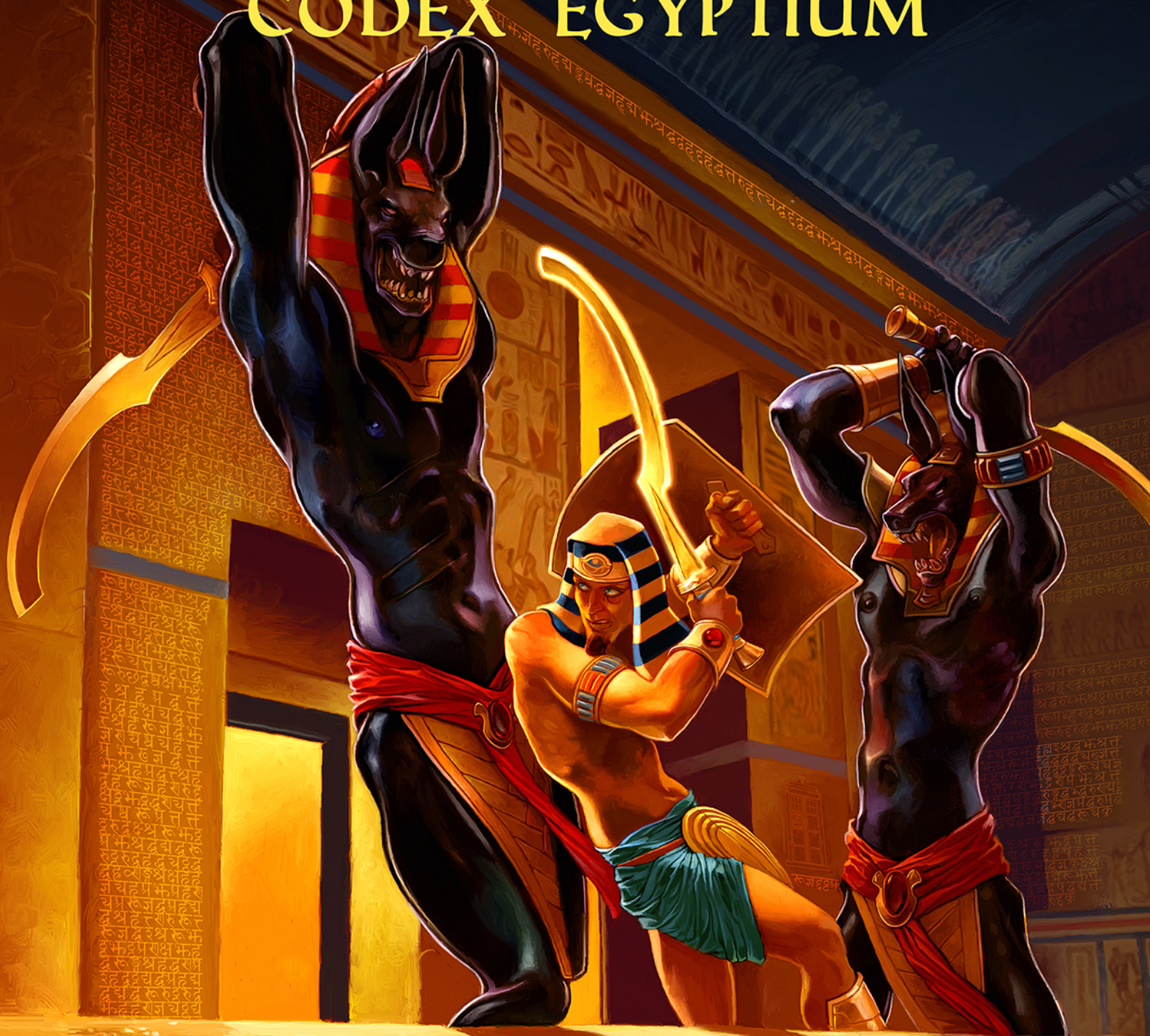


CASTLES & CRUSADES

CODEx EGYPTIUM



BRIAN N. YOUNG

Brian N. Young / 2019



CODEx EGYPTIUM

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INTRODUCTION

The history of the ancient and ageless land of Egypt, one of the cradles of civilization, extends six millenia into the ages of prehistory. By the time the Roman Republic occupied the 'Middle Sea' or Mediterranean Sea - and used the scandal of Marcus Antoninus and the Ptolemaic Queen Cleopatra to justify their domination - Egypt was a crumbling and weakened region. Its "glory days" were long over before the "ancient" civilizations arose in Europe and elsewhere.

Very few people from the Late Roman Empire could even grasp the lands' cryptic hieroglyphics, and Egypt was considered nothing more than the Empire's "Bread Basket", supplying tons of wheat and related products to fuel the multiplicity of the Roman Empire from Hispania to Mesopotamia. The "ancient" Egyptians remained, many adopting Christianity, referred to as Copts, in the early Imperial period. While the Late Roman Copts adopted Christianity, and saw the Empire's fall, what remained of ancient Egypt, fell to the later Arabic invaders who carried another religion to their land, Islam.

While the centuries would pass, the understanding about the Egypt of the Pharaohs was now completely lost in the mists, even by the Copts themselves, who faded into the background of a newly Arabic realm and its dominant religion. The broken and sand-covered ruins from thousands of years earlier were largely forgotten, except to a few Arabic scholars. What remained of that legacy was hidden in the Coptic language, encased in an early form of Christianity, and little more.

From the half-buried statues of gods and Pharaohs scattered across the land, to the plethora of writings, Egypt had become a "Land of Mystery" by the Middle Ages. Travelers and the Arabic peoples told stories of ancient demons and curses to fill in the gaps of their vast lack of knowledge. Only the bleakest remnants of the glories of Egypt's true past found their way into Medieval knowledge: mathematics, astronomy, glass making, and, more importantly, medicine.

Ancient Egypt has fascinated many civilizations after its time and influenced the arts and literature equally, but in the Role-Playing Game industry, Egypt has received sparse handling as a setting or a region to exclusively explore. Ancient Egypt is so exotic to many that it truly alienates those who wish to delve into its secrets and data.

This Codex will give Castle Keepers and players access to the elder realm of Egypt and its peoples in a way no other gaming publication can--accurately and within the realm of understanding. Egypt's heritage of intertwined history and mythology is so robust, this Codex is written with little exaggeration or fantasy. The option of using the mystique of Egypt's legacy as a means to be alluring and captivating is up to those who use its vast and deep history.

Chapters are written out as a story, as every Codex in the series has done, with each giving a glimpse of what lies inside:

- 1 The Black Land Arose (Geography and Worlds)
- 2 From Early Darkness (History and Mythic Background)

- 3 Presided over by the Divine (Gods, Goddesses and Supernatural Figures)
- 4 Rife with Charms and Spells (Magic in Egypt)
- 5 Neter and Netert ~ The Divine
- 6 Using Egtptian Mythology In Airhde
- A Names
- B Social Classes
- C Defended by Fierce Warriors (The Military and Soldiers)
- D Chariots
- E The Sphynx
- F Where Monsters And Demons Dwell

Modern Man has sought to explain similar places around the World with supernatural explanations, from Standing Stones to ghost towns. There is no Curse of the Pharaohs or any other popular, strange ideas pertaining to Ancient Egypt, only superstitious fear in the face of the debris from a lost and once powerful civilization. Once again, how the data and intriguing facts in this Codex are handled during gaming is strictly up to those who possess it.

From the mighty anthropomorphic deities, to the epic armies commanded by chariot-riding Kings, to the monsters that haunted Egypt's nightmares and mythic world-view, this Codex will aid everyone equally, whatever their need.

Considering the importance of hieroglyphics to Egyptian culture, the severe lack of hieroglyphics in this Codex is ironic, as an accurate typeface of font is necessary to handle the ancient system. It is suggested that should the Castle Keeper and Players need hieroglyphics in their games, there are many books and courses available.

O Batit of the evening, you swamp-dwellers, you of Mendes, ye of Buto, you of the shade of Re which knows not praise, you who brew stoppered beer – do you know why Lower Egypt was given to Horus? It was Re who gave it to him in recompense for the injury in his eye.

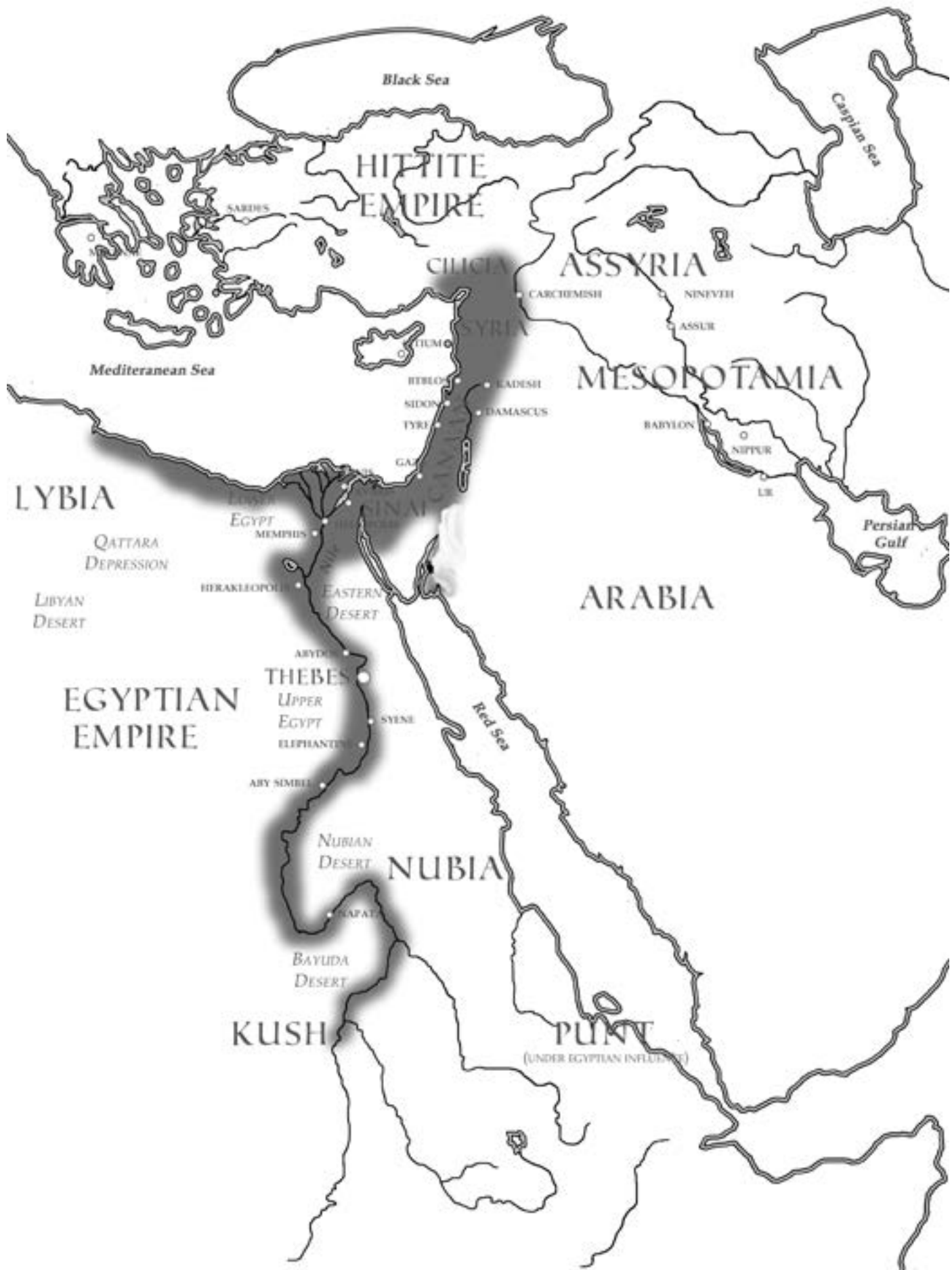
It was Re—he said to Horus: "Pray, let me see your eye since this has happened to it". Then Re saw it. Re said: "Pray, look at that injury in your eye, while your hand is a covering over the good eye which is there."

Then Horus looked at that injury. It assumed the form of a black pig. Thereupon Horus shrieked because of the state of his eye, which was stormy. Horus said: "Behold, my eye is as at that first blow which Set made against my eye!" Thereupon Horus swallowed his heart before him.

Then Re said: "Put him upon his bed until he has recovered." It was Seth---he has assumed form against him as a black pig; thereupon he shot a blow into his eye. Then Re said: "The pig is an abomination to Horus."

"Would that he might recover," said the gods. That is how the pig became an abomination to the gods, as well as men, for Horus' sake....'

Coffin Text: The Tale of Horus and the Pig



THE BLACK LAND AROSE

"From the coast inland as far as Heliopolis the breadth of Egypt is considerable, the country is flat, without springs, and full of swamps. The length of the route from the sea up to Heliopolis is almost exactly the same as that of the road which runs from the altar of the twelve gods at Athens to the temple of Olympian Jove at Pisa. If a person made a calculation he would find but a very little difference between the two routes, not more than about fifteen furlongs; for the road from Athens to Pisa falls short of fifteen hundred furlongs by exactly fifteen, whereas the distance of Heliopolis from the sea is just the round number."

-Herodotus, Historia, Book II, Aegyptus



From the deepest antiquity, Egypt, and its surrounding lands were not a vastly populated region. The human density of the territory in this great center of civilization was based around rich soil surrounding the Nile. Early man was forced to adapt to this hot and unforgiving region by clever means of manipulating water. Irrigation, the chief method, would shape the land and guide human development across the landscape.

Egyptians depended solely on the flood waters of the Nile. Many settlements, temples, villages, towns and major cities would emerge along its banks in both the Upper and Lower kingdoms. As with most peoples around the world, a river dwelling riparian would become normal and expected. Using roadways and traveling in forests and using passes in mountains, and bridges across rivers and sailing oceans and seas was normal and common to most peoples in Antiquity, except however, the Egyptians. They did the opposite, remaining isolated, and primarily focused on the Nile and their rich, surrounding land.

Their world was on the banks of the divine waters of the Nile, where the holy tales of their Gods swirled with their own histories. Ships of many sorts plied its currents; crocodiles, water-buffaloes and hippopotamuses dwelled there, and countless species of birds. The tombs of mighty heroes and God-Kings, and the Pyramids dedicated to powerful Pharaohs were not far distant from its shores. The poor, in the earliest of ages, were sometimes cremated and thrown in the Nile to be carried on the waves out to sea.

The Egyptian Universe had the Nile as its heart. It was inconceivable to the Ancient Egyptian mindset to exclude the Nile in any endeavor; from their perspective it was the center of all in their map of the world.

Due to Egypt's lengthy history, and its ever-changing borders and the number of its Kingdoms, a broad view of Egypt and its many regions is here provided for the gamer. This chapter covers the Egyptian lands, real and mythical, and splits them for player and Castle Keeper usage. The essence of gaming and

CHAPTER 1

master storytelling lies in characters wandering through dynamic landscapes, and the world of the ancient Egyptian is such a place!

The first half of this chapter goes in depth, into the many historical locations of ancient Egypt. Egypt had strong cultural ties to Mesopotamia, the Classical World, and even Celtic Europe. Such a venerable civilization was a wonder to the surrounding peoples who travelled there for trade and commerce.

The mythic half of this chapter, however, will not be as extensive as many Codices in the series. This is not due to a lack of sources, but to a lack of mythic material. Ancient Egyptian religion did not possess a gigantic cosmos of worlds, or a multiplicity of realms to explore. There was a straightforward duality of Light/Darkness, Life/Death, Upper World/Underworld, Order/Chaos.

THE WORLD OF THE EGYPTIAN

In the mindset of the population, and propagated by the priests, a swirling demonic world of Chaos or Darkness lay beyond the edge of Kemet's borders, the Isfet. This Isfet is where the hellish unknown was found, where the Tu, or barbarians, and monsters lay in wait. Only a mighty pharaoh, appointed by Horus, could keep them at bay.

