spices, textiles.

Allies: Nekhenset.

Rivals: Nekhebset.

from the crown. For this movement to thrive, it must do so under absolute secrecy. Qarta Werset has already earned the distrust of General Senenmut in Nekhebset, and if it or its nomarch should step out of line in any major way, he would likely arrive in force.

IMPORTANT LOCATIONS

MARKET TOWN

The city itself is divided rather roughly into four quarters.

One has the docks and their

surrounds, one caters to the nobles and merchants, and one keeps the commoners and soldiery. The last district, the largest of the four, is known as "market town" and is essentially a massive grid of interconnecting shops and tents. Much of the city's non-river, non-government business is conducted here every day, and just about any item can be located here for the right price. Some things take a bit of time, and others cannot be located except at night (after verifying that one is not affiliated with the local guard), but if one is persistent and has the necessary coin, one's search will rarely end in disappointment. Pairs of guards patrol Market Town, but only intermittently, so the district more or less governs itself — hence the fully functioning "black" side of the market.

HAMUNAPTRA AND THE WORLD OF FREEPORT

Just as the island continent of Naranjan of Green Ronin's *Mindshadows* setting exists in the same world as the city of Freeport, so too does Khemti. The large, virtually unknown, and unexplored continent holding the Two Lands is over two months sail across the Ocean, far to the west. Few Freeport sailors can honestly aver to have crossed the distance to this land and returned, though those that have claim wonders

aplenty, promising wealth, ancient cities, great and deadly deserts, beautiful women, rare spices, and more. All agree, however, the dangers of the voyage were great and not for the unready. Even still, most of these stories are nothing more than sailors' tales and lies, with only the most outlandish holding a kernel of truth.

On occasion, though, an odd idol of a jackal headed humanoid, a gold scarab, ankh, or some other relic from some distant land winds up in the Seaside Market. The merchants with the goods always claim to have acquired it from fabled Khemti, hoping to attract the mysterious local buyer obsessed with all things Khemti. For every time such an object surfaces, he snatches the item for whatever price the hawkers ask before

disappearing back into the maze of Freeport's streets, not to be seen until the next Khemti relic appears. Rumor holds this individual gathers research for an epic expedition to this fabled land, but the how and why of his voyage is unknown. Maybe he needs a few sailors? Perhaps even your band of cutthroats could make good on such a quest? Why not? Adventure awaits in Hamunaptra.



CHAPTER FOUR: TOPOGRAPHY OF KHEMTI



This chapter examines the topographical features of the Two Lands. It begins with a discussion of Khemti's bodies of water, critically important for survival in a land such as this, and moves from there into an overview of the continent's distinctive features. It culminates in a look at what are perhaps Khemti's most unusual geographical features — the six mighty and mystically pivotal oases of the Red Land.

THE RIVER YOR

No other single feature of the land, not even the desert itself, is as central to the identity of the kingdoms of Khemti as the river Yor. The Yor is not merely a convenient means of transport, or a source of food and water, though it is all these things and more. To the Khemtians, the Yor is life itself.

None living in Khemti today can claim to have seen the headwaters of this mighty river. It begins far to the south, many miles beyond the lands known to the people of the Three Kingdoms, and possibly beyond even the kingdom of Kesh. For over 1,500 miles — the length of Khemti itself — it flows northward, wending its way through desert plains and thriving valleys. The river flows powerfully, but not violently, for most of its length. (The exceptions are detailed below.)

In the distant past, before the Cataclysm, most of Khemti was fertile and lush, and the Yor was a major geographical feature, but hardly as essential as it is today. Now, the river is indispensable to life in Khemti. Only along its banks is the land still fertile, creating a strip of greens and browns through an otherwise barren land. The presence of the Yor and the waters seeping into the earth around it has held the Wasting at bay, providing fresh water and fertile soil for those who make their homes along its banks. A few oases exist out in the desert, providing sufficient water and growth for habitation, but for the most part every major Khemtian community is built either along the Yor or in the more fertile plains in the north where the Yor Delta meets the Uatch-ur.

The waters of the Yor are filled with mystery, magic, and even danger. Carnivorous fish and strange monsters lurk in its depths, and while such beasts appear only rarely, everyone who enters or sails upon the water takes a risk. Further, the Yor seems to flow with the power of the gods themselves. All water in Khemti is difficult to manipulate with the powers of magic, but the Yor is utterly immune. No spell can increase or decrease its flow; no incantation can sully its waters. Magic works just fine on the surface of the river, and even within it — a priest aboard a ship may call down fire upon the heads of his enemies, or grant his companions the ability to breathe beneath the surface. He simply cannot affect the water itself in any way.

Whether the river's immunity to magic is at the decree of the gods or derives from some other source is unknown. A few students of the arcane believe the Yor is somehow connected, perhaps via underground channels, to the mystical oases that appear here and there throughout the desert. Some folk even

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speculate the resistance is a natural result of the Wasting, as the remaining sources of life in the desert become more concentrated.

In spite of the risks, the Yor is rarely without travelers of some sort. Fishermen spend all day sailing its waters, providing food for nearby communities. Traders and merchants ship goods up and down its length constantly; even those few cities not built along its banks often find it easier to carry their goods to the river and then sail to their destination than to attempt an overland caravan. And, of course, boats and barges of soldiers patrol various lengths of the river, always alert for a waterborne assault from their enemies.

THE THREE CATARACTS

Over the course of its run through the boundaries of Khemti, the Yor grows rough and violent at three different points. The First Cataract is at the highest point of Khemti, in the south. Here the Yor flows fiercely downhill from points south, crashing over an uneven pool of rocks before regaining its normal flow. The waters here are violent, capped with white, and nigh impossible to cross. This makes the area an easily defensible site, and it was as much for this reason as any other the sister cities of Nekhenset and Nekhebset were constructed here.

The Second Cataract, which marks the border between Upper and Middle Khemti, is the smallest of the three. The rough nature of the riverbed causes the waters to froth and churn, though far less so than at either of the other cataracts. Several communities of Middle Khemti have sprung up here, but no major cities; this smaller cataract is not so defensible the people of Middle Khemti wish to dwell in great numbers so near their southern neighbors. Qarta Werset sits nearby, on the Upper Khemtian side of the border; unlike the smaller Middle Kingdom, the people of the south are fully confident in their ability to defend themselves.

Finally, the Third Cataract lies on the division between Middle and Lower Khemti. Here the Yor briefly spreads out into a wide pool. The waters are rough, but the river is shallow, and this spot in particular is prone to floods during the rainy season. These overflowing waters feed the necessary moisture into the Tashet. The Lower Khemtian city of Avarna sits almost directly on the cataract, just far enough back to prevent frequent flooding. Due to the widespread nature of this cataract, the fertile nature of the Yor's banks extends a bit farther here than elsewhere. Both Middle and Lower Khemti claim portions of this region, and while these two kingdoms have a much closer relationship than either has with Upper Khemti, disagreements over property rights in this region do cause occasional friction.

THE GULF OF TEFNUT

This enormous body of water extends far beyond the known borders of Khemti. Conventional wisdom suggests that this gulf eventually joins with the Sea of Uatch-ur, but few Khemtians could honestly say at what point that occurs. It is certain the Gulf extends for many miles, perhaps even farther than the Yor itself.

While the Gulf of Tefnut is a saltwater body, and thus useless in terms of drinking water, it is a wonderful source of fish for

those communities managing to survive and thrive on its banks. A few of the smaller communities make use of the water for trade as well, but this rarely extends beyond a few miles. On rare occasions, an enterprising sailor (usually native to Per-Tefnu) will attempt to sail the length of the Gulf, determined to learn where it finally meets the ocean. Those who return do so in failure, and often report strange sightings of creatures unlike any known in Khemti proper. A small but significant minority of those who make the attempt never return at all.

The specter of war looms large over the Gulf of Tefnut, and several naval skirmishes have already been fought within its waters. Numerous small villages line the coast in all three kingdoms, and several Redlander camps are located along its western, northern, and northeastern shores. Additionally, three great powers stand along the Gulf of Tefnut. Qarta Nefu, the strange Redlander city, focuses largely on expanding its armies, but it has not ignored the potential inherent in naval power. Several of its vessels conducted raids against Lower and Middle Kingdom communities, and even against other Red Land tribes. Djakaptah, the second greatest city of Middle Khemti, established its navy to defend against attacks from raiders (such as those from Qarta Nefu, or operatives of Upper Khemti), and several of its leaders espouse the doctrine of preemptive strikes. Finally, on the eastern shore of the Gulf, a clutch of Sobekhi makes its home in and around an abandoned ruin. The children of Sobek consider all those along the waters their rightful prey, and occasionally engage in skirmishes with all the aforementioned cities. It seems only a matter of time — and not a great deal of time, at that — before the waters of the Gulf of Tefnut run more red than blue.

Neither the Gulf of Tefnut nor the Sea of Uatch-ur have the Yor's complete immunity to magical effects. The waters are certainly not easy to manipulate, given the difficulty of creating any interaction between water and magic in the lands of Khemti. Still, a sufficiently powerful practitioner can manipulate the waters and the weather surrounding it in ways simply impossible along the river Yor. Despite centuries of study and failed attempts, however, no one has yet found a way with even the mightiest of magic to make the salt water of the Gulf drinkable.

THE SEA OF UATCH-UR

To most Khemtians, the Uatch-ur is quite literally the end of the world. It represents the farthest reaches of the mortal domains. Nothing lies beyond it but the Sea of Stars, and any mortal foolish enough to attempt to sail it will almost certainly find himself in the Underworld — one way or another.

Not everyone believes this, however. Some few — most frequently, the bravest (and, many would say, craziest) of Per-Tefnu's sailors — maintain something lies beyond Uatch-ur. Once or twice a decade, another ship sets sail to prove the point. As with those who attempt to sail the length of the Gulf of Tefnut, those who return report only failure; if the sea is not endless, then it is at least so large that it would be impossible to pack sufficient provisions and supplies for the trip. Unlike those who sail the Gulf, the majority of those who try do not return at all. Given the fierce weather patterns observed by those who venture only a short way out in the waters, and the legends of

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great beasts the size of mountains who lurk in the depths, it's a wonder anyone still tries at all.

Many coastal cities thrive on the bounty of the Uatch-ur, making fish even a greater staple of their diets than do the rest of Khemti's communities. Many of the cities of Lower Khemti take advantage of the waters for trade, sending goods in bulk by ocean-going vessels that can carry far greater quantities than any river barge. Indeed, the Uatch-ur also provides a venue for exploration, for while few ships that attempt to explore the farthest reaches of the ocean return, many intrepid sailors instead travel east or west, expanding the outermost borders of the lands known to Khemti scholars.

Nor have the coastal cities neglected the possibility of naval attack. Though only the kingdom of Ta-Mehtu currently has a substantial presence along the ocean, all of the city-states here maintain at least some small naval presence. Officially, these forces exist for two reasons. The first is in case Upper Khemti is able to somehow launch a waterborne attack, either by wending past border defenses along the Yor or by somehow managing to follow the Gulf of Tefnut around to the sea and striking that way. The second, even less likely but not wholly impossible, is in case any of the barbarian tribes of the Red Lands were to build their own ships and begin raiding by sea. This last is almost laughable — the Redlanders have shown no interest at all in shipbuilding, and where would they acquire the materials, anyway? Still, the people of the Black Land have sufficient fear of the Redlanders such a possibility is never discounted.

Unofficially, however, the Khemtians maintain their navies just in case conventional belief about the Uatch-ur is wrong. If the ocean does not end in the Sea of Stars, if something else does exist on its other side, then who can say whether anyone dwells there, and if so, whether they might prove hostile? Invasion

from across the ocean is so unlikely as to make the notion of seaborne barbarian attack seem almost reasonable, but it worries city officials nonetheless.

Finally, the ships of the various coastal city-states are occasionally turned against one another. While all these cities are of the same kingdom and swear fealty to the same Pharaoh, grudges and conflicts sometimes escalate. Uncommon as it may be, the coastal cities do occasionally raid or sink one another's ships. It hasn't happened in years, but none have forgotten the fact that it has happened at all.

THE CITY OF THE DUNES

Deep in the western desert, many days travel south from the coast, the bones of a long-dead city stretch from the sands like skeletal fingers. Many myths speak of this place, though few alive today can say how much of those stories are fact and how much are fabrication.

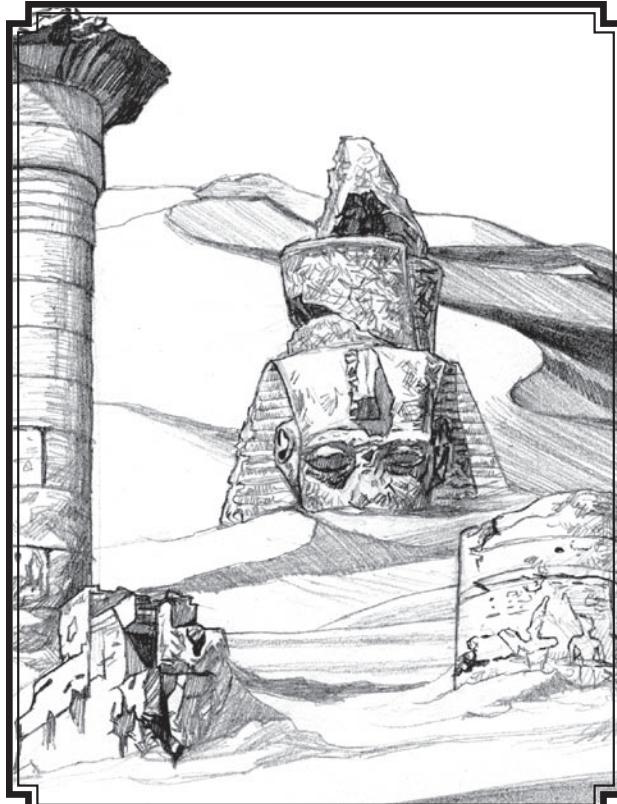
What is known — or at least believed — is simply this: This city, its name long forgotten and lost to written records, dates from the earliest days of the First Age. It predates even the coming of man, though legends differ on which of the other Divine Races might actually have constructed it. The most popular theory suggests the city is of ancient Ptahmenu artifice. The city was built in the bottom of a lush basin, a broad-bottomed natural depression in the midst of lush jungle growth. Numerous springs sated the city's thirst, towering trees provided shade, and crop-thick farmlands extended for miles around the thriving community.

When the Wasting first crept across the outer reaches of Khemti, the citizens of this city did not worry. Surely only those areas with thin growth, or small supplies of water, could fall to the encroaching desert. They were safe, in their basin of life. As the desert drew nearer still, many of the local people overcame their arrogance and fled to the banks of the Yor, but others stayed. Even at the last, when the first of the sandstorms blew across the trees and the streams, many refused to leave their homes, confident, as ever, the gods would save them.

The gods did not. Few cities were so thoroughly obliterated by the Wasting. The sands filled the natural basin, greedily sucking up the waters and crushing the trees. By the time the forward edge of the Wasting had moved beyond the doomed city, nothing remained but a flat expanse of sand.

And so it remained, for thousands of years. Only in the last few generations have changing weather patterns and an unlikely series of fierce sandstorms blown away the many layers of sand, exposing the tallest of the surviving structures for the first time in recorded history.

Today, the so-called City of the Dunes is a place of curiosity and fear. Fewer than a dozen buildings are visible above the sands, and these are occupied by desert raiders and strange monsters of the desert. This is nothing, however, compared to what lies beneath. So swiftly did the sands bury the city that some believe the entire community still exists, perfectly preserved beneath the desert. If true, the few visible buildings are not merely freestanding structures, but entryways to a system of manmade halls and levels and naturally occurring corridors, an entire city buried intact. All manner of desert



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creatures might dwell within, turning the various rooms and passages into comfortable subterranean lairs. The gods alone know what ancient lore might yet remain, records of those ancient times buried away by desert sands and a people too arrogant to flee the end of their world.

Not everyone believes these underground passages and surviving buildings actually exist. Several groups of explorers and adventurers have braved the City of the Dunes in recent years. To date, no one has reported finding any means of accessing these supposed ruins. All who have explored the ruin claim that the few buildings visible above the sands are all that remain of the former city. Still, the call of the past and of ancient lore and treasure sounds loudly in the folklore of Lower Khemti, and perhaps the next intrepid party of explorers will be the ones to finally locate the passage that leads below.

THE COASTAL RUINS

Hundreds of miles beyond the westernmost borders of what most Khemtians consider civilization stands what may be the strangest of the desert's many ruins. Built along the coast of the Uatch-ur, the city clearly once functioned as a port of some kind. Even now, hundreds if not thousands of years after it was abandoned, jetties still jut into the waters, the wood preserved by some technique unknown to modern alchemy. A ship could dock there now, with minimal repair and preparation required, should even the bravest Per-Tefnu sailors be willing to risk doing so.

The deserts of Khemti hold many remnants of ages long gone. Most are unknown, still waiting to be discovered by bold adventurers. Others are the stuff of rumor and legend, attracting those fearless or greedy enough to brave their dangers. Of all the ruins known, however, only this strange city on the coast is forbidden by act of law. Pharaoh Wennefer II has declared it illegal for anyone of his citizens to approach within a dozen miles of the place.

Among those few well-educated folk who have heard of the city at all, speculation runs rampant as to why Pharaoh might have taken such an unusual step. After all, the three Pharaohs of Khemti normally encourage the exploration of ancient ruins, hoping to recover lore of ancient times, powerful magic, or simply to rid their nations of the sorts of creatures so often making their lairs in such places. Why is this one different?

Theories are many and varied. Does Pharaoh believe that some great magic waits in the ruins, so powerful that he dare not allow anyone to take possession of it? Does he fear awakening some ancient evil more dreadful than the sorcerer-mummies of legend or even the great sphinxes themselves? Are the rumors that the city is the abode of the departed, haunted by all manner of undead abominations, true? Is the entire city cursed?

Any or all of the above could be true, but none may touch upon the actual reason for Pharaoh's reluctance to allow anyone near this ancient place. In recent days, a new rumor has spread through the cities of Lower Khemti, carried in whispers to the ears of those who study such things. Supposedly, an unnamed adventurer violated Pharaoh's dictate and braved the blazing desert. He never entered the ruins themselves, these rumors claim, but he drew near enough to observe the abandoned city quite carefully.

The stories further claim the architecture he saw was like nothing created by the Divine Races. It was of a style utterly

foreign, alien to anything Khemti has known. They also claim that the city was thickest along the coast and thinned as it spread out, as though designed not as a departure point, but as a landing, a foothold on Khemtian shores for someone — or something — from beyond the Uatch-ur.

THE GREAT PYRAMID

In a land filled with mysteries, few sites rival the Great Pyramid for unanswered questions. It is nothing more than legend to all but a few of the brightest scholars, and no one alive today can make an honest claim to having seen it firsthand. According to the tales, the Great Pyramid is located deep in the western desert, far beyond the most distant oasis. Legend tells this, the world's largest pyramid, sits nestled in a hidden valley of white sand, and the perfection of its design and craftsmanship would humble even the most skilled Ptahmenu engineers. Its exact dimensions are unknown, as the site cannot be scryed or magically probed, but it is rumored to be large enough to contain a small city within its four gigantic walls, were the structure's substantial interior hollow.

Even more unusual are the quiet but persistent rumors the site is not at all as legend purports it to be. The dissenting voices say the so-called "valley of the pyramid" contains nothing of the kind, and the legend was concocted to posterity from the truth of the site. Few such dissenters can agree as to what *does* lie snuggled in the bosom of the white valley, but this minor detail rarely concerns them; what is important, after all, is that the people of Khemti have been maliciously misguided for generations upon generations. No man is foolish enough to venture out there anyway, they reason, so the truth of the site is surely irrelevant... is it not?

Clearly *some* disagree, as evidenced by the handful or so of explorers, seekers and cartographers who have braved the mighty western desert in search of answers to the ancient riddles posed by the Great Pyramid. In each case, the explorers in question failed to return with any positive results. Indeed, only one such exploration returned at all, if the rumors are to be believed. This expedition, begun with two dozen men and twice as many pack animals, returned to Hamunaptra with only two men and no supplies. The dejected pair arrived with no fanfare and immediately resumed their former lives, as if the rather lengthy expedition had never taken place at all. Neither would speak of the failed mission in any great detail — a rare thing indeed, given the usual bravado voiced by urban survivors of the deep Wastes — and one fell dead within days of his return. The other retired quietly to Isyut, where he is said to have lived out the rest of his days alone. This particular tale might be apocryphal at best, but it does serve to illustrate the somber regard in which city-dwellers hold the harsh depths of the Red Land.

KHER-SEMET

A great many aspects of Khemtian culture involve or revolve around the dead and the afterlife. One of the most fundamental manifestations of this is topographical in nature: The Khemtians have long associated the east with life and the west with death. Originally, this was due in large part to the journey Ra takes through the Underworld each day, traveling east to west. Nowadays, however, it has more to do with the Wasting, which, according to Khemtian historians, descended upon the Black

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Land from out of the west. As a result, most Khemtian cities and settlements along the Yor are built along the east bank, with the living making a literal and symbolic journey across the river each time they wish to bury their dead. In the north, at Hamunaptra, where the seat of pharaonic power lay, this tradition grew into a massive building campaign during the Old Kingdom.

On the wide plateau of land across the Yor from Hamunaptra, the pharaohs of old erected magnificent tombs and monuments to themselves and to their patron gods, each intended to outshine the glory of those laid down by previous rulers. The greatest of these are undoubtedly the pyramids, the design of which has been perfected over time by the greatest of Ptahmenu craftsmen. Come the modern day, the resident of Hamunaptra can see naught but the jagged silhouettes of these mighty edifices whenever he gazes to the west. Far from being purely ornamental, each of these is an active piece of Khemtian culture — the final resting place of some of Ta-Mehtu's greatest kings, queens and scholars — and they are viewed with a commensurate reverence by the populace. Few commoners have business in or around the tombs, of course, but they do appreciate their importance.

Over time, successive rulers reached southward in their attempt to find suitable sites for the glorious tombs they would build during their tenure as Pharaoh. This expansion southward, coupled with the gradual build-up of more mundane burial sites by the villagers along the Yor, resulted in the development of a rather unique west bank feature that the Khemtians call Kher-semet. Kher-semet is a sixty-mile-long necropolis, stretching south from the west bank of Hamunaptra to just a few miles shy of the northern tip of the Tashet. It's not very "wide," as few Khemtians feel the need to venture far into the western desert just to build a tomb, so the end result is something like a cemetery "strip" along the west bank of the Yor. A great many of the burial sites found in Kher-semet are below ground, and some are even left unmarked to avoid tomb-robbers. Typically, only the wealthy can afford elaborate aboveground mausoleums and the security measures (often magical) necessary to ensure they remain unmolested.

In days of old, the graveyards of Kher-semet were safe and even peaceful surroundings. Families could visit the resting places of deceased loved ones, offering flowers or burning incense while speaking to the departed as though they were still alive. With the advent of the Wasting, however (and particularly in the last 50 years or so), Kher-semet assumed a darker, more foreboding atmosphere, especially among the lower class. The growing proliferation of hostile undead, some of which people actively recognize as the tortured spirits of fallen loved ones or ancient ancestors, now keeps the common man from visiting Kher-semet frivolously, if ever, and never at night. Some who can remember the days when they looked forward to crossing the river to commune with the dead, now shun the very thought... and are terrified that they do.

THE TABLELANDS

Far to the south of the purported site of the Great Pyramid, about a hundred miles closer to the river (making it equally remote), lies perhaps Khemti's most unusual topographical feature. Here, the sand dunes give way to a vast, round plateau of rocky ground, perhaps some 200 miles in diameter. The

floor of the plateau is dry and cracked like an exposed riverbed, with a peculiar reddish-brown coloration not seen in any other part of Khemti. The effect is at its most striking at sunrise and sunset, due to the angle of the sunlight pouring through the region. At these times, the entire plateau resembles the blast radius of an impossibly large explosion. If one were to view the area from above, one would swear that exactly that had happened.

The region gets its name not from its overall elevation, but from the abundance of mesa-like formations reaching skyward from numerous sites located throughout. These "table-lands" are, in effect, the closest thing Khemti has to a genuine mountain range, though certainly smaller, shorter and flatter than the mountains in a typical range. Unlike the Great Pyramid, which is almost mythic in its inscrutability, a fair bit is known about the Tablelands. It is reasonably common knowledge the region boasts a surprisingly viable ecology on its own (as compared with the surrounding desert), and a number of races thrive here, some even in reasonably high numbers. Rainfall is no more frequent here than it is in other parts of the Red Land, but water is much more efficiently collected here (as opposed to just being absorbed into the ground). Survival is tough, as it is elsewhere in Khemti, but considerably less so than in the desert.

It was a mercenary tribe of dunewalkers who first noticed that the giant rock formations appeared to take a very familiar shape. They had seen the awe-inspiring pyramids of Kher-semet to the east, and the "tables" they encountered here reminded them of those man-made edifices immediately. Sure, these were naturally occurring geological formations, and sure, these were "missing" the top quarter or so of rock, but they were otherwise identical in design: Four-sided figures, broad at the base, with each side sloping upward as if to meet in the middle. According to the common telling of it, one of the dunewalkers scaled one of the formations and, upon reaching the summit, was immediately filled with an uneasy sense of dread so deep it bade him transform himself into a hawk to get himself down all the sooner. Some took it as a sign the entire region had been cursed by the gods. Others suspected the area to be home to one or more of the Great Sphinxes, or perhaps more frightening creatures still.

Since then, most people of the Black Land have contented themselves with letting this far-off natural anomaly lie. Still, there are always those who thrive on discovery and exploration, and with each new Tablelands tale drifting in on the lips of desert travelers, some new seeker grows inspired to learn more about the region.

THE TASHET

When people hear the term "Black Land," they typically associate it with the Yor River delta and the twin strips of fertile land along the banks of the river's 1,500 mile run. A hefty portion of the Black Land's arable soil, however, is found in an enormous fertile depression known as the Tashet. Located on the west bank of the Yor, about 70 miles south of Hamunaptra, this vaguely triangular stretch of land is nearly 100 miles wide, from the tip at its western edge to either its northern or southern "point," with a sizeable lake occupying its northwestern section. Northern Khemtians like to refer to this lake as *Sheresy* ("the southern lake"), but it is more properly known as *Merwer* — the "great lake."

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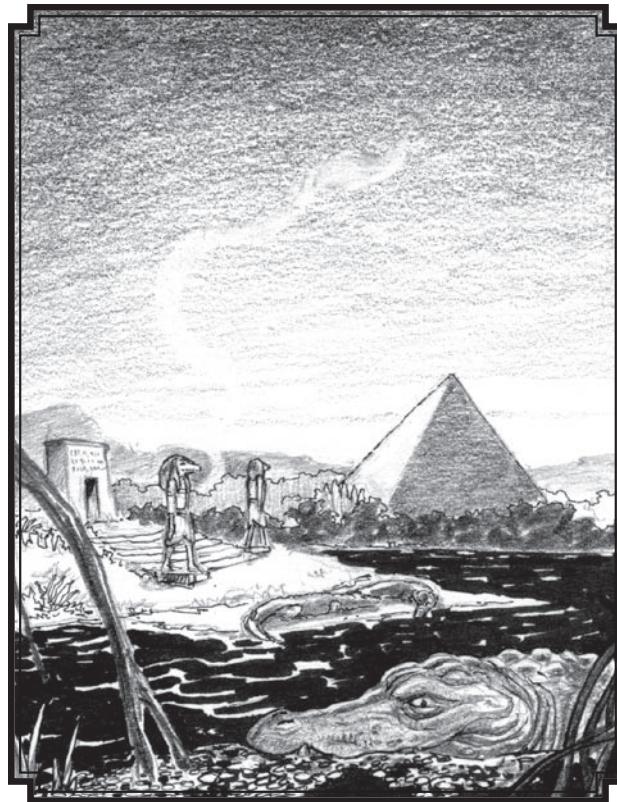
Although many like to think of the Tashet as the world's largest oasis, the region is actually connected to the Yor by a river arm known as the River of Hapi ("Paer Hapi," in Khemtian parlance) and is thus merely a natural if rather substantial outgrowth of the same fertile land found all along the length of Khemti. The entire Tashet used to be synonymous with its great lake, as the body of water occupied nearly half the total area of the depression, but like so much else in this wasted land, the lake seems to be shrinking with time; today, it accounts for less than one-fifth of the Tashet entire.

Smaller though it is, the lake is still the most vibrant section of the Tashet, and one of the most verdant areas in all Khemti. The lake and its surroundings teem with wildlife of all shapes and varieties, and certain species found nowhere else thrive in abundance here. The great lake's rather sizable shores are especially green, and numerous kinds of vegetation growing in rows around the perimeter. Given the number of mouths who count on the lake for daily sustenance, the fishing is slow but surprisingly steady, and the prevalence of other nearby game is more than enough to sustain those who live off the lake.

Although comparatively idyllic, the region is not without conflict and danger. One of the lake's few natural hazards, crocodiles, are in great numbers here. As a group, they strain the otherwise bountiful resources of the lake, as well as pose a physical threat to many of the Khemtians who call the area home, but on the whole, they are accepted as part and parcel of life around the lake. In fact, the region is so deeply connected and associated with these creatures the only deity who sees any significant worship in and around the northwest section of the Tashet is Sobek, the crocodile god.

The westernmost part of both the lake and the Tashet is home to the largest single concentration of Sobekhi in Lower Khemti. What began as a loose federation of river tribes slowly migrated to the area around the western shores of the great lake over time. Today, that federation is a smoothly run fishing village, complete with its own tribal defense forces and a flotilla of armored canoes. Moreover, the crocodile folk of Qarta Suchos — the name given to the Sobekhi village — are said to claim the undivided loyalties of all the region's crocodiles, so long as they continue to revere Sobek (hardly an issue among the Sobekhi). A common proverb among the tribes of the Tashet warns, "Should you meet the gaze of a crocodile peering out from under the water of the great lake, know it is the milky eye of the albino oracle of Qarta Suchos that stares back."

To the south of the lake, in the southwest corner of the Tashet, lies the monastery of Narmuthis, one of the largest bahati temples in Khemti. No one alive today seems to recall just why the massive stone pyramid was built here, at this specific spot in the Tashet, but the fact remains: During the bygone age, some pharaoh or other important official commissioned the construction of a large pyramid-shaped temple here, with the intent of building an entire town up around it. Planned and established during the temple's construction, the town thrived for a time, with no fewer than three separate "quarters" by the time of its abandonment. The town housed priests and officials connected with both the temple and the national government back in Hamunaptra, and it became famous for the thousands of hieratic papyri discovered here in the decades after the Cataclysm. Two things are still largely unclear, however; first, what became of the original inhabitants of both town and temple, and second, how did the temple end up in the hands



of the bahati? Regardless, this is how things stand, and most seem content to leave it at that. The bahati bother no one, and maintain equally good relations with both Sobekhi and kama'at.

Mention of the kama'at leads to a discussion of what is perhaps the Tashet's most well known feature: the City of Ma'at. The term is actually an egregious misnomer, for the so-called city is truly nothing of the kind. Located far to the east of the lake, the "city" is a sprawling network of modest domiciles built along the length of the River of Hapi. The concentration of actual structures continues inland, south into the Tashet, for several miles, eventually petering out as the environment grows harsher.

The City of Ma'at is the Khemtian equivalent of a druidic commune on a massive scale. Kama'at of all races can be found living in harmony with one another on the banks of the river, or further inland in any one of the various "neighborhoods" of the commune. The City of Ma'at is not merely for kama'at, however. Part of the common law of the region involves acceptance to those who pull their own weight. So over time, the City of Ma'at transformed into something of a refuge for outsiders of all stripes: criminals, freed (or escaped) slaves, and other exiles of mainstream Khemtian society can be found here, doing their best to lay low while garnering respect and acceptance in the only way — and the only place — they can. While Pharaoh does not like the idea of his citizens "fleeing into the woods" to avoid societal debts, he understands the importance of the Tashet (and the place of the kama'at therein) and has never done anything to overtly threaten the peace during his long rule. Few can say whether his successor will feel similarly inclined, however, and this issue weighs heavily on the minds of those who dwell within the Tashet. Indeed, when a new pharaoh could take any substantive action against the City of Ma'at and its various (often skilled) inhabitants, he and his forces would undoubtedly have a fight on their hands.

THE SIX

Some say the Black Land doesn't really end until one has traveled far enough west to leave all six of Khemti's greatest oases behind him. Until then, respite is never truly out of reach, thanks to these stubborn bastions of life in a dead or dying world. Often called the *Su* (meaning "the six" in the Khemtian tongue), these six oases, scattered almost haphazardly across the first 1,000 miles of desert west of the Yor, are some of the only places in the Red Land capable of sustaining life for any length of time. Indeed, it seems these specific sites are blessed by a force similar to the one that protects the Yor. Unlike the Yor, however, which appears entirely ignorant to and unaffected by magic, the Six possess an almost surreal association with magic, each one to its own type. This mystic "verdace," however, is as much bane as blessing, for no one can predict the behavior of any given oasis of the Six at any given time. Of them all, only the Tepra Oasis is "safe," but it is located deeper in the desert than its brethren and is notoriously difficult to reach. Not to mention the rather persistent rumors that those who stay too long within its bawn go mad, betrayed by their own thoughts, forced to flee even deeper into the desert, and are never heard from again.

The oases do not really "belong" to anyone (although some would say the Red Land tribes have a stronger claim than any), but from a geopolitical standpoint, each of Khemti's major kingdoms lays claim to two oases: The crown of Ta-Mehtu claims the Kheperu and Tepra Oases, since they lie north of the Third Cataract (technically), and Shematu likewise claims the two southernmost oases — Baiut and Sneshni — for the glory of Upper Khemti. The Ptahmenu "inherited" the remaining two, the Qema and Sukha Oases, when they formed Middle Khemti, but have expressed an obvious distrust of the sites to date and largely ignored most of their own territory west of the Yor. Since the advent of the Wasting, rumors have persisted concerning two "lost" oases. Scholars among the kheri-heb have pointed out that given the nature of the oases (and the information gathered about them thus far), there *must* be two more sites of similar power. Some maintain one of these is and shall remain invisible to the eyes of mortal men, while others believe one or both of these rumored oases moves about of its own accord. Regardless, the confirmed discovery of another such oasis would be a most amazing find.

BAIUT OASIS (GLADE OF DELIGHTS)

Perhaps the most "approachable" of the Six, Baiut is located parallel to Qarta Werset in the Red Land, just about halfway between the river and the Tablelands. Though it is still several days travel across harsh landscape, Baiut remains the nearest of the Six to the Black Land, second only to Sneshni to the south. Considering the latter's unique situation (see Sneshni Oasis, later on in this section), Baiut becomes the only truly viable oasis of the Six within many, many miles of the Black Land. This alone would make it more than approachable, under the circumstances, but location is truly the least of Baiut's charms.

Of all the Red Land's isolated patches of verdance, Baiut is surely the most idealized. It is remarkably vast for a desert oasis, and is more of a lush dale or park preserve than something so desperate sounding as an "oasis." The water here flows cool and clear, and all manner of benevolent (and eminently edible)

life frolics among the numerous trees or takes rest beneath their shade. The pleasantly green hills of the glade seem filled to abundance with every manner of flower and delicacy, from dates and olives in the fields, to nuts and other fruits among the various trees. Indeed, if one believed in such things, one could easily see a divine hand behind the design of this oasis.

Stranger still, however — beyond even the disturbing presence of plenty in a wasted land such as this — is the glade's overall aura. Those few who have taken active note of it have called this aura a "personality," and claim the oasis itself is possessed of a sentience few might ever truly comprehend. The majority of those who enter Baiut, however, never see or feel anything strange in the oasis above and beyond the presence of such bounty and good fortune, and typically chastise (or worse) any compatriots who would call into question the benevolence of the gods. The biggest problem with the effect the glade has upon those who enter is not that it harms them in any direct way; quite the contrary, in fact, as many seem pacified and even softened by its presence. Rather, the problem lies in what results from such a place being located in a setting such as this: creatures who happen upon Baiut rarely leave it of their own free will. Thus, over the last several centuries, the site has drawn more than its share of visitors, many of whom desire to keep the glade or portions thereof entirely to themselves. As a result, the irony is that Baiut, a place of prosperity and peace, gradually became one of the fiercest sites of conflict in Khemti. Creatures of all races quarreled endlessly over who got to stay and monopolize which resources, and the green hills of Baiut have likely been stained with more blood over the years than any other single place in Khemti. Finally, all this bloodshed has resulted in a shaky détente in and around Baiut. Today, most creatures recognize simply visiting for a short while, to replenish water and perhaps take some rest, is much safer and easier than trying to stake any sort of permanent claim, and this approach seems to be grudgingly acceptable to all those involved (at least for now).

The glade's pacifying aura enhances the potency of charms and other compulsions. Any enchantment spells cast inside or within 100 yards of the oasis function at +2 caster level, and all saves and checks against those enchantments suffer a -2 penalty.

KHEPERU OASIS (GARDEN OF CHANGE)

Deep in the western desert stands a large, lush oasis. This in and of itself is not unusual, but this particular oasis, called the Garden of Change in the legends of the Redlander tribes, has a fearsome and mysterious reputation. If myth and rumor are to be believed, powerful magic permeates the oasis and its surroundings — magic that leaves nothing and nobody entirely as they were before braving the garden's "hospitality."

The oasis itself looks natural, if abnormally large, from a distance. Closer inspection, however, reveals a number of disturbing details and unnatural features of the oasis. Many of the trees, even those of different types, seem to meld into one another as though sculpted from a single piece. In several instances, the trees grow straight from the sand or surrounding rocks, as though the earth had been mystically transformed into plant growth. The waters of the oasis' pool ripple constantly, despite the lack of an apparent agitating force, and the liquid washing up against the soil and sand is not always water. The Redlanders maintain that to drink from the pool is take one's life in one's hands, for few who taste the water emerged unscathed.

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Those who have spent any time at the oasis claim the place has a subtle, disturbing effect on the environment. People and animals grow stronger or weaker, faster or slower, without rhyme or reason. Items left unattended and unwatched may change subtly. Cloth may become discolored. Solid items corrode or decay (or even strengthen), while damaged possessions are suddenly mended. One story, highly unlikely and yet often repeated, claims a traveler's waterskin turned back into a living sow.

Drinking from the pool is even worse, for those who do so run the risk of transforming instantly into something other than what they were. Tales run the gamut from people who merely had cosmetic features changed (hair or eye color, height and weight), to those who found themselves healed of (or afflicted with) injury and disease, to those who changed gender or from one of the Divine Races to another, to those who found themselves transformed into some animal or hideous beast. The worst of these legends speak of travelers forced to slay their own companions after the unfortunate souls drank from the pool and became ravening monsters, dangers to their own colleagues. The pool is, however, unpredictable, and many who partake of its waters experience no effects at all.

Among the many unpredictable and unquantifiable effects of the Garden of Change, one has been fully documented: Inside or within 100 yards of the oasis, all transmutation spells function at +2 caster level, and saves against them suffer a -2 penalty. The exception to this is any transmutation spell cast in an attempt to undo an effect the oasis itself has caused. In such a case, the transmutation spell instead functions at -2 to caster levels. The subject of the spell gains a +2 bonus to his save, and he *must* attempt to save against any attempt to undo the oasis' effects. This is an exception to the rule that an individual can normally decide to forego a save.

QEMA OASIS (FONT OF MARVELS)

Another of the strange mystical oases in the Khemian desert, the Font of Marvels is the subject of more speculation than any of the others. Legend holds priceless treasures and endless wealth are here, just waiting to be claimed — but so are horrors so deadly only the most skilled adventurers could ever hope to brave them.

Qema is no traditional pool of water surrounded by lush growth. The land here is broken earth and cracked stone, rather than sand or soil, and the water bubbles up in a constant stream, flowing through cracks in the rock. Lichens, fungi, and tiny plants grow in sporadic patches, enough to coax lizards and desert foxes out of their dens. The water is muddy and sour to the taste, but potable. A few sickly trees do stand here, grown up through gaps in the rock, but they are few and unimpressive.

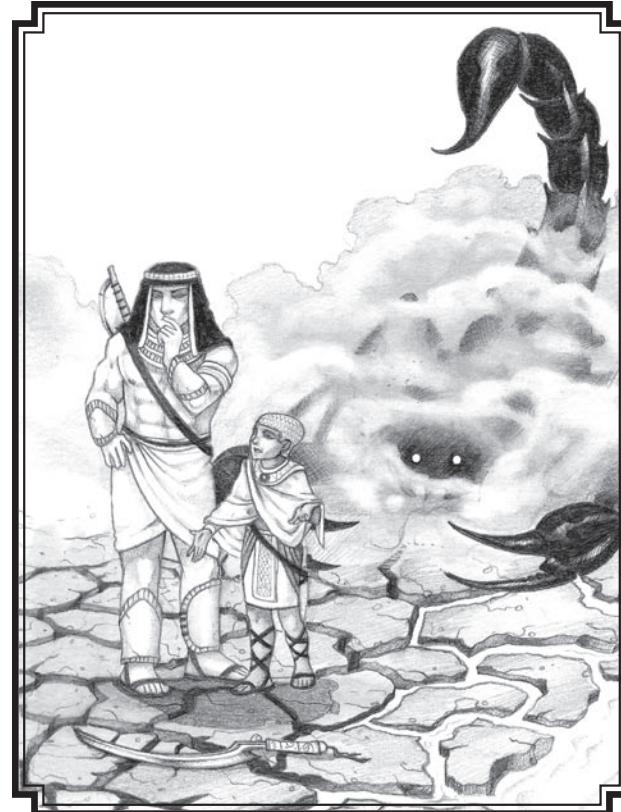
Signs of disturbance in the surrounding sands and the occasional skeletal remains of a desert creature suggest the Font of Marvels is inhabited by far more creatures than so small a source of water and food could reasonably support. And, indeed, this may be true, for legend states the oasis creates its own inhabitants. Ancient Redlander myths claim creatures and strange items appear from the cracks in the earth... sometimes cracks far too small to have actually held the subject in question. No modern explorers have reported similar sightings, but they do claim strange events plague those who stay too long at the Font of Marvels.

