



THE BOOK OF THE DEAD

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INTRODUCTION

Welcome to **The Book of Going Forth By Day**. This book is intended as a fantasy supplement to the **Codex Egyptium** and is for use with either **Castles & Crusades** or **Amazing Adventures**, making it the first such dual-branded work published. While it uses the same mythological sources as the greater **Codex**, this book is much more intended to tie the magic of Ancient Egypt into the world of pulp adventure and high fantasy, turning the Book of the Dead (more properly, the Book of Going Forth by Day) into a powerful magical tome that is full of spells, new runes that can be learned by Rune Marks, and the means to travel beyond the material world and throughout the entire multiverse to other dimensions, other planes, other worlds, and even time itself!

We intend that you have a grasp on the concepts in the **Codex Egyptium** before diving into this book; while it can be used on its own, its utility will be vastly enhanced in your game if you understand the origins of the ideas herein.

With all that said, we hope you enjoy this look at an artifact for your game that could hold potentially ungodly secrets for your heroes to unlock and open the door to greater adventures and threats on a cosmic scale!

THE BOOK OF THE DEAD

The Book of the Dead, first of all, is not the *Necronomicon* of H.P. Lovecraft, nor is it some sort of book of demonology. What it is, however, is a real work—generally on scrolls rather than in a bound codex—whose proper name is *The Book of Going Forth by Day*. In the world of Ancient Egypt, this book was central to the journey of the soul in the afterlife. It's tempting to say that it was part of ancient Egyptian religion, but to understand the role mysticism played in the ancient world, it's important to note that there was no word for "religion" in any ancient language in the ancient world.

RELIGION & MAGIC TO THE ANCIENTS

In the ancient world there was no difference between the sacred and the profane—the mystic and the mundane. In the ancient world, what we today call religion and separate from the world of hard science, they just called life. The gods *were*. They were a part of everyday life, and nobody doubted that or thought twice about it.

Magic, as well, was a part of everyday life. It wasn't strictly the province of priests or holy people; everyone used magic in their daily lives, from good luck charms to simple invocations to provide for a good crop or even a lucky day. In the ancient world, magic and prayer were one and the same. It was an essential part of everything, from business deals to science.

MAGIC, MEDICINE, AND SCIENCE

Medical and mortuary science, for example, were astonishingly advanced in the ancient world, with evidence of organ transplants being found as far back as ancient Egypt and even beyond. The very science of mummification remained a mystery to the modern

world until rather recently in our history, and even today it's not *entirely* understood how it was accomplished to the degree that it was. You can bet, however, that alongside this medical and mortuary science went invocations, spells, and prayers.

MAGIC AND THE COSMIC BALANCE

Players of fantasy role playing games, since the earliest days of the hobby, are more than familiar with the idea of cosmic balance—indeed, it's the very heart and soul of the alignment system in fantasy games. There are grand forces of Good and Evil, Law and Chaos, at war in the universe, and the player characters are foot soldiers, pawns, and eventually movers and shakers in that battle. In ancient Egypt, this was also the core of their entire cosmos. It was perhaps best personified in the two deities Heka and Ma'at.

Both deities, while of major importance and central figures in the cosmology of ancient Egypt, were not deities who were individually worshipped on a wide scale. Rather, they represented cosmic forces in the universe which were omnipresent. Heka was the personification of the force of magic and medicine. His name is found largely in incantations, magical spells, and books of medicine. Indeed, when an ancient Egyptian called upon or used magic, the word "Heka" was the term for magic.

Ma'at, on the other hand, is the goddess that represents the cosmic balance between good and evil. Everything she does is to keep the scales even. She is never called upon by anyone, because she cannot grant favor—she is neutral in all things. She is, however, among the most important forces in the entire multiverse (if not the single most important). She represents truth, and the blind fairness of justice. She is the constancy of the stars in the sky, and the inexorable change of seasons. Like Heka, while she has a personification (and her physical form somewhat resembles the goddess Isis) she has no cult and no priests, but is revered as a cosmic force by all.

MAGIC IN DEATH: THE BOOK OF GOING FORTH BY DAY

So we come to the ultimate in magic in ancient Egypt—the Book of Going Forth by Day. This text was intensely personal, and each individual would quite literally save up years of salary to afford a copy to take with them to the afterlife. The Egyptians believed that when a person died, they would have to traverse a very dangerous series of traps, monsters, and hazards on a journey through the underworld, where if they were found to be pure of heart, they would progress to the Field of Reeds, the Egyptian equivalent of paradise.

THE PAPYRUS OF ANI

The majority of what we know of the Book of the Dead is from a scroll discovered in 1888 in Luxor. The exact nature of its discovery is unknown, as it was acquired through black market sales in Egypt by the famous (or infamous, depending on to whom one speaks) archeologist Earnest A. Wallace Budge.

The story of how Budge obtained the scrolls is like something out of an Indiana Jones adventure (though Budge himself was

2 CASTLES & CRUSADES



a bit more Belloq than Indy). The black-market antique dealers from whom Budge purchased the scroll and a number of other artifacts which had been stolen from Egyptian archaeological digs were arrested. Their homes were sealed up for confiscation of the artifacts they stole. Budge distracted the guards by sitting down for a meal with them, while his unsavory allies tunneled into the homes from underneath and stole the artifacts.

Budge then secreted the stolen items in custom built tin boxes and smuggled them back to Great Britain, where the librarian at the British Museum took possession. Budge was later paid 150 GBP by the British government for the “recovery” .

This papyrus contains the most complete version of a *Book of Going Forth by Day* that has ever been found.

WHAT IT CONTAINS

Entire books and libraries of scholarly works have been produced on the Papyrus of Ani and the *Book of Going Forth by Day* in general; it’s far beyond our scope here to go into a detailed list. A bibliography at the end will allow the reader to do more research if they choose. In brief, however, the Papyrus of Ani is a text that serves as a guidebook and survival manual to the underworld of the Egyptian afterlife. It is comprised of 11 “Divisions”, these being hymns, praises to Khert-Neter (the underworld), the Seven Arits (the doors through which one must pass), the Pylons of the House of Osiris, the Speeches the deceased must know, praises to Thoth (the “Hail Thothes”), and a variety of other incantations, homages, rubric, chapters, and texts related to the funeral chamber.

Among the most important contents for our purposes are the 42 Negative Confessions, and the list of spells to survive the underworld. The 42 Negative Confessions are a litany of recitals that the deceased must make before a divine judge, claiming that they are pure of heart and soul and worthy of the underworld.

The various spells allow one to navigate the many pathways between the worlds in a degree of safety and protection.

THE BOOK OF THE DEAD IN GAME

In a *Castles & Crusades* or *Amazing Adventures* game, the Book of the Dead is separated into two different texts, both of which appear strikingly similar on the surface. The general Book of the Dead is precisely what it is in the real world—a widely published and accessible scholarly interpretation and translation of the original demotic text.

The “True” Book of the Dead, on the other hand, contains the text of the standard book, but also contains a wealth of hidden, encoded passages and language which, when properly decoded by an expert occultist, can reveal the secrets not only to traverse the underworld, but to activate, enter, control, and traverse the pathways between worlds—the *Rings of Brass*. Further, a complete version of the True Book of the Dead may actually serve as a guidebook and even coded map to *find* all of the Rings of Brass located across the world.

When bringing the Book of the Dead into a game, the CK must consider carefully the repercussions of handing such power to the characters. If nothing else, the ability to wander all throughout time and space will inexorably change the nature of your campaign, opening the door to genre-bending and potentially powerful adventures throughout the cosmos. No specific game mechanics are provided related to the Rings themselves—even with a guidebook, finding each ring should be an adventure unto itself. After all, just having the location doesn’t give one easy access to bypass its inevitable *guardians*, which can be as varied as the stars in the sky.

It is, then, left to the CK to determine where Rings of Brass may be hidden, what must be done to access them, and those dark and demonic forces that stand as guardians of their mysteries.

Likewise, it is largely left to you to determine in your game what traversing the pathways between worlds look like. It may be that the experience is intensely personal.

To one traveler, the pathways could seem like a series of underground caverns. To another they may appear as a series of great rooms resembling Ptolemaic Egyptian halls and temples, filled with Greco-Roman columns, gateways, and doors. To yet another, they may appear as a series of rainbow bridges like those used, like the Bifrost of Norse myth.

FINDING THE BOOK OF THE DEAD

It's highly likely that any copies of the True Book of the Dead will be hidden in lost temples—on Earth, most likely in Egypt and throughout the Middle East. If you're looking to import this artifact into your game, the **Amazing Adventures** module *Day of the Worm* offers an ideal opportunity; secret the book somewhere in the ancient Egyptian tomb at the end of the adventure. While the book itself won't tie into the adventure, it's an ideal place to set it which can then lead to future adventures down the line. It can also come into play sometime during *Rings of the Red God*, which deals directly with the Rings of Brass and travel between worlds and dimensions. If you're feeling frosty, it could even appear at some point during *Rise of the Red God*, which features two potential opportunities for dimensional travel. Indeed, the Book of the Dead could have its text included in the *Codex Sanguinus*. In fact, attaching it to the *Codex* also ties it directly to the Aihrdian *Andanuth*, which will further connect the ties between Earth and ancient Venus in your campaign world.

In Aihrde, copies of this work can be found just about anywhere you would hide magical tomes and artifacts. Dragon hordes, wizard's towers, and any number of ancient dungeons or dwarven ruins are ideal hiding places. This also brings up another important connecting aspect of the Book of the Dead between Aihrde and Earth...

NAVIGATING THE EGYPTIAN UNDERWORLD

The **Codex Egyptium** provides an excellent and broad overview of the various areas and locales within the Egyptian Underworld; here we will focus specifically on the journey of the deceased to the Hall of Osiris and the Field of Reeds. It is intended that CKs will have read the prior work and use the information provided herein to supplement what is found there. It's possible that there are many routes a boat could take once one is boarded, and not all may take one through the Twelve Halls to the final Hall of Osiris.

It's also left to the CK what might happen if a living being attempted to navigate this pathway—as stated in the **Codex**, such a thing is utterly profane and unholy, and may well bring the wrath of the gods down upon the traveler.

Death for ancient Egyptians was a doorway and a path to a new journey. It was not, however, a simple case of “the good go to paradise and the evil go to eternal torment”. Everyone had to go

through a hellish journey through the underworld to reach the potential for an eternal reward. For those who failed, a painful, torturous death awaited at the teeth of a horrific monster whose sole purpose was to devour the unworthy.

The reward, of course, was paradise. The Field of Reeds was this Egyptian version of paradise, wherein the deceased would live in comfort and peace for all eternity, their needs met by their ushabti servants. Before any of this, however, they had to go through twelve kinds of hell.