THE SOURCE OF THE NILE

To the Egyptians, the sacred and precious waters of the Nile flowed from its mysterious source beyond Nubia and Kerma, deep into the interior of the continent. The two holy mountains, Mu-Hapi and Qer-Hapi, spewed forth the river waters, on the islands of Elephantine and Philae. It is not documented that any Egyptians personally visited the actual physical source of the Nile to dispute the mythical stories and beliefs.

The God Hapi was in charge of producing the Nile waters if offerings and prayers were given, so that the flooding would occur, while a trinity of other deities, Anqet, Khnemu and Setet, were its guardians, and placed with the duties of allocating the proper level of silt and debris every flood season. If they were not pleased, then all went into chaos, and the waters would be unusable and dirty.

ISFET

"The Egyptians first made it a point of religion to have no converse with women in the sacred places, and not to enter them without washing, after such converse. Almost all other nations, except the Greeks and the Egyptians, act differently, regarding man as in this matter under no other law than the brutes. Many animals, they say, and various kinds of birds, may be seen to couple in the temples and the sacred precincts, which would certainly not happen if the gods were displeased at it. Such are the arguments by which they defend their practice, but I nevertheless can by no means approve of it. In these points the Egyptians are especially careful, as they are indeed in everything which concerns their sacred edifices."

-Herodotus, Historia, Book 2

Chaos. Semi-mythical in the Egyptian mind, chaos ruled the world beyond Kemet, beyond the divine sphere that the holy pharaoh protect. It swelled and boiled with darkness and demons, ever present and eager to burst from the magical bubble of protection to their land. Should a weak or false ruler sit on the throne, such a threat could become a reality.

Just as the sacred deity Ma'at was defined by "Order, Harmony, and Peace", Isfet was the opposing counterpart. Even the Dead had to be ritually cleansed of the dirtiness of this chaotic evil before emerging in the Afterlife of Duat. Strangers from afar were believed to have chaos clinging to them when they arrived in Kemet (see below) and had to be cleansed in blessed waters, including those who had contact with them.

The god Set was believed to dwell in this chaotic realm, which was his place of exile, and he was master over its many beings and races. To the paranoid Egyptian mind, armies of demons and the bloodthirsty, wandering dead, or Khat, and plundering barbarian hordes dwelled within the massive unknown that was the Isfet. The common man's perspective was widespread across the country. The Castle Keeper can play on fear and paranoia in a campaign dedicated to an Egyptian setting, especially one that is mythical. Also consider that, the players, if arriving from beyond the borders of Egypt, would encounter xenophobia and fear by the locals.

In the mythic mindset, which was commonly believed by the general populace, the darkest and most monstrous of horrors existed beyond the confines of the Nile, and tales of these horrors were shaped by common folklore. Terrible weather, drought, warfare and other problems could rise from outside of the pharaoh's sphere of control. The wild superstitions of the populace associated every negative and positive matter, within Egypt and without, with the pharaoh. Unfortunately, these stories and tales were lost in time, or simply were never recorded by the Upper Classes, or were frowned upon in their writings.

Barbarian tribes were defined by many a hieroglyphic symbol, and usually by the word Tu. On one hand tu meant "mountain", and on the other it also meant "barbarian", for in the Egyptian mindset, it was from the other side of these geographic features that such dangers arrived. All other peoples and land not Egyptian, depending on the period, typically fell into the term of "barbarian" and in the sphere of Isfet. The Egyptian xenophobia was manifest during the Hyksos and Ptolemaic Era, as an influx of exotic Europeans arrived on their shores.

Publicly, the Pharaoh would surround himself with an assorted number of distinguished foreigners, including slaves from afar, to symbolize his control or mastery over the lands within the Isfet. This would psychologically and religiously calm his following throughout Kemet, as the visual propaganda would silence any question of his power over the surrounding swirling evil that dwelled outside their land.

KEMET

Kemet: “Nile’s Delta black earth” From the Egyptian “km.t”, but can also be used to mean ‘Inhabited/cultivated land’, and included in other words to mean “Two Lands”, referring to the Upper and Lower Kingdoms.

Depending on the period, Egypt would have been one or two Kingdoms, the Upper or Lower, the former defined as the region closer to the source of the Nile, and the region closer to the Nile delta for the latter. This rivalry continued to exist for many millennia in Egyptian history--a weakness that many outside foes exploited. Combining both the former Upper and Lower Kingdoms, after the Early Dynastic Period and during the reign of the mysterious Pharaoh Menes, the land stretched from Syria to Nubia and Nyrria, but the Pharaohs of the ‘New Kingdom’ were unable to push the borders into the Hittite realms of Asia Minor, or Canaan, or even to conquer Assyria.

Ethnically, the people who inhabited the region were not African, by their language or ethnic composure, but distantly related to the Berber/Semitic peoples, in both genetics and language. The general population lived in houses built out of mud-bricks, with thatch roofs built with semi-open-air openings for the smoke. Their daily lives were filled with toil and labor, working to bring food for their families and to pay the many taxes that were demanded of them by the current regime.

In this often-harsh environment, personal appearance and hygiene were crucial in both social and health-related matters. Men had a long-standing tradition of ridding themselves of all body-hair, and sometimes wearing makeup; while the women were expected to use makeup in daily life. Furniture and other home decorations were constructed of reeds, rare wood, and linen, painted and inlaid with stones, coral and other beautiful objects.

Their homes were clustered densely together in close-knit communities along the Nile, and communities were very tribal in nature. Rarely were settlements found far beyond the Nile and into the dry deserts, unless tributaries or oases were near, as water-sources were necessary for survival. Only the nomadic peoples drifted in the open spaces, but often, depending on the reigning Pharaoh, were not allowed within the borders of Kemet.

The homes, shops and other buildings of all classes were constructed from the same basic materials mud-brick, stone and wood. The Egyptian elites lived in luxury at the expense of the rest, who toiled constantly, and often lived in fear of the Priestly Class. All worshipped the Pharaoh and followed his dictates for the realm and people, whatever they were.

Over the ages of Egypt’s venerable history, countless temples and shrines were built across the face of the country to honor their various deities and rulers. As with many religions, the religious practices of the Egyptians changed over time. In Egypt’s situation, due to its vast age and longevity, it was unavoidable that something odd or new were to occur, and a vast array of deities rose and fell. As perfect example lies in the well-known case of the Pharaoh Akhenton, which was a cultic event, forced

all of Egypt, to bend to his will. This however, was short-lived, and the remnants of his cult barely survived after his death.

Many roads and bridges connect Kemet on both sides of the Nile used by travelers and merchants, and also by the military for rapid movement. These roadways were often swept with reeds to clear off stones and thick gravel, and many were even laid with stones. Several of these stone-lined roads were designated “royal” or “divine” and were only used by the pharaohs and their families.

The surest and swiftest passage across Kemet was by sailing craft across the Nile. Such travel was regulated by the military of the Pharaoh at various points along its length, at the important choke-points. The Nile was the closest to a straight-line of travel across the kingdom, flowing from the Upper to Lower Kingdoms. When the annual floodwaters came, however, travel was extremely difficult going to the Upper Kingdom as massive currents and deadly waves surging from south to north could capsize ships. These sacred floods swelled the Nile and risked the lives of all that dared to sail or float on its surface for the flood season’s duration (mid-August until September). The waters could rise to an extra twenty-five feet from the accumulated rain gathered from the late Summer monsoons. Egyptian belief was that the annual flooding was caused by the tears of Isis over the Fate of Osiris.

The Egyptian military, although mighty at the height of the New Kingdom era, was not always so. Under various pharaonic leaders, scattered garrisons had been built across the country to either quell internal unrest or to handle outside invaders. There were just as many ruins of old garrisons in Kemet from past dynasties as there were temples and destroyed or demolished villages. As with many civilizations in antiquity, the military acted as a police force, and so were to be feared, even in peace-time. Their presence could be heavy, depending on the pharaoh’s whim or the current political situation.

Egypt’s xenophobia was both national and local. Strangers were often met with suspicion and doubt, especially if they spoke odd languages or dressed in strange clothes. In the Egyptian perspective, all outsiders represented the Great Chaos beyond and could be a magnet for evil, potentially drawing in danger from the outside world. It was often better, and wiser, to blend in, when traveling across Kemet at most periods in its history – until the Alexandrian era.

Trade with distant Punt, due to far sea travel and risky exploration, opened up new resources for Kemet by the Fifth Dynasty. For the first time, frankincense, myrrh, copper, and plentiful ebony were traded in exchange for Egyptian goods. This trade also confirmed some degree of xenophobic worries, as Egypt assessed these distant peoples’ strength, along with their need for seeking their own land someday. Egypt had a diplomatic strategy of remaining silent towards trading partners, and other newly met strangers from afar, regarding their own land. Unfortunately, this desire for secrecy did not survive. Other peoples explored Egypt, sending scouts as well as spies.

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The capital changed many times over the millennia, as had the dynasties. In each kingdom sat dozens of local administrative districts, or Nomes, to guide the rulings of the Pharaoh. Each Nome was headed by a Nomarch, or in Egyptian, Heri-tep a'a. Such a position was hereditary and, together, these Nomarchs broke down the centralized Egyptian State. Although the number and the names of these Nomes often changed, the basics remained the same throughout Egyptian history until its loss of complete independence. Listed are the various Nomes, each by their kingdoms and the territory they held in summary:

UPPER KINGDOM

Ta-Seti (Land of the Bow), Capital located at Elephantine.
Wetjes-Hor (Throne of Horus), Capital located at Apollonipolis Magna.
Nekhen (Shrine), Capital located at Hierakonpolis.
Uaset (Sceptre), Capital located at Thebes.
Herui (Two Falcons), Capital located at Coptos.
Iqer (The Crocodile), Capital located at Dendera.
Seshesh (Sistrum), Capital located at Pa-Khen-Iment.
Abdju (Great Land), Capital located at Abydos.
Min (Min), Capital located at Arty-Heru.
Uedj (Cobra), Capital located at Djew-qa.
Set (Set's Creature) Capital located at Shashotep.
Tu-ph (Viper Mountain), Capital located at Pr mnty.
Atef-Khent (Upper Sycamore and Viper Mountain), Capital located at Zawty.
Atef-Pehu (Lower Sycamore and Viper) Capital located at Qesy.
Wenet (Hare), Capital located at Khemenu.
Ma-Hedj (Oryx), Capital located at Herwer.
Anpu (Anubis), Capital located at Saka.
Sep (Set), Capital located at Hutnesut.
Uab (Two Sceptres), Capital located at Per-Madjet.
Atef-Khent (Southern Sycamore), Capital located at Henen-nesut.
Atef-Pehu (Northern Sycamore), Capital located at Shenakhen.
Maten (Knife), Capital located at Tapihu.

LOWER KINGDOM

Ineb-Hedjet (White Walls), Capital located at Menfe or 'Memphis'.
Khensu (Cow's Thigh), Capital located at Khem/Sekhem.
Iment (West), Capital located at Imu.
Sapi-Res (Southern Shield), Capital located at Ptkheka.
Sap-Meh (Northern Shield), Capital located at Zau.
Khaset (Mountain Bull), Capital located at Khasu.
A-ment (West Harpoon), Capital located at Metelis.

Nefer-Labti (East Harpoon), Capital located at Thek.

Ati (Andjeti), Capital located at Djed.

Ka-K'am (Black Bull), Capital located at Hut-hery-ib.

Ka-Heseb (Heseb Bull), Capital located at Ikhenue.

Theb-Ka (Calf and Cow), Capital located at Tjebnutjer.

Heq-At (Prospering Sceptre), Capital located at Iset-Tem.

Khent-Abt (Eastmost), Capital located at Tjaru.

Tehut (Ibis), Capital located at Weprehwy.

Kha (Fish), Capital is located at Djedet.

Sma-Behut (The Throne), Capital located at Semabehadut.

Im-Khent (Prince of the South), Capital is located at Per Bastet.

Im-Peh (Prince of the North), Capital is located at Dja'net.

Sep-d (Plumed Falcon), Capital is located at Per Sopdu.

Each Nome straddled the Nile, or was within the Nile Delta, and held rigid boundaries. In the chaotic years, when Pharaohs would lose power, the regional rulers would try to assert their power from these various, traditional districts. Many dated to the early predynastic era and tribal kings, as did the peoples within them. During the Upper, Middle and New Kingdoms, these Nomes altered their borders, according to politics and other factors, and were never static for any length of time. Such an idea was impossible where infighting was a constant way of life between the many regional rulers and their various dynastic powers, not to mention the many outsiders who, at times, came to rule over the country.

PUNT ~ 'LAND OF THE GOD'

Pwenet, or Pwene, also Ta Netjer in the Egyptian sources. Located roughly near the Horn of Africa, based on the texts and maps, some place it in Arabia, elsewhere in Egypt, or in other regions in northern or western Africa. Genetic evidence taken from mummified baboons that were supposedly from Punt have found the closest matches in Ethiopia, near the Horn of Africa. The Egyptian term Ta Netjer, or "Land of the God", refers to the Sun God, Ra, where from, in their perspective, the sun rises each day. Egyptians saw the sunrise from the direction of Punt each morning and believed that riches and wealth lay in that direction, if one were to follow it. According to many early Egyptologists, Punt might have been the ancestral home of the Egyptians. Such a claim has not yet been confirmed by genetics, linguistics or archaeology.

Multiple expeditions by many Pharaohs, dating back to the 5th Dynasty, are recorded going to this land for gold, ivory, ebony, various resins and blackwood. Peaceful trade was part of the earliest interaction between the peoples, and by the time of Hatshepsut, trade became a major pillar of their interaction.

The ethnicity of the peoples of Punt remains unclear, as does their land's exact geographical location. They were one of the few friends of early Egypt, and according to documented battles and events, were not considered for



conquest. Later however Egyptian sources document that nearly ten to a dozen expeditions to this land were sent to conquer Punt during the reigns of the Pharaohs Khufu to Hatshepsut. The object was to take tribute and the usual riches from the prosperous land.

Middle and New Kingdom sources clearly record that the usual plethora of African wildlife inhabited this land. As Punt was so legendary, this land could hold many other beasts and entities not so easily documented (See below “Where Monsters and Demons Dwell”).

After Egypt’s New Kingdom, Punt’s place in history faded from documented sources, indicating that its peoples were destroyed,

THE BLACK LAND AROSE

scattered or suffered some serious decline. Some hint that after Alexander the Great’s time, envoys were sent back to Egypt from Punt, enquiring about the long absence of trade. But there is scant evidence of that, the land and its people became mythical, as legendary as early Egyptian civilization became to Classical and European cultures later.

Note: From the mythic standpoint, the campaign can take any direction as required in the game, especially concerning the connection to the Sun God. The immense journey required down the Nile from Egypt to Punt, would have been the substance of epic adventures alone, filled with strange lands, monsters, and intrigue on the quest for trade.

NUBIA ~ LAND OF THE BOW

Ta-Seti, or “Land of the Bow”. African territory south of Kemet and located in modern day Sudan. Initially, the Nubians were nomadic, and little was known or recorded about them. Egyptian knowledge of Nubia can be traced back to the Old Kingdom, through trade for precious items and wealth. The borders of the two regions fluctuated due to Egyptian conquests of Nubian land. One early Egyptian term for their Nubia, dating back centuries, was Medjay or (“Land of the

Nubians”) Medjay evolved over time, defining a dominant tribe or clan within the country. The Nubians served as scouts and a policing force for the Egyptians, and evidence shows that the two regions co-existed peacefully for several centuries, with trade and cultural exchange beginning during the Middle Kingdom. Culturally, by the end of the Middle Kingdom, Nubia crystalized into a distinctive nation of its own.