Objects seem to appear at random. People abruptly notice a sizable tree, an old weapon lying in the sand, or the footprints of some unknown creature — things they should not, *could* not have missed on first inspection. Even the most well secured items somehow manage to go missing, often turning up later in the most unexpected of places, or never turning up again at all. Nothing ever appears or disappears from before witnesses' eyes; rather, circumstances simply change in the blink of an eye, or in the time it takes someone to turn away and back.

No pattern exists for determining when and how the Font of Marvels will function. Sometimes a traveler will indeed find something of value; other times, his own possessions somehow become lost, never to be regained. At most times, the oasis is populated only by the standard creatures of the desert, but occasionally an unfortunate wanderer finds herself staring down the gullet of some enraged beast, the likes of which she's never before seen. Such creatures rarely remain long, either wandering off into the desert or eventually vanishing back to from whence they came. Given the concentration of such magic, all conjuration spells cast inside or within 100 yards of the oasis function at +2 caster level, and any saves against them suffer a -2 penalty. Spells designed to banish summoned creatures, however, function at -2 caster level, and subjects gain +2 to saving throws.

SNEHNI OASIS (VALLEY OF STORMS)

Perhaps fittingly, the most widely feared of the six oases is located in the kingdom of Shematu, not one week's travel west from the capital at Nekherset. The oasis garners its reputation from the fact it is one of the most dangerous and unpredictable places in creation.



- CHAPTER FOUR: TOPOGRAPHY OF KHEMTI -

The term “oasis” is almost a misnomer in reference to Sneshni. The Sneshni Oasis is an entire valley — the only place in Khemti where water falls on a regular basis. As a result, all manner of life can be found growing and thriving here. What makes Sneshni so dangerous, however, is the nature of this bizarre ecosystem. Within the valley, all elemental forces seem to slip the bonds of natural law, and are free to run riot, even to the extent they clash with one another. The rain frequently falling does not do so in any consistent or meteorologically sensible fashion; it might rain so hard one day the entire valley floods, then not rain again for a month. In the meantime, lightning strikes all over the valley walls and floor, starting brush fires and reducing the landscape to rubble and dust in some of the places it lands. Worse still, lightning is often seen when there is no rain or wind, or vice versa. Indeed, the only rule of thumb seems to be that there is no rule of thumb. Thus, while the oasis offers respite in the form of water and greenery, it also offers great peril to those unprepared for what awaits within. And who could prepare for anything so simultaneously capricious and devastating?

Over the last few years, rumors have begun to circulate concerning Nekhenset’s plans for the Sneshni. Some fear Pharaoh Setnakht plans to somehow harness the power of the Valley for his own dark purposes, but according to many of the Lower Khemtian men of letters, such a thing would be nigh unto impossible to achieve. Needless to say, such assurances have done little to quell the rising dread among the common populace.

The entire valley acts like a combination generator and lightning rod for certain spectacular types of magic. Any evocation spells cast inside or within 100 yards of the oasis function at +2 caster level, and all saves and checks against those spells suffer a -2 penalty.

SUKHA OASIS (WATERS OF DECEPTION)

Even from a distance, through the fiercest sandstorm or thickest desert haze, the Sukha Oasis — also known as the Waters of Deception — is absolutely unmistakable. It seems the perfect oasis in all respects. A large pool of crystal-clear water lays almost dead center in the heart of a lush verdant region resembling a small jungle more than a traditional “oasis.” Small animals skitter from tree to tree, feasting on leaves and fruits, sating their thirst in the pool below.

In fact, the oasis’ apparent perfection belies its mystical nature. The place is *too* colorful, *too* vibrant. The waters of the pool are literally blue, a small section of sky brought to earth. Each leaf is a rich emerald green, standing out against all the others as though traced in the faintest black inks. The plumage on the birds is bright as a rainbow; the soil, a rich brown, is heady with the aroma of life. Animal calls are sharp and distinct. On the rare occasions when it rains, every drop is visible against a backdrop seeming almost painted. This unnatural clarity of detail applies to travelers who come to the oasis, as well. Colors stand out, and facial features and details become more distinct.

Oddly, the details and colors enhanced by the oasis seem at least partly to depend on the intent of the individual. Someone standing out in plain view becomes more colorful and more distinct, but a second person trying to hide behind a tree might find the shadows around him growing darker and his clothes shifting hue to match the tree, thus making him harder to spot. Disguise and Hide checks made in or near the Sukha Oasis gain a +4 circumstance bonus.

Even more disturbing, not everything that appears in the deceiving sands actually *exists*. Strange movement in the corner of one’s eye, failing to notice an object right in front of one’s face, reaching for a branch that’s actually a few inches higher than it looked, or sucking a mouthful of dirt when trying to drink from the very edge of the pool... all these and more are common occurrences here. Despite its relatively small size, any Survival checks to avoid getting lost in the Waters of Deception have a DC of at least 15. Further, Search and Spot checks receive anywhere from a -5 circumstance penalty to a +5 circumstance bonus, depending on whether the oasis’ odd nature is working to enhance or hinder the subject in question.

These strange forces interact even more strongly with certain types of magic. Any illusion spells cast inside or within 100 yards of the oasis function at +2 caster level, and all saves and checks against those illusions suffer a -2 penalty.

TEPRA OASIS (POOL OF DREAMS)

Perhaps the most elusive of the great Khemtian oases is the Tepra Oasis, known to antiquity as the Pool of Dreams. The Tepra resides deeper in the Red Land than any other oasis of its size, and is notoriously difficult to locate throughout Khemti’s history. Like the other great oases, the Pool of Dreams seems immune to magic not of its own making, so travel to the oasis must be undertaken on foot in most cases — an arduous trek when one is coming from the Black Land. Even those who claim to have found the Pool of Dreams fail to recall enough about its location to magically transport themselves anywhere near it later on. Those who’ve tried were deposited at unfamiliar locations in the desert, and many failed to make it back to fertile land alive. Some say it is almost as though the oasis itself disdains such a cheapening of its grandeur as a prize to be sought. Thus, the only truly reliable way to reach it is to set out from familiar land and to follow the path through the desert to the place where the oasis is rumored to lie.

The mystique surrounding the Pool of Dreams is well-earned, and not simply because of its remote location or the bizarre affect on those who seek it out. No, the real reason for the Pool’s enduring place in the cultural legendry of Khemti is its reputation as a place of incredibly potent divination. According to legend, one who is worthy may seek the Pool’s wisdom by making the long trek across the desert, and upon stepping to the edge of the vast pool’s waters, petitioning the gods for their insight into the supplicant’s life and future. If the petitioner is worthy, images will form in the ripples of the water, revealing secrets of what has been, what is, and what is yet to come. History tells of several pharaohs who braved this trek personally (often against the counsel of their worried viziers) in order to see what grand fate the gods had in store for him.

The bare minimum effect this oasis has is to increase the potency and effectiveness of all oracular magic. Any divination spells cast inside or within 100 yards of the oasis function at +2 caster level, and all saves against those divinations suffer a -2 penalty. The waters of the pool itself (which are bottomless, if the stories are to be believed) cause no immediate misfortune upon those who drink of them, but the oasis is known to have an adverse affect on those who dwell too long within its bawn. Some say that the Pool drives visitors mad with visions and insights most dire over time, while others believe that simply tarrying too long anywhere near the Pool is more than a mortal mind can handle.

Book THREE: THE BOOK OF LAW



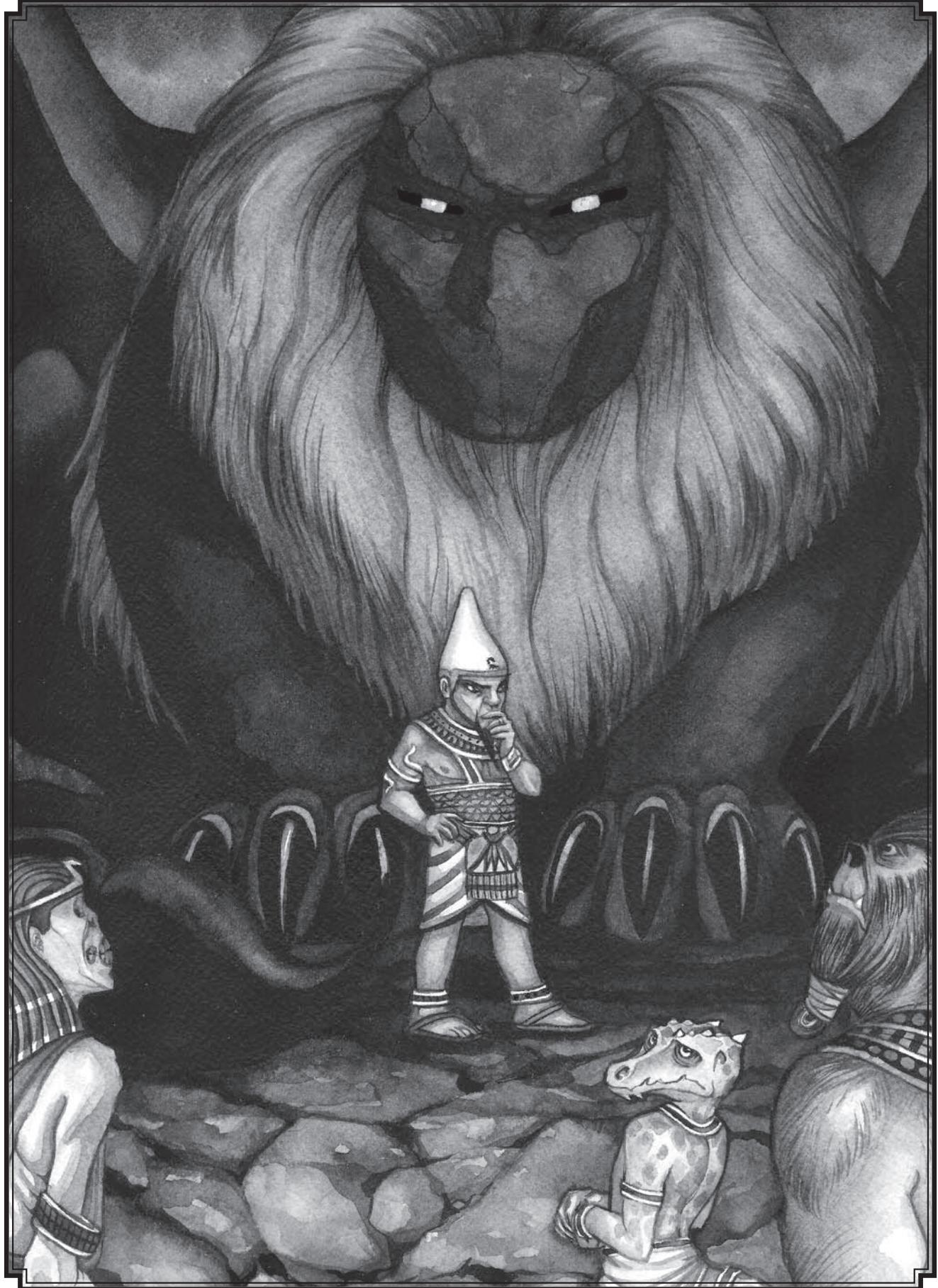
Egyptian Adventures: HAMUNAPTRA



BOOK THREE:
THE BOOK
OF LAW



- CHAPTER ONE: ADVENTURES IN THE TWO LANDS -



CHAPTER ONE: ADVENTURES IN THE TWO LANDS

Possibilities for adventure abound in the Two Lands of Khemti. This chapter focuses on adventure opportunities particular to a *Egyptian Adventures: Hamunaptra* campaign and issues GMs should be aware of in designing and running those adventures. For more information on general adventure and campaign design, consult the *DMG*.

THEMES

The regions of Khemti offer a wide range of possible adventures with several different themes between them. The GM can use these themes as the basis for an entire *Egyptian Adventures: Hamunaptra* campaign, or apply them to individual adventures.

SURVIVAL

Mere survival can be most urgent for characters in the harsh land of Khemti. This is particularly true for those forced to live in the Red Land, where a handful of water can mean the difference between another day of life or a terrible and painful death.

The goal of a survival adventure is simple: make it out alive. The characters might be members of a trading caravan stranded in the desert or attacked by raiders. They could be the only surviving members of a desert tribe, or the leaders of that tribe, trying to keep everyone alive. They could be explorers or soldiers, separated and lost in the wilds. The key is for the characters to be separated from their usual support systems and pitted against the challenges of the wilderness.

Those challenges include the desert heat, the need for water, food, and shelter, and the presence of dangerous predators, including desert-dwelling humanoids who are also fighting for their survival. GMs should acquaint themselves with the rules for environmental hazards from the *DMG* and for the Survival skill when running a survival-oriented adventure.

The adventure needs to be more than just a series of Survival skill checks, especially if the characters have the opportunity to take 10 or take 20, making the outcome fairly certain. Give the party obstacles to overcome: a chasm they must cross, water they can't easily reach, a stretch of desert with shifting sands that pull the unwary under, and so forth. Naturally, you should award XP for overcoming these challenges, just like other encounters.

A survival-based campaign offers different challenges. In a survival adventure, the goal is to live long enough to make it back to civilization and relative safety. In a campaign, the goal is to create a self-sustaining environment or community and safeguard it against outside threats. This may be as simple as establishing a small outpost in the desert or as complicated as leading a diverse band of refugees and nomads to a rumored lost oasis. Once the goal is achieved, there is the task of maintaining it against the various threats the Red Land offers. The outpost may be hit with a fierce sandstorm, or the oasis may be attacked

by predatory creatures or barbarians, wishing to claim it for themselves. Such a campaign requires long-term planning and leadership abilities in addition to basic survival skills.

Survival elements incorporate easily with other types of *Egyptian Adventures: Hamunaptra* adventures and campaigns. For example, a band of heroes with reason to travel through Desheret will face survival challenges. Likewise, a survival game can shift to another type of campaign once the characters have conquered the day-to-day needs. Once their oasis community is well established, for example, then come the political and military challenges of maintaining it, forging alliances, and such.

EXPLORATION

Khemti is a land with a long history, but events such as the Cataclysm greatly altered the features of the land since the time of the Old Kingdom. The growth of the Red Land claimed many ancient sites and ruins now lost to modern Khemtians. The same is true of the lore and artifacts in those places. There are plenty of opportunities for would-be explorers to venture into the unknown seeking knowledge, insight, or simply treasure. Inevitably, they find danger, from both the environment and the inhabitants of the desert.

Exploration adventures involve specific missions; most groups don't wander the desert hoping to see what turns up. The hook is typically a map, artifact, or an eyewitness account — perhaps even rumor or hearsay. Tantalizing clues point to something of interest, encouraging characters to set off in search of it. Of course, not all leads bear fruit. Some are false, others misleading, and still others are not clear enough to provide the entire picture. The truth of things may not be precisely what the explorers expect.

A group of explorers might work freelance for various clients interested in what they find, or take and sell their finds to the highest bidder. Explorers with a wealthy or influential patron may focus on finding things of interest to him or her. For example, a band of explorers in the employ of a powerful kheri-heb may scour the desert ruins looking for scraps of Old Kingdom arcane lore, magical items, and perhaps even exotic spell and magic item ingredients. Explorers working for a particular temple may seek relics of the gods, ancient temple sites, and holy grounds. Tomb raiders seek burial sites to loot them for their valuables, and so forth.

- CHAPTER ONE: ADVENTURES IN THE TWO LANDS -

Explorers may have a particular goal or goals in mind, forming the basis for a campaign. For example, they might seek the Forgotten Tomb of Khetram, either for the fabulous treasures it contains, or because of the prophecy that Khetram's wisdom would aid the land of Khemti in its time of need. They may wish to find the Lost Oases, or the ruins of a particular Old Kingdom city. They may seek the tomb of an ancient pharaoh, or an artifact of great magical power. Other explorations can provide clues: fragments of a map, pieces of a statue or mosaic, lesser items or sites, all of which point the way toward the greater goal.

GMs looking to run an extended exploration campaign may wish to consider having the player characters as members of the Seekers (see page 16). Perhaps they start out as independent explorers and are recruited, or they may be junior members of the organization, just starting out and under the guidance of a senior explorer, a potential supporting character.

MILITARY

Khemti has a long and bloody military history, and war brews between the Upper and Lower regions of the land, with Middle Khemti potentially caught in between. There are conquests to be made (or retaken), rebellions to put down, barbarian raids from the Red Land... more than enough challenges to occupy heroes focused on military and martial activities.

Characters in a military campaign are likely to be officers or advisors to a particular army, most likely that of a city-state. They may be highly placed (suitable for a high-level campaign) or low-ranking officers of a smaller nome, with local issues as well as larger ones facing them. Not all of the characters have to be soldiers. Some may be wildwalkers or khasti, specializing in front-line or wilderness warfare. Others can be priests or holy warriors associated with the military, martial hekai or kheri-heb, or even bahati of a particularly warlike bent. Indeed, the party might constitute an elite unit deployed for various special missions by their commander, allowing them a certain degree of autonomy from the military chain of command.

A military adventure likely focuses on a skirmish or fairly small-scale military action. The player characters may command troops, or perhaps work to defuse the situation and prevent the battle from occurring. They may find themselves with the responsibility of defending a strategically important location from an invading army, or with a vital piece of military intelligence they must get into the proper hands before time runs out.

A military campaign is more likely to center on a series of battles than an entire war. It may be a war of conquest, with the party involved on either side of the conflict, or it may be a "cold war" between two city-states, nomes, or even the whole of Upper and Lower Khemti. One campaign plotline is for the heroes to start out as fairly ordinary low-level citizens who are drawn into the conflict as war begins brewing in the region. As events progress — and the characters advance in level — they become key players in the war, and eventually its heroes. (One can find this approach in many different fantasy stories.) Alternately, the characters may be regular members of the military facing a potential war and presented with opportunities for both glory and danger.

Finally, characters in a military campaign may not be members of a regular army at all, but mercenaries, selling their services to

the highest bidder. An adventuring party can easily be an elite team of sell-swords, hiring out as mercenaries or "special forces." They might be elite trainers or battlefield leaders, or they might prefer to operate behind enemy lines as saboteurs and spies.

BREAD AND CIRCUSES

Khemti has had more than a few decadent periods in its history, and some of the entertainment pursued by the pharaohs and nomarchs has included gladiatorial games of various sorts. You can easily use such contests as the basis for an adventure or two, or even set up an entire campaign with the player characters as gladiators competing for fame, fortune, and survival.

Gladiators are most likely slaves — albeit valuable ones — trained to fight for the entertainment of a crowd. Occasionally, they are prisoners of war; more often, they are simply criminals. The average lifespan of a gladiator isn't long, although the player characters aren't likely to be average. Gladiators might fight each other or a variety of creatures, from ordinary animals to magical beasts, captured and imported for sport.

A gladiator game could focus on the events in and out of the arena, or it could be a lead-in to another sort of campaign. For example, the player characters might come together as captured slaves. They support each other through the games and engineer their escape, either alone or as part of a slave rebellion. Suddenly, they are faced with what to do next. Do they flee into the desert, become mercenaries, and seek revenge against their former masters?

In addition to blood sports, most places in Khemti also have other organized sporting events or similar competitions. Wrestling is particularly popular with the noble classes, along with swimming, chariot races, boating, and athletic field events like foot races, javelin throwing and field hockey (played with a leather ball and curved sticks). Characters might be athletes competing in such games, or a competition could make an interesting diversion for an adventure or two.

MERCANTILISM

The river Yor is the lifeblood of Khemti for two reasons. The first is the fertile soil left by its seasonal floods. The other is that it serves as the highway of commerce and trade in the Two Lands. It is far easier to move large amounts of cargo up and down river by ship than it is to send them on long and dangerous overland journeys. Of course, where there's a profit to be made, enterprising merchants will find a way. Caravans and wagon trains ply the overland trade routes across Khemti, and stretch out from the Yor River Delta to the farthest parts of the world.

River barges and desert caravans laden with goods are tempting targets for raiders and bandits. They also face other dangers, from fierce beasts to poor weather. To deal with these and other threats, merchants may hire adventurers on as guards, guides, or both. Someone skilled with a weapon is welcome, as are those wise in the ways of the river or the desert. Priests can bring the blessings of the gods, while hekai and kheri-heb help ward off bad luck and magical beasts.

Tagging along with the flow of goods in Khemti provides groups with a convenient way to travel, and perhaps earn a bit



of coin along the way. You can introduce some of the potential complications of business to them as well. Perhaps a rival offers a bribe, or the characters are accused of accepting one even when they did not. Their employer might be transporting illegal or stolen goods, or smuggling spies or other creatures.

Beyond simply working for a merchant for an adventure or two, Khemtian characters could take up the merchant life for themselves, leading to a mercantile campaign. This is similar to the above, except now, the cargo belongs to the characters and, if they don't get it to the marketplaces for sale, it's their investment that is lost. The characters can also become entangled in conflicts between traders and merchants from different regions of Khemti.

POLITICS

The political realm of Khemti offers many possibilities for adventures and campaigns, ranging from doing a noble's dirty work to sweeping epics about the future of dynasties and city-states. The history of the Two Lands is the history of its noble houses, its ruling lines, and their deeds. As adventurers grow in power and influence, they cannot help but become involved in politics to one degree or another.

Political adventures can be filled with intrigue and opportunities for social interaction. At the most basic level, the characters are simply agents or emissaries of a particular noble, noble family, or even pharaoh. Depending on the nature of their patron, they might be exploring, soldiering, or

safeguarding. Other political adventures may put the heroes into the role of emissaries or diplomats. Perhaps they go to negotiate a treaty or alliance with another city-state. They may be entrusted with tasks like arranging for clear trade routes, whether through diplomacy or military means. Characters can be courtiers and advisors to the ruler of a city-state or nome. Are they loyal supporters of a noble leader, or do they consider their master incompetent or immoral and work in secret to replace him?

Involved political machinations are best suited to a political campaign, where the characters move among the circles of power and influence in their region, if not the highest in the land. They pursue their own particular goals, which often coincide, but may not always do so. You should carefully consider whether the player characters are always political allies, or if they may sometimes come into conflict, and how best to deal with that in the course of the game.

The ultimate Khemtian political campaign, of course, involves the quest to ascend the throne of Pharaoh. A character may seek to take the crown and throne of one of the three existing pharaohs, or perhaps there is room for a fourth pharaoh in the Two Lands, just as the people of Middle Khemti created a kingdom for themselves out of a slave revolt. Would the existing pharaohs recognize a newcomer's authority? Such a new power in the land would be a potential ally, or rival, for any of them. The pursuit of the position of pharaoh can occupy an entire campaign, with a completely new campaign beginning once the new ruler is installed.

HISTORY IN THE CAMPAIGN

The history of Khemti, as presented in **Book One: The Book of Days**, is intended to provide context for the campaign setting and the current state of events in the Two Lands. It offers an overview of the centuries of struggles, triumphs and failures leading up to the start of a present-day campaign. Of course, GMs can also use Khemtian history for other purposes in the campaign.

First, the history in this set may provide you with ideas for adventures connected with particular historical personages and events. Looting the past is a common activity for adventurers in *Egyptian Adventures: Hamunaptra*. Characters may discover hints about the location of the tomb of a historical figure (perhaps even the legendary Khetram), the ruins of an old city or fortress, a forgotten pyramid, and so forth. History lends support and substance to these finds, making them more significant in the context of the setting.

Characters and events in a contemporary campaign may also have connections to the past. Perhaps the Kesh warlord the heroes encounter claims descent from one of the Jackal Lord Pharaohs of the Fourteenth Dynasty. Are his claims true, or merely a way of lending legitimacy to his ambitions? A character's family may have lost their status for converting to Amunism generations ago, giving the character a particular dislike (or sympathy, perhaps) for that belief. An undead antagonist may hail from a particular period in history, giving it a certain character and style.

The history of Khemti has some dangling threads, available for you to weave into your campaign as you see fit. What became of the mysterious stele of the Thirteenth Dynasty? What is the fate of Queen Neferet, or of Queen Sitra and her supposed heir? Where is Khetram's tomb, and what lies hidden there? What cities existed before the Cataclysm, and what ruins are still hidden under the sands of the Red Land? Take these questions and others and turn them into stories for your campaign.

Finally, there is the option of using history more actively in your campaign. Rare magic items or spells might allow characters to experience history directly as part of an adventure or mini-campaign. Perhaps the heroes are all transported back into the past, where they become involved in events of the time. They might *make* the history of Khemti what it is, or they might change it in some way. A magical artifact could cause the party to experience the lives of figures from ancient history. Are they modern incarnations of these people, or is it merely a vision meant for anyone who finds the artifact? Perhaps some historical figures that vanished mysteriously actually moved forward in time, and are only now reappearing to continue their plans. The options, like the stories they have to tell, are up to you.

RELIGION

The gods are a real force in the world they created, though not as active as they once were. In present-day Khemti, the gods act primarily through their mortal priests and champions, and it is not always clear what the gods intend through their omens and visions. Heroes may be champions of the gods, but they may also come into conflict with the champions of other gods, and perhaps even followers of their *own* deity with different interpretations of divine will and destiny. Religious-themed adventures tend to involve either the direct will of the gods or interaction with their mortal followers (sometimes both).

Khemtians place considerable importance on dreams and other omens as indicators of the gods' will. GMs can use this as a plot device, providing adventure hooks and guidance in the form of messages from the gods. If the party includes a priest, ghaffir, or a character with the dreamer feat (see **Book One: The Book of Days**, page 61), the GM should provide those characters with occasional hints in the form of omens. They should be open to interpretation, although Knowledge (dreams) or Knowledge (religion) skill checks may provide useful information. The intentions of the gods are often obscure from the limited perspective of mortals, so these divine visions or commands may not always make sense. Still, faithful followers do their best to carry out the gods' will.

Anyone dealing with religion in Khemti must also deal with the various great temples throughout the land. Priests and ghaffirs may belong to a religious hierarchy, subject to orders from their superiors and sent out on missions of importance

to their temple. Temples — even those dedicated to the same deity — may be rivals for the hearts and faith of their followers, and for political influence. Many temples involve themselves in social and governmental affairs. Indeed, some temples essentially *are* the government, or a branch of it. Temples are also often dedicated to learning and teaching, so characters may be asked to seek knowledge for the temple's stores or help the temple enlist new students.

Khemti sees its share of theological conflict. While most temples agree on important points of theology (the creation of the world, the making of the divine races, and so forth), some do not. There are debates — often heated ones — about which god was the first-born of the cosmos, which one suggested the creation of humanity, and so forth. Particular temples may outlaw certain views as heresy, while other temples tolerate dissenting views so long as they don't become threatening. At the more extreme end are banned cults and religions, such as Amunism, certain radical Kama'at sects, or demon-worshippers. The cults of particular gods may be out of favor in some areas; the Cult of Set has been banned in parts of Khemti over the years, for example. Heroes can be drawn into these religious conflicts in one way or another.

Religious conflict may take an entirely different dimension for characters with the Divine Heritage feat (see **Book One: The Book of Days**, page 60). Such heroes partake of the blood of a particular deity, giving them a most intimidate connection to the divine. Is the character true to his or her divine heritage? What are the character's goals, and what are the opinions of the hero's divine progenitor regarding them?

100 KHEMTIAN ADVENTURES

- 01 An ancient map shows the location of an Old Kingdom site.
- 02 One or more characters have a dream about mysterious assassin stalking them.
- 03 Anpur tribes from the desert raid local caravans.
- 04 A bahati temple asks the heroes to find the “tomb” of an old master who is actually still alive but in a trance.
- 05 Someone looted and violated a local tomb.
- 06 A merchant is passing around ancient coins. Where did he get them?
- 07 A mysterious woman is paying for information about the local military.
- 08 Kheri-heb are agitating to form a guild to control local magic use.
- 09 A necromancer is raising undead from a local necropolis.
- 10 A vendor sells miraculous water from an oasis that heals.
- 11 An eclipse shows the disfavor of the gods.
- 12 A local prophecy predicts the heroes will slay a monster in the nearby wilderness.
- 13 An artifact found in the desert has a malign intelligence to it.
- 14 A Sobekhi tribe is being driven out of their lands by river monsters.
- 15 A mysterious beam of light can be seen shining skyward out in the desert.
- 16 A sandstorm uncovers the entrance to some ancient ruins.
- 17 A caravan laden with goods is prepared to leave for a long journey.
- 18 A group of mercenaries from the Red Land arrives to sell their services.
- 19 The city is invaded by a rival or neighboring city-state.
- 20 Two warring factions have parts of a magical item; the heroes have the other pieces.
- 21 Creatures threaten travel and trade along the river.
- 22 Sand creatures from the desert are kidnapping and replacing mundane creatures, including people.
- 23 A brightly patterned rug conceals a magical portal into a kheri-heb’s citadel.
- 24 A noble’s favorite concubine takes a liking to a character.
- 25 Valuable scrolls turn up missing from a local temple.
- 26 A demon-worshipping cult operates under the guise of a minor temple.
- 27 A noble offers a prize for anyone willing to challenge a champion gladiator.
- 28 A skittish herd of winged horses is reported in the desert.
- 29 A wild man comes out of the desert, preaching visions he has received from the gods.
- 30 A rival suitor kidnaps a young bride from her wedding.
- 31 An arrogant charioteer is racing all challengers, but is using magic to cheat.
- 32 The water of a desert oasis mysteriously turns to dust when anyone tries to drink it.
- 33 A khasti enters the city claiming to be the abandoned first-born child of a noble.
- 34 A sudden plague of scorpions and other crawling vermin troubles the area.
- 35 An obelisk near an oasis is said to grant prophetic dreams to travelers who sleep near it.
- 36 An aged scholar seeks explorers to find a lost treasure in the desert.
- 37 A particular city is arming for war.
- 38 A famed Ptahmenu crafter wishes to give his ultimate masterwork as a gift to a pharaoh.
- 39 A giant hawk snatches children from the streets and carries them off into the desert.
- 40 The priests of a temple are all struck blind and seek a cure.
- 41 The funeral procession of a noble is disrupted when the sarcophagus overturns, revealing it filled only with stones.
- 42 A bloody war between two desert tribes threatens to engulf the area.
- 43 Cultists believe one of the heroes is the predestined enemy of their faith.
- 44 A sorcerer or kheri-heb summons and loses control of a desert elemental.
- 45 A gladiator leads a local slave revolt.
- 46 One of the daughters of a powerful merchant is secretly a were-jackal.
- 47 A statue discovered in an ancient ruin is actually a sorceress petrified in a magical duel.
- 48 The undead form of an ancient warrior can only be slain with the sword hidden in his tomb.
- 49 A terrible plague grips an area shortly after a number of strangers arrive.
- 50 The annual flooding of the Yor threatens to inundate a town.
- 51 A ship arrives in port with no one on board, its cargo intact.
- 52 A ghaffir seeks allies to help slay a monstrous evil.
- 53 A naga magically influences the people of a riverside town.
- 54 Several prominent people die from mysterious snakebites.
- 55 A diplomatic envoy traveling along the Yor requires an escort and honor guard.
- 56 Ancient catacombs beneath a monument or necropolis are home to strange creatures.
- 57 A golden key washes up on the shore of the river and is sought by a mysterious sorcerer.
- 58 A scholar seeks a rare desert plant that flowers only once each century.
- 59 A cult wearing eye medallions worships a beholder that lairs deep underground.
- 60 A girl claiming to be a runaway slave is actually a cunning spy.
- 61 A giant crocodile menaces a community, but it cannot be killed because it is sacred to Sobek.
- 62 An embalmer serves as a front for a community of ghouls.
- 63 The high priests of two different gods receive apparently contradictory visions.
- 64 An ancient mask contains the disembodied spirit of a kheri-heb.

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- 65 A great floating pyramid hovers over the desert in the depths of the Red Land.
- 66 People are plagued by nightmares that slowly drive them mad.
- 67 A rogue efreet carves out a kingdom of nomads in the desert.
- 68 Court seers and astrologers foresee a grave threat to the pharaoh.
- 69 Anpur slavers arrive, selling their recently captured wares.
- 70 A Sutekrah thief robs from the local nobility as a means of taunting them.
- 71 Recently unearthed ruins contain a barque able to fly through the air.
- 72 A community is plagued by a flock of aberrations stealing its crops.
- 73 A mummy relentlessly stalks and kills the descendants of thieves who violated its tomb.
- 74 A disembodied voice in a cavern dispenses advice and prophecies. Is it a genuine oracle?
- 75 An intelligent magical staff seeks to uncover something out in the desert.
- 76 The wealth a fortune hunter spends is under a terrible curse, which spreads like a plague.
- 77 A supposed ancient map is actually a trick to lure the unwary into the clutches of bandits or slavers.
- 78 A nomarch wishes to clear a border region of monsters for possible settlement.
- 79 Two children of rival noble houses have run away together.
- 80 A monster threatening an area is actually someone under a *polymorph* spell.
- 81 A kheri-heb seeks the feather of a phoenix or some other rare magical component.
- 82 An Old Kingdom artifact causes the characters to relive the lives of people from before the Cataclysm.
- 83 A magical accident causes snow and ice to cover a region, creating chaos.
- 84 A cataract or waterfall conceals the entrance to a complex of caverns.
- 85 A mad kheri-heb attempts to create a new humanoid race.
- 86 The “mummy” found in an ancient tomb turns out to be an ancient construct wrapped in bandages.
- 87 A doorway in a pyramid or ruin is a gateway to a different place, plane or even time.
- 88 A scroll or tablet contains the key to unleashing terrible extraplanar creatures on Khemti.
- 89 All the children of an area are stricken with an illness, requiring a rare herb found only near one of the upper cataracts of the Yor.
- 90 A river village is taken over by a waterborne lotus with mind-influencing pollen.
- 91 Members of a rival cult threaten a yearly religious ceremony.
- 92 A pool in an isolated oasis functions like a *mirror of opposition*.
- 93 A “desert ruin” turns out to be the fossilized body of a vast purple worm.
- 94 A kheri-heb claims to be the legendary Khetram, and seems to have the magical power to back it up.
- 95 An “island” is actually the back of a colossal dragon-turtle or other sea creature.
- 96 A magical sarcophagus extracts water from humanoid corpses, allowing the owner to sell it.
- 97 The ruins of an Old Kingdom city are filled with sand creatures that believe they are the original inhabitants.
- 98 A wealthy family of Amunite cultists offers to pay the party to help them flee the authorities.
- 99 The rare honey of giant desert bees becomes an addictive treat in Lower Khemti.
- 100 Temples seek ancient documents illuminating a point of theological dispute between them.

RUNNING A DESERT CAMPAIGN

Most fantasy campaigns tend to take place in temperate climates, or a mixture of different climates similar to those found in Western Europe. Those running a *Egyptian Adventures: Hamunaptra* campaign may wish to keep certain factors in mind involving living and adventuring in a largely desert environment.

SURVIVAL MATTERS

Khemti is a harsh land, particularly the Red Land, where barren desert stretches as far as the eye can see, and travelers must endure burning heat, freezing cold, and lack of food or water for miles. GMs should consult **Desert Terrain** in **Chapter Three: Adventures** and the **Environment** in **Chapter Eight: Glossary** in the *DMG* when dealing with travel or adventuring outdoors in Khemti, keeping in mind the hazards characters may face.

The Red Land features very hot conditions during the day, requiring Fortitude saves each hour to avoid nonlethal damage. Occasionally, the deep desert conditions become severe heat at midday, requiring saves every ten minutes. (Khemtian characters rarely wear armor or heavy clothing, since they impose significant penalties on those saving throws). Characters

in the desert also require at least twice the normal amount of water (three times in very hot conditions) to avoid the effects of dehydration. In the Red Land, water can be more precious than gold, and characters are advised to maintain their water supplies.

Nighttime temperatures can drop down to cold conditions, also requiring Fortitude saves each hour to avoid nonlethal damage. Khemti never sees very cold or colder conditions unless magic is involved in some way. GMs may even impose a penalty (from -2 to -4) on Survival rolls for Khemtian characters dealing with very cold or worse conditions, simply because they’re not used to such things.

Obviously, the Survival skill is quite valuable and useful for adventurers in a *Egyptian Adventures: Hamunaptra* game, as is the assistance of a wildwalker or other character skilled in Survival. Keep in mind characters can usually take 10 on Survival checks and such things are routine, a part of normal life in the Two Lands.

Remember, don’t make Survival checks a constant element of your adventures, or else they become a chore rather than a challenge. It’s generally better to assume characters are prepared for the challenges of the environment within their capabilities. A properly equipped party that takes precautions and has some



ability in Survival isn't in great danger most of the time. Reserve Survival challenges for those times when the party's planning proves inadequate, or they run into an unexpected problem, such as the loss of their supplies or a sudden desert storm. Making survival an occasional challenge rather than a constant one helps keep it interesting.

TRAVEL

Without the use of magic, there are two main options for travel in Khemti: overland and river travel. River travel is generally limited to the Yor and its tributaries, and is restricted primarily by the various cataracts as you approach the headwaters of the river. While there are roads in and between many of the cities of the Black Land, there are few true roads (only watercourses) in the Red Land, and travel through the desert regions tends to be slow and dangerous.

Take potential travel difficulties into account when planning your adventures. If the party needs to get from one place to another, they may not be able to do so quickly, especially if one or both places are not along a water route. Horses and chariots can cover short distances in a reasonable amount of time, but animals tire rapidly in the desert heat and can't travel overland as quickly as they can in other climates. Travel across sandy deserts is generally at only half the speed of normal overland travel because of the difficult terrain. So parties moving through the desert take twice as long to get where they're going.

As with survival matters, travel difficulties are normally best kept in the background of adventures. There's no need to play out every part of an otherwise uneventful but lengthy journey from place to place. Simply mention to the players how long it takes their characters to reach their destination and keep in mind any activities they want to handle along the way.

Generally, overland travel in Khemti is rough enough to limit the things characters can do while they're traveling. Things like research, craft projects and such are usually out of the question.

From time to time, you can play out a particular journey as an entire adventure or series of adventures, combining the challenges of the terrain with the other possible hazards characters may encounter en route. A hazardous journey is an excellent opportunity to play up some of the unique aspects of the setting and background. In particular, it makes a good introduction to the Two Lands for players used to other sorts of campaign settings.

CHARIOTEERING

Chariots are in regular use in the Black Land as both a means of transportation and a weapon of war. The standard Khemtian chariot can carry as many as three riders and is drawn by one or more horses.

A war-chariot generally has at least two riders: a driver and a charioteer, who makes attacks. Typically, charioteers are armed with javelins or bows, along with slashing swords or sometimes spears. Sometimes a chariot also carries a shield-bearer with a tower shield, who provides three-quarters cover on one side of the chariot (usually to help protect the driver). Changing positions (for example, switching between driver and charioteer) is a move action. This includes grabbing the reins if the chariot's driver is disabled for some reason.

CHARIOT MOVEMENT

A chariot's speed depends on the number of horses in its team: 40 feet for one horse, 50 feet for two or more. A chariot can only turn a maximum of 45 degrees with a move action, up to 90 degrees with a double-move. A chariot must also travel at least

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30 feet between turns, meaning it takes a chariot some distance to make a full circle or turn around.

OBSTACLES

If a chariot hits an obstacle (rock, gulley, mud, body, etc.) the driver must make a Handle Animal check to maneuver the chariot safely. The GM sets the DC based on the obstacle, ranging from 10 to 30, depending on the nature of the obstacle. A small ditch or the corpse of a soldier might require a DC 15, while heavy debris may require as much as a DC 30. A failed check means the chariot tips over. For more details, see the Handle Animal skill on page 59 of **Book One: The Book of Days**. The passengers and horses both take 1d6 points of damage if the chariot was moving 40 feet or less, 2d6 if it was moving at greater speed.

CHARIOTS IN COMBAT

Chariot combat is similar in most ways to mounted combat, and mounted combat feats and abilities apply to chariots as well. A character with at least 1 rank in Handle Animal may use the feats Mounted Combat, Mounted Archery, Ride-by Attack, Spirited Charge, and Trample normally in conjunction with chariots. A chariot provides cover for those riding in it (+4 AC, +2 to Reflex saves). If the chariot has a shield-bearer, its cover is improved (+8 AC, +4 to Reflex saves, an the benefits of Improved Evasion feat). A chariot has a fighting space of 10 feet, plus the fighting space of the horses in front of it (generally 10 feet also).

The driver of a chariot can make a DC 5 Handle Animal check to hold the reins in one hand, leaving the other hand free to attack. Controlling a chariot is a move action, so you can also use a standard action to attack. Riders in the chariot may use their normal actions to attack. Riders in a chariot can only take full attack actions with ranged weapons.

Using ranged weapons from a chariot while it is taking a double move is at a -4 attack penalty. If the horses are running, the attack penalty is -8.

Casting a spell while in a moving chariot requires a Concentration check: DC 10 + spell level for up to a double move, DC 15 + spell level for running movement. The driver of a chariot cannot cast spells requiring somatic components while controlling the chariot.



CHARGING

A chariot can execute a charge action normally, and all riders in the chariot gain both the attack roll bonus and the AC penalty from the charge.

OVERRUNNING

A chariot can also execute an overrun (trample) attack. The horses make the Strength check for the overrun attack. Additional horses generally provide a +2 bonus to the strongest horse in the team (as with the aid another action). If the overrun attempt succeeds, each horse on the team can make a single hoof attack against the target. If any of the hoof attacks hit, the target also takes an additional 2d6 damage from the chariot's wheels. You must make a Handle Animal check, just as with striking a normal obstacle, to avoid overturning the chariot.

SIDESWIPPING

As a standard action, a chariot driver can sideswipe another chariot or a mount. This requires a Handle Animal

check, opposed by the Handle Animal or Ride check of the target. If the attacker wins, the target is overturned or thrown. If the attacker fails, there is no effect.

A chariot may also be equipped with scythe-like blades on its wheel hubs. This allows the driver to make attacks against creatures adjacent to the chariot with a successful DC 20 Handle Animal check. The scythe attack has an attack bonus equal to the chariot's speed divided by 10. It has a base damage of 2d4 and a +1 damage bonus for each 10 feet of speed.