Literally.

THE TWELVE HALLS

Though the Egyptians didn't believe in Hell in the same conception we do, they certainly had conceptions of demons and horrific underworld chambers. These served as a precursor and crucible that would fire the spirit of the deceased as they fought their way towards paradise.

When traveling through the Egyptian Underworld, the traveler must fight their way through twelve different chambers; the specific inhabitants and guardians of these chambers could change drastically for each traveler, and for nobles like high-ranking priests and pharaohs the journey was far, far easier than it was for the common person, who had to go through brutal tests and tortures to reach the final stage.

STAGE ONE

The chambers could be guarded by creatures such as Teka-Her, Ukha, Setcha, Huai, Khem (all found in the **Codex Egyptium**), and many other creatures—including dragons and hydra. The traveler must hold off these creatures, battling them as their solar bark (boat) travels down the river of death; if they are again killed or fall from the boat, their soul is lost forever, possibly to eternal torment.

Possessing the Book of the Dead on this journey should provide special protection to the possessor, akin to a magic circle which does not prohibit bodily contact by the creatures within the underworld, but does provide a +2 to the AC and to saving throws of the book's holder and any allies within a 10-foot radius. This bonus combines with any other magical bonuses from spells or magical items.

It is recommended that the CK take the time to structure the journey through the underworld, using the guidelines above and tailoring each journey to the individual travelers. Each chamber should have a gateway that needs to be passed, a peril to be overcome, and a guardian to be defeated. Even if the same traveler goes through more than once, each journey will be different, and there's no turning back for healing only to return later.

An example chamber might appear as follows:

You approach a gateway which is writhing with serpents, their fangs dripping acid which spits and hisses as it drips to the floor. One lunges forward and a gout of acid springs forth from its mouth.

4 CASTLES & CRUSADES

The players may roll a Wisdom check to consult the Book of the Dead to find the solution to this gate, which requires a person of faith (a clerical type) to brandish an Ankh, expend a third-level spell, and make a CL 5 Charisma check. If they have the Book of the Dead, Charisma is treated as Prime for this check, even if it is not normally. If they don't have the Book of the Dead, it's up to them to figure out how to bypass the gate and they gain no such special bonus.

They may attempt this check up to five times and only need to succeed once. For each failure, however, each traveler in the boat is subject to an *acid arrow* spell as cast by an 8th-level caster.

If, on the other hand, the characters have learned the *For the Use of Ferryboats in the Underworld* spell, they may cast it to automatically bypass the gate.

If they bypass the gate...

You enter a chamber and the gate slams closed behind you. For a moment everything seems safe, when suddenly the water drains from the room and your boat is on dry ground. From out of the shadows steps a slavering monster—a humanoid creature with the head of a cobra, wielding a massive spear. Flanking it are two creatures that resemble a cross between a crocodile and some sort of long-limbed prehistoric reptile. You can see a valve behind the humanoid that might restore the water. But it's certainly in your way.

The humanoid creature is a 6-HD Huai, and the two creatures flanking him are Khem. Worse, there is an invisible wall behind them that is impenetrable and will remain until all three creatures are defeated.

If the travelers can defeat the Huai and its Khem guardians, they may turn the valve, refilling the room with water, and the far wall rises, so their journey can continue...

This only represents the first five of the twelve chambers.

STAGE TWO

If the traveler makes it through the first five chambers, they enter the Duat, or Land of the Gods. At this point, the book's special AC and saving throw benefits end, and the traveler must pass through seven gates made of fire-spitting serpents and living spears. The only way to pass these gates is to read incantations from the Book of the Dead.

These incantations are complicated and tricky, far more so than standard spells. Each gate requires the traveler to make an Intelligence check starting at CL 5 and increasing by one through to CL 12. If the traveler has the Book of the Dead, they gain +5 to these checks; without the Book of the Dead, they are -5 and must check as though Intelligence was a secondary attribute, even if it is normally Prime.

Again, the CK should take the time to detail each gateway, for dramatic purposes, and describe it in detail, drawing upon nightmare images and the information found in the **Codex Egyptium** for inspiration.

THE GUIDANCE OF ANUBIS

Those of truly worthy intent—great heroes, lawful good characters, and the like—may find the favor of Anubis and gain additional special bonuses and guidance on their journey, while evil creatures may find their way even more difficult. Still, the journey is intended to be a test for the soul's fortitude, which only the most stalwart can survive. Any guidance or hindrance from Anubis is at the express discretion of the CK.

THE FINAL STAGE: THE HALL OF OSIRIS

Assuming the traveler survives the 12 halls of the underworld, they find themselves in Osiris' Hall of Judgment. Upon entering they find themselves standing before Osiris, and surrounded by 42 deities holding court around them. The god of the underworld will then step forward and remove the heart of the traveler, placing it upon a scale to be weighed against a feather from Ma'at, goddess of the divine balance. If the traveler has a heart scarab, it may be used instead.

If the heart weighs equal to or less than the feather, the first judgment has been passed, and the traveler may move onto the next. If the heart is heavier than the feather, the monster Ammit who is part lion, part hippo, and with the head of a crocodile, devours the unworthy dead.

Those who make it past the weighing of the heart, must then undergo the 42 Negative Confessions, where each deity will interrogate them about a single issue or sin, and the traveler must convince them that they have never committed such a sin. Naming each god helps in making this argument, and again, the Book of the Dead is a great help in this area.

Passing the Negative Confessions requires a Charisma check for each confession. The difficulty of this check is dependent upon the alignment of the character and how faithfully the CK feels they have portrayed that alignment in life. The CL for each alignment is as follows:

Lawful Good: CL 3

Neutral Good: CL 4

Chaotic Good: CL 4

Lawful Neutral: CL 4

Neutral: CL 5

Chaotic Neutral: CL 6

Lawful Evil: CL 7

Neutral Evil: CL 8

Chaotic Evil: CL 10

Possessing the Book of the Dead grants +5 to each check; and casting *The Negative Confessions* spell allows bypassing each question with no check necessary. Since there are 42 confessions, however, a single casting of the spell is unlikely to last for the entire interrogation. In general, for each minute of spell duration, the traveler can answer five questions.



In general, it's left to the CK to role play the interrogation, and the threat of Ammit devouring the soul. It should be noted that those devoured by Ammit *may never be resurrected by any means, no matter what prior protections they have in place*. These souls are utterly destroyed, never to walk the worlds of the living or the dead again.

THE FIELD OF REEDS

If the traveler succeeds at the weighing of the heart and the negative confessions, they are granted access to the Field of Reeds. In the Field, they will find new, spiritual versions of their home and possessions, and be provided servants in the form of the ushabti with which they were buried. Their life will be peaceful and tranquil, and they will never again be subject to sickness, violence, or death.

One of the other benefits of the Field of Reeds, however, is that if one knows how to use it, unlocking the secrets of the True Book of the Dead, is that it can be a pathway to any of the other afterlife dimensions in the entire multiverse. In this fashion, the Field of Reeds can allow one to travel throughout time and space, to other planes of existence, other dimensions, and other worlds.

THE FIELD OF REEDS AND MULTIVERSAL TRAVEL

In the Aihrdian cosmology, such travel is accomplished by the Rings of Brass. The Field of Reeds provides another means of

multidimensional travel—or is it, in fact, another gateway into the pathways opened by the Rings themselves? The truth of this is left to the CK to determine for your game, but once the Field of Reeds has been accessed, the savvy traveler can always return without continually challenging the 12 Halls or the Hall of Judgment, so long as they have mastered the complex rituals within the Book of the Dead. For many, these complex rituals are represented by the Shadow Runes, which allow access to the spaces between spaces, and from there, to anywhere they might choose to go. Those who would meddle with such forces, however, must beware, for such power can hide untold dangers to the unwary, reckless, or unprepared traveler.

THE LANGUAGE OF CREATION: HIEROGLYPHS AND AIHRDIAN RUNES

Certainly, the hieroglyphic, demotic, and other Egyptian alphabets don't look anything at all like Aihrdian runes. They are, however, intimately related. These early forms of pictographic and runic writing on Earth, many scholars believe, were attempts to translate the alien Language of Creation into a form that humankind could comprehend and use.

It's possible that the key to unlocking the secrets of both the Aihrdian runes and the true secrets hidden within the Book of the Dead can be found somewhere in the Rosetta Stone, which includes more than a lexicon for translation—it contains the code key to opening the Language of Creation, though this code key is itself encoded, and would take a great deal of work to unlock.

6 CASTLES & CRUSADES

Further, what if the Book of the Dead is a connecting text that appears in many different ancient, runic, and pictographic languages all over the world and throughout history? *Rings of the Red God* explores just this idea with the hidden knowledge within the *Sibyline Codices*. The many untranslated rune stones from Viking culture that have been found across the world could have a direct link to the Aihrdian runes and contain many of the same spells as the Book of the Dead. Indeed, the Futhark alphabet certainly looks a bit like the Aihrdian runes. The same could apply to ancient Ogham, to the language of the Mayans, Aztecs, and other ancient Meso-American cultures, or to the Tibetan Book of the Dead, which may be yet another approach to the same hidden goal of travel between worlds.

In the end, while the Book of the Dead is certainly the most obvious, and the specific focus of this work, these hidden spells, glyphs, and secrets could appear in any number of ancient texts, always in code, always hiding the secrets of travel between worlds, and potentially, the discovery and use of the Rings of Brass.

SPELLS IN THE BOOK OF THE DEAD

There are 190 spells in the standard version of the *Book of the Dead*. The vast majority of these spells are usable only by the dead themselves, and can be read over a deceased body by any clerical person—even one not of a magic-using variety.

These spells are rote rituals and ceremonies that do not require magical training, spell preparation, or the expenditure of magical energy (represented in *Amazing Adventures* by Mana Energy Points, or MEP, and in *Castles & Crusades* by memorized spell slots). The remaining spells that can be uncovered and deciphered in the True Book of the Dead are of two varieties: the arcane/clerical/arcanist variety and those lost magical writings known as the Shadow Runes. The True Book of the Dead serves as one of the lost codices of rune magic—the Shadow Codex.

In this section we will first look at the standard spells in the book, followed by the contents of the Shadow Codex. Those wishing to use the runes therein are directed to the *Adventurer's Backpack*, the *Player's Guide to Aihrde*, and the *Rune Lore* sourcebook, all of which have further information about the Rune Mark and runic magic.

WHY AREN'T ALL THE SPELLS HERE?

Again, there are 190 spells in the *Book of the Dead*. Detailing them all would require a much more expansive tome than this, and there are very practical reasons why such an effort wouldn't bear worthwhile fruit for the game. First, and again, many of them are useful only to the dead traversing the underworld. Still others are exceptionally redundant—there are, for example, no fewer than four spells that essentially protect one from snakes. There are several that come down to protecting one from dying again in the underworld.

