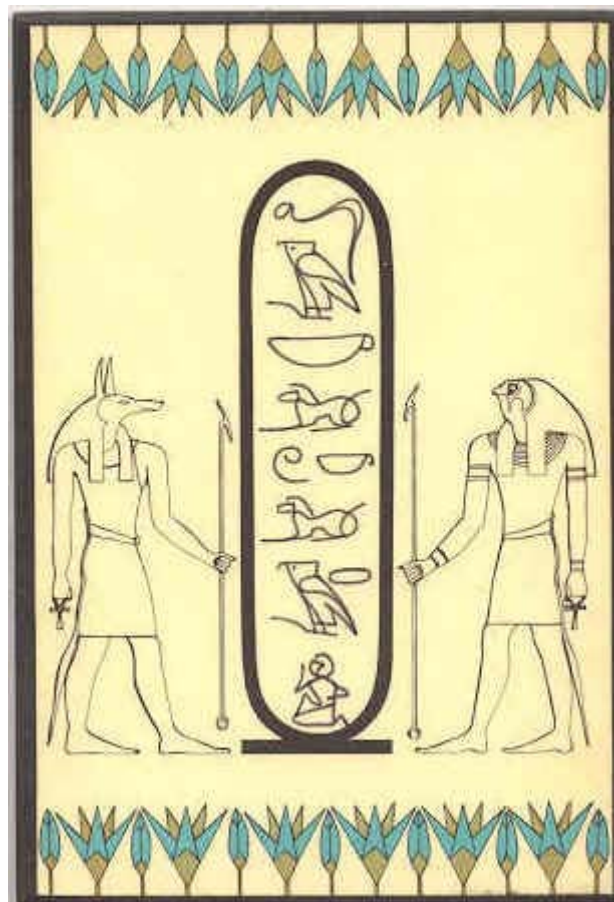


ÆGYPT

Playground Of The Gods



A Supplement for the **ZENOBIA** Roleplaying Game

by Günter D'Hoogh



Written by Günter D'Hoogh © 2004

Additional material and assistance from Paul Elliott.

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This sourcebook is dedicated to Kristel, my wife, for being a ZENOBIA-widow while I was again working at the laptop for hours; and to Paul Elliott who introduced me to the historical fantasy of ZENOBIA!

Günter D'Hoogh

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I INTRODUCTION

The famous Ionian historian, Herodotos, once wrote “Ægypt is a gift of the Nile”. And indeed without that great river Ægypt could never exist, it would be nothing but an endless dry and deserted desert region. The Nile meant everything to Ægypt: water, food, building materials, transport, etc... But however important the Nile was, as important to the Egyptian nation were the gods, the temples and the priests. Ægypt was and still is the temple of the world!

Although Ægypt lost a great deal of its past splendour and the Imperials never held it in high esteem, the land is still great for its temples and its gods. The period of the (great) pharaohs is over - an Imperial governor is ruling instead - but the gods still leave their mark on the visitor and on everyday life. Some gods’ temples are even frequented by the Imperials themselves, this is especially the case for the goddess Isis, who has a score of followers, even in the Eternal City itself, where a cult is dedicated to her.

Gods and death have everything to do with one another, therefore the temples and the graves are of an immense importance. People - even the poor - save up all of their lives for their “house in the afterlife” - their tomb! Although the tombs of the poor are not richly decorated, they are well cared for. But it’s of course the magnificent tombs of the rich - and especially those of the pharaohs - that cause wonder and awe among Ægypt’s visitors and... plunderers.

Today tomb robbers and daring adventurers are in a frantic search for those sacred tombs of the Ægyptian rulers of old. They search for the secret entrances into the pyramids and the rock temples of those once great pharaohs, looking for the fabulous treasures that are supposed to be buried with their former owners: Khufu, Hatshepsut, Thutmose III, Amenhotep IV, Seti I, Ramses II, Cleopatra VII, etc...

And what about the tomb of that young hero-king, Alexander the Great? Isn’t this situated in Ægypt? Together with some magical artifacts that helped him to conquer the world at so young an age?

Of course the search for such legendary treasures will never be easy. Myths and legends give perhaps some clues to the location of the tombs or their possible entrances, and the Great Library of Alexandria provides wonderful opportunities for research and fact-finding, but the adventurers are not alone! Every Emperor since the magician-King Tiberius has coveted these riches, and perhaps the existence of some godly artefacts. Imperial agents are at work in Ægypt, stealing important scrolls and breaking into long-dead tombs. In the hands of the Emperor these treasures and divine artifacts would turn him into a living god, a divine tyrant with the powers of Amun-Ra on earth. This would bring out a hell on earth for every living being.

The meaning of this “Sourcebook” is to give the players and the gamemaster alike, some information on adventuring in Ægypt, the land where the gods dwell. In this particular case we will take a ‘closer look’ at Ægypt. This land - which is geographically divided among the deserts and the river Nile - was the birthplace to a great nation; in fact one of the greatest and most long-lived the world has ever known, blessed as it is by the benevolence of the gods. Even the Empire, in all its greatness, sees the benefit of a religion that is so coveted by all of its people, rich and poor alike!

The timeline is as seen through the eyes of the Imperials, the foundation of the Eternal City being the milestone and beginning of everything.

TIMELINE

- 2370 AUC: *Srqt* - an unspeakable name, but better known as the *Scorpion King* - is the first great monarch of Upper Ægypt. He is a man of great power, as depicted on a “macehead” found in the town of Nekhen.
- 2347 AUC: King Narmer unifies Upper and Lower Ægypt into one strong nation, he is reported to be very cruel to his enemies as shown on the Narmer palette, where he is depicted amidst his beheaded enemies.
- 1915 AUC: King Djoser builds the first pyramid. His tomb is still unentered, even the tomb robbers of 2000 years ago dared not enter this sacred place.
- 1832 AUC: King Khufu (Cheops) builds the most magnificent tomb of them all, the Great Pyramid is the biggest building in the world. Even to the Imperials it’s awe inspiring. Between -1805 AUC and -1779 AUC King Khafre (Chefren) and King Menkaure (Mykerinos) build also monumental pyramids.
- 1497 AUC: First intermediate period, lasting till -1287 AUC. People from strange countries (from over the sea) attack Ægypt and there is political chaos in the land. In this period Abraham comes to Ægypt.
- 1247 AUC: Recovery and political stability under the leadership of some strong kings. Among them Mentuhotep I and Amenemhet I.
- 1033 AUC: Second intermediate period, lasting till -822 AUC: invasion of the Hyksos, they overpower Ægypt thanks to the use of horse chariots and - some say - of magical weapons and divine artifacts in battle. They rule over Ægypt for a period of more than 200 years. The 15th and the 16th Dynasty are all Hyksos kings.
- 817 AUC: Ahmose I chases the Hyksos away, he’s the first of a series of great kings that belong to the famous 18th Dynasty (Thutmose I, Thutmose II, Hatshepsut, Thutmose III, Amenhotep II, etc...).
- 693 AUC: Whole tribes flee from Ægypt during the reign of Thutmose III, this is called the Exodus.
- 597 AUC: Amenhotep IV claims there is only one god, Aton. He even founded a town (‘Achetaton’) dedicated to his one god, after his dead it is however deserted, a free pick for tomb robbers, thieves and treasure hunters.
- 572 AUC: The young king Tutankhamen dies a mysterious death, some claim that he’s murdered.
- 551 AUC: Beginning of the long reign of Ægypt’s most famous pharaoh - Ramses II. He rules Ægypt for 67 years (until -484 AUC) and is known as the “builder-king”.
- 332 AUC: Third intermediate period, lasting till 90 AUC: political instability with invasions from foreign tribes. During this time the Lybians take over Ægypt and king Sheshonk I sacks the Great Temple in Palestine (-174 AUC) and enlarges the temple of Karnak. From -317 AUC until 6 AUC the High Priests of Thebes have considerable influence.
- 167 AUC: The “Exile”: refugees flee to Ægypt.
- 410 AUC: Artaxerxes III takes over all of Ægypt, he demolishes the walls of the most important cities and plunders the shrines of the ancient temples, amassing a vast quantity of silver and gold. He installs Pherendates as satrap of Ægypt.

- 421 AUC: The young hero-king Alexander the Great conquers Ægypt, this is the beginning of the Ptolemaic period. Alexander's tomb is rumoured to lie - still uncovered - somewhere in Ægypt, waiting for someone to find it.
- 723 AUC: Cleopatra VII - the last Ægyptian queen - commits suicide during her Imperial captivity and ends the Ptolemaic period and the glory of the Ægyptian nation. Ægypt becomes a province of the Empire. In her palace in Alexandria there should have been secret rooms, but the beautiful and whimsical queen takes many secrets with her in her grave.
- 1003 AUC Riots in Ægypt against the foreign rulership of the Empire are bloody suppressed.
- 1013 AUC: Ægypt is - nowadays - still under the Imperial rule. The Emperor is in fact a pharaoh *in absentia* and this rich region is his personal fiefdom. If the word "nowadays" is used in this sourcebook, this means 1013 AUC.



THE ÆGYPTIAN DYNASTIES

For the sake of completeness you can find the different Ægyptian dynasties in the table below, together with some important rulers of that period. Dates are given using the Emperial calendar (AUC¹), counting downwards or upwards from the foundation of the Eternal City (which was 753 BC). When a “-“ is placed before the date this means that the mentioned historical fact took place **before** the foundation of the Eternal City.

PERIOD	DYNASTY	SIGNIFICANT RULERS
Archaic period (-2347 AUC till -2047 AUC)	I	Menes
	II	-
Old Kingdom (-2047 AUC till -1497 AUC)	III	Imhotep, Djoser
	IV	Khafre, Kufu, Sneferu
	V	Sahure
	VI	Pepi I, Pepi II
Intermediate Period I (-1497 AUC till -1247 AUC)	VII	-
	VIII	-
	IX	-
	X	-
	XI	Mentuhotep I
Middle Kingdom (-1247 AUC till -1033 AUC)	XII	Amenemhet I, II, III Senusret I, II, III
	XIII	-
Intermediate Period II (-1033 AUC till -822 AUC)	XIV	-
	XV	-
	XVI	-
	XVII	-
	XVIII	Kamose
New Kingdom (-822 AUC till -332 AUC)	XVIII	Ahmose I, Tuthmoses I, II, III, IV Hatshepsut, Akhenaten ² , Nefertiti, Tutankhamun
	XIX	Ramses II
	XX	Ramses III
Intermediate Period III (-332 AUC till 96 AUC)	XXI	Shoshenk I
	XXII	Osoraken I
	XXIII	-
	XXIV	Tefnakht
	XXV	Shabaka
Late Period (96 AUC till 421 AUC)	XXVI	Necho II
	XXVII	Persians (Cambyses, Darius I, Xerxes, Artaxerxes)
	XXVIII	Amyrteos
	XXIX	-
	XXX	Nectanabo I
	XXXI	Artaxerxes III, Darius III
Ptolemaic Dynasty (421 AUC till 723 AUC)	XXXII	Alexander the Great Arsinoe II Ptolemy I Cleopatra VII
		Augustus Caesar
		Valerian
		Gallienus

¹ “Ab Urbae Condita” which means “From the Foundation of the City”, meaning Rome, *The Eternal City*.

² Amenhotep IV changed his name into Akhenaton when he declared Aten the one and only god!

II THE WORLD OF EGYPT

To give a brief description of the Ægyptian world we can faithfully rely on what Paul Elliott already wrote in the basic **ZENOBIA** rulebook. So, let's just take a look at it. For those who have already read the basic rulebook, please check *this* also out because in the text below there are also a lot of additions (especially concerning the "Daily Life" and "The Land"), these are especially given in favour of the overall theme of this sourcebook.

Ægypt was once the superpower of its day, a powerful and wealthy kingdom dominated by the god-like pharaoh, his governors, priests and temples. But that was long ago. Pharaohs came and went, to be finally replaced by a long line of conquering Emperors from the Eternal City. They adopted the pharaonic titles and built temples in the traditional style but made little attempt to assimilate the Ægyptian culture and thus win the respect of the native population. The Ægyptians - still deeply rooted in their ancient religion and beliefs - refused to honour rulers who no longer performed the ceremonial roles of divine kingship. Indeed few of the Imperial emperors ever set foot in Ægypt, let alone in Alexandria, until the famed riots of 1003 AUC. But still, the emperor is a pharaoh *in absentia*, and this rich kingdom is his own personal fiefdom. Senators from the Eternal City (every one of them a potential rival) are not allowed to set foot in Ægypt. To run this private Imperial estate for him, the emperor routinely chooses an Imperial military officer of lower rank and he administers it from Alexandria. This man he can trust. The land of Ægypt runs along the life giving river Nile as it sweeps majestically through the desert. Ancient pharaohs built fabulous pyramids and obelisks, constructed immense tombs and carved colossal statues of themselves. Ægypt is a land of grand monuments - some of them still have many uncovered secrets.

1. THE PEOPLE

The Ægyptians are a rich and very ancient people that have enjoyed a life of isolation from the rest of the world. Almost every harvest is a good one, the local governors (the '*strategoi*') rule their own provinces for the governor. Ægyptians believe that the things that are eternal are truly important, not individuals, achievements or wars. Life, death, health, nature and the rhythm of the universe are all worshipped through a vast number of huge and colourful temples - each runned as an estate by the enigmatic and very pious bald-headed priests. If the *strategoi* run half of the kingdom, the priests run the other half - and the Emperor-Pharaoh *owns* it all.

Ægyptians are a black-haired, dark-skinned people who wear simple white kilts for most occasions. Women wear long dresses and elaborate makeup and jewelry. Wigs are common amongst the nobility. The people are generally complacent, proud and powerful. Ægyptians despise all foreigners who they consider always bicker and fight amongst themselves for food and treasure. Ægypt is a land of plenty. For those (referees and players alike) who like to know some more details, on the next page you'll find a detailed description of the daily life.

Ægyptian history is long (over two-thousand years), rich and cultured. Architecture, poetry, myths and literature, the crafting of jewelry and the work of painters and sculptors are exquisite. They practice skills handed down over 60 generations. The scribal class is mostly

made up of Ionians who settled here under Alexander the Great, and keep everything running smoothly. This middle class of Ionic administrators wields great power. The written word is power in Ægypt, not the uncouth spear, axe or scimitar. Only barbarians (like Imperials or Aramaeans) have any skill with these nasty tools. Ægyptians use brains, not brawn. The unpalatable truth, however, is that the Ægyptians are a crushed underclass in their own ancestral land. As more and more pressure is applied to force out more and more corn from the province to feed the hungry masses in the Eternal City, the Ægyptian peasants are becoming desperately poor and suffer terribly. With the economic catastrophe wracking the Empire, the Ægyptian peasantry suffers ever more.

2. DAILY LIFE

Administration & Politics: While the Imperials fill the upper levels of the administration in Egypt, most power falls into the hands of the Ægyptians. City councils are in charge of the local administration. The use of the demotic script dwindles, as Coptic begins to replace it. But more importantly, Ionian continues to be used for administrative purposes, Imperial is hardly used at all.

Clothing: Clothes are usually made of linens, ranging from coarse to fine texture. Men usually wear simple white kilts (these are short skirts), and women wear straight fitting long dresses held up by straps. Wealthy men wear pleated kilts, and the older men wear a longer kilt. When doing hard labour, men wear a loin cloth and women a short skirt. Children usually run around nude during the summer months, while in winter, wraps and cloaks are worn. Rich women sometimes wear beaded dresses or long pleated dresses with a shawl. Most people go barefoot, but wear sandals on special occasions. Clothing styles are chosen for comfort in the hot and dry climate.

Cosmetics: Cleansing rituals are very important to the Ægyptians, most people bath daily in the river or out of a water basin at home. The wealthy have a separate room in their home to bath. Servants would pour jugs of water over their master and the runoff water drains away through a pipe that leads to the garden. Instead of soap a cleansing cream is used, made from oil, lime and perfume. People rub themselves daily with perfumed oil - made from flowers and scented wood and mixed with fat - to prevent their skin from drying out in the harsh climate. At parties, servants put cones of perfumed grease on the heads of the guests. As the grease melts, it runs down their face with a pleasing, cooling effect.

Men, women and children of all ages and classes wear make-up. Mirrors of highly polished silver or copper are used for the application of the elaborate make-up. Eye paint is made from malachite and galena - a gray lead ore. They are ground into powder and mixed with oil to make a blackish eye colour called *Kohl*. This is kept in jars and applied to the eyes with a small stick. The upper and lower eyelids are painted with the black cosmetic that extends in a line out to the sides of the face. It is believed the make-up has magical and healing powers. Some even believe that wearing it will restore poor eyesight. It's also used to fight eye infections and to reduce the glare of the sun.

Other cosmetics used include colours for the lips, cheeks and nails. Red ochre (a type of clay) is grounded and mixed with water and then applied to the lips and cheeks. Henna is used to dye the fingernails yellow and orange. Make-up is stored in special jars and the jars are stored in special make-up boxes. Women carry their make-up boxes with them to parties and keep them under their chair.

Economics: The standard coin throughout the Empire and its geographical possessions is the silver denarius, which is equivalent to 8 brass dupondii. Twenty-five denarii are equal in value to a single gold aureus.

1 Denarius = 8 Dupondii

1 Aureus = 25 Denarii

Entertainment: There are a lot of activities for “spare time”: dramatizations (which are held in the temples); extravagant parties (for the rich) with plenty of food to eat and lots of beer and wine to drink, and with hired singers, dancers, acrobats and musicians to entertain the guests; boardgames; Senet (see below), etc... Children keep themselves entertained with toys like carved ivory animals, wooden horses on wheels, and balls.

The most important source of entertainment & relaxation is however the river Nile! Activities on the river include: fishing, river boat outings, swimming, hunting crocodiles and hippopotami, and boat games where two teams of men in boats with long poles, try to push each other into the water. For the rich hunting in the desert (on fox, hare and hyena) is also a great pastime; this can be done on foot or with the use of horses and chariots.

There are also the festivals held in honour of the gods, usually those are holidays. All of the most important gods have festivals in their honour, held by the priests. Then a statue of the god is carried through the streets.

The more “friendly” gods have celebrations held by the people, and not by the priests. Bes is one of the gods the people hold a festival for. On the day of Bes no work is done, and people parade down the streets wearing masks of Bes, while dancers and tambourine players follow. The townspeople join in the singing from their rooftops, while the children run along beside the dancers singing and clapping their hands. The whole town enjoy the festival and feast.

Senet: this has been an immensely popular game in Ægypt for almost 3000 years now, it's played by both the common people and their more wealthy brethren, it even takes on religious significance. Senet is a two player game - often called the game of the pharaohs, because it often appears painted on tomb walls as a one player game, the opponent being a spirit from the afterlife. The pharaoh fights against “fate”, the stakes being immortality.

The most common playing pieces are 5 cone shaped pieces, pitted against 5 reel shaped pieces (these pieces are called *ibau* which means ‘dancers’ in Ægyptian). The game is played on a board of 30 squares; the object being to get one's pieces on the board, then around the board in an S-shaped pattern, and finally off again at the far end. The game requires strategy in the face of whimsical chance - the chance coming from ‘casting sticks’, used instead of dice in the older times.

Family Life: The people from Ægypt highly value family life. They treasure children and regard them as a great blessing. In the lower class families the mother raises the children. The wealthy and the nobility have slaves and servants who help take care of the children by attending to their daily needs. If a couple has no children, they pray to the gods and goddesses for help, they even place offers at the tombs of dead relatives asking them to use their influence with the gods. Also magic is used as an attempt to have children. Although women are supposed to obey their fathers and husbands, they are equal to men in many ways: they may participate in business deals, own land, etc... They even face the same penalties as men. Wives and mothers are highly respected in Ægypt.

Young boys learn a trade or craft from their father, young girls work and receive their training at home with their mother. Those who can still afford it, send their sons, from about age 7, to school to study religion, reading, writing and arithmetic. The teachers are very often Ionian scholars.

Although women are expected to raise the children and take care of the household duties, there are some jobs available to them: they are employed in courts and temples as acrobats,

dancers, singers and musicians. They also work as professional mourners and perfume makers or take up a duty in the temple as a priestess (although priestesses are most of the time noble women).

Food and Cooking: Cooking is done in clay ovens as well as over open fires. Even though it is scarce, wood is used for fuel. Food is baked, boiled, steamed, fried, grilled or roasted. Among the most used kitchen utensils are: storage jars, bowls, pots, pans, ladles, sieves and whisks. Dishes are mostly made of clay, the wealthy use dishes made of bronze, silver and gold.

Beer is the most popular beverage, and bread is the staple food in the Ægyptian diet. Beer is made with barley, that is left to dry, and then baked into loaves of bread. The baked barley loaves are then broken into pieces and mixed with dried grain in a large jug of water and left to ferment. Wine is also a drink that's produced by the Ægyptians, it's however usually only found at the tables of the wealthy. To make bread, women ground wheat into flour. The flour is then pounded by men to make a fine grain. Sesame seeds, honey, fruit, butter and herbs are often added to the dough to help flavour the bread.

The Ægyptians also eat meat. Pork is especially eaten by the commoners, while beef and fowl are on the menu of the wealthy.

The most common used vegetables are garlic, onions and leek.

Hair: Ordinary people wear their hair short, young girls usually keep their hair in pigtails, while the boys' heads are shaved, except for one braided lock worn to one side. Wigs are worn by both men and women, but are only common amongst nobility and the rich. They are made of sheep's wool or human hair, and are worn for 'decoration' and protection from the heat. Wigs are usually worn at parties and official occasions. When not in use, they are stored in special boxes or on a stand inside the home.

Housing and Furniture: Ægyptian houses are made of *adobe* - bricks of in the sun dried mud - because wood is scarce. The houses of the rich are divided into three areas: a reception area, a hall and the private quarters. Windows and doors are covered with mats to keep out the flies, the dust and the heat. The inside walls are decorated with wall hangings made of leather, and the floor is covered with tile. Sometimes there's even a room on the roof (with three walls) where the family sleeps on hot summer nights.

The commoners live in town houses usually two to three stories high. The first story is usually reserved for business, while the second and the third floor provide the family living space. During summer many people sleep on the roof to keep cool. Sewage has to be disposed off by each household in pits, in the river or in the streets. The most used furniture consists of: stools, small boxes for jewelry and cosmetics, chests for clothing, pottery jars and oil lamps. And each home has at least one... fly catcher.

Jewelry: Almost everyone wears some type of jewelry. Rings and amulets are especially worn to ward off evil spirits and injury. Both men and women wear pierced earrings, bracelets and anklets. The rich wear jeweled or beaded collars (called *wesekhs*), necklaces, and pendants. For the rich the jewelry is usually made of gold, silver or electrum (gold mixed with silver) and inlaid with semi-precious stones of turquoise, lapis lazuli (a deep blue stone), and cornelian (a copper or reddish orange stone). The poorer people wear jewelry made of copper or faience (this is made by heating powdered quartz).

Law and Order: just like in all Imperial controlled lands, only civil cases are heard in the law courts, since the governments do not (need) to prosecute people. The courts are managed by

the provincial governor. He also selects judges who can do a good job, and (in serious cases) these men hear cases fought over by competing lawyers. If serious, a jury comes to a verdict and the judge announces the verdict and decides the punishment. Prisons exist only to detain criminals for trial.

The educated and wealthy are always treated with a good deal more respect and favour in law courts than 'everybody else'. For the wealthy who are found guilty, punishment such as fines and exile are more appropriate. For everyone else there are also confiscations of property, flogging, mutilation, service as a slave-gladicator or galley or mine slave, or execution (by wild animal, beheading or crucifixion). Public order is kept by the local garrison, usually light troops such as cavalry or light infantry. More and more mercenaries are hired by the governor to keep the peace, because there is no Imperial army in Ægypt.

Marriage: Peasant girls usually marry around the age of 12, boys are a few years older. Girls of more affluent families marry when they are a few years older. Most of the time marriages are arranged by the parents of the children although some youngsters choose their own spouse. Normally the ordinary man has only one wife, nobles can have several. There is a pre-nuptial agreement before the couple is actually married, both have to sign it. If the marriage ends for any reason, the wife can take back any material good brought into the marriage. Divorce is an option although it's not very common. Should it however come to a divorce, then the wife is given custody of the children and free to remarry.

Settlements: In 1013 AUC there aren't many cities in Ægypt of much importance (see also paragraph "The Land" below), most of them merely unwallled villages. But many ruins remain to testify of Ægypt's former glory. For the convenience of referees and players alike I'll describe in short how an Ægyptian city looked like. Most settlements - especially the big cities - are on the eastern side of the Nile. The ancient capitals (and the three major cities from today) are made up of temples (with their own warehouses), government establishments, utilitarian facilities such as grain silos and bakeries, palaces and common mudbrick homes, several necropolises, as well as a number of gardens and other public buildings; even zoos. Many cities had/have a population between twenty and fifty thousand inhabitants - some even more. There are fields and villages on the city outskirts, and harbours important for the shipment of grains. They are bustling towns, filled with people doing their everyday job: selling their goods in market stalls, growing crops for their own profit and to pay their taxes to the (Imperial) treasury, building and repairing temples and shrines, taking care of their many foreign visitors, etc...

Mostly the city-area is divided into suburbs, with the so-called "Central City" housing the royal palace, the great temples and the luxurious abodes of the wealthy. Here are also the 'official buildings' situated: tax offices, records offices, and - in Akhetaten - even a... police office.

The other residential areas consist of the North City or Suburb, the Main or South City, the East and West Cities, and mostly a 'worker's village'.

Most of the time only the Central City is carefully planned, while the other residential zones are not. In these other areas, the spaces between the earliest large houses is gradually filled up with smaller clusters of homes, so the city grows up in an irregular haphazard way, as citizens erect buildings where they feel it's convenient. A road usually leads in from (one of) the gates to the Central City, in many cities it is called the 'Royal Road'.

So do not expect the neatness of Imperial cities in the Ægyptian settlements, not even in the capitals. There are large estates - most of them built there initially - and with the growth of the city middle class houses and slums subsequently were added, some of them even block the

streets. In the so created ‘dead ends’ robbers, prostitutes, murderers and thieves are at home; so the adventurers need to be careful.

Slavery: Enslavement of humans is a well established aspect of everyday life. In the big cities (there are however few left, see later) there are weekly and much visited slave markets. Usually the slaves are not Ægyptians, but people from the neighbouring regions with Nubians yielding the most profit for the slavers, for their women are very beautiful and their men strong.



3. THE LAND

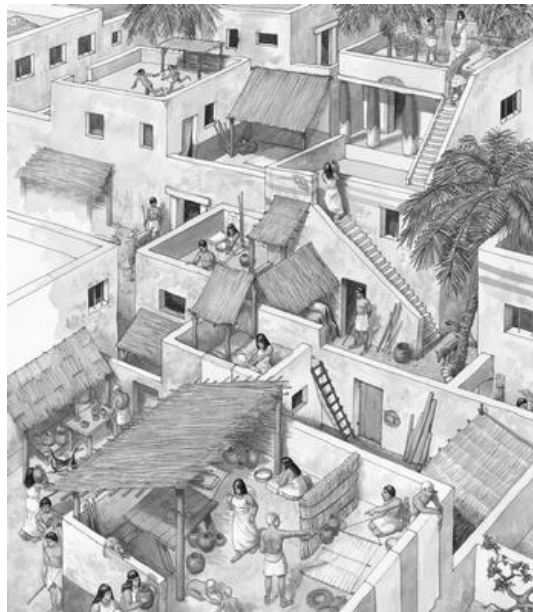
Ægypt’s natural boundaries have defended the land against invaders for centuries - although there were periods in its history (the so called ‘Intermediate Periods’) that foreign nations seized control of this rich and fertile land. In the east and the west there is the endless desert, in the south there is also the desert; and there are the cataracts on the Nile, rapids that make invading Ægypt along this way a precarious task.

Ægypt is the ‘black land’, the rich fertile farmland running alongside the River Nile to the sea. Beyond is the ‘red land’ - the desert, the nomads and death. Red is a symbol of bad luck and death, black of fertility and life. Large unwallled villages (often wrongly called ‘cities’) dot the river bank. The earliest settlements (those are not cities by far) - most of them are desolated and/or in ruins (‘ghost cities’ for the creative referee) - are in general quite irregular; no planning is visible and the cluster of houses seem to have grown ‘organically’ without any non-environmental factors of control. One important environmental factor in the Nile Valley is however the prevailing north wind, making the northern end of a site the more desirable, upwind of any workshop or kitchens. The effect of this can usually be seen in the location of the ‘palatial establishments’ - if any - at the north. During the First Dynasty and the early Old Kingdom (about -2047 AUC till -1497 AUC) many larger settlements (towns) are enclosed by a wall, this is the first evidence of intervention or planning at the level of framing the settlement site. Inside these ‘enclosures’ there is however no “street grid” to organise the internal settlement space. The Middle Kingdom (about -1247 AUC until -1033 AUC) seems

to have been the highpoint for centralised planning of new towns, typically within rectilinear boundary walls, and on a strict orthogonal plan - a street grid as regular as that of an Imperial military camp. Nevertheless 'organic' settlements continued to thrive and 'gridded' new towns are attested across the country. Of all these only few remain these days, and most of them are in a 'neglected state', their walls tore down and their inhabitants left for one of the three major cities. One of the largest remaining 'villages' to survive, is *Lahun*, the once fabled 'pyramid town' of pharaoh *Senusret II*. Nowadays (= 1013 AUC) this town is a 'melting pot' of cultures and nationalities, much of its visitors being treasure hunters, lured by the wealth of the former pharaoh. The New Kingdom (-822 AUC until -332 AUC) has its own new towns and settlements. The most renowned among them is the still popular *Akhetaten*, the capital of pharaoh Akhenaten. This was in its heydays a royal residence city, now it has lost its political and economical importance to the three remaining major cities of Ægypt (see below).

So, nowadays there are only little cities left in this once proud land, the other settlements - like already mentioned earlier - being nothing more than ruins and unwalled villages, their former richness and grandeur gone on the wings of their glorious time.

There are only really three major cities in Ægypt: Alexandria, Ptolemais and Naucratis. None have the typical town council but are governed by an Imperial official for the governor. Traditionally, the seat of Ægypt's power has been Thebes, but this once grand city is now a collection of dusty villages, clustered around the sand-choked ruins of the semi-buried city (smashed centuries earlier by the Persians). The once fabulous Temple of Amun-Ra amidst the villages is now a billet for Imperial troops who patrol the area on foot or on horseback. Pharaohs are buried in the desert cliffs over the water in the Valley of the Kings. At the mouth of the Nile far away is the delta ('Lower Ægypt') which is a huge area of rich farmland, rivers, swamps and lakes. Most of Ægypt's food comes from here and much of it goes to the Eternal City in vast sea-going grain-ships, Ægypt being the "breadbasket" of the Empire by exacting heavy taxes from its people, mainly in the form of grain. There are few trees in the kingdom - much wood comes from the Phoenician cities of Tyrus and Sidon. Papyrus is cut from the swamps and turned into scrolls for writing. Mines are worked in the Sinai mountains and the Eastern Desert - often by slaves and criminals. The borders of Ægypt are the deserts, which have kept invasions to a minimum, especially from Nubia which has long been under the influence of dynastic Ægypt - many of its descendants are still living there. It was indeed economically very important for the Ægyptian nation, with its rich iron production, its slaves and its gold-mines.



Underneath you'll find a short description of Ægypt's most important cities and places:

Abydos

Already in the early dynastic periods Abydos - that is lying on the west bank of the Nile - is an important centre. Here are also the tombs of the First and Second Dynasty Kings. In the Old Kingdom the principal deity of Abydos is called *Khentyamentyu* (meaning 'the foremost of the Westerners'), by the First Intermediate Period this god has been identified with Osiris. With the growing importance of Osiris at the end of the Old Kingdom, Abydos becomes a religious centre of national importance - the main cult centre of Osiris. In the Middle Kingdom one of the First Dynasty royal tombs is considered the burial place of Osiris, and there are festival processions each year from the temple in the town to the First Dynasty royal cemetery in the desert. It becomes desirable to be buried close to the god or at least be present in the temple or on the processional way: here many officials have chapels set up with one or more stelae. From the New Kingdom down to the Ptolemaic Period, Abydos remains a burial place of national importance. During the Ptolemaic Period, it seems to have been eclipsed by other regional centres (such as Akhmim) but the cult of Osiris is still central to Ægyptian belief, and stelae for chapels are still being set up in Abydos in the Imperial Period.

Akhetaten

Lying in a natural amphitheater between inhospitable cliffs along the eastern side of the river Nile, this was once the capital of ancient Ægypt, established by the monotheistic heretic pharaoh *Akhenaton* (and his beautiful wife *Nefertiti*) as the centre for his cult of Aten - the Sun's Disc. Abandoned and purposefully destroyed after the pharaoh's death, and left to the merciless attacks of the desert sands, it is a real ghost city, an extraordinary challenge for the daring adventurer. The ruins of the mighty pharaoh's palace, formally enclosed by its nowadays overgrown gardens, are something a treasure hunter can't stand. But beware, the Imperial governor's spies are also looking for the legendary ancient 'tablets of Akhenaten'.

Alexandria

The city of Alexandria was founded by Alexander the Great and greatly improved upon by the Ptolemaic kings who came after him. It is his greatest legacy, the most fantastic city on earth. It is a vibrant and cosmopolitan centre, and still retains a strong Ionic cultural identity. It is a well-laid out city, well-planned and organised. Only the Eternal City surpasses Alexandria in size, although it easily surpasses that city in sophistication and intellectual distinction. Alexandria is a prosperous clearing

house, an impressive trading centre that has become the axis for trade between East and West. Corn ships for the Eternal City leave from the vast harbour complex, along with smaller merchantmen carrying cargoes from Meroe, Axum, Sabaea, Telmun, Melhuhha and far distant lands of myth and legend. The Solymans have a large population here with their own political organisation, this often puts them in conflict with the real power-base - the Ionians. The architecture of the city is wonderful, and the city planners established much of Alexandria between Lake Mareotis and the Middle Sea. The island of Pharos off shore, was long ago connected to Alexandria by an ancient causeway and the city has expanded in that direction too. On the island stands the impressive Pharos lighthouse. On the eastern side of the causeway sits the Great Harbour, on the western side a number of lesser anchorages. Within the city proper stand magnificent structures: the Library of Alexandria (the 'Museum'), a fabulous temple of Serapis, palaces (once occupied by Queen Cleopatra), temples, beautiful colonnades, fountains and public precincts. Ionic Philosophers have resided at the Library for centuries - it is a centre of learning, experimentation, science and literature. Many famous Philosophers were trained at the Library which is run by a high priest of Apollo appointed by the pharaoh-emperor. During the recent earthquake of 1003 AUC a small part of the city was destroyed, the Imperials helped to rebuild it.

Babylon Fossatum

On a ridge overlooking the River Nile, somewhere between Memphis and Heliopolis stands Babylon Fossatum, a powerful Imperial fortress housing three legions. So much water is needed by this great garrison that 150 prisoners are forced to work a gigantic human treadmill which keeps freshwater flowing. Memphis and the pyramids lay on the opposite, western bank.

Bubastis (Per Bast)

This ancient city in the Nile delta began to decline after the second Persian Conquest (410 AUC). Although it is still a centre of worship of the lion-headed (or cat-headed) goddess Bast, it's not anything more than a small town that seems to have lost its greatness forever (although it once was a well reputed centre for teaching of medicine). The Imperial governors consider it a mere ghost town, an almost deserted settlement, where bandits and plunderers are said to be at home. It is however a place where adventurers might find whatever they are looking for, except much luxury that is!

Byblos

Byblos is perhaps the oldest city in the world, having been inhabited continuously for more than 4.000 years now and only belonging to the Ægyptian Kingdom for a very short while. It's an important sea port from which the famous cedar trees are imported to Ægypt in exchange for papyrus, ivory, ebony and gold. During Ægypt's 12th Dynasty Byblos becomes an Ægyptian dependency, paving the way for Asarte - her local goddess (also called the "Lady of Byblos" or the *Baalat Gebal*) - to be welcomed into the Ægyptian pantheon as the 'Eye of Ra', protecting the King's chariot in battle. Around -2000 AUC a temple is erected for the goddess, overlooking the blue waters of the Mediterranean Sea, as she is the patroness of shipping (as well as the goddess of war, love, protection and fertility). Around 100 AUC the temple is replaced with an *Imperial-style* building, the sacred pool nearby being abandoned. Some say the goddess still walks the environments willingly listening to her secret worshippers. It's also told that there are still 'untouched rooms' under the floor of the building that replaced the ancient temple. Around 690 AUC the Empire takes over Byblos and builds large temples, baths and other public buildings as well as a street bordered by a colonnade that surrounds the city. All in all, Byblos is a city that is still frequented by numerous (foreign) visitors, merchants and fortune hunters. It has everything to fulfill the needs of any demanding adventurer: blacksmiths, wine-shops, brothels, jewellers, markets, bakers, butchers, carpenters, fast-food bars, herbalists, potters, tailors, etc...

Canopus, Herakleion and Menouthis

Along the same bar of land that separates the Middle Sea from Lake Mareotis in the Ægyptian delta stands the city of Canopus, and two satellite towns - Herakleion and Menouthis (away from the sea). These three cities stand on a branch of the River Nile called the Canopic Arm. Herakleion is famous for its temple of Hercules, a place of refuge for runaway slaves and reputedly the site of a visit by Paris and Helen on their way to Troy. The city is a tiny port that cannot compare with Alexandria, not too distant, although it can boast upon the knowledge that it is - despite its size - a real commercial centre. Canopus sits on the salty plains near the sea and the animal-headed jars used to hold the viscera of mummies in the tomb are manufactured here (hence their name - Canopic jars). The city had a thriving market which was lifted wholesale to Alexandria. Canopus does retain an impressive temple to Serapis, constructed by Ptolemy III. It had been dedicated to Osiris, but that god's image now lives within the temple of Hercules at Herakleion. Once a year an elaborate ceremony takes place when Osiris is brought out to be carried by barge to Canopus. Canopus attracts

many pilgrims and other visitors, and the festivals of Serapis are spectacular events attracting thousands of people. The celebrations are well known for their licentiousness and sexual abandon. Many Alexandrians cram into boats to reach Canopus for the pleasure filled festivities. The temple of Serapis is also known as a place of miracle cures. Canopus is a fashionable resort full of wealthy ladies, tourists and aristocrats enjoying the cool breezes and luxuriant hotels. A temple to Isis dominates the suburb of Menouthis 3km away. It has a huge reputation and pilgrims come from far and wide to consult Isis of Menouthis. She too helps the infertile and can cure the sick - and her rites are also accompanied by scandalous behaviour and dancing. The Canopus canal links the Canopic Arm to Alexandria along the bar of land in front of Lake Mareotis. This forms a main route for pilgrims from Alexandria to Menouthis, Canopus and Herakleion. Two other small towns sit on the coast and link to the Canopic canal, Taposiris (near Canopus) and Nicopolis, closer to Alexandria. The earthquake of 1003 AUC - only ten years ago - destroyed part of the three settlements, everything has however been rebuilt.