During the New Kingdom the Twelfth Dynasty was partially Nubian in ethnicity, and the police force used was an elite one, highly trained and specialized, drawn straight from Nubia. The ties between Egypt and Nubia were now tight and bonded in blood and royalty.

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The Nubian region close to the Aswan territory on the Nile was conquered by the by Thutmose I in 1520 B.C.E. during the New Kingdom. Its wealth and people were now at the disposal of the various pharaohs who no longer sought a peaceful co-existence, but a continued and sustained subjugation, and the affluence from its addition to Egypt. The regional capital was placed in Napata. The traditional gold mines in the region were exploited by this imperial Egyptian power. Such was the eagerness for the fame of Nubian gold, that its want was widespread across Mesopotamia. The Mesopotamians conquered Egypt before the Macedonians and Romans, in part driven by rumors of the Nubian wealth. They conquered and enslaved peoples to obtain more of it.

By the time of the 25th Dynasty, Nubia achieved some measure of revenge, as parts of occupied Nubia transformed into the nation called 'Kush'. The Kushites then swept north into Egypt and conquered them in turn.

KERMA ~ ENEMY ON THE NILE

Kerma controlled Nubia during Egypt's First Intermediate Period and allied with the Hyksos to conquer Egypt. Their disdain of Egypt would prove their eventual undoing.

Since that era, Kermaic armies, largely composed purely of archers, harassed and threatened Egyptian trade missions on the Nile or by land, to the Pharaohs, it became obvious that something had to be done with this culture that not only dominated the often-weak Nubians, but also plotted the downfall of Egypt by allying with various barbarian peoples.

By the 16th Century B.C.E., their attacks within the heart of Egypt, allied with the armies of the Hyksos, created havoc. They looted the pharaonic tombs and temples and vandalized as much as possible before being driven back. Little else is written about them. No extant names of rulers or their people are recorded, they are only written about in Egyptian historical texts. Prior to the New Kingdom, Kerma threatened the safety and stability of Kemet from length to width and it ate at the minds of the pharaohs.

Thus, by the time of the mighty conqueror Thutmose I, he chose to send in an army, led by himself, and annex Kerma by 1520 B.C.E. This matter took several battles and sorties to manage, but afterwards, the people of Kerma never again were a problem. It is not known how much they intermarried into the Nubian and later Kushite peoples, or remained at all since their conquest. It was known that they were thoroughly 'Egyptized' in culture however. This helped to tone down their anti-Egyptian fervor and behavior.

KUSH ~ POST~NUBIAN EMPIRE

"Where the south declines towards the setting sun lies the country called Ethiopia, the last inhabited land in that direction. There gold is obtained in great plenty, huge elephants abound, with wild trees of all sorts, and ebony; and the men are taller, handsomer, and longer lived than anywhere else.

The Ethiopians were clothed in the skins of leopards and lions, and had long bows made of the stem of the palm-leaf, not less than four cubits in length. On these they laid short arrows made of reed, and armed at the tip, not with iron, but with a piece of stone, sharpened to a point, of the kind used in engraving seals. They carried likewise spears, the head of which was the sharpened horn of an antelope; and in addition, they had knotted clubs. When they went into battle they painted their bodies, half with chalk, and half with vermilion. . ."

-Herodotus, Book III

Kush was formed after the Egyptian conquest of Nubia and the creation of the regional capital of Napata. The first ruler bore the name that that kingdom would be associated with thereafter, Kashta ('The Kushite'). He reigned in the 8th Century B.C.E. He, and the pharaohs who followed after him, dominated both Kush, and after the fall of the New Kingdom, Egypt.

Kush was a complex of African and Berber societies, and possibly others, that merged into a highly 'Egyptized' colony after their conquest by Pharaoh Thutmose I. Centuries of dwelling in the shadow of Egypt, mixed with intermarriage, brought on an elaborate and independent minded society that led to multiple uprisings against the pharaohs, often fed by an undercurrent of vengeance. Every uprising and rebellion that was attempted the Egyptians ruthlessly stamped out, feeding the fire of hatred.

Egypt's once powerful and prosperous New Kingdom expanded into the east and south, ultimately enslaving many peoples and creating a deep-seated animosity and jealousy. Close at home, the Kushites watched this Empire grow and waited for any hints of weakness within its borders.

By the 25th Dynasty, Egypt fell into the Second Intermediate Period, when true chaos reigned. The Hyksos stormed the northern regions of the Kingdom, and seizing control of the Lower Egypt; the Kushites took this opportunity to invade Upper Egypt. Shortly thereafter, the two peoples, the Hyksos and Kushites, joined their Kingdoms together, creating something of a united kingdom. Though why this was done is debated by many scholars, this curious development, was most likely a response to a threat from the east, the rise of the Assyrians.

The conquests of Sargon II might have prompted the Kushites to work with the Hyksos. In any case, their temporary ally, the Hyksos, were eventually over-shadowed and driven out of Egypt. Then a Kushite Egypt was born.

The Kushite empire lasted until 7th Century B.C.E., after clashing with the expanding Assyrian Empire, were grew tired of the Kushite presence in the Red Sea. The ruler Esarhaddon began an aggressive conquest of Kushite Egypt, which would be its final conquest. After the conquest he placed puppet rulers on the throne and forced tribute from Egypt, paid to the brutal Assyrians. This system would be broken later by the arrival of Hellenistic Greeks under Alexander the Great in 332 B.C.E.

14 CASTLES AND CRUSADES

To the earlier Greeks, Kush was exotic land known as, Aethiopia, or the “Land of the Burnt-Face People”, which sat east of the Nile. In the Greek sources, Kush was consistently linked to Aethiopia in many ways. The Egyptian holy-man Manetho had made the connection in 300 B.C.E., clearly aware of the cultural background of the Kushites.

In contrast, Greek myths speak of the land of Aethiopia as inhabited by a mysterious race of people called the Skiapodes, or “Shadowy Feet,” a people whose feet were so gigantic that others could find shade under them in the harsh sun. In Europe and other parts of the classical World, this area seemed utterly fascinating and mysterious.

By 591 B.C.E., the remainder of Kush’s population migrated to its more ancient, cultural capital at Meroë, after the Assyrians, Greeks and Romans. It was the Romans who finally bumped into the remnants of this people and sought to add them to their Empire. Famously, the Kushite Queen Kandake Amenirenos opposed any Roman expansion in the 1st Century B.C.E. She fought them heroically; but while she survived the encounters, Kush lost the battles, and the former capital of Napata was plundered. Again, and again, the Romans fought and won against the Kushites, but were unable to conquer them.

“Among these fugitives were the generals of Queen Candacê, who was ruler of the Aethiopians in my time — a masculine sort of woman, and blind in one eye. These, one and all, he captured alive, having sailed after them in both rafts and ships, and he sent them forthwith down to Alexandria; and he also attacked Pselchis and captured it; and if the multitude of those who fell in the battle be added to the number of the captives, those who escaped must have been altogether few in number. From Pselchis he went to Premnis, a fortified city, after passing through the sand-dunes, where the army of Cambyses was overwhelmed when a wind-storm struck them; and having made an attack, he took the fortress at the first onset. After this he set out for Napata. This was the royal residence of Candacê; and her son was there, and she herself was residing at a place nearby. But though she sent ambassadors to treat for friendship and offered to give back the captives and the statues brought from Syenê, Petronius attacked and captured Nabata too, from which her son had fled, and razed it to the ground; and having enslaved its inhabitants, he turned back again with the booty, having decided that the regions farther on would be hard to traverse. But he fortified Premnis better, threw in a garrison and food for four hundred men for two years, and set out for Alexandria. As for the captives, he sold some of them as booty, and sent one thousand to Caesar, who had recently returned from Cantabria; and the others died of diseases.”

-Strabo, *Geographica*, Book XVII, 53

Kush opposed Rome, and all others, for many more decades on after this documented example. The title Kandake appears to have been a Greco-Egyptian royal designation for Queen, which was later Romanized into a form similar to Candace or Candice, by mistake.

The prolonged war against Rome drained Kush of its resources and bankrupted the realm by the 2nd Century C.E. Kush lingered on but the final wound was inflicted by the arrival of Christianity in the 6th Century. The ancient pseudo-Egyptian realm finally faded from history. By the time of Europe’s Medieval Period, and, in many cases, until the 19th Century, western civilization remained quite misinformed about what lay in African Egypt, its deserts, and beyond.

CANAAN ~ EGYPTIAN BUFFER STATE

This region, composed of an assembly of nomadic Semitic peoples, many without any affiliations outside of simple tribes or clans, posed little threat to the larger kingdoms and empires that surrounded it, be they Egyptian, Assyrian or Hittite. In many ancient sources, including Egyptian, the territory was referred to as “Canaan”, and its various peoples such as the Phoenicians. Initially the troublesome Hyksos bands came from Canaan. In Egyptian sources it is related to a people first documented in Egyptian as the (H)abiru. These were reckless bands of mercenaries and outlaws willing to aid other Canaanites in order to undermine the Egyptians, Hittites, and the rest.

Since before the New Kingdom, Egypt used the various peoples in the territory of Canaan as a shield in the Levant against other, mightier, peoples and nations. It was not until the end of the Second Intermediate Period, after the frustrating and bloody encounter with the Hyksos people that the new Pharaohs of the 18th Dynasty decided to move against their homeland in Canaan. It was during this time that the Pharaoh Thutmose III surged deep into the region and fought the famous Battle of Kadesh against the Hittites, the most well-documented battle in Antiquity, which used the most chariots in one engagement. This firmly established Egyptian control over Canaan and the whole Levant, giving them a foot hold in Mesopotamia.

Egyptian control over Canaan began with a garrisoned colony, a position that was only weakly held until the next Pharaoh, Amenhotep II.

Using their bases in the Canaan and the Levant, Egypt attempted to push deeper into Mesopotamia. However, the Assyrian Warrior-King Shulmanu-asharedu, had similar designs and wished to oust the remaining Hittite and Egyptian menace from the Levant.

The Egyptians lost control over Canaan during the reign of Amenhotep III, as the Hittite power came to envelope the region once more. By the 11th Century B.C.E., the Assyrians dominated the territory and pushed out all Egyptian remnants as they built their own Semitic Empire.

PHOENICIA ~ TYRIAN PURPLE PEOPLE

Phoenicia is a land located in the coastal, western region of Canaan. Culturally, the Phoenicians were Semitic peoples, related to the Jewish Tribes, and many others in Canaan and nearby areas. They were a people who traded significantly around the Mediterranean. There is some scholarly debate

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about the origins of the Egyptian hieroglyphics. Some believe they were influenced by the earliest writings of Phoenician merchants and travelers that passed through the Nile Delta.

Phoenicia eventually fell to the Egyptians and was held until 1175 B.C.E. The rich trade cities of Tyre, Byblos, Sidon and Arwad were in the hands of the Pharaohs until their own Empire was thrown into chaos by upheaval and invaders.

The arrival of the Sea Peoples initiated sudden departure from the many Phoenician City States in the 12th Century B.C.E. The exotic trade goods that Phoenician merchants were famously known for, fell, for a time, into the hands of the Egyptians. This expanded their trade network to unimaginable heights.

PTOLEMAIC EGYPT

After Alexander the Great's conquest of the country in 332 B.C.E., and his ascension into divinity (death) Egypt fell into the possession of one of his Generals, Ptolemy. Essentially the country remained the same. Its government, religion and culture remained, but slightly Hellenized. To do this, Ptolemy, and his descendants began building several cities. These new cities brought commerce, international trade and traffic, and daily exposed the isolated and xenophobic Egyptians to outsiders, whether they wanted it or not.

NAUCRATIS: "Naval Victory". An early settlement dating to the Mycenaean era with an earlier name of Thonis, located on the Canopic Branch of the Nile Delta and was a religious center. Obviously, the site of many battles, the Ptolemaic city made it a crucial port for access to the Mediterranean. This city was the means by which exotic goods found their way inland from Europe, and was infamous for its brothels, regardless of its temples or religious nature. A Greek garrison was stationed here, along with an extensive fleet. Unfortunately, the city's importance decreased over time, as Alexandria expanded not far away on the Nile Delta, and dominated Hellenistic Egypt life and the Mediterranean.

ALEXANDRIA: "Alexander's City". Allegedly founded by Alexander the Great in 331 B.C.E., as were many other cities in the wake of his conquests from Mesopotamia to Central Asia,

which shared variations of the same name. The massive city was laid out in a logical grid pattern, and followed an old-world pagan system of directions for temples, gates, etc. The port city grew to become a massive, influential, cultured and advanced location where the many arts, sciences and religions prospered. In time, the city surpassed Athens as the most cultured, and housed many wonders including a Library, the giant lighthouse of Pharos, and the Great Harbor. So grand was the city that many peoples were given ethnic quarters in which to dwell, such as the Jews, Arabs. The tombs of Queen Cleopatra, Marcus Antoninus and many other notable rulers are found in the venerable mausoleums, which date back to almost pre-Ptolemaic times. By the time of the Late Roman Era, the native Egyptian presence was little more than a scarce shadow of its former self. Alexandria was considered a Wonder of the Ancient World and worth the trip for many a traveler from foreign lands who wished to experience dozens of cultures in the confines of a single city.

PTOLEMAIS HERMIU: Founded by Ptolemy I Soter near the year 312 B.C.E. to be the capital of Upper Egypt. It is located over four-hundred miles South from the Nile Delta. An entire Greek population was relocated from their homeland to live here in this colony, governed by a separate system of magistrates, judges and a complete legal existence. Temples were built dedicated to Zeus, Isis and Dionysus in this privileged, Peloponnese Hellenic enclave. By the time of the Roman annexation, the capital was retained and retitled as Thebais Secunda, and under the Christian influence, was commissioned as Archdiocese. Because of its unique creation and location, as made by Ptolemy I Soter, the city was a bastion of holiness all throughout its history, until the Muslim conquest in the 9th Century, in which it was renamed El Mansha. The Arabic city today sits in an approximate spot near the location of the original Ptolemais Hermiou.

ROMAN EGYPT

After Rome's annexation of Egypt, Octavian kept the existing administrative system, that developed under the Hellenistic rulers. Special privilege was granted to those citizens who adopted a Greek-like way of life in the villages and the few cities across the country, and obviously to those eager Roman colonists.

FROM EARLY DARKNESS

'One fact which I learnt of the priests is to me a strong evidence of the origin of the country. They said that when Moeris was king, the Nile overflowed all Egypt below Memphis, as soon as it rose so little as eight cubits. Now Moeris had not been dead 900 years at the time when I heard this of the priests; yet at the present day, unless the river rise sixteen, or, at the very least, fifteen cubits, it does not overflow the lands. It seems to me, therefore, that if the land goes on rising and growing at this rate, the Egyptians who dwell below Lake Moeris, in the Delta (as it is called) and elsewhere, will one day, by the stoppage of the inundations, suffer permanently the fate which they told me they expected would some time or other befall the Greeks. On hearing that the whole land of Greece is watered by rain from heaven, and not, like their own, inundated by rivers, they observed- "Someday the Greeks will be disappointed of their grand hope, and they will be wretchedly hungry"; which was as much as to say, "If Zeus shall someday see fit not to grant the Greeks rain, but shall afflict them with a long drought, the Greeks will be swept away by a famine, since they have nothing to rely on but rain from Jove, and have no other resource for water."

Herodotus, *Historia*, Book 2, Chapter 13, 5th Century B.C.E.



CHAPTER 2

Until the Modern Era, the general comprehension of Egypt's early history was largely understood through Classical writers, such as Herodotus, Plutarch, and Pliny the Elder, whose works were luckily preserved during the Middle Ages and Renaissance. Ironically, most of these sources found their way into Europe by Islamic scholars seeking to document and delve into them for medicinal and scientific knowledge.