We have chosen to focus on the most useful subset of spells, which will be the most fun to play in an *Amazing Adventures* or *Castles & Crusades* game.

THE GRIMOIRE OF SPELLS

The following spells found in the True Book of the Dead are designed to aid the traveler in their journeys through the underworld (and the various pathways through the Rings of Brass). A powerful and educated spellcaster, however, can make great use of these spells in the everyday physical world.

REACTIONARY SPELLS

Note that some of the spells herein have a casting time of “R,” which stands for “reaction.” While “reaction” is not a type of action in the SIEGE Engine, in this case it signifies that the spell is cast as a response to another condition or action, allowing the mage to defend or otherwise create a riposte to that condition or action. A spell cast as a reaction uses the caster's spellcasting for their turn; if a caster has already cast a spell this turn, they cannot cast a reactionary spell, and if they haven't and use a reactionary spell, they may not cast a spell on their next turn.

USING THESE SPELLS IN AMAZING ADVENTURES

The spells herein are written for *Castles & Crusades* spellcasters, but translating to *Amazing Adventures* is incredibly simple. All spells that are listed as clerical spells are usable by Wisdom-based Arcanists at the equivalent level. Spells listed as wizard spells are usable by Intelligence-based Arcanists at the equivalent level, and spells listed as illusionist spells are usable by Charisma-based Arcanists at the equivalent level. Thus, a spell listed as Cleric 6, Wizard 8, and Illusionist 9 would translate to *Amazing Adventures* Arcanists based on Wisdom at 6, Intelligence at 8, and Charisma at 9.

If a spell is listed as a druid spell, it also applies to Wisdom-based Arcanists, *unless* it is also listed as a clerical spell, in which case the clerical level supersedes the druidic level. Thus, if a spell is listed as a level 5 druid spell, it is a level 5 Wisdom spell in AA, but if the spell is level 5 druid, level 6 cleric, it is a level 6 Wisdom spell in AA.

SPELLS IN THE TRUE BOOK OF THE DEAD

CLERIC SPELLS

1st-Level Cleric Spells

For Driving off a Snake

For Protection against the Apshai Insect

For the Use of Ferryboats in the Underworld

The Negative Confessions

2nd-Level Cleric Spells

For Not Dying Again in the Realm of the Dead

3rd-Level Cleric Spells

Preservation of the Parts of Being

4th-Level Cleric Spells

For Being Transformed into a Divine Falcon

For Protection against the Demon Servants of Osiris

To Find the Sacred Realms

5th-Level Cleric Spells

For Creating a Shabti

6th-Level Cleric Spells

For Protection against Imposters

7th-Level Cleric Spells

Acceptance of the Wreath of Vindication

For Being Transformed into a Phoenix

8th-Level Cleric Spells

Invocation of the God Atum

Invocation of the God Horus, Son of Osiris

Invocation of the Sun God Ra

To Escape from the Slaughter-Place

9th-Level Cleric Spells

For Being Transformed into a Lotus

For Coming Forth by Day

For the Rebirth of Ra

DRUID SPELLS

1st-Level Druid Spells

For Driving off a Snake

For Protection against Hostile Animals

For Protection against the Apschai Insect

For Repelling a Crocodile Which Comes to Take Away

2nd-Level Druid Spells

For Not Dying Again in the Realm of the Dead

3rd-Level Druid Spells

To Find the Sacred Realms

8th-Level Druid Spells

For Being Transformed into a Phoenix

Invocation of the Sun God Ra

ILLUSIONIST SPELLS

1st-Level Illusionist Spells

For the Use of Ferryboats in the Underworld

3rd-Level Illusionist Spells

For Not Dying Again in the Realm of the Dead

For protection against the songstress snake

To Find the Sacred Realms

4th-Level Illusionist Spells

For Creating a Shabti

5th-Level Illusionist Spells

For Being Transformed into a Divine Falcon

For Protection against Imposters

8th-Level Illusionist Spells

Invocation of the God Atum

9th-Level Illusionist Spells

Acceptance of the Wreath of Vindication

WIZARD SPELLS

1st-Level Wizard Spells

For Driving off a Snake

2nd-Level Wizard Spells

For Protection against the Apschai Insect

For the Use of Ferryboats in the Underworld

3rd-Level Wizard Spells

For Creating a Shabti

For Not Dying Again in the Realm of the Dead

4th-Level Wizard Spells

For Being Transformed into a Divine Falcon

Preservation of the Parts of Being

To Find the Sacred Realms

5th-Level Wizard Spells

For Protection against the Demon Servants of Osiris

6th-Level Wizard Spells

For Protection against Imposters

8th-Level Wizard Spells

Acceptance of the Wreath of Vindication

Invocation of the God Horus, Son of Osiris

To Escape from the Slaughter-Place

9th-Level Wizard Spells

For Being Transformed into a Phoenix

For Coming Forth by Day

SPELL DESCRIPTIONS

ACCEPTANCE OF THE WREATH OF VINDICATION, LEVEL 7 CLERIC, LEVEL 8 WIZARD, LEVEL 9 ILLUSIONIST

CT 10 hours R Self or Touch D 1 hour per level
SV n/a SR no Comp V, S, M

In Egyptian belief, the Wreath of Vindication, also called the Crown of Justification, is a wreath or fillet that is placed on the head of the deceased to represent their victory over death. This spell creates a very powerful, if temporary, magic item that may be used by themselves or another person to whom they choose to gift it. To use this spell, the caster must first prepare a proper crown, wreath, or fillet of laurel, palm, feathers, papyrus, and precious metals following the strict rituals and instructions in the Book of the Dead. Such a crown costs no less than 1,000 gp to create, and no caster may ever possess one such crown that has an active enchantment at any given time.

Once prepared, the crown must be donned no sooner than one round before the caster enters a dangerous situation—a battle, a journey into the netherworld, or a circumstance where they have a reasonable expectation that their life will be placed in dire jeopardy. This spell is unique in that the casting time begins when the caster begins construction of the crown, but the spell's duration begins the moment the crown is donned.

During the duration, if at any time the crown's wearer meets their death for any reason, they may immediately attempt a Wisdom saving throw with a CL equal to the hit dice or level of the creature that dealt the killing blow. If they succeed, they are immediately restored to full hit points and full health, exactly as though they had received the benefits of a *heal* spell. In addition, they gain +3 to all attacks, damage, and saving throws and regenerate 1 hit die worth of hit points each round for the next hour. After the crown activates or the spell's duration expires, it thereafter becomes a mundane item, and can never be enchanted again. The caster can, however, now create a new crown if they possess the time and materials to do so.

FOR BEING TRANSFORMED INTO A DIVINE FALCON, LEVEL 4 CLERIC, LEVEL 4 WIZARD, LEVEL 5 ILLUSIONIST

CT 1 R Self D 10 min/lvl
SV n/a SR n/a Comp V/S/DF

The caster holds aloft an ankh, the ancient Egyptian symbol of life, and speaks an incantation to Ra, god of the sun. They

are then immediately transformed into a divine falcon for the duration. This falcon has the statistics of a Roc, but has 9 Hit Dice or the same hit points as the caster (whichever is greater). In addition, the caster can use a special breath weapon—a gout of fire that requires a ranged attack roll and does 5d6 damage to one target.

When the spell ends, the caster returns to their normal form and their hit points are restored to exactly as many as they had before they transformed, unless they die. If the caster dies in the form of the divine falcon, they are dead. Likewise, if the caster is in flight when the spell ends, they fall to the ground, taking full falling damage unless they have some means to break the fall.

The caster retains their mental statistics, personality, and ability to speak while in this form, and may cast spells that require verbal only components; they may not, however, cast spells requiring somatic or material components as they do not have the manual dexterity to handle components or make complex

FOR BEING TRANSFORMED INTO A LOTUS, LEVEL 9 CLERIC

CT 1 R 150 ft D Permanent
SV Charisma Negates SR Yes Comp V, S, M

In ancient Egypt, the lotus was a symbol of purity and the emanations of the sun-god Re. Above all, however, it is a symbol of the cycle of life, death, and rebirth. This spell does not literally transform the caster into a flower; rather it transforms their person, entirely and irrevocably. A creature who is the target of this spell is instantly (and excruciatingly) split apart and reassembled at the atomic level.

In game terms, they become a different character entirely, albeit with the same memories and experiences they previously had. They may become a new race, class, sex, and species in any combination. Their attributes remain the same, though their distribution may change. Thus, a character with Str 18 Dex 13 Con 10 Int 14 Wis 9 Cha 12 could end up with Str 10 Dex 14 Con 18 Int 9 Wis 12 Cha 13 in their new body.

They retain the same number of hit dice and experience total they had before the transformation, even if those hit dice are less than their new form would normally have, but the hit die type may change (a fighter transformed to a rogue, for example, would see their hit dice re-rolled as d6s instead of d10s). If the experience total they possess results in a different number of hit dice, they gain new hit dice based on their experience points.

Note that while memories and in some cases knowledge may remain, abilities do not. A character that was previously a spellcaster no longer has the ability to cast spells, unless recreated into a new spellcasting form. A wizard, for example, that is recreated as a fighter, gains all fighter abilities, but loses their spellcasting abilities (though they may still have a great deal of knowledge surrounding arcana). Likewise, a character reassembled from an elven ranger to a rhinoceros remembers their life as an elven ranger, but is now in all regards a rhinoceros. They cannot speak, they cannot do the things they once could, and their abilities in all ways are those of a rhinoceros.

The caster determines the general new form of the target (female half-orc illusionist, for example, or male wyrmwing dragon), which is then recreated as a new character (if feasible). There is a serious danger in misusing this spell; if the caster uses it upon an unwilling target, and that target makes their saving throw, the spell rebounds upon the caster, who becomes the very new form they were attempting to inflict upon their target.

The material component of this spell is a lotus fashioned from gold, platinum, and sapphire worth 5,000 gp.

FOR BEING TRANSFORMED INTO A PHOENIX, LEVEL 7

CLERIC, LEVEL 8 DRUID, LEVEL 9 WIZARD

CT R	R 150ft.	D Instantaneous
SV n/a	SR Yes	Comp V,S,M

This spell is cast upon another person at the very moment of death. In game terms, the moment a creature or character reaches 0 hit points, they can be the target of this spell. The caster invokes the spell at the moment this happens—this spell is cast in reaction to an attack or other condition that reduces the character's hit points to or below 0.

Upon casting, the deceased bursts into radiant, holy flame, dealing 1d6 damage per level of the caster to all enemies of the deceased within a 20 foot radius. The flame deals double damage to demons, devils, and undead. When the spell ends, the target rises from the ashes surrounding them, restored to full health.