Heliopolis (Iunu)

Situated in the Nile delta, in the north of Ægypt, this city was noted as the centre of sun worship, and its god Ra (or Re) was the state deity until Thebes became the capital of Ægypt (around -1347 AUC). The god Amon (or Amun) was then joined with Ra as Amon-Ra or Amon-Re. Under the New Empire (c. -817 AUC till -332 AUC) Heliopolis was the seat of the viceroy for Northern Ægypt. The obelisks - called Cleopatra's Needles - were erected here, and they are still visited quite a lot by Ionian scholars and Imperial tourists. Its school of philosophy and astronomy declined however after the founding of Alexandria in 421 AUC, but the city never wholly lost its importance and it's still a thriving community. The last decades the cult of "The Anointed One" is however very prominent in this region too, and the Ægyptian gods of old more and more loose their importance.

Memphis (Mennefer)

Reputedly founded by Menes - the first king of a united Ægypt - Memphis is situated at the apex of the Nile delta. Its main god is Ptah, his temple is still a holy place frequented by many visitors. Nearby is the necropolis of Sakkara, a favourite burial place for pharaohs of the Old Kingdom and for tomb robbers and adventurers searching for powerful ancient artifacts. Memphis remained important during the long dominance by Thebes and became the seat of the Persian satraps (228 AUC), second only to Alexandria under the Ptolemies and under the Empire (thanks to its religious significance). With the entrance of the

much spread cult of “The Anointed One” however Memphis is slowly becoming a mere shadow of the former great city, although the priests of Ptah are feverously fighting the decline of their holy kingdom. The size of the city however is still huge - its necropolises extending for some 30km. along the west bank of the Nile - and it remains a cosmopolitan centre where you can find lots of cultures: Ionians, Imperials, Libyans, etc...

Naucratis

This ancient city on the Canopic branch of the Nile, south-east of Alexandria, was the first Ionian settlement in Ægypt, probably being given by *Psamtik* [Psammetichus I (35-89 AUC)] to Ionian colonists from Milete toward the beginning of the 16th Dynasty. The rise of Alexandria and the shifting of the Nile caused its steady decline. Today [1013 AUC] it's nothing but a mere village, smothered with ruins that remember of its glorious past. The Imperials have no interest whatsoever in this little almost abandoned village: the few remaining temples are not all well kept and the fortified enclosures in the south-eastern and north-eastern part of the settlement are home to beggars and ruffians of all kind.

Nebet

Nebet - also called Nebyet - is nothing more than a little town where the temple of Seth still stands. The dwindling of his cult, has shrunk this town to nothing more than a farmer community.

Nubet

The name is derived from the ancient Ægyptian word '*nubt*', which means 'City of Gold'. The Ionians called it "Ombos". This city was - and still is - especially important to the caravan routes from Nubia and various gold mines. There still is a quite large population of Nubians here. Under the influence of the Ptolemaeans and the Imperials a double temple was erected for Sobek and Horus the Elder. It's an important city where worshippers of those gods dwell.

Philae Island

This little island - an alluvium covered rock of granite which measures but 460 x 150m. - was named so by the Ionians, its Ægyptian name being "*P-aaleq*", meaning "end" or "remote place" (this turned later into the Coptic Pilak). It is a temple site since about 353 AUC, many of the buildings here were erected during Ptolemaean times. As this was - and still is! - the cult centre for the worship of Isis, people come from all over Ægypt and from far beyond to worship the great *Aset* as her ancient Ægyptian name is. The legends tell that this is the place where Isis found the heart of Osiris and that She, after having collected his shattered body, buried him on the island of Bighet, just across the

narrow stretch of water to the west. Until 850 AUC new buildings and extensions of older ones went on practically at all times, even now there seems to be constant building going on. Besides the priesthood seeing to the daily rituals and offerings, there are a host of stone masons, carpenters, painters and a lot of other craftsmen continually carrying out the orders of the far away Imperial emperor. The island is accessible by boat and the visitor can wander around to visit the temples with their extraordinary beautiful paintings and reliefs, bringing offers to the mother goddess Isis.

Ptolemais

This city is situated on the west bank of the Nile in Middle Ægypt. In earlier times (450-650 AUC) it was one of the most important cities in Ægypt. Nowadays it has lost most of its former glory, it's nothing more than a village with ruins dating back to its glorious past. It is home to some poor farmer families and has no significance at all to the Empire, although the remaining temple can boast on being the centre of the personal attention of the Imperial governor. Rumours say that there are many ancient artifacts hidden among the ruins of the 'old city'. Other rumours say that there are also some abominations that want to be left alone!

Sakkara

This is an immense necropolis west of Memphis. Used as a burial ground for more than two thousand years, Sakkara hides its secrets well under the desert sands. Its two most famous sites are the step pyramid of King Djoser (3rd Dynasty, around 1880 years before the beginning of the Imperial calendar) and the Serapeum, which rockcut corridors and burial chambers were excavated for the Apis bulls which are sacred to the god Ptah. The Serapeum is still in use this very day.

Syene

Seveneh - like it is called in the Bible - is the southern limit of Ægypt, situated at the First Cataract of the Nile. It is one of the driest cities in the world, a commercial centre and a winter resort for the wealthy inhabitants of the Empire. Iron ore is mined in the vicinity. It's also a trade centre, serving as a gateway to Golden Meroe and Axum. It's also the place where the annual Nile flood is first sighted in Ægypt. From the Syenite quarries nearby came stone for the statuary of the pharaohs, and is still coming stone for temples and important 'public buildings'. On Philae Island, south of the city, are found ancient Ægyptian ruins, together with new Imperial buildings. You can find the information on Philae Island above.

Thebes (Waset)

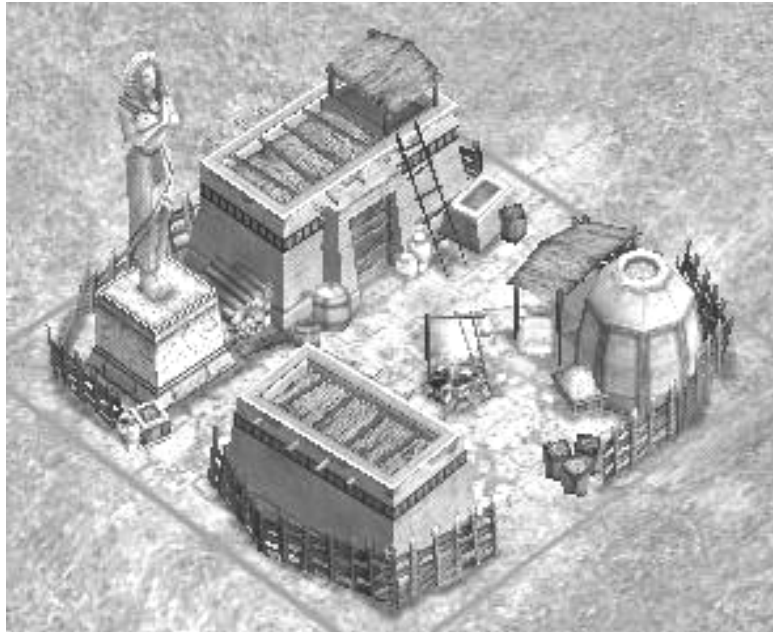
Lying on the westbank of the river Nile - in Upper Ægypt - Thebes is the city of the god Amun-Ra,

and the former capital of Ægypt. With the temples and the palaces at Karnak and Luxor, and the necropolises of the Valley of the Kings and the Valley of the Queens, Thebes is a striking testimony of the former greatness of the Ægyptian civilization at its height. Still many Imperial and Ionian visitors from today are struck with awe when they see the ruins of this godly city. Ruins, because the city was sacked two times, once in 92 AUC by the Assyrians and once in the not so far past by the Empire in 733 AUC. The temples and many tombs remain but the city itself is reduced to a number of rather small towns and villages, relying on the money of the wealthy tourists that frequent its surroundings. It still is however an ideal place for thieves and tomb robbers in search for the wealth and the relics of the kings and nobles entombed in great splendour in the crypts cut into the very rock face of the cliffs on the west bank of the Nile. The Ionian scholar Herodote once wrote: "Thebes is the city of a thousand gates, where through everyone of

those gates rides a magnificent hero in his golden chariot".

Valley of the Kings

Like Sakkara near Memphis, The Valley of the Kings (and for that matter the Valley of the Queens) is an ancient Necropolis near Thebes. It's a flat plain on the West Bank of the Nile which stretches from the river to a mountain chain with numerous secluded valleys that thread through tall, soft stone cliffs. The flat plain was needed for the mortuary temple, while the tombs themselves could be hewn from the limestone of the valleys beyond. Furthermore, the ravine that is called "The Valley of the Kings" is fairly remote, situated in a stony desert, its narrow access easy to guard. There is also the symbolism of the presence of 'El-Qurn', a pyramid shaped mountain known to the ancient Ægyptians as [*denehet*]. Its peak is about 450m. tall and it's sacred to Hathor. This really is a place for adventurers and tomb robbers, but beware...



4. THE HISTORY

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

In Ra's absence Shu ruled the gods, but his reign was troubled by the destruction caused by Sekhmet and by the evil forces of the demon-serpent Apophis. For centuries Shu ruled, and eventually the god Geb urged Shu to abdicate. After much quarrelling, he agreed. Geb

assumed the throne and soon peace descended onto the earth. His reign also ended peacefully with the crown being passed on to his eldest son, Osiris.

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

Loyal Isis heard of the crime and vowed to find her brother. Her search carried her to all the ends of the earth, but eventually she discovered the coffin in Canaan. It had washed ashore at the city of Byblos, the oldest city in the world. There a tamarisk tree had sprouted up below it and trapped the coffin within its trunk. The local carpenters had cut down the tree and fashioned the timber into a pillar for the palace of Malcander, king of Byblos. After entering the palace in the guise of a nurse, Isis revealed her identity to the king and queen of Byblos, and they readily consented to let her take the pillar away with her. As a sorceress of great repute, Isis was able to bring the body of Osiris back to life on the banks of the Nile. There they were happily reunited and conceived a child. Seth was furious that his plan had been thwarted and he ambushed Osiris and hacked him to death, disposing of the pieces by throwing them into the twisting marshes of the Nile delta. Again Isis tried desperately to track down the pieces of her husband's body, eventually gathering them all up and carefully reassembling them. Through this attempt to resurrect her husband, Isis created the sacred art of mummification. Despite her great knowledge and skill, Osiris could not be brought fully back to life a second time, the twice-slain god descended to the Netherworld where he began to rule.

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

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

Horus in turn gave up the throne to a human king - the first of a long line of pharaohs. This ruler was named Menes. Menes unified both Upper and Lower Ægypt to create a strong and

vibrant land. King Menes established his court at a newly established city of Memphis where Upper and Lower Ægypt meet. To create enough land for this building project Menes diverted the flow of the Nile with a vast dam, still in operation today. Menes fought the Nubian tribes to the south of Ægypt throughout his long reign of 62 years, and he was eventually killed on a hunting trip by a hippopotamus. His body was buried in the sacred necropolis of Abydos - the site of Osiris' own burial.

Many native-born pharaohs ruled Ægypt in Dynasty after Dynasty, climaxing with the amazing reign of Pharaoh Ramses II. But soon the priests grew powerful enough to have a Dynasty of their own. Ægyptian power waned in a period of great rival empires. There were Nubian dynasties, Libyan dynasties and then horror! The Assyrian Empire invaded and wrought devastation on Ægypt. Soon after the Persians did the same. Finally all hopes of a return to native Ægyptian glory were dashed when the Ionian general Alexander defeated Persia and conquered Ægypt. His general Ptolemy established his own Dynasty and he became pharaoh. His descendants ruled Ægypt with the help of a powerful new class of Ionic administrators - a new aristocratic class that pushed Ægyptian nobles out of the way. All the best jobs were taken by Ionians. The last Ptolemy, Queen Cleopatra, could not resist the power of the Empire and Ægypt fell to Emperor Augustus. Understanding the power and wealth of this exotic land the emperor decided to change it as little as possible - but now its revenues fed the poor of the Eternal City and no longer went into temples and palaces. The Ionic scribal class continues to organise the province's government as before, the local Ægyptians struggle to earn a living or earn any rank of distinction. Imperial nobles and Philosophers visit this strange land but soon return from whence they came, Imperial legionnaires are garrisoned there, but on the whole, few Imperials come to Ægypt to stay.

Ægyptian scribes have devised a scheme for the recording of the house lineage. It is divided into dynasties, each one forming a distinct blood-line. Although the human blood-lines sometimes stop and re-start as new pharaohs take up the crown, upon the coronation, the usurpers become the god Horus, son of Osiris, and so the link is maintained. By burying his predecessor, the new pharaoh becomes the son Horus burying his father Osiris. In this way House Osiris can be said to stretch back two thousand years. The Royal House of Osiris has ruled the valley of the river Nile, the kingdom of Ægypt, for thousands of years.

5. THE CALENDAR

The calendar used by the Empire is sophisticated and fairly accurate, and is current even beyond the Imperial borders. It uses a familiar system of 12 months, with an extra day added in Februarius every four years (the leap year). The Imperial names for these months are: *Januarius, Febrarius, Martius, Aprilis, Maius, Junius, Julius, Augustus, September, October, November, December*. Months contain a number of days equal to the modern Western months.

In the Ægyptian calendar (which is still used) every month has 30 days, except the last month of *Sjemoe* which has 5 extra days.

The early Imperial calendar did not use the current system of seven-day weeks, but instead numbered days of the month in relation to certain phases of the moon. The Kalends was the first day of the month, the Nones was the 5th or 6th and marked the first quarter of the moon, the Ides was the 13th or 14th of the month and marked the full moon. The days of the week

are named by Ionic astrologers after the heavenly bodies: *Moonday, Marsday, Mercuryday, Jupiterday, Venusday, Saturday, Sunday.*

There are no weekly 'days of rest' but the Eternal City recognises well over one-hundred festival days each year and citizens of the Empire take the opportunity to relax and have a holiday or not, as their situation dictates. Some festivals are recognised only in the Eternal City, a few are recognised across the Empire (and even beyond).

The Farming Year

In Ægypt the year is divided into three seasons of 4 months, according to the flooding of the river Nile.

The climax of the year is the ***Inundation Season*** - or *Achet* - (mid-Julius to mid-November). The fields are flooded by Nile water and work comes to a halt. Some peasants are called up for mining or building works while everyone waits for the waters to recede. From mid-November to mid-Martius the ***Growing Season*** - or *Perit* - occupies everyone's time. The farmers plough the land and scatter the seed. In the weeks that follow they weed and water the growing crops. The ***Harvest*** from Martius to Aprilis, is gathered after tax men tour the estates to calculate how much grain each field will yield. After the harvest, before the heat of ***Summer*** - or *Sjemoe* - (mid-Martius to mid-Julius) made the ground too hard, the irrigation ditches have to be repaired and new ones dug ready for the next flood. This is done as part of the labour that everyone paid to the king.



III CHARACTER CREATION

Who are the adventurers? They are treasure hunters, fortune seekers, tomb robbers. The referee might let the player characters act on their own as freelancers, but it will be much more interesting to have them work for some well-placed individual. They might be the retinue of an Imperial senator in Alexandria, he is desperate to keep the sacred Egyptian artifacts out of the Emperor's hands. Or they might be the followers of a noble family who rule one of the Egyptian cities, with an ancient lineage, this conservative family feels a divine right to find and keep safe these godly items. The adventurers could be working for Queen Zenobia, acquiring artefacts for her coming invasion of Ionia and Egypt. They might even be in the employ of a Philosopher, a wise sage from the big university of Alexandria, or perhaps even a bold Egyptian slaver, trying to amass powerful treasures to become a most important man in this by the Empire almost forsaken land.

The STEPS you must follow to create an adventurer are to be found in the basic **ZENOBIA** rulebook, but for your convenience they are summarized here:

1. Roll Attributes
2. Cultural Origins
3. Previous Experience
4. Social Class
5. Skills
6. Initial Equipment
7. Background details of your character

1. ROLL ATTRIBUTES

- **MIGHT:** A measure of strength, physical prowess, and fighting ability. Roll 1d and re-roll any score of '1'.
- **FATE:** Luck and the will of the Gods. Fate is also a measure of the adventurer's inner power. Roll 1d and re-roll any score of '1'.
- **HITS:** The adventurer's toughness, endurance and bodily health. At 0 HITS he is dying. Roll 2d and add 10.
- **CRAFT:** A measure of the adventurer's ability to perform basic manual tasks, to repair or construct items and work as a craftsman. Initial score is 1.
- **LEARNING:** A measure of education, book learning and social skills such as persuasion and leadership. Initial score is 1.

Over time these attributes may increase! The procedure for this is given in the basic **ZENOBIA** rulebook. Keep however in mind that HITS may never rise beyond "30" and other attributes may not rise beyond "10".

COMBAT SPEED: This new rule can be used by the referee when he chooses so. Travelling speed is given in the chapter with the different “terrain categories” later on in this book. But sometimes the referee and the players alike need also to know how fast a character can move during a fight. Will an adventurer be in time to help a friend in dire need? Or will he be able to escape a hungry predator? Etc... The following rule can help you out. The *speed factor* of a character (in a ‘dungeon’ this is equal to a number of “squares” or “spaces” a character can move), is equal to **half** his **MIGHT**-score (rounded down, and always with a minimum of “1”). If a character chooses so, he can however move a number of spaces equal to his **full** MIGHT-score, but he then cannot do any further action that turn; nor can he attack or defend! If he chooses so an adventurer can raise his “speed factor” by **one** for every one FATE spend. The same rule can be obtained for monsters and animals.

2. CULTURAL ORIGINS

Unlike in the basic rulebook of **ZENOBIA** there are **not** a vast number of major cultural groups that a character can come from. The use of these cultural labels is entirely optional, but should give the character a little more definition.

There are only three cultures in *Ægypt*: *Ægyptian*, Hyksos and Nubian. This has everything to do with the rich history of the land and there are still a lot of people who descended from the original Hyksos that once occupied the land, and from the Nubians whose land formed - for a short period - a part from the large *Ægyptian* empire during the heydays of the warrior-king Thutmose III, when its boundaries were far reaching.

A culture of origin provides the character with his native dialect, an idea about his general outlook and also some minor bonus.



Ægyptian

The native *Ægyptians* are a down-trodden underclass that have been ruled and administered first by Ionian invaders and now Imperials. They are an insular and haughty breed that believe *Ægypt* to be the one true “Temple of the World”. *Ægyptians* rarely venture (or get the opportunity to venture) out of the Nile Valley - they do so most often as bandits, legionnaires or wandering magicians.

Language: *Ægyptian*

Character Bonus: +1 FATE

Hyksos

A nomadic Semitic people, coming from Palestine and Syria, the Hyksos conquered *Ægypt* and ruled it between -921 AUC and -814 AUC for more than a century with an “iron hand”. They brought however to *Ægypt* a period of peace and prosperity. After more than 1800 years their bloodline is still existing and their far descendants are a hardy breed, sturdy and unyielding. When their mind is made up they are not easily giving in.

Language: *Ægyptian*

Character Bonus: +2 HITS

Meroite (Nubian)

Meroe - or Nubia or Kush as it is better known - begins south of the first cataract of the Nile and extends beyond the sixth cataract. Although Caesar August made it again an independent kingdom in 733 AUC, it was in the past always under the rule of other nations, first it was a vassal state of dynastic Ægypt and later it belonged to the Empire. It has great richness and its people are especially known as traders, craftsmen and slavers. Most of them are devious businessmen who know perfectly how to “act” to make a worthwhile deal. More information about Meroe can be found in the basic **ZENOBIA** rulebook!

Language: Kush

Character Bonus: Acting

3. PREVIOUS EXPERIENCES

It is likely that your character has already been pursuing some sort of profession for a few years before he actually begins his adventuring career under the control of the player. Such professions give the player an idea about his character’s personality and behaviour and might spark useful ideas about his background.



Previous Experiences and Skills

One of the main benefits of a past profession is that it gives the character a skill that can be used during adventures. Professions also give a chance to start the game with some money and equipment. All characters receive a basic set of equipment (with money), but they also receive an additional sum, depending on which profession they have chosen. In addition, by making a successful MIGHT roll (roll 2d and add the character’s MIGHT score for “10” or more), the character receives a bonus. Again, check the relevant profession.

Bandit

Desperate men preying on merchants and innocent travellers

When times are hard, farmers give up on the crops and take to the environments of the busy travel routes. There they use whatever weapons they can find to steal from others. They raid wagons, attack travellers and even plunder lonely houses and tiny settlements. It is a precarious life, living hand-to-mouth with other bandits, dodging the Imperial patrols and with only the fate of crucifixion or other harsh judgement to look forward to. Bandits are free to live how they want and travel where they want. They develop into tough and combat-hardened mercenaries able and willing to fight for their own survival.

Culture Note: -

Money: 1d x 25 denarii

Skill: Hiding

Bonus: Roll once on the Random Treasure Table

Caravan Leader

The many caravans that travelled the trade routes are lead and guarded by daring men who are not easily to be frightened

Trade has always been an important resource of revenues. But to trade means one has to travel to far away regions and through areas where there are no well kept and guarded roads, or sometimes no roads at all! For such an undertaking merchants hire the services of a Caravan Leader. Such men know their way around. Sometimes they are also helped by Desert Guides, if the route they have to follow runs through treacherous portions of desert terrain.

Culture Note: Ægyptian, Meroite only

Money: 1d x 50 denarii

Skill: Find Direction

Bonus: Dagger, Cloak, Bow, Quiver with 12 Arrows

Desert Guide

Born to the desert, these people know perfectly well how to survive the harsh conditions

The use of a Desert Guide can be invaluable to people who don't know the dangers the desert can bring along. Desert Guides are indeed used to such a terrain and know it by heart: they know how to find waterholes, they know what to do about the dangerous desert animals, how to deal with snakes and their venomous bites, etc...

Culture Note: -

Money: 1d x 25 denarii

Skill: Desert Travel + Movement through deserts at 1.5 x normal rate (the character can act as a pathfinder, and lead others through the deserts at the same rate)

Bonus: Pouch of Healing Herbs, Dagger, Sun-Hat

Desert Hunter

Lone hunters, forever on the trail of their prey

Quite a lot of desert societies have hunters, men on the fringes who are independent, who search the deserts for some big or rare animal that brings in quite a lot of cash. Also nobles are known to hunt big game for the sport, together with a whole retinue of drivers, slaves, etc... There may also be some who track wild animals not to kill, but to capture for the bloody beast fights in the arena's. Knowing their game is scarce, most Desert Hunters are excellent shots with a bow.

Culture Note: -

Money: 60 denarii

Skill: Killing Shot

Bonus: 2 Javelins, Fighting Net, Sun-Hat



Desert Raider

Camel-riding bedouin of the desert. Fanatical warriors and raiders - often fighting as mercenaries

Desert Raiders are the muscle of a nomad tribe, they protect the tribe and form the chieftain's bodyguard. Most of the men can fight, but the raiders are the 'braves' who lead the battles. Nomads trek from one waterhole to another with their camels, sheep, tents and families. They know the ways of desert survival. They are honourable and utterly loyal to their clan. A nomad's word is his bond. They are also prone to a bit of banditry, raiding isolated settlements and even trade caravans. Nubian raiders are known to have sometimes poisoned spears and arrows.

Culture Note: Meroite only

Money: 1d x 25 denarii

Skill: War Cry

Bonus: Spear, Bow, Quiver with 12 Arrows, poison

Legionnary

Soldiers of the legions, men who are tough fighters and disciplined military men

The Imperial legions and the soldiers who marched with them, the legionnaires, form one of the most successful armies in history. Soldiers might be Imperial sons eager to follow the legions and seek promotion, or simpler Ægyptian or Aramaean folk seeking just a decent wage. Whatever his origins he is a professional, spending most of his life with the legion. He is loyal to the emperor and tries to earn honour and glory in battle as well as promotion to higher ranks. Every legionnaire is a skilled swordsman and javelin thrower - all have nerves of steel. In combat and in the field, the legionnaire wears a chainmail or plate segment cuirass, a legionnaire helm, and heavy belt, and he carries a spear, a shortsword, a dagger and a large rounded shield. On the march he carries even more gear, including his part of the tent, pickaxe, fence post and building tools.

Culture Note: Ægyptians only

Money: 180 denarii

Skill: Hard To Kill

Bonus: Mail Cuirass

Merchant Lord

Rich traders who see themselves as real kings and act accordingly

Some traders are unlucky in business, while others are extremely fortunate. Most of the time those lucky ones have helped their luck quite a bit "by the guidance of their own hand". They don't hesitate to bully their less lucky brethren, some even don't hesitate to expand their fortune by unlawful means and by murder. Frequently those Merchant Lords have been mercenary captains and amassed a fortune "in their own way", now they run a less bloody business. Dedicated to their principles of old, they often accompany their merchandise on the road and still know how to wield a weapon to defend their property.

Culture Note: -

Money: 1d x 100 denarii

Skill: Turn A Profit

Bonus: Roll once on the Random Treasure Table

Slaver

Ruthless hunters of people, they only think of the huge profits they can gain out of their gruesome trade

Slavers or “Slave Hunters” are brutish people who don’t care about taking a life. They are mercenaries working for their own accord or for the one who pays them most. They know perfectly well how their quarry ‘behaves’ himself and then act accordingly. They don’t shy away to use violence, although they really try not to damage their ‘merchandise’ too much.

Culture Note: -

Money: 250 denarii

Skill: +2 bonus on every action with a Whip (if Meroite he also has the Skill “Know Human Mind”)

Bonus: Whip, Horse, 2 Daggers

Thief

One of the clever thieves, burglars and con-artists that live in most cities

These gangsters are opportunistic burglars and hold-up men who operate amongst the twisting alleys of the larger cities. Others work in teams or brotherhoods, and in this way are able to carry out more elaborate scams. A player character rogue is possibly one of the many freelancers who wander from city to city, parting fools from their silver through deception, trickery and theft and then moving on before the authorities can catch him.

Culture Note: -

Money: 200 denarii

Skill: Open Lock

Bonus: Two daggers and two phials of Aqua Noxious (deadly poison)

Tomb Robber

Brave and foolhardy plunderers of tombs, graves, temples and pyramids

For millennia mighty kings, merchant princes and the aristocrats of bygone empires have been laid to rest with all of their worldly possessions. Sometimes the wealth of a kingdom vanished into a rock-cut tomb or an impregnable desert mausoleum. Often the secrets of these carefully guarded tombs were passed on by the stonemasons who made them. Sometimes the stonemasons themselves returned to these tombs months later. The tomb robber is a professional, probably once a stonemason himself, he understands the construction of these resting places as well as the kinds of traps and other dangers within them. But he pays a price - tomb robbers, like assassins, are reviled and despised by all decent folk and so must keep their profession secret or face execution. The artefacts he raids may only fetch scrap value, they may be objects desired by some Ionian collector, or even a weapon or artefact from ancient myth - a piece of living magic!

Culture Note: -

Money: 1d x 25 denarii

Skill: Traps & Secret Doors

Bonus: Roll once on the Random Treasure Table

Tribal Chieftain

Brave warriors rode through the desert under the command of their fierce leader.

You are a leader of your people, chosen for your leadership, your fighting prowess, and your skills as a diplomat and a leader.

You live among your tribe in the desert, you don't like the confined space of a city, it imprisons you within your own human boundaries. You really need the vastness and the openness of the desert, there you can function at your best. At a regular base you've contact with the other chieftains of the many tribes that live as nomads within the vast desert.

Your warriors come up to your call whenever you really need them, because you have that particular knack for leading people, inspiring them, commanding them. They flock to your banner and they tremble with shame and fear when your wrath comes upon them.

But they know you can also listen to their needs, and you always seem to know whenever something is amiss among *your* people.

Culture note: Meroite only

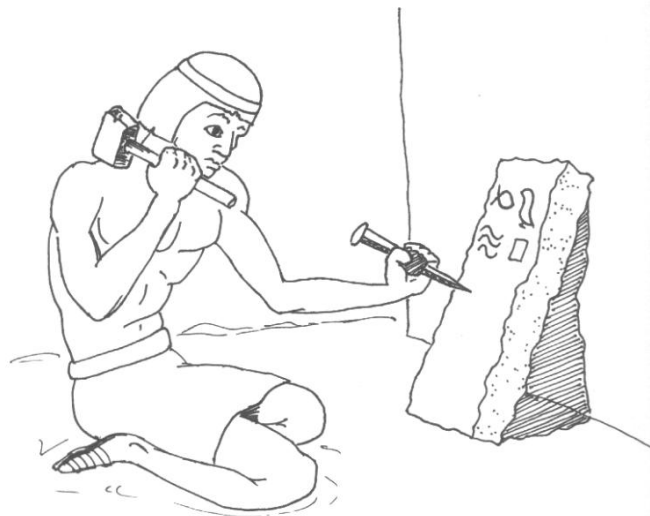
Money: 150 denarii

Skill: Leadership

Bonus: Bow, Quiver with 12 Arrows, Helm

Random Treasure Table

2d	Treasure	Notes
2	Strength Potion	Drinker's MIGHT gets "+2" for 1d hours
3	Silver Dagger	Knife blessed by the gods, capable of harming 'creatures of the night'
4	Scarab Servant	Defends owner as a Giant Scarab when thrown to the ground (1 use)
5	Hairpin	Golden hairpin in the form of a god(dess) worth 150 denarii
6	Mace	Perfectly balanced weapon, gives a "+1" combat bonus on defense
7	Bow	Standard bow with quiver and 12 arrows
8	Scimitar	Normal scimitar but hilt is decorated with semi-precious stone
9	Purse	Little leather pouch filled with 1d x 25 denarii
10	Golden Statuette	Statuette of a god(dess) worth 250 denarii
11	Aqua Noxious	Poison (referee gives details)
12	Aqua Vitae	Healing potion with a store of 30 HITS that can be portioned out



4. SOCIAL CLASS

The character might come from any one of several social niches. Perhaps his father was a slave, perhaps he was a priest or maybe even a wealthy aristocrat! He may have been a shepherd, perhaps a hill or irrigation farmer, a craftsman or some city dweller. But whatever the details of the character's origins, he has since emerged into the world as a poor man and must make his way without the riches his family might have enjoyed.

A player may select a social class from the table below, or he may roll 1d to determine his origins randomly. The table provides an easily remembered origin for the character.

<i>1d Roll</i>	<i>Social Class</i>
1	Outsider. The family were outsiders, wanderers, labourers, shepherds or nomads, often on the move, cut-off from society and living hand-to-mouth, day-to-day. Their place is a low one with only little respect, if any at all.
2	Slave. The character has grown up in a town or city as the son of slaves. Working day after day in the workshop or household of some wealthy citizen, the character has now gained his freedom (either by buying it, by being awarded it by a generous master, or by running away). Alternatively, the character's slave father might have earned his freedom. Either way, he is now free.
3	Peasant. The family was poor, living in a crowded town house or a village with little spare food. A living could be made from the river or the fields, but taxes took much of this away. Yet the family had a regular income and a place in their society.
4	Craftsman. The family had mastered a craft and were valued members of the village or town. Other people came to them for goods or services. The family probably owned a business within the city.
5	Scholar. Educated and well read, the family moved in higher circles than others. The family home might have been a well-to-do town house or well appointed villa in the countryside. They were not aristocrats, but were nevertheless cultured, well paid, highly educated and comfortable.
6	Noble. The family was a noble and honourable one, born to rule and with legitimate claims to land and villages in the area. Although it may have been a long way from royalty, the family owns vast estates, workshops or other capital. Its men-folk are highly educated and involved with the politics of kingdoms, sitting on city councils as magistrates or being renowned military generals, leading their troops to victory and success. A well established and highly thought of family.



Class Skills & Attribute Bonuses

These different social classes provide different types of training for their children. Even without formal training, a character has picked up a decent amount of information - a skill. A skill is a talent or ability which an occupation, social class or profession teaches. Social class will also have an effect on how educated a character is, or how good they are with their hands. Skill descriptions, attribute bonuses and details of how they can be used in play are given further down.

<i>Class Skills & Attribute Bonuses</i>			
<i>Social Class</i>	<i>Skill</i>	<i>CRAFT-bonus</i>	<i>LEARNING-bonus</i>
Outsider	Read Tracks	3 dice	2 dice
Slave	Streetwise	5 dice	2 dice
Peasant	Carry Burden	4 dice	3 dice
Craftsman	Evaluate	5 dice	3 dice
Scholar	Organise	3 dice	5 dice
Noble	Seek Audience	3 dice	5 dice

Attribute bonuses are rolled **once** and *any* '6' result adds a "+1" to the relevant attribute score. *For example:* a City-Dwelling character rolls 5d for CRAFT and gets 6, 2, 1, 4, 5. Thus he gets a +1 to add to his initial CRAFT score of '1'. Additional '6' results just add more +1 bonuses to the attribute. Remember however that an attribute score may never be higher than "10"!

5. SKILLS

A skill has no number attached to it, like FATE, LEARNING or MIGHT. A character either possesses a skill or does not. The use of each skill is different and both referee and player must determine the exact use of a skill by checking the descriptions given below.

Acting: The character is able to mimic other accents, body languages and expressions. He can act as if he were someone else, with a different personality and emotions. He may have learnt this professionally in the theatre, or in the cut-throat world of economics and politics. Any character may try a persuasion or deception, only the character with Acting can adopt a completely different persona and act it out.

Carry Burden: The character has plenty of hard experience as a bearer - someone who carries around loads on his back. It means he can comfortably carry far more than his body size would suggest. A strong man might be able to lift the weight over his head, but only a bearer could carry it across the desert all day! A proficient Bearer has double the load capacity of an unskilled character (see Initial Equipment, later in this chapter).

Desert Travel: Travel through desert terrain can prove deadly to the unskilled and lack of water will slowly kill a traveller, day by day. The character with Desert Travel knows about the dangers of heat stroke, heat exhaustion, sunburn, sand storms, lack of salt, sand blindness and a host of other problems including the chances of floods in dry desert valleys and the value of wearing desert clothing. A character with Desert Travel suffers minimal damage when in desert terrain and knows where and how to find waterholes or likely spots to dig for

water in a stony desert each day. See the section on deserts in the Adventure Tool-Kit in the basic **ZENOBIA** rulebook

Evaluate: The character can immediately assess the worth of an item of trade or an item of treasure. He knows what this item should be worth on the open market in a typical city or town. It does not apply to one-of-a-kind items, exotic, magical or previously unknown items, but only typical, commonly known, trade or treasure goods.

Find Direction: The character is always sure from which direction he has just come, can retrace his steps perfectly, and has an uncanny knack of being able to determine the direction north, with only the minimum amount of observable clues.

Hard To Kill: The character is hardened to pain and wounding, he has an in-built armour factor of 1. Any wounds inflicted upon him are reduced by one point.

Hiding: The character is expert at concealment and ambush. He is able to literally cover his tracks to prevent pursuit and can hide behind or within many different features to avoid detection. When someone attempts to spot the character that searcher gets an automatic “-2” to his roll. A common use for Hiding is to ambush passing characters and gain complete surprise.

Killing Shot: The character has trained to hit certain parts of a target’s anatomy in missile combat. He knows just where to strike for most damage, whether throat, eye, groin or heart, etc. This precision attack costs 1 point of FATE, but provides the adventurer with +4 on the damage that he inflicts (if the attack is successful). This bonus is good only for that single attack.

Know Human Mind: The character knows what his opponent is going to do, what he will act like, etc... He cannot however read someone’s mind, or predict things to come. He only can foresee the most *reasonable* actions. For this skill to succeed, the user must however roll “2d + FATE” and become a result of “10” or more.

Leadership: With this skill the character can urge a group of people to do his bidding and to act according to his own principles. If the target is a military group of people (soldiers, city guard, night watch, legionnaires, etc...) that has to be lead into battle, they get a “+1” combat bonus on their die roll to attack.

Open Lock: The character is an expert at picking locks. Locks are very expensive in Ionia, used only by noble families, some very rich merchants and royalty. Locks are big and heavy. To use this skill a tool is required, either pre-prepared or improvised. A CRAFT roll is required to successfully pick a lock.

Organise: The character is trained to solve problems, to be efficient, to maximise resources and minimise waste! The Empire trains an army of scribes (even in their Ionian provinces) with the ability to organise and many consider this army more potent than its legions! A character with organise can always seem to speed up any team effort, always find a way to stretch resources just enough, can scrounge desperately needed items, and always find some way to cut corners. It may take some thinking time (or calculating time if that is more appropriate) but he can usually do it.

Read Tracks: Fresh tracks and spoor can be identified and interpreted, allowing a tracker to assess the possible direction and number of an animal type. Certain terrain, time and bad weather will all badly degrade animal tracks. Humans, too, leave distinctive and tell-tale tracks that can (in ideal circumstances) betray direction, speed, numbers, burden carried and even how long ago they were made.

Seek Audience: The character is familiar with court etiquette and ritual and is readily able to 'play the system' to use the right amount of flattery and demand to get to see a high-ranking personage. A very useful skill!

Streetwise: The character has experience with crime and the criminal underworld in one or more of the large cities of Ionia. FATE can be rolled to establish a contact in a city with members of a criminal gang (perhaps thieves or assassins). Bribes are standard for such contacts. Rolls can also be made to make a variety of illegal deals within this underworld culture, to find certain people or to be introduced to an important figure.

Traps & Secret Doors: The character can spot traps and secret doors more reliably than others (who trust to FATE) and knows just how to deal with them. He can disarm or otherwise bypass traps, and can open a known secret or concealed door. Rather than possessing acute eyesight, the character has a 'feeling' that a trap or secret door is in the immediate area. This helps to prevent this skill ruining an adventure. When a character with this skill nears a concealed trap the referee can simply tell the player that 'there is a trap nearby'. The character is thus on edge and forewarned but is still not sure where the trap is or what it is, indeed he may even still become a victim of the trap! The same goes for the existence of a secret door.