Yet, no one could read the many numerous texts on monuments, scrolls and tombs, written in Hieroglyphics and Demotic, as the infamous Rosetta Stone had not yet been discovered. Pierre-Francois Bouchard, a soldier in the Emperor Napoleon's forces, would not discover the Rosetta Stone until 1799. Once he did, it would require many years and many scholars' efforts to piece together the multiple texts on the shattered stone monument and then unravel the mysterious Hieroglyphics. This is due in fact to Napoleon's efforts to study and preserve it, going against the often-destructive habits of his own soldiers and the war itself. From this major artifact, came a basic understanding of the many symbols, as unraveled by Jean-Francois Champollion. This was only a part of the complexity, as the sounds or phonemes to each were sorted out so that Egyptian texts could be read. This was made easier when the 'handwriting' or shorthand system used by ancient Egyptians, Demotic, was translated by Thomas Young 1814.

Now, the breadth of Ancient Egyptian sources could be confidently translated, and scholars could differentiate Egyptian folklore and myth from its true history and historical figures. The records of royal dynasties, related lineages and historical events were revealed in temples, tombs and the ruins of palaces, a history that had been unreadable for nearly twenty centuries. Pieces of Egyptian history were coming together and fitting into the wider world, and true Egyptology was born, though it wasn't until 1880, in Germany, that the academic field was given the name of Egyptology and a respected place in university circles.

This chapter will be the culmination of those efforts (which continue to this day) and the summation of what mythic world-views the peoples of Egypt once held. The lengthy history of Ancient Egypt spans from the earliest Bronze Age to the Iron Age, with countless battles, rulers and conquests (in and outside of Egypt). This Codex will give a condensed, but detailed, account of that venerable past and will also include the many Creation Stories extant and other mythical tales that explain the origin of the Gods, Beasts, and Man. There is no general belief that was common across the breadth of Egypt, whether about the Gods, Creation, or the Universe. This chapter will display that diversity according to Egyptian sources.

PRE-DYNASTIC EGYPT

Considered one of the many cultural hearths of human history, the earliest trace of human activity in Egypt to date, is a skeleton that dates from somewhere between 35,100 to 30,360 years ago. This individual was found at Nazlet Khater, placing him

or her in the Late Paleolithic Era. Egypt's once lush and fertile prehistory provided a haven for early man, whose habitation is supported by a string of Stone Age tools found in many primitive settlements along the shores of the Nile.

PALEOLITHIC ERA

Evidence also gives a limited glimpse into what a green and leafy region Paleolithic Egypt once had been, before the ever-growing desertification crept into this wild and untamed land. Prehistoric Man realized early that the shores of the Nile and its many tributaries were a healthy and fruitful region. A proliferation of flora and fauna, along with the virile waters and soil, provided healthy lands where nomadic peoples settled.

Archeologists have identified many Stone Age cultures arising in Egypt from roughly 18,000 years ago. Each pocket of peoples brought their various skills of animal husbandry, tool-making, and other trades into being. Essentially, each individual culture provided Egypt with a growing civilization that stretched throughout the Paleolithic World.

HALFAN: Semi-sedentary peoples who fished, herded animals and livestock for sustenance and had settlements between the Nile Delta and as far as way as Nubia. Their presence is largely known through bones, rock paintings, and stone tools and flakes. They existed between the period of 22,000-18,000 B.C.E. and had mastered making microflakes from stone work.

QADAN: Due to the Nile's waters being unusually high at this time in Prehistory, this culture took the opportunity to harvest, cultivate and utilize the wild grasses and grain. They existed from 13,000 to 9,000 B.C.E. and were advanced hunters, fisherman and farmers. Evidence from their gravesites indicate rituals to lay the Dead to rest, implying a belief of some form of afterlife and supernatural force. Related to them are the Sebelian Culture which specialized in barley and wheat. Both cultures show clear evidence of their dead being involved in conflict. This gives some sign that having a settled lifestyle and raising crops and animals also encouraged battle and conflict over the possession of such wealth and goods. Spears, arrows and primitive axes are evident in their burial and settlement locations.

HARIFIAN: Located in the Negev, this culture thrived between the short years of 10,800 to 10,200 B.C.E. They were Semi-Nomadic farmers that had trade and cultural links to the Levant region and likely brought the root tongue of the Egyptian language into the region. They had connections to many other peoples of Egypt, and thus spread the Proto-Semitic language that would evolve into Egyptian.

NEOLITHIC ERA

By the Neolithic Era, dozens of cultures had risen all across northern and southern Egypt, each feeding the growth of the (later) documented, flourishing civilization that would emerge by the 4th Century B.C.E. Each group provided various arts, sciences and an overall culture. This advancement however also

created discord between north and south, and a clear division emerged at some point in the six-thousand-year span from the end of the Paleolithic to the end of the Neolithic and into the Bronze Age. The peoples of prehistoric Egypt were advanced enough to share through trade and warfare, but were not able to combine their shared civilization.

Evidence has shown that the Naqadan culture traded with Asia and the many peoples in between, around 4,000 B.C.E. Domestication of the donkey occurred not long after, around 3,400 B.C.E. in Egypt, amid the many other advances in cosmetics, tomb burials and instrumentation and more. The world's oldest board game, called Senet in Egyptian, was traced to 3,500 B.C.E.

This division between the peoples of north and south caused chaos in Egypt, as warfare was rampant, and the rivalry sat on the edge of destroying what civilization had developed by the Late 4th Century B.C.E. Both kingdoms evolved along identical lines, trading with the same peoples from afar, but the evidence gathered from scarce native sources imply that each region sought to control the other endlessly.

'In other countries, the priests have long hair, in Egypt their heads are shaven; elsewhere it is customary, in mourning, for near relations to cut their hair close: the Egyptians, who wear no hair at any other time, when they lose a relative, let their beards and the hair of their heads grow long. All other men pass their lives separate from animals, the Egyptians have animals always living with them; others make barley and wheat their food; it is a disgrace to do so in Egypt, where the grain they live on is spelt, which some call zea. Dough they knead with their feet; but they mix mud, and even take up dirt, with their hands. They are the only people in the world- they at least, and such as have learnt the practice from them- who use circumcision. Their men wear two garments apiece, their women but one. They put on the rings and fasten the ropes to sails inside; others put them outside. When they write, or calculate, instead of going, like the Greeks, from left to right, they move their hand from right to left; and they insist, notwithstanding, that it is they who go to the right, and the Greeks who go to the left. They have two quite different kinds of writing, one of which is called sacred, the other common.'

Herodotus, Historia, Book 2, Chapter 36, 5th Century B.C.E.

PRE-DYNASTIC EGYPT

KING SCORPION II HOR-AHA

Scattered evidence has shown that Egypt's first king came into power around 3,100 B.C.E., thereby establishing Egypt's first dynasty. His name was Narmer, and pictorial evidence reveals that he unified the northern and southern kingdoms. This history is shown in his royal crown and other related materials, which appear to display both symbols and headdresses combined atop his head. Although the details are lacking on

how he obtained this glory, it was likely through many battles and, possibly, diplomatic efforts.

Later Egyptian sources mention a figure named Menes who unified Upper and Lower Egypt, but Narmer is absent in the histories. Current scholarly thinking is that both were the same, but remembered by different names: one his 'Horus Name', or Throne Name, and the other his Birth Name, Menes. The idea that he unified Egypt is also out of place, as archeological evidence hints that both regions were already joined together. Narmer's predecessors, poorly documented, both Ka and Iry-Hor might have been the ones responsible for unification. It was later folk-memory and dynastic myth that created the legacy of Menes/Narmer.

At one point in Menes' reign, according to later Egyptian sources, he led a military campaign in Canaan that was victorious. He wasn't the first, as evidence has surfaced revealing that both Ka and Iry-Hor had done so previously. It is possible that the deeds of the previous, Pre-Dynastic rulers' actions were conflated with those of Menes/Narmer in later centuries.

The evidence gathered at Narmer's crypt has shown that his wife was Neithhotep, and it is implied in the data that Narmer's marriage to her may have been the ultimate event to join Upper and Lower Egypt into one kingdom.

Confusion abounded during the Modern discovery of Narmer's tomb and the sparse evidence of another earlier Pre-Dynastic ruler named Weha or 'Scorpion I'. Most conflated the two hazy figures into the same figure, but later research has shown that it is likely Weha was simply a local chieftain from Upper Egypt. Scorpions were creatures of disgust and ill-health in the eyes of ancient Egyptians, so a ruler such as Narmer using the animal as his name would not seem sensible. Both King Scorpion I and Scorpion II were plausibly lesser rulers in local contexts whom Dynastic Egypt demonized, symbols of the Outer Chaos or Isfet in Egyptian belief that perpetually threatened the stable kingdoms. The Scorpion Kings also donned the headdress of Upper Egypt.

A possible interpretation is that Weha was the same personage as Menes by another name, before he gained more power and united Egypt, who then was granted the Horus Name of Narmer. Such a name as Weha may have been his alias as a marauding chieftain, or the title given to him by those who thought less of him in that guise prior to his ascension as Egypt's first dynastic ruler.

There is plenty of academic debate around the use of the King Scorpion's royal symbol or serekh, a symbol that combines the view of a palace and a courtyard. It saw usage sporadically and dates from the Old Kingdom onward. Often, it was displayed for other occasions and individuals as well, not just limited to King Scorpion himself. The Pre-Dynastic period in Egypt is a cloudy and misrepresented era, in both its own contemporary evidence and later Egyptian references. Generally, Egyptologists today have separated the historical figures of Narmer/Menes and King Scorpion until more evidence proves otherwise.

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The second ruler in this first and early dynasty was Hor-Aha, or more properly Horus-Aha (Horus the Great Fighter). He was the son of Narmer, as evidence reveals. In his reign, Egypt's trade with the East lessened, indicating that the ancient connections with the peoples in the Levant region were fading. Bronze technology was flourishing and advanced, however, and by his time, the Egypt that most envision today was beginning to take shape. Hor-Aha's first wife was Benerib, and another wife documented was Khenthap. Their child was Djer, as recorded in limited sources.

Hor-Aha evidently campaigned against the Nubians who bordered on the edges of Upper Egypt, and bore prizes as his trophies--ivory from elephants and possibly slaves. The tombs at Abydos reveal that his son, Djer, followed in his place. This sits contrary to later Egyptian sources, each claiming a different ruler. It is listed in the Abydos records, where the tombs are located, while another document names Uenenphes. The contradiction may either show how inaccurate the Egyptians were at recording (and understanding) their own early history, or, that several rulers may in fact have been in charge during the decades after Narmer.

Djer's reign didn't instantly begin after his father's death, as his mother Neithhotep acted as regent until he was of a proper age to rule. The third King may have had close to six wives (their names are recorded but left unclear as to their hierarchy in his palace). The remains of three-hundred and eighteen servants were buried with Djer, and all evidence points to Memphis being his chosen location to rule Egypt from, and continue this, the First Dynasty. Educated and literate, even in this early era, Djer wrote a detailed study on the human anatomy that was popular even two-thousand years later and referred to by many Egyptian healers and scientists.

It took less than two rulers to dominate both Egypts and create a societal and cultural set of traditions that lasted into the New Kingdom. This was not due to the King's direct influence, but more likely by the heavy influences of the priests who guided Egyptian society behind the scenes.

THE FIRST & SECOND DYNASTIES

Established by Narmer or Menes, the First Dynasty consisted of nine rulers, interspersed with gaps of unknown history and regents. This age was brutal, more than the ages that followed. Human sacrifice was clearly an early, necessary part of this Dynasty's religious practices. Retainers for the first Kings, upon his demise, were all burned alive near the tomb and then placed, along with a multitude of animal life (sacrificed as well), inside the tombs. All meant to follow their Divine Ruler into the Afterlife, a very common tradition among the Bronze Age peoples throughout the world.

Spanning from 3,100 B.C.E to the final ruler of the dynasty, Qa'a, in 2,910 B.C.E, this lineage ends with a poignant legacy: the establishment of true order across both kingdoms via complex societal and cultural systems that will remain for millennia. This dynasty, and the second one to follow, only have

their documentation on the artifact called the Palermo Stone, which lists the Kings and royal families.

The Second Dynasty replaced Narmer's after the death of Qa'a around 2,910 B.C.E. Its capital was primarily at Thinis, where many of the First Dynasty's rulers dwelled, but the slow move from this location to Memphis had already begun. Scarcely five kings, maybe a few more, ruled between the years 2,890 to 2,686 B.C.E. Nothing of great importance or historical significance is known to have occurred during this mysterious dynasty. Such a lack of information could change, however, if new discoveries are revealed.

The final King to reign was Khasekhemwy, whose reign represented a transition to the Third Dynasty and the start to what Egyptologists have termed the Old Kingdom. All that is known about this King rests on various monuments, stating his military victories against Upper Egypt. Clearly in his period, the two Egypts were still unsettled, and the unification accredited to Narmer may have not lasted or occurred at all. This last King's serekh is unique among all Egyptian Kings possessing both the symbols of the gods Set and Horus, each the dominant deity over each half of Egypt. It was Khasekhemwy's wife who gave birth to the start of the Third Dynasty and what is termed today as the Old Kingdom.

THE OLD KINGDOM

Djoser, the son of Khasekhemwy and Nimaethap, brought epic changes to a long established system. He made the official move of the capital of United Egypt from Thinis to Memphis. This period brought the next wave of changes that define Egyptian civilization. The scientist and architect Imhotep conceived and had constructed, the first proto-pyramid at Saqqara, inspired by the earlier Mastabas and Mesopotamian Ziggurats. Imhotep's idea inspired later Kings and architects to do the same.

The Old Kingdom period spanned from the Third to Sixth Dynasties and was filled with a flurry of building activity, as the majority of pyramids were constructed throughout the country to entomb royal remains. Many of the most famous pharaohs in modern perception lived in this long era, all better documented than the first two dynasties.

'As one proceeds beyond Heliopolis up the country, Egypt becomes narrow, the Arabian range of hills, which has a direction from north to south, shutting it in upon the one side, and the Libyan range upon the other. The former ridge runs on without a break, and stretches away to the sea called the Erythraean; it contains the quarries whence the stone was cut for the pyramids of Memphis: and this is the point where it ceases its first direction, and bends away in the manner above indicated. In its greatest length from east to west it is, as I have been informed, a distance of two months' journey towards the extreme east. Such are the chief features of this range. On the Libyan side, the other ridge whereon the pyramids stand is rocky and covered with sand; its direction is the same as that of the Arabian ridge in the first part of its course. Above Heliopolis, then, there is no great breadth of territory for such a country

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as Egypt, but during four days' sail Egypt is narrow; the valley between the two ranges is a level plain, and seemed to me to be, at the narrowest point, not more than two hundred furlongs across from the Arabian to the Libyan hills. Above this point Egypt again widens.'

Herodotus, Historia, Book 2, Chapter 8, 5th Century B.C.E.

The divine role of the King in society manifests during this period. The many Pyramid Texts clarify this concept in detail, along with the tradition of mummification. By this period, art and other elements of Egyptian civilization had finally evolved to the level that dominated Egypt for the next three-thousand years.

The accomplishments of the Third Dynasty were dwarfed by the Fourth, as pyramid construction unquestionably evolved, and the military expansion into Nubia, Canaan and the Sudan regions revealed the might of unification and the Kings' power. Now centuries old, it is well-documented from Egyptian sources the highly crucial role the annual flooding of the Nile was to the many peoples who depended on its presence. Through the workings and direction of the priests, the impression was given that the flooding was due to the power and control of each King, whose divinity was firmly established in the beliefs of the populace. The might and greatness of the King could not be questioned unless one wished punishment.

The Fifth Dynasty became the period in which the Sun God Ra took prominence across Egypt. Sun temples spread across the country as religious fervor grew. Trading connections from afar, most likely lost or weakened in the intervening dynasties, regained a strong hold. The kingdom of Punt was a new trading partner along with the peoples in Lebanon. Egypt's glory and unity, hard-earned from the previous centuries, now brought a prosperity that was unlike anything experienced in previous eras.