The material component of this spell is a figurine of a phoenix fashioned from gold and rubies worth 3,000 gp.

FOR COMING FORTH BY DAY, LEVEL 9 CLERIC, LEVEL 9 WIZARD

CT 1	R self	D 1 min/lvl
SV n/a	SR n/a	Comp V, S, M

May I have power in my heart, may I have power in my arms, may I have power in my legs, may I have power in my mouth, may I have power in all my members may I have power over invocation-offerings, may I have power over water ... air ... the waters ... streams ... riparian lands ... men who would harm me ... women who would harm me in the realm of the dead ... those who would give orders to harm me upon earth.

This spell ensures the caster great power. When cast, the caster immediately gains the abilities of a 10th-level Paladin added to their own abilities, including hit dice, BtH bonus, and all other special abilities of the Paladin class. They gain these abilities even if they are not Lawful Good in alignment.

FOR CREATING A SHABTI, LEVEL 3 WIZARD, LEVEL 4 ILLUSIONIST,

LEVEL 5 CLERIC

CT 1 hour	R n/a	D Permanent
SV n/a	SR n/a	Comp V, S, M

A shabti is a small figurine designed to go to the afterlife with the deceased to act as their loyal servant to care for their needs after they reach the Field of Reeds. This spell allows for the creation of a mystical shabti figure that will perform these duties for the caster. In many ways, the shabti functions as a *figurine of wondrous power*, but is of humanoid form. When creating the shabti, the

caster must determine if it will be a warrior, healer, hunter, or scholar. When activated the shabti grows to approximately 5' in height and takes on the semblance of life. It possesses hit dice equal to half those of the caster that created it. If a warrior, it possesses all the abilities of a fighter of the same level as it has hit dice. If a healer, it possesses all the abilities of a cleric of the same level. If a hunter, it possesses ranger abilities, and if a scholar, it casts spells as a wizard and possesses the legend lore and decipher script abilities of a bard. The abilities of a shabti are locked at the moment of its creation (not activation) and it never advances or gains experience.

Once activated, the shabti will serve its possessor with absolute, blind loyalty even unto death, but cannot thereafter be returned to statue form. It does not need to eat or drink, but anything else that will harm a living creature (poison, suffocation, etc.) will affect it as well. At no time may a caster have more than one of each type of shabti active in the real world. If one is killed, the caster may create a new one, but the material components require 1,000 gp in inks, materials, and the statue to be enchanted, which must be formed by a master craftsman.

FOR DRIVING OFF A SNAKE, LEVEL 1 CLERIC, LEVEL 1 DRUID, LEVEL

1 WIZARD

CT 1	R touch	D 3 rd/lvl
SV none	SR no	Comp V, S, M/DF

This spell creates a magical barrier against harm by snakes and other serpentine creatures (including naga and the like). Only one protection spell can be in effect at a time, even if each protects against a different condition, creature, or alignment.

The barrier moves with the subject and grants a +2 bonus to AC and saving throws against serpentine creatures. It prevents bodily contact by summoned or conjured creatures; the melee attacks of such creatures fail and the creatures recoil from the protective magic. This protection ends if the warded creature makes an attack against, or tries to force the barrier against, the blocked creatures. Spell resistance can allow a summoned or conjured creature to overcome the protection and touch the warded creature.

The material component for this spell is an intricately carved figure of a serpent.

FOR NOT DYING AGAIN IN THE REALM OF THE DEAD, LEVEL 2 CLERIC, LEVEL 2 DRUID, LEVEL 3 WIZARD, LEVEL 3 ILLUSIONIST

CT 1	R Touch	D 1 min/lvl
SV none	SR yes	Comp V,S

This spell provides protection against death for the recipient. For the duration of the spell, a single attack that successfully strikes and would reduce the character to 0 hit points or below is instantly negated, and instead, the recipient *gains* the amount of hit points the attack would normally have inflicted. This spell works against only a single attack which would reduce the character to 0 hit points or below, and once its effects go off, its magic is expended.

FOR PROTECTION AGAINST HOSTILE ANIMALS, LEVEL 1 DRUID

CT 1 R Touch D 1 min/lvl
SV Wis neg. SR yes Comp V, S, M

This spell reduces the attitude of any animal from hostile to neutral in regard to the spell's recipient. While the animal will not become friendly and trusting (they will still behave as an animal), animals will not attack those protected by this spell, unless those under the spell's protection attack the animal first. Rather, they will simply back away, avoid, or passively watch the spell recipient for the duration. Acting in an aggressive manner while under the protection of this spell instantly negates the spell. The material component for this spell is a small piece of fur.

FOR PROTECTION AGAINST IMPOSTERS, LEVEL 5 ILLUSIONIST, LEVEL 6 WIZARD, LEVEL 6 CLERIC

CT 1 R 150ft. D Instantaneous
SV Cha neg. SR yes Comp V, S, M/DF

When cast, this spell instantly forces any disguised, shapeshifted, or polymorphed creature to return to their natural form and be revealed to all present. Invisible creatures are rendered visible, blurred or mirror imaged characters see the spell effects canceled, those under alter self or change self are restored to their true form, etc. If the minimum level of spell to be canceled is of a higher level than the illusionist can cast, the caster must make an ability check using their class Prime Attribute with a CL equal to the spell level being canceled.

For example, an illusionist at 9th level casting this spell on someone under the effects of *shapechange*, a 9th level spell, would need to make a charisma check at CL 9 for the effects to be canceled. If the illusionist was 17th level (the minimum they would need to be to cast 9th level spells), this spell would work without the need for a charisma check.

If the Illusionist was attempting to use this against *polymorph self* or *polymorph other*, these would be treated as 4th level spells (since they are level 4 wizard, level 8 illusionist; use the lowest level) and thus this spell would work without a Charisma check. The material component for this spell is a small mirror.

FOR PROTECTION AGAINST THE APSHAI INSECT, LEVEL 1 CLERIC, LEVEL 1 DRUID, LEVEL 2 WIZARD

CT 1/R R 50ft D 1 min/lvl
SV See below SR yes Comp V, S, M/DF

This spell protects the caster against corpse beetles, both swarms of normal sized beetles and those of the giant variety. It creates a protective field around the caster that extends 1 foot from their body and provides +5 to AC and saving throws against the attacks and toxins of the Apschai. Unlike other protective spells, this spell can be cast in reaction to the attack of an Apschai or swarm of Apschai.

The material component of this spell is a beetle shell.

Statistics for Apschai (Apschait) can be found in the **Codex Egyptium**.

FOR PROTECTION AGAINST THE DEMON SERVANTS OF OSIRIS, LEVEL 4 CLERIC, LEVEL 5 WIZARD

CT 1/R R 150ft D 1 min/lvl
SV See below SR See below Comp V, S, M/DF

This spell protects the caster against the attacks, spells, and other abilities of demonic creatures. It creates a field that extends 1 foot from the recipient, deflects ranged and magical attacks, and resists physical contact. In game terms, it provides +5 to AC and to saving throws against the attacks, magic, poison, and other abilities of extraplanar creatures designated as demons or devils. It also grants the recipient a spell resistance of 5 against demonic (or diabolic) magic. If there is some question whether a creature counts as demonic or diabolic, the CK makes the final decision, but in general, most creatures that are extraplanar and are of evil alignment (whether lawful, neutral, or chaotic) are affected by this spell.

Demons with spell resistance may be able to penetrate the barrier; every attack requires the subject protected by the spell to roll against the demon's spell resistance. In addition, a demon attacking the subject of this spell is entitled a Charisma saving throw to penetrate the shield with each attack to resist its effects.

If cast within the chamber of Osiris just before devouring by Ammit, the caster is not devoured, but is transported back to the beginning of the 12 Chambers, and must begin their journey again.

The material component for this spell is an onyx scarab valued at 500 gp.

FOR PROTECTION AGAINST THE SONGSTRESS SNAKE, LEVEL 3 ILLUSIONIST

CT 1/R R 25ft. radius D 1 rnd/lvl
SV n/a SR n/a Comp V, S

When cast, this spell grants spell resistance of 10 to all of the caster's allies within a 25ft radius against any attacks that inflict a *charm* effect or are based upon sound. In addition, it grants +5 to saving throws against any *charm* effects or those based upon sound, magical or otherwise.

FOR REPELLING A CROCODILE WHICH COMES TO TAKE AWAY, LEVEL 1 DRUID

CT 1 R 150 ft. D 1 min/lvl.
SV See below. SR Yes Comp V, S, DF

This spell works exactly as the cleric's *turn undead* ability, but upon casting instead allows the druid to turn any reptile with legs and animal or lower intelligence. It will function against common lizards, monitor lizards, crocodiles, alligators, and the like—even giant versions—but will not function against serpents. Instead of making a Wisdom attribute check, however, the reptiles being turned must attempt a mental ability save against the turning.

Once cast, the druid may attempt to turn a new group of reptiles each turn for the full duration of the spell. "Groups" of reptiles are dictated by species and type—alligators, crocodiles, monitor lizards, geckos, iguanas, chameleons, etc. Giant versions of reptiles constitute their own group.

Note: other versions of this spell may exist, allowing the druid to turn serpents, herd animals, rodents, canines, felines, etc. The possibilities are endless.

FOR THE REBIRTH OF RA, LEVEL 9 CLERIC

CT Special R touch D n/a
SV n/a SR n/a Comp V,S,M,DF

This spell is like a more powerful version of *true resurrection*, but with greater restrictions and risks. It requires a complex ritual taking 8 hours to perform, and must be performed on a body that has been dead for no longer than 1 week. The caster must carefully remove all of the internal organs of the deceased and place them into four elaborate canopic jars made from materials costing 2,000 gp each and carved from Turquoise, inlaid with silver and gold. The body is then treated with natron, lime, and other chemicals, and perfumed with wine and spices. Finally, the body is carefully wrapped in treated linens from head to toe. The whole process is similar to mummification, but takes only 8 hours as opposed to 70 days.

Upon completion of the ritual, the body is laid upon a slab at the crest of a hill facing east, the canopic jars placed one at the head, one at the feet, and one on each side. At the rising of the next sun, the body will rise off the table, and along with the canopic jars, will appear to burst in a blinding flash of sunlight. When the light fades, the deceased is restored to life. Further, not only do they retain all faculties and knowledge from before their death, they actually *gain* a level of experience in the process. They must immediately, however, attempt a Constitution saving throw (CL 9) or die again, never again to be resurrected by any means.