Turn A Profit: The character is a wheeler-dealer, a merchant who has plenty of experience in barter and trade. An unskilled character can sell an item at one of two prices: half price if used, or one-tenth if broken and in need of repair. The character with Turn A Profit can usually improve on these prices, and can get full price for a used item and one-quarter of the price for a broken, but repairable, item. When this character tries to sell something as new, he will rarely lose money, nearly always turning some kind of profit or (at the bare minimum) breaking even. Outside events may, however, affect the sale and cost the merchant valuable profit.

War Cry: The character can work himself into a terrible frenzy with a ritual war cry that might scare his opponent and give himself courage. A war cry must be screamed while engaging a *fresh* opponent, and costs 1 point of FATE. It provides the character with a +2 to hit against any opponent(s) for 1d combat rounds.

6. INITIAL EQUIPMENT

Any gains from *previous experience* is added to the character's initial equipment listed below:

Denarii: 1d x 50

Firebow

Pack

Pouch

Scimitar

Waterskin

3 Torches

Carrying Equipment

How much can an Adventurer carry? Players have a tendency to overload their characters, picking up equipment, loot, new weapons and so on without any thought. This isn't how we envisage the cool heroes of Conan, Gladiator, Lord of the Rings or Troy. The rule should be 'carry what's valuable and ditch the rest'. As a rule of thumb assume that an Adventurer can comfortably carry MIGHT + 8 items, this is his **Load Capacity**. An item is an object that can be held in one hand (like a dagger, quiver, helmet, scroll or a sword). Larger objects, often two-handed objects (such as spears, shields and bows) count as two items. Some items (pouches, hats etc.) are either too small, or counted as being worn. Armour is as heavy as its Armour Value. Being encumbered (ie. going over your MIGHT + 8 maximum) results in half speed and "-1" on all physical actions. No one may encumber themselves beyond MIGHT + 12 items. Those characters with the "Carry Burden" skill get to double their MIGHT when calculating Load Capacity. In the lists below the Encumbrance Rating (**ER**) of every object is given. *The total ER can never exceed the Load Capacity* of the character, otherwise he's encumbered or has to drop some items. The ER of clothes doesn't count when they are worn!

Price Lists

<i>Armour</i>			
<i>Item</i>	<i>ER</i>	<i>Armour Rating</i>	<i>Price (denarii)</i>
Greaves (legs)	1	1	2500
Helm	1	1	100
Leather Cuirass	1	1	300
Mail Cuirass (scale-mail or chain-mail)	2	2	800
Manicae (one arm)	1	1	400
Plate Cuirass	3	3	1200
Shield (for defence only, +1 Combat Bonus)	-	-	100

<i>Fashion</i>		
<i>Item</i>	<i>ER</i>	<i>Price (denarii)</i>
Anklet (in copper, silver, gold, electrum, faience, ...)	-	10-100
Bath & massage	-	15
Bracelet (in copper, silver, gold, electrum, faience, ...)	-	15-150
Cloak	1	60
Cloak (hooded)	1	70
Cloak Brooch	-	20-120
Dress (long)	0,5	60
Dress (long, beaded)	1	85
Dress (short)	0,5	45
Earring (in copper, silver, gold, electrum, faience, ...)	-	10-100
Hairbrush	-	20
Haircut (barbershop)	-	10
Hairpin	-	25
Hat	-	25
Headband	-	10
Kilt (short skirt for men)	0,5	25
Kilt, pleated	0,5	45
Loin cloth	-	2

Make-up	-	10-30
Military Boots	1	120
Mirror (handsized)	0,5	140
Mirror (standing)	-	300
Necklace (in copper, silver, gold, electrum, faience, ...)	-	25-100
Pendant (in copper, silver, gold, electrum, faience, ...)	-	20-90
Perfumed Grease Cone	-	25
Perfumed Oils (jar)	0,5	50
Sandals	0,5	50
Shawl	-	35
Skirt (women)	0,5	25
Tunic	1	40
Wesekh (jeweled or beaded collar)	-	90-150

Other Items

<i>Item</i>	<i>ER</i>	<i>Price (denarii)</i>
Alchemy Equipment	2	1200
Amulet	-	50
Beer (1 mug)	-	0,5
Blanket	1	15
Bread	-	0,5
Chain (10m.)	2	120
Clay Lamp	0,5	20
Common Room (meal included)	-	2 per night
Cooking Equipment	1	135
Dish (clay, bronze, silver or gold)	0,5	1-45
Flute	0,5	25
Food, Good Meal	-	1
Food, Trail Ration (one week)	2	5
Fruit (5 pieces)	0,5	1
Healing Herbs (5 uses)	-	75
Horse Grain (one week)	2	10
Horsewhip	1	25
Ink, Quills and Papyrus	1	90
Jar	0,5	1
Knife	0,5	20
Ladle	-	1
Lamp (clay)	0,5	10
Lamp Oil	0,5	4
Luxurious Room (meal included)	-	5+ per night
Lyre	1	100
Pack	-	10
Panniers (for donkey)	-	25
Pickaxe	2	35
Pouch	-	3
Rope (10m.)	2	40
Saddle & Bridle	-	300
Saddlebags	-	180

Service of craftsman (repairing armour, weapon, making tool, etc...)	-	variable ³
Sieve	-	1
Sistrum	1	100
Soldier's Mess Tin	0,5	30
Tambourine	0,5	20
Tent (3 man)	2	180
Tool	1	40
Torch	1	1
Waterskin	1	5
Wax Tablet	0,5	140
Whisk	-	1
Wine (1 cup)	-	1-3

Travel

<i>Item</i>	<i>ER</i>	<i>Price (denarii)</i>
Camel	-	1000
Chariot	-	1200
Donkey	-	500
Horse	-	1000
Merchant Ship	-	8000
Rowboat	-	250
Trireme	-	25000
Wagon (2-wheel)	-	350
Wagon (4-wheel)	-	500

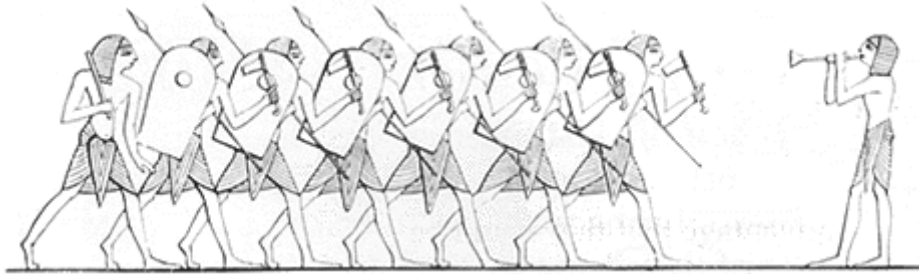
Weaponry

<i>Item</i>	<i>ER</i>	<i>Combat Bonus</i>	<i>Price (in denarii)</i>
10 Slingshots (lead)	1	-	5
12 Arrows	1	-	24
Bag (empty, but can hold 20 slingshots)	1	-	7
Battle-axe	1	+2	100
Bow (composite bow, range 50m.)	1	+2	200
Bow (single-curved, range 40m., 2H)	2	+2	150
Burning Torch	1	+2	1
Club	1	+1	5
Dagger	1	+1	35
Fighting Net	1	-	120
Hatchett (handaxe)	1	+1	25
Javelin	1	+3	60
Mace	1	+2	140
Quiver (empty, but can hold 12 arrows)	1	-	15
Scimitar (Khepesh-sword)	1	+2	150
Shield	2	+1 (defence only)	100
Shortsword	1	+2	100

³ The price of a service rendered depends on various circumstances : the kind of service (repairing an object will be less expensive than making a new tailored one), the skill of the craftsman (a master will be more expensive), the size of the settlement (in a city prices are higher), the time given to the craftsman (can the characters wait or are they in a hurry?), etc... The referee decides upon the price depending on those circumstances!

Sling	0,5	+1	10
Spear	2	+3	20
Staff	1	+1	5
Whip (2m. long, used by wagondrivers)	1	+2 (only stun)	25

Note: a quiver filled with 12 arrows has an ER of only “1”, a bag filled with 10 slingshots has an ER of only “1”, a bag filled with 20 slingshots has however an ER of “2”.



A Few Words on Weapons and Armour

First the player (and the referee for that matter) has to know that we are in 1013 AUC and that the once proud kingdom of Ægypt is under control of the Empire. It still has its own soldiers but their number is rather small, Ægyptians are farmers, not fighters.

WEAPONS

The most used Ægyptian weapons are: dagger, battle axe, mace, khepesh sword, bow, sling and spear. The other weapons mentioned in the tables above are also obtainable because they were introduced by the Imperial armies, but they are not favoured by the true Ægyptians who still idolize their glorious past.

In fact there are two kind of **battle axes**, the cutting axe and the piercing axe. Their damage (combat bonus) is however the same because their design had a specific meaning. The cutting axe is most effective against enemies who do not wear body armour and helmets (as was the custom in Ægypt and the surrounding countries, due to the hot temperatures). The piercing axe was however designed to penetrate armour.

The **dagger** was used as a weapon from the very earliest periods of Ægyptian history, though initially they were one and the same as knives used for non-military work. The dagger would eventually lead to a more useful close combat weapon: the **sword**. The most used sword was the **short sword**, especially in its most specialized form, the **khepesh**, which was modeled on an Asiatic form that first appeared in the Second Intermediate Period. From the late New Kingdom on this weapon became widespread (even till today). The khepesh was named for its similarity with the foreleg of an animal, being a scimitar-like weapon. It's said that some warriors can use this weapon with such a degree of skill that they can disarm an inattentive opponent with 'a flick of the wrist'. [*In game-terms the referee can allow the user of a khepesh sword such an action when he throws a natural "12" with his 2d during his attack roll.*] Later on the Ægyptians used also **longer swords** (up to 75 centimeters), straight, two-edged blades with a sharp point. These weapons could be used for cutting and stabbing, whereas a curved blade was only good for cutting. Ægyptian troop contingents were issued with either of these kinds of swords and deployed accordingly.

As missile weapon the **spear** (which was short and javelin like) was often used in combat and for hunting purposes. Although the Ægyptians had a strong preference for the **bow** as a combat weapon above the spear, therefore it still remains one of their most crucial weapons. There are two kinds of bow: the composite bow and the older simple, single-curved bow. The composite bow needs more care than the simple bow, and is much more difficult and

expensive to produce (although it's much smaller and lighter). They are also more vulnerable to moisture, requiring them to be covered. They have to be unstrung when not in use and re-strung for action, a feat which required not a little force and generally the help of a second person. Also the **sling** is still often used. This weapon has the advantage to need little equipment, it demands however a lot of practice to be effective. Remember however that lead sling bullets can be thrown with much more accuracy than a pebble (eventually the referee can make the roll 'harder' when pebbles or stones are used).

ARMOUR

Because of the climate, very little **armour** was ever worn by the Egyptians (or for that matter by all the warring nations in Africa). Even **helmets** were mostly not worn, as in civilian life, Egyptians at war rarely covered their heads. **Shields** on the other hand were - and still are - often used. There is a great variety in those shields as much in material as in size: there are great shields (man-high) to protect a soldier against showers of arrows, and smaller more handy shields used in melee. They can be made of wood, leather, rawhide and even bronze.

So the weapons and the armour mentioned in the tables above are there for the sake of completeness, because Egypt is as a matter of fact controlled by the Imperials, and Imperial weapons and armour *can* be bought. But they will be expensive (perhaps twice or more the price mentioned) and they will only be obtainable at the Imperial camp, blacksmith, etc... Although, if you play an Egyptian character stay as close as possible to the historical facts, and don't wear any armour at all (save perhaps a helmet). However, it's your game and you can freely do whatever you like (that is, if your referee approves).



7. BACKGROUND DETAILS

Let me begin by repeating the introduction Paul Elliott wrote in the basic **ZENOBIA** rulebook:

“There are a host of lesser details that can be created for a player character, details that really bring that character to ‘life’ in the imaginations of the players. Players needn’t write reams of background history - a short paragraph should suffice, outlining the character’s upbringing, his early career or life, the changes that affected him and the chain of events that gave him the previous experience selected by the player. Every character really needs some kind of background story. Where are they from? Why have they turned their backs on their old life to adventure in the big wide world?”

The ideal background runs a little like an unresolved story. Sketch out the character’s family upbringing on the farm, in the workshop, out on the pasture or closeted within a luxurious villa. What kind of relationship did he have with his family and his siblings? Was there tension, a dark secret, a rivalry, hatred, love and a strong friendship?

The next step is to determine what happened next. Did the character follow in his family’s footsteps? Did he branch out, fighting the system? Did some other agent of change arrive on the scene to change his life forever? Did the character make good friends and strong enemies during these years? Was he betrayed or did he betray others?

*A good character background helps to explain where the character came from and explains how he came to have certain skills, likes and dislikes. The **best** character backgrounds leave some issues unresolved - plot hooks dangling in front of the referee. Enemies might be hunting the character, he may be on a quest, or have been shunned by his own family. Whatever the details may be, the character’s background is in danger of coming back to haunt him. Referees love to have these plot devices, since they can be woven into the fabric of the game. Think of any movie or novel: how may protagonists get involved in the plot because of something that happened to them in their characters’ pasts? Plenty. Do the referee a favour and give him one of these unresolved plot ideas ...”*

You’ll find everything you need at the end of the third chapter of the **ZENOBIA** rulebook, take your time skimming through these pages, it will help you to create a more credible and a more convincing character. Your ‘hero’ will become a real person!

Two Things That Need To Be Mentioned

1. Guardian Angels

You can’t use the section about “Guardian Angels” because that’s only for Persian characters.

2. Names

I like to give you a little explanation on “naming”. Egyptians consider a name an important part of a person’s “attributes”; it is just as important to survival in the afterlife as the Ka, the Ba or the Ankh. The name is indeed regarded as a *living part* of the person, and need to be assigned at birth or the person will not properly come into existence. Therefore great care is given when choosing a name. Egyptian names can consist of a single word - for instance *Neferet* (which means beautiful woman) - or of a group of words that form a kind of statement

- for example *Khasekhemwy* (which means the two powers appear). Names wane with fashion, geographical area and politics. Many names contain the name of a god - for instance *Tutankhamun* (which means living image of Amun).

Ægyptian names often add words such as *ankh* (life), *mery* (beloved), *hotep* (peace), *khenemet* (one who is joined with) or *nefer* (beautiful) which can be used by males or females. Some names are indeed used for females and males alike!

The names from the basic rulebook are repeated also for your convenience!

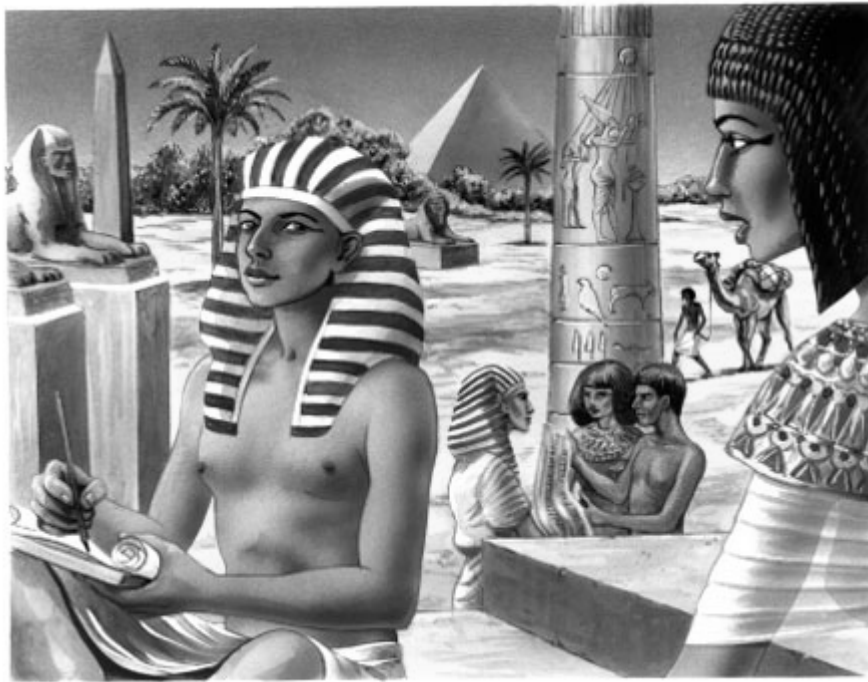
Ægyptian Names - female

Aahotep, Abana, Adjedaa, Ahhotep, Ahmose, Ahwere, Amanishakheto, Amenemipet, Amenemopet, Amenirdis, Amenkhenwast, Amessis, Amuenet, Anhai, Ankbetneferu, Ankhesenamun, Ankhesenaten, Ankhesseneferibre, Ankhetperure, Ankhmut, Ankhnesmerira, Apoutit, Asenath, Aset, Asetbity, Asetemakhbity, Ashait, Ashayt, Asru, Baktre, Baktwerel, Bastemheb, Beketaten, Beketmut, Bentanta, Bint-Anath, Bunefer, Dedi, Demyosnai, Deniuenkhons, Didiu, Djedamuniuesankh, Djedkhosiusankh, Djedmaatesankh, Duathor, Duatnefret, Enehy, Esemkhebe, Esenofre, Hapu, Hathor, Hatnofer, Hebeny, Hehenhit, Henetmire, Hentempet, Hentutwedjebu, Henut, Henutdemit, Henutmire, Hetnutnofret, Henuttaneb, Hepenma'a, Her-ubem, Hetepamun, Hetephebeti, Hetepheres, Hettimenu, Hrere, Huy, Iaret, Idut, Ihat, Ikhem, Imiu, In, Inet, Iniihue, Intekes, Intkaes, Inu, Iny, Inyotef, Ipip, Ipu, Ipuky, Ipwet, Ipy, Iras, Irikara, Iset, Isetemkhebe, Isetnefret, Isetnofret, Isiemkhebe, Isis, Isisnofret, Istnofret, Ita, Itakuyet, Itet, Iubet, Iuhetebu, Iupy, Iutenheb, Iyefert, Iyeferti, Kaineferu, Karem, Karoma, Karpes, Katebet, Kawit, Kem, Kemsit, Kemsiyet, Khamaat, Khamereernebty, Khasnebu, Khedebneithireretbeneret, Khemsait, Khensa, Khenteyetka, Khentkawes, Khenemet, Khnememamun, Khnumet, Khonsu, Khutenptah, Kisen, Kiya, Maatkare, Maatneferure, Maharet, Makare, Maya, Mayet, Mehetweshkhet, Mehtetweshkhet, Mehykhati, Mehytenweshkhet, Meketaten, Meketre, Mekhare, Mekuty, Menhet, Menwi, Mereret, Meresamun, Meresankh, Meretseger, Merhathorites, Meriset, Meritaten, Meritra-Hatshepsut, Mery-Sekhmet, Merytamun, Merytites, Merytre, Mi, Midjetmerykhonsu, Miw-sheri, Mutemhab, Mutemwia, Mutnefret, Muyet, Nait, Nakht, Nanefher, Nany, Naunakht, Nebefer, Nebet, Nebetah, Nebetawy, Nebethetepet, Nebethut, Nebetya, Nebnofret, Nebt, Neckhonsupakhered, Neferet, Neferhetetepes, Neferhotep, Neferhotep, Neferhotep, Neferubity, Neferukayt, Neferuptah, Neferura, Neferure, Nefretari, Nefrukakashta, Neith, Neit-hotep, Nekhbet, Nenufer, Nesitanebashru, Neskons, Nesmutaatneru, Nestanebtishru, Nitemaat, Nitetis, Nithotep, Nitiqret, Nitocris, Niutnakht, Nodjmet, Nofertiri, Nofret, Nofritari, Nofrure, Nubity, Nubemshaset, Nubkhas, Nubkhesed, Nubnofret, Nyla, Pakhet, Pasht, Pematma, Payes, Peksater, Peshet, Petepihu, Pipuy, Qemanub, Rai, Redjedet, Renefankh, Renenutet, Reonet, Roy, Ruia, Sadeh, Sankhkare, Satdjehuty, Sati, Satire, Satnebetninesu, Satpe, Sebtitis, Selkis, Senebtisi, Senen, Senet, Senisonb, Sentany, Serket, Setjwabu, Seshsheshet, Sheftu, Shepenmut, Shepensopdet, Shepenwepet, Shesh, Sitamun, Sithathor, Sithathoriunet, Sitin, Sitkamose, Sitpep, Sitre, Sobekemshaf, Sobekare, Sobeknefer, Sobeknefru, Sopdu, Sotepenre, Tabes, Tabesheritbet, Tabubu, Taheret, Tahpenes, Taimhotep, Tairetdjeret, Tais, Takhaaenbbastet, Takharu, Takhat, Tama, Tamin, Tamit, Tamutnefret, Taperat, Tausert, Tausret, Tawaret, Tawosret, Tefenet, Tem, Tenetamun, Tenetesamun, Tentkerer, Tentopet, Tetisheri, Tety, Theset, Tia, Tiaa, Ti-ameni, Timat, Tio, Titi, Tiy, Tjepu, Tjia, Tutu, Tuya, Twosret, Ubastet, Wenis, Wepwawet, Weret, Weretimites, Werneru, Yunet.

Ægyptian Names - male

Aakheperkare, Aapehty, Addaya, Aha, Ahhotep, Ahmeni, Ahmes, Ahmose, Akencheres, Akhenre, Akhentaten, Akhtoy, Amasis, Amenakht, Amenemhat, Amenemheb, Amenemhet, Amenemnisu, Amenemopet, Amenhotep, Amenmose, Amennestawy, Amenophis, Amenwashu, Ameny, Amosis-ankh, Amoy, Amunemhat, Amunherkhepeshef, Amunhotep, Anejib, Anen, Ankhsamtek, Ankh-hori, Ankhef, Ankhefenamun, Ankhefenmut, Ankherkha, Ankhmahor, Ankhreku, Ankhsheshonq, Ankhtify, Ankhu, Any, Apophis, Asheru, Ay, Baba, Bak, Bakenkhons, Bakenmut, Bakenptah, Bakenrenet, Bakt, Baky, Bata, Bay, Bebi, Bek, Benermerut, Bengay, Besenmut, Butehamun, Dagi, Den, Denger, Diefankh, Disebek, Djadjaemankh, Djau, Djedhor, Djedi, Djedkara, Djedkhonsiufankh, Djedptahefankh, Djehutmose, Djehuty, Djehutyhotep, Djehutyemose, Djer, Djeserka, Djeserkare, Em, Genubath, Gua, Haankhef, Hapimen, Hapu, Hapuseneb, Haremakhet, Haremsaf, Harkhuf, Harmhabi, Harsiese, Hay, Hekanakhte, Hekareshu, Hekatef, Henenu, Henuka, Heqamaatre, Heqanankht, Herihor, Hesire, Hetepnebi, Hetepsekhemwy, Hor, Hordehef, Horemheb, Horemkensi, Horhotep, Hori, Horpays, Horwedja, Hory, Hrihor, Hunefer, Huni, Huy, Huva, Ibana, Ibe, Idu, Ikeni, Imhotep, Inarus, Inebni, Ineni, Inerkha, Iny, Inyotef, Iphy, Ippi, Ipuwer, Iry, Irynefer, Ishpi, It-amun, Iufankh, Iunmin, Iuseneb, Iyimmennuef, Jarha, Ka-aper, Kadjadja, Kahma, Kaka, Kamoses, Kanakht, Karem, Karnefhore, Kashta, Katep,

Kawab, Kay, Kedamen, Kemuny, Kenamun, Kenefer, Kenherkhepshef, Kerasher, Kha, Kha'y, Khaemhat, Khaemwaset, Khafra, Khahor, Khakheperraseneb, Khasekhem, Khay, Khendjer, Khenstoth, Khentykhetyhotep, Kheruef, Kheti, Khnemibre, Khnum, Khnumhotep, Khnumibre, Khons, Khonsu, Khonsuemwaset, Khufu, Khufukhaf, Kuenre, Kynebu, Ma'nakhtuf, Mahu, Mahuhy, Manetho, Masaherta, May, Maya, Mehi, Meketre, Mekhu, Mekuniwetel, Memysabu, Men, Menkaure, Menkheperre, Menmet-Ra, Menmire, Menna, Mentuemhat, Mentuhotep, Mentuemhut, Mentuherkhepshef, Merempton, Merenamun, Merenkhons, Merenptah, Merenre, Merer, Merhotepre, Merisu, Merka, Mermesha, Merneptah, Mery, Meryamun, Meryankh, Meryatum, Meryawy, Merymose, Meryptah, Meryre, Mes, Mesah, Min, Minkhat, Minmose, Minnakht, Mokhtar, Montjuemhat, Montuhotep, Mose, Naga-ed-der, Natsefamun, Nakht, Nakhthorheb, Nakhtmin, Nakhtnebef, Naneferkaptah, Naqada, Narmer, Nebamen, Nebamun, Nebankh, Nebenkharu, Nebhotep, Nebitka, Nebmaetre, Nebnefer, Nebnufer, Nebseni, Nebwennenef, Nebwy, Necho, Nechoutes, Neferaba, Neferhotep, Neferkare, Neferkheperuhersekheper, Nefermaat, Nefermenu, Neferrenpet, Neferesenut, Neferti, Nefrusobek, Nehasy, Nekau, Nekhwemmut, Nekhtamun, Nemsekhetuf, Nenedjebaendjed, Neneferkaptah, Nenkheftka, Nes, Nesamun, Neshi, Neshorpakhered, Nesmut, Nespaherenhat, Nespakashuty, Nespattyawy, Nespernub, NespHEREhat, Nestefnut, Neswy, Netihur, Netjerikhet, Neusera, Niankkhnum, Nigmed, Nimlot, Nisutnefer, Niumateped, Nykasebek, Osorkon, Pa-Siamun, Pabasa, Pabernefy, Pa-Debehu-Aset, Padiaset, Padiamenet, Padiamun, Padihershef, Padikhonsu, Padineith, Pairy, Pait, Pakharu, Pakhnet, Pamont, Pamose, Pamu, Panas, Paneb, Paneferher, Paperpa, Parennefer, Pasebakhaenniut, Paser, Pashedbast, Pashedu, Payneferher, Pebes, Pediamun, Pedibastet, Pedihor, Penamun, Penmaat, Penmennefer, Pentaweret, Pentu, Pepy, Peraha, Peyes, Piankh, Pinhasy, Pinotmou, Piye, Prahotpe, Pramessu, Prehirwennef, Prepayit, Psamitik, Psamtek, Psenamy, Ptahetep, Ptahhemakhet, Ptahhotep, Ptahmose, Ptahmwia, Puyemra, Qaa, Qenymin, Rahotep, Raia, Rameses, Ramessu, Ranofre, Rekhmire, Renseneb, Reuser, Rewer, Romaroy, Rudamon, Sabef, Sabni, Sahathor, Sahure, Sainheret, Salatis, Samut, Sanehet, Sasobek, Sawesit, Scepter, Sebekhotep, Sebeknakht, Sekhemkare, Sekhemkhet, Sekhemre, Sekhmire, Sematawy, Seneb, Senebtyfy, Senemut, Seni, Senmen, Sennedjem, Sennefer, Senui, Senuseret, Sese, Sesostri, Setau, Setep, Setepenptah, Setepenra, Sethe, Sethnakhte, Seti, Setne, Setymerenptah, Shabaka, Shemay, Sheri, Shoshenk, Si, Siamun, Siese, Sihathor, Simut, Sinuhe, Sipair, Siptah, Sirenput, Sneferu, Sobekhotep, Surero, Sutymose, Taharqa, Takany, Takelot, Tanutamun, Tawosert, Tefibi, Tefnakht, Tenermentu, Tetien, Thothmosis, Tjaenhebyu, tjahapimu, Tjehorakhepeshef, Tjanefer, Tjayasetimu, Tjekerti, Tjenna, Tjety, To, Tui, Tutankhamun, Tutu, Tymisba, Udjahorresne, Uni, Unis, Userhat, Userkaf, Usermaatre, Usermontju, Usersatet, Wadj, Wadjmose, Wahankh, Wahibra, Wahka, Waja-Hur, Webaoner, Webensenu, Wenamun, Wendjebaendjed, Weni, Wenis, Wennefer, Wepemneferet, Wepmose, Wepwawetensaf, Wepwawetmose, Werdiamenniut, Werin, Wsir, Yamunedjed, Yanhamu, Yey, Yii, Yun-mutnef, Yuya, Zanakht, Zazamoukh, Zemti.



8. ADDITIONAL SKILLS

The following skills are not part of the initial character creation process but exist in the world of **ZENOBIA** anyway. They can be learned using the system given in the section called 'The Gods Reward' in the religion chapter.

Combat Surgery: With a successful LEARNING roll of at least “10” this skill enables the character to cancel any stuns or revive an unconscious character. For the cost of 1 FATE the character can also restore 3 HITS *or* set a broken limb. Each of these actions takes one round and needs the use of some “useful herbs”.

Evade: The character can avoid and flee violent confrontations and attacks very easily. If he spends 1 FATE point he gains a +4 bonus on his COMBAT roll to avoid combat. And he only needs to make this roll once to retreat (see Retreating in the basic **ZENOBIA** rulebook). Evade only works if the PC is not wearing metal armour and is not carrying a weapon heavier than a dagger or club, or a shield.

Far Throw: This skill allows the character to throw a throwing weapon an extra 10m. The basic throwing range is only 10m., so the Far Throw skill allows the character to throw his weapons out to 20m!

Healing Herbs: Knowledge of useful herbs that can be used as medicines and antidotes. This knowledge includes their preparation and application, as well as their identification. The character has been trained to find and process these herbs. He can spend four hours searching for herbs, and rolls FATE. A success means that 1-3 useful herbs have been found. It takes half an hour to process a herb, and it is then ready for application to a patient, or for storage for up to a week. A remedy can restore 1d HITS or stop bleeding, or specific herbs can be located to treat certain ailments. In dry steppe-land herbs are rarer, only one will be found on a successful FATE roll. There are no herbs in the desert.

Killing Blow: The character has trained to hit certain parts of a target’s anatomy in hand-to-hand combat. He knows just where to strike for most damage, whether throat, eye, groin or heart, etc. This precision attack costs 1 point of FATE, but provides the adventurer with +4 on the damage that he inflicts (if the attack is successful). This bonus is good only for that single attack.

Listen: With this skill the user can try to overhear something that’s been said within a distance of 5m. around him. To succeed he must however achieve a die result of “10” or more on “2d + FATE”. If he’s in a neighbourhood that’s familiar to him, he gets a “+1” bonus on his roll (he’s used to the noise around him and not so easily distracted). If the person or the discussion he’s trying to overhear is behind a closed door, he must be near the door and achieve a die result of “11” or more.

Mounted Combat: The character is trained to fight hand-to-hand from horseback and gains a +2 bonus to hit, regardless of what hand-to-hand weapon he uses or whether his opponent is on horseback or not. Normally an unskilled rider would be at -2 to any attack!

Scale Sheer Surface: The character with this skill can climb vertical or near vertical surfaces without the need for making any MIGHT rolls. If the surface is very slippery or the character is distracted (or under attack) then he must make a MIGHT roll as normal.

Seamanship: The skill of Seamanship indicates great familiarity with sea travel, sailing, boats and ocean-going activities. The character knows how to set sail, how to take the helm, about the changing direction of the wind, weather at sea, reefs and sand-banks, currents and the commonly known landmarks used to navigate around one of the seas in the world of Ægypt. The skill is also used to resolve ship-to-ship combat.

Silent Movement: The character can creep about in total silence, making him a great thief or assassin! He cannot run or perform any other exertions, but must move slowly and cautiously. Note that this skill is not some magical power. If the character is walking on pebbles then he cannot rationally *avoid* making a noise!

Sixth Sense: A character with this skill can “feel” when there’s *life threatening* danger in an area of 5m. radius around him. Moreover, the danger must come from a living or undead creature, **not** from a stationary *object*! So he can feel that there is a guardian mummy in the neighbourhood, but he cannot predict that there is a pittrap just around the following corner, nor that there is a sleeping guard behind a door (someone who’s sleeping is indeed not life threatening).

It costs 1 FATE-point to use this skill.

9. GAINING EXPERIENCE

It’s common for adventurers that they give thanks to the gods when they survive a hazardous adventure, or when they come back ‘home’ sound and safe. In doing so they can count on the gratitude of the gods, who’ll give them a reward in the form of Experience Points. These EP’s can be used to make the character better in the future tasks that will await him.

You will find more about the working of EP’s in the chapter about “Religion” (see later).



IV RELIGION

Religion is very important in the everyday life of the Ægyptians, it is maybe the most important thing in their *whole* life. Therefore we're going to take a closer look at the gods and especially at the "priests" because they are so important for the Ægyptian society.

1. THE ROLE OF THE PRIEST AND HIS INITIATION

The Priests

Priest in Ægypt have a roll different to that of the priests in Ionia, the Desert Kingdoms or the Empire. Though the Ægyptians have a close association with their gods, they do not practice any form of "organized" religion. Priests do not preach, proselytize or care for a congregation, they are not messengers of any "divinely revealed truth". They do not care about real "cults" such as there are in Ionia and the Empire. There is no single book, legend or myth upon which the religious system of Ægypt is based. In fact the various *cosmogonies* developed at Heliopolis, Memphis, etc... are different and sometimes even contradictory. The various myths and legends surrounding the gods are totally incompatible with the development of one coherent system of belief. One version of how the sun travels across the sky, describes how Ra is ferried in his sacred boat, the *Solar Barque*, whose divine crew the deceased King hopes to join upon his resurrection. According to another myth, the sun is born each morning on the eastern horizon to the sky goddess Nut and travels across the vault of heaven - which is her body - to be swallowed by her at sunset on the western horizon. A third explanation is that a giant scarab beetle, the god Khepre, pushes the fiery ball up through the horizon at dawn and rolls it across the sky.

No preaching or religious lessons are required because every Ægyptian accepts the validity of the fact that the world is created, ordered and governed by the gods, and this through the intermediary of the king, the only actual priest in Ægypt, a roll now taken over by the High Priest. It's accepted that people try to live a good life in the hope of earning merit for the "life to come", they don't need to be converted to a way that's already theirs. Thus the ritual priests have no responsibility for instructing the people as a whole in the ways of the gods.

However, Ægyptian priests DO have a vital role in the religious ritual of daily and festival life. They offer and perform material and ritual magic services to the god of their temple, to ensure the god's presence will continue on earth, and thus maintain the harmony and order of the world as it has been created. That's the reason priests are called "servants of the gods". Often they are administrators and record-keepers too (see the paragraph on the temples).

The priesthood is a caste whose duty it is to perform rituals to honour the gods. In exchange for this important service the community is prepared to support its priests with gifts of food, clothes, etc...

Career priests are appointed to each temple, their numbers depending on the importance of the deity and the wealth of the temple. They have a full-time duty in the temple, though they belonged usual especially to the higher hierarchy.

Otherwise priests kept on with their family life and other occupations. Those 'priests' have a normal family life mingled with some religious duties. They serve in four *phyles*, each working for one month in three. For eight months they carry on their normal profession or

business, whether political, commercial or administrative, then come into the temple. Before entering a temple for their service, they do abstain from sexual contact.

And then there are also the common people (who do not belong to the ‘priest class’) and who have a job on the temple grounds. The temple was indeed not only a holy place, it was almost a small city of its own accord, there were: bakeries, shops, stonemasons, blacksmiths, etc... All had their daily duty within the compounds of the temple.

THE PRIESTHOOD POSTS

- **Servant of God** or *Hem-netjer*: this is the oldest clerical title, known already from the First Dynasty. They prepare and carry forward offerings to the god and assist at ceremonies and processions. They have access to the sanctuary and control the entrance to the temple. The title of hem-netjer diminishes in the Middle Kingdom, although it is still rarely used today.
- **Lector Priest** or *Kheri-heb*: the Kheri-heb, meaning ‘He Who Is Over the Festive Scroll’, recites, sings or chants rites directly out of the sacred books at ceremonies and processions, and is responsible that they are performed correctly. He also recites formulae and prayers to appeal to the gods, and functions as oracle for people who seek out advice of the deities. He has a powerful position thanks to the aura and mystery surrounding the written word. Because deviation from the ordained words would offend the god, the words are always read from the book, not from memory. This is done at the official ceremonies and at the head of the processions, when the god is carried out before the people. The “Kheri-heb” can be any well-educated ‘godservant’ and often the high priest acts as ‘Lector Priest’ during various ceremonies in the temple. The Kheri-heb is distinguished by a broad band worn diagonally across his chest. During the Ptolemaic Period these Lector Priests sometimes wear a band with two tall ostrich feathers and are therefore called *Pterophoroi* or ‘Wing-wearers’.

There can be several Lector Priests at each great temple, taking turns in performing the function. At the same time they can also hold other clerical offices like High Priest, Overseer of Priests, Inspector Priest, etc... There are titles like Chief Lector Priest (*Kheri-tp*) and Senior Lector Priest (*Kheri-hb*), which indicates the length of service more than the difference in command. The title “Lector Priest” is known from the Second Dynasty, when Lector Priests were members of the Royal family or the highest nobility. There is also a third priestly title, namely ‘Father of the God’ (*jt-ntr*). Such a priest walks in front of the cult image during processions, purifying the processional way by sprinkling purified water on it.

- **High Priest** or *Hem-netjer-tepey*: this is another title which goes back to the Old Kingdom, the position of High Priest was used at those cult centres where there was a large number of Servants of God (*Hem-netjers*). At certain temples the post has a specific title, saying something of what the work involved entail. So is the High Priest at Mennefer (Memphis) called *wr hrp(w) hmwt* - which means ‘Greatest of the Masters of Craftsmen’ - denoting Ptah and his patronship over all building crafts. Usually the High Priest or “*Hem-netjer-tepey*” is chosen among the “Kheri-heb”. His job is it to take care of the god and the god’s needs, he has to act as the servant of the god. By treating the god as Ægypt’s most important citizen, it is ensured that the god will live on and take care of the people of Ægypt. The highest priest was the pharaoh, who acted as a servant to all the different gods, in all different religious centres throughout the land. He appointed High Priests to act for him at the different temples, their number depending on the size of the temple and the cult’s popularity. The appointment to High Priest is both a religious and a political one and sometimes it is

held within the same powerful family for several generations. Nowadays the pharaohs are gone - they are replaced by an Imperial governor - but the traditions remain. A “Hem netjer” still is a person with considerable influence, and the governor knows this very well!

The High Priest is also called the *First Prophet* and can delegate Second, Third and Fourth Prophets as deputies and these persons often hold important duties outside the temple. Note however that the word ‘Prophet’ is Ionian and is not used until the Ionian Period.