HORSE TEAMS

The horse or horses drawing a chariot may be attacked normally. If all of its team is unable to move, a chariot stops. If only one horse in a team is disabled, the driver must cut it free from the harness. This requires a DC 15 Handle Animal check. If it fails, treat the disabled horse as a DC 15 obstacle. The Handle Animal check must be made each round until the horse is cut free or is able to move normally again.

MASTERWORK

CHARIOTS

Large vehicle; Handle Animal -3; Spd 40 or 50 ft. (depending on the number of steeds); hp 60 (hardness 6); AC 4, touch 4, flat-footed 4; Trample 2d6 (overrun); Space 10 ft.; Height 5 ft.; Crew 2 (plus one passenger); Weight 200 lb.; Cost 500 gp.

CHAPTER TWO: SECRETS AND SOCIETIES

In addition to the various factions, religious and political elements both, working to control Khemti's destiny, several secret societies act behind the scenes to further their own agendas. This chapter offers a glimpse into Khemti's hidden world, describing several cults and sects operating in the shadows of this land's great societies. Each includes a full description of the organization and sample NPCs ready to use for your *Egyptian Adventures: Hamunaptra* games.

THE COMPACT OF DUST

The Compact of Dust is a secret alliance of religious fanatics who believe the Wasting is the predestined fate of the land of Khemti, and it must complete its work if the land is ever to be reborn as fertile and whole. To the members of the Compact, the Wasting is a natural process, like the withering of a plant so it can regrow from the roots in the following season, or the death of the old to make way for new generations. Struggling against this process is struggling against the natural order of things, and has led to imbalance in the land and its people. Like a festering wound, the Wasting has not cleanly eliminated life in Khemti. Instead, the inhabitants of the Black Land stubbornly cling to a world no longer belonging to them. The members of the Compact work to aid the natural course of the Wasting, which means the destruction of all life in the Two Lands. To most outside of the cult, the Compact is mad. To its members, it is merely misunderstood by those unable or unwilling to acknowledge the truth.

While the beliefs behind it stretch back to the early years after the Cataclysm, the Compact itself is a recent innovation. Scattered kama'at extremists and their followers came together just over a generation ago with a mutual belief in the meaning of the Wasting. They found their goals compatible, and agreed they could not achieve them on their own. They met in ruins deep in Desheret, where they forged an alliance to help the Wasting finish its work. Only then would the land be cleansed and able to renew itself. The members of the compact then set to work, recruiting followers and extending their power over the fertile lands.

Thus far, the Compact of Dust has appealed primarily to desert nomads by turning them against the fattened peoples of the Black Land. Why is it they should prosper, while the desert dwellers are made to scratch their lives out from the parched sands? The kama'at of the Compact have not told these new followers of their intentions; they come as would-be conquerors when they are actually destroyers. After their followers seized an oasis, the Compact poisoned it, placing the blame for this heinous act on the defenders of the oasis and further stoking their followers' ire.

Agents of the Compact of Dust also seek alliances with the creatures of the Red Land, particularly sand creatures and desert elementals (see **Creatures** starting on page 40 for more information). They may go so far as to ally with beings like the shadow scorpions, although they haven't yet. Members of the Compact in the Black Land act as saboteurs and attempt to provoke conflict between factions, particularly over matters of land and resources. They are particularly fond of poisoning water

supplies or using plagues or magically controlled vermin to drive out communities.

USING THE COMPACT

The Compact of Dust makes an excellent antagonist for a *Egyptian Adventures: Hamunaptra* campaign. Generally, the heroes brush against the edge of one of the cult's plans, discovering a conflict they have instigated, for example. The more they investigate, the more the seemingly unconnected incidents form a pattern, eventually leading the heroes toward the Compact itself. The Compact may tip its hand by attempting to eliminate the party, using assassins or summoned creatures. Such attempts are likely to redouble the characters' efforts to find and deal with their new enemies. Still, tracking down the members of the shadowy Compact and dealing with them can easily occupy an entire campaign.

Alternately, the player characters might know full well about the Compact of Dust. Perhaps they are allies of the kama'at aware of the movement. The kama'at and their allies want to deal with the Compact on their own, hopefully without involving outsiders. They consider it their duty to correct this imbalance within their own ranks, plus there is some concern the Compact could provoke a backlash against the kama'at and their beliefs in general, particularly from some temples of the gods. So the heroes are warriors in a secret battle against the Compact of Dust and its plans for Khemti.

For an especially offbeat campaign, the GM can set the player characters up as members of the Compact of Dust. Either the heroes are infiltrating the cult, perhaps as part of the aforementioned secret war with the kama'at, or it turns out the Compact of Dust is actually *right*. In that case, the characters are doing what they must so Khemti can be reborn anew. Do they have the dedication to go through with it, no matter what?

COMPACT KAMA'AT

Male or female human kama'at 6; CR 6; HD 6d8+6; hp 36; Init +1; Spd 30 ft.; AC 16, touch 11, flat-footed 15; Base Atk +4; Grp +4; Atk +5 melee (1d6/19-20 plus Con damage, +1 khopesh of wounding) or +5 ranged (1d4, sling); Full Atk +5 melee (1d6/19-20 plus Con damage, +1 khopesh of wounding) or +5 ranged (1d4, sling); SA spells; SQ nature's lure, resist imbalance, sand stride, trackless step, wild empathy (+8), wild shape (2/day); AL NE; SV Fort +6, Ref +3, Will +9; Str 10, Dex 12, Con 13, Int 12, Wis 15, Cha 11.



Skills and Feats: Concentration +9, Diplomacy +5, Handle Animal +9, Knowledge (nature) +11, Ride +10, Spellcraft +9, Survival +11 (+13 in aboveground natural environments); Iron Will, Leadership, Silent Spell, Still Spell.

Kama'at Spells Prepared (5/4/4/2; DC 12 + spell level):
0—detect poison, burst of speed*, flare, resistance, virtue; 1st—charm animal, endure elements, longstrider, magic stone; 2nd—bear's endurance, heat metal, resist energy, summon swarm; 3rd—meld into stone, poison.

Possessions: +2 leather armor, light wooden shield, +1 khopesh of wounding, sling with 10 stones, potion of bull's strength, divine scroll (cure light wounds and cure moderate wounds; caster level 3rd).

Typical Animal Companion: Jackal; Medium animal; CR—; HD 6d8+12; hp 39; Init +7; Spd 50 ft.; AC 19, touch 13, flat-footed 16; Base Atk +4; Grp +7; Atk +8 melee (1d6+4, bite); Full Atk +8 melee (1d6+4, bite); SA trip; SQ devotion, evasion, link, low-light vision, scent, share spells, tricks (attack, defend, guard); AL N; SV Fort +7, Ref +8, Will +3; Str 16, Dex 17, Con 15, Int 2, Wis 13, Cha 6.

Skills and Feats: Hide +5, Listen +6, Move Silently +6, Spot +4; Alertness, Improved Initiative, Weapon Focus (Bite).

COMPACT WILDWALKER

Male or female human wildwalker 4; CR 4; HD 4d8+8; hp 29; Init +6; Spd 30 ft.; AC 15, touch 12, flat-footed 13; Base Atk +4; Grp +5; Atk +5 melee (1d8+1/x3, spear) or +6 ranged (1d8+1/x3, spear); Full Atk +5 melee (1d8+1/x3, spear) or +6 ranged (1d8+1/x3, spear); SA combat style (spear), favored enemy (humans); SQ trackless step, wild empathy (+5); AL NE; SV Fort +6, Ref +6, Will +2; Str 13, Dex 14, Con 15, Int 10, Wis 12, Cha 8.

Skills and Feats: Handle Animal +6, Hide +10, Knowledge (nature) +9, Listen +8, Move Silently +10, Ride +4, Spot +8, Survival +9 (+11 aboveground natural environments); Combat Expertise^B, Endurance^B, Improved Initiative, Improved Trip, Stealthy, Track^B.

Possessions: Leather armor, light wooden shield, three spears, potion of bull's strength.

THE CULT OF AMUN

The divine Sun... its light gives life to the land and the people of Khemti, but it is a harsh and unremitting light, unwavering. It is also a singular light, brighter than all others. To the Amunites, it is the light of truth, a truth that has made them into exiles, outcasts and heretics. The Amunites are a religious sect worshipping the divine light, which they call Amun. To them, the gods are merely emanations of the true source of all divinity, masks or avatars of the divine light. Worship of the gods as discrete beings is to fail to understand the true nature of divinity, and ultimately futile.

Once, during the reign of Pharaoh Amunankh, the Cult of Amun was legitimate. The pharaoh strongly supported the worship of Amun, and the ranks of the faithful blossomed. However, since the end of Amunankh's line, the Amunites have faced persecution in Khemti. The temples of the gods treat them with reactions

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ranging from polite disdain to outright hostility, and the cult is still technically banned in both Lower and Upper Khemti by a decree of the pharaohs of the Eighteenth Dynasty that has never been reversed. Some nomarchs blithely ignore small Amunite communities, while others ruthlessly root them out. There is some truth to rumors about Amunite ambitions regarding the throne. Certainly, some members of the cult long for the days when their faith was shared and supported by the pharaoh. For some, any pharaoh who does not acknowledge the primacy of Amun is no true ruler at all, but a false god.

While there are fanatics among their ranks, most Amunites are quiet and humbly spiritual people who want nothing more than to worship in peace. The zealots of the cult seek to spread the True Faith by whatever means necessary. This has included threats and attacks against rival priests and temples, and even violence directed against the pharaoh, his nomarchs, and his court. Ironically, Amunites have more often targeted Wennefer II, who has largely ignored them, rather than Setmosis. The southern pharaoh brutally suppressed the cult in Upper Khemti. The Amunites, though they have no love for him, do not wish to draw Setmosis' wrath. That doesn't stop the occasional zealot from stirring up trouble in the south, however.

Amunites generally live double lives, gathering to worship in secret. They have no difficulties with attending the temples and functions of the gods, since they acknowledge the gods as emanations of the divine light. There is no blasphemy so long as they continue to acknowledge Amun as the true source. They generally see others as misguided and misinformed, although they don't often proselytize because of the dangers of exposure. Potential recruits are contacted cautiously before they are inducted into the community.

Some devoted communities of Amunites live as nomads in the Red Land, worshipping openly and requiring all members of their community to observe their religious rites. They are the descendants of Amunites cast out of their communities or forced to flee persecution. They tend to be a hardened and fierce people, but willing to offer kindness to strangers or those in need, usually in exchange for the opportunity to speak to them about their beliefs. Although there is occasionally talk of raising an army of the faithful from the desert, the truth is, there aren't enough Amunites in the Red Land to do so, at least as yet.

USING THE AMUNITES

The Cult of Amun offers a rival religion to the worship of the gods of the Pesedjet in Khemti, but not necessarily an "evil" religion. The Amunites are as sincere about their faith as are any other people — perhaps more so, since they are willing to suffer in order to remain true to it. The cult is a potential threat to the worship of the gods in Khemti, although how much of a threat is largely a matter of opinion. Player characters can become involved in the religious conflict between Amunites and mainstream priests and temples in a number of ways.

Heroic priests and ghaffirs might crusade against the misguided followers of Amun. They may preach tolerance, understanding, and diplomacy, or war and conversion by the sword. Likewise, Amunite player characters may try to spread their faith through subtle or overt means. A campaign where the heroes are all Amunites, struggling against the oppressive regime of the temples of the gods, can be an interesting and unusual one.

Parties largely uninterested in religion may be caught in the midst of the conflict if they're seen as potential allies by either side. Persecuted Amunites may come to them seeking shelter, while religious or secular authorities ask for aid in tracking down dangerous religious fanatics.

Amunites can also be potential allies, even for their traditional enemies. The Cult of Amun does still recognize the divinity of the gods, and might band together with their priests to overcome evil undead, demons, or other threats. Such a temporary alliance could lead to greater understanding or it might fall apart the minute the mutual threat no longer exists.

AMUNITE PRIESTS

The Cult of Amun does have its own priests and ghaffir. They are capable of casting divine spells; for the faithful, this is all the proof they need to validate their beliefs. For priests of the Pesedjet, it merely shows the Amunites draw on the divine power of an avatar of one of the gods, such as Ra, or perhaps their powers come from a most ungodly source.

Amunite priests may choose from the domains of Healing, Strength or Sun. They turn undead just as other priests do.

AMUNITE PRIEST

Male or female human priest 3; CR 3; HD 3d8+3; hp 20; Init +0; Spd 30 ft.; AC 11, touch 10, flat-footed 11; Base Atk +2; Grp +3; Atk +3 melee (1d8+1, heavy mace); Full Atk +3 melee (1d8+1, heavy mace); SA spells, turn undead (6/day); AL LG; SV Fort +4, Ref +1, Will +5; Str 12, Dex 10, Con 13, Int 12, Wis 15, Cha 10.

Skills and Feats: Concentration +7, Knowledge (religion) +7, Spellcraft +7, Survival +5; Endurance, Extra Turning, Holy Light*.

Priest Spells Prepared (4/3+1/2+1; DC 12 + spell level): 0—detect magic, guidance, light, resistance; 1st—bless, divine favor, endure elements†, sanctuary; 2nd—augury, enthrall, heat meta†.

†Domain spell. *Domains:* Healing (spontaneous) and Sun.

Possessions: Heavy wooden shield, heavy mace, Amunite holy symbol (a sun disk), and spell foci.

AMUNITE HIGH PRIEST

Male or female human priest 8; CR 8; HD 8d8+16; hp 55; Init +0; Spd 30 ft.; AC 14, touch 10, flat-footed 14; Base Atk +6; Grp +7; Atk +9 melee (1d8+3, +2 heavy mace); Full Atk +9/+4 melee (1d8+3, +2 heavy mace); SA spells, turn undead (6/day); AL LG; SV Fort +8, Ref +2, Will +9; Str 12, Dex 10, Con 14, Int 12, Wis 16, Cha 10.

Skills and Feats: Concentration +12, Diplomacy +9, Knowledge (religion) +11, Spellcraft +11, Survival +8; Endurance, Extra Turning, Holy Light*, Scribe Scroll.

Priest Spells Prepared (6/5+1/4+1/4+1/2+1; DC 13 + spell level): 0—detect magic, detect poison, guidance, light, resistance, virtue; 1st—bless, divine favor, endure elements†, remove fear, sanctuary, shield of faith; 2nd—aid, augury, enthrall, heat meta†, spiritual weapon; 3rd—daylight, dispel magic, prayer, searing light†, wind wall; 4th—divination, fire shield†, spell immunity.

†Domain spell. *Domains:* Healing (spontaneous) and Sun.

Possessions: +2 heavy wooden shield, +2 heavy mace, divine scrolls (create food and water, cure serious wounds, and restoration; caster level 8th), Amunite holy symbol (sun disk), spell foci.

THE DJED OF OSIRIS

When Set tore Osiris asunder and scattered the parts of his body across Khemti, the blood of the Lord of Life mixed with the soil and the earth of the land. His divine flesh was even consumed by some of its creatures. Osiris became as one with the land of Khemti. Even after his resurrection and his descent into the Underworld, Osiris remained intimately associated with the life of the land.

In the years after the Cataclysm, many people turned to Osiris for succor and sought his blessing to bring fertility back to the fields. As the Wasting went on and the Red Land grew, some lost faith. The gods were punishing them, they said. Others never lost faith. Instead, their belief was tested and tempered in the growing desolation, and strengthened by ongoing adversity.

Just over 150 years ago, a movement began within the cult of Osiris. A priest named Asaruneferkhet claimed Osiris was different from the other gods. The fact his blood spilled upon the soil of Khemti, that his body rested there, made him truly a part of the land and its life. His splinter cult worshipped the land itself as an extension of Osiris, a view other Osirian temples declared flawed at best, heretical at worst. Still Asaruneferkhet drew a core of supporters and believers, and eventually broke away from his temple to minister to the spiritual needs of his followers, and of the land itself.

The cult became known as the Djed (spine or pillar) of Osiris. Asaruneferkhet preached a humble existence, living in harmony with the land and its cycles. Osiris is worshipped through right living in accordance with Ma'at, and expresses his blessings and his sacrifice through the rebirth of nature and the seasonal flooding of the Yor River, which coincides with the cult's rituals honoring Osiris' death. The Djedists, as they are sometimes

known, found rural folk, kama'at, and some wildwalkers sympathetic to their views.

The modern Djed of Osiris remains a largely rural and underground cult. Persecutions are rare, so long as the Djedists are subtle in their work and their presence in the community. Many faithful members of the cult attend rituals at other temples, and honor all the gods, while also attending the rites of the Djed and devoting themselves to the cult's views on Osiris and their holy work. The Djed draw considerable support from the common people, since its priests and adherents are often closer to their concerns than are the loftier priests of the great temples. This has helped the cult survive and prosper over the years.

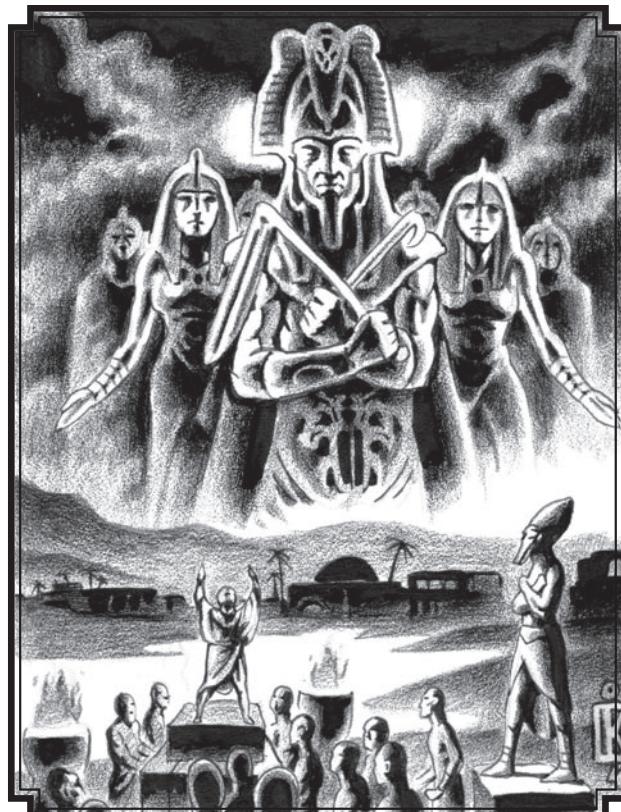
The Djed considers its purpose twofold. First, it exists to honor and exalt Osiris through living in harmony with the land and his divine principles. Toward this end, the Djed aids farmers and many desert tribes in raising crops, gathering food, and the other necessities of life. They often cooperate with kama'at and have good relations with them. The second, and more active, role of the Djed of Osiris is to aid in the resurrection of the land of Khemti itself. The faithful of the cult believe the Wasting is a symbolic and literal death of the land, just as Osiris died and was torn asunder. Like Osiris, the Djed believes the land will be reborn, resurrected anew. However, they do not believe this will happen of its own accord. Just as Isis raised Osiris through magic, so must the faithful quest to become worthy of the wisdom and insight to restore life to the land.

The Djed has made slight progress over the years. Some master priests and dunewalkers planted oases and encouraged the fertile lands to push back the bounds of the desert (or at least give no further ground to the Red Land). Despite the challenges, the core of the Djed remains steadfast. The work itself is as important as the goal. Still, some have fallen away from the faith, and the Djed occasionally loses members to the fanaticism of the Compact of Dust. The two cults, while they have some similar views, are bitter enemies. The similarities do lure some frustrated or extremist followers of the Djed of Osiris over to the Compact.

USING THE DJED OF OSIRIS

The Djed of Osiris makes a useful support system for a rural or wilderness campaign. Characters may be members of the cult, part of a secret alliance working behind the scenes to restore hope and life to the desert. They might also be sympathetic non-members, offered the Djed's aid or assistance in exchange for theirs in the future. Having the cult call upon the repayment of a favor can be a useful adventure hook.

The long-term goals of the Djed of Osiris can form the basis for an entire campaign, as the heroes quest for ways to end the Wasting and restore life to the land. Their quest might prove futile in the end, but it is a test of their faith and their willingness to sacrifice (as Osiris did) for the good of the land and its creatures. The Compact of Dust makes an excellent antagonist for such a campaign, as its members try to accelerate the Wasting as the heroes work to delay or prevent it.



- CHAPTER TWO: SECRETS AND SOCIETIES -

Characters seeking to become dunewalkers (see page 27) may find training with the Djed of Osiris, although whether or not the supplicant must accept the cult's faith is up to the GM and the individual teacher.

DJED PRIESTS

The priests of the Djed of Osiris call themselves "priests," but they are members of the kama'at class rather than the priest class. Their worship of Osiris as embodied in the land and living in accord with Ma'at resembles kama'at beliefs. Djed priests have the normal abilities of kama'at, and use them in their quest to heal and protect the land. Some traditional priests consider the Djedists misguided or even heretics, while some traditionalist kama'at are suspicious of the Djedists' unorthodox beliefs and ways.

DJED DUNEWALKER

Male or female human kama'at 5, dunewalker 3; CR 8; HD 5d8+10 plus 3d8+6; hp 55; Init +1; Spd 30 ft.; AC 14, touch 11, flat-footed 13; Base Atk +5; Grp +5; Atk +7 melee (1d8+2/x3, +2 spear) or +6 ranged (1d8/x3, spear); Full Atk +7 melee (1d8+2/x3, +2 spear) or +6 ranged (1d8/x3, spear); SA life's rebuke, *wild shape* (1/day); SQ animal companion, blanket of sand, nature sense, resist imbalance, sand stride, trackless passage, trackless step, wild empathy (+6); AL NG; SV Fort +9, Ref +3, Will +10; Str 10, Dex 12, Con 15, Int 10, Wis 16, Cha 12.

THE RED HAND

In the Red Land, where survival is the order of the day, life is harsh, and all else pales in comparison — for without life, what else matters? But once the necessities of life have been conquered, what else is there to overcome? That is the question Bentana a'Kalor asked herself. Born into a desert tribe, Bentana learned to fight and ride like all her people. She was gifted with a fierce warrior spirit and a thirst for challenge. By the time she approached womanhood, she was among the finest riders and trackers in her tribe, and handled a sword, spear, and bow with the best of them. She quickly discovered no man worthy of her among her people, and chose not to marry until she met the man who was her equal.

When Bentana's tribe came under attack, she helped defend it. When the tribe's chief fell in battle, Bentana took up his standard and helped lead her people to victory. The bloody print of her hand upon the flag became her symbol, and Bentana swore that day her tribe would never again be weak or vulnerable.

So began the alliance known as the Red Hand, feared across Desheret. Bentana a'Kalor built an alliance of tribes to stand against the threats of the Red Land. Her alliance conquered those threats, incorporating some of them into their ranks. As they grew, they moved more and more often, since the land could only support so many. As they moved, they added more nomads and supplicants to their number, overcome more threats to their survival. Over and over, Bentana proved herself a skilled leader and a fine warrior. Although more than a few men have sought her as a wife, as yet, she has found no one she considers worthy.

The Alliance of the Red Hand grew so large Bentana's eye turned toward the most fertile lands — both the Great Oases and the Black Land itself. Her people need water, food and shelter, and she will provide for them. If the dwellers in the

Skills and Feats: Concentration +5, Handle Animal +5, Heal +6, Hide +3, Knowledge (nature) +10, Listen +6, Move Silently +3, Spellcraft +4, Spot +6, Survival +14 (+16 in aboveground natural environments); Brew Potion, Desert Creature*, Natural Spell, Track.

Kama'at Spells Prepared (6/5/4/4/2; DC 13 + spell level; casts spells as 8th-level kama'at): 0—cure minor wounds (x2), detect magic, detect poison, purify food and drink, resistance; 1st—blessing of shade, cure light wounds, endure elements, longstrider, sand trap; 2nd—delay poison, flame blade, hold animal, quench thirst; 3rd—cure moderate wounds, plant growth, remove disease, wind wall; 4th—cure serious wounds, dispel magic.

Possessions: Masterwork light wooden shield, +2 spear, 2 spears, potion of bear's endurance, divine scroll (*air walk*, *cure moderate wounds*, *remove disease*; caster level 8th), wand of *detect animals or plants* (20 charges), amulet of natural armor +2, 5 goodberries.

Animal Companion: Hawk; Tiny Animal; CR –; HD 3d8; hp 4; Init +3; Spd 10 ft., fly 60 ft. (average); AC 19, touch 15, flat-footed 16; Base Atk +2; Grp –8; Atk +7 melee (1d4–2, talon); Full Atk +7 melee (1d4–2, 2 talons); SQ evasion, link, low-light vision, share spells; AL N; SV Fort +3, Ref +6, Will +3; Str 7, Dex 17, Con 11, Int 2, Wis 14, Cha 6.

Skills and Feats: Listen +6, Spot +16; Alertness, Weapon Finesse.

fertile lands refuse, then they will be taken from them, for such is the way of the world. Caravans and folk living close to the desert lands dread news of the coming of Bentana a'Kalor and her followers, knowing it may spell their doom.

USING THE RED HAND

The Alliance of the Red Hand may take the role of "desert marauders" in a campaign. The encroaching nomads make an excellent threat against the civilized lands of Khemti, one maybe even unite the opposing factions of Ta-Mehtu and Shematu, at least long enough to deal with the problem. Of course, the possibilities of either an alliance with the Red Hand, or a betrayal, lie in wait. Heroes protecting a border region or an oasis may face Bentana a'Kalor and her warriors in battle.

Alternately, the Red Hand makes an excellent basis for a "desert barbarian" campaign, where the heroes are either green recruits in Bentana's army, or rising stars among her elite warriors. The Alliance struggles to survive in the desert and to claim the fertile lands they need. The party can support Bentana's goals, defending her against her rivals, or decide to claim leadership of the Alliance for themselves. Perhaps one of the heroes wishes to prove himself a worthy husband for Bentana. If so, he has his work cut out for him.

Like many factions in Khemti, the Red Hand is not entirely cut and dried. The desert tribes are not evil; they merely look to survive and prosper as best they can. So are the people they fight for control over the land.

BENTANA A'KALOR

Female human khasti 5/wildwalker 7; CR 12; HD 5d12+15 plus 7d8+21; hp 105; Init +8; Spd 40 ft.; AC 21, touch 17, flat-footed 17; Base Atk +12; Grp +14; Atk +18 melee (1d4+4/15–20, +2



Sutekbra dagger) or +18 ranged (1d6+4/x3, masterwork composite [+2] shortbow with +2 arrows); Full Atk +16/+11/+6 melee (1d4+4/15-20, +2 *Sutekbra dagger*), +16/+11 melee (1d4+3/15-20, +2 *Sutekbra dagger*) or +18/+13/+8 ranged (1d6+4/x3, masterwork composite [+2] shortbow with +2 arrows); SA combat style (dual weapon), favored enemy (animals), favored enemy (Anpur) +2, improved combat style, rage (2/day); SQ fast movement, improved talent (improved uncanny dodge), talent (uncanny dodge), wild empathy (+10); AL N; SV Fort +14, Ref +10, Will +3; Str 14, Dex 18, Con 16, Int 11, Wis 11, Cha 17.

Skills and Feats: Handle Animal +11, Heal +7, Hide +11, Intimidate +11, Jump +10, Knowledge (nature) +9, Listen +8, Move Silently +11, Ride +13, Spot +8, Survival +14 (+16 in aboveground natural environments); Endurance^B, Great Fortitude^B, Improved Critical (*Sutekbra dagger*), Improved Initiative, Improved Two-Weapon Fighting^B, Mounted Archery, Mounted Combat, Run^B, Tefnut's Endurance*, Track^B, Two-Weapon Fighting^B, Weapon Finesse.

When Bentana rages, use the following statistics:

Enraged: HD 5d12+25 plus 7d8+35; hp 129; AC 19, touch 15, flat-footed 15; Grp +16; Atk +18 melee (1d4+6/15-20, +2 *Sutekbra dagger*); Full Atk +16/+11/+6 melee (1d4+6/15-20, +2 *Sutekbra dagger*), +16/+11 melee (1d4+4/15-20, +2 *Sutekbra dagger*); SV Fort +16, Will +5; Str 18, Con 20

Skills: Jump +12

Possessions: Masterwork buckler, 2 +2 *Sutekbra daggers*, masterwork composite [+2] shortbow, 10 +2 arrows, major ring of fire resistance, ring of protection +3.

RED HAND WARRIOR

Male or female human khasti 2; CR 2; HD 2d12+2; hp 20; Init +2; Spd 40 ft.; AC 15, touch 12, flat-footed 13; Base Atk +2; Grp +4; Atk +5 melee (1d8+2/19-20, khopesh) or +4 ranged (1d6/x3, shortbow); Full Atk +5 melee (1d8+2/19-20, khopesh) or +4 ranged (1d6/x3, shortbow); SA rage (1/day); SQ fast movement; AL N; SV Fort +4, Ref +2, Will +1; Str 15, Dex 14, Con 13, Int 10, Wis 12, Cha 8.

Skills and Feats: Intimidate +4, Jump +7, Listen +3, Ride +7, Spot +4, Survival +6; Endurance^B, Power Attack, Weapon Focus (khopesh).

When a Red Hand Warrior rages, use the following statistics:

Enraged: HD 2d12+6; hp 24; AC 13, touch 10, flat-footed 11; Grp +6; Atk +7 melee (1d8+4/19-20, khopesh); Full Atk +7 melee (1d8+2/19-20, khopesh); SV Fort +6, Will +3; Str 19, Con 17.

Skills: Jump +9

Possessions: Leather armor, light wooden shield, khopesh, shortbow with 20 poor arrows, *potion of bull's strength*.

THE SEEKERS OF THE PAST

"The dust and ash of the past lies heavy over the Red Land," said one sage of the Twelfth Dynasty. It was during this time the Seekers of the Past were founded. They were the eyes, ears, and hands of the pharaoh in the wastelands outside the lush Yor River Valley. It was their job to sift through the sand and dust of the Desheret, finding fragments of Khemti's past glories and bringing them back to civilization. Although the Twelfth Dynasty went the way of all things, the Seekers continued without the patronage of the pharaoh. Over the years, their mission to uncover and preserve the past has become a holy calling to them, beyond the ambitions of any one man.

The modern Seekers are a secretive fraternal order of scholars, archeologists, and loremasters. The order survived primarily within the walls of schools, temples, and libraries, and its members can be found nearly everywhere in Khemti, although they are more common in Ta-Methu than in Upper Khemti. Each nome has a Seeker lodge, usually based out of a bahati temple or a scholarium devoted to Thoth, whom the Seekers consider their patron. The lodge has a master who answers to the grand master of the order, and various scholars, devoted to the

Seekers' important work.

The Seekers of the Past have two primary goals. The first is uncovering knowledge and artifacts from Khemti's history, especially remnants of the Old Kingdom. Seekers arrange expeditions into the Red Land to explore lost ruins, raid forgotten tombs, and gather scraps of lore from ancient hieroglyphs and carvings. Though they do value knowledge for knowledge's sake, they are also well aware of just how valuable some of their finds can be. There are great treasures hidden in the Red Land, both monetary and magical. Some of these treasures fund the Seekers' work, while others are carefully hidden away in their vaults to be studied and perhaps used later. A few trinkets are discreetly sold, and the Seekers have occasionally had some stolen from them.

The knowledge, wealth, and magical power the Seekers accumulate applies toward their second goal: the restoration of the glory of the Old Kingdom. Seekers are somewhat nostalgic for the past. They consider the Old Kingdom period Khemti's Golden Age, and view modern history since the Cataclysm as a slow, long decline. The Seekers hope to provide the means to

- CHAPTER TWO: SECRETS AND SOCIETIES -

restore the Two Lands to their former glory, although the order does not yet entirely agree on how this will happen. Some prefer to cultivate the current line of pharaohs, then provide them with the necessary tools. Others believe the right pharaoh hasn't come along yet, and imply he will arise from the Seekers' own ranks —although never within earshot of pharaonic loyalists. There is also the matter of *which* pharaoh the Seekers favor. Both Wennefer II and Setnakht are aware of the Seekers. Wennefer II has largely ignored them, but Setnakht has made overtures to curry their favor. For the time being, the Seekers are wary of allying themselves with the southern pharaoh, and Setnakht has yet to press the issue.

Membership in the Seekers is by invitation only. Seekers in good standing nominate potential members and feel them out about the possibility of recruiting them. New members are sworn to secrecy about the order, and the Seekers have been willing to use extreme measures to ensure silence on occasion. Since many Seekers are priests or kheri-heb, they prefer magical oaths to more primitive and brutal methods. Membership is open to anyone sufficiently devoted to the order's causes, but its members tend to be well-educated scholars of one sort or another. Worship of Thoth is not required, but is quite common among Seekers.

USING THE SEEKERS

The Seekers make effective patrons for a campaign involving tomb raiding and exploration of the Red Land. The characters can start out as new initiates in the order, following the directives of their superiors and organizing various expeditions. As they progress, they become more involved with the Seekers' agenda, which may put them into conflict with other factions in Khemti. Characters may also find themselves torn between loyalty to the Seekers and their other responsibilities. Some of

their discoveries may attraction the attention of various temples, schools, and factions.

The Seekers of the Past make useful patrons or employers for independent adventurers. A Seeker scholar might hire a party to safeguard him on an expedition, for example. The Seekers are not above hiring thieves to steal what they need on occasion, and they are not immune to such tactics by others. A group of Seekers can be useful rivals for a party of independent explorers. Seekers who hear of a particular discovery or find by the player characters may try to acquire it from them, by hook or by crook, if necessary.

The following stat block represents a typical journeyman Seeker, fairly new to the order and active in the field.

SEEKER

male or female human khebenti 4; CR 4; HD 4d6+4; hp 20; Init +2; Spd 30 ft.; AC 15, touch 15, flat-footed 15; Base Atk +3; Grp +4; Atk +4 melee (1d6+1/19-20, shortsword) or +5 ranged (1d4+1, sling); Full Atk +4 melee (1d6+1/19-20, shortsword) or +5 ranged (1d4+1, sling); SA sneak attack +2d6; SQ evasion, trapfinding, trap sense +1, uncanny dodge; AL N; SV Fort +2, Ref +6, Will +1; Str 12, Dex 15, Con 13, Int 14, Wis 11, Cha 10.

Skills and Feats: Appraise +11, Bluff +7, Climb +4, Decipher Script +11, Diplomacy +2, Disable Device +9, Disguise +0 (+2 acting), Gather Information +3, Intimidate +2, Jump +2, Knowledge (history) +8, Move Silently +9, Open Lock +9, Search +9, Survival +7 (+9 following tracks), Use Magic Device +7 (+9 scrolls), Use Rope +3; Diligent, Ptah's Cunning, Skill Focus (Knowledge: history).

Possessions: Shortsword, sling with 10 stones, *ring of protection* +1, writing materials, maps and notes.

THE UNBROKEN CHAIN

The Unbroken Chain is a slave ring operating mainly in Upper Khemti, but spreading its influence further down the Yor River. The circle began as several disparate groups of independent slavers and slave-traders, selling to the markets of the largest city-states of Shematu. The original constituents were little more than organized criminal gangs operating with the unspoken blessing of the monarchs in the region. Slavery under the rule of Lower Khemti is regulated by the throne, but matters in the south are often more loosely monitored. Few asked where the slaves came from, so long as they were available for the work that needed doing.

One of the slaver-lords of the south was an Anpur named Merkhat, a ruthless and cunning leader with an eye for organization. About ten years ago, Merkhat and his followers began systematically assimilating other slave-traders in the south. At first, it was an equitable arrangement. Merkhat proposed an organized "slavers guild" that would be formed from those gangs willing to cooperate with Merkhat and willing to accept positions as his lieutenants. Several agreed to the slave-lord's terms, and wisely, since the next stage was for the newly formed Unbroken Chain to force its competitors out of business. A blood gang-war developed in the slave trade in southern Khemti. Those unwilling to join the new alliance were frozen out of the market, or simply attacked outright. It quickly became clear crossing Merkhat wasn't healthy. Within

a few years, the Unbroken Chain was the de facto slavers-guild Merkhat first proposed, controlling the majority of the slave trade in Shematu.

Merkhat openly supports the Pharaoh of Shematu, and in return receives certain considerations. The machinery of Shematu requires many slaves to drive it, and business has been good for the Unbroken Chain. It's also clear the slavers are finding much of their "product" either among the desert tribes or by striking northward into Ta-Methu. Setnakht claims no knowledge of these incursions, and says they are not his doing. As the Two Lands arm for war, Ta-Methu also finds itself in need of cheap labor. The business opportunity has not been lost on Merkhat and the Chain.

Currently, the Unbroken Chain is true to its name. The organization consists of various smaller slave-gangs, each controlled by a lieutenant who owes fealty to Merkhat as the overboss. Some high-ranking lieutenants have even smaller gangs operating beneath them, giving the whole organization a distributed structure. Merkhat encourages a certain amount of healthy competition between his subordinates, and keeps a close eye on those with too much ambition. The Anpur crime-lord has already lost an eye to one assassination attempt three years ago. He wears a patch over his missing eye and has a livid scar across one side of his face.



USING THE CHAIN

While slavery isn't illegal in Khemti, the slavers-guild makes a useful antagonist, largely because of their ties with Shematu and Pharaoh Setnakht. Players often bring modern views and morals into the campaign, so they're likely to oppose whatever the slavers do. If that happens to run counter to the good of Ta-Methu, so much the better, since it gives the characters another reason to oppose the Unbroken Chain.

The cellular nature of the organization makes it suited for long-term play. Low-level characters might encounter Chain slavers, perhaps even being captured as slaves themselves! The heroes fight off a few low-level slavers, perhaps free a small number of slaves or protect an outlying village or tribe from being enslaved. As the heroes become more of a nuisance, the local slave-lord sends more hirelings and assassins to deal with them. Mid-level characters can take out an entire gang in a particular area, finally confronting and defeating one of Merkhat's lieutenants (who tend to be between 8th and 11th level). Characters can fight all the way up the ladder until they confront Merkhat the Slave-Lord himself and have the opportunity to bring down his entire operation.

The Unbroken Chain is also useful as a background element for campaigns not focusing on the slavers as antagonists. Slavery is an unpleasant part in Khemti, so the characters are likely to encounter members of the Chain at some point. You can use the gang as "local color" to remind players of some of the less savory aspects of Khemtian society.

MERKHAT THE SLAVE-LORD

Male Anpur bequeni 6/khebenti 9; CR 15; HD 6d10+12 plus 9d6+18; hp 99; Init +2; Spd 30 ft.; AC 17, touch 12, flat-footed 17; Base Atk +12; Grp +16; Atk +20 melee (1d8+7/19-20, +3

khopesh) or +17 melee (1d3+5 nonlethal, *slaver whip*); Full Atk +20/+15/+10 melee (1d8+7/19-20, +3 *khopesh*) or +17/+12/+7 melee (1d3+5 nonlethal, *slaver whip*); SA sneak attack +5d6; SQ Anpur traits, darkvision 60 ft., evasion, improved uncanny dodge, trapfinding, trap sense +3, uncanny dodge; AL LE; SV Fort +10, Ref +10, Will +9; Str 19, Dex 14, Con 15, Int 10, Wis 15, Cha 13.

Skills and Feats: Bluff +6, Climb +4 (+6 with ropes), Diplomacy +10, Disable Device +5, Disguise +1 (+3 acting), Escape Artist +2 (+4 bindings), Gather Information +6, Hide +7, Intimidate +9, Jump +10, Move Silently +7, Open Locks +7, Profession (slaver) +7, Ride +8, Sense Motive +7, Sleight of Hand +14, Spot +8, Survival +6, Use Magic Device +6, Use Rope +7; Cleave, Combat Expertise, Exotic Weapon Proficiency (whip), Improved Disarm, Improved Feint, Improved Initiative, Iron Will, Leadership, Power Attack, Weapon Focus (*khopesh*).

Possessions: +3 *khopesh*, *slaver lash**, masterwork composite [+3] shortbow, *potion of cure moderate wounds*, *amulet of life*, *bracers of armor* +5, *periapt of proof against poison*.

* indicates a new magic item described in Chapter Four of this book.

TYPICAL SLAVER

Male or female human warrior 2; CR 1; HD 2d8+5; hp 17; Init +0; Spd 30 ft.; AC 12, touch 10, flat-footed 12; Base Atk +2; Grp +3; Atk +3 melee (1d8+1/x3, spear) or +2 ranged (1d4+1/19-20, dagger); Full Atk +3 melee (1d8+1/x3, spear) or +2 ranged (1d4+1/19-20, dagger); AL LE; SV Fort +4, Ref +0, Will -1; Str 13, Dex 11, Con 12, Int 10, Wis 9, Cha 10.

Skills and Feats: Handle Animal +4, Intimidate +5, Ride +7; Power Attack, Toughness.

Possessions: Leather armor, spear, dagger, manacles.

CHAPTER THREE: CHAMPIONS OF KHEMTI

Beyond the staple character classes presented in **Book One: The Book of Days**, here are several character options to add additional layers of depth for your *Egyptian Adventures: Hamunaptra* campaign. This chapter describes how to adapt the prestige classes from the *DMG* to this world. Also, it presents several new prestige classes such as the dreaded deathblade and the elusive dunewalker.

PRESTIGE CLASSES IN THE TWO LANDS

Prestige classes go a long way toward establishing a specific feel or aesthetic for a given setting, and the prestige classes of *Egyptian Adventures: Hamunaptra* are no different. Not every prestige class is suitable for this setting, and some of those considered “core” to the default setting do not exist in Khemti at all. From the core list, those that are not suitable for this setting (and are thus not suitable for standard play) are the blackguard, the dragon disciple, the duelist, and the horizon walker.

The remainder of the core prestige classes have at least some presence in Khemti, and are discussed in turn hereafter. These classes, along with the new ones presented later in the chapter, make up the bulk of the prestige classes allowed in this setting, and it is assumed that no other prestige class is suitable for play in *Egyptian Adventures: Hamunaptra* games. Exceptions to this must come on a case-by-case basis, upon specific approval by the GM.