Exploration of the Mediterranean Sea and surrounding coastal areas expanded as sea-worthy vessels advanced enough for the rigors of that turbulent water. Bound by tightly fixed ropes, Egyptian sailors and explorers sailed in their unique ships and navigated about Africa. The extent of their exploration isn't entirely known today, but sailors were obviously able to journey to Southwestern Africa and possibly to the shores of Mesopotamia.

The successes of the Fifth Dynasty and the long-established divine power of the King came to a halt by the Sixth Dynasty. The mood and political systems in Egypt altered greatly as the King's position was reduced and seconded to the forty-two Provincial Governors or Nomarchs across the country. Modern understanding of the many provinces isn't well-understood, but what became obvious was the diminished status of the single divine ruler. Egypt shattered into a feudal system, where the many Nomarchs sought to gain more power, not just from each other, but from the Fifth Dynasty.

The few strong and able Kings who attempted to rule in this chaotic state didn't last. Their legacies were suddenly shadowed by a severe drought that swept across Egypt due to the Nile failing

to flood--an event which spiraled the Kingdom out of balance. Combined with the other negative factors, Egypt collapsed into decades of instability. Modern Egyptologists call this the First Intermediate Period (2,181 to 2,055 B.C.E.). This one-hundred and fifty-year period in the history of Egypt may have appeared as though the chaotic forces from beyond finally were bent on destroying the once prosperous and advanced civilization.

FIRST INTERMEDIATE PERIOD

'The Ninth Dynasty consisted of nineteen kings of Hêracleopolis, who reigned for 409 years. The first of these, King Achthoês, behaving more cruelly than his predecessors, wrought woes for the people of all Egypt, but afterwards he was smitten with madness, and was killed by a crocodile.'

Manetho, Aegyptiaca, Book 1, Fragment 27.

The praise and dedication once showered on the King ended during this era. First, the Nomarchs built localized tombs to honor their own dead and detract from the King's popularity and influence. These Provincial Rulers each emphasized their own might to their peoples. Second, the drought brought on by the failure of the sacred Nile to flood, and thus aid the populace, was blamed on the failures of the King.

In the midst of this unstable period, kingly power held on as two more dynasties arose, the Seventh and Eighth. Unfortunately, they are poorly documented and little is truly known about their rulers. Manetho, a Ptolemaic Priest-Historian, later claimed that 70 rulers reigned in 70 days during this chaotic period. Exaggerated or not, very few names and relevant artifacts have survived to tell of this time. Unfortunately, the arts and sciences also greatly suffered in consequence, causing a very isolated and weakened state.

The absolute and divine power of Pharaonic leadership over Egypt remained weak regardless of the dynasties and their rulers, as a new power arose from Heracleopolis to challenge the might in Memphis. These Warrior-Princes, said to be often extremely violent, took over and established the Ninth and Tenth Dynasties. To accompany these rulers, a line of beneficial Nomarchs came into existence from Siut. They aided in public works, construction, agricultural expansion and other means, assisting the suffering populace. In an unusual period, the Heracleopolitan kings and their neighboring Governors became allies in the same cause, with little rivalry.

Despite this, unrest remained strong throughout all the Egyptian provinces and although this alliance between provincial governors and kings appeared ideal, it wasn't, and it eventually inspired a new line of rulers and dynasties, ruling now, from Thebes. War erupted between the regions as the first king to reign in the Eleventh Dynasty attacked the Heracleopolitan power. The rulers that emerged from Heracleopolis were tarnishing the reputation and divine might that the King once enjoyed, and the Theban kings campaigned to restore and preserve that venerable glory.

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Before the Theban dynasties appeared to challenge and put an end to the Heracleopolitan power-base, the only positive result of this one-hundred and fifty years of instability was a growth in literature. Egyptian poets and writers began to explore new forms and themes and created literary traditions that would last until the end of Egyptian Pharaonic power. Such artistic growth is often spurred on by unstable and dangerous politics, as has commonly occurred around the world.

THE MIDDLE KINGDOM

'I will therefore proceed to explain what I think to be the reason of the Nile's swelling in the summer time. During the winter, the sun is driven out of his usual course by the storms, and removes to the upper parts of Libya. This is the whole secret in the fewest possible words; for it stands to reason that the country to which the Sun-god approaches the nearest, and which he passes most directly over, will be scantest of water, and that there the streams which feed the rivers will shrink the most.

To explain, however, more at length, the case is this. The sun, in his passage across the upper parts of Libya, affects them in the following way. As the air in those regions is constantly clear, and the country warm through the absence of cold winds, the sun in his passage across them acts upon them exactly as he wont to act elsewhere in summer, when his path is in the middle of heaven, that is, he attracts the water. After attracting it, he again repels it into the upper regions, where the winds lay hold of it, scatter it, and reduce it to a vapor, whence it naturally enough comes to pass that the winds which blow from this quarter- the south and south-west- are of all winds the most rainy. And my own opinion is that the sun does not get rid of all the water which he draws year by year from the Nile, but retains some about him. When the winter begins to soften, the sun goes back again to his old place in the middle of the heaven, and proceeds to attract water equally from all countries. Till then the other rivers run big, from the quantity of rain-water which they bring down from countries where so much moisture falls that all the land is cut into gullies; but in summer, when the showers fail, and the sun attracts their water, they become low. The Nile, on the contrary, not deriving any of its bulk from rains, and being in winter subject to the attraction of the sun, naturally runs at that season, unlike all other streams, with a less burthen of water than in the summer time. For in summer it is exposed to attraction equally with all other rivers, but in winter it suffers alone. The sun, therefore, I regard as the sole cause of the phenomenon.'

-Herodotus, Historia, Book 2, Chapter 24-25, 5th Century B.C.E.

Mentuhotep was the first king to march forth from Thebes, and begin re-unifying the country. His dynamic efforts, primarily military in origin, are most notable through his conquests in Nubia, and the violent end to which he brought the Eleventh Dynasty. It was likely no coincidence that both the Eleventh and Mentuhotep's Twelfth Dynasties sat on the ancient opposing ends of Egypt: north and south.

Much of Mentuhotep's reign was spent unifying Egypt and organizing public works to restore the infrastructure of the realm, but his name is strangely missing from the King's Lists. Only monuments and other artifacts record his accomplishments and state that he was a King. Most Egyptologists today assume that his successor Amenemhet I assumed power and eradicated much evidence of Mentuhotep's reign. Gloriously, the royal propaganda associated with Amenemhet I stated that he was "Seizer of the Two Lands," and deliberately ignored the efforts of Mentuhotep.

What the new dynasty established for Egypt was a true professional army, after centuries of inadequately trained warriors. It was used effectively against their enemies. Compared to their less-than-advanced neighbors in Mesopotamia and in Africa, Egypt's Bronze Age-equipped forces became well-trained and nearly unstoppable.

At this time, power of the Nomarchs remained, enshrined in and inherited by their bloodlines, and their power was well-established, seen as beneficial and in many ways uncontested by all the ruling powers of Egypt. Amenemhet I challenged the Nomarchs but could not end their unusual grip on their provincial areas. He, and the other pharaohs of the Middle Kingdom had to learn how to maintain civility with these monopolizing lesser rulers, while holding onto the divine power as once held by those in the Old Kingdom. It was a delicate period, lasting from 2,050 to 1,700 B.C.E.

Once reunification of Egypt was in place, the new dynasties wasted no time in expanding their might in every direction. Amenemhet I struggled to take Libya and gain other conquests, but his attempts were cut short when he was assassinated. Senusret I reigned as first coregent to his father Amenemhet I, then as a true King. He was followed by Amenemhet II. Amenemhet II's son, Senusret II, also reigned as co-regent with his father, but remained uninvolved in the military aspects, perhaps for safety reasons. He tolerated the Nomarchs and kept peaceful relations between Egypt and the Near-East.

Senusret II is well known for improving Egypt's ports and agriculture. Along with mining in the Sinai, the multigenerational building project of taming the Nile delta and converting the nearby land into usable farmland was one of Senusret II's projects. The conflicts with Nubia, an old rivalry-recently stoked again by his predecessor Amenemhet II, was now ignored completely. Because of Senusret II's peaceful reign, he lived and ruled for fifty years.

His son, Senusret III, however, renewed the war with Nubia many times during his reign, sending armies to conquer that realm and building garrisoned forts to better protect Egypt from attack. He may have perceived an oncoming danger from the many neighboring peoples and felt it was safer to boost his kingdom's strength. Security was tightened on the Nile and the southern border, and sources also show that he sent armies to Palestine for exploration and conquest.

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‘Sesôstris (Senusret III), for 48 years: in nine years, he subdued the whole of Asia, and Europe as far as Thrace, everywhere erecting memorials of his conquest of the tribes. Upon stelae [pillars] he engraved for a valiant race the secret parts of a man, for an ignoble race those of a woman. Accordingly, he was esteemed by the Egyptians as the next in rank to Osiris.’

Manetho, Aegyptiaca, Book 2, Fragment 34.

Senusret III solved the nagging problem of the Nomarchs by reassigning their hereditary provincial influence and power to specialized, appointed officials within the central Pharaonic government. Never again would the Provincial Governors threaten or pressure the Divine King himself. Egypt was broken into administrative regions to simplify rule: North, South and Head of South (Upper, Lower Egypt and the territory related to the formerly unstable and troublesome Heracleopolis). Each of the three government-appointed regions was assigned a Reporter, Second Reporter and Djadjet or “Council”. They answered only to the Pharaoh and aided in his rule over these large regions.

Amenemhet III came into power during the golden age of the Middle Kingdom but his power declined throughout his reign, most likely because of receding flood waters in the Nile. This was similar to and proved to be as much a catalyst for the end of his reign as it had been toward the end of the Old Kingdom many centuries before. Declining flood waters often appear to coincide with the chaos and instability in Egyptian society.

Literature flourished in the Middle Kingdom. It is regarded as some of the finest writing in Egyptian history: scrolls and countless papyri were created across the country, filled with poems, tales and histories. By Amenemhet III’s era, the emphasis on literature faded as the feared winds of Isfet once again threatened all. The first female King appeared in these declining years: Sobekneferu, who held onto her power for four years. She left no heirs, effectively putting an end to the Twelfth Dynasty. This was the final event that sent Egypt into another era of instability, thus creating what Egyptologists classify as the Second Intermediate Period.

SECOND INTERMEDIATE PERIOD

Chaos exploded in the wake of Sobekneferu’s death and absence of an heir. Egypt’s hard-fought unification eroded shortly thereafter, but according to later Egyptian sources, the Thirteenth and Fourteenth Dynasties regained some stability even in the face of decline. This insistence, in the ancient sources, on presenting an ordered past, even in the face of evidence to the contrary, shows how later Dynastic propaganda refused to acknowledge cultural or societal failure and any weakness in the face of outside “barbarians”.

The first leader to emerge in this era that we have good information on was named Wegaf (in other sources he was named differently), who was titled Great Overseer of Troops, who was nothing more than a glorified general or admiral. This hints at a military coup or usurpation. This military ruler from

the Thirteenth Dynasty was unable to hold onto Egypt, and revealed to outsiders the kingdom’s military weakness.

The few Kings in the Thirteenth Dynasty grew weaker with each ruler. Unusually, one King, Khendjar, was a documented Semitic ruler. His Horus name was Userkere, and he is thought to be the seventeenth King in the dynasty. His power and influence across Egypt was not as strong as that exercised in previous dynasties, and no more than any other in the same lineage.

From 1,650 to 1,550 B.C.E., a new dynasty, the Fifteenth and the first from outside Egypt, took power. Taking advantage of the kingdom’s frailty, a Western Asian people called the Hyksos seized control of Egypt from the Nile Delta to the Middle Kingdom. Their ethnic origins remain a puzzle to scholars. They possibly were a semi-Semitic group with some connection to Canaan, but they appeared to live by Steppe Nomadic traditions. Designating themselves as ‘Foreign Overlords’ in their own Egyptian titles, they never clearly identified their own origins.

Riding on chariots and steeds, the Hyksos conquered nearly all of Egypt. Allegedly, they did so with no combat or death, as the Ptolemaic historian Manetho relates:

“Tutimaheus 16th, in his reign, for what cause I know not, a blast of God smote us; and unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land. By main force they easily seized it without striking a blow; and having overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others. Finally, they appointed as king one of their number whose name was Salitis. He had his seat at Memphis, levying tribute from Upper and Lower Egypt, and always leaving garrisons behind in the most advantageous positions. Above all, he fortified the district to the east, foreseeing that the Assyrians, as they grew stronger, would one day covet and attack his kingdom.”

In the Saïte nome he found a city very favorably situated on the east of the Bubastite branch of the Nile, and called Auaris after an ancient religious tradition. This place he rebuilt and fortified with massive walls, planting there a garrison of as many as 240,000 heavy-armed men to guard his frontier. Here he would come in summer-time, partly to serve out rations and pay his troops, partly to train them carefully in maneuvers and so strike terror into foreign tribes. After reigning for 19 years, Salitis died; and a second king, named Bnôn, succeeded and reigned for 44 years. Next to him came Apachnan, who ruled for 36 years and 7 months; then Apôphis for 61, and Iannas for 50 years and 1 month; then finally Assis for 49 years and 2 months. These six kings, their first rulers, were ever more and more eager to extirpate the Egyptian stock. Their race as a whole was called Hyksôs, that is 'king-shepherds': for *hyk* in the sacred language means 'king', and *sôs* in common speech is 'shepherd' or 'shepherds'; hence the compound word 'Hyksôs'. Some say that they were Arabs.”

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The rulers of the Fifteenth Dynasty were the Hyksos, and while the names and the number of their kings vary in sources, generally, the same four names occur: Saïtes, Bnon, Aphopos, and Achles. The Greek historian Manetho states the kings were Phoenician in origin. Such was their negative influence upon Egypt that the word Hyksos grew to become synonymous with “Asian Barbarians”.

Power gradually returned to certain regions of Egypt when local powers drove by the Hyksos. The Sixteenth and Seventeenth Dynasties struggled against the invaders but only during latter years were they able to wrest control from the Hyksos.

Eventually a resistance formed in Thebes, led by Segenenre Tao, of the Seventeenth Dynasty, who marched against the invaders. The evidence exhibited on his extant mummy reveals terrible wounds to the head, probably from a Hyksosian bronze ax. Given there is little documentation to go on about the many conflicts waged against him beforehand, and Egyptologists assume that Segenenre Tao was killed by Hyksosian invaders. His death and burial have been calculated to have taken place around the year 1,558 B.C.E.

Khamose and, later his brother, Ahmose I (both Segenenre Tao's sons) battled the mysterious Asian invaders, but only the two royal brothers succeeded in disrupting and scattering the Hyksos and uniting the country once more. Khamose was able strategist, using his soldiers and navy to take villages and smaller areas occupied by the foe, but evidence about his deeds also reveals that he couldn't lay siege to the larger cities. In frustration, perhaps, he also led campaigns into Nubia, to once more harry the Kushites into leaving Egypt alone.

After the Hyksos were driven out and because Khamose and Ahmose I were coregents, it is implied that the country was shared by them both as pharaohs, an event unusual in previous dynasties. The true end to Hyksosian rule in Egypt was Ahomose I's campaign against their home at Avaris. Riding on his chariot and leading his armies, the King stormed their first settled city at Avaris (located to the East of the Nile Delta) and swept them from their former position. Never before had a Pharaoh been portrayed in such an active war-like manner. In earlier ages, the pharaohs were rarely warriors and only given the image of militaristic invincibility. Ahomose I became the founder of the Eighteenth Dynasty and his rule is considered the beginning of the New Kingdom.