FOR THE USE OF FERRYBOATS IN THE UNDERWORLD, LEVEL 1 CLERIC, LEVEL 1 ILLUSIONIST, LEVEL 2 WIZARD

CT 1 R Touch D 12 hours
SV n/a SR no Comp S,M/DF

This spell permits the use of a ferryboat to navigate the rivers of time in the Underworld. Without it, anyone who attempts to use a ferryboat in the Underworld must succeed at an Intelligence saving throw every round, starting at DC 5 and increasing by 1 each round, or become hopelessly and permanently lost. Likewise, this spell allows for the bypassing of any gate as the traveler journeys through the 12 Chambers on the first and second stages of their journey through the underworld.

The material component for this spell is an Egyptian coin.

INVOCATION OF THE GOD ATUM, LEVEL 8 CLERIC, LEVEL 8 ILLUSIONIST

CT 1 R Self D 1 min/level
SV n/a SR n/a Comp V, S, M/DF

This spell transforms the caster into a minor avatar of the god Atum. Their shape changes so that their head becomes that of a noble but elderly ram, bearded with the double crown of upper and lower Egypt upon their brow. While in this form, the caster's AC increases by 10, their hit points are trebled, and they gain +5 to all saving throws. In addition, once per round, they may cast any of the following spells at will, requiring no material components, as a spell-like ability: *dispel magic, guards and wards,*

major creation, minor creation, shadow conjuration, greater shadow conjuration, shadow evocation.

The material component for this spell is an onyx scarab worth 1,000 gp.

INVOCATION OF THE GOD HORUS, SON OF OSIRIS, LEVEL 8 CLERIC, LEVEL 8 WIZARD

CT 1 R Self D 1 min/level
SV n/a SR n/a Comp V, S, M/DF

This spell transforms the caster into a minor avatar of the god Horus. Their shape changes so that their head becomes that of a falcon, with the double crown of upper and lower Egypt upon their brow. While in this form, the caster's AC increases by 10, their hit points are trebled, and they gain +5 to all saving throws. In addition, once per round, they can cast any of the following spells at will, requiring no material components, as a spell-like ability: *arcane eye, clairaudience/clairvoyance, command, explosive runes, fly, guards and wards, hold person, hold animal, hold monster, magic circle, nondetection, protection from alignment, sanctuary, suggestion, true seeing.*

In the book of the dead, the invocation of the spell reads, "O you ba, greatly majestic, behold, I have come that I may see you; I open the Netherworld that I may see my father Osiris and drive away darkness, for I am beloved of him. I have come that I may see my father Osiris and that I may cut out the heart of Seth who has harmed my father Osiris. I have opened up every path which is in the sky and on earth, for I am the well-beloved son of my father Osiris. I am noble, I am an akh, I am equipped; O all you gods and all you akhu, prepare a path for me."

The material component of this spell is an onyx falcon worth 1,000 gp.

INVOCATION OF THE SUN GOD RA, LEVEL 8 CLERIC, LEVEL 8

DRUID
CT 1 R Self D 1 min/level
SV n/a SR n/a Comp V, S, M/DF

This spell transforms the caster into a minor avatar of the god Ra. Their shape changes so that their head becomes that of a hawk, crowned with a sun-like halo. While in this form, the caster's AC increases by 10, their hit points are trebled, and they gain +5 to all saving throws. In addition, once per round, they can cast the following spells at will, requiring no material components, as a spell-like ability: *consecrate, death ward, faerie fire, fire trap, fly, light, pyrotechnics, remove fear, restoration, spiritual weapon, sunburst*

PRESERVATION OF THE PARTS OF BEING, LEVEL 3 CLERIC, LEVEL 4 WIZARD

CT 1 R Touch D 1 month/level
SV n/a SR no Comp V, S, M/DF

By touching the remains of a dead creature and issuing a plea to Anubis and Osiris, the caster preserves the corpse from all decay or decomposition for the duration of the spell. The corpse will appear as fresh as it did on the day it died—its skin will remain rosy and it will appear as though sleeping, save that it does not

breathe. It is still cool to the touch, but will not develop rigor mortis or be subject to any of the other conditions that affect deceased tissue (bloating, smell, discoloration, etc.) The spell will also work on individual severed body parts.

The material component for the spell is a pinch of natron and a coin to be laid on each of the corpse's eyes.

THE NEGATIVE CONFESSIONS, LEVEL 1 CLERIC

CT 1 R Touch D 1 min/level
SV see below SR yes (listener) Comp V, S, M/DF

This spell allows the recipient to answer any question with absolute sincerity, even if the answer is a complete lie. No matter what the spell recipient is asked, they may deliver an answer that is 100% believable and given as though the responder has the purest of heart and intentions in answering the question. The questioner is entitled to a Charisma saving throw to detect any falsehoods delivered, and if the questioner has spell resistance, the spell's recipient must roll against it for every false answer given. If the questioner divines falsehood by any means, the spell is canceled.

The material component for this spell is a non-magical heart scarab worth 50 gp.

TO ESCAPE FROM THE SLAUGHTER-PLACE, LEVEL 8 CLERIC, LEVEL 8 WIZARD

CT 1 R 10 ft. radius D Instantaneous
SV Wis neg. SR yes Comp V, S / DF

This spell immediately removes the caster and all allies within a 10 foot radius from danger. Allies affected need not be conscious or even alive when the spell is cast, but it will not work unless all within its area of effect are in severe, imminent danger of death (CK's discretion, but usually if half or more of the party has gone down, such danger exists). The spell will immediately teleport all those within its sphere of influence to the nearest spot that is relatively safe from danger. The caster has no control where the spell takes them; it is simply the closest spot to where they began, where they will not be in immediate or near-future danger. This spell *cannot* be used to bypass the Negative Confessions and enter the Field of Reeds or another paradise-like afterlife.

TO FIND THE SACRED REALMS – PE, NEKHEN, HERMOPOLIS, HELIOPOLIS, LEVEL 3 DRUID, LEVEL 3 ILLUSIONIST, LEVEL 4 CLERIC, LEVEL 4 WIZARD

CT 15 min. R Self D 10 min. / level
SV n/a SR n/a Comp V, S, M / DF

This spell offers an unerring sense of direction when one is traveling the pathways of the worlds between worlds. As the caster stands at any crossroads on their journey through the underworld, through the pathways of the Rings of Brass, or any other extradimensional, planar, or temporal travel, they will know exactly which way to go to reach their destination. Unfortunately, the spell's duration is short enough that it rarely lasts long enough to reach the entire way, but it can allow the caster and their allies to avoid a great number of dangers and risks on their way.

The material component is quicksilver, plus an ivory statue of Horus worth at least 1,500 gp.

MAGICAL ITEMS OF ANCIENT EGYPT

What follows are new magical items tied to the purpose of the Book of the Dead, which may or may not be found with copies of the book. These can be slotted anywhere in your campaign and some are most useful in the Underworld, while others are useful anywhere.

Djed Pillar Amulet: This powerful artifact is a stylized representation of an ancient fetish representing the spine of the god Osiris, who was resurrected from the dead. It comes in two forms: lesser and greater. Both versions provide +1 to all saving throws. In addition, when it's in the possession of someone who dies, that person is immediately brought back to life. The Lesser version of this amulet immediately subjects the wearer, upon death, to a *resurrection* spell. The Greater version immediately subjects the wearer, upon death, to a *true resurrection* spell. When found, this artifact will have 1d4-1 (minimum 1) charges; it cannot be recharged. After all charges are expended, it thereafter provides +1 to all saving throws, but has no other abilities.

ISIS KNOT AMULET (+1 TO +4): This amulet is made of blood red stone and is in the form of a knotted piece of cloth. When worn, it provides its bonus to Armor Class and Saving Throws While the wearer is in the underworld, its bonus doubles.

GOLDEN COLLAR (FALCON, VULTURE, WINGED COBRA, VULTURE-COBRA): This collar covers the whole of the wearer's chest, and is made of gold in hundreds of segments and inlaid with turquoise, jasper, lapis lazuli, and other gems. This amulet is a powerful protective charm. Once per day, when touched and the command word issued, the collar summons a giant version of the animal it represents. The animal defends the wearer even unto death, and remains for one minute (or until destroyed), at which point it vanishes. The creatures summoned are as follows, and can be found in *Monsters & Treasure* or the *Codex Egyptium*. If a creature's hit dice in its statistics are expressed in a range, there may be multiple versions of the amulet. A Falcon amulet, for example, will summon a 3d6, 6d6, or 12d6 arrowhawk, depending on the power of the individual amulet.

Falcon: Arrowhawk

Vulture: Greater Vulture (*Monsters & Treasure* of Aihrede)

Winged Cobra: Couatl

Vulture-Cobra: Teka-Her (*Codex Egyptium*)

PAPYRUS COLUMN AMULET: This amulet resembling a papyrus column or scepter and is made of green feldspar. When worn, it renders the wearer immune to poison and disease, and confers regeneration equal to the wearer's Constitution bonus (minimum 1 point) per round.

HEART SCARAB: This charm that is for many essential to make it through the underworld to the Field of Reeds. This charm allows the wearer to cast *The Negative Confessions* at will with no components necessary. It can also be weighed in lieu of the traveler's own heart at the end of the journey through the Egyptian Underworld. Without it, the odds of successfully making it to the afterlife are almost nil, as only the purest of hearts get to pass through to the Field of Reeds.

LUCK SCARAB: This good luck charm is usable 1-3 times per day, depending on the amulet's power (lesser, standard, or greater). It allows the wearer, upon each use, to reroll any die roll, keeping the better result. Alternately, it allows the wearer to gain a "lucky break," such as finding something they desperately need which just happens to be there, affecting a miraculous escape, etc. The nature of the lucky break will be stated by the player whose character possesses the scarab, and must then be approved by the CK. Regardless of how many uses per day the scarab has, the Lucky Break function can only be used once per day (and also counts as one of the scarab's daily uses).

USHABTI: This figure is similar to a *figurine of wondrous power*, but is the result of the *For Creating a Shabti* spell. Each Ushabti found will be a warrior, healer, hunter, or scholar, as defined under the spell, but is "masterless". Once claimed, the shabti becomes bound to its owner so long as the owner lives, and can be activated once per day, for up to 1 hour. It functions in all other ways as a *figurine of wondrous power*.

CANOPIC JAR: This elaborate jar is bound to its owner, and when the owner dies, their soul goes into the jar. So long as the soul remains in the jar, the body can be resurrected with rituals from the Book. In addition, when the owner's soul goes into the jar, it functions in all ways exactly as the *magic jar* spell.