- **Wa’eb Priest** or *Wa’eb*: the Wa’eb Priest or “Pure One” assists the Hem-netjer and performs lesser tasks in maintaining the temples and rituals. He assures the purity of the ceremonial rooms, persons, instruments and tools. At large cult centres there is a leader of this group of priests, called “Great Wa’eb”. Unlike the Hem-netjer, he is prohibited to enter the sanctuary and he has to stay within the third zone of purity, i.e. inside the enclosure wall but not within the temple building itself. This is a basic and important function, which a priest is trained in at the beginning of his career. When not on temple duty, these priests work in the administration. From the New Kingdom on these Wa’eb’s are organized into *phyles* (see above).
- **Sem Priest** or *Sem*: the Sem (mortuary) priests serve mainly at the tomb cultuses, performing the elaborate rituals at mummifications and burials. From the oldest times it was the son of the king who took care of his deceased father, and later this practice was taken up by any first son in non-royal families. In this capacity he was called a Sem-priest, but there were - and still are! - other kinds of mortuary priests.
- **Scribe** or *Sesh*: though scribes are not necessarily priests, it may be said that most priests were and still are scribes, and that many functions in the temples require the skills of a scribe. Scribes are educated in the “House of Life” (*Per Ankh*) where they also carry out a great deal of their profession. Mostly they use the hieratic form of writing as opposed to the more formal hieroglyphs, a form of writing that is almost completely forgotten in Imperial Ægypt. In the “House of Life” scribes study and copy the sacred texts, which are kept there too. They also prepare theological and liturgical texts particular to the temple they work at. Apart from this, they prepare books of magical spells and astronomical tables. They also discuss philosophical and religious problems, and write their own original texts besides copying already existing ones.

Although the priestly class doesn’t have the political influence it had in ages gone by, they are still a very important “group” with quite a lot of influence on the commoners and the wealthy Ægyptians alike, and the Imperial governors treat them with courtesy.

The Initiation

The ‘priestly candidate’ is inducted by virtue of a ritual. Before becoming a new priest and being allowed to enter the innermost parts of the temple - the sanctuary where the god resides - the initiate has to purify himself completely. Therefore he has to perform a series of procedures (sometimes depending upon the deity and the leading high priest), this can be: shaving the entire body and afterwards cleansing it with natron (a very normal ritual that is afterwards repeated during every temple duty), abstaining from certain foods (this does however not involve ritual fasting), etc... Then his hands are anointed and he is presented to the god. Other tasks can be: reciting the 42 segments of the *Declaration of Innocence* - part of the *Judgement of the Dead* - and being the ethical code to which the priests have to live up, reciting a hymn to a particular god or goddess, etc...

The benefits of initiation include:

1 - Board and Succour

The initiate can seek temporary accommodation and food at *any* of the cult's temples.

2 - Use of an Amulet

Initiates can purchase a cult amulet from the temple, this is usually a crafted symbol from the god or goddess. Such an amulet can carry a number of sacrifice 'charges' to be used away from the temple precincts. Normal sacrifices can be made in the presence of the amulet and the 'charge' that would normally restore the worshipper's FATE is then stored within the amulet. This can be done a number of times until the amulet has a maximum of '8 charges' in it. To make use of a 'charge' the worshipper spends one round clutching the amulet and reciting a prayer to the god or goddess. Other people can use these charges if the worshipper wishes to give the amulet away, or sell it. Amulets are useful to those who travel and cannot always get to a temple. Amulets purchased from a temple typically cost 50 denarii. If more than one amulet is owned by a worshipper, **none** will work.

3 - Favours

An initiate who travels around can carry out a favour for one cult temple and then request a favour in return at the same temple or at another temple from the same cult. A favour requested will be well matched in proportion to the favour the character initially did for the cult.

4 - Banking

Many temples have funds and resources. The initiate can deposit treasure or coinage at one temple, and quite easily request a sum of money up to that amount or value from any other temple of the same cult. The Egyptian gods are all-knowing and the priests can easily detect a fraud or trickster... Alternatively, the initiate can borrow a sum of money up to 100x his FATE score at zero interest.



Graphic by L. Swanson

Becoming a Priest

To become a priest, a candidate must have been an initiate in good standing for at least two years and also donate 2500 denarii in ornate goods as a sacrifice. He must also pass a test. Although this varies from city to city and from temple to temple, it will often involve some journey, some test of intelligence or some test of loyalty. It will however have nothing to do with physical hardship or mutilation of any kind. Contrary to many religions in the Desert Kingdoms, the Ægyptian religion believes that faith is something of the mind. A candidate for the priesthood will undergo some schooling prior to being sent to assist and learn from a priest. Once completed satisfactorily, the candidate is ordained as a 'junior priest' of the cult where he is studying. Temple priests must also be able to read and write (this means that every candidate must have a LEARNING score of at least "2"), and study certain religious manuals by heart to understand some 'theology'. Ritual texts however are - as earlier mentioned - mostly read directly from scrolls, and not said by heart, since even one word out of place would negate the powerful ritual act in the process. Once the adventurer has become a priest, he cannot sacrifice to any other deity but his own. However he does enjoy all the benefits of the initiate (see above) as well as the ability to carry out cult rituals. He begins with one ritual - Sacrifice - and must gain knowledge of the other rituals through the use of Experience Points.

There are a number of different 'grades' or 'posts' in the Ægyptian priesthood (see above).

Note: priests are permitted to wear only linen garment, and white papyrus sandals, no leather or wool, because all animal products are considered unclean.

Female servants of the gods: if the referee allows it there can be priestesses. In ancient Ægypt there were indeed "hemet netjers" - women from noble families who were usually attached to the goddesses. Mostly they were singers, dancers and musicians, holding positions as the god's consort or protectress. In Memphis the wives of the high priests were acting as important priestesses. Some even said 'magical gifts' were bestowed on these priestesses.

Priestly Rituals

The five following rituals can be learned by every priest, regardless of the god he worships.

To perform a priestly ritual, a priest must be 'pure' and in favour with his god. If he performs the ritual within the temple it succeeds automatically. If it is performed outside of the temple precinct then the priest must make a FATE roll for it to succeed. Most rituals take about an hour to perform (unless otherwise mentioned in the describing text) and require concentration and much gesticulation and chanting of formulae. Like powers, rituals cost the priest a number of HIT points. The five rituals are:

Divination (cost 1 HIT): - Through the use of this ritual the priest can divine the thought of the gods. One question can be asked of the god, although in **ZENOBIA**, no god can see into the future. Questions must refer to the present or the past. In Ægypt the most common used form of divination is **Dream Reading**. This involves sleeping on the question, and the god reveals his answer in the form of a lucid dream or vision. Dream interpretation is a highly sophisticated and important aspect of life in the Ægyptian civilization. The interpreter is a priest who is sometimes able to call for a dream sent by the gods, or to call for a dream to be sent to an initiate of the religion. For speed of play (and general playability) these dreams are 'shadows' of what might come to pass. The referee decides on some event involving the character in the current adventure which is likely to pass and relates it to the player. The player is thus forewarned and can avoid repeating those actions if he desires.

But there is a more sophisticated and more atmospheric method of dream prediction which the referee can use in his games. In this the dreams have a mythic, symbolic quality about them, revealing much if the player can decipher their meaning. The referee must create one (or more, if desired) dream for an adventure *before it is run*. This dream will be a clue the players might use.

Have one dream ready for each adventure and recite the dream to any who have a prophetic dream while engaged in the adventure - it can be the same dream, which makes it more vivid, more symbolic. To create a prophetic dream consider your adventure, the tricks, traps, deceits and complications. Think of one which could benefit from a coded warning. Turn it into a list of its basic parts and rewrite them with the inclusion of the player character and some other 'props'. Disguise people with animals and facets of nature. Remember to use the elements of life in Ægypt to the full! A detailed example is given in the basic **ZENOBIA** rulebook.

Holy Healing (cost 1 HIT): The priest can ask his god, through this ritual, to heal a friend or colleague. If the god is known as a healing god, he will eradicate any disease or affliction and restore the patient to full HIT points. If not then the most the god can do is restore 6 HIT points. A patient can only be so blessed by a god once per day.

Purification (cost 1-3 HITS): The priest can purify himself (cost 1 pt), other people (2 pts), or even places (3 pts) with this ritual. He often uses the blessed water from the temple bassin or the temple lake. Only a purified person may enter a temple or other holy area without incurring the wrath of the god, but due to the true spirit of the Ægyptian religion, this person can only be a priest, although the god can sometimes allow exceptions! But the ritual also imbues a person with an aura of divine protection. A purified person is immune to attacks from demons and spirits as well as the magical powers used by magicians or monsters. Places that are purified are protected by an invisible ward or barrier that prevents spirits and demons as well as hostile magic from passing across. By 'place' an area roughly 5m square is meant. Purification will only last till sun-down or sun-up, whichever comes first.

Sacred Animal (cost 1-3 HITS): This is essentially three rituals in one, all of which allow the priest to interact with the favoured or 'holy' creatures of the cult, animals favoured by the god. Bastet holds the cat as a favourite animal, Horus the falcon, etc...

Speak To Animal (cost 1 HIT): The priest can understand the beast's speech and speak a rough approximation of that tongue. Many animals are of limited intelligence however, unless they are sacred individuals uplifted in intelligence by the god. The ritual takes only one minute to perform.

Call Animal (cost 2 HITS): The priest can summon an animal of the cult to aid him. The animal will do what it can to help the priest once called, but is limited by its very nature. The ritual takes 10 minutes to perform.

Shapechange (cost 3 HITS): The priest can change himself into a proud and powerful specimen of the cult's favoured species. He retains his intelligence, memory and personality, but his clothing and equipment magically vanish until the priest returns to normal. A transformed animal cannot speak human languages or use human tools. The ritual takes ten minutes and lasts up to 3 hours.

Sacrifice (cost 1 HIT): The priest can perform a sacrifice at a cult altar, taking the life of a sheep or goat (or another animal if need be) with a ritual knife and burning the remains as an offering to the god. Worshippers pay 25 denarii for this service. It does mean that the priest can perform his own sacrifices and need not approach another priest to perform them for him.

He may also build a temporary altar and sacrifice to his god wherever he desires (but must roll FATE for the ritual to succeed). Such an altar can only be used once.

Cult Specific Rituals & Miracles

These rituals and miracles are, as the title indicates, specific to particular gods, they can't be done by priests of other cults than that particular god! As his second ritual a priest *must* always choose one of these rituals/miracles! You can find those rituals and miracles in the paragraph on "The Gods" (see later in this chapter). And always remember, if performed outside of the temple precinct then the priest must make a FATE roll for a **ritual** to succeed, not for a miracle however!

The Difference between Rituals and Miracles

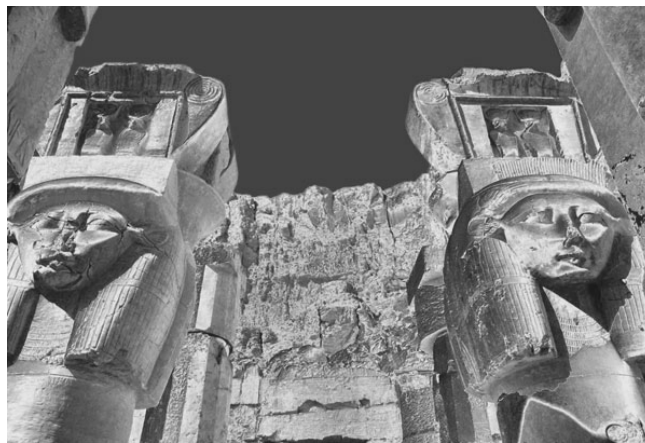
Priests can call upon the help of their gods. Deities can help their representatives in two ways: either by performing a miracle or else by answering to a ritual performed by their priest.

Miracle: this is an *immediate* interference by the god or goddess relying on the extremely strong "fate" of the priest in his divine patron, by spending FATE points in the process. Later the priest can go to a sanctuary of his god(dess) to thank him (her) for the divine help, in the meantime making a sacrifice that will retrieve him his spent FATE point(s). See also in the basic **ZENOBIA** rulebook!

Ritual: this second method *cannot* have an instant success. In a long and detailed prescribed ritual - made in a temple or another place sacred to the god(dess) - the priest can ask the help of his divine patron for things to come or things that must be done in the near future. This ritual will cost the priest a lot of physical efforts. In the game this is shown by spending HIT points.

Note: if - for one reason or another - the ritual is performed outside of the temple precinct then the priest must make a FATE roll for it to succeed.

THE STAFF OF A PRIEST: many temples welcome magicians into their ranks - certainly in Ægypt where magic is something important - as skilled spiritualists and mediums, able to hear the voice of the dead, and the voice of the gods. These magicians are priests and their magical staffs must usually conform to a set type determined by the very nature of the god (mostly in the form of a symbolic animal). Other priests have no need of such a staff, other than as a symbol of their office.



2. CULT TEMPLES, MORTUARY TEMPLES AND THE TEMPLE RITUALS

Every temple in Ægypt claims to be the site where the first moment of creation has occurred. In fact there are two kind of temples which are not easily kept apart in significance and importance.

Cult temples are the earthly residences of the gods - where they are treated as the first citizens and fed and clothed and provided for - but the “enclosure” also includes workshops, libraries, and estates. The priests and their scribes and assistants have a lot to take up their attention. These cult temples are also called ‘divine temples’. They are places where much happens concerning government (although the Imperials are the ones who are in control nowadays much is left over to local wealthy families), economy, social structure and of course the afterlife.

Mortuary temples are the places where the memory of the deified kings is perpetuated so they might continue to exist in the company of the gods forever. Here the king is transformed into a divine being. At the same time this is the main reason that the concepts of both kinds of temples overlapped each other, making it very difficult to separate them from one another.

According to the ancient Ægyptian point of view “*what the world needs, is not ‘salvation’ but the preservation of order through governance; and governance is provided jointly by god and king*”.

During the “Imperial Period” there is a tendency to build temples to female deities like Isis, Hathor, Bast and Neith, whereas earlier the emphasis has been on male ones like Amun, Osiris, Horus and Khonsu. The temples built under Ionian and Imperial rulership have however almost the same function as they had under the reign of the Pharaohs in Ægypt’s glorious past. The common Ægyptian however stayed for a long time with his own Ægyptian temples and deities. Even Ionians throughout Ægypt continue to worship many of the old Ægyptian deities, especially Horus who is presented as an Imperial soldier with a falcon head; and who is also called *Horus the Elder* or *Haroeris*. New laws are regulating ritual life, new temples are built and old ones are rebuilt on the order of the Imperial governor. There even is a religious depth which - some Ionian scholars say - was hardly preceded. That is also the reason the old Ægyptian temples, rituals and gods are mentioned in this book, because even know that the cult of The Anointed One is constantly growing, it still has to compete with the cults of Serapis and Isis. Not without any reason Ægypt is indeed the playground of the gods.

In every temple the statue of the god is housed in a shrine in the innermost sanctuary of the temple. It’s usually made of stone or gilded wood or even solid gold inlaid with semi-precious stones. It is considered the receptacle of the spirit of *Ka* of the deity, and not merely an idol. It’s no public secret that the most valuable of these statues have since long been gone (stolen, hidden, etc...) and they are nowadays often replaced by much cheaper versions. Treasure hunters are always on the lookout to trace those valuable “artifacts”.

When a priest is ready to enter the temple, he first has to wash at a stone pool or cistern kept on the premises for just that purpose. The water not only rinses away the dirt of the streets, but it is also believed to confer energy and rejuvenation, just as the First Mound has risen from the waters during Creation and the sun acquires energy from the waters for yet another day. The priest also rinses his mouth with a natron-water mixture.

As the morning sun appears first over the horizon, the priests sing the Dawn Hymn; and then the most senior priest approaches the sanctuary within the dimly lit temple, breaks the door

seal and opens the sanctuary door. A ritual prayer is spoken four times over the image of the god, giving the god back his soul so that he can reassert his physical earthly shape. Then the god's image is cleaned, rubbed with oil, and purified, its old garments are removed, and incense is burned to fumigate the sanctuary. The image is then redressed in new linen garments of white, red, blue and green colours, it has perfumes and cosmetics applied to its face, and is adorned with jewels. Then the breakfast meal is laid out in front of the shrine and the god: bread, joints of meat, roasted fowl, baskets of fruit, vegetables, jars of beer and wine, etc... All the offerings are prepared in the temple kitchens, using produce from the temple estates, from tithes given by tenants of the estates, or from wealthy landowners, even from Imperial governors. When animals are prepared for their meat, no blood is spilled on the god's altar, nor is the animal slaughtered in the sight of the god. While the god's *ka* is believed to be absorbing these offerings, musicians, singers and dancers entertain him. The text of the hymns is mostly simple, with many repetitions of the god's attributes and names, and the music is performed by rattling of the sistrum or menat, percussion, and for special occasions, harp, flute, drums and cymbals.

Once the god has had his fill (he consumes the *essence* of the offered food and drink), the food is removed, and returned to the kitchens to be distributed as wages to the temple personnel. The image and the entire sanctuary is then sprinkled with water, natron and resin are placed on the floor, and more incense - which is called *the perfume of the gods* - wafted. The doors of the sanctuary are then closed and resealed, while the priest bowingly traces his footsteps backwards from the shrine. One never turns his back from the god.

These rituals are performed three times a day, morning, noon and dusk, though the latter two are briefer. After the evening meal, the god's vestments are removed before the cult statue is returned to the shrine and the Evening Hymn is sung.



All those daily temple rituals are not for the benefit of congregation, nor an act of appeasement or sacrifice performed on behalf of the people. They are to honour the god by

paying him courtesy and respect, and to return the blessings and gifts, which he has bestowed upon the land, and in return perhaps receive even more blessings.

The large temple centres are like veritable cities (and the remaining ones still are under Imperial reign) and employ all kind of workers besides the priests (see also above). There are temple bakeries and breweries, and some temples have boats and fishermen, hunters and stables with donkeys, there are also farms or tenants of land. The produce arrives regularly (on a daily base mostly) to fill the god's storehouses and everything is recorded and kept in books by the temple scribes. On top of that the temple employs craftsmen like stonemasons, painters, carpenters, weavers, scribes and administrators, not to mention the priests. It's a huge organisation (during its heydays under the reign of Ramesses III the temple of Amun at Karnak comprised 433 orchards, 421.000 head of livestock, 65 villages, 83 ships, and 46 workshops, with hundreds of acres of farmland, and a total labor force of more than 81.000). Even now, under Imperial control and with Imperial temples, the remaining Ægyptian temples - consecrated to the most important gods - are still 'big'.

During his time of service in the temple, any employee enjoys a higher standard of living than normally. The god's wealth is for all to share - although the Imperial governor takes his share too! - depending of status and type of work. Most workers keep their families on the temple premisses too, so they must also be fed and clothed. But the large temples are bested in riches only by the Imperial governor himself, and so they can take care of *their* people.

3. THE GODS

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

In Ægypt, more than in the Empire, religion plays an important part in daily life and every Ægyptian could be said to be a priest, even when he made a simple offering like a piece of bread at the family shrine. There are gods for almost every aspect of daily life. A society without gods is unthinkable to the Ægyptian mind, that would upset the law of *Ma'at*, which would mean that life itself was threatened.

In this section we'll take a closer look at the most important Ægyptian gods, a family of deities of which some are worshipped across the world (for instance Isis). These gods are recognised by all and often syncretised with local divinities. Most large cities have temples to one or more of the gods. Some of those gods have such a host of followers that their cults allow worshippers to be initiated and get closer to their god, although in Ægypt this is quite another matter compared to Ionia or the Empire (see above). Many offer something better in the afterlife. Adventurers can join these cults as initiates, maybe progress to the priesthood, or alternatively the referee can use the cults as background for his campaign or for individual adventures.

There are no mystery religions or mystery cults in Ægypt, but if you want to induce some in your campaigns or adventures, feel free to use and adapt the information given about them in the **ZENOBIA** basic rule book or in the sourcebook about **IONIA**. Some eager followers of

those cults could have brought them out of a foreign region and introduced them in secret - as their name applies - in Ægypt. It is after all a fantasy game!

Feasts for the Gods

The regular feast days celebrated within the temple include First of the Month festivals and New Moon festivals. On these days the statue of the god is paraded around the temple precincts, pausing for offerings to be made at places designated. At other temple rites, the statue is not moved outside the innermost rooms. People can come to the outermost courts of the temple to seek the god's help and advice. Judicial functions are also performed at the temple gates.

The most important festival by far was however the *Opet Festival* at *Thebes (Karnak)*. And this is still the case under the Imperial rule. The god's image is taken outside of the temple enclosure in an elaborate procession. At this time the people can even come forth and seek the god's advice in the form of an oracle. This is a popular occasion, because common people were not allowed inside the innermost parts of the temple. On the Festival of Opet - around the middle of June - the New Year is celebrated, because at that time the Nile River usually overflows its banks. Consequently the people are unable to work and are free to take part in the festivities. The god is then carried on his bark, although veiled from the direct look of the commoners. Priests fan and shelter the god from the sun with ostrich plumes or fans made from palm fibre. Incense is burned and offerings are made at the resting places along the route. Some of these are permanent little temples, while others are erected just for this event. Here the bark is set down on an "altar" while the rituals are performed. The Feast of Opet is a great occasion in which every Ægyptian takes part, and it usually lasts for several days, where eating and drinking is abundant.

Although many of the feasts of old are gone nowadays and much of the splendour of these religious festivals is waning with the coming of some of the Imperial gods and of the much spread cult of "The Anointed One", the Feast of Opet still has a vast amount of loyal followers. It is after all the celebrating of a New Year!

The Ægyptian Pantheon

Under the name of each god or goddess you'll find their symbol(s) and depictions - if any - together with the most important - and still existing - city, shrine or sacred site where he/she is worshipped.

In ancient myths the gods and goddesses were often portrayed with a specific set of symbols and attributes. Most of the time the *Ankh* will be one of the symbols almost every god can wear, while their most significant identification is normally the *animal-form* (be it face or body) of the god. The latter will especially help to identify the god or goddess. The animal believed to be the incarnation of the god or goddess lived a pampered life in and near the temples and religious centres.

With each god or goddess are also mentioned the Powers they bestow on their priests, be it rituals or miracles.

Ammit (Ammut, Devourer of the Dead, Great of Death)

Symbol: -

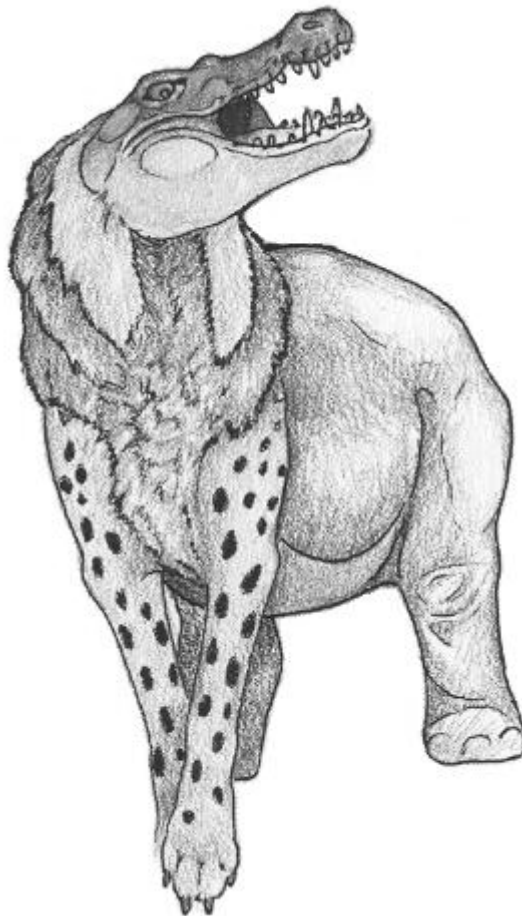
Sacred animal: crocodile [*msh*] + hippopotamus [*db*]

Depiction: the head of a crocodile, the front part of the body is a lion's or leopard's, the back part is that of a hippopotamus.

Important place of worship: Ammit is never worshipped.

This goddess is a funerary deity, she is the annihilator of criminal souls in the Underworld. She is present at the 'Hall of Two Truths', when the deceased's heart is weighed on the scales, prepared to swallow the heart of those who are deemed not fit to enter the land of Osiris. Depicted as she is, she is a combination of those animals which are considered as the most dangerous to the Egyptians. She is not worshipped as a deity in shrines or temples. Ammit is however believed to hunt the dreaming and waking world of the misfits of society as a demon.

Powers: none, because this demon/goddess isn't worshipped as the other gods are.



Amun (Amen, Amon, Amoun, Imen)

Symbols: bull, ram, goose

Depiction: Amun is depicted as a man seated on a throne, holding an *ankh* in one hand and a scepter in the other. On top of his head are two tall plumes, signifying him as a sky deity. He is also depicted with the head of a cobra or frog. He can also appear as an ape or as a crouching lion.

Important places of worship: Thebes (Karnak, Luxor), Naukratis, Memphis

Amun is a primeval Creator God whose shadow protects the other gods, his female counterpart is *Amaunet*. He is often called “The Hidden One” which shows an association with invisibility. The ancients regarded him as being behind and in all things, a deity too complex to describe in one name or even possible to depict in his true form. Therefore another name was “He who abides in all things” or “*asha renu*” which means ‘rich in names’. Amun’s historical role in Ægypt is riddled with political intrigue. Some time after the 12th Dynasty Amun was declared to be the king of the gods when Thebes became the new capital of Ægypt. Though especially worshipped by the wealthy, the common men considered Amun their god who protected the weak and upheld justice. Papyrii tell of him protecting the rights of the poor in law courts and he is therefore sometimes called the ‘vizier of the humble who comes at the voice of the poor’. There are also traces of Amun being ‘Amun of the road’, a protector of travellers. The importance of Amun is such that it endured into the Ionian and Imperial days when several temples were - and still are - dedicated to him.

Powers: Invisibility (cost 3 HITS): This ritual takes five minutes to perform, after that time the priest and all the equipment he is wearing on his person will be totally invisible. He will however leave footprints in the sand, and he can be heard when he’s not careful or quiet enough. The effect will last for a number of minutes equal to *tenfold* the priest’s FATE! If the priest is actively involved in a fight, he will however immediately be visible again. The priest cannot make another person invisible.

Like the wind (cost 1-2 HITS): The priest can make himself (1 HIT) or someone else (2 HITS) drift on the air currents. The speed and the direction are dependent on the wind at the place and time where the ritual is performed (this depends on the referee and his adventure). The ritual takes 30 minutes to perform and lasts for one hour.

With the strength of the lion (cost 2 FATE): When he is in a tight spot the priest can call upon Amun to lend him extra strength. This miracle will take effect immediately and rise the MIGHT score of the priest with 2 points for one entire fight.



Anubis (Anpu, Inpew, Yinepu)

Symbols: jackal, ox-hide hanging from a pole, embalming equipment, flail, flags

Sacred animal: jackal [*sab*]

Depiction: Anubis is depicted as a black dog accompanying Isis or as a man with a jackal's head who holds a scepter.

Important place of worship: Memphis

Anubis assists in the funerary rites of the dead that were used to assure admittance into the underworld. Worshipped as the god of mummification, it is said that Anubis invented the process of embalming in order to preserve the body of Osiris who was briefly resurrected by Isis. Following a person's death, it is believed that Anubis oversees the embalming of the body, welcomes the body into the tomb, conducts the "Opening of the Mouth" ceremony, and escorts each soul to the "Field of Celestial Offerings". During the test to determine whether a soul is worthy of entering the afterlife, Anubis monitors the "Scales of Truth". This is done to preclude any deception by the gods that would condemn the soul to the unjust fate of eternal death in the belly of Ammut.

Powers: Bless Grave (cost 1-3 HITS): This ritual takes 1 hour to perform and lasts till sunset or sunrise, whichever comes first. The dead lying in the tomb or grave blessed by the priest can't be turned to undead or cannot act as such during the above mentioned period of time. So the priest and the party he belongs to are safe from their evil doings. If the tomb or grave belongs to a member of the royal family or to a king the ritual will cost the priest 3 HITS.

Faith Healing (cost 1-2 HITS): The priest can restore 6 HITS to himself (cost 1 HIT) or to someone else (cost 2 HITS), *on condition however that the person to be cured, is a worshipper of Anubis himself!* The ritual takes 30 minutes to perform and the priest shall not be disturbed or the ritual will fail, although the HITS spent in performing the ritual will be lost altogether.

Speak with the Dead (cost variable): The ritual takes one hour to perform. The priest can then ask the deceased one "yes or no" question for every HIT spent. If the deceased has been dead for more than ten years, the priest must 'pay' an extra HIT for every additional ten years or fraction thereof.

Example: to ask one question to a person who's already dead for 23 years would cost the priest 3 HITS.



Apis

Symbols: sun disk, uraeus snake

Sacred animal: bull [mnmnt]

Depiction: man with the head of a bull, black bull with solar disk between its horns

Important place of worship: Memphis

Apis is the divine bull of the old Ægyptian capital Memphis, a manifestation of the god Ptah and a god of strength and fertility.

Already in the most ancient times, the Ægyptians venerated bulls, animals that represented fertility. ('Strong bull' was a common title for creator gods and kings.) Examples are the white Mnevis bull and the Bouchis of Hermonthis, which was also white but had a black head. The Apis is described as follows by the Ionian researcher Herodotus:

“The Apis is the calf of a cow which is never afterwards able to have another. The Ægyptian belief is that a flash of light descends upon the cow from heaven, and this causes her to conceive Apis. The Apis-calf has distinctive marks: it is black, with a white square on its forehead, the image of an eagle on its back, the hair on its tail double, and a scarab under its tongue.”

The animal is venerated in Memphis, where a special shrine was built already centuries ago. It sometimes still serves as an oracle.



The Apis is considered to be a manifestation of the Memphite creation god Ptah; it is the 'soul (*Ba*) of Ptah' and 'herald (*whm*) of Ptah'. The bull is therefore a kind of servant, who is himself divine. Sometimes, it is shown to the populace; during a procession, its walk is considered to be the blessing of the country.

When the Apis dies, it is buried in a necropolis at Sakkara, which was first used by Nebmaatira Amenhotep III (-638 AUC until -600 AUC). From that moment on the deceased bull became identical to the god of the Underworld, Osiris. Therefore, he is also known as Osiris-Apis. During the reign of the Ptolemaic kings (430 AUC - 723 AUC), the god Osirapis or Serapis becomes the most important god of Ægypt.

The Ionians identified the Apis with their demi-god Epaphus, a son of their supreme god Zeus and his lover Io, who had been transformed into a cow. The cult for Apis still exists under the Imperial reign.

Powers: Divine Nourishment (cost 1 HIT): This ritual takes 10 minutes to perform per ration of food. The food will then allow the character who eats it, to recover two more HITS than usual with a good night's rest. If the priest wants to bless more rations it will cost him 1 HIT and 10 minutes for every ration!

Divine Strength (cost 1 HIT): This ritual takes 1 hour to perform and will last until sunrise or sunset whatever comes first. This power will give the person it is bestowed on a "+2" bonus on every MIGHT test, *except* in armed combat!

Godly Food (cost 1 HIT): This ritual takes 15 minutes to perform and will double any *one* piece of food. So one fish becomes two, one apple becomes two, etc... Be careful, food thus created will also be able to rot.

Aten (Aton, Lord of All)

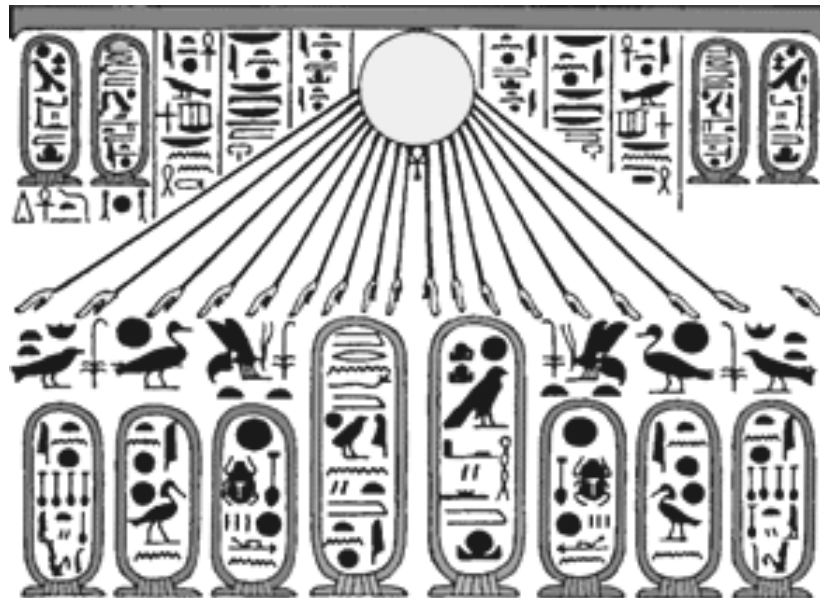
Symbols: sun disk, heat and sunlight

Depiction: Aten is depicted as a sun disk with rays falling upon the earth. At the end of each ray is a hand that extends the *ankh* to the king.

Important place of worship: Akhetaten

The god of the sun, Aten, was also called the creator of men. As the sun-god, Aten was born again each day. Like the sun, Aten nurtured the earth and, according to the *Book of the Dead*, the deceased even called on him to nurture the living with rays. The origin of Aten as a sun god is not entirely clear. His rise to prominence came when pharaoh *Amenhotep IV* or *Akhenaten*, restored and enlarged a temple of Aten built by his father. The priests of *Amon* who wielded substantial power at that time, did not like the promotion of Aten over Amon because it threatened their status. In response Akhenaten built a new Egyptian capital, Akhetaten, “the Horizon of Aten”. Because the Egyptian pharaohs were destined to become gods, Akhenaten established a new religion with himself and Aten as the major Egyptian deities. In this religion access to Aten was only available through Akhenaten. Akhenaten took the job of establishing a new state religion seriously, and attempted to erase all vestiges of Amun and all other gods. When Akhenaten died, so did his new state religion.

Note: in 1013 AUC Aten is only one of the many Egyptian gods and his religion as such doesn't exist anymore, the city dedicated to him nothing more than a ghost town! He's only given here to be complete because he once *was* the most important deity, be it however for only a short period of time. I will also give a few Powers linked to the god, but if your referee decides that they can't be used nowadays, so be it! But perhaps a cult of followers still worship their Lord in secretness, or you can use those Powers for NPC's. Do as you feel, **ZENOBIA** is after all a *fantasy* role playing game.



Powers: Blinding Wall (cost variable): The priest can create a wall of light that is cool and harmless on the side facing him, but hot and blinding to anyone on the other side. The length of the wall is determined by how many HITS the priest spends when he casts the spell; 1 HIT point for every unit of length (about the height of the priest himself). One 'length' of the Blinding Wall might block a doorway or corridor, 2 units will surround the wizard in a circle of blinding white light. As a rule of thumb, add +1 HIT point for every person enclosed within such a circle (priest alone costs 2 HITS, two people costs 3 HITS, three people costs 4 HITS ... and so on). An enemy looking at the wall from the wrong side will be blinded for 1dx10 minutes, every action he does during that time is at a “-4” penalty and when he tries to engage in combat it will have the same effect as when fighting in utter darkness (see the basic **ZENOBIA** rulebook). Also, when someone is trying to break through the wall it will cost him dearly, because he will lose 1d HITS in the process. This ritual takes only one minute to perform and lasts for 5d minutes.

Lightbeam (cost 1 FATE): The priest can illuminate an area of 5m. in front of him with a beamlike ray protruding from the top of his staff. The miracle works immediately and lasts for 1 hour (or until the priest decides to stop it).

Solar Heat (cost variable): With this ritual the priest will be able to vaporize a body of water with a surface area of approximately 100m² for every HIT spent. This ritual takes one hour to perform and the effect is permanently until nature decides to take care of it.

Bastet (Bast, The Tearer)

Symbols: cat, lioness, sistrum⁴, Udjat (Eye of Horus)

Sacred animal: cat [myw]

Depiction: until ca. -247 AUC the goddess Bastet was depicted as a lioness. Later she was depicted as a woman with the head of a house cat. When portrayed as a lioness, Bastet was associated with sunlight. When portrayed as a cat she was associated with the moon.

Important place of worship: Bubastis

The daughter of Re and the mother of Khonsu (the moon), Bastet is the goddess of cats, fire, the home, and pregnant women. Appearing in myth as both submissive and belligerent, Bastet protects expecting mothers and slaughtered enemies. Bastet is the personification of the soul of Isis. The ancient Egyptians celebrated festivals in her honour in April and May at her cult centre, Bubastis, and they still do today. According to the ancient Ionian historian Herodotus, when the Egyptians traveled to Bubastis, they traveled in boats, men and women together. During the journey, some women shook rattles and some men played pipes while the remainder clapped their hands. The women on the boat taunted women on the banks of the river while the other revelers danced and made lots of noise. Upon arrival at Bubastis, a sacrifice was made and the revelers made merry by drinking lots of wine.



⁴ The sistrum is a musical instrument formed as a sticklike wooden or metal object - the basic shape resembling the ankh - with a frame and small disks that rattled when the instrument was shaken by hand. The head of Hathor was often depicted on the handle. The horns of the cow were also commonly incorporated into the design. The instrument produces a soft jangling sound, resembling a breeze blowing through papyrus reeds. It's also called *shesheset*, and it's a favoured instrument in many religious ceremonies and rites, especially those associated with Hathor (but it is also used in connection with Bastet and Isis).

Powers: Control of Feline Predators (cost 2 HITS): This ritual takes an hour to perform and lasts till sun-up or sun-down, whatever comes first. During this period the priest can control all feline creatures in an area of 100m. around the priest. Those creatures will not attack the priest and be friendly to him, they will even do his bidding. But only very simple orders can be given: attack an opponent, defend a person, bring a message, etc...

Feline Nimbleness (cost 1-2 HITS): This ritual will take ten minutes to perform and it lasts for 1 hour. The recipient of the ritual - which can be the priest himself (cost 1 HIT) or another person (cost 2 HITS) - gets then a “+2” bonus on everyone of the following actions: climbing, jumping and moving silently. Furthermore he takes 2 less HITS from falling damage (with always a minimum of “1” HIT however). See also in the **ZENOBIA** rulebook for more information about those actions.

Vengeful Claw (cost 1 FATE): With this miracle - which immediately takes effect - the priest can do 1d HITS to an opponent within a radius of 10m.



Bes

Symbols: lion, knife, bells, drums

Sacred animal: lion [*may*]

Depiction: unlike most gods Bes is often depicted in full-face frontal view. He is a dwarf who wears a crown of feathers on his head. He wears a beard and has a flat nose and bushy eyebrows and hair. His ears are large and the animal skin wrapped around his body has a tail that hangs down in the back. When depicted as the god of music, Bes carries a harp. When depicted as the god of war, he wears a military style tunic and carries a sword and a shield.