“Saïtic, of Saïs. From the Aegyptiaca of Manetho. The Seventeenth Dynasty consisted of Shepherds: they were brothers from Phoenicia, foreign kings, who seized Memphis. The first of these kings, Saïtês, reigned for 19 years: the Saïte nome is called after him. These kings founded in the Sethroïte nome a town, from which as a base they subdued Egypt. The second of these kings, Bnôn, reigned for 40 years; the third, Archasês, for 30 years; and the fourth, Aphôphis, for 14 years. Total, 103 years.

Saïtês added 12 hours to the month, to make its length 30 days; and he added 6 days to the year, which thus comprised 365 days.”

‘Scholia to Plato’ Fragment.

THE NEW KINGDOM OR ‘EGYPTIAN EMPIRE’

“In social meetings among the rich, when the banquet is ended, a servant carries round to the several guests a coffin, in which there is a wooden image of a corpse, carved and painted to resemble nature as nearly as possible, about a cubit or two cubits in length. As he shows it to each guest in turn, the servant says, “Gaze here, and drink and be merry; for when you die, such will you be.”

Herodotus, Historia, Aegyptus, Chapter 78.

Beginning in 1,550 B.C.E., and spanning three dynasties (18th to 20th), Egypt rose once more, achieving a strength and vitality that the previous dynasties never obtained. As a protective measure, the kings of this period sought to control Nubia, the Levant, and even went as far as Syria to battle against the Hittites. Their reach expanded in every direction, with well-trained armies led by ingenious generals.

Hatshepsut, the second female ruler over Egypt, arose after Tuthmose II and reigned close to twenty-two years, somewhere between the years 1,479 and 1,458 B.C.E. Her initial rule was likely as a coregent with Tuthmose II and continued as the next male ruler came of age. She ruled with the same dynamism shown by the previous Pharaoh, maintaining trade relations with nations afar and by initiating multiple building projects. Her fame was widespread despite her rule breaking with the normal tradition of male rulers. Later, her successor, Tuthmose III would try to erase her legacy and name from all corners of the Empire.

The popular kings in modern culture often derive their images of Egypt from the reign of Tuthmose III. Shining and glorious, the King Tuthmose III was so impressive, due to his conquests and leadership, that the Egyptian language altered the definition of the ancient term ‘Prro’ to now refer to the King himself and not just his palace (or “Great House”). Thus, the use of Pharaoh replaced the many words for king and ruler in Egyptian literature and sources. Every king to appear from this period on would be called by such a term, from the 1,400's B.C.E to the time Rome conquered the kingdom.

The many reputable Egyptian kings, now pharaohs, in this powerful dynasty didn't exist without some controversy. Pharaoh Amenhotep IV reinvented himself, first by renaming himself as Akhenaton, to show his devout loyalty to the single god Aten, and in an attempt to press the god Koud of Aten upon the populace. His efforts were not only to end the unchallenged monopoly of the priesthood across the country, but to establish a focus on one deity. His reign was stressful and caused unrest across Egypt, largely fired up by an angered priesthood. Akhenaton's reign ended in his mysterious death, and possible murder. Later pharaohs and priests attempted to eradicate all evidence of the shame of this eccentric and monotheistic ruler.

Mostly due to Akhenaton's self-obsession towards his cult of Aten, external factors soon threatened the kingdom. While Egypt was focused on their Pharaoh's scandal and division,



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the Hittites, dwelling in Syria since the time of Tuthmose III, gathered their armies in order to retake territory lost to earlier Egyptian conquests. Biding their time and amassing their armies, they sought to take advantage of the pharaoh's death.

The Hittites stormed their Egyptian borders, which at this point extended beyond the Levant, and then flooded Phoenicia and Canaan to claim more territory than what they had lost. The ramifications of this conquest and loss of territory were not dealt with until the next Dynasty.

Another pharaoh of the Eighteenth Dynasty, was made famous in modern culture by Howard Carter and Lord Carnarvon's discovery in 1922 of his intact tomb. Tutankhamen, the Boy King (1,333 B.C.E.), also known by his Horus Name of Kananhkt Tutmesut ascended to the throne by the age of ten and then married his sister Ankhesenpaaten, who then had to adopt her Horus Name of Ankhesenamun (the basis for the modern mummy movies' tragic Daughter or Concubine of the pharaoh). Tutankhamen's mummy showed evidence of suspicious head wounds which implied that his short reign was ended by foul play. The murder more likely was the result of Tutankhamen simply having been the son of the scandalous and radical father Akhenaten, regardless of his own ruling and lifestyle.

Tutankhamen's demise has been debated by Egyptologists, and murder is but one possibility. Tests taken on his mummy revealed poor health from many sources (Malaria, sickle-cell disease and many other illnesses). Although his reign lasted barely a decade, it appeared that he attempted to return Egypt back to its earlier traditions. After his death, the priesthood and the following Dynasty began the effort to hide it all from history out of shame and embarrassment.

Famously, the Nineteenth Dynasty was led by Ramesses II, who physically directed his forces against the Hittites. Historically, the first recorded ambush by military forces occurred as his mighty army was attacked by King Muwatalli's. This prompted the Battle of Kadesh. Narrowly, Ramesses II regained the control over the situation and soldiers, then fought with vigor as reinforcements were brought by Ne'arin. The end result was more of a stalemate between the two leaders with many slain and each other's strength assessed. Eventually, both Kings decided upon a treaty, possibly after coming to the realization that the other was equal in strength.

Ramesses II, though his many wives and concubines, produced one of the largest known families in Ancient Egypt--so many that, as they gradually died off, Pharaoh Ramesses II ordered the construction of the Valley of the Kings to hold them all. This burial region also became the crypts for many of the former kings from other dynasties, as their bodies and burial goods were moved from various pyramids to hide them from tomb robbers.

The Nineteenth Dynasty's legacy was one of military conquests and a strict adherence to the traditions from the past. The Egyptian Empire was still a force to be reckoned with, to be feared and not to be taken lightly. Its territorial reach now

covered the Levant, Canaan, the Gaza Strip, and the edge of Hittite borders in Asia Minor. By the Dynasty's end, in roughly 1190 B.C.E., it was weak and vulnerable to many threats inside its own palaces and courts, more than to its enemies in the exterior.

Of the nine Pharaohs in the Twentieth Dynasty, the most historically important and documented was Ramesses III, who ruled from 1,186 to 1,155 B.C.E. He inherited the previous ruler's problems of invasions by mysterious "Sea Peoples". Originating from an unknown land, as Egyptian sources state, the sea peoples came from a land that suffered a great tragedy. One reference claimed their home "sank in the raging seas" and that they sought refuge in others.

Ramesses III set out to personally wage war on these foreign threats. Three victorious campaigns were waged to either drive them away, enslave or to slaughter them, as long as they did not remain in Egypt as a threat. These campaigns were fought in Ramesses III's fifth, eighth and twelfth reigning years. The Sea Peoples harassed all surrounding regions equally, and their intent was not to conquer, so much as to settle whatever lands they fell upon. The exact ethnic origins of these outsiders are still obscure, although one of the most likely theories is that they were Etruscans. There are many corroborating sources of data that might answer who they became, but not who they were beforehand when their home was lost.

Whatever their ethnic origin, the many kingdoms, states and empires in the Mediterranean, together, dealt with the influx of these peoples in the "tens of thousands" or more, sometimes met with resistance and sometimes with assimilation. Ramesses III had many stelae constructed across Egypt to memorialize his 'conquest' of the Sea Peoples.

"Now the northern countries, which were in their isles, were quivering in their bodies. They penetrated the channels of the Nile mouths. Their nostrils have ceased their desire is to breathe the breath. His majesty is gone forth like a whirlwind against them, fighting on the battle field like a runner. The dread of him and the terror of him have entered in their bodies; capsized and overwhelmed in their places. Their hearts are taken away; their soul is flown away. Their weapons are scattered in the sea. His arrow pierces him whom he has wished among them, while the fugitive is become one fallen into the water. His majesty is like an enraged lion, attacking his assailant with his pawns; plundering on his right hand and powerful on his left hand, like Set[h] destroying the serpent 'Evil of Character'. It is Amon-Re who has overthrown for him the lands and has crushed for him every land un-der his feet; King of Upper and Lower Egypt, Lord of the Two Lands: Usermare-Meriamon."

-Hieroglyphics outside Medenit Habu, 12th Century B.C.E.

By the end of the Twentieth Dynasty, the wealth of the Empire had been drained by countless wars and in the final

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analysis, the incompetence of Ramesses XI. Taking advantage of this weakness, the Priesthood took control of the reins of government and effectively ran the Empire from Thebes. They did not want to see the great Empire's collapse, not after so long a period of prosperity.

THIRD INTERMEDIATE PERIOD

A new pharaoh, Smendes I, heralded, the Twenty-First Dynasty into power. His reign coincided with the general collapse of Bronze Age societies across Western Europe, the Mediterranean and Eurasia. The failing Egyptian empire was not equipped to handle the brutal transition into the Iron Age.

Each dynasty, from the Twenty-First to the Twenty-Fifth, dealt with increasing problems by immigrant and invading peoples, chiefly from Libya and Nubia, ancient foes of Egypt. The Twenty-Fourth Dynasty was frail enough that Nubia seized power and ruled for the duration of this short-lived dynasty. From their early conquest in Upper Egypt up to Thebes in Lower Egypt, they moved to take the whole country by force. This was the second time an outside people dominated the country.

The Nubian-controlled Twenty-Fifth Dynasty ruled under five African kings and used native Egyptian pharaohs and their heirs for governors over the provinces. By the time of Taharqa, the puppet ruler under the Nubians in the 7th Century B.C.E., Egypt was threatened by the Assyrian king Assurbanipal who sought conquer it. After a grueling war in which the bronze age weapons could not withstand the iron age weapons of the Assyrian, Taharqa was defeated, ending the Dynasty. Tantamani, his erstwhile successor, attempted to reconquer Egypt but he too failed, even though he retook much of Egypt and taking it from both the Nubians and Assyrians. The Assyrians again sent more warriors into Egypt to handle Tantamani and his Nubian allies. He was defeated at his capital of Thebes sacked. This time the ancient former capital city of Thebes was sacked so critically that it began to decline, never regaining its former glory or serving as a major hub.

Assurbanipal attempted to rid Egypt of its own native might and also, to banish the Nubian presence. He accomplished both objectives and brought a close to the chaotic and uncertain Third Intermediate Period. The Assyrian Empire, however, were crumbling from within due to the constant wars that help overextend the realm. However their hold on Egypt remained. This is the transition into what Egyptologists term the Late Period in Egypt's long and complicated story.

THE LATE PERIOD

In the pause of Assyrian control over the country, the Twenty-Sixth Dynasty arose from the city of Saïs. What followed were six pharaohs who attempted to openly drive the Assyrian presence out of Egypt and restore their ancient glory. To ensure the wary and beleaguered population that this native dynasty's agenda was faithful to Egypt, the massive construction of a canal from the Nile to the Red Sea began.

Animal worship and deification, normally a minor aspect of Egyptian culture, grew to a new height during this period. This was emphasized by the anthropomorphic representation of the deities, the mummification of sacred and personal animals or pets, and the notion of Man's closeness to the animal world. To many in the modern era, it was assumed this was common throughout much of Egyptian history, but in reality, it expanded to a religious fervor only during the Late Period.

This dynasty was brought to an end by another eastern presence and invasion, this time led by Cambysus in the Achaemenid Dynasty from Persia. The horror and damage inflicted on Egypt by the Assyrians remained in recent memory, and Cambysus' rule was very similar. Egypt and its next Dynasty, the Twenty-Seventh Dynasty, became a simple Satrap in his broader empire.

As far as the records tell, the eight pharaohs in the Twenty-Seventh dynasty were clearly subservient to their Persian masters. The next and last native dynasty, the Twenty-Eighth, attempted to oppose them. Pharaoh Amyrtaeus, the first of this dynasty, rebelled against the Persians. His efforts evidently didn't accomplish much as his rule only lasted six years. The Achaemenids continued to rule, and most of the evidence of this pharaoh's time is lost to history.

Just as swiftly, this dynasty ended, and the Twenty-Ninth came along to serve their Persian masters who ruled from distant Babylon. This brief dynasty ended in 308 B.C.E. and was followed by the Thirtieth Dynasty. This was Egypt's last dynasty of native Egyptians. A single ruler defined it, Nectanobo, whose death sealed the end to a tradition of rulers that spans twenty-five hundred years of history. After his death, the Persians sought to rule directly through their own Emperors. This began the Thirty-First Dynasty.

Each ruler was Persian, placed to govern Egypt directly, or ruled by the Persian Emperor himself, culminating in Darius I. The Egyptian xenophobia, after centuries, was vindicated in the minds of the nobles, and likely the general populace. If the past invasions by the Sea Peoples, Hyksos and Nubians were not enough to express Egypt's dislike of outsiders in their land, now it was cemented by the Persian presence.

The Thirty-First Dynasty was controlled by purely Persian rulers and would persist until the 4th Century B.C.E., with Darius III. This power exerted over Egypt was but one of many regions in the grip of the Persian Empire. This might would see its end, however, by a Hellenistic conqueror of renown.

ALEXANDER THE GREAT'S EGYPT

Victoriously, and ego-driven, Alexander the Great of Macedon marched with his battle hardened army into Egypt by the year 332 B.C.E. His aims including both ridding Egypt of the Persian presence, but also, to discover what the Egyptian seers foresaw in his future.

Uncontested, he led his soldiers straight into Egypt and founded a city in his name, to be called Alexanderopolis or Alexandria.

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Defiantly, he set about destroying the Persian Satrapy where ever he found it. This was stalled by a prophetic message given by the Oracle of Amun at Memphis, which stated that he was the “Son of Amun”. Feeling as though the Oracle now officially verified his own divinity or “demigod” upbringing, he aggressively uprooted the Persians.

He was not forced to fight in Egypt as he found that the Persians fled before him. After the conquest he left his commander, Cleomenes, to act as his Regent and build and expand the city of Alexandria. Deciding to hunt the fleeing Persians in Phoenicia and face their Empire directly, Alexander the Great left the country, and never returned. It would be almost twenty years after Alexander’s death before Egypt had a sure and stable set of rulers to lead the country. This began with Ptolemy Sator I in 302 B.C.E., who claimed Egypt in the spoils of the dead Macedonian King’s shattered empire.

PTOLEMAIC EGYPT

Following after Ptolemy Sator I’s rule, a dozen more Greco-Egyptian Pharaohs held onto the country for nearly three-hundred years, each using the name Ptolemy as their first name, forming a tradition.

Whatever eccentric and odd courtly behavior the previous Dynasties once displayed would be put to shame by the new Greek rulers. Debauchery and clear inbreeding became common as the Hellenistic rulers attempted to embrace Egyptian religion and customs too literally.

By 170 B.C.E., another outside power, Antiochus IV Epiphanes, swept into Egypt and laid waste to the weakened Ptolemaic Dynasty, defeating Pharaoh Ptolemy VI Philometor and gaining the region for the competing Seleucid Empire, another Hellenistic splinter kingdom from Mesopotamia. Since the present Ptolemaic ruler was nothing more than a child, the newest rulers (including Philip V of Macedonia) set his older brother, Ptolemy VIII Euergetes II as their puppet ruler.

This Dynasty’s last rulers, Ptolemy XIII Theos Philopater and his sister/wife Cleopatra VII ruled in the 1st Century B.C.E. The unstable political atmosphere that erupted between the two royal siblings was evidence of a dynasty in decline.

THE END OF PHARAONIC RULE ET ROME

With a country torn by royal intrigue, the two rulers sought to remove the other from the throne. Ptolemy XIII Theos Philopater, just a boy, gained the upper hand. The Roman Republic had been an ally for nearly two hundred years, but during the young pharaoh’s rule their role in Egyptian politics became more active and played a crucial part. Cleopatra VII secretly plotted to gain their support in deposing her brother. A civil war now raged across Egypt as the two factions of the same Dynasty brought about war and chaos.