SARCOPHAGUS OF RESURRECTION: A magical sarcophagus that is bound to its owner. Because the sarcophagus is huge and made of granite, marble, and other stones, inlaid with gold and gems, it is not movable, but once claimed, is bound to its owner until used. When the owner dies, they are immediately transported to the sarcophagus and resurrected, as a *true resurrection* spell. When bound, the Sarcophagus can only be used a limited number of times (1d4) before it is destroyed utterly, and after each use a ritual from the Book must be performed to re-establish the connection between Sarcophagus and user. This ritual requires 5,000 gold pieces worth of various materials including a mock mummification of the user, canopic jars, and various oils and perfumes, and takes 8 hours to perform with 1d4+2 participants required.

SHADOW RUNES: THESE ARE THE GRAY MIST

May I have power in my heart, in my arms, in my legs, in my mouth, may I have power in all my members. May I have power over invocations and offerings, may I have power over water, air, the waters, streams, riparian lands. May I have power over men who would harm me, women who would harm me in the realm of the dead, and over all those who would give orders to harm me upon the earth.

—*The Book of Going Forth by Day*

Rune marks were first introduced in our **Rune Lore** sourcebook for **Castles & Crusades** and were later reprinted in **The Adventurer's Backpack** in a slightly updated format. The Rune Mark is an exceptionally powerful caster who uses the Runic Language of Creation to produce astounding mystical effects of control and empowerment. Only a few of the available runes are included in that book: the Winter Runes, the Runes of the Initiate, and the Aihrdian Runes. A further runic codex, the Blood Runes, are included in the **Player's Guide to Aihrde**.

Here we offer yet another of these lost runic codices: the Shadow Runes. The shadow runes are among the most powerful of the runes accessible by a Rune Mark, for they allow travel throughout the entire multiverse, when mastered. They are contained in the *Shadow Codex*, a lost text that forms part of the *True Book of Going Forth by Day*. These runes allow a rune mark to pass into the realm of shadow, to the Endless pools, taking on an incorporeal form and using that plane as a roadway to other realms or places. Through the use of these runes, the rune mark may access and control a plane of power and death, which allows them to tap into doubt and confusion, and so bewilder their enemies.

THE RUNE MARK IN AMAZING ADVENTURES

Those wishing to bring the Rune Mark into their **Amazing Adventures** game will find that very little alteration needs to be done to the class. Rune Marks function exactly as they do in **Castles & Crusades**. They neither need nor gain M.E.P. and use runes and special abilities just as their fantasy counterparts do.

For purposes of modern combat, they gain the weapon and armor proficiencies of an Arcanist.

THE SHADOW REALM

At the end of time lie the Endless Pools, an umbra where the haunted spirits of rudderless souls meander, seeking that which lies just beyond their reach. It is a world caught in the fading light of night before the coming dawn. A realm of shadows, mists, darkness; a gloaming that few enter willingly. Beneath the gloom lies a bog of dull colored sphagnum and wilted sedge grass. The spongy ground gives way to deep pools of infinite black where the detritus of past growth entangles the unwary, pulling them beneath the oily waters. Time spills into this darkling realm like tar falling from on high, spreading slowly, seeping into the vagaries of beclouded shadows.

Here the common dead find a home, those who in life cast off the purpose of normal men and lived to no gain or loss; those whose life had no meaning, great or small. They were judged unworthy of the Stone Fields, but were not cursed to the Wretched Plains so they came here to the Endless Pools and forgot who they were. They wander through the clinging bogs, lost in shades of gray light and dim mists that cloud the vision. They have little mind of who they were, only faded memories and thoughts of things missed. It is called "Where memories lie" for good reason.

This is the Shadow Realm, and it is a realm of confusion and doubt, of forgetfulness and shapelessness, where meaning is lost and nagging suspicions of things never quite realized yield a dull ache in mind, body and soul. It is a worrisome land of leaden disquiet.

REGIONS OF THE REALM

The Shadow Realm is largely a vast bog, but it there are regions that stand out. Created by gods or heroes or some natural force that defies ready description these regions stand out, though are notoriously difficult to find. Some of the more notable areas are

the Field of Lilies, The Tower of Knowledge, the Coffin Mounds, Muskeg Fields, The Fens of Imbrisius, the Great Plain of Souls and the Sunken Yard.

INHABITANTS OF THE SHADOW REALM

There are many creatures who dwell here, from common frogs to the greater gods. Some feed upon the moss, grass and flowered plants that grow in the dim light. Still others consume the doubt and misery of lost souls. Gods find their home here too, for the bogs are almost impenetrable and few can find their hidden towers.

But by far the realm is occupied the by the spirits of the dead. These lost souls, whether demi human or human, beast or humanoid, maintain the vague shape of their waking lives, but without face or issue. They are called Shadows by the learned. For the most part they are gray in color, wearing dull ragged clothing. Occasionally there is a spot of color, an impulse in life never explored that echoes through eternity, only adding to that pulling frustration that haunts all the shades of the Shadow Realm.

These shadows are drawn to the living like nothing else, approaching them in ones or two until there is a swarm of them. They do not know what they are doing, and have no intent to harm but will pull the living into the bog and drown them so that they are lost to their fate.

Shadows are considered common undead and can be turned. They are incorporeal and though visible in the Realm of Shadow, they are extremely difficult to see when brought to the material plane. It requires a successful wisdom check (CL 18) to spy one. They are seen more frequently in one's peripheral vision. In such cases they are seen as little more than a shadow that once looked at vanishes.

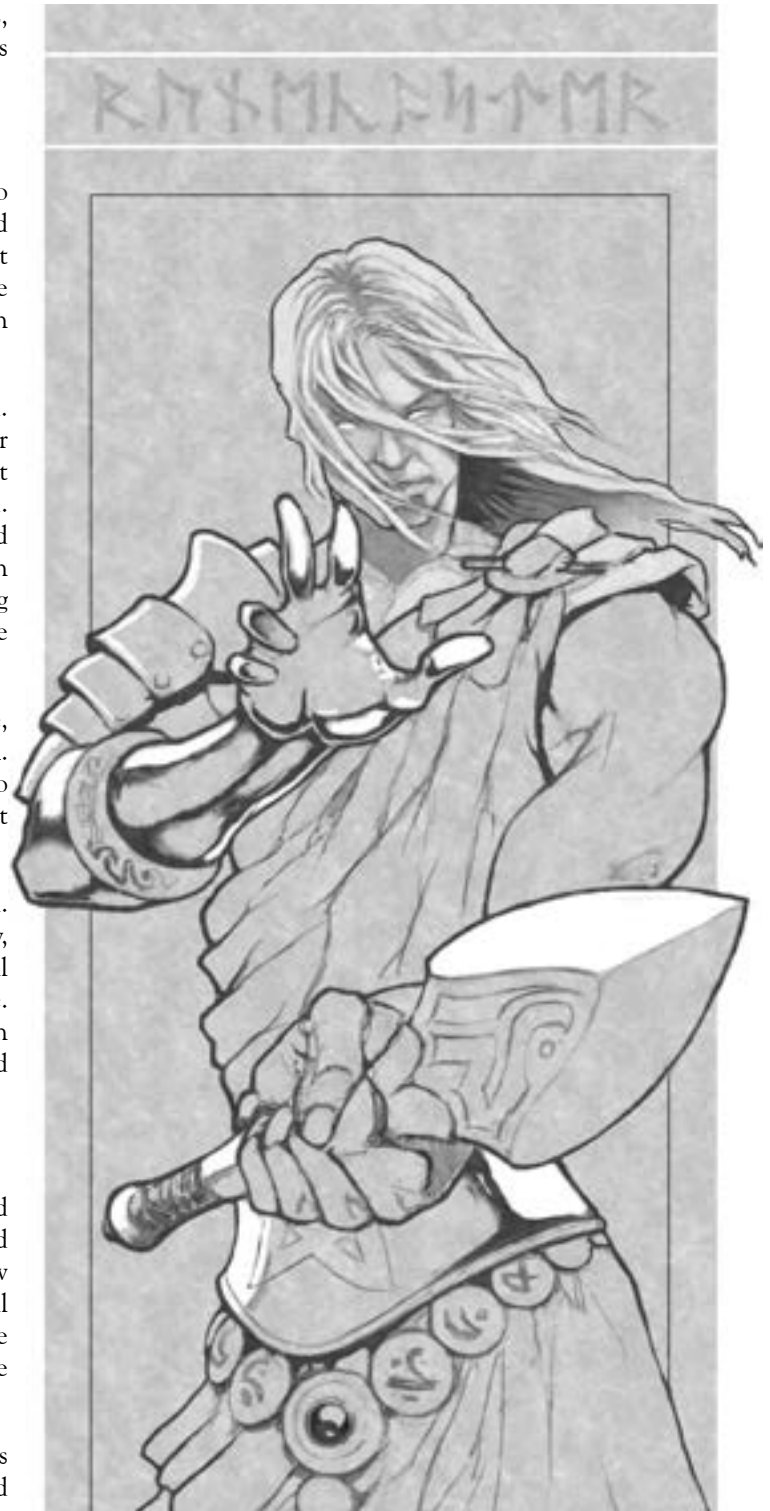
MASTER OF THE SHADOW RUNES

Once a rune mark has learned the primary 26 shadow runes, used them and attained a level not less than 12th, they are considered a master of the runic school and called Master of the Shadow Runes. These individuals tend to be quiet, introspective, careful with their word and stern. Constantly interacting with those purposeless dead have colored their view of the world and those who people it.

Furthermore, despite the horror of non-existence that dominates the Realm, it is peaceful, calm and exudes a stillness found nowhere else in the cosmos. This makes it addictive and Masters often long for it, and attempt to recreate whenever the dwell anywhere for long. They do so by casting Net of Shadows and weaving more into over time.

EXPOSURE TO THE SHADOW REALM

For those unused to its nature, prolonged exposure to the Shadow Realm can be dangerous. The voices of the shadows, the gray light, the confusion, despair, and hunger for life that is no more or never was, the lack of understanding, the babbling incoherence of souls bound in their own tormented ignorance...



all of this plays upon the psyche. It pulls one into it, dragging the soul into the filth of that incoherent maelstrom of disembodied voices that do nothing but inflict an unreasoning mob of visceral emotion upon the psyche.

After each stressful event (determined by the CK), or if one has spent over a week in the Realm, the individual must make a wisdom saving throw (CL 0). Failing the save means they begin to lose their identity, merging with the faceless mob. If one succeeds, they are still in danger, for each stressful event, and on

each day after the 7th they must make another saving throw, CL +1 per day of exposure or event. Failing means they become part of the voiceless mob of shadows.

Once one has joined the mob, they lose all ability to reason, there is no more nuance in life, they are simply shadows lost in the Shadow Realm. Their intelligence and wisdom are both dropped to 3 and they remain lost in the Shadows until their attributes are fully restored. After several months in the Shadow Realm, the body dies and the soul becomes a true Shadow, lost for all time.