ARCANE ARCHER

The arcane archer is one of the more common of default prestige classes in Khemti, at least among the Esetiri, as it draws from their two natural aptitudes: archery and magic. Typically, only the most driven and talented elves get the chance to focus their study to the extent required by the class, but those who do are among the most feared elves in Khemti.

ARCANE TRICKSTER

Though very rare, the arcane trickster still pops up every now and then in Khemti. This usually happens by “accident,” after a khebenti awakens the magic in his soul (either through the Divine Heritage feat or by exploring his talent for Innate Heka during adolescence, or both), but some actively seek out the class.

ARCHMAGE

Although few kheri-heb or hekai ever reach the vaunted level of mastery of the gifts of Isis required for this class, quite a few have done so over the course of Khemti’s long history (the famed spellcaster and sage Khetram is rumored to have been among them). Khemtian archmages are almost always associated with either a specific priesthood or throne, and a number of archmages were rumored to have sat on the throne of Pharaoh.

ASSASSIN

Sadly, this prestige class is both eternal and universal. Wherever there is conflict and political or racial infighting, there will be a demand for the services of these hired killers. While Shematu certainly claims more than its fair share of assassins, that’s not to say that Ta-Mehtu is free of the class. Indeed, some of the best are trained in Hamunaptra.

DWARVEN DEFENDER

Like the arcane archer, the dwarven defender is one of the most common prestige classes adopted by its race, especially in the days since the Ptahmenu rebellion. It is known that Pharaoh Ahaz commissioned the creation of an elite corps of troops whom he charged with the security of Djebey — a unit whose ranks teem with dwarven defenders.

ELDRITCH KNIGHT

This prestige class saw little use in Khemti before the creation of the now-famed War College of Tjekut. Since then, at least a handful of eldritch knights emerged from Tjekut after

CLASSES FROM THE MASTER CLASS SERIES

Several of the base classes from Green Ronin’s Master Class series are suitable for this setting while others are not. Among the ones that can fit with little adjustment are the *Assassin’s Handbook*, *Noble’s Handbook*, the *Psychic’s Handbook*, and the *Witch’s Handbook*. Others in this series, such as the Shaman, Unholy Warrior, or even the Cavalier, could be adapted with a little work. Even the thaumaturge from the *Book of Fiends* could find a place in the *Egyptian Adventures: Hamunaptra* setting. Still, check with your GM before generating one of these characters.



periods of intense study in the war college's small but dedicated program. Rumors of an even rarer breed of warrior wizard continue to drift out of Tjekut, but none affiliated with the war college or its programs is willing to speak on it.

HIEROPHANT

The cloak of the hierophant is perhaps the pinnacle of achievement for many young priests in various priesthoods throughout Khemti. For one reason or other, few such priests ever reach the level of understanding and connection with the divine required for the class, but like the archmages, those who do go on to hold sway over all Khemti.

LOREMMASTER

A relatively common prestige class in Khemti, the loremaster is a valuable resource in Khemtian society. Like the shenu, the loremaster is the keeper of a long and rich cultural and magical history. (Indeed, many of the more subdued shenu choose the path of the loremaster). The city of Thoth in Isyut is renowned for them.

MYSTIC THEURGE

This prestige class would be perhaps the most common of all prestige classes in Khemti, were it not for the difficulty involved in adopting it. To the Khemtians, all true magic in the universe is divine in nature, and so they seek to progress their mastery of all its various forms. Doing so is even more difficult than in other settings, however. Exceptions are known to exist, but the majority of Khemtians never achieve it.

SHADOWDANCER

Perhaps the most exclusive of the default prestige classes in Khemti is the shadowdancer. In *Egyptian Adventures: Hamunaptra* games, this prestige class is the sole province and purview of the Setite cult known as the Gates of Sothis. The only real benefit to this exclusion is most anyone who displays the skills of the shadowdancer can be readily identified as a Sothic disciple.

THAUMATURGIST

Unlike the mystic theurge, which is regarded with reverence among the citizenry of Khemti, the name of the thaumaturgist is feared and reviled by the public. This is because only evil thaumaturgists have known any success in the days since the Cataclysm. When good thaumaturgists reach out to the gods, they are met with only stony silence, while evil thaumaturgists are still able to bring forth atrocities to plague Khemti. (See **Chapter Two: Cosmology** in **Book Two: The Book of Gates** for more information.)



NEW PRESTIGE CLASSES

As in other settings, characters in *Egyptian Adventures: Hamunaptra* games have the option of adopting prestige classes if and when they qualify for them. The following prestige classes are perhaps the most common of those unique to Khemti. This is not to say that no others exist, merely that those presented herein are the most exemplary of the setting and its ideas. Remember that the GM is the final arbiter of which prestige classes are allowed.

• DEATHBLADE •

Nearly all Khemtians are fascinated with death and the afterlife, but some take their reverence even more seriously. Priests and ghaffirs of the death gods are often fanatically concerned with ensuring proper respect for the dead, but many are also willing to use the dead to achieve their goals. This may strike some as hypocrisy, but these individuals know they will treat their undead servants with reverence, and when they are through, they will allow the departed to return to their rest. Nowhere is this dichotomy more evident than in the deathblade, a holy warrior as skilled in necromancy as he is in swordplay. Some are concerned with ensuring the dead are properly laid to rest, others with punishing the living for their sins of religious neglect, but all are aided in their objectives by the dead themselves.

Given the requirements of the class, only ghaffirs and priests become deathblades, though other classes may multiclass to meet the prerequisites.

As NPCs, most deathblades serve the priesthoods of Osiris, Anubis, Nephthys, Seker, or Serqet. They operate much as ghaffirs of those temples, though they focus even more strongly on burial rights and the dead than do other holy warriors. Some evil deathblades instead act as marauders, sweeping down with undead minions on villages and communities who have been judged wanting in the deathblade's own (not necessarily impartial) view.

Hit Die: d10.

REQUIREMENTS

To qualify to become a deathblade, a character must fulfill all of the following criteria.

Base Attack Bonus: +4.

Skills: Heal 5 ranks, Knowledge (religion) 8 ranks.

Spells: Must be able to cast spells from the Death domain as Divine *Akhu*.

Special: Must be able to command and rebuke undead.

CLASS SKILLS

The deathblade's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcana) (Int), Knowledge (religion) (Int), Profession (Wis), Ride (Dex), Sense Motive (Wis), Spellcraft (Int), and Survival (Wis). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the deathblade prestige class.

WEAPON & ARMOR PROFICIENCY

Deathblades are proficient with all simple and martial weapons, with all types of armor, and with shields (except tower shields).

COMMAND UNDEAD (SU)

A deathblade's class levels stack with ghaffir or priest levels to determine his level for commanding and rebuking undead.

DETECT UNDEAD (SP)

At will, a 1st-level deathblade can *detect undead* as per the spell.

NECROMANTIC AURA (EX)

A deathblade radiates necromantic energies, detectable to other undead. Unintelligent undead will not attack a deathblade unless she attacks them first, though they may still attack her companions. Against intelligent undead, the deathblade receives a +4 divine bonus to any Charisma or Skill checks made to influence the undead creature's reactions.

SPELLS

A deathblade has the ability to cast a small number of divine spells. To cast a deathblade spell, a deathblade must have a Wisdom score of at least 10 + the spell's level, so a deathblade with a Wisdom of 10 or lower cannot cast these spells.

Deathblade bonus spells are based on Wisdom, and saving throws against these spells have a DC of 10 + spell level + the deathblade's Wis modifier. When the deathblade gets 0 spells per day of a given spell level, he gains only the bonus spells he would be entitled to based on his Wisdom score for that spell level. The deathblade's spell list appears below. A deathblade has access to any spell on the list and can freely choose which to prepare. A deathblade prepares and casts spells just as a priest does (though a deathblade cannot spontaneously cast domain spells).

ANIMATING TOUCH (SU)

Starting at 2nd level, a deathblade can briefly animate a corpse with only a single touch. A deathblade may animate a total number of Hit Dice worth of undead per day equal to his deathblade class level multiplied by his Cha modifier. These undead are either skeletons or zombies, and follow all the rules for those creatures. They are completely under the deathblade's control, with no roll required. These corpses remain animated for 10 minutes per deathblade class level, until the deathblade allows them to return to death, or until destroyed, whichever comes first. Once a corpse has been animated by this power once, it can never be so animated again (though other animating magics, such as the *animate dead* spell, work normally). Undead created and controlled via animating touch do not count against a deathblade's Hit Die limit for other means of controlling undead.

TABLE 3-1: THE DEATHBLADE

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	—Spells per Day—			
						1st	2nd	3rd	4th
1st	+1	+2	+0	+0	Command undead, <i>detect undead</i> , necromantic aura	0	—	—	—
2nd	+2	+3	+0	+0	Animating touch	1	—	—	—
3rd	+3	+3	+1	+1	Heightened necromantic aura	1	0	—	—
4th	+4	+4	+1	+1	—	1	1	—	—
5th	+5	+4	+1	+1	Animating attack	1	1	0	—
6th	+6	+5	+2	+2	—	1	1	1	—
7th	+7	+5	+2	+2	Disrupting attack	2	1	1	0
8th	+8	+6	+2	+2	—	2	1	1	1
9th	+9	+6	+3	+3	Improved animating touch	2	2	1	1
10th	+10	+7	+3	+3	Undead companion	2	2	2	1

HEIGHTENED NECROMANTIC AURA (Ex)

At 3rd level, a deathblade's aura grants him a +2 divine bonus to all saves against any energy damage, energy drain, ability damage, or ability drain caused by undead opponents. In addition, the deathblade suffers only half damage from any such attacks (rounded down).

ANIMATING ATTACK (Su)

At 5th level, a deathblade can animate a corpse by touching it with his melee weapon or another object, rather than touching it by hand. Further, he may use this ability (or his normal animating touch) as a free action, albeit still only once per round. This allows the deathblade to instantly animate a foe just slain with his last melee attack; the new undead does not even finish dropping to the ground before animating under the deathblade's control. All other rules and mechanics apply as per animating touch above.

DISRUPTING ATTACK (Su)

Once per day per point of Cha modifier (if positive), a deathblade of at least 7th level can declare any attack to be a disrupting attack. He must make this declaration before the attack roll. Any undead successfully struck by the ensuing attack must succeed a Fort save against a DC 10 + the deathblade's Cha modifier or be slain instantly, becoming a normal corpse or dissipating into nothingness, if incorporeal. If the attack misses or fails to beat an incorporeal undead's miss chance, or if the deathblade mistakenly strikes a non-undead creature, this power has no effect but is still counted as used.

IMPROVED ANIMATING

TOUCH (Su)

At 9th level, a deathblade can animate his temporary undead servants as ghouls or ghosts, as well as skeletons

and zombies. Each of these counts as double the normal hit dice for purposes of determining how many hit dice of undead a deathblade may animate per day. This power may also be delivered through the deathblade's animating attack.

Although these undead normally have Intelligence scores, all undead animated through a deathblade's animating touch powers are mindless. They obey the deathblade's orders, and accompany him wherever he goes, but otherwise take no actions and have no capacity for independent thought.

UNDEAD COMPANION (Ex)

At 10th level, a deathblade may choose a small number of undead he has animated with his animating touch to be permanent companions. These undead creatures may be of any variety he can create, but may have a total Challenge

Rating of no more than 9 (if a single creature) or, if a group of undead, may have a combined Encounter

Level of no more than 9. Because deathblades believe in the sanctity of death, a deathblade is expected to "swap out" his companions every so often, allowing them to return to their rest and replacing them with others. These undead are absolutely loyal and obedient, and are considered neutral in alignment. As detailed under improved animating touch, they are considered mindless, regardless of the normal intelligence for undead of that type.

SPELL LIST

Deathblades choose their spells from the following list:

1st level: *cause fear*, *deathwatch*, *disrupt undead*, *hide from undead*, *ray of enfeeblement*, *touch of fatigue*.

2nd level: *command undead*, *death knell*, *gentle repose*, *ghoul touch*, *lesser restoration*, *remove paralysis*.

3rd level: *animate dead*, *halt undead*, *magic circle against evil*, *ray of exhaustion*, *searing light*, *speak with dead*.

4th level: *bestow curse*, *death ward*, *enervation*, *fear*, *restoration*.



DESERT SCORPION

Many of the “civilized” folk of Khemti think of the Red Land’s warriors as raging barbarian raiders who arrive on camels or horses in a shower of sand and use overwhelming strength to take what they want. True, many of the nomads do fit that image, but not all Redlanders who kill to survive do so with fury and brute force. Some are trained in the art of the swift kill, the silent blade, deception and misdirection. These are the desert scorpions, Red Land tribesmen who learn to slay others in the swiftest and most silent manner possible, preferring speed and precision over sheer power. Many desert scorpions use their skills on behalf of their people, fighting only the enemies of their tribe, defending them from those who would threaten and despoil. Others are killers for hire or even political crusaders, creeping into cities and towns in search of a specific target and vanishing once more into the desert before the blood even cools.

The majority of desert scorpions are khebenti or wildwalkers, though beqenu and even some evil ghaffir sometimes follow the path of the silent slayer. Bahati make terrifying scorpions, but thankfully, few of them elect to pursue the scorpion’s path. On rare occasions, a shenu, priest, hekai or kheri-heb chooses this path, combining his magic with the scorpion’s skills and abilities to lethal effect. Khasti rarely become scorpions, as they eschew the more subtle combat styles, and only the most evil of kama’at find anything appealing in the class.

Most desert scorpion NPCs work alone, or with other scorpions of their tribe. Though they often support their people’s other warriors, they rarely do so as front-line fighters, preferring to make swift and devastating strikes behind enemy lines. Lone scorpions sometimes operate as killers for hire, and can accrue remarkable wealth within Khemti’s treacherous politics (particularly in the southern lands). Desert scorpions occasionally join exploratory or adventuring parties if they feel the group’s objectives will aid their tribe, but few parties ever fully trust a scorpion companion.

Hit Dice: d8.

REQUIREMENTS

To qualify to become a desert scorpion, a character must fulfill all of the following criteria.

Base Attack Bonus: +4.

Skills: Bluff 4 ranks, Hide 8 ranks, Move Silently 8 ranks, Survival 4 ranks.

Feats: Endurance, Weapon Finesse.

Special: Must belong to or descend from one of the Red Land tribes.

CLASS SKILLS

The desert scorpion’s class skills (and the key ability for each skill) are Balance (Dex), Bluff (Cha), Climb (Str), Craft (Int), Disable Device (Int), Disguise (Cha), Escape Artist (Dex), Hide (Dex), Intimidate (Cha), Jump (Str), Knowledge (nature) (Wis), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Search (Int), Sense Motive (Wis), Sleight of Hand (Dex), Spot (Wis), Survival (Wis), Tumble (Dex) and Use Rope (Dex). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All the following are class features of the desert scorpion prestige class.

WEAPON & ARMOR PROFICIENCY

Desert scorpions are proficient with the dagger (any type), dart, javelin, khopesh, shortbow (normal and composite) and short sword. Additionally, desert scorpions may choose a single additional simple or martial weapon to add to their list, as though they had taken the Simple Weapon Proficiency or Martial Weapon Proficiency feats. Desert scorpions are proficient with light armor and with shields (but not tower shields).

FAST MOVEMENT (EX)

A desert scorpion’s land speed is faster than the norm for his race by +10 feet. This benefit applies only when he is wearing no armor or light armor and not carrying a heavy load. Apply this bonus before modifying the scorpion’s speed because of any load carried or armor worn. If the scorpion already gains any sort of increased speed due to previous class levels, the bonuses stack.

TABLE 3-2: THE DESERT SCORPION

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+2	+0	+0	Fast movement, improved weapon finesse, poison use
2nd	+1	+3	+0	+0	Poison mastery +1, sneak attack +1d6
3rd	+2	+3	+1	+1	Desert endurance, sure-footed, uncanny dodge
4th	+3	+4	+1	+1	Poison mastery +2, sneak attack +2d6
5th	+3	+4	+1	+1	Improved fast movement, improved uncanny dodge
6th	+4	+5	+2	+2	Poison mastery +3, sneak attack +3d6
7th	+5	+5	+2	+2	Debilitating strike, hide in plain sight
8th	+6	+6	+2	+2	Poison mastery +4, sneak attack +4d6
9th	+6	+6	+3	+3	Lethal precision
10th	+7	+7	+3	+3	Poison mastery +5, sneak attack +5d6

- CHAPTER THREE: CHAMPIONS OF KHEMTI -

IMPROVED WEAPON FINESSE (Ex)

The desert scorpion may make a melee attack using his Dexterity modifier rather than his Strength modifier with *any* weapon with which the scorpion is proficient, even if Weapon Finesse does not normally apply to that weapon. The exception to this is reach weapons, or any weapon built for a wielder larger than the scorpion. (Thus, an Asari desert scorpion could not apply this ability to a Medium khopesh, though he could apply it to a Small khopesh.)

POISON USE

Desert scorpions are experienced in the use of poison and never risk accidentally poisoning themselves when applying poison to a blade.

POISON MASTERY

The desert scorpion gains a natural saving throw bonus to all poisons. This bonus begins at 2nd level, and increases by +1 for every two additional levels the desert scorpion gains (+2 at 4th, +3 at 6th, and +4 at 8th). At 10th level, he becomes immune to all natural poisons, and gains +5 to save against magical or unnatural poisons.

SNEAK ATTACK

This is exactly like the khebenti ability of the same name. The extra damage dealt increases by +1d6 every other level (4th, 6th, 8th, and 10th). If a desert scorpion gets a sneak attack bonus from another source, the bonuses on damage stack.

DESERT ENDURANCE (Ex)

A 3rd-level desert scorpion has learned a great deal about surviving the desert environs, even more than most of his fellow tribesmen. The scorpion gains a +2 to all checks and saves to resist the effects of heat, hunger, and thirst. This stacks with the effects of the Endurance feat.

SURE-FOOTED (Ex)

At 3rd level, a scorpion's sense of balance and footing is practically superhuman. In any desert conditions under which the scorpion's footing could prove a hindrance (such as on shifting sands or uneven dunes), he may take 10 on his Balance checks. This applies even under stressful situations, when taking 10 would normally be disallowed.

UNCANNY DODGE (Ex)

Starting at 3rd level, a desert scorpion retains his Dexterity bonus to AC (if any) regardless of being caught flat-footed or struck by an invisible attacker. (He still loses any Dexterity bonus to AC if immobilized.)

If a character gains uncanny dodge from a second class the character automatically gains improved uncanny dodge (see below).

IMPROVED FAST MOVEMENT (Ex)

At 5th level, the desert scorpion's fast movement increase to +20 feet.

IMPROVED UNCANNY DODGE (Ex)

At 5th level, a desert scorpion can no longer be flanked, since he can react to opponents on opposite sides of him as easily as he can react to a single attacker. This defense denies khebenti the ability to use flank attacks to sneak attack the desert scorpion. The exception to this defense is that a khebenti at least four levels higher than the desert scorpion can still flank him.

If a character gains uncanny dodge (see above) from another class, the levels from those classes stack to determine the minimum khebenti level required to flank the character.

DEBILITATING STRIKE (Ex)

Beginning at 7th level, a desert scorpion can sneak attack with such precision that his blows can incapacitate or even cripple a foe. An opponent damaged by one of his sneak attacks also takes 2 points of Dexterity damage. Ability points return at a rate of 1 point per day (2 per day under the care of a character with the Heal skill, and 4 per day of complete rest).

HIDE IN PLAIN SIGHT (Ex)

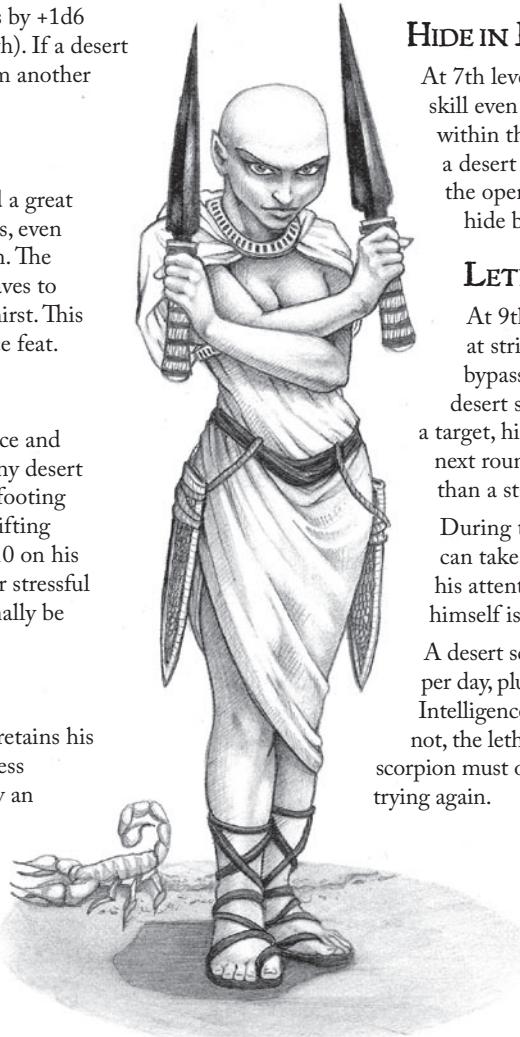
At 7th level, a desert scorpion can use the Hide skill even while being observed. As long as he is within the desert or another sandy environment, a desert scorpion can hide himself from view in the open without having anything to actually hide behind.

LETHAL PRECISION (Ex)

At 9th level, the desert scorpion is so skilled at striking a target's vulnerable areas he can bypass certain forms of protection. If the desert scorpion takes a full round to observe a target, his first attack against that target on the next round is considered a touch attack, rather than a standard attack.

During the round of observation, the scorpion can take standard actions, so long as he keeps his attention focused on the target, and he himself is not currently battling the target.

A desert scorpion may use lethal precision once per day, plus one additional use per point of Intelligence bonus. Whether the attack hits or not, the lethal precision is considered used, and the scorpion must observe for another full round before trying again.



• DREAM SHAPER •

Dreams are important to the peoples of Khemti, who consider the dream world as real a place, in its own way, as the waking world. Dreams are a source of inspiration, omens, and visions. They are also a wellspring of creativity and magic for those who understand how to draw upon them. Some are gifted with the ability to see the future in their dreams. Of these special dreamers, a few learn to master their gifts. They take the stuff of dreams and shape it to suit their needs, see visions in their sleep, and bring those visions into the waking world. They are dream shapers.

Dream shapers are relatively rare, even in the Two Lands. They tend to live in isolation as prophets, hermits, or holy wanderers, or else they find the patronage of a particular noble court, serving as seers and visionaries. Kheri-heb often find dream shapers suspect, given the primal and mysterious nature of their powers. Hekai may find kindred spirits among dream shapers. Indeed, the potential for mastery of dreams and Innate *Heka* are often found together. Dream shapers share a bitter rivalry with the shadowdancers of Sothis (and other Setite cults), for every dream shaper's work slowly but surely weakens the power of the realm of Set.

Dream shapers may come from almost any background, provided they have the necessary gifts and the dedication to master them. Dream shapers are often inclined toward the arcane arts, but they might just as easily be priests, scholars or even warriors with an understanding of the importance of dreams. They are found among the civilized peoples of the Black Land, as well as the savage tribes and nomads of the Red Land.

Hit Die: d6.

REQUIREMENTS

To qualify to become a dream shaper, a character must fulfill all of the following criteria.

Skills: Concentration 6 ranks, Knowledge (dreams) 4 ranks.

Feats: Dreamer.

CLASS SKILLS

The class skills of the dream shaper (and the key ability for each skill) are Concentration (Con), Craft (Int), Knowledge (arcana) (Int), Knowledge (dreams) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Listen (Wis), Perform

(Cha), Profession (Wis), Sense Motive (Wis), Speak Language, Spellcraft (Int), Spot (Wis), and Survival (Wis). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

The following are the class features of the dream shaper:

WEAPON & ARMOR PROFICIENCY

Dream shapers gain no new proficiency with any weapons, armor, or shields.

INNATE HEKA

Dream shapers can take the substance of dream and shape it to their will. They can produce some magical effects as if they were hekai, though they gain none of the hekai's other class features.

Dream shapers cast spells like hekai of their dream shaper level. They do not need to prepare their spells in advance, and may cast any spell they know if they have an available spell slot. Dream shaper magic differs somewhat from the Innate *Heka* of hekai, as described below.

Dream shapers choose their known spells and their spells available per day as a hekai of their dream shaper level. A dream shaper may also "lose" known spells and replace them with new ones at 6th level and again at 10th level, just as a hekai does. They gain no other hekai class features or abilities.

To learn or cast a spell, a dream shaper needs a Wisdom score at least equal to 10 + the spell's level. The Difficulty Class for a saving throw against a dream shaper's spells is 10 + the spell level + the dream shaper's Wisdom modifier.

Dream shaper spells call for no components other than XP, if the spell normally has an XP component. Otherwise, no verbal, somatic, material or focus components are needed. While casting the spell, the dream shaper simply goes into a light trance state for the duration of the casting. For spells with a casting time of a minute or more, the dream shaper must actually doze off in order to cast the spell. The casting takes place in a dream state where the shaper manipulates the fabric of the dream world. Casting a dream shaper spell still provokes an attack of opportunity. Dream shapers can cast on the defensive, but they can only do so for

TABLE 3-3: DREAM SHAPER

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day				
						1st	2nd	3rd	4th	5th
1st	+0	+0	+0	+2	Dream omens	3	—	—	—	—
2nd	+1	+0	+0	+3	Wakefulness	4	—	—	—	—
3rd	+1	+1	+1	+3	—	5	—	—	—	—
4th	+2	+1	+1	+4	Bonus feat	6	3	—	—	—
5th	+2	+1	+1	+4	Dream spells	6	4	—	—	—
6th	+3	+2	+2	+5	Bonus feat	6	5	3	—	—
7th	+3	+2	+2	+5	—	6	6	4	—	—
8th	+4	+2	+2	+6	Bonus feat	6	6	5	3	—
9th	+4	+3	+3	+6	—	6	6	6	4	—
10th	+5	+3	+3	+7	Dreamwalk	6	6	6	5	3

TABLE 3-4:
DREAM SHAPER SPELL SLOTS

Level	1st	2nd	3rd	4th	5th
1st	2	—	—	—	—
2nd	2	—	—	—	—
3rd	3	—	—	—	—
4th	3	1	—	—	—
5th	4	2	—	—	—
6th	4	2	1	—	—
7th	5	3	2	—	—
8th	5	3	2	1	—
9th	5	4	3	2	—
10th	5	4	3	2	1

spells with a casting time of a full round action or less.

Since dream shaper spells lack the outward displays of most spellcasting, the difficulty for Spellcraft checks to recognize the spell a dream shaper is casting is increased to 25 + spell level. This is the case even for dream shapers watching each other.

Dream shaper spells differ enough from traditional spells they cannot be counterspelled except by other dream shaper spells. Likewise, dream shaper spells cannot counterspell any spells except other dream shaper spells. *Dispel magic* still works normally against dream shaper spells, but requires an opposed level check, even as a counterspell.

A dream shaper needs eight hours of uninterrupted sleep in order to regain his daily allotment of spells. Upon waking, the dream shaper's spell slots are readied once again. A dream shaper who does not have this period of rest cannot regain expended spell slots.

DREAM OMENS (Ex)

A 1st-level dream shaper gains conscious control over the properties of his own dreaming. The dream shaper can use the *divination* ability of the Dreamer feat once per night at will, as a spell-like ability.

WAKEFULNESS (Ex)

Dream shapers become intimately familiar with the nature of the waking and dreaming worlds. At 2nd level or higher, a dream shaper adds half his class level (rounded down) as a bonus to saving throws against sleep effects and illusions, and as a bonus to Listen checks made while the character is asleep.

BONUS FEATS

At 4th, 6th and 8th level, a dream shaper may choose a bonus metamagic feat from the following list: Empower Spell, Enlarge Spell, Extend Spell, Heighten Spell, Maximize Spell, or Widen Spell.

DREAM SPELLS

At 5th level and higher, a dream shaper's illusion spells with the shadow descriptor have their descriptor changed to the dream descriptor, indicating these spells draw upon dreamstuff to create their effects. They are no longer considered to have the shadow descriptor.

DREAMWALKING (Sp)

A 10th level dream shaper can *plane shift* bodily into the Dream World and back again once each per day as a spell-like ability. This works like the spell *plane shift* as cast by a 20th level hekai.

THE DREAM SHAPER'S SPELL LIST

Dream Shaper's choose their spells from the following list:

1st-level—cause fear, dancing lights, daze, disguise self, ghost sound, identify, lesser confusion, lullaby, magic aura, magic mouth, message, silent image, sleep, summon monster I, unseen servant, ventriloquism.

2nd-level—alter self, blindness/deafness, calm emotions, daze monster, detect thoughts, enthrall, hideous laughter, locate object, minor image, misdirection, obscure object, scare, summon monster II, touch of idiocy, whispering wind.

3rd-level—clairvoyance/clairaudience, deep slumber, major image, nondetection, phantom steed, scrying, suggestion, summon monster III.

4th-level—arcane eye, confusion, detect scrying, fear, hallucinatory terrain, illusory wall, locate creature, minor creation, modify memory, phantasmal killer, secret chest, shadow conjuration, shadow walk, summon monster IV.

5th-level—contact other plane, dominate person, dream, false vision, feebottomind, lesser planar binding, major creation, mind fog, mirage arcana, nightmare, persistent image, prying eyes, seeming, sending, shadow evocation, summon monster V, symbol of sleep.



• DUNEWALKER •

Life in the Two Lands huddles close to the edges of the mighty Yor River. Still, there is life among the endless dunes and sandy wastes of the Red Land, and some hardy souls choose life in such rough and challenging terrain. There are even a select few who seek to restore life to the wasted lands, no matter how hopeless or difficult that may seem.

Dunewalkers are mystics drawn to the Red Land and well suited to life there, but they are also devoted to the cause of life. They aid those living in Desheret, sustaining wandering tribes and safeguarding oases. They also work to promote the cause of life wherever they find it, in hopes of seeding the desert and restoring it to fertility once more. Dunewalkers tend to be a grim lot, given the enormity of their task and the importance of their responsibilities. Although they work with fellow desert dwellers, they ultimately walk their path alone. Many are nomads, wandering from camp to camp in the desert, offering their aid and then mysteriously vanishing into the dunes once more.

Dunewalkers come from those closely tied to nature and its cycles, kama'at and desert hunters. While they generally have the best interests of others at heart, some dunewalkers have a more dispassionate view of their duties, and a few even see their work as more of a means to an end. Those who control the forces of life in the desert have power, and power is ultimately what these harsh masters of the dunes desire. Good dunewalkers oppose the schemes of their misguided brethren.

Hit Die: d8.

REQUIREMENTS

To qualify to become a dunewalker, a character must fulfill all of the following criteria.

Skills: Knowledge (nature) 8 ranks, Survival 8 ranks.

Feats: Desert Creature*.

Spellcasting: The ability to cast Innate *Akhu*.

Special: Sand stride class ability. The dunewalker must survive for a full lunar month alone in the desert using only her own abilities and simple tools.

CLASS SKILLS

The class skills of the dunewalker (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha),

Handle Animal (Cha), Heal (Wis), Knowledge (geography) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Ride (Dex), Spellcraft (Int), Spot (Wis) and Survival (Wis). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

The following are the class features of the dunewalker:

WEAPON & ARMOR PROFICIENCY

Dunewalkers gain no new proficiency with any weapons, armor, or shields.

SPELLS PER DAY

When a new dunewalker level is gained, the character gains new spells per day (and spells known, if applicable) as if she had also gained a level in a *Akhu* spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained. This essentially means that she adds the level of dunewalker to the level of some other spellcasting class the character has, then determines spells per day, spells known, and caster level accordingly.

LIFE'S REBUKE (SU)

A dunewalker can turn and destroy vermin, and can rebuke or command creatures with the earth subtype in the same way a priest affects undead, at the dunewalker's class level. The dunewalker may benefit from feats that affect turning and may use this ability a number of times per day equal to 3 + Cha modifier. If a dunewalker has 5 or more ranks in Knowledge (nature), the dunewalkers gains a +2 bonus on turning checks against these creatures.

BLANKET OF SAND (EX)

A 2nd level dunewalker can take a move action to dive beneath the sand in order to hide. This gives the dunewalker sufficient concealment to make a Hide skill check, even in the midst of the open desert, although the dunewalker still cannot hide while being observed. A Bluff skill check can provide a dunewalker

TABLE 3-5: THE DUNEWALKER

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Life's rebuke	+1 level of existing class
2nd	+1	+3	+0	+3	Blanket of sand	+1 level of existing class
3rd	+2	+3	+1	+3	Trackless passage	+1 level of existing class
4th	+3	+4	+1	+4	Desert banquet	+1 level of existing class
5th	+3	+4	+1	+4	Sand into water	+1 level of existing class
6th	+4	+5	+2	+5	<i>Commune with desert</i>	+1 level of existing class
7th	+5	+5	+2	+5	Desert shield	+1 level of existing class
8th	+6	+6	+2	+6	<i>Meld into sand</i>	+1 level of existing class
9th	+6	+6	+3	+6	<i>Screaming Sandstorm</i>	+1 level of existing class
10th	+7	+7	+3	+7	Oasis Seed	+1 level of existing class

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with the momentary distraction needed to use this ability, making it seem as if the dunewalker has disappeared. Additionally, dunewalkers gain a bonus on their Hide skill checks equal to half their class level (round down) while in a desert environment.

TRACELESS PASSAGE (Ex)

At 3rd level, any party a dunewalker leads through the desert cannot be tracked unless the dunewalker chooses to allow the party to leave tracks. Such a party may consist of up to five Medium creatures per dunewalker level. Each size category smaller doubles the number of creatures, while each size category larger halves it (e.g. Small creatures count a one-half, Large creatures count as two, etc.).

DESERT BANQUET (Su)

A 4th-level dunewalker can always find sufficient food and water for himself in even the harshest areas of the desert. The dunewalker gains a competence bonus equal to his class level for Survival checks to provide food and water for others in the desert.

• LECTOR PRIEST •

Every Khemtian priesthood is composed of the typical strata of religious bureaucracy: the parishioners, the clergy, and the high priests. But Khemti also boasts a tier of special priests — the so-called lector priests — who exist largely outside the hierarchy. These “bearers of the ritual book” occupy a special place in each priesthood, for they are responsible for filling one of the most important roles in Khemtian worship: the ritual speaker. Lector priests are entrusted with the responsibility of discovering, deciphering, transcribing, and reading from ritual texts — the sacred words of the gods. It is their voices that must be used to invoke the power in these sacred words. It is they who speak

SAND INTO WATER (Su)

A 5th-level dunewalker can magically transmute a mass of sand into an equal mass of fresh water once per day. The sand must pass through the dunewalker's bare hands, and pure water emerges. The dunewalker can create up to 1 gallon of water per class level.

COMMUNE WITH THE DESERT (Sp)

Once per day, a 6th-level dunewalker can *commune with the desert*. This functions like a *commune with nature* spell cast at the dunewalker's character level, except it only works in desert environments, or areas entirely surrounded by desert, such as oases.

DESERT SHIELD (Su)

A 7th-level dunewalker is completely immune to the effects of anything less than extreme heat. This means the dunewalker never needs to make Fortitude saving throws for exposure to the desert environment and does not suffer from heatstroke, exhaustion, or sunburn.

MELD INTO SAND (Sp)

An 8th-level dunewalker may cast meld into sand three times per day, as a 20th-level caster. This new spell is described in *Book One: The Book of Days, Chapter Three: Desert Magic*.

SCREAMING SANDSTORM (Sp)

A 9th-level dunewalker may cast screaming sandstorm once per week as a 20th-level spellcaster. This new spell is described in *Book One: The Book of Days, Chapter Three: Desert Magic*. The dunewalker and up to one ally per dunewalker level remain unharmed by the storm, although they are still affected by the visibility conditions.

OASIS SEED (Su)

A 10th-level dunewalker gains the power to bring forth life from lifelessness. Once per week, the dunewalker may plant an oasis seed in the desert. This requires an hour-long ritual and the expenditure of 500 XP. It causes a spring to bubble up out of the desert sand. The spring forms a natural pool, which grows at a rate of one foot in diameter each day, until it reaches a maximum size of 50 to 100 feet across ($4 + 1d6 \times 10$ feet). Plants are encouraged to grow in the area, and begin to spring up a week later. Once the oasis seed has grown to its full size, the spring and surrounding oasis exist naturally and are subject to the forces of the area, although dunewalkers and others can and do use magic to help sustain new oases.

at the Opening of the Mouth ceremonies conducted for the dead, and they who give the eulogy at the funerals of important temple or government officials.

The reason for this responsibility is the fact that each lector priest, regardless of what actual rank or title he may have achieved in the larger priesthood, is invested with a stronger essence of the divine than most of his brethren. Each can trace his lineage back to a specific Khemtian deity, and the decision to walk the path of the lector priest is a decision to embrace that lineage and the destiny it foretells. Once a descendent of a given god has pledged himself to the priestly service of that

TABLE 3-6: THE LECTOR PRIEST

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	—	+1 priest level
2nd	+1	+3	+0	+3	—	+1 priest level
3rd	+1	+3	+1	+3	—	+1 priest level
4th	+2	+4	+1	+4	—	+1 priest level
5th	+2	+4	+1	+4	Domain master	+1 priest level
6th	+3	+5	+2	+5	—	+1 priest level
7th	+3	+5	+2	+5	—	+1 priest level
8th	+4	+6	+2	+6	—	+1 priest level
9th	+4	+6	+3	+6	—	+1 priest level
10th	+5	+7	+3	+7	Domain mastery	+1 priest level

god, he becomes acknowledged as the “mouthpiece” of that god within his priesthood, and is afforded a commensurate amount of respect. A neophyte lector priest may still be beholden to the elder prophet of his temple, but his voice will always be heard, if not necessarily heeded. An elder lector priest is, of course, a very powerful member of his priesthood at large.

Lector priests are a well-known and recognized part of Khemtian society. Their broad recognition often comes from outward appearance, as well as from their divine origins and the important functions they serve. All lector priests wear a white sash diagonally across the torso, to signify their standing in the eyes of their god. Perhaps unsurprisingly, every single lector priest must be a priest of the deity from whom he is descended. Some are multiclassed ghaffir/priests, or even multiclassed hekai/priests, but the majority are so devoted to their priestly work that they have known no life but the priesthood for the bulk of their lives. Non-priests cannot become lector priests at all.

Hit Dice: d8.

REQUIREMENTS

To qualify to become a lector priest, a character must fulfill all of the following criteria.

Skills: Knowledge (religion) 8 ranks, Perform 4 ranks.

Feats: Divine Heritage.

Spells: Must be able to spontaneously cast Divine *Akhu*.

Special: Must actively worship the deity from whom the character claims divine descent.

CLASS SKILLS

The lector priest's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (all skills taken individually) (Int), Listen (Wis), Perform (Cha), Sense Motive (Wis), Spellcraft (Int), Spot (Wis), and Survival (Wis). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All the following are class features of the lector priest prestige class.

WEAPON & ARMOR PROFICIENCY

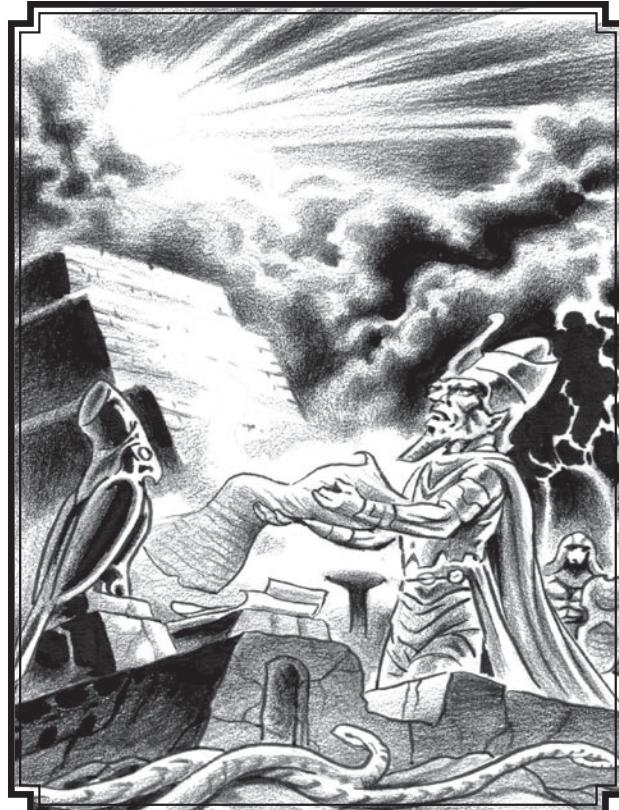
Lector priests are proficient with all simple weapons, with all types of armor (light and medium), and with shields (but not tower shields). In addition, every lector priest gains proficiency with his deity's favored weapon.

SPELLS PER DAY

When a new lector priest level is gained, the character gains new spells per day as if he had also gained a level in priest. He does not, however, gain any other benefit a priest of the new level would have gained.

DOMAIN MASTERY

When a Khemtian priest gains his first level as a lector priest, he may select another domain from the list of domains his deity offers. He adds this domain to his existing two domains, gaining



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its granted power in the process. The priest must still select which of his domains will be his bonus domain for each level when he prays for spells, but now he has the freedom to cast more than one spell per level spontaneously (since he now has two spontaneous domains per level).

When a lector priest reaches 5th level, he may select yet another domain from the list offered by his deity. He again receives the new domain's granted power, and may now cast any of *three* different spells per level spontaneously.

At the 10th and final level of this prestige class, the lector priest's mastery over his deity's portfolio is complete. He may now cast all domain spells spontaneously. His daily bonus spell per level must still come from the spells listed under his deity's domains, but he no longer needs to select it in advance. It becomes, in essence, a free spell "slot," empty until he decides which domain spell he wishes to spend it on. Lector priests of the greatest deities, the gods of the Pesedjet, gain another

advantage at this level of mastery: They may add their god's fifth and final domain (and its granted power) to their repertoire.