Important place of worship: -

Bes is a male deity and protector of children. He is a god of war, music and dance. Maybe his origins are African or Middle Eastern.

Powers: Bless Warrior (cost 1-2 HITS): This ritual takes 30 minutes to perform and lasts for 1 hour. The priest can affect himself with this power (1 HIT) or another character (2 HITS). The affected person can shrug off penalties associated with *all* Crippling Blows - “wounds” as well as “maims” (see the basic **ZENOBIA** rulebook) - although the HIT loss associated with the injury is still taken. As soon as the hour is over, the referee then imposes the normal effects of the injury on the player character.

Healing Music (cost 1 HIT): This ritual takes 1 hour to perform and has an additional cost of 1 FATE per character involved other than the priest himself. The character concerned then hears heavenly music which will enable him to get a perfect night’s rest, enabling him to recover *double* HIT points.

Irresistable Dance (cost 1 FATE): This miracle takes effect immediately and lasts for ten minutes. The priest can indicate a victim within a range of 10m., the victim begins then to dance until the indicated time is over and he falls down totally exhausted. The target of the spell is however allowed a Resistance Roll.



Geb (Seb, Keb, The Great Cackler)

Symbols: goose, earth

Sacred animal: goose [gb]

Depiction: Geb is depicted as a man wearing the crown of the North or the South. His skin is either dark, representing the rich soil of the Nile, or green, representing the colour of the Nile vegetation. Images of Geb portray him in a reclined position, leaning on one elbow with one knee lifted. He lies beneath the air (Shu, his father) and the sky (Nut, his wife and sister).

Important place of worship: Heliopolis

The god of the earth, Geb's laugh is said to be the cause of earthquakes. His sister and wife is Nut, the goddess of the sky. He's the son of Shu and Tefnut. With Nut he produced four children: Osiris, Isis, Seth and Nephthys. Geb's duties as the god of the earth include guiding the dead to the underworld.

Powers: Earthquake (cost 3 HITS): This ritual takes only 5 minutes to perform and continues for 10 minutes. The earthquake radiates out from the priest and extends over an area of 500m., only the immediate neighbourhood of the priest will be safe. In the affected area fissures will appear in the ground, people will tumble down, buildings will collapse, etc... Victims in the place of impact can make a FATE roll against "12". If they succeed they will only suffer 1d HITS, if they don't succeed however they'll be buried under the rubble, suffering 3d HITS.

Quicksand (cost 1 FATE): This miracle will take effect immediately. The priest points to a victim within a distance of 10m. of the place where he's standing. If the target misses his Resistance Roll, the earth beneath his feet will immediately turn into quicksand and he'll sink beneath the sand within 1d combat rounds, unless he's helped by one or more people with a combined MIGHT of "10".

Sandstorm (cost 2 HITS): This ritual takes 30 minutes to perform and lasts for 1d hours. The place of effect is situated in front of the priest and extends over an area of 10km². All creatures in this area must take shelter or lose 1d HITS every other combat round.



Hathor (Hethert, Athyr, Mistress of Heaven, Great One of Many Names)

Symbols: cow, lioness, falcon, cobra, hippopotamus, sistrum, musical instruments, drums, pregnant women, mirrors, cosmetics, papyrus reed, snake

Sacred animal: cow [mmnt], but also linked to the lion [may] and the falcon [byk]

Depiction: Hathor is depicted as a woman with the head of a cow, as a cow, or as a woman wearing cow horns and holding a solar disk. The *Hathors*, who serve a similar role as the Fates in the Ionian mythology, are depicted as seven young women who wear the headdress of Hathor, horns and the solar disk. The women play tambourines.

Important places of worship: Heliopolis, Memphis, Philae, Thebes

In some myths Hathor is the mother of Horus and thus each queen of Egypt was identified with her. The name Hathor means “*House of Horus*”. Because Hathor is the Ægyptian goddess of love, the Ionians identified her with Aphrodite (see also the **IONIA** supplement). Her father Re, created Hathor for the purpose of destroying men who disobeyed him and originally named her *Sekhmet*. Re had however a change of heart and no longer wanted to destroy men, but he could not stop his daughter from killing them. Instead of destroying Sekhmet, Re tricked her by disguising beer as blood, which Sekhmet drunk. Sekhmet became so intoxicated that she could no longer kill men. From then on she is known as Hathor. In some cult centres she is considered the goddess of fertility, in Thebes she’s considered the goddess of the dead.

She is also called the “Lady of Beauty” and she’s the sacred sponsor of the cosmetic arts and simultaneously their living embodiment too. She is also the matron and embodiment of what are considered the pleasures of life (love, joy, romance, fecundity, dance, music, alcohol and perfume). A deity of women, she rules anything that has to do with the female gender, yet she also has a large and devoted following among men. As “Lady of Malachite” and “Lady of Turquoise” Hathor is also connected to metal. She’s responsible for the success and well being of the mines, and therefore she is as intently worshipped by male miners (and also by soldiers) as she is by women in childbirth or young girls desirous of husbands. Both genders are able to recognize the sacred divine within her seductively vibrant joyous beauty.

The *Hathors* play an important role in the fate of all Ægyptians. According to ancient myth, seven Hathors are present at every birth and foretell each baby’s fate, its future, and it’s death at the moment it’s born. The hour of a person’s birth foretells his future, and to be born at some hours is bad luck. In the days of old it was believed that when a prince was born at a bad hour, the Hathors would exchange the baby with a “lucky one” to ensure the continued prosperity of the country.

Powers: Calm Down (cost 2 HITS): This ritual takes only 1 minute to perform and lasts for 5d minutes. With this ritual the priest can stop all fights within a radius of 10m. During the given time (the exact number of minutes is however rolled for by the referee in secret) the opponents leave each other alone and there is perhaps time to run and save your life. This ritual doesn’t work on monsters, undead, ghosts and animals. Eventually - depending upon the circumstances - the referee can allow a Resistance Roll.

Create Image (cost 1 HIT): This ritual takes 10 minutes to perform and lasts for ten minutes for every FATE point the priest has left. He then can create an image of an extremely beautiful woman (or man for that matter). This image feels like real flesh and blood and will

do the priest's bidding. When the image is however physically attacked it will resolve in thin air.

Soothe Animal (cost 1 FATE): This miracle works immediately and with it the priest can make an animal at ease for a period of 15 minutes. The animal affected has to be within a radius of 100m. of the priest and will not attack or threaten the priest (or the party he belongs to) for the above mentioned period of time. This miracle only works with lions, falcons, snakes and hippopotami.



Horus (Hor, Heru, Her, He Who is Above)

Symbols: hawk, falcon, bull, double crown, winged disk, sphinx, weapons, iron, blacksmith

Sacred animal: falcon/hawk [byk]

Depiction: Horus is often depicted as a child suckling at his mother's breast. As a child, Horus is shown seated, wearing a side lock and a royal crown and sucking his thumb. In his 'child form' Horus is depicted with a stunted lower body, perhaps because his father was dead when he was conceived or because he was born prematurely. As a result of Horus' association with the sun, he's often depicted as the personification of the rising sun and a symbol of eternal life and resurrection. As the older Horus - *Haroeris* - he's depicted as a falcon headed man wearing the crowns of Upper and Lower Ægypt.

Important place of worship: Heliopolis

The ancient Ægyptians believed that their pharaohs were the earthbound embodiment of Horus, one of the greatest Ægyptian gods. Ægyptian pharaohs would take the name of Horus as their own to show their direct relation to him. The patronage of Horus was disputed and eventually justified by the Ægyptians through the establishment of fifteen distinct forms of Horus. These fifteen forms of the god fall into two categories, the solar god and the son of Osiris. When associated with the sun, Horus was said to be the son of Atum, Re or Geb and Nut. As the son of Isis and Osiris, Horus is called *Harsiesis*, which means "Horus the son of Isis". Isis was said to have conceived Horus miraculously by resurrecting Osiris just long enough to conceive Horus. Isis alone raised Horus, who - as a child - was known as *Harpokrates*, "the infant Horus". She raised him on a floating island called *Chemmis* to protect the child from his uncle Seth. Seth wanted to murder Horus, but Isis protected the child so that some day he might avenge his father's death.



Horus was also known as an older god and was called Haroeris, “Horus the Elder”. This Horus was said to be the son or husband of Hathor and the brother of Osiris and Seth. Horus had four sons born of the lotus flower: Qebhsenuf, Duamutef, Imsety and Hapi. His four sons were solar gods, and it was believed that Anubis made them responsible for mummification, the “Opening of the Mouth” and the burial of Osiris and all men. Each son protected an internal organ of the deceased. For example Imsety protected the liver, Hapi the lungs, and Duamutef the stomach. A goddess protected each son. These were not Horus’ only children as he was said to have had many children and many wives.

Powers: Cure Disease (cost 1-2 HITS): This ritual takes 30 minutes to perform and has an immediate effect. The priest can cure himself (1 HIT) or a person he touches (2 HITS) from a disease, illness, fever, lycanthropy, etc...

Give Life (cost 3 HITS): This ritual takes 1 hour to perform and has an immediate effect. The priest then gains all his lost HITS back, up to his normal maximum. The priest can also use this power on another person, but in that case there are two conditions to be met: the receiver must be a worshipper of Horus *and* the priest loses one additional HIT *permanently!* In return for this great favour the priest can ask the person who received the effect of this power for a boon.

Sunlight (cost 1 FATE): This miracle takes effect immediately and gives light in an area with a 5m. radius around the priest. It can also remove the effect of “magical darkness”.



Imhotep

Symbols: papyrus roll

Depiction: man seated in the scribal position with a roll of papyrus on his knees

Important places of worship: Thebes, Philae, Memphis

Imhotep was a high courtier under King Djoser (3rd Dynasty), who was given the supreme privilege of having his name carved alongside that of the Pharaoh himself. He held the offices of vizier, High Priest of Ptah, and master sculptor. The Ægyptian priest Manetho stated that he was the inventor of building with blocks of dressed stone. It is likely that he planned the Step Pyramid at Sakkara. He built this pyramid for Djoser, but it became an architectural model for the spiritual ideals of the people of Ægypt. In the Middle and New Kingdoms Imhotep was revered principally as a scribe. This reverence led to his deification - an extremely rare honour - and in the Ptolemaic period, cult objects to Imhotep are found as far apart as Sakkara and Philae. Mention must also be made of his ability as a healer, and in Ionian thinking he became associated with Aesculapius, the Ionian god of medicine. His best known writings are medical writings. He is still honoured by the Greeks during the Imperial period. The emperors Claudius and Tiberius had inscriptions praising Imhotep placed on the walls of their Egyptian temples. Finally, Imhotep's association with Ptah led him to be venerated as an agent capable of renewing his father's (i.e.Ptah's) generative forces⁵.



⁵ A stele in the British Museum narrates the story of the Lady Taimhotep, who prayed to Imhotep for a son. (Her husband was High Priest of Ptah.) Imhotep commanded the embellishment of his sanctuary in north Sakkara. This was done, and in due course Taimhotep conceived and gave birth to a son on Imhotep's festival day.

Powers: Create (cost 1 HIT): This ritual takes 30 minutes to perform and lasts until one object is created or mended. The material used has to be stone or wood, no metal (so this ritual doesn't work on a weapon or upon armour of any kind). The object is so well made (or so beautiful) that it is worth more than its normal price when it's sold! Maybe this ritual can help the characters to make some extra money.

Cure (cost 1 HIT): This ritual takes 10 minutes to perform and it allows the priest to heal one broken limb, easing the pain of the victim and restoring 1 HIT in the process. The victim will however not have the full use of the restored limb for 1-3 days!

Read and Write (cost 1 HIT): This ritual takes one hour to perform and lasts for 6 hours. During this period of time the priest will be able to read and write any **one** language fluently, he will also be able to understand it completely. If he spends one more HIT he will also be able to speak that language fluently. A very useful power!

Isis (Aset, Ast)

Symbols: throne, kite, scorpion, sistrum, tyet (the “Knot of Isis”)

Sacred animal: cattle [*mnmnt*], scorpion [*srq*]

Depiction: depictions of the goddess Isis show her as a woman wearing the solar disk between a pair of horns and a vulture headdress. Sometimes she is shown wearing the crowns of Upper and Lower Ægypt, sporting a pair of ram’s horns or the feather of Ma’at. Isis is also depicted as a woman, not a goddess, with a simple ordinary headdress and with an *uraeus*⁶ on her forehead.

Important places of worship: Alexandria, Philae, Thebes, there even is a cult in the Eternal City itself

Isis is the daughter of Nut and Geb, and the sister and wife of Osiris. In myth, Isis aided her husband during his reign as the king of Ægypt and searched madly for his body after his death, so that he might be given a proper burial. Isis conceived her son Horus either through magic or by resurrecting Osiris. Isis raised Horus on a floating island called *Chemmis*, to protect the child from his uncle Seth. Seth wanted to murder Horus, but Isis hid the child so that some day he might avenge his father’s death.

The ancient Ægyptians saw Isis as a benevolent goddess, good and kind. Each pharaoh was her son, and Isis loved all creatures like a mother. She was the chaste and devoted wife, and as a result most highly regarded among the Ægyptian gods. Her benevolence resulted in her worship beyond Ægypt, even as far away as Britannia. The Ionians associated Isis with *Athena* and *Tethys*. In the *Ægyptian Book of the Dead*, Isis is the giver of food and life to the dead. In the *Pyramid Text* Isis suckles each pharaoh at her breast as his mother. The pharaoh was considered the embodiment of Isis’ son - Horus - on earth. Isis was also known for her magic, and - with this gift - created the first cobra.

Isis or her more ancient Ægyptian name *Aset*, seems like two different deities if you take a closer look. When the worship of Isis rose in Ionian and Imperial days, *Aset* had already been forgotten for hundreds of years. At that time only a small group of priests still knew how to read the hieroglyphs of the temple walls. The Ionian and Imperial way of superimposing their cultural values on Ægyptian culture affected the interpretation of the original *Aset*, depriving her of her Ægyptian origin and turning her into an Imperial deity. [The most outstanding difference between them is in my opinion the fierceness of *Aset* which can be found in the myths and her role as a funerary deity. This is not so with Isis who is a much more benevolent and one-size-fits-all kind of deity.]

The Imperial Isis is the goddess of Ten Thousand Names, the Great Mother Goddess. It is not the purpose of this book to explore the Imperial Isis, but some words might be in order to differentiate her from the Ægyptian *Aset*. Above all Isis is the goddess for women, the protectress at childbirth, she who nurtures children and cares for them and for everyone that is in need of her. Isis absorbed most of the important Ægyptian goddesses’ properties and abilities during the days of the Empire, her popularity spread far beyond Ægypt, all around the Middle Sea. She was even considered a ‘Creator Goddess’. The cult of Isis is still growing and is widely spread, probably because her traits as a benign mother goddess for everyone, and for her image as a widow and a ‘single mother’ evokes compassion and recognition. Temples are still built to her far from Ægypt.

⁶ This is a symbol of « kingship » represented by a cobra in an upright position and worn as a head ornament or crown. The symbol protects the king/queen and is an agent of his destructive powers, spitting fire and associated with the goddess *Wadjet*.

Powers: Protection from Magic (cost 1-2 HITS): This ritual takes 1 hour to perform and lasts till sunrise or sunset, whatever comes first. The priest can invoke this power over himself (1 HIT) or over another person (2 HITS). The person involved is then protected against any form of evil magic for the time mentioned. When an evil magical or priestly power is bestowed on him he gets always a Resistance Roll (also when this is normally not the case), and when the power already has such a roll included, he gets a bonus of “+2” on his roll.

Resurrection (cost 3 HITS permanently): The priest can bring a person back from the dead, on one condition however: the deceased can not longer be dead than 6 hours. The ritual itself takes two hours to perform and the priest shall not be interrupted or disturbed, otherwise there won't be any resurrection at all. For sacrificing three HITS permanently the priest is allowed to ask the revived character something really valuable in return. Maybe the referee can also give the “priest player” who's willing to make such an “offer” one (or more) experience points in the process.

Summon Cobra (cost variable): With this miracle the priest can summon a cobra for every HIT spent. The ritual takes only one minute to perform. The summoned snakes come into being within a radius of 10m. of the priest and ‘live’ for one hour or until they are killed, whatever comes first. They won't attack the priest.



Khonsu (Khensu, Khons)

Symbols: crescent moon, hawk, knife

Sacred animal: baboon [-]

Depiction: Khonsu is depicted as a man with the head of a hawk who wears the lunar disk. In some depictions, he is a child who wears the side lock, which is the mark of youth.

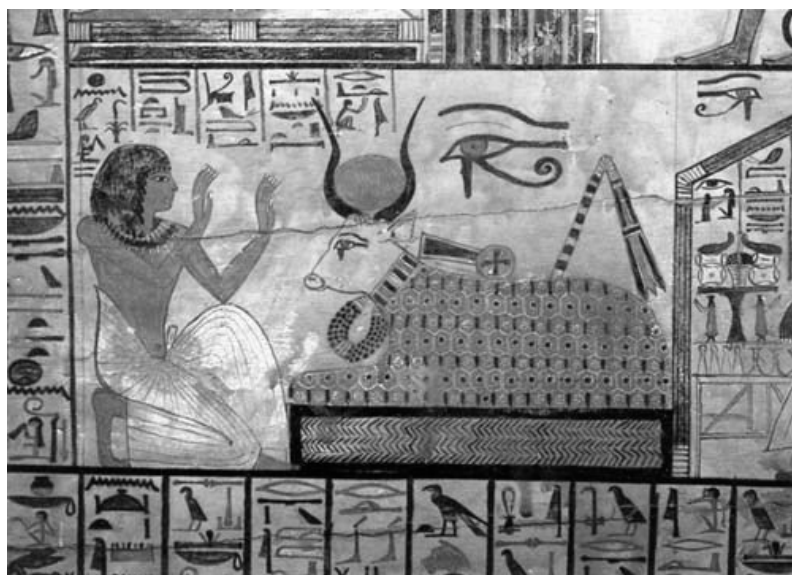
Important places of worship: Thebes, Luxor

Khonsu's name comes from the ancient Egyptian word *khens*, which means to travel, to run, or to move about. An ancient deity, Khonsu is the son of Amun-Re and Mut. Khonsu is a moon god, who is said to cause the crescent moon to shine, cattle to become fertile, women to conceive, and for the lungs of the people to fill with fresh air. He's a god of fertility and cleanliness. Although still appreciated by the Egyptians themselves, Khonsu has become a minor god.

Powers: Control Creatures of the Night (cost 1 HIT): This ritual takes only one minute to perform and ables the priest to mentally control all "nightmare creatures" that are active under a crescent moon. The power has effect on one creature for 5 to 30 minutes (the referee rolls 5d in secret). During this period of time the creature won't attack or harm the priest in any way, nor everyone in a radius of 3m. around him.

Enhanced Speed (cost 1 FATE): With this miracle the priest can double the combat speed (see p.19) of any one character. It will also allow the character to strike twice every other combat round. However, a character who has been acting under the influence of this power, will afterwards be so tired that he won't regain a HIT that night. He will need his rest to recover completely from his tiredness. The miracle takes effect immediately and lasts for one combat!

Tireless Travel (cost 1 HIT): This ritual takes one hour to perform and lasts until sunrise or sunset whatever comes first. The person bestowed with this power can travel half as long on foot as under normal conditions. At the end of that day (or night), he even won't be tired at all!



Ma'at (Mayet, Goddess of Truth)

Symbols: ostrich feather, scales

Sacred animal: ostrich [nyw]

Depiction: depicted as a seated or standing woman, Ma'at holds an ankh in one hand and a scepter in the other. In her hair she wears an ostrich feather. Some depictions show Ma'at as a woman with an ostrich feather for a head or with wings attached to her arms.

Important place of worship: -

Ma'at is the positive force in the life of the ancient Ægyptians, she is the goddess of truth, order and of Ægypt's physical and moral laws. Ma'at has eight children with Thoth, one of these children is the god Amun. Together with Ammut, Ma'at judges the souls of the dead in the "Hall of the Two Truths" (or *Maaty*). Before a soul can enter the afterlife it has to pass judgement. To judge whether a soul is worthy of entering the afterlife, the deceased's heart is placed on one side of the "Scales of Truth" and the feather of Ma'at on the other side. If the heart - where the Ægyptians believe the soul dwells - is heavy with sins and outweighs Ma'at's feather, Ammut eats the soul, dooming it to eternal death. If the hearth weighs equal to Ma'at's feather the soul earns eternal life in the *Duat*.

Ma'at serves as a guide to Re, the sun god, as he makes his journey across the sky in his boat. Ma'at guides the Ægyptian pharaohs in their journey through life and lets them rule and live by the principles of truth. If they fail to live by this principles, there will be chaos and the world will be destroyed before Ma'at can return to restore order.

Powers: Convince (cost 1 HIT): This ritual takes 10 minutes to perform and lasts 1d hours. During this time the priest gets a "+2" bonus on every roll for Persuasion and Deception (see the basic **ZENOBIA** rulebook).

Detect Lie (cost 1 FATE): This miracle works immediately and enables the priest to know for sure if a person is lying. He can't however know **what exactly** the person is lying about!

Speak Truth (cost 1 HIT): When a priest casts this power upon a person and that person doesn't succeed in a Resistance Roll against "12", he must answer the questions the priests asks him correctly and without lying. This ritual takes only 5 minutes to perform and lasts for 10 minutes or the time it takes to ask 5 questions (whatever comes first). However, the priest can only ask one question at a time, and he must await the answer before he can ask another one!



Neith (Nit, Neit, Net, Great Goddess)

Symbols: bows and arrows, shields and weapons, Red Crown, weaving shuttle

Depiction: depictions of Neith from Upper Ægypt show her as a woman with the head of a lioness. Other depictions show her as a woman holding a sceptre or two arrows and a bow, wearing the Double Crown of Upper and Lower Ægypt. At times depictions of Neith showed her crowned with a weaving shuttle. She's also often showed suckling her son Sobek in the form of a crocodile.

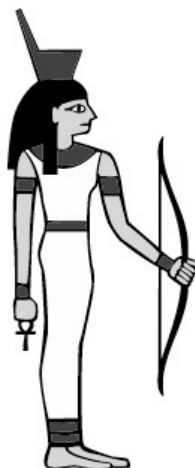
Important place of worship: Naucratis

Neith, the goddess of war and weaving, is one of the oldest Ægyptian gods. Neith was considered both male and female, and thus self-created. Originally worshipped throughout Ægypt as the goddess of war, her role evolved over time to the goddess of weaving. Neith is said to be the mother of Sobek and Re. According to myth, it was Neith who offered the solution to the dispute between Seth and Horus over who should succeed Osiris as the king of Ægypt. Neith suggested that Horus take the throne and, as consolation, Seth take two Semitic goddesses. Neith's wisdom prevailed with all the of the gods agreeing to the arrangement, except Seth. The largest temple to Neith, called *Sapi-meth*, was located in Sais. At Sais, the ram-headed creation god Khnemu was her husband and her son was Tutu, a form of the god Shu. Nowadays, Sais is an almost abandoned village and the temple is in ruins.

Powers: Give Wisdom (cost 1-3 HITS): This ritual takes 1 hour to perform and increases the priest's LEARNING attribute by "+1" for every HIT spent (with a maximum of +3). The effect of this power lasts for 1d hours.

War Chief (cost 1-2 HITS): The recipient of this power is always "fighting from advantage", his opponent being always "out-manoeuvred" (see also the basic **ZENOBIA** rulebook on p.62). The ritual takes 1 hour to perform and the effect of it lasts 6 hours. The priest can cast this power upon himself (1 HIT) or bestow it upon someone else (2 HITS).

Weaver (cost 1-3 HITS): This ritual takes 30 minutes to perform. It can be used to mend everything that's made of cotton, silk or fibres, this costs 1 HIT and the effect will last until the object is torn again. It can however also be used to give the material mentioned above the equivalent of Armour Value "1". In this latter case it will cost the priest 3 HITS and the effect will last for a number of hours equal to the priest's *initial* LEARNING score.



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Nephthys (Nebt-het, Nebhet, Lady of the House)

Symbols: kite, crow, bones and skulls

Depiction: depictions show Nephthys as a woman wearing the symbol of her name on her head, or on top of a pair of horns. Her name, Nebt-het, means “Lady of the House”, the ‘house’ being the sky where Horus lived.

Important place of worship: Heliopolis

According to myth, Nephthys is the daughter of Geb and Nut, the sister of Osiris and Isis, and the sister and wife of Seth. Throughout Egyptian mythology, Nephthys is however always the counterpart to Seth. Nonetheless Nephthys has a son - Anubis - by Osiris, who was seduced by Nephthys after she got him drunk. Another myth says that Nephthys disguised herself as Osiris’ wife, Isis, and seduced him to conceive Anubis. Nephthys’ seduction of Osiris only fed Seth’s hatred of Osiris and fueled his desire to kill him. In myth, Nephthys is portrayed as a loyal friend to her sister, Isis, who helped her search for Osiris’ body after his death, and who rebuilt Osiris’ body once it was found. Therefore Nephthys is always considered as the “friend of the deceased”.

Powers: Change Self (cost 2 HITS): This ritual takes 10 minutes to perform and lasts up to 3 hours. The priest can take every *human* form he wants - be it male or female - but retains *his* intelligence, memory and personality. His own clothing and equipment magically vanish until the priest returns to normal. In this transformed state the priest can speak the languages (or mother tongue) of the person he changed in, but he can’t use any powers.

Friendship (cost 1 FATE): With this miracle - that lasts for *one* ‘encounter’ - the priest can befriend a person (it doesn’t work with animals) which will give him an advantage in “social situations” (be it in the form of a bonus on a roll, or anything else depending on the situation at hand).

Protect from Evil (cost 1 HIT): This ritual takes 1 hour to perform and will last until sunrise or sunset, whatever comes first. It will protect the priest against all evil things that try to attack his mind or ‘charm’ him (evil magic, ghosts, etc...).



Nut (Nuit, The Sky)

Symbols: stars, the night sky, cows

Sacred animal: cattle [mnmnt]

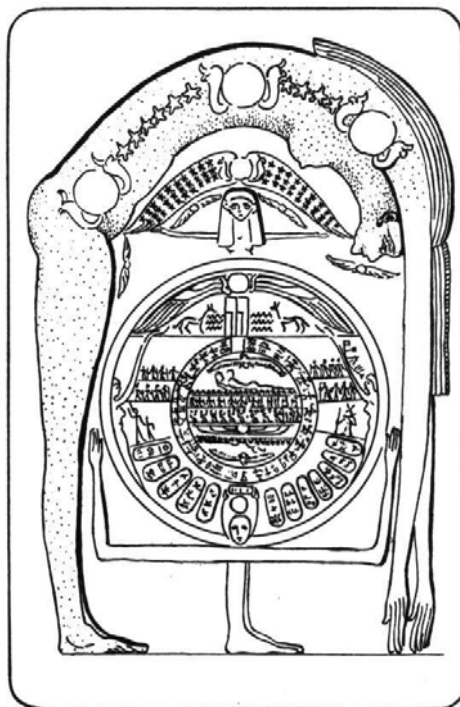
Depiction: depictions show Nut as a woman carrying a vase of water on her head, with her hands and feet touching the ground to form an arch. This arch represents the sky and heaven. Her father - the god of air Shu - holds Nut (the sky), above her husband, Geb, the earth. According to myth, if Shu ever left his duty, chaos would return.

Important place of worship: being a cosmic deity, Nut was never worshipped in a personified form. There are no temples or specific cult places dedicated to her.

Nut is the goddess of the daytime sky and later the goddess of the entire sky, she is in fact the place where clouds form. Her father and mother are Shu and Tefnut.. Her husband is the earth god Geb, with whom she has four children: Osiris, Isis, Seth and Nephthys. Nut's children were born on the five *Epagomenal Days* of the *Ægyptian* year as described in the *Story of Re*. Each year the *Ægyptians* hold celebrations on these 5 days.

The *Epagomenal Days* are highly celebrated by the *Ægyptians*, it are the transitional days between the old year and the upcoming new year. It is during this time that great changes occur, and it is not unusual for lives to become somewhat chaotic during this period. On the evening of August 6th Osiris was born, on the evening of August 7th Horus the Elder was born, on the evening of August 8th Seth was born, on the evening of August 9th Isis was born and on the evening of August 10th Nephthys was born. The days of Osiris, Seth and Nephthys are considered unlucky, the days of Isis and Horus are considered lucky.

Powers: considering the fact that there were no temples or specific cult places for Nut, there aren't any priestly powers given to the priests of Nut.



Osiris (Asar, Wesir, Ausar, Unnefer, King of the Dead)

Symbols: crook and flail, Bennu (phoenix), djed, White and Atef Crowns, bull, mummified form

Sacred animal: heron [bnw]

Depiction: depictions of Osiris show the god as green faced and bearded, holding the crook and flail in his hands. He is also portrayed as a mummified human who wears the *atef* crown.

Important places of worship: Abydos, Thebes.

Osiris holds an important role in ancient Ægypt. His death at the hand of his brother Seth represents the yearly Ægyptian drought, while his miraculous rebirth represents the flooding of the Nile Valley and its nourishment by the silt left on the land after the flood. Osiris' parents are Nut and Geb. His sister and wife is Isis. He also has another sister, Nephthys, and a brother, Seth. Osiris is the father of Horus by Isis, and of Anubis by Nephthys, who seduced Osiris to conceive Anubis. Osiris' rivalry with his brother Seth, the god of storms and the desert, represents the constant struggle in Ægypt between the fertile Nile Valley and the surrounding desert. Osiris' death and rebirth also represents the rising and Setting of the sun.

Osiris is an earth god and the god of vegetation. According to myth, it was Osiris who brought civilization to Ægypt whose population was once cannibalistic and barbarous. Having inherited the throne from his father Geb and being distressed by the behaviour of the Ægyptian people, Osiris taught the Ægyptians how to farm, what to eat, and gave them laws and religion. With the assistance of Thoth, who invented science, nomenclature and the arts, Osiris ruled as the benevolent and kind king of Ægypt. Once he had established civilization in Ægypt, Osiris traveled to distant lands to teach others what he had taught the Ægyptians. He left Isis to rule in his absence, but Seth's actions troubled her. While Osiris was away, Seth plotted to usurp the throne and take Isis as his wife. Isis' fears were realized when, in the twenty-eighth year of Osiris' reign, on the 17th day of Hathor (late September), Seth and 72 conspirators murdered Osiris. Seth and his co-conspirators threw the coffin containing Osiris' body into the Nile. Isis recovered Osiris' body only to have Seth tear it into fourteen pieces, which he scattered all over Ægypt. Nonetheless, Isis - with help from Nephthys - recovered every piece of Osiris' body excluding his penis, which was eaten by the Nile fish. Using her magical powers, Isis reassembled Osiris and gave him life just long enough to conceive Horus, the future king of Ægypt. Seth disputed Horus' succession to the Ægyptian throne and the matter was not resolved for 80 years, when Nephthys offered a resolution to the dispute.

Ancient Ægyptian religious texts describe Osiris as the god of the dead, with the understanding that Osiris died and was resurrected. As the king of the underworld, Osiris admits only those souls who have lived a good life and who have received the proper burial rights under the protection of certain amulets and the recitation of certain words of power and divinity. If Osiris judges a soul worthy, it is allowed to live out the afterlife in the *Duat*, the fertile land. According to myth, Osiris' domain lies beneath Nun in the northern part of heaven or to the west.

In fact Osiris is an Ionian corruption of the Ægyptian name *Asar*. Asar has several meanings, including "he sees the throne" and "strength of the eye". There are at least 150 hieroglyphs representing Osiris, the simplest one is a throne positioned over an eye.

Powers: Expel Ghosts (cost 1 FATE): With this miracle the priest will gain an automatic and immediate victory over any **one** ghost, which will flee or leave the party, to which the priest belongs, alone. The miracle doesn't however work on undead!

Resurrection (cost 2-3 HITS permanently): The priest can bring a person back from the dead, on one condition however: the deceased can not longer be dead than 3 hours. The ritual itself takes two hours to perform and the priest shall not be interrupted or disturbed, otherwise there won't be any resurrection at all. For sacrificing three HITS permanently the priest is allowed to ask the revived character something really valuable in return. Maybe the referee can also give the "priest player" who's willing to make such an "offer" one (or more) experience points in the process.

Note: the ritual will only cost TWO permanent HITS if the deceased was a worshipper of Osiris!

Transposition (cost 1-2 HITS): The priest can transport himself (1 HIT) or another animal, object or person (2 HITS) to a place where the priest has already been. The ritual takes 10 minutes to perform and has then an immediate effect.



Ptah (The Opener)

Symbols: level, plumb-rule, bricks, djed

Depiction: depictions of Ptah show him as a man shrouded like a mummy with a beard and a skullcap on his head. In one hand he holds the *Djed*, the sign of stability, and in the other the ankh, the symbol for “life”.

Important place of worship: Memphis

By thinking them with his mind and speaking them with his tongue, Ptah brought all things into being. Unlike other creation gods, Ptah created with his mind, not with his actions. Ptah’s cult centre is still the ancient city of Memphis, where his priests pronounce that Ptah’s heart and tongue gave birth to the gods, kept order, and founded cities. Ptah is the god of architects and skilled craftsmen. In the artisan community near Western Thebes the craftsmen carved ears on the statues of Ptah so that he would listen to their prayers. Ptah’s wife was the lioness goddess Sekhmet and his son was said to be either Imhotep or Nefertem.

Powers: Enhance Craft (cost 1-3 HITS): This ritual enables the priest to give a “+1” bonus on CRAFT for every HIT spent, however with a possible maximum of “+3”. He can use this power upon himself or upon another person. The ritual takes 30 minutes to perform and lasts for 1d hours.

Equilibrium (cost 1 FATE): This miracle gives someone the possibility to walk narrow ledges that are otherwise impossible to cross. If the referee allows it, this power can also give a bonus to actions like climbing or jumping, but only when “equilibrium” can be of any help in the process. The miracle takes effect immediately and lasts for 1 hour.

Mend or Rebuild (cost 1-2 HITS): With this ritual the priest can magically mend damaged (1 HIT) or broken/destroyed (2 HITS) objects: weapons, armour, doors, statuettes, etc... He can’t however completely rebuild a ruined temple, palace or house. Just use some common sense as to what can be “repaired”. As a rule of thumb take only small (maximum man-sized) objects. This ritual takes 1 hour to perform, thereafter the object will be as good as new.



Re (Ra, Father of the Gods)

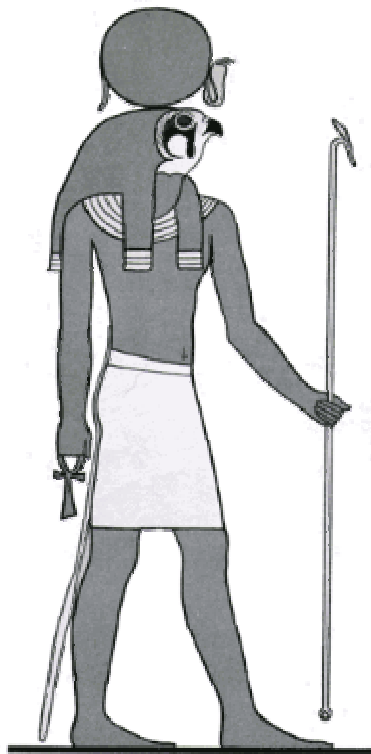
Symbols: sun, falcon, obelisk, pyramid, *Udjat* (Eye of Horus), Bennu (phoenix)

Sacred animal: falcon [byk]

Depiction: depictions of Re showed him as a hawk or falcon, or a hawk-headed man. Some depictions showed Re as the combination of *Ra-Hoor-Khuit* (which means “Re who is Horus of the Horizons”) and Horus, the falcon god.

Important place of worship: Heliopolis

Re is the god of the sun and is associated with Horus, the god of the sky. By some Re is known as the creator of men, and he becomes the state deity during the Fifth Dynasty. An ancient god, Re is the father of Shu and Tefnut, the grandfather of Geb and Nut, the great-grandfather of Seth, Nephthys, Isis and Osiris. According to myth, Re travels through the waters of heaven in 2 different boats each day. The first boat - *Madjet* (“becoming strong”) - is a galley that rises out of the east behind Mount Manu and then passes between two sycamore trees. The second boat, a small barge called *Semektet* (“becoming weak”), takes Re to sunset. Ma’at determines the course of this boat. Re does not navigate the boats himself; Horus, accompanied by Ma’at, navigates the boat for Re. In front of the boat swim Abtu and Ant, two pilot fish. Geb, Hu, Sia and Hike travel with Re. And at night, the god Upuaut stands on the boat’s prow. Re’s travels are impeded by three monsters: Sebau, Nak and Apep. In order for the sun to rise, Re fights and defeats these monsters every night. Apep, the personification of darkness, is the most powerful of the three monsters and is depicted either as a serpent or a crocodile. If Apep defeats Re, then the weather is stormy. If Apep swallows Re’s ship, then a solar eclipse occurs. The *Book of Overthrowing Apep* provides incantations and information on how to defeat Apep.



Powers: Farsightedness (cost 1 HIT): This ritual takes 30 minutes to perform and will then reduce the “aiming factors” for missile weapons (see **ZENOBIA** rulebook p.65 and p.233) for any one person - touched by the priest - by “1” for a period of 6 hours.

Hold Off Monster (cost 1 FATE): The priest can stop any one monster (but not a normal animal or an immaterial being) from attacking and/or threatening him or the party he belongs to. For the miracle to work the monster must be in a range of 10m. from the priest. The effect is immediate and lasts for 20-120 minutes. The referee rolls 2d in secret to determine the exact period of time.

Sharpsightedness (cost 1-2 HITS): This ritual takes 1 hour to perform and lasts until sunrise or sunset, whatever comes first. It gives the priest (1 HIT) or another person (2 HITS) who’s eyes are touched by the priest a bonus of “+1” to spot anything concealed (see ‘concealment’ **ZENOBIA** rulebook p.103).



Sekhmet (Sekhet, Sakhmet, Nesert, Mighty One)

Symbols: lioness, cobra, *Udjat* (Eye of Horus)

Sacred animal: lion [*may*]

Depiction: the lioness goddess of war and destruction, Sekhmet is depicted as a woman in red with the head of a lioness, and with the solar disk and the *uraeus* on her head.