SHADOW RUNES

These are the Gray Mist.

- 1 **Animate Shadow (Chr)**
Caster's shadow takes on life of its own.
- 2 **Appeasement (Chr)**
Learn secret to opening portal.
- 3 **Cloak of the Damned (Chr)**
Assume guise of the damned.
- 4 **Commute**
Grant the dead a second chance at the afterlife.
- 5 **Conjure Barque (Chr)**
Summons a small sailing craft.
- 6 **Consumption (Chr)**
Devour monstrous shadows, vomit back up.
- 7 **Demonic Reflection (Int)**
Force demon/devil to see true self.
- 8 **Descry the Arc (Int)**
Finds the Hindmost Gate that leads to the Arc of Time.
- 9 **Door's Light (Chr)**
Exposes shadows.
- 10 **Evanescence (Int)**
Allows caster to dissolve into shadows.
- 11 **Faceless (Chr)**
Alter appearance such to be invisible.
- 12 **Judgement's Wrath (Chr)**
Opens plane of shadow to beam of light, 3d12 +lvl.
- 13 **Lambent (Chr)**
Calms people in the Shadow Realm.
- 14 **Mirrored Shadow (Chr)**
Reveals a shadow's original form.
- 15 **Navigate Plane (Int)**
Allows one to find their way in the Shadow Realm.
- 16 **Net of Shadows (Int)**
Recreate the world of Shadows.
- 17 **Portal to the Shadow Realm (Int)**
Opens a portal to the Shadow Realm.
- 18 **Quarantine (Int)**
Creates a refuge in the Shadow Realm.
- 19 **Regret (Chr)**
Bind shadow to target.

- 20 **Ring of Obliviousness (Chr)**
Creates a protecting circle around caster.
- 21 **Shadows of the Dead (Int)**
Summon shadows of the target's dead.
- 22 **Shadow Quest (Chr)**
Seek a specific spirit in the Shadow Realm.
- 23 **Splinter (Int)**
Split target's personality.
- 24 **Summon Guide (Chr)**
Summons a guide for the plane.
- 25 **Unmask (Chr)**
Reveals the identity of a Shadow.
- 26 **Vanishing Point (Int)**
Create visually elongated corridor.

THE SHADOW CODEX

Herein are the runes of shadow, those powerful symbols of travel and control over the spaces between spaces.

ANIMATE SHADOW (CHR)

CT 1 R see below D see below

SV none SR no Comp none

The caster is able to animate their own shadow so that it moves both of its own accord and responds to its master's emotional state. The shadow is rarely in conjunction with the caster. After repeated use the shadow becomes a permanent affect and no longer needs casting. This occurs at 10th level. It grants the caster a +1 to their AC.

APPEASEMENT (CHR)

CT 1 min. R see below D see below

SV none SR no Comp S

With this spell the caster is able to face any gate or portal and upon a successful intelligence check they learn the necessary password, sacrifice, spell, item or the action necessary to pass through the portal unharmed. The knowledge cannot be passed to another individual. Any attempts to do so breaks the magic of the rune and the caster forgets what they learned.

CLOAK OF THE DAMNED (CHR)

CT 1 R See Below D 1 turn/lvl.

SV intelligence SR no Comp S

The caster takes on the guise of the damned and is able to pass through hell or the abyss. They are visible to any of the inhabitants; however, they are seen as wandering, listless souls without purpose or threat. The spell radiates 1 foot + 1 for every 3 levels, out from the caster, affecting anyone with the caster. It is not necessary to concentrate on the spell to use it. It does not protect the user or those it covers from attack or harassment, but it disguises them from lesser creatures, causing no alarm or concern. Arch devils and greater demons can, with a successful intelligence save, see through the guise.

COMMUTE (CHR)

CT 1 R see below D see below
SV none SR no Comp none

The rune mark is able to temporarily grant a single Shadow a visit to the material world. The reprieve gives the Shadow an opportunity to strive to achieve more than they had while alive. The Shadow is able to see where they are going after death and why their life of mediocrity led them down that path to the Shadow Realm. Many do not want any more than the oblivion that consumed them, but some may desire to attain some feat or achieve some goal that might earn them a place in paradise.

This salvation comes with a price and a risk. The caster temporarily loses a point of charisma upon casting. The loss lasts for 24 hours. The Shadow remains until in the material world until it redeems itself or commits an evil deed. Once done it returns to the realm from whence it came or finds salvation. If the Shadow inflicts some evil deed upon the world, this summons the wrath of the gods of Judgement and the loss to the caster is permanent and can only be restored through a *greater restoration* spell.

It is often cast in conjunction with *unmask*.

CONJURE BARQUE (CHR)

CT 1 R see below D 1 day/lvl
SV none SR no Comp none

The rune mark is able to summon a small boat. The boat is roughly 20 feet long with a single sail. It has a very shallow draft and cannot take tumultuous waters. It has four standing oars that serve as poles in shallow water. It has two rudders. It is designed for passing down rivers, across marshlands, bogs and other calm waters. The barque has a sheltered cabin toward the fore deck that can be opened up. It sleeps 4. It can hold up to 6 comfortably, 8 less comfortably.

CONSUMPTION (CHR)

CT 1 R touch D see below
SV constitution SR no Comp none

Once on the Plane of Shadows the caster is able to devour the hopelessness and doubt, the confusion and longing of the shadows around them. They are able to store this putrescence to be unleashed at another time. The discontentedness coalesces around the caster, appearing as small, inch high version of the shadows they are drawn from. They are broken, creepy creatures, whose maligned bodies are twisted in grotesque parodies of their living selves.

The caster too becomes disjointed, their skin smooths across their face and their eyes bug out of the skull. The teeth yellow and a rot hangs around them, faint but noticeable. Once devoured the caster takes on a sallow look and their flesh seems strained and thin. The caster remains thus until the consumed is vomited out.

At a point of the caster's choosing the discontentedness is unleashed. The jaw is opened wide and a wave of filth spills from the caster's mouth, engulfing everything before the caster. Any

living creature caught in the wave suffers 1d8 points of damage per level of the spell caster. A successful constitution save reduces the damage by half.

The caster returns to their normal state, though slightly the worse for wear.

DEMONIC REFLECTION (INT)

CT 1 R 20 feet D see below
SV intelligence SR yes Comp S

Used against any creature of the Wretched Plains. The caster assumes the shape of the demon or devil they are facing. The creature sees its true self and is paralyzed for 1 round. It must make a successful saving throw or be consumed with disgust and loathing. If it fails its save, the creature begins to self-harm, clawing at itself in a rage of madness. This continues for 2-4 rounds. The creature inflicts 1d12 points of damage per round it is attacking itself. The creature is allowed to make a saving throw each round. If it succeeds the spell ends and the creature regains control of itself and ceases to inflict damage on itself.

DESCRY THE ARC (INT)

CT 1 R see below D 1 day
SV none SR no Comp S

It is well known that the Arc of Time, flows through the Maelstrom, and though it is diverted in places such as the Hule Rupt or the Rimfelt, it eventually spills into the Endless Pools, the Shadow Planes, there to gather until all time is finished. Where the Arc spills into the Pools is difficult to find, visible only from one direction and at a certain distance. To miss it by even a few feet is to miss it entirely. The sluice is more like a set of rough-cut stairs that divide the two realms. These stairs are crowned by a double arched gate way, the lower arch reveals the dark ways of the Arc, the upper arch crowns the many colors of the heavens. This gate is called the Hindmost Gate.

Descry the Arc allows the rune caster to find the Hindmost Gate. Once cast they know its direction on the horizon. They do not know how far, or what lies between, but they know in which direction the gate lies. And from which direction to approach it so that they may see it. It may necessitate multiple castings before ever they get to the gate itself.

DOOR'S LIGHT (CHR)

CT 1 R see below D 4 rds.
SV none SR no Comp none

The spell opens a doorway to the material plan that allows the light of the sun to spill through. The light is intense and drives any shadows it falls upon away and into the darkness. The door is not an actual door and cannot be used to cross over one way or the other. The door itself is like a normal door, 4 feet wide and 7 tall. The light spills out and at an angle up to 30 feet from the door itself. The light is exceedingly bright and comforting to any who come from the material world. They are immediately healed for 2d10 points of damage. Any shadows in the vicinity flee, though other creatures who happen to see the light may be drawn to it.

EVANESCE (INT)

CT 1 R self D see below
SV none SR no Comp S

The caster is able to dissolve their physical form into a vapor-like shadow. The caster appears as a thin dark mist roughly the size of the caster. As vapor the caster cannot be struck with any mundane weapons. Their movement rate is quadrupled. They can pass through the smallest cracks and into any opening that allows air to pass through. The spells last 1 hour per level of the caster, however, they can dispel it at any time. Once dispelled the spell ends and to evanesce again the caster must cast the spell a second time.

FACELESS (CHR)

CT 1 R touch D 1 turn per./lvl.
SV none SR no Comp S

This rune alters someone's face so that it becomes plain and ordinary, without any distinguishing marks. People who pass by take no notice; it is as if the individual were invisible. The rune only affects humans and demi-humans. Monsters, humanoids, beasts, and other creatures who have no ability to discern the nature of facial expressions or emotional responses are not affected. The caster must make a successful charisma save for the rune to work.

JUDGEMENT'S WRATH (CHR)

CT 1 R 100 ft. D 1 rd./lvl.
SV strength SR yes Comp S

The caster tears a rift in the plane and strikes the target with the light of judgement. The blue-white light strikes the earth in a column where directed. Any creature in the column is struck and must make a successful wisdom save or suffer the wrath of the gods of law and good. The judgement unmakes those it touches, and they suffer 3d12+ the level of caster in damage. Other evil creatures who see the light are drawn to it and must make a successful strength save or move toward at the rate of 10 feet per round. The caster must concentrate on the spell to maintain it. Any significant interruption, such as damage, disrupts the spell and closes the rift.

LAMBENT (CHR)

CT 1 R self D 1 rd./lvl.
SV none SR no Comp S

The caster is able to soften the darkness, to lighten the grays so they appear a burnt orange. The realm becomes more wholesome and calming to the caster and any within 60 feet of the caster. To any outside the area of affect there is no change. The soft radiance that fills the air about them calms travelers worn out by the Realm of Shadows. They heal 1 point per round they are in the lambent light.

MIRRORED SHADOW (CHR)

CT 1 R 1 ft. D 4 rds. +1./lvl.
SV none SR no Comp S M

With a small mirror in hand the caster is able to capture the living image of a shadow. The caster must draw the creature to

the mirror and entice it to look in. The image that appears is the one born by the shadow in life, at their moment of greatest happiness. It holds the shadow entranced for the duration of the spell.