EX-LECTOR PRIESTS

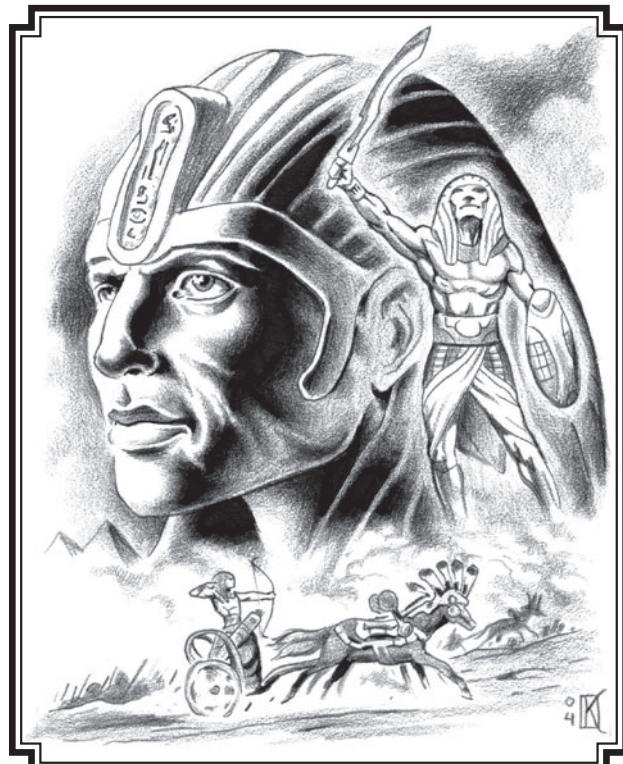
A lector priest who forsakes his duties to his god and priesthood loses all granted powers and all ability to cast divine spells. (The GM is the first and final arbiter of what constitutes a serious enough offense to warrant this divine punishment.) These abilities can be returned with the successful casting of an *atonement* spell (with GM approval), but those who willingly choose to step off the path rarely find reason to step back, once the decision is made. Lector priests are forbidden from advancing in any other class until after they have acquired the 10th level in this prestige class. Those who pursue other paths before this time may never again advance in this prestige class, and may have all their priestly abilities revoked (as above), depending on what led to their going astray.

• MASTER CHARIOTEER •

In the Two Lands, the chariot remains the ultimate war machine. The great city-states field companies of charioteers that thunder across the battlefield, striking terror into the hearts of their enemies, and chariot races are the most popular diversion in most city-states. The best of these charioteers are honored for their skill and courage, and they have a particular fraternity of their own.

Many charioteers tend to come from wealthy or noble backgrounds, since fine chariots are expensive and require a fair amount of training to use. However, some charioteers rise up through the ranks of the military, or even from the depths of indentured servitude, to achieve their position. Beqenu most often become charioteers, although members of other classes may choose to do so, as well, should they meet the prerequisites.

Hit Die: d10.



REQUIREMENTS

To qualify to become a master charioteer, a character must fulfill all of the following criteria.

Base Attack Bonus: +4.

Skills: Handle Animal 8 ranks, Ride 8 ranks.

Feats: Mounted Combat, Trample.

Special: The character must have a chariot, either his own or one provided by the military or another patron.

CLASS SKILLS

The class skills of the master charioteer (and the key ability for each skill) are Balance (Dex), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Jump (Str), Knowledge (tactics) (Int), Listen (Wis), Profession (Wis), Ride (Dex), Spot (Wis), Survival (Wis), and Use Rope (Dex). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

The following are the class features of the master charioteer.

WEAPON & ARMOR PROFICIENCY

A master charioteer is proficient with all simple and martial weapons, with light and medium armor and with all shields (even tower shields).

INCREASED SPEED (Ex)

A master charioteer can coax greater speed from his vehicle and team. The charioteers adds an Increased Speed bonus based on class level to his chariot's base speed. This is an increase in base speed and affects all factors based on that quality.

ONE HAND ON THE REINS (Ex)

A master charioteer can maneuver a chariot one-handed without the need for a Handle Animal check. This allows the charioteer to maneuver the chariot as a move action and still perform a standard action — such as an attack — with the other hand.

TABLE 3-7: THE MASTER CHARIOTEER

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Increased Speed
1st	+1	+0	+2	+0	One hand on the reins	+5 ft.
2nd	+2	+0	+3	+0	Improved trample	+5 ft.
3rd	+3	+1	+3	+1	Quick reins	+5 ft.
4th	+4	+1	+4	+1	Bonus feat	+10 ft.
5th	+5	+1	+4	+1	Improved cover	+10 ft.
6th	+6	+2	+5	+2	Bonus feat	+10 ft.
7th	+7	+2	+5	+2	Fearsome charge	+15 ft.
8th	+8	+2	+6	+2	Bonus feat	+15 ft.
9th	+9	+3	+6	+3	Master shield-bearer	+15 ft.
10th	+10	+3	+7	+3	Bonus feat	+20 ft.

IMPROVED TRAMPLE (Ex)

At 2nd level, when a master charioteer performs a trample maneuver, he adds his class level to the damage inflicted by the chariot's wheels and to his Handle Animal skill check to avoid overturning the chariot.

QUICK REINS (Ex)

A 3rd-level master charioteer can change positions in a chariot (from driver to charioteer to shield-bearer) as a free action once each round, rather than as a move action.

BONUS FEAT

At 4th, 6th, 8th and 10th level, a charioteer may choose a bonus feat from the following list: Defensive Driving, Mounted Archery, Overturn Attack, Ride-By Attack and Spirited Charge. The charioteer must meet the prerequisites for the selected feat.

IMPROVED COVER (Ex)

At 5th level, a master charioteer gains improved cover (+8 AC, +4 to Reflex saving throws) from his chariot without the need for a shield-bearer. This improved cover benefits everyone riding in the chariot.

FEARSOME CHARGE (Ex)

At 7th level, a master charioteer can execute a fearsome charge, striking terror into those who see it bearing down on them. The charioteer must make a charge attack, and can then make an Intimidate check with a bonus equal to half his master charioteer level (round down) as a free action. Creatures who see the charge and fail a check of $1d20 + \text{their character level or Hit Dice} + \text{their Wisdom bonus}$ against the charioteer's result are panicked and will flee. Those that succeed are still shaken (-2 to attack rolls and saves). A charioteer can execute only one fearsome charge per encounter. Creatures that are immune to fear or mind-influencing effects are not affected by a fearsome charge.

MASTER SHIELD-BEARER (Ex)

A 9th-level master charioteer can, once each round, make a Handle Animal check in place of any Reflex saving throw made by one of the animals on his team, himself or anyone else in his chariot. The Handle Animal check replaces the results of the subject's Reflex saving throw, provided it is higher. Those on board the chariot also have the benefits of Improved Evasion, meaning a successful Reflex save against a damaging effect results in no damage, and a failed save still results in only half damage.

• PRIEST OF MA'AT •

One of the most respected individuals in and around the hallowed halls of Pharaoh's court is the seeker of truth known as the "priest of Ma'at." Contrary to his title, such an individual need not be a priest at all. Rather, the title stems from the individual's commitment to the pursuit of truth. Most often, a priest of Ma'at is a government-affiliated functionary whose wisdom rivals that of the greatest of Khemtian scholars. Only the most skilled of seekers is right for the path of the priest of Ma'at, and many do not have the combination of dedication and skill required to master its nuances. Priests of Ma'at reach their high status by knowing what needs to be known, and by making their wisdom available to those in need of it. Indeed, an entire organization of them exists, the Heri Seshta, the most learned of whom act as direct councilors and special advisors to Pharaoh himself.

The priest of Ma'at is not uncommon in Khemtian halls of power, and agents of a wide variety of offices claim at least a few levels in the priest of Ma'at prestige class. The class draws almost exclusively from shenu, who see the adoption of the path of the priest of Ma'at

as a natural progression of their studies — the delicate, meticulous and pivotal process of drawing forth truth from data, as one would separate wheat from chaff. They are among the most favored of Khemtian nobility, and many pharaohs select them as regional leaders (such as nomarchs) or ambassadors for missions of import or delicacy. Their status as keepers of truth and wisdom affords them much respect in Khemti, and a priest of Ma'at who walks without his head held high is a rare sight, indeed.

Priests of Ma'at work best in parties that engage in regular missions of diplomacy or fact-finding, as their combat skills are often sorely lacking. Still, a spellcaster is a spellcaster, and the average priest of Ma'at would find himself at little disadvantage most anywhere.

Hit Dice: d6.

REQUIREMENTS

To qualify to become a priest of Ma'at, a character must fulfill all of the following criteria.

TABLE 3-8: THE PRIEST OF MA'AT

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+2	+2	Aura of Ma'at	+1 level of existing class
2nd	+1	+0	+3	+3	Divine guidance (1/day)	+1 level of existing class
3rd	+1	+1	+3	+3	Skill mastery	+1 level of existing class
4th	+2	+1	+4	+4	Divine guidance (2/day)	+1 level of existing class
5th	+2	+1	+4	+4	Skill mastery	+1 level of existing class
6th	+3	+2	+5	+5	Divine guidance (3/day)	+1 level of existing class
7th	+3	+2	+5	+5	Skill mastery	+1 level of existing class
8th	+4	+2	+6	+6	Divine guidance (4/day)	+1 level of existing class
9th	+4	+3	+6	+6	Skill mastery	+1 level of existing class
10th	+5	+3	+7	+7	Sense of Ma'at	+1 level of existing class

Skills: Knowledge (any) 8 ranks, Sense Motive 8 ranks.

Spells: Able to cast at least one 2nd-level spell of the divination school.

Special: Shenu knowledge class ability.

CLASS SKILLS

The priest of Ma'at's class skills (and the key ability for each skill) are Appraise (Int), Bluff (Cha), Concentration (Con), Decipher Script (Int), Diplomacy (Cha), Forgery (Int), Gather Information (Cha), Intimidate (Cha), Knowledge (all skills taken individually) (Int), Listen (Wis), Perform (Cha), Profession (Wis), Search (Int), Sense Motive (Wis), Speak Language (n/a), Spellcraft (Int), Spot (Wis), Survival (Wis), and Use Magic Device (Cha). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 6 + Int modifier.

CLASS FEATURES

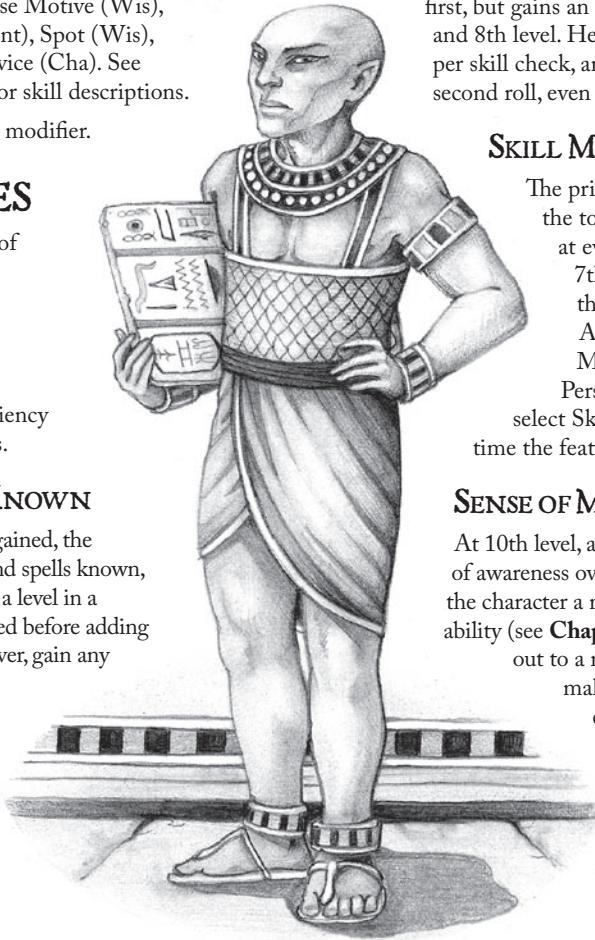
All the following are class features of the priest of Ma'at prestige class.

WEAPON & ARMOR PROFICIENCY

Priests of Ma'at gain no new proficiency with any weapons, armor, or shields.

SPELLS PER DAY/SPELLS KNOWN

When a new priest of Ma'at level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in a spellcasting class to which he belonged before adding the prestige class. He does not, however, gain any other benefit a character of that class would have gained. This means he adds his level of priest of Ma'at to the level of some other spellcasting class the character has, then determines spells per day, spells known and caster level accordingly. If he has more than one spellcasting class, he must decide to which class he adds a level.



AURA OF MA'AT (SP)

A priest of Ma'at may cast zone of truth as a spell-like ability, using his levels in this prestige class as his caster level. Subjects of this spell are entitled to the normal Will Save against a DC $12 +$ the priest of Ma'at's Wisdom modifier. A priest of Ma'at may use this ability a number of times per day equal to $1 +$ his Charisma bonus (if any).

DIVINE GUIDANCE (EX)

At 2nd level, the priest of Ma'at may reroll any skill check he has just made. He may only do this once per day, at first, but gains an additional daily reroll at 4th, 6th and 8th level. He may only invoke this ability once per skill check, and he must accept the result of the second roll, even if it is worse than the original.

SKILL MASTERY

The priest of Ma'at excels at developing the tools of his trade. At 3rd level, and at every other level thereafter (5th, 7th and 9th), he may select one of the following feats as a bonus feat: Alertness, Diligent, Investigator, Magical Aptitude, Negotiator,

Persuasive, or Skill Focus. He may select Skill Focus more than once, each time the feat applies to a new skill as normal.

SENSE OF MA'AT (EX)

At 10th level, a priest of Ma'at gains a cosmic sense of awareness over his surroundings. This grants the character a modified version of the blindsight ability (see **Chapter Eight: Glossary** in the *DMG*) out to a range of 60 ft. This acute sense makes invisibility and concealment — even magical darkness — irrelevant to the character, and renders him immune to *displacement* and *blur* effects. In addition, the priest of Ma'at is now effectively immune to gaze and blinding attacks, even when his eyes are open. Lastly, the character may never again be caught flat-footed or surprised, so long as he is awake.

• SERPENT DANCER •

One of the most revered and symbolically pivotal animals in Khemti is the snake. For the crowns of both Lower and Upper Khemti, the serpent has forever been a symbol of power and divine rulership, and over Khemti's long history, a number of pharaohs have claimed it as the symbol of their office. In each case, the ruler recognized the power the very image of the snake holds over his people. As time passes, the animal is becoming more and more associated with the god Set, but such has not always been the case.

Over time, an entire ethos has arisen around the serpent. The class itself began among the bahati, some of whom endeavored to fashion their fighting style around the quickness and lethality of the snake. As word of these initial successes spread, warriors of all stripes began to walk the same path, each seeking martial perfection in the form and grace of the serpent. Today, the majority of serpent dancers come from the ranks of the beqenu, kama'at and khebenti. The occasional wildwalker embraces the perfection of the serpent, as well, and those that do make some of the most intense and effective serpent dancers of all.

Serpent dancers are a surprisingly varied lot, considering the somewhat narrow focus of their attentions. Some are Set-worshippers, eager to prove their devotion and worth to the Lord of Storms, and these dancers gravitate toward organizations friendly to their cause. Other serpent dancers pursue their art to perfection in a quest for self-mastery, and it is these individuals who most often end up in the company of adventuring parties or special units in service to the various governments.

Hit Dice: d8.

REQUIREMENTS

To qualify to become a serpent dancer, a character must fulfill all of the following criteria.

Base Attack Bonus: +4.

Skills: Balance 4 ranks, Bluff 4 ranks.

Feats: Combat Expertise, Dodge.

CLASS SKILLS

The serpent dancer's class skills (and the key ability for each skill) are Balance (Dex), Bluff (Cha), Concentration (Con),

Escape Artist (Dex), Hide (Dex), Intimidate (Cha), Knowledge (nature) (Wis), Move Silently (Dex), Sense Motive (Wis), Spot (Wis), Survival (Wis), and Tumble (Dex). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All the following are class features of the serpent dancer prestige class.

WEAPON & ARMOR PROFICIENCY

Serpent dancers are proficient with all simple weapons and light martial weapons, plus the flail, the khopesh, and the whip. Serpent dancers gain no proficiency with any armor or shield.

IMPROVED DEFENSIVE FIGHTING

The serpent dancer excels at fighting defensively, and may add +2 to his Armor Class whenever taking an action involving sacrificing attack prowess in exchange for defense. For example, when using the Combat Expertise feat, a serpent dancer who takes a -3 penalty to attack rolls would gain a +5 to AC for the duration of the round. The dancer also gains this defensive boost to the protection offered by invoking total defense (see **Chapter Eight: Combat** in the *PHB*), raising the AC bonus it grants from +4 to +6.

DEATH-BRINGER (Ex)

A 2nd-level serpent dancer is an expert of the quick kill. She may deliver a coup de grace as a standard action instead of a full round action. In addition, she does not provoke an attack of opportunity when doing so.

SERPENT MASTERY (Su)

The serpent dancer displays an affinity for and influence over snakes of all kinds. This affinity begins at 2nd level, when the character becomes immune to all snake venom (an extraordinary ability) and gains the ability to speak with snakes of all kinds (as per the *speak with animals* spell) at will. The latter is a supernatural ability.

TABLE 3-9: THE SERPENT DANCER

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+0	+2	+0	Improved defensive fighting
2nd	+1	+0	+3	+0	Death bringer, serpent mastery
3rd	+2	+1	+3	+1	Cobra sway
4th	+3	+1	+4	+1	Evasion
5th	+3	+1	+4	+1	Sidewinder step
6th	+4	+2	+5	+2	Uncanny dodge
7th	+5	+2	+5	+2	Improved serpent mastery, serpentine skin
8th	+6	+2	+6	+2	Improved uncanny dodge
9th	+6	+3	+6	+3	Asp attack
10th	+7	+3	+7	+3	Reflexive strike

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The serpent dancer's serpent mastery applies only to ordinary or larger versions of ordinary snakes (of the animal type, generally speaking). Other normal reptiles, snake-like magical beasts, and snake-like humanoids are not affected.

COBRA SWAY

At 3rd level, the serpent dancer gains the Improved Feint feat.

EVASION (Ex)

At 4th level or higher, a serpent dancer can avoid even magical and unusual attacks with great agility. If he makes a successful saving throw against an attack that normally deals half damage on a successful save (such as a *fireball*), he instead takes no damage. Evasion can be used only if one is wearing light armor or no armor, and a helpless character does not gain its benefit at all.

If the serpent dancer already has this ability from another class,

he gains the improved evasion ability instead (see the Rogue entry in **Chapter Three: Classes** in the *PHB*).

SIDEWINDER STEP

At 5th level, the serpent dancer gains the Mobility feat.

UNCANNY DODGE (Ex)

Starting at 6th level, a serpent dancer retains his Dexterity bonus to AC (if any), regardless of being caught flat-footed or struck by an invisible attacker. (He still loses any Dexterity bonus to AC if immobilized.)

If a serpent dancer gains uncanny dodge from a second class, the character automatically gains improved uncanny dodge.

IMPROVED SERPENT MASTERY (Su)

At 7th level, the serpent dancer gains the ability to rebuke, command or bolster snakes as an evil cleric rebukes undead. He may do this a number of times per day equal to $3 + \text{his Charisma modifier}$. This is a supernatural ability.

The serpent dancer's serpent mastery applies only to ordinary or larger versions of ordinary snakes (of the animal type, generally speaking). Other normal reptiles, snake-like magical beasts, and snake-like humanoids are not affected.

SERPENTINE SKIN (Ex)

When an opponent tries to grapple a serpent dancer of at least 7th level, the serpent dancer may opt to use his Dex modifier instead of his Str modifier during all opposed grapple checks. In addition, serpent dancers of this level or higher do not lose their Dex bonus to AC while grappling.

IMPROVED UNCANNY DODGE (Ex)

A serpent dancer of 8th level or higher can no longer be flanked. This defense denies another character with the sneak attack ability from using it by flanking her, unless the attacker has at least four more levels than the target does.

If a character already has uncanny dodge (see above) from a second class, the levels from the classes that grant uncanny dodge stack to determine the minimum level required to flank the character.

ASP ATTACK

At 9th level, a serpent dancer gains the Spring Attack feat.

REFLEXIVE STRIKE (Ex)

Upon reaching 10th level, a serpent dancer gains the ability to use his mastery of defensive fighting to great offensive advantage. If an opponent attacks and misses the serpent dancer during any round in which Combat Expertise is in use (i.e., the dancer is taking at least a -1 penalty to attacks to boost his AC), the serpent dancer may immediately make an attack of opportunity (minus Combat Expertise penalty) against that opponent. This attack counts as the character's attack of opportunity for the round. If the character can make multiple attacks of opportunity, such as from the Combat Reflexes feat, the serpent dancer may still only make one Reflexive Strike in a round.



• SPELL-EATER •

The lands of Khemti have four distinct types of magic, each of which is a powerful — and, in the wrong hands, dangerous — tool. While most practitioners of magic seek to increase their own might, or to serve the needs of a higher power, some seek mastery over others who practice the same skills and abilities. These casters have developed methods for stealing the magic of others. Many of these spell-eaters are beloved in their communities, for they use their abilities to protect their neighbors from hostile kheri-heb, and to remove curses and black magic. Others, however, see their talents as a route to power, and seek out other casters specifically for the power they can steal from them.

Most spell-eaters hail from the ranks of ambitious kheri-heb, but shenu, kama'at, and even the occasional hekai all benefit from the abilities granted by the spell-eater class. Secondary spellcasting classes rarely find it worthwhile to pursue this class, and non-spellcasters cannot do so at all.

As NPCs, spell-eaters tend toward one of two extremes. Some are community kheri-heb, determined to protect their fellows from threats posed by other casters and the monsters of the wild. Others are power-hungry, ambitious people, fueled only by the desire to accumulate as much mystical might as possible. They seek out other casters whom they can defeat with their abilities, in order to rob them of any arcane lore they might possess. The latter actually adventure with more frequency, as they seek lost secrets and ancient spells, but the former do so if they feel it will serve to aid their community.

Hit Die: d4.

REQUIREMENTS

To qualify to become a spell-eater, a character must fulfill all of the following criteria.

Skills: Knowledge (arcana) 8 ranks, Spellcraft 8 ranks.

Feats: Any two metamagic feats.

Spells: Ability to cast 4th level spells.

CLASS SKILLS

The spell-eater's class skills (and the key ability for each skill) are Concentration (Con), Craft (alchemy) (Int), Knowledge (all skills, taken individually) (Int), Profession (Wis), Search (Int),

Spellcraft (Int), and Survival (Wis). See **Chapter Four: Skills** in the *PHB* for skill descriptions.

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All the following are class features of the spell-eater prestige class.

WEAPON & ARMOR PROFICIENCY

Spell-eaters gain no new proficiency with any weapons, armor, or shields.

SPELLS PER DAY/SPELLS KNOWN

At every even spell-eater level, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever spellcasting class he belonged to before adding the prestige class. He does not, however, gain any other benefit a character of that class would have gained. If a character had more than one spellcasting class before he became a spell-eater, he must decide to which class he adds each even level of spell-eater for the purpose of determining spells per day.

EAT SPILLS (SU)

The spell-eater may make a touch attack against any spellcasting foe. Due to both the concentration required and the actual touch, this ability draws an attack of opportunity unless the spell-eater has the Improved Unarmed Strike feat. If the touch succeeds, the subject must succeed a Will save against a DC 15 + the spell-eater's class level + his spellcasting ability modifier (Intelligence for kheri-heb, Wisdom for priests, etc.) *minus* the level of the spell being "eaten."

If the save fails, the spell-eater steals some of the magic possessed by the subject. If the save fails, or if the target has no spell levels/slots remaining, the attempt is wasted. The spell-eater can "eat" only a single spell per attempt, and this spell cannot be higher level than the spell-eater himself may cast. (Thus, a spell-eater who can only cast up to 6th-level spells could not eat a 7th-level spell.) If the spell-eater knows the subject possesses a specific spell, he may steal that one. Otherwise, he simply selects a spell level, and the GM chooses

TABLE 3-10: THE SPELL-EATER

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Eat spell —	—
2nd	+1	+0	+0	+3	Improved counterspell, improved dispel —	+1 level of existing class —
3rd	+1	+1	+1	+3	Improved spell-eating —	+1 level of existing class —
4th	+2	+1	+1	+4	Spell resistance —	+1 level of existing class —
5th	+2	+1	+1	+4	Drain charges, spell bite —	+1 level of existing class —
6th	+3	+2	+2	+5		
7th	+3	+2	+2	+5		
8th	+4	+2	+2	+6		
9th	+4	+3	+3	+6		
10th	+5	+3	+3	+7		

- CHAPTER THREE: CHAMPIONS OF KHEMTI -

which spell of that level is eaten or rolls randomly, as she prefers. (If the subject does not possess any remaining spells of the level targeted, the power defaults to a spell of the highest level the subject *does* possess. Adjust the save DC accordingly.)

If the spell-eater has cast no spells that day, the spell he eats is simply lost. The target counts as though he had cast the spell (the spell slot is used up, the spell is no longer prepared, and so forth), though he does not lose any XP or components that might be required to cast it.

If the spell-eater has already cast a spell that day, he may use the stolen spell to “recharge” the used slots. Stolen spells may be used to recharge a slot of equal or lower level, but they cannot be accumulated to recharge slots of higher levels. A single spell may recharge only a single slot, even if it’s of higher level. Thus, if a spell-eater “eats” a 3rd-level spell, but has only cast 1st-level spells that day, he may only recharge a single 1st-level spell. A “recharged” spell is fully restored, as though the caster had never used it that day (the spell slot is again usable, the spell is “re-prepared,” and so forth). However, the caster does not regain any XP or components used in casting the spell.

A spell-eater may use this ability once, plus once per spell-eater level, per day. Any subject who successfully saves is immune to that particular spell-eater’s spell-eating abilities (eat spell, improved spell-eating, and spell bite) for 24 hours.

Example: A kheri-heb 8/spell-eater 3 battles a priest. Because the spell-eater was a wizard, and still casts spells as such, his spellcasting ability is Intelligence-based. This particular spell-eater has an Intelligence of 19, a bonus of +4. He tries to “eat” one of the priest’s 5th-level spells. The priest’s Will save DC is 17 (15 base + 3 spell-eater level + 4 Intelligence bonus – 5 spell level being eaten).

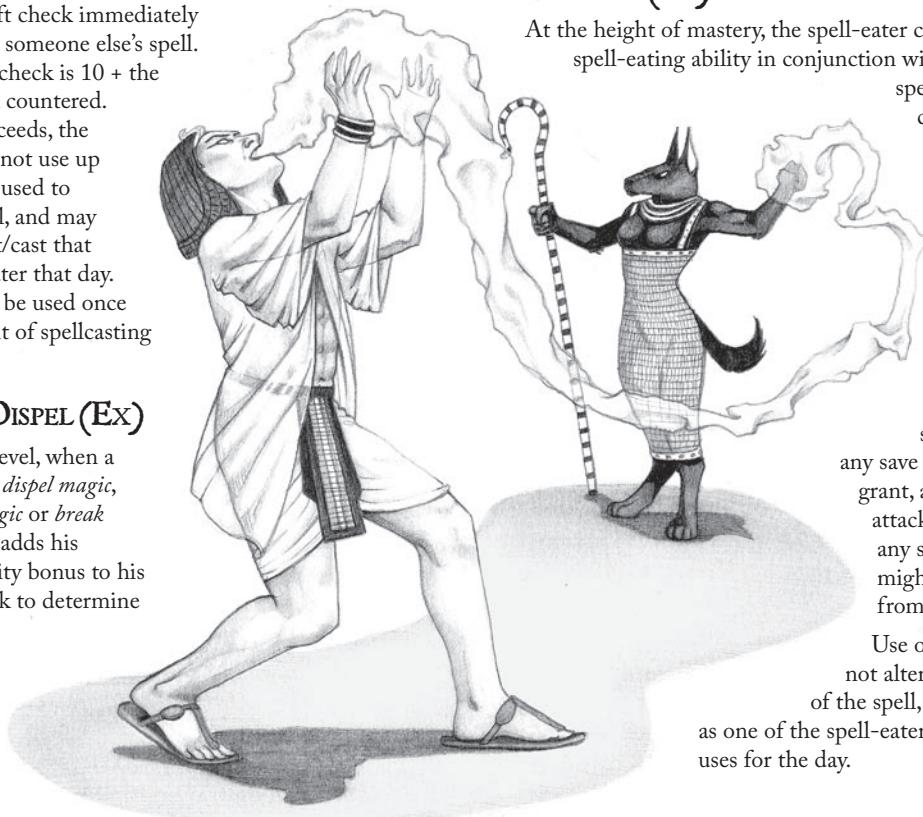
IMPROVED COUNTERSPELL (Ex)

Beginning at 3rd level, a spell-eater may make a Spellcraft check immediately after countering someone else’s spell. The DC of this check is 10 + the level of the spell countered.

If the check succeeds, the spell-eater does not use up the spell slot he used to counter the spell, and may still use that slot/cast that prepared spell later that day. This ability may be used once per day per point of spellcasting ability bonus.

IMPROVED DISPEL (Ex)

Starting at 3rd level, when a spell-eater casts *dispel magic*, *greater dispel magic* or *break enchantment*, he adds his spellcasting ability bonus to his caster level check to determine success.



IMPROVED SPELL EATING (Ex)

At 5th level, the spell-eater need not touch his target to eat spells. He need merely succeed in a ranged touch attack, and no longer draws an attack of opportunity when doing so. The subject must be within a number of feet equal to 5 x the spell-eater’s class level. Otherwise this ability functions as Eat Spells.

SPELL RESISTANCE (Ex)

At 7th level, the spell-eater becomes resistant to magic. He gains spell resistance equal to 10 + his spell-eater class level + his spellcasting ability modifier. His SR does not affect his own spellcasting abilities, and he may deliberately suppress it in order to benefit from an ally’s spells.

DRAIN CHARGES (Sp)

Starting at 9th level, a spell-eater may drain charges from any charged magical device in his possession, and use those charges to “recharge” spell slots he’s already used that day. He may recharge one level’s worth of spells per charge. Thus, it requires four charges to recharge a 4th-level spell. He may not, of course, use this ability to gain a spell of a higher level than he could cast normally, nor can he gain spell slots beyond his normal full capacity.

The magic item to be drained must be in the spell-eater’s possession. If someone else is holding it, such as in a struggle for control, this ability cannot function. The spell-eater may drain a total number of charges per day equal to his spell-eater level plus his spellcasting ability bonus. Draining charges is a standard action that provokes an attack of opportunity. A spell-eater may only drain charges from one item per round. This class feature is the equivalent of a 7th-level spell.

SPELL BITE (Su)

At the height of mastery, the spell-eater can use his improved spell-eating ability in conjunction with an offensive spell. Any time he casts a spell targeting a single target, he may choose to make the target the subject of a spell-eating attack as well. The save against the spell-eating attack is rolled separately from any save the spell might grant, and the spell-eating attack is not affected by any spell resistance that might prevent the spell from taking effect.

Use of this ability does not alter the casting time of the spell, but it does count as one of the spell-eater’s standard eat spell uses for the day.

CHAPTER FOUR: BURIED TREASURES

The magic items presented in this chapter serve to capture the flavor of the *Egyptian Adventures: Hamunaptra* campaign setting, while also acting as examples for creating your own Egyptian style items.

ARMOR & WEAPONS

TEMPERATE ARMOR

Armor with this enhancement keeps its wearer comfortable in even the warmest or coolest surroundings. This duplicates the spell *endure elements*; the wearer can ignore up to 140-degree heat, or temperatures as low as -50°.

Faint abjuration; CL 5th; Craft Magic Arms and Armor, *endure elements*; Price +9,000 gp.

CRUSHING SLING

This sling normally functions as a standard +2 *sling*. Three times per day, as a standard action, it allows the caster to launch a single missile that grows in flight, as per the *pebble to boulder* spell. The missile requires only a touch attack to hit the target, and deals 5d6 points of damage.

Moderate transmutation; CL 7th; Craft Magic Arms and Armor, *pebble to boulder*; Price 40,100 gp; Cost 20,050 gp + 9,875 XP.

LASH OF THE COBRA

This weapon appears, upon casual examination, to be an abnormally thick whip. A closer look reveals the lash has the texture of snake scales, and its abnormal thickness does not reduce its flexibility. The lash functions in all respects as a +2 *whip*, except it deals 1d4 points of normal damage (not nonlethal damage, as with most whips), and is fully effective against foes in armor or those foes with a natural armor bonus of +3 or greater. On a confirmed critical hit, the head of the whip spreads out into a hood, and the face of a cobra opens briefly on the end and bites the target. In addition to doing double damage, it poisons. The victim must succeed a DC 16 Fortitude save or take 1d6 points of Constitution damage (initial and secondary damage).

Faint necromancy; CL 7th; Craft Magic Arms and Armor, *poison*; Price 23,602 gp; Cost 11,801 gp + 2,875 XP.

SCORPION BLADE

This +2 *khopesh* has a scorpion emblazoned on the guard and handle, with the tail carved all the way up the blade. On a confirmed critical hit, in addition to suffering double damage, the weapon poisons the victim. A subject of this attack must

succeed a DC 16 Fortitude save or take 1d6 points of Strength damage (for both initial and secondary damage).

Faint necromancy; CL 7th; Craft Magic Arms and Armor, *poison*; Price 23,630 gp; Cost 11,815 gp + 2,875 XP.

SERPENT STAFF

Upon the utterance of the command word, once per day, this +2 *quarterstaff* transforms into a constrictor snake (see *MM* for details). It obeys the wielder of the staff for one minute (10 rounds) before returning to staff form. If the snake is slain, it reverts to its staff form, and the wielder can activate the staff again on the next day.

Moderate transmutation; CL 10th; Craft Magic Arms and Armor, *summon nature's ally III*; Price: 19,100 gp; Cost: 9700 gp + 376 XP.

SLAVER WHIP

This +1 *whip* has an unusual secondary effect. Whenever the slaver whip deals an amount of nonlethal damage equal to the target's hit point total, instead, the wielder dominates the subject as if he had cast the *dominate person* spell. If the subject's hit point total exceeds the amount of nonlethal damage, the effects of *dominate person* end. The whip's wielder can periodically inflict further damage to keep the victim from recovering. Those that make a successful saving throw against the whip's *dominate person* effect (only after being ordered to take an action against their nature) become unconscious, and must recover all their nonlethal damage before a *slaver whip* can affect them again.

Moderate enchantment; CL 10th; Craft Magic Arms and Armor, *dominate person*; Price: 36,000 gp; Cost: 18,000 gp + 1,440 XP.

VIPER ARROW

This fine quality arrow magically transforms into a viper when it strikes its target, inflicting the arrow's normal damage and poisoning the creature struck. The subject must succeed a DC 14 Fortitude save or the poison deals 1d6 points of Constitution damage for both the initial and secondary effects. A viper arrow can be used just once.

Faint transmutation; CL 5th; Craft Magic Arms and Armor, *poison*; Price: 1,006 gp; Cost: 506 gp + 40 XP.

RODS

ANKH OF LIGHT

This magical golden ankh is about a foot long. It glows with a golden light equal to a *daylight* spell upon command at a cost of one charge. Additionally, the ankh can cast *searing light* (5d8 damage) at the cost of one charge. A wielder of an *ankh of light*

able to turn (but not rebuke) undead may tap charges from the item to turn undead additional times per day. Each turning attempt uses 3 charges. An *ankh of light* normally has 50 charges.

Moderate evocation; CL 10th; Craft Rod, *daylight*, *searing light*; Price: 39,375 gp; Cost: 19,687 gp + 1,575 XP.

WONDROUS ITEMS

AMULET OF ETERNAL REST

This amulet prevents a body from being animated as any sort of undead, regardless of the magic or conditions involved. If this amulet is placed on a corpse, the corpse is immune to animation for as long as it wears the amulet, but no longer. If someone dies while wearing such an amulet, they are immune to animations even once the amulet is removed. If the amulet is ever destroyed, however, the body becomes vulnerable once more.

Moderate necromancy; CL 12th; Craft Wondrous Item, *undead to death*; Price 72,000 gp.

AMULET OF LIFE

This amulet typically bears an ankh, the symbol of life, upon it. The wearer is protected as if under the effects of the *death ward* spell for as long as the amulet is worn.

Strong abjuration; CL 8th; Craft Wondrous Item, *death ward*; Price: 64,000 gp; Cost: 32,000 gp + 2,560 XP.

BOX OF ORATION

Used primarily by families of greater means than the average commoner, but still lacking in education, the *box of oration* is a small wooden container, usually no more than a foot or so on each side, and perhaps six inches high. The box reads aloud any nonmagical written material placed inside it. Hence, the box would “read” an ancient scroll written in a dead language, but could not read an arcane scroll.

Faint illusion; CL 5th; Craft Wondrous Item, *magic mouth*; Price 10,000 gp.

CARNELIAN VULTURE

This *figurine of wondrous power* is carved in the shape of a looming vulture. Upon command, a *carnelian vulture* attains the size and statistics of a giant eagle, completely obedient to its owner. The vulture is intelligent and can understand (but not speak) the Common tongue. It serves its owner in whatever manner desired, including as a mount, for up to 12 hours, three times each. When the time expires, or the command word is again spoken, the *carnelian vulture* becomes a tiny statuette once more.

Moderate transmutation; CL 11th; Craft Wondrous Item, *animate object*; Price: 10,000 gp; Cost: 5,000 gp + 400 XP.

CLOAK OF NEPHTHYS

Created by followers of the goddess of night, this cloak is of a dark gossamer fabric seems to repel light, as though the owner actually had a shadow draped over his shoulders. This cloak has all the following effects:

- In daylight or bright conditions, the wearer suffers a -10 circumstance penalty to Hide checks. However, at night or in dim conditions, the wearer gains a +10 circumstance bonus to Hide checks.
- The character is constantly in shade, and cooler than others around him. During the day, the character is considered 10 degrees cooler than the surrounding area for purposes of determining any adverse heat effects he

may suffer, and he gains a +2 circumstance bonus to any checks or saves to resist that heat.

- The character gains darkvision to a range of 60 feet.
- Once per day, the wearer may *shadow step*, as per the spell described in **Book One: The Book of Days**, page 91.

Faint illusion, faint transmutation; CL 5th; Craft Wondrous Item, *darkness, darkvision, shadow step*; Price 33,600 gp.

ENHANCED FOCUS

This item takes the form of one of the traditional foci for Khemtian spellcasting — a container of elixirs and alchemical powders, a wand, a shapeable effigy, a stone or clay tablet for scribing True Names, or an amulet. This improved focus grants the character a +1 bonus to the DC of any spell he casts from *one* of the focus’ traditional schools. (That is, even though effigies apply to more than one school, an enhanced effigy applies its bonus to only one.) This bonus applies to all spells of the relevant school, even if they do not normally require a focus, so long as the caster makes use of the focus in their casting. This bonus stacks with both Spell Focus and Greater Spell Focus.

Strong aura of whichever school is enhanced; CL 17th; Craft Wondrous Item (regardless of the focus’ physical form, it is considered a wondrous item), Greater Spell Focus in the relevant school; Price 49,000 gp.

HEART JAR

A canopic jar of exceptional quality and craftsmanship, the *heart jar* is not intended for the dead, but the living. If the heart of a living being is placed inside the jar, that being is powerfully protected from harm. The being’s heart must be removed and placed into the jar within one minute of its removal. Removing the heart can be done surgically, requiring a DC 24 Heal check, or via a spell like *heart clutch*. The process is intensely painful for the subject, unless some sort of anesthesia is available.

Once the subject’s heart is inside the sealed *heart jar*, he gains regeneration 5. Fire and acid deal normal damage, but all other damage is treated as nonlethal and the subject recovers 5 hit points of nonlethal damage per round. The beneficiary of the jar’s power can even reattach or regrow severed limbs, and is immune to death effects (including, of course, the *heart clutch* spell).

The sole drawback is the subject is completely dependent upon the *heart jar* to survive. If the jar is ever destroyed (it is hardness 8, with 20 hit points), the creature whose heart is inside dies immediately. The same is true if the creature’s heart is removed from the jar for more than a minute (and removing the heart stops the creature’s regeneration ability immediately). A *heal, limited wish, wish, minor miracle* or *miracle* spell can reintegrate the creature’s heart safely back into its body. Otherwise, nothing can reverse the creature’s dependence on the *heart jar*.

The jar and the subject must be on the same plane, but can otherwise be separated by any distance. If either is on a different plane, the subject dies within a minute. The subject always knows the location of the jar, and the jar (or, more

- CHAPTER FOUR: BURIED TREASURES -

particularly, the heart in it) can be used as a focus for spells like *scrying* cast against the subject.

Strong necromancy; CL 15th; Craft Wondrous Item, *regenerate*; Price: 210,000 gp; Cost: 105,000 gp + 8,400 XP.

PALETTE OF VISION

This small stone palette is used for crushing and mixing the ingredients to make the eye makeup known as kohl. Once per day, the kohl produced is magical, and grants a special ability to the individual wearing it. The kohl must be applied within one hour of making it or it loses its effectiveness. It takes five minutes to mix up a batch of magical *kohl*. The three traditional forms of palettes of vision are described below, but others may exist at the GM's discretion.

Darkvision: The wearer of this *kohl* gains darkvision, as per the spell. If the wearer already has darkvision, the distances stack. This lasts for one hour per caster level (normally five hours). Faint transmutation; CL 5th; Craft Wondrous Item, *darkvision*; Price 4,000 gp.

See Invisibility: *Kohl* produced on this palette allows the wearer to see invisible creatures, as per the *see invisibility* spell. This lasts for 10 minutes per caster level (normally 50 minutes). Faint divination; CL 5th; Craft Wondrous Item, *see invisibility*; Price 4,000 gp.