Important place of worship: Memphis

The name Sekhmet comes from the Ægyptian word *sekhem* meaning “to be violent, mighty and strong”. Together Sekhmet and Bastet were the goddesses of East (Bastet) and West (Sekhmet). The wife and sister of Ptah, Sekhmet was born out of the fire of Re’s eye. Re created Sekhmet as a weapon of vengeance with which to destroy disobedient and wicked men. The ancient Ægyptians feared the powers of Sekhmet and developed complicated rituals to appease the goddess. Every day of every year, in the morning and afternoon, ancient Ægyptian priests would perform these rituals in front of each of 700 statues of Sekhmet. The Ægyptians believed that if the priests did not adhere to this strict regiment of rituals, Sekhmet would destroy them. Re had however “a change of heart” and no longer wanted to destroy men, but could not stop his daughter from killing them. Instead of destroying Sekhmet, Re tricked her by disguising beer as blood, which Sekhmet drunk. Sekhmet became so intoxicated that she could no longer kill men and was from then on known as Hathor. There are still said to be some secret cults that revere the ancient and cruel form of Sekhmet! If the referee allows it, a player can take on the role of such an ‘evil’ priest and choose among the powers listed below.



Powers: Destroy Armour (cost 1 FATE): This miracle completely destroys an opponent's armour. Cracks and dents will reduce the Armour Value to "0" leaving the opponent open to attacks. The power has effect on any one opponent within a range of 10m. of the priest.

Destroy Weapon (cost 1 FATE): This miracle completely destroys all wooden *or* metal parts of someone's weapon (wood will begin to rot, all metal parts will become lumps of iron, bronze, etc...) so that there will be no combat bonus left! The power has effect on any one opponent within a range of 10m. of the priest.

Divine Strength (cost 1-2 HITS): The priest can give himself (1 HIT) or another character (2 HITS) a boost of "+3" to his MIGHT for the next three combats or the next three hours, whatever comes first. The ritual takes 30 minutes to perform. If the character on whom the power is bestowed, is a worshipper of Sekhmet, his MIGHT can temporary increase beyond "10". The power only has effect if the character upon which it is bestowed, is touched by the priest.

Serapis (Sarapis, Asar-Hapi)

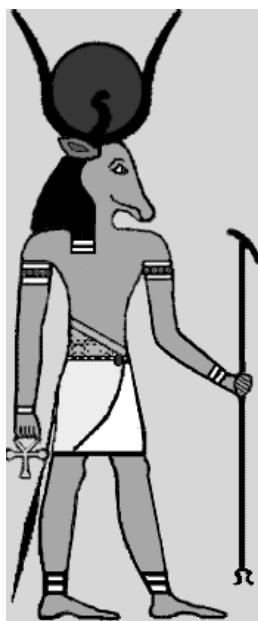
Symbols: crescent moon, plumes

Sacred animal: bull [mnmnt]

Depiction: mummified human with the head of a bull

Important place of worship: Herakleion, Alexandria

Serapis is an anthropomorphic god created by pharaoh Ptolemy I. Ptolemy I chose Serapis to be the official god of Ægypt and Ionia. He hoped a common religious base would unify the two peoples and ease tension in the country. Serapis' attributes are both Ægyptian and Ionian. Serapis became very popular and his cult quickly spread from its center in Alexandria. Imperial historians insist that the god was originally from Asia Minor. However, Ægypt probably provided the essential attributes of Serapis. Serapis' Ægyptian nature can be seen in his roots, which are drawn from the cults of Osiris and the Apis bull. These cults had been combined prior to the reign of Ptolemy I. At that time, a sacred bull of Memphis called *Osorapis* was worshipped after its death. Osorapis was an agricultural god whose cult emphasized the Ægyptian principles of life after death. The early Ionian pharaohs seemed to have been drawn to Osorapis as a god who seemed to fuse the myriad of Ægyptian deities and possessed aspects that were easily fusible with the Ionian gods. The Ionian elements of Serapis dominate Serapis' "personality" and iconography. Many Ionian gods contribute to his nature, including: Zeus, Helios, Dionysos, Hades and Aesculapius. From Zeus and Helios he receives the aspects of sovereignty and sun-god. Dionysos brings to him the attribute of presiding over nature. Hades links him to the afterlife and Aesculapius gives him the art of healing. The Ionian images of Serapis show him with long hair and a long beard. He is seated on a throne with the three-headed dog of Hades, Cerberus, at his feet. The Ægyptian images of the god show him as a mummified human with the head of a bull. He is crowned with the crescent moon and two plumes.



Powers: Animate Corpse (cost 1 FATE): This miracle has an immediate effect upon **one** corpse touched by the priest. The corpse will then fight and defend the priest against his enemies. Duration: until the corpse is destroyed/killed again or until one hour has elapsed, whichever comes first. This power cannot be used on skeletons if the referee decides so!

Cure Poison (cost 1 HIT): This ritual takes only five minutes to perform, it will then remove all poison out of the body of a character or animal touched by the priest. Thereafter the victim of the poison won't lose anymore HITS due to the poison that was previously in his body.

Natural Barrier (cost 1 HIT): This ritual takes 10 minutes to perform and will last for a period equal to the priest's LEARNING in hours. Wherever the priest is (desert, plains, steppe, etc...), he can make nature obey himself to create a wall (of sand, long grasses, brush, etc...) of 2m. high and 10m. length for every HIT spent. The target of the power has to be within a range of 5m. from where the priest is standing.

Seth (Set, Suetekh, Lord of Upper Ægypt)

Symbols: donkeys, fish, pigs, Seth-animal

Sacred animal: pig [rry], Seth is also associated with the turtle [shtyw]

Depiction: depictions of Seth show him as a mythical animal resembling a donkey or aardvark. He has big ears and red hair.

Important place of worship: Nebet

Seth is the god of thunder and storms as well as of the desert. His parents are Nut and Geb, his brother is Osiris, and his sisters are Isis and Nephthys. Though married to Nephthys, Seth never had any children, a fact that contributes to his association with the barren desert and infertility.

Upon his abdication of the throne, the older of his two sons, Osiris, succeeded Geb as king of Ægypt. Once Osiris had established civilization in Ægypt, he traveled to distant lands to teach others what he had taught the Ægyptians. He left Isis to rule in his absence, but Seth's actions troubled her. While Osiris was away, Seth plotted to usurp the throne and take Isis as wife. Isis' fears were realized when, in the twenty-eighth year of Osiris' reign, on the 17th day of Hathor (late September), Seth and 72 conspirators murdered Osiris. Seth and his co-conspirators threw the coffin containing Osiris' body into the Nile. Isis recovered Osiris' body only to have Seth tear it into fourteen pieces, which he scattered all over Ægypt. Nonetheless, Isis - with help from Nephthys - recovered every piece of Osiris' body excluding his penis, which was eaten by the Nile fish. Using her magical powers, Isis reassembled Osiris and gave him life just long enough to conceive Horus, the future king of Ægypt. Seth disputed Horus' succession to the Ægyptian throne and attempted to murder Horus, but failed because Isis protected Horus by keeping him on a floating island. Collectively the gods decided to punish Seth for committing fratricide by sending him into exile in the desert. Re did not support the decision of the gods and thought Horus too young to hold the kingship. To resolve the stalemate, Isis magically transformed herself into a beautiful woman, and with tears streaming down her face, told a story to the gods. That story told of an evil man who killed her husband and was trying to steal her family flocks. Angered by the injustice of which Isis spoke, Seth proclaimed that the evil man should be destroyed and that the woman's son should inherit the family flocks. With this judgement, Seth lost the throne of Ægypt. After an 80 year dispute, the gods agreed that Horus, Osiris' son, should have the throne and that Seth should be given the Semitic goddesses Astarte and Asat.

Never considered wholly evil, Seth protected the barge of Re when Re fought each night with Apep. Before it was conquered by Upper Ægypt, Lower Ægypt considered Seth their benefactor. When the two lands united, Seth and Horus were depicted together as state deities. During the 19th Dynasty, pharaohs even took Seth's name often in the form of "Seti".

Powers: Charm Opponent (cost 1 FATE): With this miracle the priest can control any one opponent within a range of 5m. and make him do whatever he wants. He can't however make his victim harm or kill himself, but otherwise he can give every possible order that fits the context of the story. The referee has always the last say in this matter!

Lightning Bolt (cost 1 FATE): This miracle enables the priest to cast a lightning bolt on any one opponent within a radius of 20m., the lightning bolt will cause 6 HITS and can set dry materials aflame on a roll of "1-2" on 1d!

Rainstorm (cost 1 HIT): The priest can unleash a terrible storm within an area of maximum ten hectares (roughly 25 acres). The area of the storm stops immediately in front of the priest, so that he and his companions are invisible to those within the area of effect. People and creatures in the afflicted area will suffer 1 HIT for every hour they spend in the rainstorm, furthermore they'll have lost every possible sense of direction and be soaked to the bone. The ritual takes 1 hour to perform and lasts for 1d hours.



Shu (Lord of the Air)

Symbol: ostrich feathers, wind, flags, lion

Sacred animal: lion [may]

Depiction: Shu is shown as a (seated) man who wears on his head one to four feathers, or holding up the sky with his two hands.

Important place of worship: Heliopolis

His name meaning “dry, parched, withered”, Shu is associated with the heat of the sunlight and the dryness of the air. He’s considered the god of the space and light between the sky and the earth. He is believed to also hold power over snakes and he is the one that holds the Ladder the deceased use to climb to heaven. As Lord of the Air or Atmosphere , it is Shu’s duty to separate the sky (the goddess Nut) and the earth (Nut’s husband Geb). It is said that if he ever is removed from his place, Chaos would conquer the Universe. He is the brother and husband of Tefnut and they are usually mentioned together, they are as two parts of one soul.

Powers: Choke (cost 1 FATE): The priest points at a character or creature within a 10m. range. The air around his victim becomes so dry that it won’t be able to breathe anymore (use the rules for ‘Drowning’ on p.103 of the **ZENOBIA** basic rulebook), so the only action it can do, is try to overcome its gasping for breath. The victim is allowed to make a Resistance Roll to negate the power of the priest. This miracle takes effect immediately.

Snake Aura (cost 1 HIT): This ritual takes only 10 minutes to perform and lasts for 1 hour. Within a range of 3m. around the priest all snakes will be paralysed. *The area of effect moves with the priest.*

Solar Heat (cost 1 FATE): This miracle has an immediate effect. The priest can shoot a beam of sunlight at a target within a range of 5m. All flammable materials will catch fire and all living creatures will take 1d HITS in the process.



Sobek (Sebek, He Who Causes To Be Fertile)*Symbol:* crocodile*Sacred animal:* crocodile [*msh*]

Depiction: the male deity Sobek is depicted as a crocodile, wearing the sun disc on his head, or as a man with the head of a crocodile, wearing an atef crown and carrying a was scepter and an ankh. He's also depicted in crocodile form with a falcon's head which shows a relationship with Heru. In this connection, Sobek is a protector, a healer and one who avenges wrongdoers.

Important place of worship: Nubet

As told in the *Book of the Dead*, Horus the Elder enlisted the help of Sobek to kill his uncle Seth. Sobek helped Horus on another occasion when he rescued Horus' four sons from the waters of Nun. Sobek was the god of water and of crocodiles. Ancient Ægyptians, who lived in cities that depended on water, worshipped him to placate the crocodiles. For instance the people of Nubet would husband crocodiles in pools and adorn them with jewels. The importance of crocodiles to ancient Ægyptian culture is demonstrated by the numerous mummified crocs that are found in the tombs of old. Some scary legends are connected to these mummified crocodiles and most grave robbers will almost never touch them.

Powers: Control Crocodile (cost 1 FATE): This miracle allows the priest to control every crocodile within a radius of 100m. The animals will give the priest and his friends free passage without attacking them. The priest can even command the crocodiles to attack his enemies. The effect of the miracle lasts for 10 minutes. Be careful though, the area of effect doesn't move together with the priest!

Submerge (cost 1 HIT): This ritual takes only 10 minutes to perform and it will last until sunrise or sunset, whatever comes first. The priest or a person touched by him will be able to breathe water during that time. Furthermore, when buried under sand, the person will have a bonus of "+2" when testing against drowning (see **ZENOBIA** rulebook p.103) and will be able to hold his breath for "1d+2 rounds".

Water (cost 1 HIT): The priest can 'summon' water wherever he is (although not in buildings, rooms or underground places). The ritual takes 30 minutes to perform and then fresh and drinkable water will bubble up out of the ground. It will be enough for the daily needs of a group of maximum ten individuals (animals are included in this number!).



Thoth (Djehuty, Tahuti, Tehuti, The Great Measurer)

Symbols: baboon, ibis, writing palette and reed pens

Sacred animal: baboon [-]

Depiction: Thoth is the wise god who is often depicted holding scrolls and a pen with which he records all things. He is depicted as a man with the head of an ibis or a baboon, though sometimes he is a dog-headed ape. In this latter form he is mostly depicted when attending the judgement of a soul.

Important place of worship: Naukratis

Thoth is the god of writing, wisdom, learning and the moon. According to myth, Thoth invented writing, is the author of the *Book of the Dead*, and is the vizier and scribe of the afterlife. With his wife Ma'at, Thoth has eight children, including the god Amun. Thoth is a self-created god who invented magic and hermetic arts. Associated with the moon, Thoth rises after sunset to vanquish darkness. Thoth is present at the judgement of souls and sits on top of the scale that weighs the hearts of the dead against the feather of Ma'at. When passing judgement on the deceased, the baboon Thoth tells the ibis-headed Thoth when the scales are balanced. The ibis-headed Thoth relates his findings to the other gods who are present at the judgement.

Powers: Decipher (cost 1 HIT): This ritual takes 30 minutes to perform and it lasts until the priest has 'translated' one page of hieroglyphs. For every other HIT the priest spends he can translate one other page of hieroglyphs.

Moonbeam (cost 1 FATE): This miracle immediately illuminates a path of 5m. length and 1m. wide directly in front of the priest. It doesn't give the same visibility as during daylight however, you can compare it with the light you get when the moon is full and when it is not clouded. The effect lasts for 1 hour or until the priest wants it to stop.

Understand (cost 1 HIT): This ritual takes 10 minutes to perform and lasts till sunset or sunrise (whatever comes first). It allows the priest to read, write and speak one language that he normally doesn't have the knowledge of.



4. FATE: A LINK WITH THE GODS

Although the following paragraphs have already been mentioned in the basic **ZENOBIA** rulebook, they are repeated here for your convenience, so you don't always have to go back to the basic rules to look up some important information about the gods and their working in the Ægyptian world.

FATE can be used to resolve some incident that relies on luck, fate and the unknown 'will of the gods'. Moving silently, surviving poison, spotting an ambush in the desert - all are dependant on a FATE roll. Roll 2d and add the FATE attribute - on a 10 or more the attempt succeeds.

Saying a prayer to the Gods

FATE can also be used to call on the gods for divine aid. A prayer uttered in an instant to a deity can result in an action succeeding *automatically*. However the adventurer's FATE attribute is then temporarily lowered by 1 point. In addition, *only non-combat actions* can be rendered automatic in this way. When FATE reaches "1" the adventurer however cannot make anymore further appeals.

A priest can also rely on FATE to implore a *ritual* or *miracle* (see earlier)!

Recovering FATE Points

To recover FATE points lost through appeals to the gods, an adventurer can make a sacrifice to any god. The sacrifice (typically a sheep, eventually an animal that is symbolic for the cult) must be made at a recognised temple of the god and be conducted by a priest of the cult. The cost of such a sacrifice will usually be 25 denarii. Once completed (an hour long ritual is common) the adventurer's FATE attribute is restored to its original level. If the adventurer is in disfavour with a god or temple then he cannot approach any of that cult's temples to carry out a sacrifice.

The God's Reward: Experience & Improvement

It is common for inhabitants of Ægypt to give thanks to the gods following a successful expedition, journey or experience of any nature. This display of gratitude usually takes the form of a stone *stele* (carved marker stone) dedicated to the god and both purchased at and deposited at one of the god's temples. Anyone can dedicate such a stele, the character need **not** be an initiate of the cult (if you are a priest however you **MUST** do this in a temple of your own god). The character must pay the temple **1000 denarii** for this service.

In game terms the god (in the form of the referee) bestows on the character wisdom and experience relating to the adventure or scenario just played out - whatever the outcome. The creation of the stele requires three days, and the dedication a one hour ritual, lead by a priest of the temple. At the conclusion of the ritual the character gains 1 Experience Point. The referee actually awards the Experience Point at the end of the adventure if he believes the characters have earned it, and the Adventurers receive the Experience Point by dedicating a stele.

An Experience Point can be spent immediately to improve a character, or can be saved and used to better effect later. Experience Points can be used in the following ways:

<i>Improvement</i>	<i>Cost in Experience Points (EP)</i>
Increase Attribute by 1 point	Current Attribute Value in EP
HITS +1	1 EP
Learn New Mage's Power	2 EP
Learn New Philosopher's Power	2 EP
Learn New Priestly Power	2 EP
Learn New Skill	3 EP

5. FIGHTING SPIRITS

A spirit is a non-physical being, often the insubstantial remains of a dead person. Most spirits travel to the Otherworld once separated from their dead body. Some remain behind as ghosts. Ghosts are mysterious beings, only partly existent in this world and terrifying to any mortal. And then there are demons. Demons are supernatural entities, minor godlings trapped on this world since Creation and intent on causing agony, chaos and death to humankind. Like spirits they are insubstantial, but they are much more powerful. All are rated with the attributes of FATE, HITS and TERROR. FATE is used when attacking victims (just as MIGHT is used in more physical combats), HITS are used to measure 'life force', and TERROR is used even before combat is joined to scare and terrify a victim according to the Sanity rules in Chapter VIII of the basic **ZENOBIA** rulebook. Check TERROR when a spirit is first encountered, and then go on to spirit combat using FATE should a spirit so wish.

A spirit, ghost or demon can attack a person at will, all the person can do, is try to fend-off such an attack. Fleeing is only of use against a ghost that haunts a *particular* location. When an adventurer is engaged in spirit combat against such a being, he makes a FATE roll. If successful he inflicts 1d6 Stun damage on the spirit's HITS score (see Unarmed Combat in the basic **ZENOBIA** rulebook). If unsuccessful then the spirit inflicts 1d6 Stun points on the adventurer. A spirit at 0 HITS vanishes to reappear at some later date. An adventurer who is reduced to 0 HITS by a non-corporeal being suffers a variety of effects depending on the nature of the spirit that attacked him. A spirit from the Otherworld seeks to return to that place as soon as possible and will leave the adventurer for dead. A ghost may have uses for the adventurer and might possess the body when it wakes, in order to carry out its campaign of deception. Demons each have their own individual powers and will possess an adventurer and then inflict their awful curse upon him. Some inflict disease, some madness, some agonising pains, others inflict psychological illnesses. Some examples of spirits follow:

Minor Ghost	FATE 2	HITS 4	Terror 2
Ghost of an Egyptian Pharaoh	FATE 8	HITS 12	Terror 4
Demon of Disease	FATE 3	HITS 6	Terror 3

Resistance & Terror Rolls

Players are often asked to make a Resistance Roll or a Terror Roll. Although it's already explained in the basic **ZENOBIA** rulebook, for your convenience, we'd like to repeat here what these rolls exactly mean.

Resistance Roll: when the referee asks you to make a Resistance Roll against a spell, you make a FATE roll, meaning the roll of “2d + FATE” must have a result equal to or higher than “10” (unless the referee tells you otherwise).

Terror Roll: when a monster has a Terror score and you must make a Terror Roll to avoid the consequences of meeting that particular creature, you also roll “2d + FATE”. From the die result the referee subtracts the Terror score of the creature. The final result must however still be equal to or higher than “10” (unless the referee tells you otherwise). If the final result however is **less** than “10” something terrible will happen that can drive you to madness (consult the rules on sanity in the basic **ZENOBIA** rulebook).



V HEKA

All religions have a magical aspect. Ancient religions like the Ægyptian, according to which all of creation is animated to some extent, perhaps even more so than many others. Through magic (*Heka*) the creation has come into being and is sustained. Thus, magic is more ancient, and consequently more powerful, than the gods themselves.

The magic of the Ægyptians is of two kinds: (1) that which is employed for legitimate purposes and with the idea of benefiting either the living or the dead, and (2) that which is made use of in the furtherance of nefarious plots and schemes, and is intended to bring calamities upon those against whom it is directed.

Some Ionian scholars claim that magic is made to be the “handmaiden” of the Ægyptian religion, but although they (sometimes) really go hand in hand, there is a difference between the Priests and the notorious Mages. And although magic appears in certain passages of the religious texts side by side with the most exalted spiritual conceptions; there can be no doubt that the chief object of magical books and ceremonies is to benefit those who have by some means attained sufficient knowledge to make use of them. Those persons are known to be the Mages.

Great magical “results” are to be obtained by the use of certain words of power which, to be efficacious, must be uttered in a proper tone or voice by a truly qualified man. The words themselves can be remembered by the Mage, or they might be written upon some substance, papyrus scroll, precious stones, etc... They even can be worn on the person in the form of an amulet, so their effect can be transmitted to any distance.

As almost every man, woman and child who can afford it wear some such charm or talisman, it is not to be wondered that Ægyptians are regarded as a nation of Mages and sorcerers. Ionian and Imperial writers refer to them as “... *experts in the occult sciences* ...” and as the possessors of powers which can, according to circumstances, be employed to do either good or harm to men. There is however **no** tradition of magic that is evil in itself - so called Black Magic - but magic can be abused and is in these instances treated as criminal behaviour. The player characters should remember this very well, when “caught in the act” punishment will not be far off.

Becoming an Ægyptian Mage

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

addition, some Ægyptian temples employ Mage-priests to speak to the spirits of the departed....”. Especially in Ægypt magic and religion have a close bond.

Creating Attributes for the Ægyptian Mage: The creation method for the Ægyptian Mages is different to that of adventurers. The player should use these values and rolls:

MIGHT	Initial score is 1.
FATE	Roll 1d and re-roll any score of ‘1’.
HITS	Roll 2d and add 10.
CRAFT	Initial score is 1.
LEARNING	Roll 1d and re-roll any score of ‘1’.

Previous Experience: Mage

Mysterious enchanter and sorcerer using his power as a link to the gods

Throughout Ægyptian history magic and Mages have always had an important place in the Ægyptian society. Mostly they belong to nobility and often they have their own place at the royal court. Even now that the Empire has taken over control of Ægypt, they still are high in esteem and live a wealthy life in some or other palace. Some of them however prefer the secluded life of a hermit.

Culture Note: only Ægyptians.

Money: 150 denarii

Skill: The player selects four powers from the Ægyptian Mage’s power list given in the next section.

Bonus: Roll once on the Ægyptian Mage’s Treasure Table

Ægyptian Mage’s Treasure Table

<i>1d</i>	<i>Treasure</i>	<i>Notes</i>
1	Firesand	Three handfuls of sand that ignite whatever they are thrown at.
2	Bag of Anubis	Holy flour, used to sprinkle on the ground to form protective magical circles.
3	Scarab Servant	Scarab carving that transforms into a gigantic scarab once thrown to the ground.
4	Scorpion Ring	Ring that counters any poisons.
5	Ring of Shu	Ring that gives the ability to become light as a feather.
6	Amulet of Toth	Amulet allows user to decipher a secret code.

Social Class

The Ægyptian Mage has also a ‘social class’. You can dice or pick one from the “Social Class Table” earlier in this book. *You don’t however gain a Class Skill or bonuses to CRAFT and LEARNING!* Mages are aberrant people, misfits or perhaps rising stars! Let the non-Mages gain the extra skill, they probably have more use for it! Skills are for the fighters, Mages can rely on their magic.



Ægyptian Mage's Initial Equipment

Magical Staff *

Pack

Firebow

3 Torches

Waterskin

Pouch

Denarii (1d x 50 denarii)

* Every Ægyptian Mage has his own carved decorated Magical Staff - sometimes called *apotropaic* wand - which takes him a week to make out of carved hippo tusks and which is often decorated with animal depictions. It is sometimes used as the focus of a certain power (for example Staff to Snake), and can also extend the range of a power out to 100m.

Using Powers

When an Ægyptian Mage wishes to use a power, he declares his intention to the referee and deducts 1 point temporarily from his HIT points score (unless otherwise mentioned). A power requires one combat round to cast, and takes effect automatically. It does *not* take effect automatically when directed against a target who will be resisting the effects of a power (the target of a Curse power, for example). His target must make a successful FATE roll (as a Resistance Roll), and the power fails if the target's roll succeeds. Most Mages have a magical staff which can extend the range of a power (which is always 10m., unless otherwise mentioned) out to 100m., and sometimes act as the focus of a power (for example Staff to Snake or Heal).

For those already confident with the use of the magical powers out of the **ZENOBIA** basic rulebook or the **IONIA** supplement, there is a new twist to some of the powers listed below. Some of these powers require indeed the use of specific "magical implements" otherwise they won't have any effect at all (although the Mage will lose his spent HITS). So read them carefully. It will be mentioned in the description when you need a figurine, talisman, amulet, etc... You'll also notice that there are a lot more powers than in the previous **ZENOBIA** products, simply because magic is so inherent to Ægypt.

The Ægyptian Mage's Power List

Beetle Attack - This power enables the Mage to summon an army of beetles to his aid. In an underground environment or in a dungeon "1d6 x 1000" will answer his call, and in every other environment "1d6 x 500" will come to the aid of the Mage. They will attack every creature except the Mage and the party he belongs to. For every **500** beetles, every opponent will get 1 HIT! Fire won't help much against such a mass of nasty little critters.

Bless Weapon - A weapon bestowed with this power is a blessed or holy weapon and can be used against creatures that are **invulnerable** to normal weapons. It gives the weapon a bonus of "+1" on its attack, however **not** on the HITS it will inflict. To use the power, the Mage must touch the weapon with his staff.

Cure Poisonous Bite - A person bitten by a scorpion, snake, etc... can be healed (het gets back 1 HIT) and the effect of the poison will be driven out of his body, so he won't suffer anymore loss of HITS in the minutes to come (see also in the **ZENOBIA** rulebook on p.103). The Mage need to touch the person in order for this power to work. The target can make a

Resistance Roll if he doesn't want to be touched by the Mage. If the referee allows it, this power can also be used to cure the effects of other poisons!

Curse of Pain - This power only works when the Mage first creates a figurine of wax of the person he wants to place the curse on. He then puts little wooden sticks into the figurine. Every stick costs 1 HIT. When he destroys the figurine (for instance by fire) the targeted victim will then suffer an amount of HITS equal to the sticks placed in the waxen figurine. The figurine has however to be used within 1d hours of its creation or the power will be gone! This roll is made by the referee in secret. If the referee allows it the victim can make a Resistance Roll, a success means the power only does **half** damage (rounded up!).

Detect Magic - With this power the Mage can 'see' if there are any magical objects within a radius of 3m. of his person. Magical objects will spread a **faint** green or red light (green when it's good and red when it's evil magic). The power only works for 1 minute!

Dream Telling - This power enables the Mage to declare a dream that someone has had. The referee has however to be careful that he doesn't give away *too* much of the plot of his story.

Eyes of the Falcon - For this power to work the Mage will have need of a statuette or amulet of Horus or Re. The power will last for 1 hour and will enable the Mage to see in dusk or during a moonlit night as well as in clear daylight. This power doesn't however work when it is **completely** dark, neither does it have effect in a magical darkness.

Glory of the Sun (2 HITS) - To use this power the Mage must have a statuette or amulet of Aten. It will create a magical light that will also stop every evil creature from entering it. It can only be made undone by the power "Magical Darkness". The magical light will last for a number of hours equal to the Mage's **current** FATE!

Heal - This power enables the Mage to give a wounded person or creature 1-3 HITS back. He only needs to touch the target with his staff. The target can make a Resistance Roll if he doesn't want to be healed in this way.

Hold Mummy - This power can stop every **one** mummy in his tracks and hold it in place for 2d minutes or combat rounds (depending on the situation). A Royal Mummy can however make a Resistance Roll, using half his MIGHT (rounded down!) to replace FATE! If that roll succeeds the power will have no effect. The Mage will also need an amulet of Anubis or Isis to make his power work!

Language Disturbance - For this power to succeed, the Mage needs a statuette or amulet of Thoth or Imhotep. The power can then be cast upon a single person (1 HIT) or upon a group of 2-5 people (2 HITS). The victims are allowed a Resistance Roll, but those who fail their roll will no longer understand each other! The effect of the power lasts for 10-60 minutes.

Lose Faith - The Mage can bestow this negative power upon a target. The victim will then have a "-2" on the first die roll he'll have to make! In the right situation **and** if the referee sees fit, the victim is allowed to make a Resistance Roll.

Magical Darkness (2 HITS) - This power will only have effect if the Mage has an amulet or statuette of Seth. It will create a magical darkness that is impenetrable for every creature. Even the power "Eyes of the Falcon" will not work! It can only be made undone by the power

“Glory of the Sun”. The magical darkness will last for a number of hours equal to the Mage’s **current FATE!** When a person or creature that is **not** evil wants to enter the magical darkness, it must succeed in a Resistance Roll!

Potion of Love - To use this power the Mage will need a hair of the person, the victim has to become “involved” with. Then the victim has to be administered the potion (e.g. in drink or food). The effect will work for 1d days and the “lovesick victim” will be madly in love with the person whose hair has been used in the potion.

Power of Ahl-Al-Trab - This power enables the Mage to take the form of this minor “sand spirit”, thus he will be made up entirely of sand and dust (if he wills, he can however hold unto a humanoid form) and be able to pass freely through the smallest cracks and holes. His gear will also magically change with him. When in this form the Mage can’t speak or use any powers. He can however end the effect of this power at will. The power lasts for one hour or until stopped by the Mage.

Power of the Mind - This power enables the Mage to move objects (with a maximum weight of 50kg. - but no living things!) over a distance of 50m. by sheer power of mind. He also can throw small objects (with a maximum weight of 5kg. - again no living things!) to a target not further away than 3m., doing 2 HITS in the process.

Read Hieroglyphs - With the help of this power the Mage can translate a hieroglyphic text (the use of the power however enables him to read only the equivalent of one page, so if you want to read more you’ve got to spend another HIT). The Mage must touch the text for the power to work.

Read Thoughts - This power enables the Mage to know that the thoughts of a person are the same as the things he’s saying. Note however that the Mage will not know the exact pattern of the thoughts. The target is allowed a Resistance Roll.

Snake Pit - To use this power the Mage will need a small carved figurine of a snake. When he throws the carving to the ground and invokes the power, the ground will open in front of him and a pit with hundred’s of crawling cobra’s will appear. The length of the pit is determined by how many points of FATE the Mage spends when he casts the spell; 1 FATE point for every unit of length (about the height of the Mage himself). One 'length' of the Snake Pit might block a doorway or corridor, 2 units will fill up a small room (4 x 4m.), 3 units a place of “6 x 6m.”, etc.... The effect of this power will last for 5-30 minutes.

Staff to Snake - This power allows the user to turn a Magical Staff into a deadly cobra, simply by throwing the staff onto the ground while reciting the words of power! The snake will fight for the user until dead, until the fight is over or after 10 minutes, whichever comes first.

Summon Scarab - With this power the Mage can summon a giant scarab (see the Monster chapter) to help him in combat. The creature will disappear when one combat is finished or when it dies, whatever comes first.

Trick of the Mind - With this power the Mage can create an illusion, which can only be ‘discovered’ by succeeding in a Resistance Roll. The image so created can be human sized (1

HIT) or really big (3 HITS). The referee has the final say in what “really big” just means, depending upon the situation and the circumstances.

Wall of Magical Immunity - The Mage can create an invisible wall of power that will protect him against *every* kind of magic. The length of the wall is determined by how many points of FATE the Mage spends when he casts the spell; 1 FATE point for every unit of length (about the height of the Mage himself). One 'length' of the Wall of Magical Immunity might block a doorway or corridor, 2 units will surround the wizard in a circle of power. As a rule of thumb, add +1 FATE point for every person enclosed within such a circle (Mage alone costs 2 FATE, two people costs 3 FATE, three people costs 4 FATE ... and so on).

Wall of Sand - This power can only be used in deserts and “sandy regions”, and in dungeons, ruins and underground places situated in these areas. The Mage can create a wall of sand that is harmless on the side facing him, but stinging, blinding and dangerous to anyone on the other side. The length of the wall is determined by how many points of FATE the Mage spends when he casts the spell; 1 FATE point for every unit of length (about the height of the Mage himself). One 'length' of the Wall of Sand might block a doorway or corridor, 2 units will surround the wizard in a circle of dust. As a rule of thumb, add +1 FATE point for every person enclosed within such a circle (Mage alone costs 2 FATE, two people costs 3 FATE, three people costs 4 FATE ... and so on).



VI PHILOSOPHY

*“All men by nature desire to know”
(Aristotle)*

The Philosopher is already mentioned in the basic **ZENOBIA** rulebook and in the **IONIA** supplement, they are the wise men of the ancient world: proto-scientists, academics, inventors and researchers into the unknown.

Becoming a Philosopher

Many call them ‘wizards’. All are devoted to the search for facts, and all subscribe to one all-encompassing theory of the universe or another. Like Mages, Philosophers are not strictly religious in their viewpoint. The best and greatest Philosophers originated in Ionia almost a thousand years ago, and have since revolutionised academic thinking. The best shine like beacons in Ionian and Imperial history: Aristotle, Eratosthenes, Euclid, Archimedes. A Philosopher tries to master every discipline, from mathematics to geography, naturalism to engineering. Their mastery over the forces at work all around them have become their greatest strengths. Philosophers are able to carry out amazing feats by virtue of their vast knowledge. Some would call this magic - they call it science.

Creating Attributes for Philosophers: The creation method for Philosophers is different to that of adventurers. Note that all Philosophers are trained by a Philosopher who was also trained by a Philosopher etc., etc. Often these teachers are members of long-established schools, of which the Academy in Athens is the most famous. All Philosophers in Ægypt must be of Ionian origin, and their native tongue is still Ionian. If the referee allows it, the Philosopher can also be of Ægyptian origin. The player should use the following values and rolls:

MIGHT	Initial score is 1.
FATE	Roll 1d and re-roll any score of ‘1’.
HITS	Roll 2d and add 10.
CRAFT	Initial score is 1.
LEARNING	Roll 1d and re-roll any score of ‘1’.

Previous Experience: Philosopher

Wise academics and scientists, seekers after hidden knowledge with amazing powers

The knowledge and science of Philosophers is kept in high esteem, and not the least among the inquisitive scholars in the Imperial controlled Ægypt of 1013 AUC. Always eager to learn the Ægyptians still lure the Ionian Philosophers to their fertile lands on the banks of the Nile, where they are treated with respect. They are mostly given prominent jobs and spend their days usually among their rich patrons.

Culture Note: Ionian or Ægyptian

Money: 180 denarii

Skill: The player receives four powers from the Philosopher’s power list given in the next section.

Bonus: Roll once on the Philosopher’s Treasure Table

Philosopher's Treasure Table

2d	Treasure	Notes
2	Phial Invisible Ink	most Philosophers know the secret of reading invisible ink if they suspect its use.
3	Magnifying Lens	a simple convex lens.
4	Fool's Gold	coins with the equivalent of 1000 denarii, they look like gold but haven't any value.
5	Hourglass	instrument in clear glass measuring the passage of time, complete cycle = equivalent 1 hour.
6	Magnetic Compass	can be of very much use in a lot of situations.
7	Folding Mirror	perfect mirror in a rectangular folding wooden case.
8	Any One Potion	the Philosopher must however be able to brew the potion he chooses.
9	Magnetic Weight	small metal weight that is a magnet, shaped into a star.
10	Telescopic Pole	this pole is 30cm. long but can extend out to 3m. Lots of uses!
11	Dowsing Rod	this device can detect underground water reservoirs.
12	Treasure Rod	light metallic rod which begins to quiver whenever there's precious metal nearby.

Social Class

The Egyptian Philosopher has also a 'social class'. You can dice or pick one from the "Social Class Table" earlier in this book. *You don't however gain a Class Skill or bonuses to CRAFT and LEARNING!* Philosophers are aberrant people, misfits or perhaps rising stars! Let the non-Philosophers gain the extra skill, they probably have more use for it! Skills are for the fighters, Philosophers can rely on their science and knowledge.

Philosopher's Initial Equipment

Leather Scroll Case
 Blank Scrolls
 Ink Palette & Quill
 Alchemy Equipment in two large sacks
 Pack
 Firebow
 Torch
 Waterskin
 Pouch
 Denarii (1d x 50 denarii)

Using Philosopher's Powers

When a Philosopher wishes to use a power, he declares his intention to the referee and then deducts 1 point temporarily from his HIT points score. A power requires one combat round to cast, and takes effect automatically. It does *not* take effect automatically when directed against a target who will be resisting the effects of a power (the target of a Compel Truth power, for example). His target must make a successful FATE roll (as a Resistance Roll), and the power fails if the target's roll succeeds. Most Mages have a magical staff which can extend the range of a power out to 100m. (see earlier), and sometimes act as the focus of a power. The powers of Philosophers are of a very different nature and do not require such props.

Note: the rules state that a player can choose 4 powers when he creates the Philosopher. As it is written, brewing a potion IS also considered a power and does count towards the four powers you get. You can brew a number of potions equal to your FATE score **at any one time!** The Philosopher does also lose a HIT to brew a potion, say at the end when it's ready!

Brewing Potions

The Philosopher powers (see below) include the brewing of individual potions. This is alchemy and requires a comprehensive set of alchemical equipment (rare substances, certain special jars, filters and grinding tools). This set is portable and costs 1200 denarii to replace. When a Philosopher brews a potion, he cannot do anything else but tend it until the potion is complete. Only one potion can be brewed at a time. Each potion is stored in a tiny glass jar, a phial, stoppered with wax.

Identifying Potions

Most potions are made with a base of wine - making the identification of potions quite a rewarding task! To identify potions by sipping them, a Philosopher rolls 2d and adds the number of Potion powers he possesses. On a roll of 10 or more he can successfully identify the potion being tested.

Potions and the Gods

The gods do not like alchemy and do not agree to Philosophers creating fabulous substances from the world that they created and rule. To this end, any Philosopher who brews potions can only brew as many as his **initial FATE** score. These potions can be of the same or different types, but any brewed beyond that number will be pale and ineffectual versions of what they should otherwise be. As these potions are drunk/used/whatever, then more can be brewed in their place.

How to Choose the Philosopher's Powers

The Philosopher spending his life in Ægypt can choose his powers among the lists in the basic **ZENOBIA** rulebook (p.97-98) and the **IONIA** supplement (p.94-95). However, because the Philosophers living in the land of the Nile are mostly of Ionian origin, they can only choose a maximum of three powers from the list in the **ZENOBIA** rulebook.