NAVIGATE PLANE (INT)

CT 1 R see below D 10 min./lvl.
SV none SR no Comp none

This rune allows the caster to successfully navigate a plane or dimension without getting lost. Once the spell is cast, they are able to locate their point of entry and are able to find their way back to it.

NET OF SHADOWS (INT)

CT 1 R see below D see below
SV none SR no Comp none

Net of shadows allows the caster to recreate the Shadow Realm. The net carpets the ground in a thin shadow-like substance that seems to be part vapor, part ash. When crossed the substance rises in small clouds and clings to everything, boots, pants, packs, cloaks. It is easily brushed off, but spreads just as much when touched. It has little effect on the living, but any food or drink kept within the net spoils and rots, putting forth a foul odor as it does. Eating such foods is similar to consuming type I poison.

The net is small and unstable when initially cast. Upon a successful intelligence check (CL 10) the caster is able to create 100 square feet of the material. If they fail their check the net dissolves within a few minutes. If they succeed it remains so long as it is tended by the caster. The caster is able to add to it each day, a further 100 square feet. In time these nets can be massive. However, if they are left untended, they begin to disintegrate. If the caster does not add to the net at least once every 10 days, it begins to collapse. It collapses at an exponential rate. A challenge level (CL 10) is rolled on each day after the first 10 it is left untended. The CL increase by 1 each day thereafter. When a challenge level fails the net begins to collapse. The day of the initial failure it is reduced by 100 square feet, after that doubling each day until it is tended again."

PORTAL TO THE SHADOW REALM (INT)

CT 2 R 75 ft. D 1 rd./lvl.
SV none SR no Comp S

A portal is opened between the caster's plane and the Shadow Realm. The portal is 6 feet tall and 4 feet wide. The viewer can clearly see the Shadow Realm through the portal, though nothing on the other side of the portal can see the caster's plane. The portal itself is ringed in a shimmering brass ring, etched with the *portal of the shadow realm's* rune. The caster can either step through into the Realm or summon a creature to come through to them.

Unlike the gate spell, the caster does not need to concentrate on the *portal to the shadow realm*. They and any others can pass through it into the Shadow Realm, or if already in the Realm, back to the caster's original plane to where they were previous to entering the Shadow Realm.

To summon creatures through the portal, this must be used in conjunction with the Summon Shadows rune.

QUARANTINE (INT)

CT see below **R** see below **D** 1 day./lvl.
SV none **SR** no **Comp** S

A pillar of solid ground is centered around the caster and lifted up out of the mists and bogs of the Shadow Realm. Anyone standing within 30 feet of the caster is lifted up with the pillar. The pillar coalesces into dark, grayish colored stone. It is 60 feet in diameter. The top of the pillar is flat; however, it is made of natural rock, very hard and fractured as would any rocky pillar found in the wild. Its primary purpose is to lift the traveler up out of the gray mists and bogs of the plane. It offers no further protection beyond that. The sides of the pillar are scalable by creatures able to climb (CL 8). The height of the pillar is determined by the caster's level, 10 feet for every level. The caster can limit the height if desired. It takes one round of concentration for every 10 feet of pillar created, i.e. a 100-foot pillar would take 10 rounds to cast.

REGRET (CHR)

CT 10 minutes **R** 150 ft. **D** see below
SV charisma **SR** yes **Comp** S

The rune mark summons a spirit from the Shadow Realm and binds it to their target. The shadow takes the form of some half-forgotten memory of missed opportunity, a lost love, a hoped-for encounter, some moment of regret and loss in the target's past. The target is allowed a charisma saving throw, if they succeed, they spy the shadow head and it is revealed to them as a shrunken horrid humanoid thing with no face, nor will, nor purpose of its own. The shadow flees in confusion and terror.

If the target fails their saving throw, they spy the shadow in the corner of their eye, and are suddenly reminded of some person that brought them great comfort and security. It is in that moment that they are weakened, and the shadow binds itself to the target's spirit and the target welcomes it as a kindly memory. The shadow coils itself around the vulnerable spirit, wrapping it in an embrace of love and happiness, of contentment and joy, of loss regained. The target is momentarily filled with joy.

The memory is polluted of course and slowly drains the target of their will to live. For each round the shadow is bound to them, they suffer as follows:

ROUND	IMPACT
1	They are inexplicably happy, +1 to all attribute checks
2	The feeling subsides, but they are comforted, +1 to all attribute checks
3	Thoughts of something they are missing nags at them
4	Thoughts cloud their mind and they become distracted, -1 all rolls
6	They are distracted with sorrow, -2 all rolls

7	They become overwhelmed with grief, -4 all rolls
8	They are overcome and can take no actions (treat as stunned)
9	They curl up in a ball and become incoherent
10	They are unresponsive until death

After 10 rounds the target suffers the loss of 1 constitution point per round until they are reduced to zero, at which point they die. Their own shadow merges with the summoned shadow and the two sink through the morass to the Endless Pool; to dwell there for all eternity.

To break the spell's effects requires a successful turn undead, directed toward the shadow that clings to the target. A heal spell also breaks the shadow's hold. If a light spell is cast on or around the target, the shadow is revealed clinging to the target as if a child to its mother in storm.

RING OF OBLIVIOUSNESS (CHR)

CT 1 **R** self **D** 1 hr./lvl.
SV none **SR** no **Comp** none

This spell creates a protective circle around the caster so that no shadows can see within it. Any other creature with an intelligence score of 1+ can see within the protective circle. The sphere is 60 feet in diameter.

SHADOWS OF THE DEAD (INT)

CT 2 **R** 10 ft./lvl. **D** 1+1 rd./lvl.
SV intelligence **SR** yes **Comp** S

With this rune the caster is able to conjure the faces of the dead from the shadows around them. These shadows are drawn from the dead whom the spell's target or targets have encountered and who have also passed into the Endless Pools or Shadow Realms, but could be anyone from well-known people to those they only briefly encountered. The more shadows of the dead summoned the greater the impact of the rune.

A typical casting summons 1d10 shadows for each level of the caster. Any who see them must make a successful intelligence saving throw with a CL equal to 1 per 20 shadows summoned. Failure means they must decide to enter the shadows or be overcome by fear and flee. This should be the player's choice.

If they enter the shadows, for each round within they lose 1-2 points of intelligence. When an intelligence of 3 is reached they slip into a state of hebephrenia, seeing all the world as a dream world and can only be cured by a cure insanity or similar spell. The players should never be told they are losing intelligence; regardless of how much they lose, they will think they are as intelligent as ever. If the shadows are driven off or the rune spell destroyed for any reason, the target's intelligence returns at a rate of 1 point per round.

A successful saving throw does not banish the shadows, though they are reduced to little more than a distraction and anyone in the area of affect only suffers a -1 on all attribute checks.

SHADOW QUEST (CHR)

CT 1 R see below D see below
SV none SR no Comp none

Shadow quest is used to locate a specific spirit in the Shadow Realms whether a loved one, a friend, or an enemy. The individual is not immediately revealed, but the path to them is. Shadows, though drawn to the living, hide from their true selves for the pain of such a revelation is not something they desire to experience, so finding a specific shadow is difficult. The plane itself moves to guard its ward, keeping the questor from easily finding what they seek. The caster must know the name of the creature and possess something that they possessed in life or something they came into contact with. The direction in which the creature lies is then revealed, it is up to the caster to get there. Distance and obstacles, if any, are determined by the Castle Keeper.

This rune is often used in conjunction with *unmask* or *commute*.

SPLINTER (INT)

CT 1 R touch D 1 rd./lvl.
SV wisdom SR yes Comp S

The caster is able to split the personality of a single target. Upon a failed saving throw the afflicted personality splits. They hear voices, see themselves as another person, etc. Each round the creature is afflicted they must make a charisma saving throw, if they fail, they are struck with the affliction and can take no action.

SUMMON GUIDE (CHR)

CT 1 R see below D 1 hr./lvl.
SV none SR no Comp none

A guide to the plane is summoned and under the caster's bidding. The guide is a native to the plane with general knowledge of the nature of the plane, its inhabitants, general locations of landmarks or interesting artifacts, and other pertinent information. The guide is bound to the caster for the duration of the spell. If there is an alignment conflict the guide may be hostile to the caster. If hostile they obey the commands and requests of the caster but do reluctantly and may attempt to feed them half or partial information. The creature does not divulge its name, its past, where it comes from, what it is doing or was doing, what its motivations are or any other personal information.

Unless otherwise specified by the CK the creature is as follows:

PLANAR (*This creature's vital stats are HD 3, HP 18, AC 32. Its primary attributes are physical and mental. It fights with bite attack for 1d4 points of damage. The creature is intelligent and is able to speak vulgate.*)

ALIGNMENT (ROLL D10)

1 LG	6 N
2 LN	7 NE
3 LE	8 CG
4 NG	9 CN
5 N	10 CE

How much information the guide actually knows or imparts is determined by the Castle Keeper.

UNMASK (CHR)

CT 1 R touch D see below
SV none SR no Comp S

This rune reveals the identity of a shadow when it was alive. It tells the caster the creature's species, race, gender, name and something of its background, usually only a few pertinent aspects such as "was a leatherwork." The unmasked creature is drawn to the caster as soon as it is unmasked, seeing the caster as a source of relief to its nagging doubts. It can do little to harm the caster, but will linger near and follow so long as the caster is in the Shadow Realm.

VANISHING POINT (INT)

CT 1 R see below D 1 rd./lvl.
SV wisdom SR yes Comp S

The Rune Mark is able to bend and pull upon the shadows of any corridor or chamber, protracting it, seemingly extending it into the distance, causing confusion to anyone caught in the spell. Any viewer who fails their saving throw sees the corridor grow before them, extending out and away from them and into the distance. The protracted distance is equal to 10 feet per caster level. The area affected is not actually extended, nor is it illusionary in nature. The shadows themselves are impacted forcing the viewer to pause, hesitating in their next action. Anyone who fails their save hesitates for a full round, they are not allowed to take any action. After the first round of hesitation, if the individual moves forward they must make a second saving throw, this time at a +1. If they fail that the corridor seems to extend again, and they are forced to hesitate for another round. The third attempt, the same happens again, though the bonus to the save is +2. If they fail a third saving throw, they become disoriented for 1-4 rounds, only able to fall back, heal themselves, or cast benign spells such as prayer, bless, protection from evil, etc. After all this the corridor contracts to its normal dimensions.

If two or more people trigger this rune and some fail while others succeed, and those who succeed continue down the corridor, the effect becomes insanely disorienting to those who failed and they suffer a -1 to their rolls as their companions seem to step into some extra-dimensional space where their bodies become stretched and pulled into the shadows.

This rune spell is often set carved upon the floor or wall and used to slow the egress of anyone entering the hallway.

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