True Seeing: This most potent palette allows the use of the spell *true seeing*. It lasts for 1 minute per caster level (normally 9 minutes). Moderate divination; CL 9th; Craft Wondrous Item, *true seeing*; Price 18,000 gp.

QUILL OF WIND-SCRIBING

When this wondrous item is first created, it includes both the quill and a single piece of papyrus, perhaps eight or nine inches wide by a foot long. Any time the quill's owner uses the quill to write anything, the letters do not appear on the surface on which he is writing, but rather on the piece of magical papyrus, wherever it may be. The words on the papyrus remain for 24 hours, and then fade. The papyrus can hold 100 words; once filled, nothing more can be written until it erases itself, 24 hours later.

Faint conjuration, transmutation; CL 5th; Craft Wondrous Item, *minor creation, whispering wind*; Price 12,000 gp.

SARCOPHAGUS OF ENTOMBMENT

This is a finely made burial casket, inlaid with rare wood, precious metal, and stone, sized to fit a medium-sized humanoid. If such a creature is placed within the *sarcophagus of entombment* and the lid closed, the creature is immediately placed in suspended animation. A DC 23 Will save negates this effect, and the subject must make a save each round the lid is closed. If the sarcophagus is prepared with a scroll containing a subject's name and some personal information like their class, race, family, and so on, the subject takes a -4 penalty to the save. If it is prepared using the subject's True Name, then the subject automatically fails the save.

The lid has a small removable piece, typically a finely carved scarab. The holder of this item can cause the sarcophagus to sink deep into the earth without a trace, like the *imprisonment* spell. The holder can also cause the sarcophagus to surface again and open upon command, freeing its occupant. The command must be given at the place where the sarcophagus was interred.

A creature within a *sarcophagus of entombment* is maintained in stasis. Time effectively does not pass for the occupant. The sarcophagus and its contents are protected against detection, as per the description of the *imprisonment* spell.

Strong abjuration; CL 18th; Craft Wondrous Item, *imprisonment*; Price: 58,320 gp; Cost: 29,160 gp + 2,332 XP.

SARCOPHAGUS OF GENTLE REPOSE

A favored tool of the wealthy, any body laid to rest in this sarcophagus remains in perfect condition. The remains do not decay or decompose in any way.

Faint necromancy; CL 5th; Craft Wondrous Item, *gentle repose*; Price 20,000 gp.

SCARAB OF PROOF AGAINST CURSES

Anyone wearing this scarab is immune to curses, and gains a +2 resistance bonus to saves against spells or spell-like abilities that bestow a penalty to attack rolls, saving throws, or skill checks.

Anyone who dons a scarab after being effected by a curse or relevant spell immediately gains a second save, though the character is not automatically immune to the curse as she would have been had she been wearing the scabbard when she first fell under its effects. Only one additional save is allowed, however, so the character may not constantly remove and don the scarab, or even multiple similar scarabs.

Moderate abjuration; CL 5th; Craft Wondrous Item, *remove curse, resistance*; Price 22,000 gp.

SKY BARQUE

A *sky barque* is a narrow boat capable of seating up to ten medium-sized humanoids and carrying up to 500 pounds of cargo. On command, a *sky barque* flies through the air at speeds of up to 60 miles per hour with average maneuverability, controlled by the person at the tiller. A *sky barque* is also capable of sailing normally on water (and may land or take off on a body of water, if desired).

Faint conjuration; CL 14th; Craft Wondrous Item, *cloud barque*; Price: 180,000 gp; Cost: 91,500 gp + 7,056 XP.

SOLAR SCARAB

This item is a scarab beetle carved from ivory in a gold setting, inscribed with hieroglyphs of the sun. The wearer of a *solar scarab* gains resistance to fire 20 and cannot be blinded by light of any intensity. Bright light no longer hinders the wearer's vision. Finally, the wearer is immune to the effects of extreme heat as if under the effects of *endure elements*, though the scarab does nothing for cold.

Faint abjuration; CL 7th; Craft Wondrous Item, *endure elements, resist energy, remove blindness*; Price: 30,000 gp; Cost: 15,000 gp + 1,200 XP.

WHEELS OF FIRE

These chariot wheels can burst into flames upon command without harm to the chariot or its passengers. The flaming wheels ignite flammable materials the chariot passes over and inflict an additional 1d6 points of fire damage when the chariot makes an overrun attack.

Faint evocation; CL 10th; Craft Wondrous Item, *fireball* or *flame strike*; Price: 2,350 gp; Cost: 1,350 gp + 80 XP.

CHAPTER FIVE: CREATURES OF SILT AND SAND

Many are the dangers of the desert. Unwary travelers are certain never to return, claimed by the horrors of the sandy expanses. This chapter describes how to adapt monsters from the *MM* for use in your *Egyptian Adventures: Hamunaptra* games, while also presenting a selection of new monsters from the unsettling tomb guardians to the terrifyingly powerful sphinxes. Each monster is designed specifically in keeping with the Egyptian atmosphere of this setting, though they are suitable for nearly any campaign. For more details on common monster abilities, consult **Chapter Seven: Glossary** in the *MM*.

CREATURES BY TYPE

This section provides a general breakdown of how each broad category of creature fares in the world of *Egyptian Adventures: Hamunaptra*. Some are relatively unchanged from their make-up and stature in the default game world, while others have little to no presence whatsoever in Khemti, due to the nature of the setting.

ABERRATIONS

Many scholars maintain this creature type did not exist before the Cataclysm, and the Wasting brought with it the advent of aberrations. While it is true that those creatures that qualify as aberrations have seen a rise in their numbers over the last millennium or so, some wonder as to what the true link, if any, might be.

ANIMALS

Animals are still the most common creature type in Khemti (with, perhaps, the possible exception of vermin) and almost every animal can be found, so long as its environment is compatible with that of Khemti's. Lions, for example, are common in Khemti, whereas polar bears, which populate cold areas, are clearly nonexistent.

CONSTRUCTS

Like other peoples, the Khemtians are limited by their resources. While the Two Lands know bronze, and even adamantine (thanks to the Ptahmenu), iron and steel per se remain foreign ores to these people. Thus, the majority of Khemtian constructs are fashioned of the most readily available materials: silt and stone. Wood is scarce (and rarely employed in item creation by any but the Esetiri) and the crafting of mindless automatons from the flesh of the dead is an unthinkable offense. Any Khemtian who would do such a thing (even were it possible) invites his doom.

DRAGONS

Dragons and dragonkind have no place or presence in the world of *Egyptian Adventures: Hamunaptra*. Those looking for something to occupy the particular niche that dragons often fill may be able to satisfy themselves with the new creature type — the sphinx — explained in detail later in this chapter.

FEY

Fey are not appropriate for use in *Egyptian Adventures: Hamunaptra* games; the entire creature type is excluded. If a GM insists on putting one or more fey into Khemti, he should think very carefully about it first, and pay special attention to the creature's style and purpose. If another creature could serve the same general purpose instead, it probably should.

GIANTS

Like the fey, the giant-kin are ill-suited for *Egyptian Adventures: Hamunaptra*. This is not to say that giants have no presence in Khemti. Rather, their kind is accounted for in the presence of the Khemtian giants (see page 47). Khemti has neither room nor need for giants of any other kind.

HUMANOIDS

Perhaps the most common types of humanoid (after the Sobekhi) are the goblinoids, who, in the time since the Cataclysm, have grown to become a major force in Khemti. While they still have little place of their own in the geo-social climate, their ability to marshal together has made them in demand as shock troops and manual labor. They remain barred from the cities and settlements of Ta-Mehtu, but have become a disturbingly common sight in and around the city-states of Upper Khemti.

MAGICAL BEASTS

With a few notable exceptions, people believe magical beasts to be the product of divine experimentation, primarily on the part of the goddess Isis. While many among her followers would look askance at the notion that Isis intentionally gave life to something as vile as a hydra, others are not so sure. If history has shown them anything, it's that the gods' capacity for wonder is matched only by their capacity for capriciousness.

MONSTROUS HUMANOIDS

Like aberrations, monstrous humanoids have become more and more common in Khemti since the Cataclysm. Many believe while most aberrations are the result of something warping ordinary animals and existing magical creatures, monstrous

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humanoids are the result of the same force warping the likes of the Sobekhi and the goblinoids. Monstrous humanoids are still among the most rare of creatures, but no longer quite so uncommon as they once were.

OZOES

Oozes exist in Khemti, though perhaps not in the numbers they do in other settings. One in particular, a useful type of living rock called growstone, is perhaps the single most common type of ooze to be found in Khemti (much to the relief of the Khemtians).

OUTSIDERS

Like other settings, the world of *Egyptian Adventures: Hamunaptra* makes use of a cosmology that involves different planes of existence. Of all outsiders, elementals are the most common in Khemti, and should be treated more or less as they are in the default setting. Other creatures, such as angels and devils, require a bit more judiciousness if they are to be

introduced into the game. The Khemtian cosmology does allow for such creatures; the Khemtians themselves do believe in and fear demons and the like. A GM seeking to incorporate such creatures should keep in mind the following:

- Alignment works differently in *Egyptian Adventures: Hamunaptra*, and the traditional breakdown of “Good vs. Evil” is not so clear-cut in Khemti. This is not to say that a god like Horus would send a pit fiend to do his bidding; rather, such a god would send nothing and no one at all, if he deigns to take notice in the first place. The gods are withdraw more and more from the affairs of men as time passes, and even if divine agents like angels and guardinals exist, they aren’t likely to visit the Material Plane very often. On the other hand, evil outsiders like demons and devils will still be a factor in the game (if the GM wishes them to be). Indeed, one of the rumors about the cause of the Cataclysm is that the gods grew angry at watching their so-called divine creations develop or perfect methods of summoning and binding demons to their service.

TABLE 5-1: CORE CREATURES IN KHEMTI

Creature	Frequency	Creature	Frequency
Allip	Common	Kobold	Uncommon
Animated object	Common	Kua-toa	Rare
Ankhg	Uncommon	Lamia	Common
Assassin vine	Rare	Lammasu	Common
Basilisk	Common	Lich	Common
Behir	Uncommon	Locathah	Rare
Black pudding	Uncommon	Lycanthrope (wererat only)	Rare
Blink dog	Common	Manticore	Uncommon
Bugbear	Common	Medusa	Rare
Bulette	Rare	Mimic	Uncommon
Chimera	Rare	Minotaur	Uncommon
Choker	Rare	Mohrg	Common
Chuul	Uncommon	Mummy	Common
Cloaker	Rare	Naga	Common
Cockatrice	Uncommon	Pegasus	Rare
Dark naga	Uncommon	Phase spider	Rare
Darkmantle	Rare	Roper	Rare
Devourer	Rare	Sahuagin	Rare
Doppelganger	Uncommon	Sea cat	Rare
Dragonne	Uncommon	Shadow	Common
Fungus	Rare	Shambling mound	Rare
Gargoyle	Uncommon	Shield guardian	Rare
Gelatinous cube	Rare	Shocker lizard	Uncommon
Ghast	Common	Skeleton	Common
Ghost	Common	Spectre	Common
Ghoul	Common	Stirge	Uncommon
Gibbering mouther	Rare	Swarm	Common
Goblin	Common	(locust, rat and scorpion)	
Golem (stone only)	Uncommon	Troglodyte	Uncommon
Gorgon	Uncommon	Umber hulk	Uncommon
Gray ooze	Uncommon	Vampire	Uncommon
Griffon	Uncommon	Vampire spawn	Uncommon
Hippogriff	Uncommon	Wight	Common
Hobgoblin	Common	Will-o'-wisp	Rare
Homunculus	Common	Wraith	Common
Hydra (pyro only)	Rare	Zombie	Common

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- If the GM introduces demons and devils, a fair bit of adjusting must be done, as well. The standard fiends are drawn from western European sources and may not sit well in a setting such as this without significant aesthetic modification. Overall, it may be wiser to simply leave them as rumor; a potential threat to scare both PC and NPC alike. Alternatively, Green Ronin's *Testament* has an excellent bestiary of monsters appropriate to this setting.

PLANTS

Ordinary plants are hard to come by in Khemti, never mind plant creatures. Still, the Black Land (and the various oases) offers the opportunity for select plant creatures to come into play. The GM is encouraged to make such creatures rare in the extreme, and poignant to the story whenever they are used.

SPHINXES

The Great Sphinxes fulfill a role similar to dragons in the ethos of the *Egyptian Adventures: Hamunaptra* setting, and many of the adventures that would otherwise have stemmed from or involved dragons now involve sphinxes instead. For complete statistics for this creature type, see page 58.

CREATURES BY FREQUENCY

The **Table 5-1** provides a complete list of which *MM* creatures are found in *Egyptian Adventures: Hamunaptra* games. Note the frequency descriptor is more of a gauge of how appropriate a given creature is to the setting, rather than its actual numerical frequency. The lich, for example, is listed as "Common" not because one finds a lich on every street corner in Khemti, but

UNDEAD

The undead are a common creature type found in Khemti. Such was not always the case. Before the Cataclysm, the undead were rare, and those existing usually did so of their own accord and were either good or neutral in alignment. In New Kingdom Khemti, however, the proliferation of evil and unsanctified undead is one of the biggest problems, aside from the Wasting, itself. Generally, an undead that is created through the proper rites (usually with the deceased's knowledge and permission) will be the same alignment it was before dying, or will gradually shift towards true neutrality. Undead created by whim, malice of intent, or ignorance of ritual are the ones that go on to become evil. These undead are among the most hateful creatures in existence, especially in Khemti.

VERMIN

Vermin are as common in Khemti as they are in other settings. The primary difference is in what types of vermin are found. As a rule, scorpions and beetles are the most common, with small flying vermin trailing a close second. Spiders are rare, given the climate, as are wasps and the like.

NEW CREATURES

In addition to those core creatures belonging in *Egyptian Adventures: Hamunaptra* games, the land of Khemti also boasts a host of its own unique flora and fauna. Each of the following creatures can be considered "Common" for the purposes of the preceding table.

• BA FENTU •

Diminutive Vermin

Hit Dice: 1/2d8+3 (5 hp)

Initiative: +0

Speed: 10 ft. (2 squares), burrow 30 ft.

AC: 16 (+4 size, +2 natural), touch 14, flat-footed 14

Base Attack/Grapple: +0/-17

Attack: Bite +4 melee (1d3-5 plus compel)

Full Attack: Bite +4 melee (1d3-5 plus compel)

Face/Reach: 1/2 ft./0 ft.

Special Attacks: Compel

Special Qualities: Blindsight 60 ft., magic sense, symbiosis, tremorsense 60 ft., spell resistance 21

Saves: Fort +5, Ref +0, Will +5

Abilities: Str 1, Dex 10, Con 16, Int —, Wis 20, Cha 2

Skills: Climb +10, Hide +20*, Move Silently +8, Spot +8

Feats: Weapon Finesse

Environment: Any

Organization: Solitary

Challenge Rating: 1/4

Treasure: None

Alignment: Neutral

because the lich is a very appropriate creature for the setting. Creatures listed as "Rare" are those that *might*, under some circumstances, be appropriate to the setting, but which are either discouraged for use or *very* rare. Any creature not found on the list is either an outsider (as above) or wholly inappropriate.

Advancement: —

Level Adjustment: —

This creature is so small you nearly stepped on it before seeing it. It resembles a thick worm, but has a segmented carapace like that of a centipede, the coloration of which matches your skin exactly. From "head" to "toe," the entire thing could fit in the palm of your hand.

Some say desert life in Khemti would be all but impossible were it not for the boon provided by a race of symbiotic vermin known as fentu. These worm-like creatures are native to the deserts of the Red Land, but can thrive anywhere their hosts can thrive. They are seen as gifts of the goddess Isis who, according to tribal legend, wanted to reward the Divine Races for their continued use of magic in the wake of the Cataclysm. The result is a family of creatures (only three species are common, but others are said to exist) that does more to help the residents of the Red Land survive its perils than most anything else.

Fentu are a rare breed, and even tribal nomads don't encounter them in great numbers. Still, fentu gain fulfillment from interaction with others (especially members of Divine Races) and they absolutely require such interaction in order to

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procreate. When a fentu's breeding time has come, it stores up its favored type of energy for several days, during which time it begins to grow longer. When it has reached the necessary length, the fentu splits in two, creating another adult fentu. Fentu only breed once or twice before dying.

Fentu do not eat (in the conventional sense) or breathe, and they sleep very lightly.

COMBAT

The fentu do not ordinarily engage in combat. When provoked, they try to drop to the earth, where they will burrow away to safety. If pressed, a fentu bites a would-be opponent, thereby "forcing" a symbiotic relationship in the process.

Compel (Su): Once a fentu adheres to a host (with a successful melee attack, if necessary), the host must succeed a DC 15 Will save or feel compelled to leave the creature on his skin and begin the symbiotic relationship. A host senses the creature is essentially harmless, but may be convinced by others to remove the fentu without argument. The save DC is Wisdom-based.

Magic Sense (Ex): All fentu can unerringly detect the presence of magic and those who wield it. This ability is constant and has a range of 60 ft.

Symbiosis (Ex): Each fentu provides a valuable service to its host in exchange for the nutrients it needs. While it remains attached, a ba fentu siphons off some of the magical energy in its host in exchange for providing nutrients of its own. So long as he is giving up a single daily spell slot of at least 1st level, a host wearing a ba fentu is hydrated by his symbote as though he had consumed enough fresh water for the day. Creatures of size Large or Huge must give up two spell slots, and Gargantuan or Colossal creatures need give up three. A ba fentu is typically "worn" across the back of the neck, at the base of the skull.

***Skills:** Fentu receive a +4 racial bonus to Hide checks when in the desert or on a host.

KA FENTU

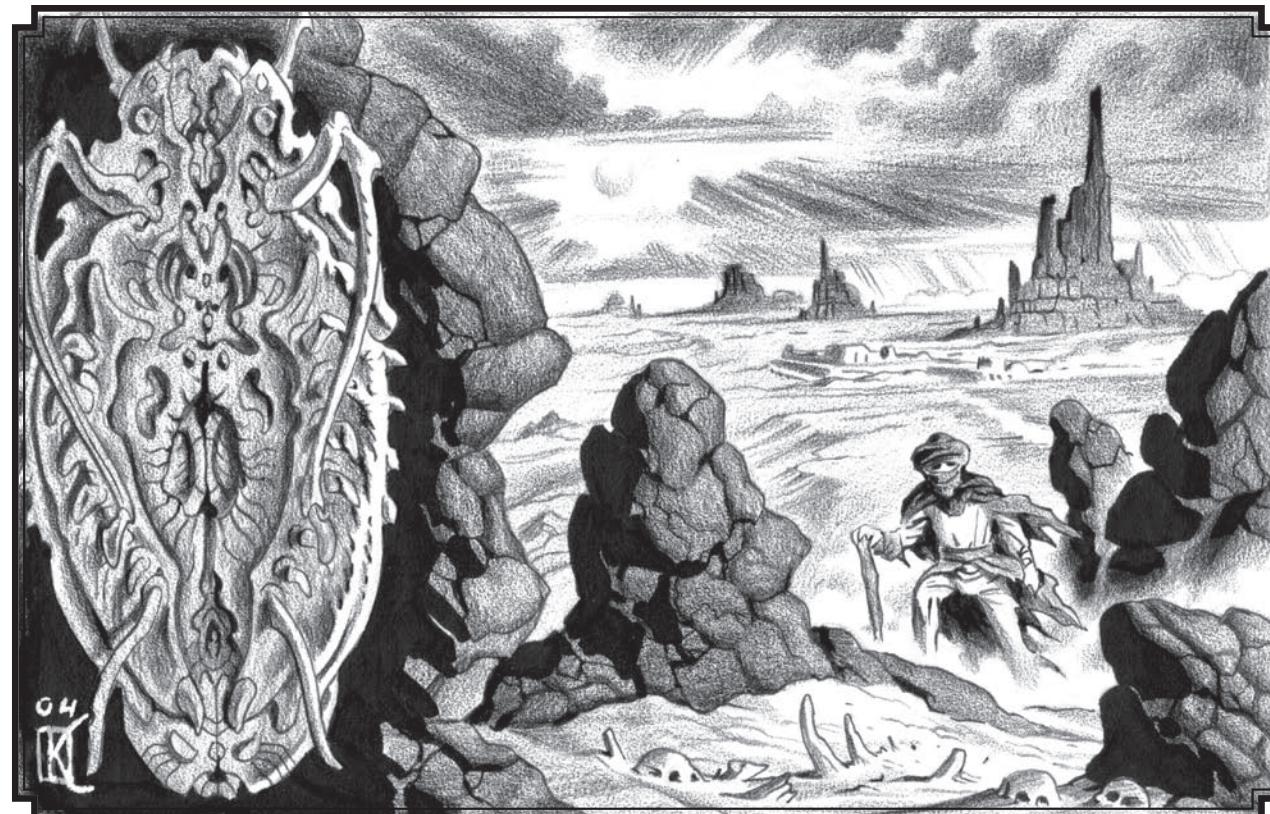
The ka fentu is functionally identical to the ba fentu with the exception of its symbiosis.

Symbiosis (Ex): Ka fentu draw off magical energy in their hosts, as ba fentu do, but ka fentu seem to have a facility for rebuilding lost or damaged nerve and tissue cells. So long as he is giving up a single spell slot of at least 1st level, a host wearing a ka fentu recovers lost hit points at double the normal natural healing rate (2 hit points per level in normal conditions, or 4 hit points per level per day of complete bedrest). A ka fentu is typically "worn" on the skin above the heart.

KHU FENTU

The khu fentu, perhaps the strangest of its kind, is functionally identical to its brethren with the exception of its symbiosis.

Symbiosis (Ex): The khu fentu feeds off sound. If a khu fentu is directly exposed to a total of at least four hours of sound (such as loud conversation) per day, it passes on its appreciation by keeping its host's body at a consistently even temperature, regardless of environment. Thus, a person could walk through the scorching desert at high noon, and so long as he was wearing a sated khu fentu, he would suffer no heat stroke or fatigue. The fentu provides no appreciable protection from damage caused by magical heat or cold. A single sonic spell or its equivalent (such as the shenu oratory ability) satisfies a khu fentu for a day. They themselves are immune to sonic attacks, but pass along no such protection to their hosts. A khu fentu is typically "worn" curled up behind its host's ear.



• DESERT KHAIBIT •

Only the most courageous, desperate, or foolish Khemtians brave the open desert. Even nomadic tribes prepare heavily for long journeys and avoid travel through the depths of the Red Land, preferring to stay as near as possible to the oases or other shelter. Still, some challenge the great wastelands of Khemti, and many of those fail to return.

Sometimes, however, a traveler is left behind deliberately. Perhaps his companions decided it was more efficient to split their water two ways rather than three, and abandoned him in his sleep. Perhaps they even slew him for his blood and flesh in starvation-induced cannibalism. It may even be possible that he died naturally, but his companions failed to offer any prayers for his ba, or to treat his body with the proper respect. In these instances, the spirit may linger, growing more and more enraged, until finally it manifests as part of the surrounding desert. Now fully dominated by the darkest parts of the deceased's soul, this is the desert khaibit, and it exists only to wreak its anger and vengeance upon any unfortunate enough to cross its path.

A desert khaibit appears as a rough humanoid form composed of shifting sand. It has no recognizable facial features, save for shallow hollows where the eyes and nose should be, and yet any of its former companions, friends or relatives will instinctively recognize it for who it is — or was. Because the sands never quite hold still, the desert khaibit constantly shifts its size, the length of its limbs, and so forth. Some have legs, whereas others simply trail off into flurries not unlike tiny dust devils of sand.

Though the desert khaibit is now ruled by its most destructive impulses, elements of the former personality remain. It speaks much as the original person did, though its voice sounds rough and angry. It retains all memories from life, though it has lost any emotional attachment it may have had to most of those memories. (A select few desert khaibits may retain some affection for a loved one who was not in any way responsible for its death and abandonment, but this is a tenuous, fragile connection. The slightest hint of rejection or betrayal transforms that affection into bitter hatred.) Further, a desert khaibit retains all class abilities it had in life, though it may have difficulty obtaining foci or material components. The desert khaibit is in no way bound to the spot where it died, but it is largely restricted to the desert, as travel into the Black Lands, or outside a sandy environment, begins to injure it. Thus, most desert khaibits lurk impotently in the desert, able to harm only some of the desert tribes (who greatly fear these creatures) and the occasional wanderer.

CREATING A DESERT KHAIBIT

"Desert khaibit" is an acquired template that can be added to any aberration, giant, humanoid, magical beast or monstrous humanoid with a Charisma score of 6 or higher (referred to hereafter as the base creature).

A desert khaibit uses all the base creature's statistics and special abilities except as noted here.

Size and Type: The creature's type changes to undead. Do not recalculate the creature's base attack bonus, saves or skill points. Size is unchanged.

Hit Dice: All current and future Hit Dice become d12s.

Speed: Desert khaibits have a fly speed of 30 feet with perfect maneuverability, unless the base creature has a faster fly speed in which case it retains that speed. The flight of a desert khaibit has an unusual restriction, however; they cannot fly more than their Charisma bonus in feet (minimum 1 foot)

from a solid surface. Thus, the desert khaibit is limited to a few feet above ground level in flat terrain, though it could fly up the side of a building or tree; it simply must be within the given distance of some substantial surface.

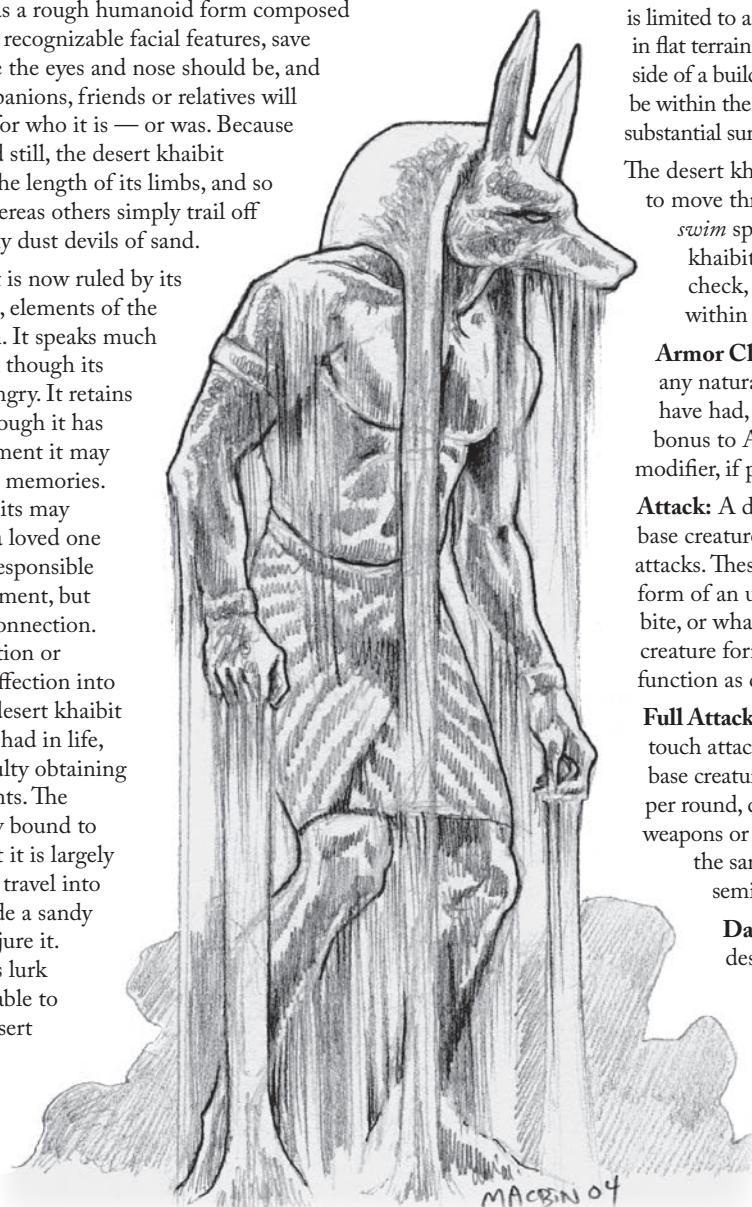
The desert khaibit also gains the ability to move through sand as per the *sandswim* spell, at 60 feet. The desert khaibit need never make a Swim check, and never gets lost, while within sand.

Armor Class: The desert khaibit loses any natural armor bonus it might have had, but gains a Deflection bonus to AC equal to its Charisma modifier, if positive.

Attack: A desert khaibit replaces the base creature's attacks with touch attacks. These may appear to take the form of an unarmed strike, a claw, a bite, or whatever attack form the base creature formerly possessed, but they all function as described here.

Full Attack: A desert khaibit gains a touch attack, as described above. If the base creature had more than one attack per round, due either to multiple natural weapons or iterative attacks, it retains the same number and manner of semi-corporeal touch attacks.

Damage: The touch of the desert khaibit scours the victim with sand. Use the following damage values as determined by the base creature's size. The desert khaibit adds its Charisma bonus to its touch damage.



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DAMAGE

Size	Touch
Fine	1d2
Diminutive	1d3
Tiny	1d4
Small	1d6
Medium	1d8
Large	2d6
Huge	3d6
Gargantuan	4d6
Colossal	5d6

Additionally, a desert khaibit who successfully delivers a touch attack may invoke one of the special powers (see following).

Special Attacks: A desert khaibit retains all the special attacks of the base creature, except those that rely on a special property of the creature's flesh or physicality to function. (For instance, a special attack that requires the body to generate poison or acid would be lost, as the khaibit's body is now made of sand.) The desert khaibit also gains one to three of the following special attacks. Unless otherwise noted, the save DC against a special attack is equal to $10 + \text{one-half the desert khaibit's HD} + \text{khaibit's Cha modifier}$.

Animate Sand (Sp): Three times per day, the desert khaibit can cast *animate sand*, with an effective caster level equal to its Hit Dice.

Manipulate Sand (Sp): The khaibit can cast *shape sand* and *sink*, both at will, with an effective caster level equal to its Hit Dice.

Petrification (Su): Three times per day, the khaibit may declare an attack a petrifying attack. It must make this decision before it rolls to hit, and the attempt is used up regardless of its success or failure. If the attack lands and the victim fails a Fortitude save, he is turned to stone. This appears to be sandstone, but is otherwise identical in all respects to normal petrification effects.

Sandstorm (Sp): The khaibit can cast *sandstorm* once per day, with an effective caster level equal to its Hit Dice.

Scour (Su): The khaibit can blast foes with sand at a distance of 30 feet; this is a 5-foot radius blast effect. Creatures within the blast take 3d6 points of damage (Reflex save for half), and 1d4 points of Con damage (Fortitude negates).

Wilting Touch (Su): Three times per day, the khaibit may declare an attack a wilting touch. It must make this decision before it rolls to hit, and the attempt is used up regardless of its success or failure. If the attack lands, the target is dehydrated. This deals 1d6 points of damage per the khaibit's Hit Dice (Fortitude save for half).

Special Qualities: A desert khaibit has all the special qualities of the base creature, except those that rely on a special

property of the creature's flesh or physicality to function, as well as those described below.

Desert Reliance (Ex): The khaibit cannot long survive outside of desert environs. If it ever enters the Black Land, or the fertile area around in oasis, it loses 2d6 hit points per hour. This damage returns at 2 hit points per day once the khaibit returns to the desert. If the khaibit's hit points drop to 0 in this way, it dissipates, and has less chance of rejuvenating itself. A khaibit destroyed in the Black Lands or other fertile regions suffers a -4 penalty to its rejuvenation level check.

Prey Exclusion (Ex): A desert khaibit will not attack anyone who demonstrates knowledge of both the khaibit's name and the name of the individual or individuals responsible for its death or abandonment — though it might insist on being told the responsible individuals' location in exchange for that safety. This exclusion does *not* apply to the actual responsible individuals.

Rejuvenation (Sp): In most cases, it's difficult to destroy a desert khaibit through simple combat. The "destroyed" khaibit will often restore itself in 2d4 days. Even the most powerful spells are usually only temporary solutions. A desert khaibit that would otherwise be destroyed returns to either the spot where it died, or the spot where its body rests (if still intact), by succeeding a DC 16 level check (1d20 + khaibit's HD). As a rule, the only way to get rid of a desert khaibit for sure is to determine the reason for its existence and set right whatever prevents it from resting in peace. This usually (but not always) involves either finding and properly entombing its remains, or exacting some sort of penalty (perhaps even death) from those who wronged it.

Semi-corporeal (Ex): Because the khaibit's body is made of shifting sands, it treats physical attacks as though it were incorporeal. Any non-magical physical attack cannot harm it, and even magical physical attacks suffer a 50% miss chance. Force attacks do not suffer this miss chance, nor do magical acid, electrical, fire, or sonic attacks. The desert khaibit cannot pass through a truly solid barrier, but may sift through even the tiniest opening if one is available.

Turn Resistance (Ex): A desert khaibit has +4 turn resistance.

Abilities: Same as the base creature, except that the khaibit has no Constitution score, and its Charisma score increases by +4.

Skills: Khaibits have a +8 racial bonus to Hide, Listen, Search, and Spot checks. When in the desert, the Hide bonus increases to +16.

Environment: Desert (Red Lands).

Organization: Solitary.

Challenge Rating: Same as the base creature +2.

Treasure: None.

Alignment: Any.

Level Adjustment: Same as the base creature +5.

SAMPLE DESERT KHAIBIT: 5TH-LEVEL ANPUR BEQENU

Medium Undead (Augmented Humanoid)

Hit Dice: 5d12 (32 hp)

Initiative: +0

Speed: Fly 30 ft. (perfect), sand-swim 60 ft.

AC: 12 (+2 deflection), touch 12, flat-footed 12

Base Attack/Grapple: +5/+9

Attack: Touch attack +9 melee (1d8+2)

Full Attack: Touch attack +9 melee (1d8+2)

Face/Reach: 5 ft./5 ft.

Special Attacks: *Animate sand*, *scour*

Special Qualities: Desert reliance, prey aversion, rejuvenation, semi-corporeal, turn resistance +4

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Saves: Fort +4, Ref +1, Will +1

Abilities: Str 18, Dex 10, Con —, Int 10, Wis 10, Cha 14

Skills: Climb +7, Handle Animal +4, Hide +8, Intimidate +4, Jump +7, Listen +8, Search +8, Spot +8, Survival +2

Feats: Power Attack, Improved Overrun, Weapon Focus (heavy flail), Racial Weapon Mastery (Gnoll), Weapon Specialization (heavy flail)

Environment: Desert

Organization: Solitary

Challenge Rating: 7

Treasure: None

Alignment: Chaotic evil

Advancement: —

Level Adjustment: +5

The thing rising out of the sand before you looks almost like a sandstone statue, save for its swift and decisive movements. It resembles a representation of Anubis himself, for it has a roughly shaped jackal's head atop its humanoid body. Sand continually pours from its shoulders and arms, enough that the shape should soon be reduced to nothingness, yet it appears undiminished.

This example desert khaibit uses a 5th-level anpur beqenu as the base creature.

The saves against this desert khaibit's scour attack have DC 14.

• ELEMENTAL, DESERT •

Large Elemental (Earth)

Hit Dice: 8d8+32 (68 hp)

Initiative: +0

Speed: 20 ft. (4 squares)

Armor Class: 19 (–1 size, +10 natural), touch 9, flat-footed 19

Base Attack/Grapple: +6/+17

Attack: Slam +12 melee (2d8+7)

Full Attack: 2 slams +12 melee (2d8+7)

Space/Reach: 10 ft./10 ft.

Special Attacks: Desert mastery, desiccate, improved grab

Special Qualities: Damage reduction 5/—, darkvision 60 ft., earth glide, elemental traits, malleable, tremorsense

Saves: Fort +10, Ref +2, Will +2

Abilities: Str 25, Dex 10, Con 19, Int 6, Wis 11, Cha 11

Skills: Escape Artist +20, Hide +8, Listen +6, Spot +5

Feats: Cleave, Great Cleave, Power Attack

Environment: Desert

Organization: Solitary

Challenge Rating: 7

Treasure: None

Alignment: Usually chaotic evil

Advancement: 9–15 HD (Large), 16–24 HD (Huge)

Level Adjustment: —

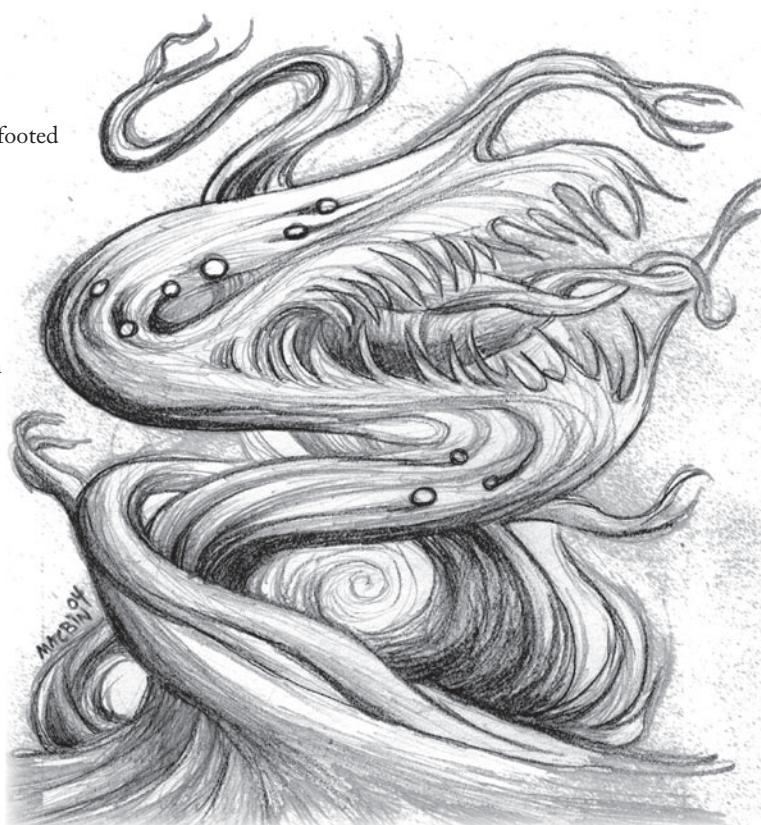
A shifting mass of sand with a malevolent intelligence glittering in a scatter of glowing red eyes, it forms itself into different shapes, including fanged maws and powerful hands or tentacles.

The mysterious desert elemental is, according to arcane scholars, the embodiment of the Red Land, of the encroaching desert itself. It has no purpose or desire other than to smother all life beneath the sands, making it a dangerous thing to encounter and an even more dangerous one to summon. Desert elementals have been known since the Old Kingdom in Khemti, although desert folk note they have become more common in recent generations. Some link their presence or existence to the spread of the Wasting.

Desert elementals are capable of speaking Terran, but rarely choose to do so.

COMBAT

Desert elementals are slow, but relentless, like the Red Land they embody. They can travel through the desert sands like a fish through water.



Desert Mastery (Ex): A desert elemental gains a +1 bonus on attack and damage rolls if both it and its foe are in a desert environment. If an opponent is waterborne or in a fertile area (such as an oasis), the elemental takes a –4 penalty on attack and damage rolls. (These modifiers are not included in the statistics block.)

Desiccate (Ex): Desert elementals have the power to absorb and destroy moisture on contact. To desiccate a creature, the elemental must first successfully grapple and achieve a pin. If it does so, it desiccates as a free action. The creature takes 1d6 points of damage per Hit Die of the desert elemental. (Water and plant creatures take 1d8 damage per Hit Die.) A successful DC 18 Fortitude save halves this damage. Constructs, undead, and all non-water-based elementals are immune to this damage. The save DC is Constitution-based.

Earth Glide (Ex): A desert elemental can glide through sand and dirt as easily as a fish swims through water. Its burrowing leaves behind no tunnel or hole, nor does it create any ripple or

other signs of its presence. A *move earth* spell cast on an area containing a burrowing desert elemental flings the elemental back 30 feet, stunning the creature for 1 round unless it succeeds a DC 15 Fortitude save.

Huge Giant

Hit Dice: 20d8+140 (240 hp)

Initiative: +2

Speed: 40 ft. (8 squares)

AC: 26 (-2 size, +2 Dex, +16 natural), touch 10, flat-footed 24

Base Attack/Grapple: +15/+38

Attack: Huge spear +30 melee (3d6+22/x3) or huge khopesh +30 (3d6+22/19–20), depending on the giant

Full Attack: Huge spear +30/+25/+20 melee (3d6+22/x3) or huge khopesh +30/+25/+20 melee (3d6+22/19–20) or huge sling +17/+12/+7 ranged (1d8+15)

Face/Reach: 15 ft./15 ft.

Special Attacks: Spell-like abilities

Special Qualities: Desert strider, immunities, low-light vision, resistance to electricity 20 and fire 20, scent, tremorsense 100 ft.

Saves: Fort +19, Ref +8, Will +11

Abilities: Str 41, Dex 14, Con 25, Int 15, Wis 20, Cha 14

Skills: Balance +12*, Climb +20, Concentration +18, Craft (any one) +11, Hide +8, Intimidate +11, Jump +24, Knowledge (religion) +12, Listen +14, Sense Motive +14, Spot +14, Survival +17

Feats: Awesome Blow, Cleave, Endurance, Improved Overrun, Improved Sunder, Power Attack, Run

Environment: Khemtian desert

Organization: Solitary

Challenge Rating: 14

Treasure: Standard

Alignment: Any

Advancement: —

Level Adjustment: —

The enormous creature has a muscular, perfectly formed human body, bronzed by the sun and clad in a white kilt and sandals of leather. Its head, however, is that of a beast, making it resemble one of the traditional images of the gods themselves.

Khemtian giants — the only giants known in these desert realms — are enormous humanoids with animal heads. No human has ever seen multiple giants together, so no one can say if each different animal head represents a subspecies of Khemtian giant, or if each is a unique individual. Most learned scholars believe the latter to be the case. So far, Khemtian giants with the head of a falcon, a bull, a jackal, a camel, and a cobra have been spotted and recorded. Most sightings of these giants are made by Redlanders at a distance, who see little more than a bestial head and humanoid shoulders passing behind a large dune or over the horizon.