VII MONSTERS & WILD ANIMALS

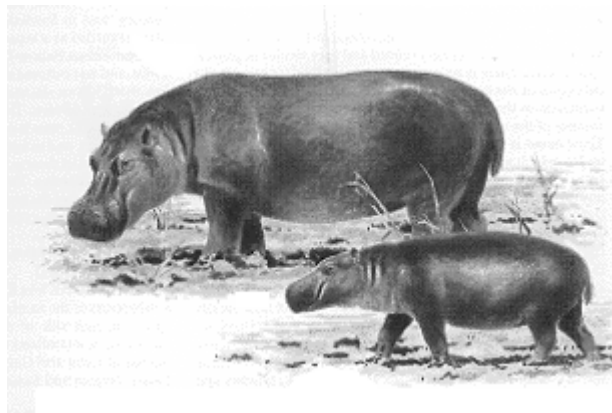
*“I am the Bennu, the soul of Ra, and the guide of the gods in the Tuat;
Let it be so done unto me that I may enter in like a hawk,
And that I may come forth like Bennu, the Morning Star.”*

Like Paul Elliott already mentioned in the basic rulebook, the world of **ZENOBIA** is a human one. It is our world, in the distant past, but as the inhabitants saw it. This means that they truly believed there were scorpion men in those far distant deserts and giant spiders in the lost ruins of old. Monsters and the other creatures that inhabit the world are described in **ZENOBIA** by two values: MIGHT and HITS, just like humans.

Monsters that use weapons have those weapons listed within the description. Other monsters employ their natural weapons (tooth, claw etc.). The descriptions will also indicate whether or not a monster has human-like intelligence, its armour category and how many attacks it gets in each combat round. Monsters aren't given individual armour values, but a simple description (No Armour, AV 0; Light Armour, AV 2 and Heavy Armour, AV 4). A number of monster descriptions also refer to a 'critical strike' or 'critical success' - this is a natural combat attack roll of double "6". It only applies to creatures, not to humans. Other creatures may benefit from this rule too, if you can think of a flash attack move for a creature. Jackals and leopards, for example might get to knock down a foe with a critical hit (give the Adventurer a MIGHT roll to stay on his feet though!).

Note: no character can ever receive more than one attack from a monster. *Apep* for instance has two attacks, but they are never done two one and the same target. Those two attacks will only be done when the monster has two opponents (see also in the basic **ZENOBIA** rulebook on p.62).

Following the monster section, a short section on normal creatures gives the referee some idea as to the capabilities and strengths of these more mundane animals.



Monster List

Akh (spirit)

FATE 3 HITS 8 1 Attack Not Intelligent No Armour Terror 0/1

For each step of the journey to the afterlife the Ægyptians believe that their soul or “self” has a different aspect: the *ka*, the *ba*, the *akh*, the *name* and the *khaib*. The *akh* is the combination of the *ka* and the *ba*, the form of the “self” that lives in the after-world. The *akh* is believed to have direct influence on the world of the living, for good or ill. It is allowed to freely wander the land, and thus able to interact with the living. Mostly they linger around the tombs in which their remains have been placed.

The *akhs* encountered by the adventurers - and more specifically by tomb robbers - will be of an evil nature. When such an *evil* spirit is met, a Terror Roll will be necessary, and afterwards you’ll have to fight a spirit combat. If the *akh* succeeds a critical strike during this fight, it can ‘charm’ its opponent and make the victim do any one action!

If the referee wants a random element in his game he can let the dice decide whether the *akh* is evil or not: 1-3: evil; 4-6: good.

Ammit

MIGHT 16 HITS 30 1 Attack Not Intelligent Light Armour Terror 2

Ammit is believed to hunt the dreaming and the waking world of the living as a huge and ferocious monster. The creature is always on the hunt for meat if it’s not present at the “ordeal of the souls”. Being partly crocodile and hippopotamus, Ammit is able to remain motionless underwater for up to an hour or more. Succeeding in a critical strike, the monster is able to rend a victim to pieces with its razor sharp lion-like claws, doing 3 extra HITS in the process and causing a **maim** (see “Crippling Blows” in the basic **ZENOBIA** rulebook on p.58-59). The victim of such an attack is allowed to make a FATE roll against “13” to avoid the tremendous blow and its consequences. Ammit can only be wounded by blessed or sacred weapons.

Apep (Demon Serpent)

MIGHT 20 HITS 35 2 Attacks Intelligent Heavy Armour Terror 3

Another name for this gruesome creature is “Apophis” or “The Destroyer”. This great serpent (which can also appear as a monstrous crocodile at will) is the ancient spirit of evil, destruction and darkness. The Ægyptians believe that Ra fights this creature every day. Occasionally Apep would win and the world would be plunged in darkness (the solar eclipse!). But it’s also believed that Apep’s offspring - the demon serpents - house in dark caves, or far beneath the surface of the desert sands. When a demon serpent succeeds in a critical strike, the creature has swallowed its victim whole. If the victim however is successful in a FATE roll against “15”, the jaws have narrowly missed him. A demon serpent can only be wounded by holy or blessed weapons, so the only wise thing the characters can do when they encounter such a creature is run for their lives, and hope that they are fast enough to escape this gigantic monster.

Bennu Bird

MIGHT 3 HITS 10 1 Attack Intelligent No Armour

The bennu bird is the mythical and sacred phoenix of the ancient Ægyptians, the mythological ‘fire bird’ that burns itself in the flames and then is reborn from the ashes. It is said to live for 500 or for 1461 years. The bennu bird is a solitary male tied with gold and red pluMage. At the end of its life cycle the bennu bird builds itself a nest of fragrant wood which it then ignites. Both nest and bird burn fiercely and are reduced to ashes, from which a new bennu bird will arise. The new bennu bird will embalm the ashes in an egg made of invaluable myrrh

and deposit it in Heliopolis. The Egyptians believe that the feathers of the bennu bird have strong healing properties.

The bennu bird - which is immune to every form of magic - will never attack, unless cornered. It rather flies away.

Duamutef

MIGHT 12 HITS 20 1 Attack Intelligent No Armour Terror 2

Being the guardian of the East, Duamutef is a less known god of Egyptian mythology. When he takes on his physical form he appears as a mummified man with the head of a jackal. Older Egyptians believe that he will punish those who enter the tombs of old. Duamutef can only be harmed by blessed or sacred weapons, and he's immune to normal and magical fire!

Ghul

MIGHT 3 HITS 8 1 Attack Intelligent No Armour

These desert goblins can hold their breath indefinitely, they hate the sun and feast on flesh, dead or alive. They live in the deserts of Egypt.

Giant Cobra

MIGHT 7 HITS 15 1 Attack Not Intelligent No Armour

Perhaps up to 6m long, this is a huge and dangerous cobra! A successful strike by a giant cobra will inflict normal damage and will also inject poison into its victim (twice per day). The monster is the personification of the ancient goddess [*Meretseger*] - "She Who Loves Silence" - who could punish with blindness or venom! With a critical strike the giant cobra will encoil its victim and crush it to death for 2 HITS every other combat round. The victim can try to release himself with a successful *cumulative* MIGHT roll, the first combat round against "10", the second against "11", etc... until freed or dead.

Giant Crocodile

MIGHT 9 HITS 20 2 Attacks Not Intelligent Heavy Armour Terror 0/1

This fierce man-hunting monster is a loner, living in deserted swampy grasslands near the Nile. The giant crocodile can reach a length of more than 7m. and is surprisingly fast for its bulk. The creature attacks with its vicious bite and with a tailstrike. Its hide is thick and can withstand quite a few blows. With a critical strike the giant predator has taken its victim underwater (use the rules for drowning in the basic **ZENOBIA** rulebook p.103 and adapt them to the specific circumstances). Seeing a giant crocodile feasting on a victim requires a Terror Roll, otherwise no such roll is required.

Giant Rat

MIGHT 5 HITS 10 1 Attack Not Intelligent No Armour Terror 0/1

Giant rats are loners, living in abandoned ruins, dark caves and other underground territories. Although they are fearful of fire, they will nevertheless attack if they see no way out. If the monster succeeds a critical hit, it will have crushed its victim under its considerable weight, doing 1d HITS in the process. The victim is stunned (see effects of "stun" in the **ZENOBIA** rulebook on p.59) and can only free himself by succeeding in a MIGHT-test against "11". Otherwise he'll be stuck, losing 1 HIT every combat round. He can however try his luck every new round, the second round he has to obtain a result of at least "12", the third round of at least "13", etc... If he's stuck for more than 3 rounds the suffocation process will begin whereby the victim will lose 3 extra HITS every combat round (until he succeeds in his MIGHT-test, he's freed, or he's... dead). Seeing a giant rat feasting on a victim requires a Terror Roll, otherwise no such roll is required.

Someone bitten by a giant rat will have to roll 1d and on a roll of 1-2 he's infected with a disease. The referee decides what will happen.

Giant Scarab

MIGHT 5 HITS 14 2 Attacks Not Intelligent Light Armour

A scarab beetle as big as a horse with a black, armoured carapace to give it the equivalent of Light Armour. The scarab is common in the deserts and dry steppe-land towards the deserts around Ægypt. It will kill without hesitation.

Giant Scorpion

MIGHT 4 HITS 9 2 Attacks Not Intelligent Light Armour

A large and deadly scorpion with an effective armour class equal to Light Armour. When it scores a critical hit, assume that it has struck with its poison tail stinger.

Giant Spider

MIGHT 4 HITS 12 1 Attack Not Intelligent Light Armour

This is a large and deadly spider that weaves webs of thick and sticky strands. Those strands can only be burned away - which takes 5 combat rounds! Using a sword (or other weapon) against the web, will find the particular weapon sticking to it on a "1-5" result on a 1d6 roll. It can only be freed with a successful MIGHT test against "12" (such a test can only be taken once!) or it has to be burned away!

When the spider succeeds a critical hit, its victim will be manoeuvred into the strands and stuck to it to be cocooned and devoured later. It takes a successful MIGHT-test from at least two of the hapless victim's companions to free him (in most cases the spider will have to be killed first however).

A giant spider can be found in dark (underground) caves and in deserted ruins and tombs.

Griffin

MIGHT 7 HITS 16 2 Attacks Not Intelligent No Armour

A great lion with taloned feet, an eagle's head and huge eagle's wings. These beasts feast on wild donkeys, goats and horses, as well as human travellers. They inhabit desert wastes and high mountains, living in inaccessible caves and on remote precipices. It is rumoured that griffins have a magpie-like obsession with gold and hoard all that they find. A critical hit indicates the griffin has been able to drag its opponent into the sky with its powerful talons.

Khaib (spirit)

FATE 4 HITS 11 1 Attack Intelligent No Armour Terror 0/2

For each step of the journey to the afterlife the Ægyptians believe that their soul or "self" has a different aspect: the *ka*, the *ba*, the *akh*, the *name* and the *khaib*. The *khaib* is the shadow, which at the time of death is supposed to quit the body to continue to exist on its own. This spirit moves with tremendous speed and is said to contain great power.

If the *khaib* belonged to a good person, it will itself be good, and *maybe* it will even help the adventurers on an honourous task.

If the *khaib* belonged to an evil person, it will also be evil. When such an *evil* spirit is met, a Terror Roll will be necessary, and afterwards you'll have to fight a spirit combat. If the *khaib* succeeds a critical strike during this fight, it can 'charm' its opponent and make the victim do any one action!

If the referee wants a random element in his game he can let the dice decide whether the *khaib* is evil or not: 1-3: evil; 4-6: good.

Manticore

MIGHT 7 HITS 14 2 Attacks Intelligent No Armour Terror 2

A ferocious lion-like creature with a large scorpion-tail and a human head. The manticore might display human-like intelligence, but it is also savage, violent and bestial. Some manticores are also winged. As a breed they are loners, and live by hunting wasteland game. A critical success during an attack indicates a poisoned tail strike.

Mummy, Guardian

MIGHT 4 HITS 8 1 Attack Not Intelligent No Armour Terror 1

The desiccated body of a servant, warrior or priest, buried in a tomb to serve as a guardian for some greater noble. The guardian is a terrible, rotting and mouldy monster strong and swift. Some may carry weapons. All are vulnerable to fire. Suffering 1 HIT per round as they burn. Anyone continuing to fight a burning mummy may themselves catch fire! Roll FATE each round to avoid such an accident.

Mummy, Royal

MIGHT 7 HITS 17 2 Attacks Intelligent No Armour Terror 2

The mummified body of a pharaoh, nobleman, general, princess or other such worthy. The royal mummy is powerful, driven by some terrible purpose, and able to spend 1 HIT per hour to go abroad in daytime, looking as it did when alive. Using this disguise the mummy can put its plans into action. Like the guardian, the royal mummy is strong and swift, but it is invulnerable to non-magical weapons and is totally invulnerable to fire. The referee is urged to create special rules for individual mummies (powers, fears, curses, goals and so on). With a critical success the mummy will strangle his victim, unless the victim wins a MIGHT vs MIGHT test with the mummy. If the victim doesn't succeed in his test, use the rules for drowning and suffocation (see the basic **ZENOBIA** rulebook p.103).

Naga

MIGHT 12 HITS 25 2 Attacks Intelligent No Armour Terror 0/2*

In Ægypt the naga stands for wisdom, it's a serpent demi-god usually in the form of a giant cobra with (or sometimes without) a human's head. The divine naga can however alter its shape to have any human or serpentine characteristic it desires. When the naga gets a critical success, it injects an extremely powerful poison into its victim. Nagas only attack when they are themselves attacked, on the contrary they can be really helpful to 'good' characters. Nagas can't be wounded by normal weapons (only sacred or blessed weapons will strike home), and they are completely immune to magical powers. They can however use all magical Mage-powers themselves.

* depending on its form!

Neheb-Kau

MIGHT 4 HITS 8 1 Attack Intelligent No Armour Terror 2

'Neheb-Kau' is the name the Ægyptians give to "snakemen". They live in desert caves in small tribes. A snakeman has a humanoid body with a snake's head, complete with fangs and hissing tongue. They are cold, ruthless and evil, preying on caravans and bedouin tribes. Snakemen are effective in combat with their fangs, but they also use slings, battle-axes, javelins and spears. The bite of a snakeman is poisonous, but each has only enough poison for one use each day.

Sand Elemental

MIGHT 7 HITS 16 2 Attacks Not Intelligent No Armour

Like their smaller cousins, the sand spirits, sand elementals are intirely made of sand and dust. They have a huge humanoid form and can only be effectively wounded by sacred or blessed weapons, or by magic. Non-magical weapons do only **half** the normal HITS (rounded down!). So they are difficult to fight, although a few good blows will harm them, disturbing the flow of sand and energy. Once killed the elemental can restore itself after 1d hours! With a critical success the sand elemental will “engulf” its opponent completely. From then on the hapless victim must follow the rules for drowning and suffocation (see the basic **ZENOBIA** rulebook p.103).

Sand Spirit

MIGHT 2 HITS 6 1 Attack Not Intelligent No Armour

These tiny, mischievous spirits live beneath the desert sands and emerge to plague travellers, annoy camels, raise sand storms, and drink the pools of water in the oases just before thirsty adventurers arrive. They are also called *Ahl-Al-Trab* by the desert tribes. They are magical by nature and cannot be hurt by normal weapons. Their shapes are usually humanoid, resembling small men or children. Whenever an Ahl-Al-Trab desires so, he can transform himself into a swirling vortex of sand and dust. In this form the creature can pass freely through loose sand, cracks and holes. When a creature comes in contact with this tiny sand storm, it looses 1 HIT.

Note: although being spirits, Ahl-Al-Trabs don't have to be fought in spirit combat, unless the referee states otherwise. In this case they have a FATE score of “3”.

Scorpion Man

MIGHT 5 HITS 10 2 Attacks Intelligent Light Armour Terror 2

A large scorpion's body with a human torso, arms and head where the scorpion's head should be. The scorpion men are a bitter and twisted breed, vengeful and nasty and they live in desert wildernesses away from humanity. They use slings, spears, shortswords and javelins. A critical success during an attack indicates a poisoned tail strike. The scorpion man has thick armoured skin giving it the equivalent of Light Armour.

Skeleton

MIGHT 3 HITS 5 1 Attack Not Intelligent Armour: special Terror 1

The animated skeleton needs a weapon to fight with. It can only be damaged properly by crushing weapons, bladed weapons do a maximum of only 1 HIT to them. Skeletons can be armoured like they were in their lives.

Sphinx

MIGHT 7 HITS 15 2 Attacks Intelligent No Armour

Sphinx are semi-divine creatures, blessed by the gods. They resemble a huge lion with a human head. The sphinx are a proud and intelligent race of desert-dwellers that live in tiny groups. They have contempt for humankind, and show no mercy to those humans who show no signs of intelligence or culture. Wise beyond words, they play much the same role in eastern culture as dragons later did in western culture. There are also two variations of the sphinx; the hawk-headed hieracosphinx and the ram-headed criosphinx. All sphinx have access to strange magical powers, some of which include:

Sphinx - create magical sandstorm, transform into human-form, glow, know intent

Hieracosphinx - as Sphinx plus far sight (out to the horizon)

Criosphinx - as Sphinx plus invisibility when motionless

Troglodyte

MIGHT 3 HITS 9 1 Attack Not Intelligent No Armour

Troglodytes are primitive, nomadic desert dwellers. They are suspicious of civilized men and of their deceitful ways. The myth of those troglodytes is a creation of some Imperial writers, who are certain that this unusual looking humanoids live in Upper Ægypt and Meroe. In combat, troglodytes fight with spears and maces. Only 1 out of 10 uses a bow.

Werethekau

MIGHT 6 HITS 12 1 Attack Intelligent No Armour Terror 1

The werethekau are huge snakes with women's heads, upper bodies and arms. They are very intelligent, sophisticated and cunning. They often inhabit marshy grounds near the banks of the Nile, and have well-hidden lairs deep underground. A werethekau is fascinated with magic and lives for the pursuit of magical knowledge and objects. She can use powers as a Mage. Give a werethekau between 3 and 5 powers. A werethekau can transform into a beautiful woman at will, but is unable to use her magic if she does so. Imperials and Ionians know the werethekau as a distant relative of the lamia, the Aramaeans know her as Lilith.

She will attack with her retractable fangs if she needs to defend herself, but she can also use weapons. On a successful strike, the victim must roll MIGHT and exceed "14" or become paralysed for one hour.

Zombie

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour Terror 1

Other than a skeleton, a zombie can fight with its disease infected claws or with its teeth. If it has but one HIT remaining, it will still keep on fighting. It'll only stop when it "drops dead". On a critical strike it has its opponent infected with a disease. Zombies mostly attack in "packs" (2d), but... they are slower than their human opponents.



Wild Animals & Domestic Animals

Antelope

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

Antelopes are living in the deserts (near oases and drinking places) and are hunted for their meat. They'll never attack humans unless they're cornered or they have to protect their females and their young.

An antelope has enough meat to feed one man for a period of 1 week (IF the meat is preserved in the right way!).

Baboon

MIGHT 2 HITS 5 1 Attack Not Intelligent No Armour

These primates live most commonly in the neighbourhood of oases, there the ground is likely offering more chance for successful food gathering. When danger threatens however, they'll quickly seek the safety of the nearby trees, barking defiantly and throwing sticks at their attackers. They usually live in "families" of 3 to 8 animals.

Bat

MIGHT 1 HITS 1 1 Attack Not Intelligent No Armour

Bats have their habitats in large (usually warm) caves. They normally live in 'colonies' of several hundreds (1d x 100) and will never attack unless cornered. If startled they will become frightened and confused and just "swarm around". In their frenzy flight they will then put out torches, disrupt spells or rituals, etc... There is one chance in six (1 on 1d) for every adventurer to be really bitten by a bat, causing him to loose 1 HIT, but their gear can be really messed up!

Bull

MIGHT 5 HITS 12 1 Attack Not Intelligent No Armour

Those strong animals can be ill-tempered, and in such cases they will be a formidable opponent. On a critical strike the animal will trample its victim for 2d HITS.

A bull has enough meat to feed one man for a period of 1 week (IF the meat is preserved in the right way!).

Camel

MIGHT 4 HITS 12 1 Attack Not Intelligent No Armour

The camel is the perfect means of travel in desert areas. These animals - although sometimes ill-tempered - rarely attack, unless provoked or cornered.

Cat

MIGHT 1 HITS 5 1 Attack Not Intelligent No Armour

The cat is one of the favoured and holy animals of the Egyptians. It will never attack unless cornered, in which case it will strike out with its paws.

Crocodile

MIGHT 6 HITS 13 1 Attack Not Intelligent Light Armour

The Nile crocodile is a nasty-tempered predator that can spring out of the water to snatch prey off the banks. Anyone bitten is at half MIGHT due to the crocodile's habit of hanging on and spinning around in the water (!) and cannot flee. The beast will only let go if harmed, but will probably continue to attack. A critical attack result indicates that the crocodile is holding the bitten character underwater for six combat rounds. Check the Drowning rules, (p.103 of the basic ZENOBIA rulebook) and remember that MIGHT is halved!

Dog

MIGHT 3 HITS 7 1 Attack Not Intelligent No Armour

Dogs were from the beginning of time companions of men, they were used to help with the hunt and to defend their master (his life and his property). To learn the dog a simple command ('Stay!', 'Attack!', etc...) the owner must succeed in a test against LEARNING (and this for every "trick" learned). The referee can give a bonus if the character already had the dog as a pup! The maximum number of different commands/tricks that can be learned, is equal to the LEARNING score of the dog's owner.

If a dog that has *learned* to fight and to defend its master, scores a critical strike in a combat, the dog has got his opponent by the throat (this gives an **additional 2 HITS**) and will not release its prey unless its master gives the order, or unless the victim succeeds in a MIGHT test! Every combat round after this one the dog does 1d HITS, until it releases the victim!

Donkey

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

Donkeys rarely attack unless provoked.

Falcon/Hawk

MIGHT 2 HITS 5 1 Attack Not Intelligent No Armour

Falcons and hawks are birds of prey that are held in high esteem by the Ægyptians, because they are living so close to the gods. They live in the stony deserts and high upon the Sinai mountains. Their eggs are very valuable and can yield quite a few silver pieces.

Those birds are difficult to hit: the character fighting such an opponent must therefore subtract "4" from his combat die roll in attack **and** in defence!

With a "critical strike" the bird of prey swoops down upon his victim and scores **double** the normal HITS. The bird can't however attack the next combat round.

When a young bird is caught (or a bird is hatched in captivity), man can teach it to obey some simple commands with a succesful test against LEARNING. For each new "trick" however a new test is required. The referee decides what is allowed and what not! The maximum number of different commands/tricks that can be learned, is equal to **half** the LEARNING score (rounded up) of the falcon/hawk's owner.

Goat

MIGHT 1 HITS 4 1 Attack Not Intelligent No Armour

The goat will only attack in the most unusual of circumstances, don't forget this animal is domesticated (not many wild goats in Ægypt!) and used to men.

A goat has enough meat to feed one man for 2-3 days. (IF the meat is preserved in the right way).

Heron

MIGHT 1 HITS 5 1 Attack Not Intelligent No Armour

The heron is thought to be the original bennu bird. It is found especially in the Nile delta and in the water covered grounds along the banks of the Nile. It is sacred to the Ægyptians and will not be hunted or killed. When attacked it will fly away unless cornered, in which case it will defend itself with its sharp beak.

Hippopotamus

MIGHT 8 HITS 14 1 Attack Not Intelligent No Armour *

The hippopotamus - although normally not looking for a fight - can be an ill-tempered animal. Adventurers need to be warned that the hippo can easily turn over a (light) boat and then

perhaps attack those who are in the water. While in the water, the adventurers need to half their MIGHT (rounded down!) when fighting. With a critical strike the animal can dive with its victim underwater (see the drowning rules on p.103 in the basic **ZENOBIA** rulebook). If the unlucky victim succeeds a MIGHT roll against "11" he can free himself, losing his weapon in the process (that is, if he was still holding on to it).

Hippopotami live in "families" along the banks of the Nile.

* *Note:* if the referee wants, he can count the animals thick hide as Light Armour!

Horse

MIGHT 4 HITS 8 1 Attack Not Intelligent No Armour

Horses can be draft-horses or warhorses. They rarely attack unless severely provoked.

Hyena

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

Just like the vulture, the hyena is a scavenger. In fact these animals have a cowardly nature and always hunt in packs (3-8 animals). They only attack a living prey if they can outnumber their victim.

Jackal

MIGHT 3 HITS 6 1 Attack Not Intelligent No Armour

The desert jackal roams the edge of the desert wasteland in packs of 3-8 individuals preying on anything that the pack outnumbers, or scavenging dead animals. Jackals are ordinarily timid beasts and most active early in the morning and late at night. Magic, sorcery, the will of the Gods or hunger will drive jackals to attack mankind.

Leopard

MIGHT 5 HITS 11 1 Attack Not Intelligent No Armour

A fierce creature living in the dry steppe-land between the settled land and the desert in small prides. They live to hunt (mostly in packs), wearing their prey out by sheer speed. They are often kept at courts as pet animals, but today many are captured alive for use as entertainment in the Imperial arena.

Lion

MIGHT 5 HITS 12 2 Attacks Not Intelligent No Armour

A powerful creature living in the dry steppe-land between the settled land and the desert in small prides. The males are lazy scavengers chasing away other predators from their kills. The females are wily hunters, often teaming up to carry out carefully planned ambushes. Lions were often hunted by kings and their courtiers for pleasure, but today many are captured alive for use as entertainment in the arena.

Rat

MIGHT 1 HITS 1 1 Attack Not Intelligent No Armour

Rats live in packs of at least 6d animals. They live in dungeons and in abandoned tunnels, tombs or caves. They are fearful of fire and will flee if in close contact with it. If they however can't get away they *will* attack. When their bite hits home, the unlucky adventurer must roll a Resistance Roll. If he succeeds nothing happens, if he fails however, he will suffer 1 HIT and on a roll of 1-2 on 1d he's infected with a disease.

Scorpion

MIGHT 4 HITS 1 1 Attack Not Intelligent No Armour

A burrower that likes cool dark places (boots, knapsacks, bedrolls, tents...). Check for concealment, rolling the scorpion's MIGHT against the potential victim's FATE. If unnoticed, roll once more to see if the sting strikes home!

Snake

MIGHT 5 HITS 1 1 Attack Not Intelligent No Armour

May be a poisonous puff adder, desert viper or cobra. Snakes, too, like cool hidey-holes such as tents, caves, bushes, rocks and boots. Check for concealment, rolling the snake's MIGHT against the potential victim's FATE. If unnoticed, roll once more to see if the snake bites home!

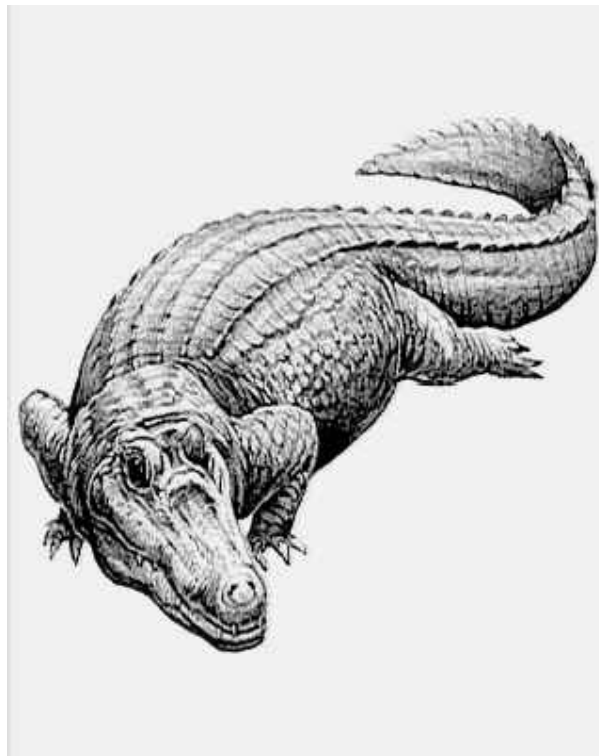
Vulture

MIGHT 2 HITS 6 1 Attack Not Intelligent No Armour

Vultures are the abominable birds of prey of the desert. They are easily recognized with their tattered black feathers, their bald heads and featherless long necks. The vulture's lack of cranial feathers allows it to plunge its head deep into the rotten and bloody carcasses of their dead prey. These scavengers are in fact cowards and will flee, rather than let themselves be forced into a fight. If they have to fight however, they won't use their claws (they are merely for hopping around).

Those carrion birds are difficult to hit. The character fighting such an opponent must therefore subtract "3" from his combat die roll in attack **and** in defence!

With a "critical strike" the bird of prey swoops down upon his victim and scores **double** the normal HITS with its beak. The bird can't however attack the next combat round.



VIII TREASURES

*“My heart, my mother, my heart, my mother!
My heart whereby I came into being!
May naught stand up to oppose me at judgement day!”
(Book of the Dead, Chapter XXXb)*

Treasures should fit both the adventure being played and the setting of that adventure. In a tomb raid, the treasures most likely to be recovered will be grave goods left with the corpse, furniture, finely worked pottery, jewelry and other items. The treasure recovered from the house of a farmer will be non-existent! The treasure recovered from the lair of a monster will probably be made up of the monster’s victims: spears, shields, silver denarii, swords, etc. Adventurers will be on the look out for silver and for jewels. For jewels, the referee should refer to the Special Items list (below).

Coins

It is recommended that the referee tailors the treasures to the adventure being played. Sometimes, however, a treasure is required out of the blue. Roll on the following table:

<i>Random Treasure Table</i>	
<i>1d</i>	<i>Item</i>
1-2	20-120 silver denarii
3	100-600 silver denarii
4	300-1800 silver denarii (roll 2d and multiply the result by 150)
5	Special item
6	Special item <i>and</i> 300-1800 silver denarii (roll 2d and multiply the result by 150)

Special Items

Special Items are certain objects, usually of magical or sacred origin, that form the true treasures of the game. The referee can place one or two of these treasures within the adventure, or wait for the table above to ‘throw up’ such an item. Referees should note that magic items in **ZENOBIA** are not simply swords or pieces of armour that provide some simple dice modifier, a magical item is usually magical because of 1) who has previously owned it; or 2) what it has previously done or been used for. Many of the items are unique, once-only objects wielded in the days of myth and legend by hero-kings and by the pharaohs themselves. These heroes and pharaohs - who were considered gods - imbued their weapons and equipment with a portion of their mythic presence and these items continue to display magical powers. But remember - each of these heroic items is *unique*. Those in this list are of particular interest in Ægypt and some will be virtually impossible to find in other Desert Kingdoms (like Persia) or in Ionia. Feel free to utilise the pages of myth and legend to come up with more special items of your own design.

Note: if not specifically mentioned, the referee will decide how long the power of a specific item will work *and* if it can be “reloaded” again.

Amulet of Bastet - This yellowish-red glazed image of a cat will allow its wearer to be very agile (+1 on tests requiring agility) and use his eyes like a cat. Therefore he will be able to see in **near** darkness as if it were daylight.

Amulet of Bes - This lucky charm prevents the wearer from suffering the effects of any fumble!

Amulet of Nefer - This amulet signifies happiness, good luck, etc... It represents a musical instrument and was made of cornelian, red stone, red porcelain, and the like. It was a favourite form for the pendants of necklaces and strings of beads. The character wearing such an amulet will have a “+1” bonus whenever he’ll have to test his luck (or FATE).

Amulet of Seth - This is a black glazed image of a pig. When a character puts this cursed amulet around his neck, it can’t be removed (unless by a priest of Seth). The character wearing it will not help the party he belongs too. On the contrary, he will even hinder them whenever he can and whenever they are not looking. He also will fumble every **non-combat** action he’s taking.

Amulet of Sobek - Blue-green glazed image of two crocodiles. This amulet wards off crocodile attacks and prevents Sobek from ever possessing the wearer.

Amulet of Toth - Golden amulet in the shape of a papyrus plant. It allows its wearer to decipher one page (or the equivalent of that) written in *code*. This will however be rather time consuming (about 1-3 hours), afterwards the power of the amulet can’t be used again for at least 24 hours.

Amulet of the Buckle - This amulet is usually made of cornelian, red jasper, red glass and other substances of a red colour. It represents the buckle of the girdle of Isis. The amulet will give its wearer 1 extra magical power, which will be forgotten when the amulet is lost!

Amulet of the Collar of Gold - This golden amulet is placed around the deceased’s neck, giving him the power to free himself from his swathings. A person wearing this collar will **once in his life** be able to escape any one sort of imprisonment. His body will then become ethereal so that he even can travel through thick solid materials and be free again.

Amulet of the Heart - This heart shaped stone was made of lapis lazuli (and sometimes of cornelean). When the wearer of this stone dies, he will resurrect. He will however not be the same person, meaning the player can immediately start with a **new** character. The power of this amulet can only be used once, then it will become a normal - but invaluable - stone!

Amulet of the Shen - This amulet is intended to represent the sun’s orbit, it is the symbol of an “undefined period of time”, eternity. A character wearing this amulet can give an undead body the eternal rest it’s longing for, and free its spirit from this earthly world.

Ankh of Isis - The person wearing this golden symbol of life, will recover 2 extra HITS every day!

Aqua Noxious - A terrible poison that can kill a weak or wounded man outright or severely wound a healthy adventurer. See the poison rules in the basic **ZENOBIA** rulebook on p.103.

Aqua Somnus - A potion of sleep that lasts for eight hours.

Aqua Vitae - Potion of Healing - This potion of healing holds enough to heal up to 30 HITS and can be drunk by as many people as need it until all 30 points are gone.

Aten's Solar Disk - This golden necklace with the solar disk as a pendant, will provide magical light whenever its user spends 1 HIT to activate it. Every activation will last for two hours, or until its wearer deactivates it by sheer power of will.

Bag of Anubis - This bag contains holy flour (enough for three uses) that can be sprinkled on the ground to form a protective magical circle against ghosts, spirits and magical powers. It will work from sunset until sunrise or the other way around, whatever comes first.

Bloodstone Amulet of Isis - This beautiful dark green stone mottled with red spots is said to contain the tears of the goddess when she found out that her husband (Osiris) was murdered by his evil brother Seth. When worn, the possessor of the bloodstone amulet can deny any **one** "maim" in a combat (see Crippling Wounds in the basic **ZENOBIA** rulebook on p.59).

Death Mask of Tutankhamun - This invaluable artifact has the magical power to give its wearer a divine insight in any **one** situation. The referee decides how this item can be used in an adventure or campaign.

Eye of Horus - A small blue-glazed amulet of the Ægyptian "Eye of Horus" or *Udjat*. If the wearer participates in magical or spirit combat, it gives him a +1 bonus.

Figurine of Imhotep - This little golden statuette will give its owner a "+1" bonus whenever he has to make a CRAFT test.

Firesand - A leather bag of Firesand holds three handfuls. When thrown the sand ignites whatever it lands on, usually an area 3m x 3m.

Forbidden Scroll of Osiris - This scroll contains full information and the true name of a wealthy dead (and mummified) person. It can be used by an evil exorcist to reanimate and control a mummy (who will appear as a normal human being as it did in life).

Golden Ankh of Ra - Symbol of eternal life. The Ægyptian gods are often seen holding an ankh to someone's lips this is considered to be an offering of 'The Breath of Life'. The breath you will need in the afterlife. This magical item is worn around the neck. It will restore its wearer to life **once** and then turn to copper forever. Restore the dead man's HITS back to its initial level.

Hes-Vase - A green-glass Hes-Vase liberates a person's ka. The ka is usually translated in Ægyptian as 'soul' or 'spirit'. The ka comes into existence when an individual is born. It is believed by the Ægyptians that the ram-headed god Khnum crafts the ka on his potter's wheel at a person's birth. It is thought that when someone dies they 'meet their ka'. A person's ka lives on after their body has died. Some Ægyptian tombs include model houses for the ka to inhabit. Offerings of food and drink are left at the tomb entrance so that the ka can eat and drink.

The tall, wide-based, Hes-Vase is traditionally used in funeral rites for the pouring of libations. This vase is covered with symbols of the ka - basically a small bird with human head and two up-raised arms sprouting from the chest. When the vase is filled with good wine it is ready for use. The user anoints himself with the wine, then pours the rest onto the floor in a magical circle around himself. He lays down and frees his mind. His ka separates and the user enters a trance while his invisible spirit is free to wander for up to 15 minutes and anywhere within 5km. While so separated the user is treated as a spirit. If the body is harmed or disturbed or the circle of wine crossed, the user wakes and his ka returns instantly.

Holy Scimitar - This sacred weapon, imbedded with precious stones, can be used in combat against creatures that cannot be harmed by ordinary weapons.

Jewels - Any one of several precious and semiprecious stones (roll on the table below for ideas), worth 500-3000 denarii for a typically modest-sized jewel (roll 2d x 250).

2d	(Semi)-precious stone	Typical colour
2	Malachite (sehmet)	deep green
3	Turquoise (mafaket)	sky blue
4	Amethyst	purple
5	Beryl	colourless
6	Lapis Lazuli	deep blue
7	Cornelean	reddish-yellow
8	Onyx	black
9	Bloodstone	green + red spots
10	Emerald	green
11	Aquamarine	blue
12	Heliodor	greenish-yellow

Note: Lapis Lazuli is said to have magical powers.

Khesbed Jewelry - An individual piece of khesbed (lapis lazuli) jewelry is worth 500-3000 denarii. It is a holy deep blue stone, flecked with silver like the stars set in the night sky. The Ægyptians believe it to be the flesh of the gods. Khesbed has 1-6 points of ‘energy’ embedded within it that can be used to activate a Mage’s powers or to take the blow of a weapon. The energy expended in using powers or taking damage is renewed at sunrise. Two examples follow:

Khesbed Amulet: *the amulet has HITS 5, for use in casting powers as a pool of energy or taking damage from a weapon in combat.*

Khesbed Ring: *the ring has HITS 2, for use in casting powers as a pool of energy or taking damage from a weapon in combat.*

Mace of the Scorpion King - This weapon has a scorpion embedded in its mace head and belonged once to the legendary Scorpion King! It allows its wielder to attack twice in every combat round. It also counts as a sacred weapon.

Necklace of Amun - The god Amun is also known as the protector of travellers. The wearer of this silver amulet in the form of a crouching lion will have some kind of “sixth sense” and be aware when there is life threatening danger around. So he can avoid an ambush, a surprise attack, a trip-wire, etc...

Necklace of the Sun - This necklace of Tutankhamun is made up of glass beads intermingled with gold and cornelean. It was believed to be a protection for the young king, blessed as it

was by the sun god. The wearer of the necklace doesn't have to deal with the negative effects of desert travel, nor can he be harmed by fire or heat.