This instability was just what Cleopatra VII needed to draw Rome into her thorny web of power. Leaving his own civil war

in the Republic, Julius Caesar, with his entourage, traveled to Egypt for two reasons: to hunt down their foe, Pompey Magnus, who had fled to Egypt seeking political asylum, and to bring a stop to the civil war that raged across Egypt. Unfortunately, Pompey Magnus was slain by the young Pharaoh Ptolemy XIII Theos Philopater’s men, who then beheaded him and presented the head to Julius Caesar as a gift. This treatment of the former friend, Roman noble and relation (through marriage with Caesar’s daughter Julia) infuriated Julius Caesar.

Taking control over the chaos in Egypt and arbitrating between the Ptolemaic siblings, Caesar used the murder of Pompey Magnus to his advantage. Positioning his soldiers in Alexandria and elsewhere in the realm, he tried to stay moderator in this political mess. Cleopatra VII had other plans, as she was famously smuggled in a carpet to see him. The two grew intimate, and in consequence Caesar threw his weight behind her.

A third sibling, the sister Arsinoe IV, complicated the political atmosphere when she attempted a coup against her other two siblings. She allied with her brother against Cleopatra and Rome.

Refusing to be taken advantage of by either Egyptian factions, Caesar ordered his soldiers to officially take strategic positions across the country as he annexed Egypt into the Roman Republic. Then, with his army behind him, he dealt with the immature Ptolemy XIII Theos Philopater by winning the throne for Cleopatra in the Battle of the Nile (47 B.C.E.). The young Pharaoh’s body later turned up in the Nile, drowned, either by murder, accident, or suicide remains unclear. Egypt was now in the hands of Rome, with Cleopatra placed on the throne as its puppet ruler.

Cleopatra VII gave birth to a son of Caesar’s, a massively scandalous matter in Rome, who was named Caesarion. Whether this was accidental or a planned event by Cleopatra, isn’t known, but this would unite Egypt and Rome; and whatever Caesar was heir to, so would their child.

Sparing Cleopatra’s sister, Arsinoe, from being ritually strangled after publicly shaming her as a trophy of Rome, Caesar had to end the Roman civil war. Caesar exiled Arsinoe to the temple of Artemis at Ephesus (a town in Greece), but already Cleopatra grew paranoid of her, fearing another attempt on her hold in Egypt.

Being called the “witch” and “whore” of Egypt by Romans, Cleopatra used Caesar and continued to work her way into the Republic’s inner circle of power. All of this effort was for nothing, as on the infamous Ides of March, Julius Caesar was assassinated by Roman Senators, and Cleopatra’s dreams of being united with Rome on a more personal level were destroyed. Afraid of her fate at the hands of Caesar’s murderers, she allied with Publius Cornelius Dolabella in the East.

Bloody and chaotic events were now unfolding in the Roman Republic and consequently distracted would-be assassins away from Cleopatra. Cassius, a Roman Senator, and his massive army moved to invade Egypt in order to claim it, secure the

bread basket of Rome (for such Egypt had become) and end the reign of the Ptolemies, but a rival faction, loyal to Julius Caesar and guided by Marcus Antonius and Octavian Caesar, kept them distracted near Greece.

Cleopatra sent reinforcements to aid them against their shared enemies. However, Cassius blocked her forces with his own. The Greco-Egyptian Queen led her army to battle, but were forced to fall back due to storms and illness.

Unable to remain in Rome due to a complex array of problems, Marcus Antonius chose to retreat to Egypt by 41 B.C.E. He sent someone ahead to ensure Cleopatra's loyalties, and then appeared in Alexandria cautiously. Together, they plotted out how to secure Egypt against the Enemies of Caesar, while gaining in personal power. Cleopatra's first act was to ask Marcus Antonius to send assassins to kill her sister Arsinoe. Her murder in a holy temple (not the politics themselves) created an outrage in the Roman Republic.

The power struggle for Rome took place between Caesar's murderers, the Senators, Octavian Caesar, and Antony, and was fought in Egypt, North Africa and all over the Republic. Octavian Caesar, the heir to the assassinated Roman hero, waged an effective war against his enemies and brought it to an end in 33 B.C.E. Rome was not in his hands entirely, and he had to clean up many loose-ends before his position was secure. This include his one time ally Antony and his wife, ruler of Egypt, Cleopatra VII.

By the time Cleopatra gave birth to his twin children, Cleopatra Selene II and Ptolemy Philadelphus, Marcus Antonius had amassed power and alliances enough to challenge Octavian. Fed up with what amounted to a Cold War between Rome and Egypt, Octavian, the newly ascending Emperor over the former Roman Republic, issued an embargo against Egypt, starving them of the Empires wealth. Marcus Antonius and Cleopatra were assured that their hold on Egypt's precious wheat and other crops would strangle Rome's people and thus its power, but instead, matters worsened for Egypt.

Frustrated, Cleopatra chose to make an aggressive move against Rome. Using the wealth taken from Alexander the Great's tomb to fund her efforts and acting as commander of her fleet, she attacked the Romans in Greece, with Marcus Antonius at her side. They met Octavian's fleet on the coasts of Greece in 31 B.C.E. at the Battle of Actium. The Roman fleet proved too powerful and the Egyptians lost, forcing Cleopatra to flee to Alexandria. This left Marcus Antonius behind to fend the Roman advance unsuccessfully. Marcus Antonius was defeated, and he retreated.

Octavian pursued them back to Egypt and seized every vulnerable port and city, rapidly working their way toward Alexandria. There they discovered suicide and betrayal. Arriving first, Cleopatra walled herself in the palace, fearful of her partner's wrath and the Roman forces. To confuse and trick Marcus Antonius, who arrived feeling betrayed by both his

deserting armies and the Queen, Cleopatra kept her distance. Word was spread to Marcus Antonius that she committed suicide, brought on by defeat at Rome's hands as it would shame her to live in captivity.

"She, being afraid lest in his fury and despair he might do her a mischief, fled to her monument, and letting down the falling doors, which were strong with bars and bolts, she sent messengers who should tell Antony she was dead. He, believing it, cried out, 'Now, Antony, why delay longer? Fate has snatched away the only pretext for which you could say you desired yet to live.' Going into his chamber, and there loosening and opening his coat of 'I am not,' said he, 'troubled, Cleopatra, to be at present bereaved of you, for I shall soon be with you; but it distresses me that so great a general should be found of a tardier courage than a woman.' He had a faithful servant, whose name was Eros; he had engaged him formerly to kill him when he should think it necessary, and now he put him to his promise. Eros drew his sword, as designing to kill him, but, suddenly turning round, he slew himself. And as he fell dead at his feet, 'It is well done, Eros,' said Antony, 'you show your master how to do what you had not the heart to do yourself;' and so he ran himself into the belly, and laid himself upon the couch. The wound, however, was not immediately mortal; and the flow of blood ceasing when he lay down, presently he came to himself, and entreated those that were about him to put him out of his pain; but they all fled out of the chamber, and left him crying out and struggling, until Diomedes, Cleopatra's secretary, came to him, having orders from her to bring him into the monument."

-Plutarch, *The Lives of Noble Grecians and Romans*, 2nd Century C.E.

Anthony was brought to Cleopatra and died in her arms. Whether with her suicide by the poison of an asp, as is propagated by popular culture, or if Octavian allowed her to die in the manner of her own choosing (as some scholars believe), Cleopatra slipped through the angered hands of Octavian Caesar by taking her own life. She knew her life and honor would be sullied by Rome's resentful treatment. As such, her demise cut short a long captivity, public humiliation, and then the act of execution that so many before her had suffered by the Romans. This left Octavian Caesar without either of the two as prizes, but the newly emerging Empire would now add Egypt to its spoils.

AEGYPTUS ~ THE ROMAN PROVINCE

With her death came the end of the old dynasty of the Ptolemies, centuries of Egypto-Greek rule was now over. Rome now kept the flow of precious Egyptian grain to its capital and the Empire.

Octavian Caesar posted a new designated ruler on the throne, called the praefectus Augustalis, who was only appointed by the Emperor himself. The Prefects now used Egypt as a staging point in their attempts to conquer the Arabias, but their attempts

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proved unsuccessful. After the conquest of Judea, many Jewish refugees settled in Egypt.

By 70 C.E., Egypt was the largest Jewish enclave, with the majority living in Alexandria. Because of this massive influx, it wasn't long before the Jews and the Greeks clashed on religious grounds. Regardless of the Roman destruction of Jerusalem and the conquest of Judea, the Jewish population felt they needed to be honored and given the same rights as others, but this wasn't so. Infuriated by their maltreatment by the Romans and others alike, the Jews led a bloody rebellion in Alexandria. The Emperor Trajan quelled this uprising and ruthlessly punished the Jewish populace.

Egypt became a troubled client state after this; there were many revolts and rebellions, inspired by heavy taxation, a change of leaders, and eventually the appearance of Christians, who caused chaos by openly denying the worship of the Emperor. Because Egypt was viewed as being an invaluable part of the Empire it was used as the staging ground, where several Prefects began a bid for the Imperial throne in distant Rome. The 3rd Century C.E. was rife with political instability.

By 269 C.E., this weakness was exploited by a new enemy, Queen Zenobia of the kingdom of Palmyra. Sensing the frailty of Egypt, and culturally more educated about Egyptian civilization and language than the Roman rulers, she invaded. The Queen placed styled herself as Queen of Egypt, although there is little evidence that she ever visited Egypt. Her growing empire already had much of Asia Minor in its grip, the Mediterranean coastal regions of Mesopotamia.

“The Scythians being thus dispersed, with the loss of great part of their troops, Zenobia began to think of extending her dominion, and therefore sent Zabdas into Egypt, because Timagenes an Egyptian attempted to place Egypt under the government of the Palmyrenians. He had for this purpose raised an army of Palmyrenians, Syrians, and Barbarians, to the number of seventy thousand, which was opposed by fifty thousand Egyptians. A sharp engagement ensued between them, in which the Palmyrenians had greatly the advantage. He then departed, leaving them a garrison of five thousand men.”

-Zosimus, Historia Nova, Book 1, 6th Century C.E.

Zenobia's time over Egypt and much of the Roman Empire's eastern territories lasted only four years. It was ended by the Emperor Aurelius, who completely broke all peaceful political connections, then moved in with his imperial forces to retake the country. He oversaw the siege of Alexandria personally, to bring an end to Zenobia's hold. Later, she was taken by Roman forces before she could reach her capital of Palmyra, after failing to rout or defeat the Romans at the Battle of Emesa. Rome took her captive and shamed her as a trophy – the fate Cleopatra successfully avoided.

The Western Roman Empire strived to keep Egypt in its tight grasp as the centuries passed, but cultural and religious chaos

increased as Christianity increased its influence. Eventually a Patriarch was appointed to serve the Orthodox Christians in Egypt. Fearing a conspiracy against them, Christians blamed the Jews for murders against them in 415 C.E. Using this propaganda in their favor, and with Rome a Christian Empire by 330 C.E, the Patriarch who resided in Alexandria moved to expel all Jews from the city, convincing the governor to do so.

Christian mobs grew violent and unstable, creating a socio-religious rift that caused a civil war in the city and throughout Egypt. The year 415 C.E. led to the murder of the Hellenistic teacher, Hypatia, by these Christian mobs who also, in their madness, destroyed the Library of Alexandria. This wiped out the largest collection of literary, scientific and artistic works in the Ancient World. This intense furor, akin to a holy war alienated Rome from Egypt entirely.

Rome's fall in 475 C.E. in the West did not free Egypt, as the ancient land fell into the hands of the eastern empire of Byzantium. By the late 6th Century C.E., even the Eastern Roman Empire couldn't maintain its hold and protection over the country. This was due to the attempt by the Emperor Justinian to aggressively regain the lost regions of the Western Empire from the Germanic hordes. As a result, Egypt fell to the Sasanian Persians in 619 C.E.

ARABIC EGYPT AND THE END OF KEMET

Persia's hold over Egypt remained for a short time, with many older cults and “heresies” able to return, now enforced by the Persian leaders. Byzantium fought to retake Egypt on several occasions but were never able to bring it back into the fold of the Empire.

In this temporary respite, Persia held onto what it could, but Byzantium retaliated by the orders of Heraclius, who stormed the Persian Emperor in 629 C.E. The Persian leader surrendered, and perished not long after. This caused turmoil throughout the Persian Empire. Although Byzantium rose victorious, the wars with the Eastern Empire had weakened them.

In this brief interim, a new religious power flickered into being in Arabic territory – Islam. A fanatical frenzy developed, inspired by the teachings of the Prophet Muhammad. The many tribes and peoples across Arabia converted and joined the new religion. Egypt, Mesopotamia, and eventually North Africa and Spain fell into Islamic possession.

The glory of ancient Egypt and its historical legacy was not completely assimilated. That glory remains to this day in the hands of the Copts, a sect of Christianity and a way of life that remains native to Egypt: writing and speaking in the language that has descended from the original Egyptian since the days before the Bronze Age. Whether the Copts are the genetic descendants to the Ancient Egyptians is debated, but they exclusively communicate through the same language, Coptic, and follow an older form of Christianity that has maintained rare elements from its pagan, its Egyptian, past.

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THE MYTHIC HISTORY

'Thus, all the gods were formed, and his Ennead was completed. Indeed, all the divine order really came into being through what the heart thought and the tongue commanded. Thus, the ka (spirits) were made and the hemsut (spirits) were appointed, they who make all provisions and all nourishment, by this speech. (Thus, justice was given to) him who does what is liked, (and injustice to) him who does what is disliked. Thus, life was given to him who has peace and death was given to him who has sin. Thus, were made all work and all crafts, the action of the arms, the movements of the legs, and the activity of every member, in conformance with (this) command which the heart thought, which came forth through the tongue, and which gives value to everything.'

-Creation Story, Memphis Texts



As with most early peoples, there is no single version told of an Egyptian creation story, no matter how it was mandated or dictated by the priests or theocratic rulers. Four surviving hieroglyphic texts are extant, from different periods and dynasties, each propagating a different dynastic tale that wove together both mythology and a vision of creation those particular priests wished to propagate.

Egypt's massive and varied population held onto their own versions and beliefs, never fully adopting any of the four theocratic dynastic stories as their own.

Mixed with science and mathematics, Egyptian cosmogonies were a blend of belief and serious observance through calculated methodologies, a system that much of the later Western World would inherit. This section The Mythic History, presents several examples of Egyptian mythic tales and histories of gods and heroes who were once believed to have lived in the world before the time of mortal man.

It speaks of the Ennead, the nine gods of Egyptians that were worshiped at Heliopolis. These were the sun god Atum, Shu

and Tefnut his children, Geb and Nut, their children Osiris, Isis, Set and Nephthys.

CREATION FROM CHAOS

Emerging out of the dark waters of Eternity stood Ptah, naked to the Chaos (Isfet) that gripped the universe. He saw the trouble that inflamed the present Chaos – a feud between two divine brothers, Osiris and Set.

Ptah called together his nine gods, the Ennead of Heliopolis, to his sacred house, to bring an end to the feuding and violence between the brothers. It was from here that Ptah would pass his judgement on the two siblings, whose bloodshed brought ruin, and drew the Outer Chaos closer to their temples along the Nile. Set was placed before the Ennead. Geb, a god of Earth, said that Set was to return to his birthplace at Su, and rule the Upper Kingdom, thus separating him from his brother. Judgement was made upon Osiris who was placed to rule at Pershet-Tawi and the Lower Kingdom, thus dividing the brothers and bringing Order to the land of Kemet.