The immense power of these giants, combined with their animal heads, leads some to speculate they may be servants of the gods, and that the specific animal head may indicate which deity a particular giant serves. Perhaps they were left behind to watch over the Divine Races, to keep an eye on the sphinxes, or even represent former avatars of the gods that maintained some degree of sentience when the deities themselves departed. None of the legends agrees on from where these giants come. Fortunately, they never approach cities

Malleable (Ex): Desert elementals have a +20 racial bonus on Escape Artist checks. They can make an Escape Artist check as a move action, and can squeeze through any space of at least six inches in diameter.

• GIANT, KHEMTIAN •

or heavily populated areas. Redlanders tell tales of giants aiding lost travelers, but also of the hostile giant obliterating entire parties who have displeased him.

Khemtian giants speak their own language.

COMBAT

Khemtian giants engage in melee combat when they must fight, relying on their substantial physical strength to overwhelm opponents. They tend to use their spell-like abilities only against foes who have proven exceptionally powerful, greatly outnumber the giants, or are positioned so the giant cannot close.

Spell-Like Abilities: 3/day—*sand swim**, *shape sand**, *turn to sand**; 2/day—*animate sand**; 1/day—*haste*, *horrid wilting*, *screaming sandstorm**. Caster level 16th. The save DCs are Charisma-based.

Desert Strider (Ex): Khemtian giants are almost preternaturally surefooted on sand. In any desert conditions under which the



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giant's footing could prove a hindrance (such as on shifting stands or uneven dunes), he may take 10 on his Balance checks even under stressful situations, and even when a take 10 check would normally be disallowed. Further, the giant leaves no trail when walking across sand unless he chooses to do so, and cannot be tracked across desert terrain without magical assistance.

• GROWSTONE •

Large Ooze

Hit Dice: 10d10+70 (125 hp)

Initiative: -5

Speed: 20 ft. (4 squares), climb 20 ft.

Armor Class: 19 (-1 size, -5 Dex, +15 natural), touch 4, flat-footed 19

Base Attack/Grapple: +7/+16

Attack: Slam +8 melee (2d4+5 plus stun)

Full Attack: Slam +8 melee (2d4+5 plus stun)

Space/Reach: 10 ft./5 ft.

Special Attacks: Stun

Special Qualities: Blindsight 60 ft., damage reduction 5/magic, immunities, light-reliant, ooze traits, sundering hide

Saves: Fort +10, Ref -2, Will -2

Abilities: Str 21, Dex 1, Con 25, Int —, Wis 1, Cha 1

Skills: —

Feats: —

Environment: Any

Organization: Solitary

Challenge Rating: 7

Treasure: None

Alignment: Always neutral

Advancement: 11–20 HD (Huge); 21+ HD (Gargantuan)

Level Adjustment: —

As you stare, a wide section of the eastern wall quivers and then slides down from its moorings, flowing across the ground towards you!

One of the most curious — and useful — lifeforms in Khemti is a type of living rock known as "growstone." The ooze gained its title from the Ptah-men engineers of old, who dubbed it thus after witnessing its habit of expanding in the light of day. When exposed to bright light, growstone, which absorbs and processes nutrients through a unique form of geological photosynthesis, flattens its bulk in order to increase its overall surface area. In its most commonly encountered size, an individual growstone measures about 10 feet across, at a thickness of 10 inches, and weighs nearly 6,000 pounds. It can thin its mass to a thickness of as little as 1 inch, covering up a commensurately higher area in the process. Exceptionally "hungry" growstones tend to thin their bodies instinctively over time, whether or not there's any light to be soaked up. A growstone that goes without light for too long does not die, but does enter a form of dormancy, wherein it can no longer move.

Growstone is a prized commodity in Khemti, particularly among the Ptahmenu, who like to use it in the construction of strategic fortifications or important tombs and temples. Ptahmenu architects have mastered the techniques of

Immunities (Ex): Khemtian giants are immune to heat and any environmental hazards stemming from that heat.

Skills: A Khemtian giant has a +10 racial bonus to Balance checks, but only when made on sand or similarly loose footing. A Khemtian giant also gains a +10 racial bonus to Hide checks, but only in desert or sandy surroundings.

"breeding" and training growstones, and with the help of the kama'at among their kind, use both light and special magic to ensure the oozes remain stable and complacent once they've been maneuvered into place.

COMBAT

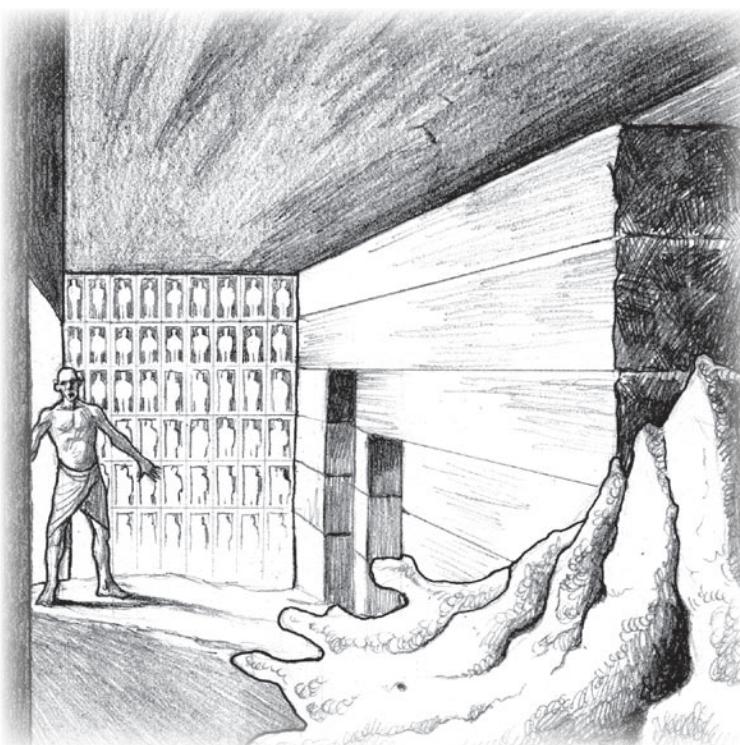
Growstone disdains (and probably doesn't particularly understand) combat. In a growstone's case, the best offense is a good defense, due to its inherent toughness, but if pressured, it resorts to a slow but devastating slam attack.

Stun (Ex): Any creature taking damage from a growstone's slam attack must succeed a DC 20 Fortitude save or become *stunned* for 1 round. The save DC is Strength-based.

Sundering Hide (Ex): The body mass of growstone is very hard to damage physically. Growstone gets a free sunder attempt upon any weapon that strikes it, so long as that weapon does not meet the conditions necessary to bypass its Damage Reduction. This maneuver is handled normally (as a free action) and provokes no attacks of opportunity.

Immunities (Ex): Growstone is immune to all acid, fire and petrification.

Light-Reliant (Ex): Growstone is affected by the amount of light in its area. Common lighting conditions (torchlight, natural darkness) have no effect on the ooze one way or the other, but extreme lighting does. Growstone whose bulk (or the



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vast majority thereof) rests within the area of a *deeper darkness* spell is sickened until it leaves the area (or until the spell expires). Growstone regains 1 hit point per round in the radius

of a *daylight* spell, just as it does when its surface is exposed to natural sunlight. Growstones regain 1 hit point per hour while bathed in the radius of at least torchlight.

• IMIUT •

In Khemtian burial customs, important figures are often entombed with the wealth and property they will need to serve them in the afterlife. Among other things, this may include the bodies of valuable beasts, from favorite pets to horses or other prized animals. Over time, the mummified bodies of these creatures, called *imiut*, become useful as tomb guardians, protecting against grave robbers and violators.

An imiut's body is carefully mummified to preserve it, while its head is severed and placed in a canopic jar, much like those used for the organs of humanoid mummies. Both head and body are magically animated and connected to each other through necromancy. Their lack of intelligence and unnatural diligence makes them ill-suited for any use other than guarding the particular tomb they are placed in, but renders them quite effective for their intended purpose.

CREATING AN IMIUT

"Imiut" is a template that can be applied to any corporeal animal (referred to hereafter as the base creature). An imiut uses all of the base creature's normal attributes unless specified otherwise here.

Size and Type: An imiut retains the normal size of the base creature, which may be anywhere from Tiny to Large. Smaller or larger imiut are possible, but are rarely ever made due to their use as guardians and the confines of the tombs they inhabit. Most imiut are Small or Medium-sized creatures. The imiut's type changes to "undead." Base attack bonus and skill points do not change.

Hit Dice: The creature's Hit Dice change to d12s, recalculate its hit points based on this. Imit — like all undead — gain no Constitution bonus to hit points.

Speed: If the base creature could fly, its maneuverability rating drops to clumsy. Otherwise, speed remains unchanged.

Armor Class: Increase the base creature's natural armor bonus by +3.

Attack: An imiut retains the natural weapons and weapon proficiencies of the base creature. It loses any bite attacks or any other attacks reliant on the creature's head. If the base creature had only a bite attack, it gains a claw attack instead.

Damage: An imiut's natural weapons retain the same damage as the base creature. If the base creature lost a bite attack, it gains a claw attack, dealing damage according to its size.

DAMAGE

Size	Damage
Fine	—
Diminutive	1
Tiny	1d2
Small	1d3
Medium	1d4
Large	1d6
Huge	1d8
Gargantuan	2d6
Colossal	2d8

Special Attacks: An imiut retains any of the base creature's special attacks not reliant on its head.

Special Qualities: An imiut retains any special qualities of the base creature that do not rely on its head. It also gains the following special qualities:

Blindsight (Su): An imiut has blindsight in a radius of 100 feet from where its head is located. It is unaffected by cover or concealment within this radius. If the imiut's body moves outside the radius of the head's blindsight, it is effectively blinded.

Fast Healing (Ex): So long as an imiut's head is intact, its body regains 5 hit points each round. Additionally, an imiut regains hit points regardless of damage to its body; an imiut reduced to 0 or fewer hit points still recovers 5 points per round. The only way to prevent an imiut's fast healing is to destroy its head.

Fear Aura (Su): While an imiut's head remains intact, its body radiates an aura of chilling fright out to a radius of 30 ft. Any creature within this area must succeed at a Will save against a DC 14 + one-half the creature's HD + the creature's Charisma modifier or be affected as though by a *fear* spell as cast by a 10th-level caster. A creature that successfully saves is immune from that particular imiut's aura for 24 hours. Creatures who fail the save are overcome by feelings of shame and intrusion, as though they have wronged the gods themselves, and will flee any area the imiut is guarding. Anyone failing this save must make yet another Will save to re-enter the same area at a later time. The imiut cannot turn this power off, and it affects any non-undead (including constructs and other creatures normally immune to such effects) within range, save its creator and any creatures its creator explicitly wishes to exempt. The save DC is Charisma-based and includes a +4 racial bonus.

Separate Head (Ex): An imiut's head contains the creature's animating and directing force. The head has an Armor Class of 5, plus a size modifier one category less than the base creature. The head has 1 hit point per Hit Die that the body possesses. If the imiut's head is reduced to 0 or fewer hit points, it loses its blindsight and fast healing abilities, leaving it blind and vulnerable. Imit heads are usually stored in canopic jars, although the jar may be concealed in some fashion. It could be among many similar jars, or even buried or entombed separately, so long as no more than a foot of stone or three feet of earth separate it from its body. A *detect undead* or *detect magic* spell will reveal an imiut's head for what it is, and the head can be the subject of a *locate object* spell like any other object.

Undead (Ex): Imit have all the qualities of undead creatures, including the various immunities.

Saves: Do not recalculate base saving throws, but modify them according to adjusted ability scores.

Abilities: Increase from the base creature as follows: Str +2, Dex -2, Cha +2. Change Wisdom to 10. As undead, the imiut has no Constitution score.

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Skills: An imiut retains the skills of the base creature, modified by its new ability modifiers.

Feats: An imiut retains the feats of the base creature, so long as they are not reliant on the creature's head. (Improved Bite would be an example of a prohibited feat.) It gains the Toughness feat.

Environment: Tombs and similar gravesites.

Organization: Usually singular, sometimes found in a pair (2) or a pack (3–6)

Challenge Rating: Same as the base creature +2.

Treasure: None.

Alignment: Always neutral.

Advancement: None.

SAMPLE IMIUT: TOMB HOUND

Small Undead (Augmented Animal)

Hit Dice: 1d12+3 (9 hp)

Initiative: +2

Speed: 40 ft. (8 squares)

Armor Class: 17 (+1 size, +2 Dex, +4 natural), touch 13, flat-footed 15

Base Attack/Grapple: +0/-2

Attack: Claw +3 melee (1d3+2)

Full Attack: Claw +3 melee (1d3+2)

Space/Reach: 5 ft./5 ft.

Special Attacks: —

Special Qualities: Blindsight 60 ft., fast healing 5, fear aura, separate head, undead traits

Saves: Fort +2, Ref +5, Will +0

Abilities: Str 15, Dex 15, Con —, Int 2, Wis 10, Cha 8

Skills: Jump +8, Listen +4, Spot +4, Survival +1

Feats: Alertness, Toughness^B, Track^B

Environment: Tombs

Organization: Solitary, pair, pack (3–6)

Challenge Rating: 2

Treasure: None

Alignment: Always neutral

Advancement: —

The headless, mummified body of a hound.

Tomb hounds are among the most common imiut guardians, typically made from the preserved bodies of hounds or jackals.

Fear Aura (Su): The Will DC to resist the tomb hound's fear aura is 14.

SAMPLE IMIUT: LION GUARDIAN

Large Undead (Augmented Animal)

Hit Dice: 5d12+3 (35 hp)

Initiative: +3

Speed: 40 ft. (8 squares)

Armor Class: 14 (-1 size, +2 Dex, +3 natural), touch 11, flat-footed 12

Base Attack/Grapple: +3/+13

Attack: Claw +9 melee (1d4+6)

Full Attack: 2 claws +9 melee (1d4+6)

Space/Reach: 10 ft./5 ft.

Special Attacks: Pounce, rake 1d4+2

Special Qualities: Blindsight 60 ft., fast healing 5, fear aura, separate head, undead traits

Saves: Fort +4, Ref +6, Will +2

Abilities: Str 23, Dex 15, Con —, Int 2, Wis 10, Cha 8

Skills: Balance +6, Hide +2*, Listen +4, Move Silently +10, Spot +4

Feats: Alertness, Run, Toughness^B

Environment: Tombs

Organization: Solitary, pair, pack (3–6)

Challenge Rating: 7

Treasure: None

Alignment: Neutral

Advancement: —

This creature looks like the mummified, headless body of a great lion. It moves stiffly, but gracefully, and its claws remain just as sharp as they were in life.

Lion guardians are typically found in nobles' tombs as well as patrolling the catacombs of temples devoted to Shu, Tefnut, Bes and Nefertem.



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COMBAT

Pounce (Ex): If the lion guardian charges a foe, it can make a full attack, including two rake attacks.

Rake (Ex): Attack bonus +9 melee, damage 1d4+3.

Large Animal

Hit Dice: 9d8+45 (85 hp)

Initiative: +6

Speed: 40 ft. (8 squares)

AC: 21 (-1 size, +6 Dex, +6 natural), touch 15, flat-footed 15

Base Attack/Grapple: +6/+17

Attack: Bite +12 melee (2d6+7)

Full Attack: Bite +12 melee (2d6+7) or gore +12 melee (2d6+7)

Face/Reach: 10 ft./5 ft.

Special Attacks: Howl, running gore

Special Qualities: Low-light vision, racial weakness, scent, skills

Saves: Fort +11, Ref +12, Will +5

Abilities: Str 25, Dex 22, Con 20, Int 2, Wis 14, Cha 11

Skills: Balance +10, Hide +6, Listen +5, Move Silently +14, Spot +9

Feats: Alertness, Desert Creature*, Endurance, Improved Bull Rush, Run

Environment: Warm plains and deserts

Organization: Solitary or pair

Challenge Rating: 7

Treasure: None

Alignment: Always neutral

Advancement: 10–20 HD (Huge)

Level Adjustment: —

The creature that stands before you bears the body and head of a large white lion, but its legs end in wide camel-toed paws, and rising up and away from the skull in front of the beast's mane is a rack of moose-like antlers wide enough for a grown man to lie down in.

Found mainly in the Red Land, the ka'aru is prized as both a beast of burden and a weapon of war. The ka'aru's innate endurance and ability to adapt to the harsh conditions of the desert make it suitable in the former capacity, while its size, speed and brutal goring attack make it invaluable in battle. The ka'aru was first tamed and mounted by the nomadic tribes of the Red Land in the early years of the New Kingdom, but with the advent of the kingdom of Djeby, the animals now see almost as much use at the hands of the Ptah-men, who ride them in pairs.

Fear Aura (Su): The Will DC to resist the tomb hound's fear aura is 15.

Skills: Lions have a +4 racial bonus on Balance, Hide, and Move Silently checks. *In areas of grass or heavy undergrowth, the Hide bonus improves to +12.

• KA'ARU •

Ka'aru in the wild are proud, solitary creatures. They roam the desert in search of food, like many other desert creatures do, but they have a romantic sensibility most rare in the unforgiving environment they call home. A ka'aru mates for life, and understands from birth there exists only one true mate for it. Many ka'aru spend much of their lives in search of their one true love, and one of the only ways they have of finding this love involves a long, plaintive howl acting as both emotional release and mating call. The cry is so distressing any mortal who hears it is dazed by its power. A ka'aru who responds to another's howl does so because it knows it has found its love.

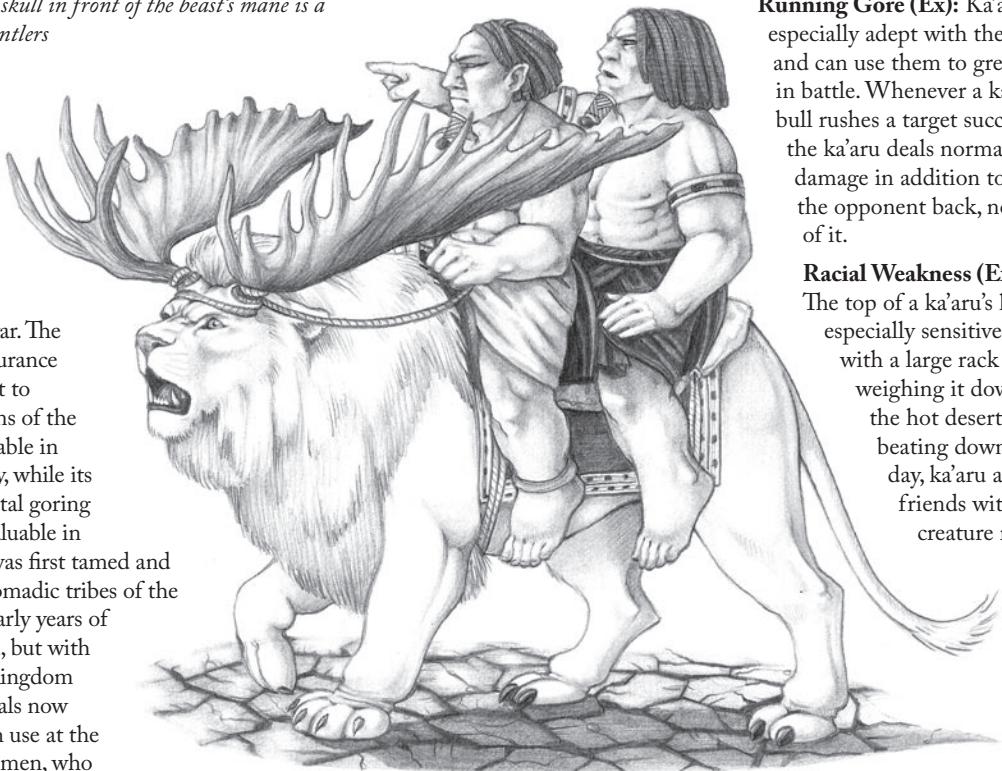
COMBAT

Although surprisingly pleasant to be around, ka'aru can be extremely powerful opponents if angered or hurt. Tamed ka'aru are often used as mounts, and the usual tactic of most ka'aru-riders is to bull rush with a war cry into a crowd of opponents.

Howl (Ex): Ka'aru can emit a wailing cry of pain and longing as a standard action. This is a sonic mind-influencing effect affecting all listening creatures within a 60 ft. radius unless they succeed a DC 14 Will save. Those who succeed will never be affected by that ka'aru's howl again. Those who fail are dazed for 1 round. Ka'aru never use this ability unless they are in pain; one is likely to be subjected to it after one has already wounded a ka'aru, not in preparation for battle. The save DC is Charisma-based.

Running Gore (Ex): Ka'aru are especially adept with their antlers and can use them to great effect in battle. Whenever a ka'aru bull rushes a target successfully, the ka'aru deals normal gore damage in addition to moving the opponent back, not instead of it.

Racial Weakness (Ex): The top of a ka'aru's head is especially sensitive, and with a large rack of antlers weighing it down, and the hot desert sun beating down on it all day, ka'aru are instant friends with any creature rubbing



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and scratching the tops of their heads. One who knows this about them can attempt a Handle Animal or Wild Empathy check (DC 14 if the ka'aru is neutral, DC 17 if the ka'aru is injured, or DC 20 if the ka'aru is hostile). Success indicates the creature

demurs and allows itself to be scratched, pacifying it. This tactic is especially handy for those who wish to use ka'aru as mounts.

Skills: Ka'aru have a +4 racial bonus on Balance, Move Silently and Spot checks.

• LURKER, YOR •

Huge Magical Beast

Hit Dice: 9d10+45 (94 hp)

Initiative: +5

Speed: 20 ft. (4 squares), swim 40 ft.

AC: 18 (-2 size, +1 Dex, +9 natural), touch 9, flat-footed 17

Base Attack/Grapple: +9/+25

Attack: Bite +15 melee (2d8+12)

Full Attack: Bite +15 melee (2d8+12)

Face/Reach: 15 ft./10 ft.

Special Attacks: Improved grab, rush

Special Qualities: Darkvision 60 ft., hold breath, low-light vision, racial weakness

Saves: Fort +11, Ref +7, Will +5

Abilities: Str 27, Dex 13, Con 20, Int 2, Wis 14, Cha 6

Skills: Hide +3*, Listen +5, Spot +5, Swim +16

Feats: Alertness, Endurance, Improved Bite, Improved Initiative

Environment: Aquatic

Organization: Solitary or pair

Challenge Rating: 9

Treasure: None

Alignment: Always neutral

Advancement: —

Level Adjustment: —

The beast that lunges out of the water looks like a nightmarish cross between a hippopotamus and the largest crocodile imaginable. Its gaping maw contains two enormous tusks surrounded by dagger-like teeth. It is covered in a thin layer of hard, purple-gray flesh. Despite its bulk, it moves swiftly and gracefully as it charges.

Two of the animals most feared by those who travel the Yor are the flesh-eating crocodile and the massive hippopotamus. What twisted whim inspired an unknown god, or perhaps some mortal wizard, to combine the two is unknown, but the result is a truly horrific creature. The Yor lurker has a head and maw much like that of a hippo, though it has the crocodile's teeth and mercilessly powerful jaws as well as to the hippo's tearing tusks. The body is rounder than that of a crocodile, but is exceedingly long, and tapers into a long and powerful tail. The entire body is a dull gray-purple, and covered in a scaly hide thinner and less bumpy than that of a crocodile, but far tougher than a

hippo's. Its powerful legs are built to the side, as are a crocodile's, and its feet are both webbed for swimming and clawed for purchase in the mud of the riverbank.

As its name suggests, the beast is found mostly in the river Yor, though some few do dwell in ponds and lakes at the largest of the desert's oases. Some sobekhi communities capture Yor lurkers as infants and train them as mounts and war-beasts. Of course, the sobekhi are just as frightened of feral Yor lurkers as anyone.

COMBAT

The Yor lurker typically waits, hidden and largely submerged, until prey approaches on the bank, in the water, or — in some cases — on a boat. Then, it lunges and attempts either to kill its prey in one shot, or to drag it under the water where it cannot fight effectively and eventually drown.

Improved Grab (Ex): To use this ability, a Yor lurker must hit with its bite attack. It can then attempt to start a grapple as a free action without provoking an attack of opportunity. If it wins the grapple check, the lurker establishes a hold on the opponent with its mouth and drags it into deep water, attempting to pin it to the bottom.

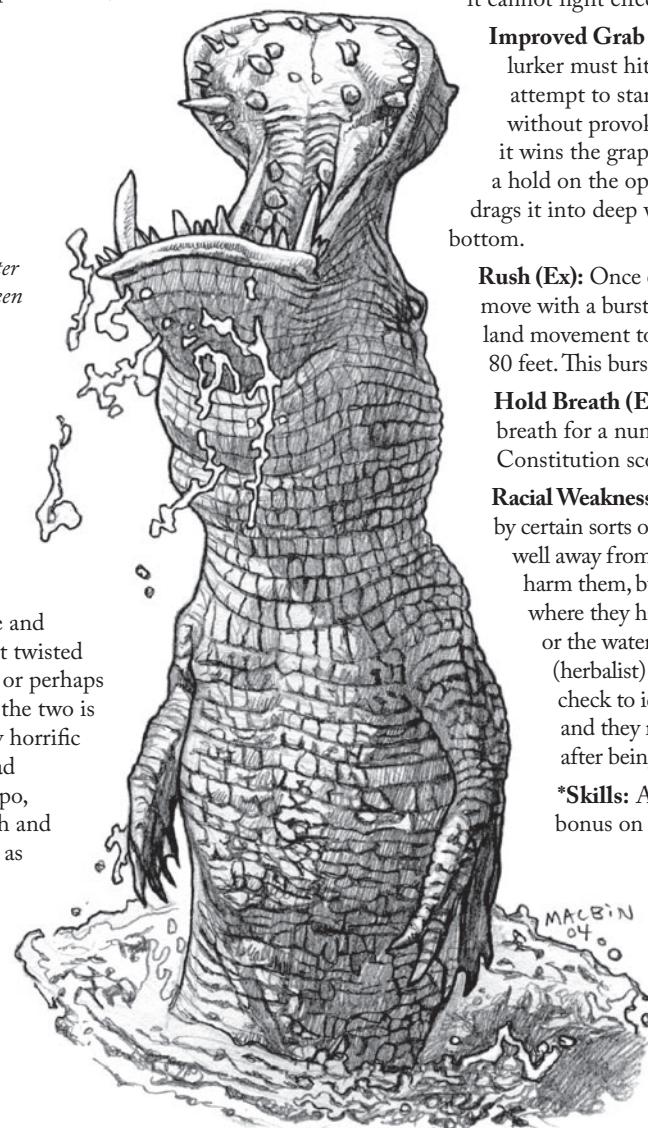
Rush (Ex): Once each minute, the Yor lurker can move with a burst of speed. This increases its base land movement to 40 feet, and its swim speed to 80 feet. This burst lasts for a single round.

Hold Breath (Ex): A Yor lurker can hold its breath for a number of rounds equal to 4 x its Constitution score before it risks drowning.

Racial Weakness (Ex): Yor lurkers are repelled by certain sorts of herbs, found only in jungles well away from the riverbank. The herbs do not harm them, but they will not approach an area where they have been spread on the ground or the water. It requires a DC 15 Profession (herbalist) or a DC 20 Knowledge (nature) check to identify and gather these herbs, and they remain potent for only a few days after being picked.

Skills: A Yor lurker has a +8 racial bonus on Swim checks to perform some special action or avoid a hazard.

It can always choose to take 10 on a Swim check, even if distracted or endangered. It can use the run action while swimming, provided it swims in a straight line. A Yor lurker gains a +4 bonus to Hide when in the water.



• SAND CREATURE •

Some Khemian scholars argue about the origins of the various creatures made up of animated sand found in the depths of the desert. Some believe they are strange, imperfect copies of true animals and beasts that once lived there. Others claim they are the result of magical experiments during the Old Kingdom, or perhaps a side effect of the Cataclysm and the Wasting. Many blame the terrible sphinx known as the Father of Terror, while some say they are simply new forms of life that developed in the absence of other creatures in the Red Land. None can say for certain.

Sand creatures resemble normal animals and magical beasts, but are made entirely out of animated sand. They behave much like their counterparts, save that they do not require nourishment or rest, although many still hunt and trap prey instinctually.

CREATING A SAND CREATURE

"Sand Creature" is an inherited template that can be applied to any animal, humanoid, magical beast or monstrous humanoid (referred to hereafter as the base creature). A sand creature has all of the creature's normal attributes unless specified otherwise here.

Size and Type: The creature's size remains unchanged. Its type changes to elemental and it acquires the earth subtype. Do not recalculate base attack bonus or saving throws.

Hit Dice: The creatures Hit Dice change to d8s. Hit points remain unchanged.

SAMPLE SAND CREATURE: DUNE KRAKEN

Gargantuan Elemental (Earth)

Hit Dice: 20d8+180 (270 hp)

Initiative: +4

Speed: Burrow 20 ft.

Armor Class: 24 (-4 size, +18 natural), touch 6, flat-footed 24

Base Attack/Grapple: +20/+44

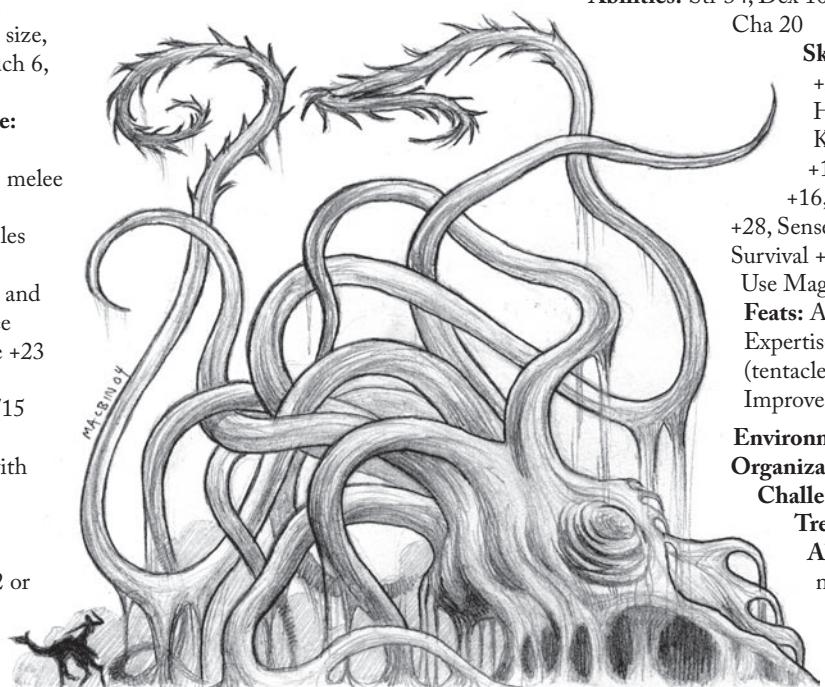
Attack: Tentacle +28 melee (2d8+12/19–20)

Full Attack: 2 tentacles +28 melee (2d8+12/19–20) and 6 arms +23 melee (1d6+6) and bite +23 melee (4d6+6)

Space/Reach: 20 ft./15 ft. (60 ft. with tentacle, 30 ft. with arm)

Special Attacks:

Improved grab, constrict 2d8+12 or 1d6+6



Speed: The creature retains its normal ground speed.

Additionally, it gains a burrow speed of 20 ft. If the creature normally has a higher burrow or swim speed, then use that for the sand creature's burrow speed.

Armor Class: The creatures natural armor bonus increases by +4.

Special Attacks: The sand creature retains all of the special attacks of the base creature.

Special Qualities: The sand creature retains all special qualities of the base creature not dependent on type. Additionally, a sand creature has the following special qualities:

Tremorsense (Ex): Sand creatures are sensitive to vibrations in the ground and can automatically pinpoint the location of anything that is in contact with the ground out to a range of 60 feet.

Abilities: Same as the base creature.

Skills: The sand creature retains the same skills and skill bonuses as the base creature. Sand creatures have a +20 racial bonus on Escape Artist checks. They can make an Escape Artist check as a move action, and can squeeze through any tight space at least six inches or so in diameter.

Environment: Desert.

Organization: Same as the base creature.

Challenge Rating: Same as the base creature +2.

Treasure: Same as the base creature.

Alignment: Same as the base creature.

Advancement: As base creature.

Special Qualities: Darkvision 60 ft., dust cloud, low-light vision, spell-like abilities

Saves: Fort +21, Ref +12, Will +13

Abilities: Str 34, Dex 10, Con 29, Int 21, Wis 20, Cha 20

Skills: Concentration +21, Diplomacy +7, Hide +0, Intimidate +16, Knowledge (geography) +17, Knowledge (nature) +16, Listen +30, Search +28, Sense Motive +17, Spot +30, Survival +5 (+7 following tracks), Use Magic Device +16

Feats: Alertness, Blind-Fight, Expertise, Improved Critical (tentacle), Improved Initiative, Improved Trip, Iron Will

Environment: Desert

Organization: Solitary

Challenge Rating: 14

Treasure: Triple standard

Alignment: Usually neutral evil

Advancement: 21–32 HD (Gargantuan); 33–60 HD (Colossal)

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A gargantuan dun-colored squid made up of solidified sand rises up out of the dunes. Its shorter tentacles are 30 feet long, while its two longer tentacles are nearly 60 feet and covered in barbs.

Dune krakens — also known as sand krakens — are true horrors of the deep desert, found far beyond the reach of civilization. They "swim" beneath the desert sands, sensitive to the movement of creatures above. Intelligent and able to speak both Common and Terran, dune krakens may parley with those who intrude on their domain, or they may simply attack. Tall tales speak of dune krakens guarding ancient ruins, although for what reason only the dune krakens know.

COMBAT

Dune krakens strike with their barbed tentacles, then grab and crush with their arms or drag victims into their huge jaws. An opponent can make sunder attempts against a kraken's tentacles or arms as if they were weapons. A dune kraken's tentacles have 20 hit points and its arms have 10 hit points. If a kraken is currently grappling a target with one tentacle or arm, it usually uses another limb to make its attack of opportunity against the sunder attempt. Severing a dune kraken's tentacle or arm deals damage to the kraken equal to half the limb's full normal

hit points. A dune kraken usually withdraws from combat if it should lose both tentacles or three of its arms. Dune krakens regrow severed limbs in 1d10+10 days.

Constrict (Ex): A dune kraken deals automatic tentacle damage with a successful grapple check.

Dust Cloud (Ex): A dune kraken can kick up a cloud of fine grit and dust in an 80-foot spread once per minute as a free action. The dust cloud provides total concealment, which the kraken normally uses to escape a fight that is going against it. Creatures within the cloud are considered to be in darkness.

Improved Grab (Ex): To use this ability, the dune kraken must hit with an arm or tentacle attack. It can then attempt to start a grapple as a free action without provoking an attack of opportunity. If it wins the grapple check, it establishes a hold and can constrict.

Tremorsense (Ex): Dune krakens are sensitive to vibrations in the ground and can automatically pinpoint the location of anything that is in contact with the ground out to a range of 60 feet.

Spell-Like Abilities: 1/day—*control weather, control winds, dominate animal* (DC 18), *resist energy*. Caster level 9th. The save DC is Charisma-based.

• SERPOPARD •

Large Magical Beast

Hit Dice: 6d10+18 (51 hp)

Initiative: +6

Speed: 40 ft. (8 squares)

AC: 15 (-1 size, +2 Dex, +4 natural), touch 11, flat-footed 13

Base Attack/Grapple: +6/+16

Attack: Claw +11 melee (1d6+6)

Full Attack: 2 claws +11 melee (1d6+6) and bite +6 melee (1d8+3)

Face/Reach: 10 ft./5 ft. (10 ft. w/bite)

Special Attacks: Improved grab, pounce, rake 1d6+3

Special Qualities: Darkvision 60 ft., low-light vision, racial weakness

Saves: Fort +8, Ref +7, Will +3

Abilities: Str 22, Dex 15, Con 16, Int 5, Wis 12, Cha 8

Skills: Balance +6, Hide +5, Listen +5, Move Silently +5, Spot +5, Survival +2, Swim +7

Feats: Alertness, Endurance, Improved Initiative

Environment: Temperate to warm forests, jungles, and oases; occasionally desert

Organization: Solitary, pair or pride (4-8)

Challenge Rating: 4

Treasure: None

Alignment: Always neutral, often evil

Advancement: 7-12 HD (Large), 8-16 HD (Huge)

Level Adjustment: —

This creature looks much like a great predatory cat, with tawny fur and a powerfully muscled frame. Its head, however, sits rather oddly on a long, flexible neck. Indeed, though the neck too is lined in fur, its slow and supple movements have a very serpentine quality to them.

The strange beasts known as serpopards are the result of hubris on a divine scale. With the exception of Anubis, formerly one of the Pesedjet himself, only the greater gods can create truly divine creatures. Other gods may create other races, but none carry the true spark of divinity as do the favored children of the Pesedjet.



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Most of the gods accept this as the natural order. Bast, patron of cats and the wellspring of feline arrogance, did not. Though her brethren warned her it could not happen, she set about to create her own divine worshippers, in imitation of the Pesedjet. Though her fellows at least tried to give her advice on what such a race would need to survive, she ignored them, confident in her judgment that what she saw as beauty and grace would suffice.

The result was the serpopards, a strange race of predatory cats with long, graceful, and ultimately unwieldy necks, powerful limbs, a predatory hunger as great as that of the leopard, and just enough intelligence to recognize they could have been so much more. They are vain and arrogant, yet secretly bitter they are not smarter or "truly divine." The serpopards are predators, hunting both the remaining fertile grounds of Khemti and, ever more frequently, edging out into the desert as the divine races encroach on their living space. To see them hunt, one would never know they are more than beasts, vicious, merciless — but every so often, a serpopard can be found lurking on the edges of human or humanoid communities, watching and wondering. At the same time, their frustration and jealousy kindles in them a burning hatred of the divine races, and they will always choose a member of a divine race as prey if the opportunity to catch one alone arises.

They understand, but do not speak, Common.

COMBAT

The serpopard hunts and fights much like any predatory cat, pouncing from concealment when possible and raking with its claws. When faced with a tough kill, it often attempts to position itself just out of its foe's reach — but within the reach of its long neck — and bite.

Improved Grab (Ex): To use this ability, a serpopard must hit with a claw attack. It can then attempt to start a grapple as a free action without provoking an attack of opportunity. If it

wins the grapple check, it establishes a hold and can rake.

Pounce (Ex): If a serpopard charges a foe, it can make a full attack, including two rake attacks.

Rake (Ex): Attack bonus +11 melee, damage 1d8+3.

Racial Weakness (Ex): Serpopards are extremely vain. If shown their reflection, they almost always stop to admire it. Holding up a mirror or reflective surface to a serpopard forces the beast to make a Will save or stand fascinated for 2d10 rounds, or until the reflection is removed, whichever comes first. The DC for the save is normally 20, unless the serpopard is in obvious danger or in the midst of combat, in which case it is merely 10. Being struck or attacked automatically grants the serpopard a new save.

Skills: Serpopards have a +4 racial bonus to Balance, Hide and Move Silently checks.

SEDJA

An extremely rare variant of the serpopard, the sedja has a snake's head rather than a cat's, and the head and neck are almost furless, covered instead in soft scales. (Why a feline creature created by the goddess of cats should have a subspecies with so many reptilian qualities is unknown. Some priests and scholars believe that one of the other gods may have taken advantage of Bast's arrogance and further shaped the creatures she created.)

The sedja is mechanically identical to the serpopard, except as follows:

- The sedja has a poisonous bite. The Fortitude save to resist the poison is DC 14; initial and secondary damage is 1d6 Constitution damage. This save DC is Constitution-based.
- The sedja gains the scent ability.
- The sedja is CR 5.

• SHADOW SCORPION •

Huge Aberration

Hit Dice: 16d8+32 (104 hp)

Initiative: +4

Speed: 40 ft. (8 squares)

AC: 16 (-2 size, +8 natural), touch 8, flat-footed 16

Base Attack/Grapple: +12/+25

Attack: Sting +15 melee (2d4+2 plus poison) or claw +15 melee (1d8+5)

Full Attack: Sting +15 melee (2d4+2 plus poison), 2 claws +13 melee (1d8+5)

Space/Reach: 10 ft/10 ft.

Special Attacks: Ghost touch, improved grab, poison, squeeze

Special Qualities: Imitation, immunities, scorpion servitors, vulnerability to sunlight, vulnerability to turning

Saves: Fort +7, Ref +5, Will +11

Abilities: Str 21, Dex 10, Con 14, Int 13, Wis 12, Cha 12

Skills: Climb +18, Hide +17*, Listen +13, Move Silently +12, Spot +16

Feats: Alertness, Cleave, Improved Initiative, Multiattack, Power Attack, Stealthy

Environment: Desert

Organization: Solitary

Challenge Rating: 8

Treasure: 50% coins; 50% goods; 50% items

Alignment: Always evil

Advancement: 17–31 HD (Huge)

A huge scorpion, its hide as black as night, its eyes as red as blood, gleaming with a fierce, malevolent intelligence.

Long ago, the gods cursed certain wicked and terrible folk for their evil deeds, transforming them into monstrous scorpions. Burned by the anger of Ra, their hides were charred black and they forever after shunned the light of day, fearing the eye of Ra. The shadow scorpions retreated into the ruins and hidden places of the desert, where they became legends to frighten travelers and those who thought to loot the ruins cursed by the gods. Some shadow scorpions still lurk out in the desolation, plotting their revenge against the Black Land and all who live in it.

Shadow scorpions look like monstrously large versions of their mundane brethren, their hides blackened.

Shadow scorpions speak their own language and Common.

COMBAT

Shadow scorpions most often try to lure enemies into traps or ambushes. They use their imitation ability to lure their prey closer and their ability to hide in the shadows to spring upon

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them. They typically attempt to seize and sting opponents, letting their poison do its work. They also send their lesser scorpion minions to deal with intruders. Paralyzed victims may be killed, eaten, or held for torture or ransom, depending on the creature's whims.