Palette of Narmer - King Narmer unified Upper and Lower Ægypt into one country more than 2500 years ago. His exploits are described on the so called *Palette of Narmer*, which is said to have magical properties. The owner of this stone palette which depicts the king with his slain and beheaded enemies at his feet, has the power to slay any **one** of his enemies by uttering a word of command. The palette can only be used once, afterwards its power will fade for a period of 7 years (seven being a holy number in Ægypt, Hathor for example can be 7 cows at once).

Pectoral of Horus - The pectoral is an Ægyptian item of jewelry worn around the neck by priests of Horus and pharaohs in dynastic times. The winged solar-disk is gold inlaid with lots of silver and semi-precious stones and lies across the upper chest. The winged solar disk is a form that the god Horus Behudety (Horus of Edfu) takes in his battles with Seth. The god Thoth once used his magic to turn Horus into a sun-disk with splendid outstretched wings. The goddesses Nekhbet and Uazet in the form of uraeus snakes joined him at his side.

When the sun is out and visible, and the wearer is at least one-storey up, he can call on the Pectoral of Horus and he will sprout wings and fly! The cost is 4 HITS and the power lasts only for 4 minutes (though more HITS can be spent to keep those wings a little longer once acquired). They can fly as fast as a horse, and like a horse can put on short bursts of speed. Taking off and landing takes one complete combat round, and any dangerous, delicate or unrehearsed manoeuvres must be rolled against MIGHT.

Pendant of Hathor - This is a golden pendant of a cow hanging on a string of blue glazed beads. It will give its wearer the ability to change herself at will in the most beautiful woman a man has ever seen. The effect of the pendant lasts for 10-60 minutes or until its wearer deactivates it. The pendant cannot be used by male persons.

Pendant of Ma'at - A little silver pendant in the form of a woman with an ostrich feather for a head, and hanging on a fine silver string. The wearer knows if a person to whom he's talking, is speaking the truth or not.

Ring of Sekhmet - This golden ring, with the depiction of a lion engraved in it, will give its wearer a "+1" bonus on MIGHT for every **non-combat** action.

Ring of Shu - This golden ring is set with a sky blue turquoise shaped in the form of a cloud. It is dedicated to Shu, the Lord of the Air, and will give its owner the ability to become light as a feather at will, so that he will float softly and in a slow motion to the ground and doesn't suffer any damage from falling. The ring can only be used once, then its power will be gone. It can however be blessed by a priest of the god Shu and regain its abilities. But after every use it will have to be blessed again.

Scarab Servant - Called the dung beetle because of its practice of rolling a ball of dung across the ground. The Ægyptians observed this behaviour and equated it with the ball of the sun being rolled across the sky. They confuse this balled food source with the egg sack that the female dung beetle lays and buries in the sand. When the eggs hatch the dung beetles seem to appear from nowhere, making it a symbol of spontaneous creation. In this role it was associated with the sunrise. Khepri is the scarab-headed god. When thrown to the ground, this

small scarab carved from turquoise will turn into a giant scarab that will fight the owner's enemies to the death. It has only one use, the scarab then burrowing deep into the earth.



Scorpion Ring - This bronze ring has a scorpion design - and protects the wearer from the effects of all poisons.

Shield of Alexander the Great - The legendary shield of the young hero-king will protect its wearer from harm. It doesn't only give an **extra** "+1" combat bonus when defending, it also counts as AV 1.

Silver Ankh - The wearer of this ankh will recover from wounds far quicker than anyone else. Instead of regaining 1 HIT point per day, he will regain 4 HIT points per day! The ankh has to be worn around the neck.

Staff of Moses - This simple wooden staff allows its wearer to produce water wherever he is, even in the stony and rocky deserts, by tapping the ground thrice. A sprinkle of water will bubble up out of the ground, enough to quench the thirst of everyone in the company of the staff's wielder.

Staff of Tutankhamun - This divine wooden scepter, inlaid with gold, lapis lazuli and cornean, will give its wielder a "+1" bonus whenever he has to deal with people: persuasion, deception, even gambling, etc...

Tablets of Akhenaten - Those tablets are supposed to be a gift from the sun-god Aten to his “son”, the pharaoh Akhenaten. The secret text on it is believed to give its owner an immense power when the words are uttered in the right tone. The referee can give the **finder** of these tablets the ability to make one wish (it has to be within the context of the ‘rules’ and can’t be exaggerated). Thereafter the tablets will lose their power.

Uraeus Amulet - The cobra is an emblem of Lower Egypt. It is associated with the king, and kingdom of Lower Egypt. It is also associated with the sun and with many deities. This cobra (or Uraeus) represents the ‘fiery eye of Amun-Ra’, in which two uraei can be seen on either side of a winged solar disk. The uraeus once appeared as a symbol worn on the crown or headdress of Egyptian royalty. It is used as a protective symbol, the Egyptians believed that the cobra could spit fire at any approaching enemies. By lowering his HITS by a variable number of points, the wearer of this amulet (carrying the Uraeus symbol) can spit fire into the eyes of an enemy within 5m. The victim suffers twice the number of HITS spent by the character and is blinded and in agony for the same number of combat rounds.

Vulture Collar - This collar, inlaid with hundreds of pieces of coloured glass, is laid upon the chest of a mummy to give protection in the afterlife. When worn the collar will protect its wearer against the **first** trap or ambush that he encounters.

Was-Sceptre - A staff which is forked at the bottom and with a canine head at the top. Ancient Egyptian kings believed it contained the powers of the dog as a protective spirit. It symbolised life giving powers and also well being and happiness. The wielder can use his FATE points to power the sceptre, it has the three powers of the priestly ritual Sacred Animal. It only relates to dogs.



IX TOMBS OF ÆGYPT

Here you'll find the most important encounter tables for adventuring in Ægypt, together with a few adventure seeds to wetten the appetite of the referee.

First of all I want to refer to the "Adventure Toolkit" (on p.164-199 of the basic **ZENOBIA** rulebook) where the referees will find a whole lot of useful information on how to run an adventure or a campaign. Please, do read it, you'll only be helping yourself. The only things that will be repeated from those pages of the basic rulebook are the "encounter tables" - for they can vary because of the difference in the Ægyptian landscape and its inhabitants, be it men or animals - and the paragraphs about the desert, because Ægypt is after all the ultimate desert kingdom! Therefore we will reconsider the terrain and its possible hazards.

First you've got to select a terrain that best fits your story. Therefore we will classify the world of Ægypt into the following broad terrain categories:

- Cultivated Land*** - Farmland and pasture intermittently cut by lanes, walls and ditches.
- Marsh*** - Lakes and flooded plains full of reed beds and scattered islands of firm ground.
- Mountain*** - High mountain slopes, peaks and valleys as well as hills and vales.
- River*** - Any channel of water that cannot be safely waded, includes lakes.
- Sand Sea*** - Dune-fields that stretch out to the horizon like a sea of sand.
- Sea Coast*** - The land bordering the Middle Sea in the north and the Erythraean Sea in the east.
- Stony Desert*** - Gravel strewn desert with cliffs, wadis and rocky outcrops.

One terrain usually blurs imperceptibly with another (such as marsh-land becoming cultivated land). In some instances there can be a distinct change from one terrain type to another. More common however is a region that displays two types of terrain together - a patch of marsh in a grassland for example. In such cases the referee uses the slowest travel rates of the two, but is free to pick wild animals and hazards from either terrain description (within reason). The river terrain is an exception to both of these rules, see the River section that follows.

Travel rates are of course dependent on the type of terrain, and are given below:

- Cultivated Land*** - 20 km/day on foot, 40 km/day on horseback
- Marsh*** - 10 km/day on foot, 40 km/day by boat
- Mountain*** - 10 km/day on foot or on horseback
- River*** - 40km/day by boat upstream, 60 km/day by boat downstream
- Sand Sea*** - 15 km/day on foot or on horseback, 30 km/day on camel
- Sea Coast*** - 20 km/day on foot, 40 km/day on horseback, 45 km/day by boat.
- Stony Desert*** - 20 km/day on foot or on horseback, 30 km/day on camel

Details of how to carry out random rolls for the selection of suitable hazards are included with each terrain type, but the referee is encouraged to select a few himself rather than rely on the whim of the dice. This means that he can weave the encounters into the fabric of the game's plot if needed.

Cultivated Land

In the neighbourhood of the cities and towns is the cultivated land, the farmland, orchards, vineyards, olive groves and pasturage that forms the life blood of any settlement. Dotted along the banks of the river Nile are villages and farmsteads. Cultivated Land is where the

majority of the people of Ægypt live. In Ægypt the farmland was not created around the settlements, but just the other way around. The hazards to be encountered in such a terrain will be almost wholly human, with a small chance of creatures.

Roll 1d twice each day, on a “4-6” result there will be an encounter. Then roll on the table using 2d:

2	Rainstorm		
3	Bandits (2-12)		
4-5	Residents at work		
6	Legionnaires on patrol (4-24)		
7	Merchant caravan (5-30)		
8	Religious procession		
9	Adventurers/Mercenaries (2-7)		
10	Local noble with entourage hunting or travelling		
11	Villagers seeking help		
12	Monster. Roll 1d:	1	Goat
		2	Snake or Scorpion
		3	Heron
		4	Falcon
		5	Jackal (3-8)
		6	Baboon (1-6)

Marsh

Most marshes are formed by great rivers that flow so sluggishly they create reed-choked wetlands, swamps and marshlands, inter-cut by waterways and streams, lakes and muddy flats. Marshes are home to abundant wildlife and to many different kinds of people, some legitimate - others exiles and rebels hiding amongst the waterways and reed islands. The Nile Delta is criss-crossed with marshes.

Roll 1d twice each day, on a “5-6” result there will be an encounter. Then roll on the table using 2d:

2	Rainstorm and local flooding		
3	Ship or river barge passing through		
4-5	Bandits (2-12)		
6	Rebels, refugees or escaped prisoners/slaves (3-18)		
7	Residents at work fishing or reed cutting		
8	Tall grass - reduces visibility, and speed by half		
9	Adventurers/Mercenaries (2-7)		
10	Local noble with entourage hunting wildfowl or other game		
11	Quicksand - Characters sinking fast! MIGHT points of 2d will pull them out		
12	Monster. Roll 1d:	1	Giant Snake
		2	Snake
		3	Giant Crocodile
		4	Giant Cobra
		5	Antelope (2-7)
		6	Werethekau

Mountain

Mountain terrain is an amalgam of very rough rocky terrain as well as high plateau and traditional mountains. The most important mountain range in Ægypt is formed by the Sinai Mountains. Travel through these rocky ranges is often by narrow and winding donkey paths. Few people live at these altitudes, there is little land to farm and almost no grazing land for sheep.

Roll 1d twice each day, on a “5-6” result there will be an encounter. Then roll on the table using 2d:

2	Hermit/Mage		
3	Caves		
4	Rockfall		
5	Bandits (2-12)		
6	Crevasse or sharp cliff - impassable, requiring long detour		
7	Waterfall		
8	Rainstorm (may be blizzard in winter)		
9	Mountain Shepherds (2-7)		
10-12	Monster. Roll 2d:	2	Griffin
		3	Manticore
		4	Giant Spider (in mountain caves!)
		5-6	Falcon or Hawk (1-2)
		7-8	Goats (2-12)
		9-10	Bats (10-60)
		11-12	Eagle (1-2)

River

The great civilisations were formed around great rivers, and this is certainly the case for Ægypt, without the Nile there wouldn't have been an Ægyptian civilization! The Nile still provides a lot of help to the people of this nation: a method of transportation, building materials, water, etc... This terrain feature assumes that a river or lake is too deep to be waded or easily swum. In other words it is a fairly substantial body of water. Travel through this terrain assumes use of a boat or barge.

Roll 1d twice each day, on a “4-6” result there will be an encounter. Then roll on the table using 2d:

2	Sandbar or ford		
3	Local flooding		
4	Tall grass - reduces visibility to the bank		
5	Bandits (2-12)		
6	Residents at work fishing, trapping, washing, hauling water etc.		
7	Local boats, fishing or carrying goods to market (1-3)		
8	Ship or river barge passing through		
9	Current - unexpected current pulls vessel into bank		
10	Sudden current makes vessel totally uncontrollable		
11	Abandoned fisher's lodge		
12	Monster. Roll 1d:	1-2	Giant Snake
		3-4	Crocodile
		5	Hippopotamus
		6	Giant Crocodile

Sand Sea

The featureless terrain of the sand sea has few hazards other than those posed by temperature and lack of water and shade. But there are some. The main areas of Sand Sea are the vast dune ‘oceans’ of the Desert of Lost Souls and the ghostly Whispering Desert.

Roll 1d once each day, on a “6” result there will be an encounter. Then roll on the table using 2d:

2	Mirage - See water shimmering on the horizon- is it real or not?
3	Singing Sand - ‘hollow’ sand sings and thumps when trodden on out to 1-6 km
4	Quicksand - Characters sinking fast! MIGHT points of 2d will pull them out
5	Very soft sand - slow progress by one half
6	Saracen nomad clan (6-36) on camels
7	Oases
8	Sandstorm - All travel and work is halted for one day
9	Previous campsite
10	Semi-buried structure of ancient origin
11-12	Monster. Roll 2d:
	2 Giant Scarab
	3 Giant Scorpion
	4 Sand Elemental
	5 Jackals (1-6)
	6 Snake or Scorpion (especially at night!)
	7 Scorpion Men (1-6)
	8 Troglodytes (1-6)
	9 Sand Spirits (1-3)
	10 Ghuls (1-6)
	11 Sphinx
	12 Vultures (3-8)

Sea Coast

Ægypt is a land bordered by the Erythraean Sea in the east and the Middle Sea in the north. Together with the Nile those seas are important to the economical life of Ægypt. Furthermore they form a natural boundary, and together with the desert they are a protection against the neighbouring enemies.

Roll 1d twice each day, on a “4-6” result there will be an encounter. Then roll on the table using 2d:

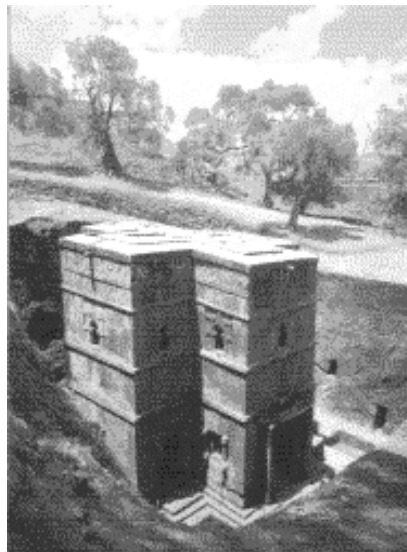
2	Sandbar or ford
3	Storm and “high sea” (tidal waves with a roll of “1-2” on 1d)
4	Tidal flow makes harbouring very difficult
5	Beachcombers (2-12)
6	Residents at work fishing, trapping, washing, hauling water etc.
7	Local boats, fishing or carrying goods to market (1-3)
8	Ship or barge passing through
9	Current - unexpected current pulls vessel into bank
10	Abandoned lighthouse
11	Shipwreck
12	Monster. Roll 1d:
	1-2 Scorpion
	3-4 Snake
	5-6 Baboon

Stony Desert

This desert terrain encompasses flat featureless wastes, dry gullies and hills, stony flatlands and rock outcrops. Many desert areas are like this, for instance the rocky desert cliffs of the Valley of the Kings near Thebes. These deserts occasionally see rainfall in sudden winter downpours which erodes the rock into channels and canyons and often washes gravel out onto plains many kilometres distant sometimes to later evaporate and form salt flats. Because water often lies deep below the surface, humans can travel here. There are a few hazards posed by the stony desert

Roll 1d once each day, on a "6" result there will be an encounter. Then roll on the table using 2d:

2	Flashflood - Rain many km distant causes local flooding in canyons and wadi!	
3	Salt lake or salt flat (latter can cause blindness)	
4	Soldiers on patrol (3-18)	
5	Merchant caravan (5-30)	
6	Cave entrance	
7	Rockslide	
8	Conspicuous rock feature	
9	Waterhole and abandoned campsite	
10	Boulder field - slow progress by one half.	
11-12	Monster. Roll 2d:	
	2-3	Giant Scarab
	4	Neheb-Kau (1-6)
	5	Jackals (1-6)
	6	Lion
	7	Scorpion Men (1-6)
	8	Snake or Scorpion
	9	Antelope
	10	Manticore
	11	Griffin
	12	Sphinx



The Desert

Desert features prominently in the life of Ægypt, as one would imagine. In recognition, the desert terrain receives a little more attention, mainly due to this environment's inhospitable nature.

DESERT TRAVEL

There are five different travel rates for desert terrain, one for each dominant desert terrain type. The terrain types rarely start and stop on definable lines, but more often merge together very gradually. Sand seas are found only in the Desert of Lost Souls or the Whispering Desert and almost nowhere else. Any one desert is made up of a combination of all of these terrain types. Dunes are found where least rain falls and so are located well away from mountain ranges and also from rocky valleys and wadis (which are created by run-off rainwater during flash floods).

Dunes: 10 km/day on foot, 25 km/day on camel. Heaps of sand blocking view, quite difficult and exhausting to pass through.

Salt Flats: 30 km/day on foot, 60 km/day on camel. Encrusted salt flat, water is very scarce, can cause blindness in windstorms, and effects of light and heat are intensified by reflection from the bright white desert floor.

Sand Sea: 15 km/day on foot, 30 km/day on camel. Vast, sandy wastes - covered in dunes marching out to the horizon.

Stony Desert: 20 km/day on foot, 30 km/day on camel. Rocky desert, composed of gravel and pebbles, interspersed with sand and water-cut cliffs and wadis. Hills, mountains and broken lava beds make travel difficult. Treat travel down wadis as travel in Stony Desert.

Wadi: Dry streambeds worn into the desert floor. Frequently open into broad alluvial plains or salt lakes. Travel across a wadi is treated as crossing rugged terrain, but travel down a wadi is treated as travel in Stony Desert.

Calculating Desert Travel Rates

To calculate how far a character or group have travelled through desert terrain in a day, the travel rates in the terrain section (above) are used. A time period of around eight hours is generally assumed for travelling. The referee should not try to be precise when two terrain types merge in one day's travel, just average the two speeds and assume the terrain change occurred around mid-day.

The Effects of Desert Fatigue

Anyone who has suffered any HIT point loss through desert fatigue (see below) will suffer a corresponding loss in speed. Subtract the total amount of HITS lost through desert fatigue from the daily movement rate (in km/day) if on foot. This can bring travel down to a crawl. So be it. At 3 or less the character collapses Badly Wounded so the very slowest a character could make in a day would be 4 km (less than 3 miles).

Riding Horse & Camels

Obviously a character riding on a camel or horse does not suffer the crippling penalty that desert fatigue imposes. Riding either mount is almost essential in a desert environment. He will also go further and make better time if riding a camel.

Camels: These beasts are strong and tough, able to negotiate desert terrain with little need for regular water stops. After a camel has eaten and drunk its fill it can traverse the hottest deserts without suffering any desert fatigue for up to **6 days**. After that time it will take 2 points of

damage per day if given a little water and food, or 4 points of damage if given no water or food. Since a typical camel has 12 HITS it will not survive for very long without a top-up of food and water. Check the camel travel rates above. These assume a walk-trot-walk pace.

Horses: Horses normally walk at human rates in desert terrains. Each day they take 1 point of damage if given plenty of water, 2 points of damage per day if given a little water, or 4 points of damage if given no water at all. Since a typical horse has 8 HITS it will not survive for very long in any kind of desert situation - it needs to rest and drink daily at a source of water. A horse can be pushed to trot or gallop for short periods during a march but this takes its toll on the beast; when damage is being applied in the afternoon add an additional 1-3 points of damage.

Travelling By Night

In the real world, survival manuals exhort pupils to rest up during the day and travel by night, minimising the wasteful expenditure of moisture on such a difficult task. **ZENOBIA**, while utilising real world effects to colour and add drama to the game, does not condone characters travelling through the desert at night! Primarily it goes against that vital imagery we have grown up with of perilous expeditions crossing sand seas and brave mercenaries crossing rocky wildernesses to reach a lone citadel by nightfall. Here, travelling across the desert is more dangerous. Travel rates are reduced to half and all physical actions, such as climbing and jumping, are at “-2”. In addition someone with Desert Travel must be nominated to lead a party across the desert at night and make a successful FATE roll. Otherwise one of the group will suffer a 3 point leg wound. Referees note that illumination is absolutely essential during night travel, since the desert’s spiders, snakes and scorpions come out in force under cover of darkness!

One activity that really does benefit from taking place at night is the digging up of a water source (see below).



SURVIVING THE DESERT

Various words can be used to describe the infinite desert environment: mighty, magnificent, majestic - but a desert is also murderous. It kills those who do not respect it, and it kills them slowly and painfully. The two prongs of the desert threat are temperature and water loss. In **ZENOBIA** we are not concerned with the cruel niceties of heat exhaustion, sunstroke, heat cramps and heat stroke. All we really want to know is: what effect can the desert temperatures have on the player characters? The amount of water available for drinking will affect the crippling damage suffered by such desert-bound characters.

We call the kind of damage sustained by the ferocious and unrelenting heat '**Desert Fatigue**', and it combines all of the deadly symptoms listed above.

Suffering Damage

Desert Fatigue damage is applied each afternoon. The following damage values should be used:

<i>Situation</i>	<i>HIT Loss</i>
Character has Desert Travel	1 pt (no temperature penalties)
Daytime temperatures in the shade	2 pts
Daytime temperatures in the open	4 pts
Plenty of water drunk that day	<i>half damage</i> (round down)
Water available, rationed	<i>normal damage</i>
No water available at all	+4 HITS

Plenty of water means a waterhole or oasis or other ready supply. See also the section entitled Finding Water (below).

To avoid serious desert fatigue, the characters either need to possess the Desert Travel skill or be led by someone who has it. A character with the skill only suffers 1 point of damage per day (in the sun or the shade). A character without it will suffer 2 points per day in the shade and 4 points per day out in the sun. The availability of water slightly alters these figures. The character with Desert Travel skill knows just how to minimise desert fatigue and is able to spot tell-tale symptoms and take appropriate action. But remember that the most skilled Saraceni tribesman will still die horribly of thirst without water.

Helping Fellow Travellers: Each day the player character with Desert Travel can roll 1d and allocate one point to someone in his care. Each person he nominates will suffer the basic level of 1 point of desert fatigue damage just like himself - for that day only.

Recovering from Desert Fatigue

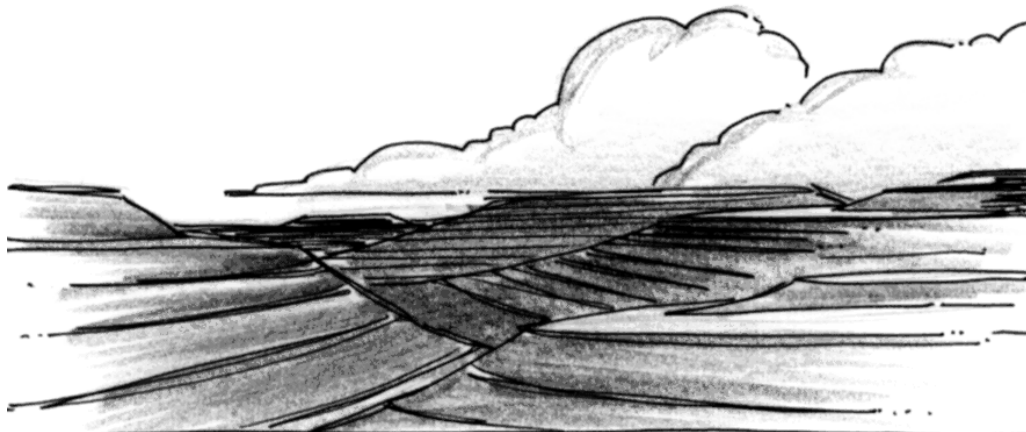
Damage sustained from desert fatigue can easily become fatal. But it can also be restored a little easier than normal wounds inflicted by falls or the blades of swords. For each day spent in restful and cool shade (below 25 degrees) the character recovers 2 HITS. If he can drink as much water as he wants at the same time, he can restore another 2 HITS per day. These rules do not apply if the character is Badly Wounded. In that case he needs *both* of the above just to begin recovering HIT points at the normal rate!

FINDING WATER

A character with Desert Travel may opt to take some time each day seeking out potential water sources. He cannot spend time looking after people in his charge, however. The 1d roll he makes each day can instead be used to try to find water, and to then arrange to dig for it. A good desert nomad will know where waterholes, old wells and water deposits are - keeping him sustained on journeys across stony desert.

If his 1d roll is equal to 5 or more, then he has located a water source during that day's travel. Typically this is an old waterhole now blocked and choked with rocks or weeds, or fresh-water located just under the surface of a dry stream bed or wadi. It is **impossible** to find water in a sand sea. The referee may rule that in any adventuring group, only one character can be nominated to 'find water' in this way. This prevents a tribe of 100 Saraceni stumbling across an endless number of water holes all day long.

Now the water has to be dug up ... This takes 2d+3 points of combined MIGHT to achieve easily (and a couple of hours), although anyone might have a go. Some kind of tool is needed, and any points not matched by character MIGHT is suffered in desert fatigue by every person digging. This damage is only accrued if the water is dug up during daytime temperatures (shaded or otherwise). Drinking this water counts as having lots of water that day!



Adventure Seeds

Ideas, concepts, cameos, fragments and pieces of lore that can germinate and become a great adventure. They may sprout in any one of many different directions and can branch out to create a wholly unexpected ending. Most of these “adventure ideas” were already mentioned in the basic **ZENOBIA** rulebook, but they also belong here because they are so typically Ægyptian! Therefore you can read them here again. Use or abuse these adventure seeds as required!

The Blessed Baboon

In an Ægyptian town a priest of Thoth hires the Adventurers to steal a baboon from a merchant who is planning to sell the creature to the amphitheatre at Antioch. Although he won't say why he wants it, it is because he believes the baboon to be very, very intelligent and blessed by Thoth (who can appear as a baboon). But what if the baboon doesn't want to be captured? What if its owner is a gangster and the baboon controls the gang? And what is the true connection with Thoth? And is the priest who asks the Adventurer's help really who he pretends to be?

Burial Club

In Ægypt an Imperial veteran (now farmer) asks for the help of the Adventurers. He is convinced that a centurion at Fort Babylon (the legionary fort at Memphis) is keeping dead men on the payroll and burial club. He is pocketing the moneys owed to these supposedly still living legionaries (and cutting it with his deputy the signifer who is the centurion's paymaster). For the sake of his friend's widow he wants it sorted out and the dishonour brought to his comrades removed.

Elephant Island

The most southerly point of the Imperial province of Ægypt is Elephant Island which sits in the middle of the River Nile opposite the frontier town of Syene. The island is one of several rocky granite islands standing in the Nile. It marks a frontier region of granite outcrops and rocks sculptured by the swirl of the rapids into fanciful shapes. There are many quarries in the area also. The province depends on Elephant Island for trade, since it is home to a merchant colony trading in ivory and other goods from Golden Meroe and from Axum beyond. But beneath the island is a vast network of caves from which the Nile wells up each year to produce the inundation, the fertile flooding of the valley. These mystical caverns were created by the local god Khnum and are home to a whole variety of supernatural creatures, clustering around the magical waters.

The Great Labyrinth

South of the pyramid of Pharaoh Amenemhat III in the royal necropolis of Hawara near the Fayum, stands a sprawling maze-like complex of fifteen hundred chambers underground and another fifteen hundred above ground connected by winding passages. Cutting through the structure are a dozen roofed courts. The sands of the desert have half filled this enigmatic structure. What is this building? Why was it built? One Philosopher contends that it is the remains of a mortuary temple to some ancient Ægyptian king, another that the Great Labyrinth was built by the Vizier Joseph to see Ægypt through a long famine. Perhaps it was constructed as a treasure house by architect Imhotep, builder of the first pyramids. What ever its original use, the Great Labyrinth (called this by Ionic and Imperial Philosophers) was repeatedly raided and attacked by invaders over the years. The Great Labyrinth lies in ruins partially buried by creeping dunes. The floor-plan was lost long ago and parties sent in to recover treasures and other items never return ...

The Hunted

A young clerk from an Ægyptian Temple of Ma'at (Truth) needs help - he has just taken the death-bed confession of a dangerous killer who says he was an assassin in the pay of the High Priest of Ma'at - Ægypt's greatest judge and an Imperial official from the governor's office. So he cannot turn to his superiors, and the killer's evil and bloodthirsty gang, the Amemets (Devourers) are on his trail. He needs protection, for the Amemets are sure to track him down. What is the solution? Should he flee Ægypt with the Adventurers - or face his foes?

Long Live The King!

Alexander the Great died five and a half centuries ago and was reputedly mummified and buried in a secret catacomb in Ægypt by his general (and then governor of Ægypt) Ptolemy. Where is his body now? Julius Caesar wept over the sarcophagus two centuries ago. Where is Alexander's tomb? Under Alexandria, at the fabled Siwa Oasis - or somewhere else entirely? Could he be resurrected? Why would anyone unleash such heroic ferocity on the world again!?

The Pyramids

These vast stone tombs of the Ægyptian pharaohs were also shrines to the sun-gods. The pharaohs long ago abandoned this form of burial, but the majestic pyramids remain - beckoning the Adventurer and tomb robber alike. There are fabulous treasures in each untouched pyramid, but deadly traps and puzzles to guard them. Undead servants of the entombed pharaoh or noblemen may also have to be overcome. And finally - the mummy of the pharaoh or noble may come alive to defend his treasures! In the strange kingdom of Golden Meroe, the priest-kings and aristocrats still erect pyramids for their journey to the afterlife. These are on a smaller scale than the Ægyptian monsters, however.

Sobek's Revenge

The farmers of a little settlement on the banks of the mighty Nile live in constant fear for their lives. A giant crocodile is not only destroying their crops, but also killing off their people. They already asked assistance from the army, but the Imperial governor doesn't send any of his troops in to help them. Maybe the adventurers can help those poor villagers. What the adventurer's don't know, is that a priest of Sobek is the real cause of what's happening. A few years ago a young priest was chased out of the village for harassing the daughter of the village elder, and now he's taking a bloody revenge! Will the adventurers be clever and courageous enough to face the monster and the mad priest?

Swordfight at the Last Oasis

The Farafra Oasis in Ægypt lies 300km to the west of Asyut and is the smallest of the oases in the Whispering Desert. It seems the Imperial eagle is taking a nose-dive, and in the utterly subjugated population of the Ægyptian province, local sentiment is on the up. There is a resurgence of popular feeling and dreams that the Empire is doomed. At Farafra Oasis deep in the Whispering Desert a number of factions fight for the right to kick out the Empire for good. Those factions include:

Pademe - An Ægyptian scribe who grew up in Nubia at the ancient fort from which he takes his name. He claims to be descended from the last real Pharaoh Nectanebo II (five centuries previously).

Cleopatra VIII - This Ionic lady is the favourite candidate of the large Ionic population in Ægypt who want to see a powerful Ionic-led nation, just as it was under *the* Cleopatra (VII).

Imhotep - A high priest of Amun-Ra exiled from the Siwa Oasis (a centre of Amun-Ra worship and the site of a famous oracle). He is a religious leader who arranged for the oracle to predict himself the leader of a renewed Ægyptian kingdom and the conqueror of the Imperial garrison forces.

The Turquoise Cavern

There is a rock-cut temple that extends deep into the Sinai Mountains. This has a traditional stone facade, complete with court and portico. It marks the site of Ægypt's first and most productive turquoise mine and was built to appease the local desert spirits. When mining expeditions return to Sinai to extract turquoise, they pay homage to the goddess Hathor at this shrine before moving on to the more productive cliff faces and valleys. The Cave of Hathor has many undesirable inhabitants, from ancient spirits to ghosts, desert monsters to magicians and adventurers (turquoise is a magical stone that attracts magical inhabitants).

Under the Spell of the Pharaoh

All day you have been traveling under the hot desert sun. Now the deep blue mists of the desert night swirl about you in the wind. Shivering you and your comrades are huddling around your campfire, glancing nervously at the giant pyramid that's looming behind you. There is a strange feeling about this place, something eerie and mysterious. All of a sudden the winds change direction, carrying a thin streak of white mist that swirls into the shape of a faceless man dressed in ancient robes. The moonlight seems to shine directly through him as he raises his arms toward the pyramid and speaks in a hollow voice: "I am Pharaoh Setepenptah of the House of Setep. I am only a shadow who has walked this desert for a thousand years in search of Adventurers who are bold enough to break into my pyramid and plunder my tomb!" Then the winds shift again, his robes begin to swirl and he fades back into the mists and winds. Why does this ghostly apparition want you to plunder his own tomb? Why has he searched so long for someone to plunder his tomb? Are there any riches left? Or is this a trap? Why has this tomb not been plundered, while so many others were? Has there ever been a Pharaoh Setepenptah in Ægyptian history? And if so, who was he?

Valley of the Kings

A secret royal cemetery in the rocky desert on the west bank of the River Nile opposite Thebes, the Valley of the Kings was once patrolled by elite Nubian warriors, many say that it is the spirits of long dead pharaohs that now haunt the twisting valley. There are vast riches still to be found in the deadly and fiendishly-trapped rock-cut tomb complexes of these ancient Ægyptian kings - but the valley's terrible magic may get the heroes first! Note that a short distance away over a ridge is the Valley of the Queens. The size and sophistication of a tomb is usually dictated by the status and power of its owner. The tombs of pharaohs Ramses II, Ramses III, Seti I and Thutmoses III, for example, are grand, treasure-filled death-traps. And then there are the curses ...

The Whispering Colossi

In the midst of the desert stand two tall statues of what once were ancient kings. Nobody knows what their real purpose was, other than to honour those long dead kings. But when you are alone in the desert people tell that you can hear those colossi whisper. What strange magic

has them under its spell? Is there perhaps an entrance that will lead any bold adventurer into the interior of the colossus? And what do those colossal statues really have to tell?

Why Me?

The “Black priests of the evil god Seth” have abducted one of the adventurers to use him in one of their plots against the Empire. They will brainwash him and order him to kill the emissary of the Emperor in Alexandria. They are in fact no priests at all but an organisation of fanatics calling themselves that way! Can the adventurers find the hiding place of this fanatical cult and save their friend? And can they prevent the assassination of the Imperial emissary?



X ÆGYPTIAN TERMINOLOGY

In this last chapter you'll find a few frequently used words that can use some explanation:

Ankh - The sign of life. It is one of the most important amulets used in ancient Ægyptian tombs and pictures. It symbolizes triumph of life over death.

Atef - Crown worn by Osiris and made up of the white crown of Upper Ægypt and the red feathers representing Busiris, Osiris's cult center in the Nile Delta.

Djed - Is the representation (in the form of a human backbone) of stability and strength. Originally it was associated with the god Ptah, himself being called the "Noble Djed". Later it became known as the backbone of Osiris. A djed column is often painted on the bottom of coffins, where the backbone of the deceased would lay. It acts as a sign of stability for the deceased's journey into the afterlife.

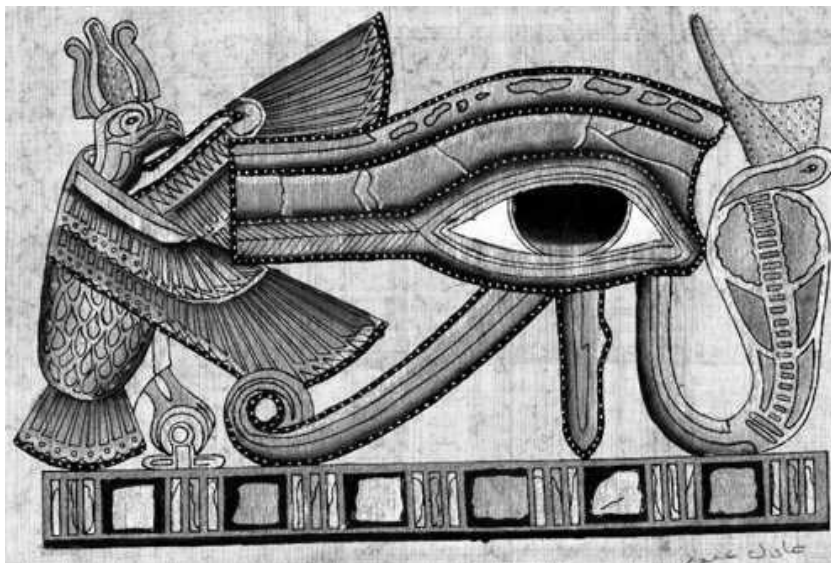
Eye of Ra - Ægyptian symbol which is believed to bring good luck. Later, when the Osiris legend became dominant, it was called the Eye of Horus. On a coffin it is often drawn as a pair of eyes, it acts then as the eyes of the dead looking east to the rising sun for immortality.

Shen - Hieroglyphic sign of infinity or everlasting.

Tyet - Resembling an ankh with bent arms, the Tyet, or Knot of Isis, is found in Ægyptian funerary murals. It is an ancient charm for menstrual cramps, which involved insertion of a knotted cloth.

Udjat - The Eye of Horus, symbolizing healing and protection.

Uraeus - Symbol of kingship, represented by a cobra in upright position and worn as a head ornament or crown. The symbol protects the king and is an agent of his destructive powers, spitting fire and associated with the goddess Wadjit.



XI REFERENCES

There were many inspirational sources used during the writing of this sourcebook about Ægypt. Of course many historical works were also referred to and feature heavily here. The following list gives a nod of acknowledgement and also a source of ideas and further information to referees writing adventures or crafting campaigns. Naturally also the internet is an invaluable source which has helped me out quite a few times, and which can help everyone with an interest in this subject.

Books

There is an ocean of literature out there covering Ægypt, and plenty of it is relevant to a **ZENOBI**A campaign. That was one of the reasons for choosing this period! Academic books can give you in-depth background if you feel you need it, but more useful might be heavily illustrated books (illustrations are a great aid for players' imaginations ...), school books covering the Ægyptian period and archaeology books that look at individual sites in detail. Many books provide building floor-plans easily lifted for a roleplaying session, illustrations give a great idea of costumes, city streets, building frontages, gods and furniture. Remember to look at the myths to dig out examples of ancient treasures, and to create historical/mythical premises for your labyrinths or quests.

In the end take inspiration from wherever you find it - Sinbad movies, desert movies, historical movies (Troy, Alexander the Great, etc...), tourist folders, books on religion, etc... If you can get it to fit - use it!

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