Ghost Touch (Su): Shadow scorpions can touch and affect incorporeal creatures as if they were corporeal, and have their full natural AC against incorporeal attacks.

Improved Grab (Ex): To use this ability, the shadow scorpion must hit with two claw attacks. If it does, it can then attempt to start a grapple as a free action without provoking an attack of opportunity. If it wins the grapple check, it establishes a hold and can squeeze.

Poison (Ex): Sting, Fortitude DC 18, initial and secondary damage 1d8 Str. The save DC is Constitution-based.

Squeeze (Ex): A shadow scorpion that gets a hold on an opponent of its size or smaller automatically deals damage with both claws and its sting at its full attack value.

Imitation (Ex): A shadow scorpion can perfectly imitate any voice or sound it hears. It requires a DC 30 Listen check to notice the creature's deception. Shadow scorpions often imitate the sounds of animals or the voices of comrades, allies or loved ones of their prey.

Immunities (Ex): Shadow scorpions are immune to acid, disease, poison, sleep and paralysis effects, petrification, death effects and necromantic effects.

Scorpion Servitors (Su): Shadow scorpions have the ability to command natural scorpions and monstrous scorpions of Large size or smaller as the *dominate monster* spell at will. They will often have entourages or lesser scorpions of various sizes, particularly in their lairs.

Vulnerability to Sunlight: Shadow scorpions shun the light of day, which burns their accursed flesh. A shadow scorpion exposed to sunlight (or its equivalent, like a *daylight* spell) is disoriented, able to take only a standard action or a move action each round (not both). It loses one-third of its remaining hit points during each round of exposure, and disintegrates into a pile of stinking ash at the end of the third round of exposure.

Vulnerability to Turning: As they are creatures accursed by the gods themselves, shadow scorpions are vulnerable to the holy power of priests. Priests can turn and destroy shadow scorpions as undead of the same Hit Dice. Additionally, anyone who knows the shadow scorpion's name from when it was a person may turn the creature by speaking the name aloud as if that character were a priest of the same level as their character level.

Skills: Shadow scorpions receive a +4 racial bonus to Climb, Hide and Spot checks.

*They have an additional +4 bonus to Hide checks whenever they have concealment due to darkness or shadow.

SHADOW SCORPION SOCIETY

Although intelligent, shadow scorpions have no society as such. They are solitary creatures, filled with hatred for all life, including each other. Territorial, an encounter between shadow scorpions usually results in a fight to the death. They dominate all lesser scorpions, and either destroy or flee from larger ones. The only creature to whom they pay homage is the Father of Terror, the scorpion-like sphinx who wanders the wastes of Khemti, but they generally do so out of fear rather than any genuine regard.

Although shadow scorpions hate all other creatures, they are intelligent and capable of both communication and negotiation, if one can avoid simple becoming a meal. Shadow scorpions often know a great deal about the ancient ruins they inhabit, and may exchange this knowledge or other lost lore for something they want. A few shadow scorpions are even worshipped by tribes of barbaric humanoids in the depths of the Red Land. These followers sacrifice prey to their "god" and the shadow scorpions use them as proxies and agents to carry out their bidding.

• SOBEKHI •

Medium Humanoid (Reptilian)

Hit Dice: 2d8+2 (11 hp)

Initiative: +0

Speed: 30 ft.

Armor Class: 15 (+5 natural) or 17 (+5 natural, +2 large shield)

Attacks: Claw +2 melee (1d4+1); or club +2 melee (1d6+1); or javelin +1 ranged (1d6+1).

Full Attack: 2 claws +2 melee (1d4+1) and bite +0 melee (1d4); or club +2 melee (1d6+1) and bite +0 melee (1d4); or javelin +1 ranged (1d6+1).

Special Attacks: —

Special Qualities: Hold breath

Space/Reach: 5 ft./5 ft.

Saves: Fort +1, Ref +3, Will +0

Abilities: Str 13, Dex 10, Con 13, Int 9, Wis 10, Cha 10

Skills: Balance +4, Jump +7, Swim +9

Feats: Multiattack

Environment: Any warm forest or desert

Organization: Gang (2–3), band (6–10, plus 50% noncombatants, plus 1 leader of 3rd–6th level) or tribe (30–60 plus 2 lieutenants of 3rd–6th level and 1 leader of 4th–10th level).

Challenge Rating: 1

Treasure: 50% coins; 50% goods; 50% items

Alignment: Usually neutral

Advancement: By character class

Level Adjustment: +1

Dark, heavy scales cover a muscular body like that of a man's, but with a crocodile-like head, powerful tail and splayed three-toed feet, webbed for swimming.

Although the divine creations of the Pesedjet are the true inheritors of Khemti, they are not the only ones who care for or inhabit the land. The sobekhi, or crocodile-kin, are the creations of the god Sobek, as are many of the beasts of the great river. Sobek made his children in his own image as guardians of the waters of life and of the balance of the land. He instilled into them a great love and understanding of nature and the divine balance of Ma'at.

Once, the sobekhi were fairly common in the Black Land. Their villages were found all along the mighty Yor River and its tributaries, and near oases in the desert. For the most part, the crocodile-kin existed peacefully with the divine races. They traded fish and their keen insights into the flooding of the riverbanks. Occasionally, they clashed with other races over the settlement and taming of the banks of the Yor.

Those times are little more than legend to the sobekhi now. Since the Cataclysm, their population has steadily declined. Villages along the river have been abandoned, while small bands of sobekhi, their oases lost to Desheret, now wander the Red Land as nomads. Some subsist on the land as best they can, while others have turned to raiding and banditry. Sobekhi kama'at tend to the fertile places, while some religious fanatics claim the Wasting is the work of the Divine Races, or that it is the cycle of nature. It must

do its work and destroy everything in order for the world to be born anew.

COMBAT

Sobekhi prefer guerilla tactics, taking full advantage of the terrain whenever possible. They use ambushes and small, quick groups of fighters. Sobekhi hunters specialize in striking from concealment. They often use the aid of local animals, particularly trained snakes or crocodiles.

Hold Breath (Ex): A sobekhi can hold its breath for a number of rounds equal to four times its Constitution score before it risks drowning.

Skills: Having tails, sobekhi have a +4 racial bonus on Balance, Jump, and Swim checks.

SOBEKHI SOCIETY

Sobekhi society is founded upon harmonious existence with nature in accordance with Ma'at. This led the sobekhi to remain less technically sophisticated than the Divine Races of Khemti. They do not work metal, and do not possess the blessings of Thoth in the form of writing and accumulated lore. Sobekhi tell stories and sing songs to pass on their knowledge to new generations. Sobekhi do domesticate animals and farm, although they always do so in accordance with the natural cycles of the land.

Their religious elders, the kama'at of their communities, lead the sobekhi. Most of these wise leaders guide their tribes toward peaceful coexistence with all creatures.



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However, some sobekhi in recent memory have embraced the darker side of nature. In order to live in harmony, one must first live, so the sobekhi struggle to survive. They cling to the few fertile lands they still hold, while those tribes exiled to the Red Land live as raiders and nomads.

Sobekhi are deeply spiritual. Most express this through a love of the land and its creatures, but some are angered and bitter because of the spread of the desert. There are those sobekhi who blame the Divine Races for the blighting of the land. They proclaim a failure to honor Ma'at led to this terrible imbalance. To right it, they must water the desert with the blood of other races and make it fertile once more. A few mad sobekhi kama'at even believe the desert is destined to consume all the land. Once the balance has shifted entirely one way, only then can the pendulum swing back, thereby restoring life to the world.

SOBEKHI CHARACTERS

Sobekhi characters have the following racial traits:

- +2 Strength, +2 Constitution, -2 Intelligence.
- Medium size.
- A sobekhi's base land speed is 30 feet.

- **Racial Hit Dice:** A sobekhi begins with two levels of humanoid, which provide 2d8 Hit Dice, a base attack bonus of +1, and base saving throws of Fort +0, Ref +3, and Will +0.
- **Racial Skills:** A sobekhi's humanoid levels give it skill points equal to $5 \times (2 + \text{Int modifier, minimum 1})$. Its class skills are Balance, Jump, and Swim. Sobekhi have a +4 racial bonus to Balance, Jump, and Swim checks.
- **Racial Feats:** A sobekhi's humanoid levels give it one feat.
- **Weapon and Armor Proficiency:** A sobekhi is automatically proficient with simple weapons and shields (but not tower shields).
- +5 natural armor bonus.
- Natural Weapons: 2 claws (1d4) and bite (1d4)
- **Special Qualities (see entry):** Hold Breath.
- **Automatic Languages:** Common, Sobekhi. **Bonus Languages:** Aquan and Anpur.
- **Favored Class:** Kama'at.
- Level Adjustment +1.

SPHINX, GREAT

The great sphinxes of Khemti are powerful creatures of divine origin. Some believe the sphinxes are so old they walked the world as the gods did, before Ra's proclamation that none of the gods might remain amongst mortals. A few legends maintain the sphinxes were created as agents or emissaries of the gods; others say the sphinxes were placed by the gods to observe the progress (or lack thereof) of the Divine Races once the deities departed the mortal realm. Still others proclaim each sphinx committed some horrible sin in the time before the Cataclysm, and its current form and duties are eternal penance.

Whatever the case, all sphinxes — most people believe only nine exist — are bound by a specific code of conduct. They are forbidden from interfering in the affairs of the Divine Races; they cannot slay, rule, or guide. However, any mortal being may *choose* to seek a sphinx out, and beseech it for aid or advice. The sphinx asks such individuals a riddle of the sphinx's devising. Those who answer successfully may ask any boon of the sphinx, and assuming the request does not violate the sphinx's code or moral outlook, it must obey. If the petitioner fails, the sphinx may destroy him, or demand a service of its own.

Each sphinx is an individual creature unlike the others, though all have more or less the same level of power. In Khemti, "sphinx" is a new monster type, with the following mechanical attributes.

SPHINX TYPE

A sphinx is an enormous creature with a quadruped body, often but not always leonine in shape, and a human head. Various sphinxes have other attributes, such as wings, unusual tails or other individual features. All sphinxes are ageless, highly intelligent and very powerful.

- 12-sided Hit Die.
- Base attack bonus equal to total Hit Dice (as fighter).
- Good Fortitude, Reflex and Will saves.
- Skill points are not figured as per normal (see below).

TRAITS

A sphinx possesses the following traits, in addition to any other abilities it has.

- Darkvision out to 60 feet and low-light vision.
- Proficient with natural weapons and all simple weapons and any weapons mentioned in its entry.
- Proficient with no armor, unless specifically mentioned in its entry.
- Sphinxes can communicate with any living or undead creature.
- Sphinxes need not eat, sleep, or breathe, though they often choose to do so.

Awesome/Frightful Presence (Ex): Creatures within 300 feet must make a DC ($20 + \text{sphinx's Cha modifier}$) Will save whenever the sphinx attacks, charges, flies overhead or invokes this ability by choice. Success renders the target immune to that sphinx's frightful presence for 24 hours. If the target fails, the result is determined by whether the sphinx possesses awesome presence or frightful presence. Awesome presence causes creatures with 4 or fewer Hit Dice to be stunned, dropping weapons and prostrating themselves before the sphinx for 4d6 rounds, while creatures of 5+ Hit Dice are shaken for 4d6 rounds. Frightful presence causes creatures with 4 Hit Dice or fewer to panic for 4d6 rounds, and those with 5 or more Hit Dice to become shaken for 4d6 rounds.

Immortality (Ex): Only the gods themselves have the power to truly destroy a great sphinx, due to their divine purpose. When a great sphinx is "killed," (such that it has taken an amount of nonlethal damage equal to its hit points) it returns to life 1d12 days later. The spot at which it reappears is determined by how far it progresses in its journey through the underworld during the days it was dead. A sphinx that has been killed may never again harm

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the individual who slew it. The body and belongings of a great sphinx vanish the instant the creature expires.

Immunities (Ex): All sphinxes are immune to sleep, poison, paralysis, petrification, death magic, polymorphing, ability damage or drain, and mind-altering or mind-influencing effects. In addition, each great sphinx has individual immunities, separate from those of other sphinxes.

Racial Skill Mastery: Sphinxes are semi-divine creatures that have lived for thousands of years, and are literally fonts of all knowledge on all subjects. A sphinx is considered to

have 20 ranks in any skill it attempts to use, plus relevant ability modifiers.

Regeneration (Ex): Epic weapons deal damage to sphinxes. It regenerates at the rate of 10 hit points per round, and may regrow lost limbs in 1d6 rounds.

Spell-Like Abilities: All sphinxes may use *true seeing* at will, as a 16th-level sorcerer. Additionally, sphinxes may use *legend lore* with a casting time of only one round. These are in addition to any other spell-like abilities an individual sphinx may possess, and are based on Charisma.

• THE FATHER OF TERROR •

Gargantuan Sphinx

Hit Dice: 36d12+360 (594 hp)

Initiative: +1

Speed: 40 ft. (8 squares), burrow 30 ft., fly 150 ft. (average)

AC: 44 (−4 size, +1 Dex, Natural +37), touch 7, flat-footed 43

Base Attack/Grapple: +36/+64

Attack: Claw +48 melee (2d6+16/19–20 plus 2d6 against good targets) or sting +50 melee (3d6+16/19–20 plus poison plus 2d6 against good targets)

Full Attack: 2 claws +48 melee (2d6+16/19–20 plus 2d6 against good targets) and 2 wings +46 melee (2d6+8 plus 2d6 against good targets) and 1 sting +48 melee (3d6+8/19–20 plus poison plus 2d6 against good targets); or sting +50 melee (3d6+16/19–20 plus poison plus 2d6 against good targets) and 2 claws +46 melee (2d6+8/19–20 plus 2d6 against good targets); or crush +48 melee (4d6+24 plus 2d6 against good targets); or tail sweep +48 melee (2d6+24 plus 2d6 against good targets)

Face/Reach: 20 ft./15 ft. (20 ft. w/tail)

Special Attacks: Frightful presence, improved grab, poison, rake 2d8+24, spell-like abilities, spells, touch of evil

Special Qualities: Damage reduction 15/epic and good, darkvision 60 ft., immortality, immunities, low-light vision, racial skill mastery, regeneration 10, spell resistance 32

Saves: Fort +30, Ref +21, Will +30

Abilities: Str 42, Dex 12, Con 30, Int 32, Wis 30, Cha 38

Skills: Appraise +33, Balance +23, Bluff +34, Climb +36 (+38 with ropes), Concentration +30, Craft (all) +31, Decipher Script +31, Diplomacy +40, Disable Device +31, Disguise +34 (+36 acting), Escape Artist +21 (+23 ropes), Forgery +31, Gather Information +36, Handle Animal +34, Heal +30, Hide +9, Intimidate +36, Jump +38, Knowledge (all) +31, Knowledge (nature) +33, Listen +30, Move Silently +21, Open Lock +21, Perform (all) +34, Profession (any) +30, Ride +23, Search +31 (+33 secret doors and hidden compartments), Sense Motive +30, Sleight of Hand +23, Speak Language (all), Spellcraft +33 (+37 deciphering spells on scrolls), Spot +30, Survival +30 (+32 following tracks, on other planes, aboveground natural environments, avoid hazards and getting lost, underground), Swim +36, Tumble +23, Use Magic Device +34 (+38 scrolls), Use Rope +21 (+23 bindings)



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Feats: Eschew Materials, Flyby Attack, Greater Weapon Focus (tail), Hover, Improved Bull Rush, Improved Critical (claws), Improved Critical (tail), Improved Natural Attack (tail), Multiattack, Snatch, Power Attack, Weapon Focus (tail), Wingover

Environment: Any

Organization: Solitary (unique)

Challenge Rating: 40

Treasure: Standard

Alignment: Chaotic evil

Advancement: —

Level Adjustment: —

The figure before you seems to draw ambient light into itself, darkening the scene and pulling you deeper into its presence. It has the body of an enormous black lion, with wicked claws at the end of each paw, but its tail is segmented and chitinous with a horrific bulbous stinger at the tip. The creature's head is large and vaguely leonine, framed by a deep red mane, but its face is obscured by a nearly featureless mask the color of wet coal. A pair of giant black bat wings rears up behind its monstrous bulk.

The terrifying figure known as the “Father of Terror” is the most infamous of the great sphinxes. When one thinks of the archetypal sphinx, casually devouring an entreating questioner for the slightest misstep, one thinks of the Father of Terror. Stories abound (many of them true) about the sheer delight the Father of Terror takes in drawing mortals with the promise of forbidden lore, and then gleefully disemboweling them when they cannot solve one of his riddles. Sadly, part of the reason for his fame is the fact he is widely regarded as one of the most “public” and accessible of the great sphinxes. Indeed, some even claim the mighty beast simply appears from the darkness, ready to assist, the moment one calls for its help.

Like the other great sphinxes, the Father of Terror seems forbidden from encroaching on the lands and lives of the Divine Races, and must satisfy himself with encouraging mortals to seek out his aid of their own accord. The origin of the frightful Father of Terror is one of the most hotly debated issues in some scholarly circles. Some maintain that the Father of Terror is the first and oldest of the great sphinxes, and that the others exist (in part or in whole) because of him. Those who subscribe to the theory that the great sphinxes used to be the greatest sinners of a sinful age believe the Father was the worst among them — one whose sin was so great he was forced not only to live as a sphinx for all time, but to wear a mask for all eternity, as well. Some say if one were ever to get the Father of Terror to remove his mask, all the secrets of the beast’s ancient past would be revealed.

COMBAT

The Father of Terror prefers victory at a distance, primarily through spellcasting, over getting his claws dirty in melee combat. When pressed, however, he is a devastating opponent, especially to good creatures, and he seems to relish rending

living things apart with his bare claws, or watching them die slowly from the virulent toxin contained within his tail. For the purpose of overcoming damage reduction, the Father of Terror’s natural attacks count as magical, evil, and epic.

Frightful Presence (Ex): The DC to save against the Father’s frightful presence is 32.

Improved Grab (Ex): To use this ability, the Father of Terror must hit with two claw attacks. He can then attempt to start a grapple as a free action without provoking an attack of opportunity. If he wins the grapple check, he establishes a hold and can rake.

Poison (Ex): Sting, Fortitude DC 38, initial and secondary damage 1d2 negative levels. The save DC is Constitution-based.

Each negative level gives a creature a –1 penalty on attack rolls, saving throws, skill checks, ability checks and effective level (for determining power, duration, DC and other details of spells or special abilities). Additionally, a spellcaster loses one spell or

spell slot from his highest available level. Assuming the subject survives, these negative levels go away after 24 hours, but the subject must make a DC 38 Fort save for each negative level. If the save fails, that negative level goes away, but the subject loses a character level permanently. Before this time, negative levels can be removed as normal, but any creature with as many or more negative levels as Hit Dice dies instantly. If such a creature’s body is not blessed and/or brought back from the dead within 24 hours it rises as a sand creature (see page 53 for details).

Rake (Ex): Attack bonus +52 melee, damage 2d8+24.

Spell-Like Abilities: At will—*charm person* (DC 25), *ray of enfeeblement* (DC 25); 3/day—*invisibility*, *spectral hand*; 1/day—*enervation* (DC 28), *eyebite* (DC 30). The Father of Terror casts these spells as a 19th-level hekai, and the DC to save against any of these spells is Charisma-based.

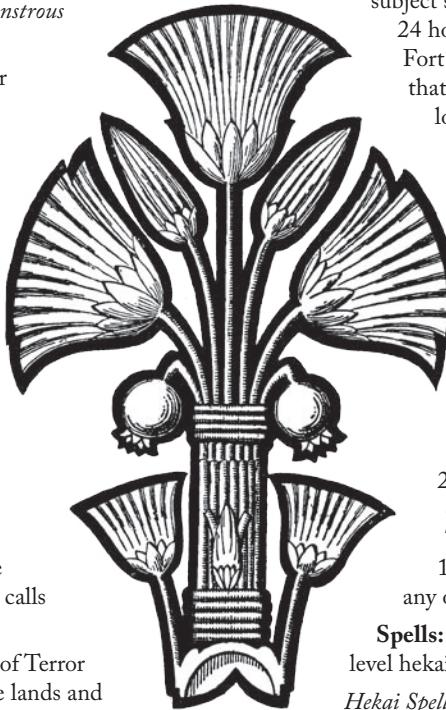
Spells: The Father of Terror casts spells as a 19th-level hekai.

Hekai Spells Known (Cast per Day)

6/10/10/9/9/9/8/8/6; save DC 24 + spell level): 0—*arcane mark*, *burst of speed**, *daze*, *detect magic*, *eyes of Isis**, *flare*, *mage hand*, *open/close*, *read magic*, 1st—*burning hand*, *detect divine blood**, *mage armor*, *sleep*, *true strike*; 2nd—*blur*, *bull’s strength*, *detect thoughts*, *invisibility*, *see invisibility*; 3rd—*dispel magic*, *haste*, *lightning bolt*, *ray of thirst**; 4th—*bestow curse*, *charm monster*, *dimensional anchor*, *polymorph*; 5th—*cloudkill*, *sand to stone**, *shadow evocation*, *teleport*; 6th—*flesh to salt**, *great dispel magic*, *true seeing*; 7th—*forcecage*, *greater teleport*, *phase door*; 8th—*binding*, *horrid wilting*, *maze*; 9th—*wail of the banshee*, *wish*.

Touch of Evil (Ex): All of the Father of Terror’s natural weapons are treated as though they had the *unholiness* weapon ability, enabling them to deal an additional 2d6 points of damage to good creatures.

Immunities (Ex): In addition to his standard sphinx immunities, the Father of Terror is immune to all electricity and storm-based attacks.



• ANKHETPERURE •

Gargantuan Sphinx

Hit Dice: 36d12+324 (558 hp)

Initiative: +6

Speed: 40 ft. (8 squares), fly 150 ft. (average), swim (60 ft.)

AC: 44 (-4 size, +2 Dex, +36 natural), touch 8, flat-footed 42

Base Attack/Grapple: +36/+59

Attack: Claw +43 melee (2d8+11)

Full Attack: 2 claws +43 melee (2d8+11) and 2 wings +41 melee (2d6+5) and 1 tail slap +41 melee (2d8+5); or crush +43 melee (4d6+16); or tail sweep +43 melee (2d6+16)

Face/Reach: 20 ft./15 ft.

Special Attacks: Awesome presence, improved grab, pounce, rake 2d8+16, spell-like abilities, spells

Special Qualities: Damage reduction 15/epic and adamantine, darkvision 60 ft., immortality, immunities, low-light vision, racial skill mastery, regeneration 10, spell resistance 32

Saves: Fort +29, Ref +24, Will +38

Abilities: Str 32, Dex 14, Con 28, Int 30, Wis 46, Cha 30

Skills: Appraise +32, Balance +24, Bluff +30, Climb +31 (+33 with ropes), Concentration +29, Craft (all) +30, Decipher Script +30, Diplomacy +36, Disable Device +30, Disguise +30 (+32 acting), Escape Artist +22 (+24 ropes), Forgery +22, Gather Information +32, Handle Animal +30, Heal +38, Hide +10, Intimidate +32, Jump +33, Knowledge (all) +30, Knowledge (nature) +32, Listen +38, Move Silently +22, Open Lock +22, Perform (all) +30, Profession (any) +38, Ride +24, Search +30 (+32 secret doors and hidden compartments),

Sense Motive +38,

Sleight of Hand +24, Speak Language (all), Spellcraft +32 (+36 deciphering spells on scrolls), Spot +38, Survival +38 (+40 following tracks, on other planes, aboveground natural environments, avoid hazards and getting lost, underground), Swim +31, Tumble +24, Use Magic Device +30 (+34 scrolls), Use Rope +22 (+24 bindings)

Feats: Desert Scourge*, Enlarge Spell, Eschew Materials, Extend Spell, Hover, Improved Initiative, Lightning Reflexes, Maximize Spell, Multiattack, Quicken Spell, Run, Still Spell, Wingover

Environment: Any

Organization: Solitary (Unique)

Challenge Rating: 37

Treasure: Standard

Alignment: Neutral

Advancement: —

Level Adjustment: —

The creature standing atop the dune seems the true embodiment of the wonder and might of nature itself. Her face and jet-black hair are the epitome of beauty, but nothing else about her is even remotely human. Wings covered in lush plumage protrude from a body appearing much like that of a lion, save for the faint silvery glinting suggesting the presence of tiny scales rather than fur. Her tail is thick, rough, like that of an alligator, and her front legs are slightly longer than the rear. For a brief moment, grasses bloom in the desert stands wherever she steps, though they fade away almost in the blink of an eye.



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Of all the great sphinxes, Ankhetperure is arguably the closest to nature, the world around her, and perhaps even to Ma'at itself. She contains within her some aspect of almost all known types of animals, and she seems to have little concern with the actions of civilized people. She does, however, appear to consider herself something of a patron of the Redlander mystics, so far as the sphinxes are permitted to interfere with the Divine Races. She has been known to appear during kama'at rituals, occasionally participating but normally content to remain apart and watch. She has appeared, too, during some of the larger conflicts between Redlanders and the people of the Black Land, though in these she has never interfered. Legend states that she hunts down and destroys any man, woman or beast that would dare destroy or damage a desert oasis, but none alive today can claim to have witnessed such retribution.

Unlike many of the other sphinxes, Ankhetperure rarely slays those who fail to answer her riddles, though she may do so if the individual who sought her out is particularly corrupt or unworthy. Instead, she normally imposes upon them some great (some would say impossible) task, such as stopping a war between a Red Land tribe and a nearby city, or finding a tribe struggling in the desert and leading them to a small oasis they can claim as their own. Those who succeed are free of their obligations. Those who die in the attempt were, in her mind, clearly unworthy to begin with. It is said Ankhetperure goes just a bit easier on Redlanders who seek her out; her riddles are not quite so hard, the tasks she imposes for failure not quite so laborious.

Legends of the sphinxes claim that Ankhetperure has a singing voice to rival the gods, and that travelers lost in the desert at night may occasionally hear a haunting melody floating on the air, carried by the wind, with a source that can never be determined.

COMBAT

Ankhetperure, while certainly formidable in melee, prefers to use her spells and special abilities to destroy or turn back her foes from a distance. Only if she has no other option will she close for combat, but once she has done so, she fights only to kill.

• SERAPION •

Gargantuan Sphinx

Hit Dice: 36d12+396 (630 hp)

Initiative: +0

Speed: 30 ft. (6 squares), fly 150 ft. (average)

AC: 43 (-4 size, +37 natural), touch 6, flat-footed 43

Base Attack/Grapple: +36/+66

Attack: +3 holy gargantuan spear +55 melee (4d6+27/19-20/x3 plus 2d6 against evil) or claw +50 melee (2d8+18)

Full Attack: +3 holy gargantuan spear +55/+45/+45/+40 melee (4d6+27/19-20/x3 plus 2d6 against evil), or 2 hooves +50 melee (2d8+18) and 2 wings +48 melee (2d6+9) and 1 tail slap +48 melee (2d8+9); or +3 holy gargantuan spear +55 melee (4d6+27/19-20/x3 plus 2d6 against evil) and 2 wings +48 melee (2d6+9) and 1 tail slap +48 melee (2d8+9); or crush +50 melee (4d6+27); or tail sweep +50 melee (2d6+27)

Face/Reach: 20 ft./15 ft. (20 ft. w/spear)

Special Attacks: Awesome presence, improved charge, improved grab, rake 2d8+27, spell-like abilities, spells

Awesome Presence (Ex): The DC to save against Ankhetperure's awesome presence is 30.

Improved Grab (Ex): To use this ability, Ankhetperure must hit with two claw attacks. She can then attempt to start a grapple as a free action without provoking an attack of opportunity. If she wins the grapple check, she establishes a hold and can rake.

Pounce (Ex): If Ankhetperure charges a foe, she can make a full attack, including two rake attacks.

Rake (Ex): Attack bonus +43 melee, damage 2d8+16.

Spell-Like Abilities: At will—*charm animal* (DC 29), *speak with animals*; 3/day—*detect thoughts* (DC 30; 1/day—*geas/quest*, *screaming sandstorm** (DC 35). These spells are cast as though by a 17th level kama'at, and the DC to save against any of these spells is Wisdom-based.

Spells: Ankhetperure casts spells as a 17th-level kama'at.

Typical Kama'at Spells Prepared (6/10/10/9/9/9/8/7/6/6; save DC 28 + spell level): 0—*create water*, *detect magic*, *guidance*, *know direction*, *mending*, *read magic*; 1st—*cure light wounds*, *detect animals or plants*, *detect snares and pits*, *faerie fire*, *jump*, *magic fang*, *pass without trace*, *produce flame*, *searing touch**, *sink**; 2nd—*barkskin*, *bull's strength*, *cat's grace*, *flaming sphere*, *gust of wind*, *hold animal*, *owl's wisdom*, *resist energy*, *soften earth and stone*, *spider climb*, *summon swarm*; 3rd—*call lightning*, *daylight*, *dominate animal*, *greater magic fang*, *shape sand**, *snare*, *spike growth*, *summon nature's ally III*, *wind wall*; 4th—*air walk*, *cure serious wounds*, *dispel magic*, *flame strike*, *freedom of movement*, *repel vermin*, *rusting grasp*, *scrying*, *spike stone*; 5th—*awaken*, *baleful polymorph*, *call lightning storm*, *commune with nature*, *control winds*, *insect plague*, *summon nature's ally V*, *transmute rock to mud*, *wall of fire*; 6th—*antilife shell*, *find the path*, *fire seeds*, *greater dispel magic*, *move earth*, *quickened gust of wind*, *temporary oasis**, *wall of stone*; 7th—*control weather*, *creeping doom*, *fire storm*, *heal*, *screaming sandstorm**, *sunbeam*, *true seeing*; 8th—*earthquake*, *enlarged spike stones*, *finger of death*, *quickened dispel magic*, *repel metal or stone*, *whirlwind*; 9th—*antipathy*, *elemental swarm*, *foresight*, *maximized call lightning storm*, *quickened wall of fire*, *storm of vengeance*.

Immunities (Ex): In addition to standard sphinx immunities, Ankhetperure is immune to acid and any water- or liquid-based attacks.

Special Qualities: Damage reduction 15/epic and evil, darkvision 60 ft., immortality, immunities, low-light vision, racial skill mastery, regeneration 10, spell resistance 32

Saves: Fort +31, Ref +20, Will +30

Abilities: Str 46, Dex 10, Con 32, Int 28, Wis 30, Cha 34

Skills: Appraise +31, Balance +22, Bluff +34, Climb +38 (+40 with ropes), Concentration +31, Craft (all) +29, Decipher Script +29, Diplomacy +38, Disable Device +29, Disguise +32 (+34 acting), Escape Artist +20 (+22 ropes), Forgery +29, Gather Information +34, Handle Animal +32, Heal +30, Hide +8, Intimidate +34, Jump +40, Knowledge (all) +29, Knowledge (nature) +31, Listen +30, Move Silently +20, Open Lock +20, Perform (all) +34, Profession (any) +30, Ride +22, Search +29 (+31 secret doors and hidden compartments), Sense Motive +30, Sleight of Hand +22, Speak Language (all), Spellcraft +31 (+35 deciphering spells on scrolls), Spot +30, Survival +30 (+32 following tracks, on other planes, aboveground natural environments, avoid hazards and getting lost, underground), Swim +38,

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Tumble +22, Use Magic Device +34 (+38 scrolls), Use Rope +20 (+22 bindings)

Feats: Awesome Blow, Cleave, Eschew Materials, Flyby Attack, Greater Weapon Focus (spear), Improved Bull Rush, Improved Critical (spear), Improved Disarm, Improved Sunder, Power Attack, Multiattack, Weapon Focus (spear), Wingover

Environment: Any

Organization: Solitary (unique)

Challenge Rating: 37

Treasure: Standard

Alignment: Lawful good

Advancement: —

Level Adjustment: —

A halo of power and holiness surrounds the magnificent figure before you. Powerful, chiseled features are visible even beneath the thick brown beard of its human face. Large bull's horns protrude from its head. A powerfully muscled human torso, with arms thick as tree-trunks, sits atop the body of an enormous brown bull. In those powerful hands it holds an enormous spear, and the wings of a falcon lay flat against its back.

Serapion is unique among sphinxes, for only he possesses a humanoid torso and arms, making him appear almost centaur-like from a distance. He is said to be the mightiest of the great

sphinxes in terms of sheer physical power, though his magic is not quite as potent as some.

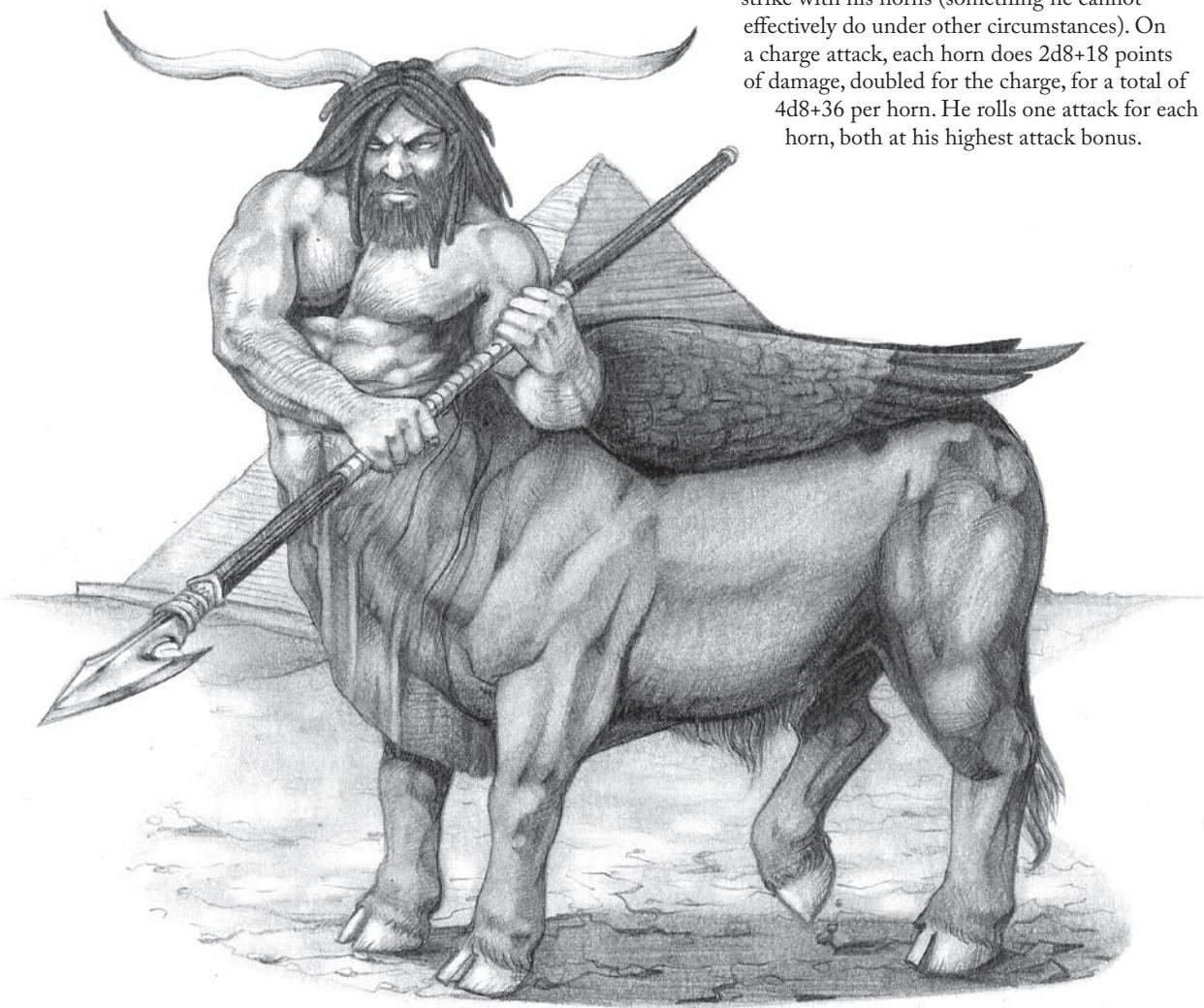
The bull-like Serapion is also known to be the most righteous and honorable of the sphinxes. He favors those petitioners who come with pure intent, and often asks them easy riddles if he feels their cause is worthy of his assistance. Those who come to him for evil or personal gain, however, can expect the hardest challenge Serapion can devise, and no mercy at all should they fail to answer. Those legends that maintain the sphinxes are suffering an eternal punishment for some ancient crime also maintain Serapion was one of the worst sinners, on par even with the Father of Terror, and that he stands on honor and devotion now in a heartfelt attempt to atone for long-forgotten transgressions.

COMBAT

Unlike many sphinxes, Serapion prefers melee combat to spellcasting, though he is certainly capable of both. He prefers to use his mighty spear, an enormous magical weapon called Earthbreaker, though he is more than capable of falling back on his natural weapons when necessary.

Awesome Presence (Ex): The DC to save against Serapion's awesome presence is 32.

Improved Charge: If Serapion makes a charge attack, he does double damage with his spear. Alternatively, he may choose to strike with his horns (something he cannot effectively do under other circumstances). On a charge attack, each horn does $2d8+18$ points of damage, doubled for the charge, for a total of $4d8+36$ per horn. He rolls one attack for each horn, both at his highest attack bonus.



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Improved Grab (Ex): To use this ability, Serapion must hit with two claw attacks. He can then attempt to start a grapple as a free action without provoking an attack of opportunity. If he wins the grapple check, he establishes a hold and can rake.

Rake (Ex): Attack bonus +50 melee, damage 2d8+27.

Spells: Serapion casts spells as a 16th-level priest, with no access to domain spells or spontaneous casting.

Typical Priest Spells Prepared (6/8/8/7/6/6/5/4/3; save DC 20 + spell level): 0—*create water, detect magic, guidance, light, mending, read magic*; 1st—*bane, command, cure light wounds, detect evil, divine favor, entropic shield, sanctuary, shield of faith*; 2nd—*aid, align weapon, bull's strength, bear's endurance, hold person, silence,*

sound burst, zone of truth; 3rd—*cure serious wounds, daylight, dispel magic, magic vestment, prayer, searing light, speak with dead*; 4th—*cure critical wounds, dismissal, divination, divine power, lesser planar ally, restoration*; 5th—*commune, flame strike, greater command, raise dead, righteous might, true seeing*; 6th—*blade barrier, forbiddance, heal, planar ally, word of recall*; 7th—*control weather, dictum, greater scrying, holy word*; 8th—*fire storm, holy aura, shield of law*.

Spell-Like Abilities: At will—*bless, detect evil*; 3/day—*cure moderate wounds*; 1/day—*heal, remove curse*. Serapion casts these spells as a 16th-level priest.

Immunities (Ex): In addition to his standard sphinx immunities, Serapion is immune to all force-based attacks.

APPENDIX: CREATING A PHARAOH

“Pharaoh” is an acquired template that can be added to any creature who was born a member of one of the seven Divine Races, and who officially claims the throne of Pharaoh of a variably-sized group of subjects. The creature (referred to hereafter as the base creature) must possess the Divine Heritage feat.

In addition, he must claim no fewer than 25,000 followers, all of whom must actively view him as their ruler by divine right.

Unlike most templates, this one improves over time. As the base creature gains followers, he shifts into increasingly potent stages of power. These changes are determined by the total population of his subjects, based upon an increasing, cumulative factor of 50,000. So, a pharaoh is at the first stage when he has between 25,000 and 50,000 subjects. He is at stage two between 50,000 and 100,000 subjects ($50,000 + 50,000 \times 1$), and at the third stage until his total followers have surpassed the 200,000 mark ($100,000 + 50,000 \times 2$). Thus, he does not reach stage five until he has 350,000 followers ($200,000 + 50,000 \times 3$).

A pharaoh uses all the base creature’s statistics and special abilities except as noted here.

Size and Type: The creature’s type changes to outsider. (As an outsider, a pharaoh dies at the end of his allotted lifespan and cannot be raised or resurrected from the dead, not even by a *miracle* or *wish*. He suffers no penalties for aging up until his death, however.) Size does not change.

Armor Class: The pharaoh gains a divine bonus to Armor Class equal to his stage. Thus, a pharaoh with 120,000 subjects (and thus at stage three) gains a +3 divine bonus to AC.

Special Attacks: A pharaoh retains all special attacks of the base creature, plus gains the following.

Divine Favor (Ex): The Pharaoh, being the chosen of the gods, gains increasing boosts to his physical and mental prowess. For each stage he reaches, a pharaoh gains a +1 divine bonus to attack rolls, damage rolls,



saves, ability checks and skill checks. Thus, a stage three pharaoh would have a +3 divine bonus to these rolls.

Spells: When the base creature becomes Pharaoh, he immediately gains the spellcasting prowess of a hekai of a level equal to $3 \times$ his power stage.

Thus, a pharaoh at stage three has the daily spells of a 9th-level sorcerer (plus any bonus spells for having a high Charisma). His spell selection, however, differs from that of a normal sorcerer. He replaces his normal “Spells Known” list with the domain spells granted by the god from whom he is descended (see the Divine Heritage feat, **Book One: The Book of Days**, page 60). In the previous example, the stage three pharaoh could access any domain spell of up to 4th level (the highest level of spell a 9th-level sorcerer can cast) found on any of the five (or four) domain spell lists granted by his god. Pharaohs require no components or foci in order to cast these spells.

Special Qualities: A pharaoh has all the special qualities of the base creature, as well as those described below.

Divine Will (Ex): Upon acquiring this template, a pharaoh becomes immune to any magic that alters the emotions. He is immune to mind-influencing, -reading or -altering magical effects of any kind.

Divine Soul (Ex): Pharaohs have spell resistance 10 + 5 per stage. Thus, a stage three Pharaoh has spell resistance 25.

Abilities: Increase Charisma by +4.

Environment: Any.

Organization: Solitary.

Challenge Rating: Same as the base creature +2 per stage through stage three, +1 for each additional stage thereafter. (Thus, a stage four pharaoh’s CR equals base CR + 7.)

Treasure: —.

Alignment: Any.

Level Adjustment: —.