This was not over however, as a powerful potion was imbibed by both brothers, as dictated by the Ennead through Ptah, which

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granted them both reconciliation and unity in power. Such might and power reverberated across the land that the Chaos was further driven back. Officially, reed and papyrus were now placed before the Doors of Ptah, signifying now that the two brothers were reconciled.

Then Ptah conceived the world by the thought of his heart and gave life to it through the magic of his Word.

Through the heart of Ptah and into being was created the god Atum, and with him followed the passing of Ka into the many gods by the will of Ptah. The senses and facial features were thus crafted on the gods: a template for the later image of mankind. How and what the heart and mind felt and needed were next imbued to the Ennead, then the other Gods, as Ptah commanded.

The many gods, now filled with their Ka, gathered around Ptah on his Great Seat in the House of Ptah upon which the sustenance of the Two Lands depended. Order was now held against the surging darkness of Chaos. Ptah's vision of the Order that controlled the Chaos, and the heka or 'Magic' that tied all together, was now fundamental to the existence of everything that resided in the Universe.

KING RA, RULER OF MORTALS

A god sat amidst the company of the other gods who had come forth in earlier ages. So old was he that his bones were silver, limbs gold and hair lapis-lazuli from the passage of time. He sat atop his throne wary of the mortal realm of Kemet.

Ra beckoned forth the other gods, who came forward and bowed low to his platform until they kissed the floor below him. Two rows of beings stood to each side, eager to serve and please him. Ra had noticed, he explained, that Mortal Man had grown bitter, hostile, and mocked him. There was rumor that these unhappy peoples were scheming to overthrow him after centuries of his Divine Rule.

Seeking the advice of his Divine Council, King Ra first went to Nun, who was the eldest of the gods. She would surely know how to punish these Mortals for their blasphemous behavior. Until this time, King Ra controlled Time, the Seasons, brought energy to the Universe and generally made all life possible on the Earth, yet these Mortals were not pleased with him. Without Ra, they would be nothing and couldn't exist or live for long.

Nun advised that Ra send his All-Powerful Eye down upon man as a furious, unavoidable heat that would slay the blasphemers. The Divine King agreed, and from the sky was sent his Holy Eye, blazing and blinding, down upon the world of men. Where it traveled, a scorching heat followed, and all vegetation and animal-life perished, and waters dried, and soil cracked and became as stone. Mortals fled and hid in the caves and stones where the Eye of Ra could not reach. Again, they mocked the godly king and his power.

Furious, King Ra was unsure what to do with these indigent peoples. Nun suggested to send his Eye once more but embodied

in the goddess Hathor-Sekhmet. Her rage and taste for blood would surely put Humanity in its place.

"Then the gods spake in the presence of his Majesty, saying: - 'Let thine Eye go forth and let it destroy for thee those who revile thee with words of evil, for there is no eye whatsoever that can go before it and resist thee and it when it journeyeth in the form of Hathor.'"

Thereupon this goddess went forth and slew the men and the women who were on the mountain (or, desert land). And the Majesty of this god said, "Come, come in peace, O Hathor, for the work is accomplished."

Then this goddess said, "Thou hast made me to live, for when I gained the mastery over men and women it was sweet to my heart;" and the Majesty of Ra said, "I myself will be master over them as [their] king, and I will destroy them."

-The Book of the Heavenly Cow, 14th Century B.C.E

Hungry for flesh and thirsty for the blood of mortals, Hathor-Sekhmet descended to Earth with the aim to slay not only those who spoke ill of the king, but all who lived and breathed. Her desire for retribution went beyond the orders of her King, but no one knew this until the first wave of her slaughter began.

Transforming into a monstrous lioness, Hathor-Sekhmet ate and tore apart much of humanity. King Ra summoned her back to his realm in the sky after a time of terror, as the goddess had truly sought to finish the task and devour all of humanity, down to the last child. This was not what Ra wanted, as he could not rule without his people.

Thinking quickly, King Ra sent messengers to the High Priest at Heliopolis, charging him with a task, that had to be completed while the goddess Hathor-Sekhmet still rested from her wild, bloody adventure. The high priest gathered his people to take red ochre, or hematite, from Aswan, mix it with barley beer and make seven-thousand jugs of this combination. The jugs of blood-colored barley beer were dumped over the territory and appeared as a killing field to anyone not aware. Thirsting for more blood the next day, Hathor-Sekhmet had no memory of causing this slaughter, but did not turn down the chance to drink from the plentiful gore. She became quickly intoxicated and delirious.

"And behold, when the maidservants were bruising the grain for [making] beer, these mandrakes were placed in the vessels which were to hold the beer, and some of the blood of the men and women [who had been slain]. Now they made seven thousand vessels of beer. Now when the Majesty of Ra, the King of the South and North, had come with the gods to look at the vessels of beer, and behold, the daylight had appeared after the slaughter of men and women by the goddess in their season as she sailed up the river, the Majesty of Ra said, "It is good, it is good, nevertheless I must protect men and women against her."

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And Ra, said, "Let them take up the vases and carry them to the place where the men and women were slaughtered by her." Then the Majesty of the King of the South and North in the three-fold beauty of the night caused to be poured out these vases of beer which make [men] to lie down (or, sleep), and the meadows of the Four Heavens were filled with beer (or, water) by reason of the Souls of the Majesty of this god. And it came to pass that when this goddess arrived at the dawn of day, she found these [Heavens] flooded [with beer], and she was pleased thereat; and she drank [of the beer and blood], and her heart rejoiced, and she became drunk, and she gave no further attention to men and women."

-Book of the Heavenly Cow, 14th Century B.C.E.

Waking from her drunken haze, Hathor-Sekhmet forgot her blood-rage and returned to her home amid the other gods and was a peaceful goddess once more. Her terrible wrath visited upon humanity reminded the people of the power that the gods had over them, that never again did they question the word of the gods. King Ra declared that in honor of the goddess Hathor-Sekhmet, mortals may drink as much alcohol as they please during her holy days without consequence. Because of this event, the ever-present Eye of Ra, seen as the feminine power, gave balance to the Wedjet or the Eye of Osiris. Ra's Eye is the Sun, the warmth, life and the mark on future pharaohs who would claim to be his spiritual descendants.

THE MURDER AND REBIRTH OF OSIRIS

In the age following the reign of King Ra, another divine ruler came forward to dominate the Land of Kemet. Osiris sat in Upper Egypt on his throne while ruling over Kemet. Looking over the affairs of Man with his Queen-Sister, Isis, he maintained the Sacred Order held since the time of Amun-Ra.

Stories vary on what happened next throughout Kemet, but agree that the old, unstable god Set was angered. Many say it was a simple kick given from Osiris to Set; others claim it was an adulterous act between Osiris and Set's consort, Nephthys, that fueled the anger which spurred on the murderous rage of Set.

Tales say that Set either set crocodiles and beasts on Osiris, or he transformed himself into a beast in order to rip apart the God-King. Then, he spread Osiris' remains across Kemet, from the Upper to Lower Kingdoms, until Osiris was unable to assemble enough of his part for a proper passage into the Afterlife, and was buried in disgrace.

What Set did not anticipate was the loyalty and devotion of Isis and the other gods to Osiris. Forty-two pieces were scattered of the slain god across the country. Each became a province where temples devoted to Osiris would be built, all of which claimed later to have housed one of his remains. Isis and Nephthys both glided in the skies as falcons, searching for the many missing body parts.

During this time, cruel Set ruled over Kemet, making the land dark and filled with demons and monsters, not abiding by the

sacred laws and rites. As time moved on, it was crucial that a proper ruler, or the Rightful Divine King, Osiris, return to the throne to displace the poisoned and false one that took his place. Chaos returned to the world and Kemet.

After much time, all forty-two pieces of Osiris were found and sewn back together. With his entrails placed into canopic jars, the first mummification was performed in the world. Using a magical formula and system to restore life, Isis sought to bring Osiris back to life. Sensing his plans and power were at risk, Set hunted down Osiris' corpse and tried to destroy it using monsters, but the other gods thwarted him.

Spreading her vast wings, the goddess Isis shielded her King-Brother Osiris on the altar, and, after following the occultic recipe life was breathed back into Osiris. The two copulated and conceived Horus, who would in time, replace his father as God-King. Isis then dismembered Osiris' physical form, but Osiris lived on as ruler of Duat, the Underworld, from that day and all time.

BIRTH AND VENGEANCE OF HORUS

Horus was born in a nest of papyrus reeds formed by his mother, Isis. She nursed him while mingling amid humanity unnoticed, cloaked from the sight of Set and those who sympathized with him. Many deities came to Isis' aid at this time, keeping her and the child safe. Many scorpions guarded the divine child when the goddess' attentions were elsewhere.

The weaknesses of the God-Child Horus were discovered one by one and cured in time by his mother and his many divine attendants. From venomous snakebites to other untold maladies, Horus' vulnerabilities were discovered and treated, for the God-Child would achieve mighty deeds once he was fully grown.

When many years had passed, and Horus was ready to challenge Set and take the Throne of Kemet, he came forward to the Ennead. His years of grooming and training led to this occasion, and vengeance burned in him for the maltreatment of his father Osiris.

THE DUEL FOR THE THRONE OF KEMET

Standing before the Ennead was the fresh and young Horus, seething with rage and wrath, and the older and deceitful Set, each seeking the legendary Throne of Kemet. Sources vary as to the deity who judged the challenge, whether Geb, the father to Osiris and Set, or Ra-Atum, the very creator of Divine Kingship. Many Egyptian sources also declared that the two rivals were brothers, while others claimed Set and Horus were Uncle and Nephew. Whatever the relationship, the end result would be the same. The future of both Upper and Lower Egypt rested on the winner.

A complex series of Contendings (tales) began between the two, all however under the scrutiny of a Judge, who was biased on the side of Set. There were countless physical challenges between the two, both in their divine forms and in the forms of beasts. These spread across land, sky and water. The two rivals

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were equal on all counts, so equal that this contention for the throne would span eighty years.

In frustration, Horus, eventually realized that his attempts at winning this dual would be fruitless due to the bias of the Judge. Although the Divine Ma'at, or Judgement should ultimately decide the victor, Horus was not content to let that fall into the Judge's hands.

The many early tales vary. Whether Set forced himself upon Horus, or Horus upon Set is unclear, but however it happened, during the many confrontations, in those eighty long years, Horus and Set became forcibly intimate. From the forced union Horus gained some of his rival's innate power.

During the forced intimacy Horus violently took his rival's testicles, but in turn Set plucked out one of Horus' eyes. In the bloody aftermath, judgement was passed. According to the Memphis sources, Horus was given power over both Egyptian kingdoms. Set was banished and the two not reconciled.

The religious nuances of justice and the implications of Set's defeat at Horus' hands also indicate a Pharaonic Dynastic propagation to rid Egypt of Set and the Chaos he brought. Horus' violation was memorialized on a golden disk that he wore upon his forehead, recognized by the other gods.

GUARDIANS OF THE DEAD

In the time of the rising of Ra to the Mummification of Osiris, and then to the Challenge of the Two Rivals, the Great Cosmogony took shape. The many Ennead and other deities who now reigned over humanity did so from places of power, wherever those might be. The twelve levels of Duat, the journey to the afterlife, were the domain of Osiris. After the time of Osiris, Isis and Nephthys ruled over the Realm of the Dead and it is they who laid out the groundwork for mummification of the Dead.

Mere fragile mortals, now sought to repeat the actions of their heavenly masters who first tread these hollowed realms. The 'Chosen Dead', from amid the ranks, who were the wealthy and titled ones, from the land of Kemet, could mummify themselves. Then live a life that was guided and judged by the Gods themselves once they perished above and their 'Ba' was sent below.

Fierce demons and monsters, those that normally dwelled in the Chaos beyond Kemet, swarmed in the Duat seeking the Souls of the Dead. As each traveled onward towards their destination to be judged by the Gods of the Underworld, their fate wasn't yet certain. Unbeknownst to most, tombs were the doorways to the vast realms of the Duat and its dreadful secrets. Equally, its horrors can find their way out into the world of Men as well, and have done so many times - and shall again.

THE RULE OF MAN DICTATED BY THE GODS

After the Pharaoh Horus reigned over Kemet for many thousands of years and bore the crowns of both Egypts on his head, it came to him that mortal man had risen to fight the Chaos. Warrior-Kings had arisen from the desert lands to oppose the Isfet many times, against its monsters and demonic hordes, as well as the mortal enemies from foreign enemies beyond distant horizons. Horus chose these Warrior-Kings and gave them the Wedjet and Crowns, the Staff and Mace of Kingship. He stepped down from his seat in Memphis and it was placed, it was written, into the hands of the First Dynasty.

Order was brought to the World by the gods; held on the arched back of Nut, over the flat Earth of Geb, and the waters of the Goddess Nun. The shimmering light of Ra brought hope and life into the world each day, and, in part, drive away the monsters of Chaos and Darkness. Much was done to bring the Universe to this point, but from this point forward, everything stood in the hands of Mankind, the power of the divine as held in the Pharaohs and their descendants.

PRESIDED OVER BY THE DIVINE

"Now he calls the river "Oceanus" because in their language the Egyptians speak of the Nile as Oceanus; the "Portals of the Sun" (Heliopolai) is his name for the city of Heliopolis; and "Meadows," the mythical dwelling of the dead, is his term for the place near the lake which is called Acherousia, which is near Memphis, and around it is fairest meadows, of a marsh-land and lotus and reeds. The same explanation also serves for the statement that the dwelling of the dead is in these regions, since the most and the largest tombs of the Egyptians are situated there, the dead being ferried across both the river and Lake Acherousia and their bodies laid in the vaults situated there."

-Diodorus Siculus, Aegyptus, Book 1, 91.



CHAPTER 3

This chapter covers important aspects about Egyptian deities, priests, the afterlife and how the dead must get there. Note that everything in this chapter is *greatly* simplified and handled for the context of gaming.

More so than in other cultures and civilization, daily life in Egypt was centered around belief in the afterlife. From the first moments of awareness as a child, through adulthood, life was spent preparing for the long-awaited time spent in eternity, *Aaru*.

The dedication towards making sure the trip in the Afterlife wasn't wasted was a lifelong pursuit, and a very serious matter. In some regard, ancient Egyptians lived just to die. This mortal world was viewed only as a means to reach the next life, and this perspective was later reflected in the monotheistic Semitic religions. It is no surprise that such devotion influenced art, literature, and every other aspect of life.

Every second of the day and night, the world was watched over by the gods, guided by their hands, crafted towards the future in the Afterlife. This harsh, bitter mortal world was one where people were tested. Their strengths and weaknesses were revealed in time and by the arrival of death, divulged at the time of Judgment or Ma'at.

Central to this concept was the ever-present Nile River. The afterlife would not be complete without it. The bodies of the Dead were carried across it, or ultimately buried along its banks, and all life was dependent on its waters. The wide circle of life, or food chain, from an Egyptian perspective, was bound to the Nile.

The rites and procedure of mummification (Menen-t) are detailed in this chapter as well, so that in the process of gaming, or story-building, this crucial information can be implemented for depth and mined for additional ideas. Also, the Divine Solar Barge, its features and journey from the Sky to the Underworld, is explained from an Egyptian perspective using their extant terminology.

HEM NETJER ~ THE PRIEST

Except for the pharaoh, the priest is the second most important person in Egyptian society. The reigning Pharaoh chose the priests, from the most astute and capable. They were taken, taught, and properly educated in the intense religious methods necessary for a lifetime of work. For the Hery-Hebt or Lector Priests, there were many strict requirements that each had to pass, with rare exceptions, to serve in this particular priesthood. Female priestesses were called Hemet Netjer, which is simply a variation of the same title meaning "Servants of the God".

To become a priest, one had to:

Priests had to shave all body hair daily (eye-brows included).

A priest was forbidden to wear clothing in temples made from animals; only linen.

They were allowed to marry only one wife, if they did at all, but remain celibate.

Bathe ritually every morning and night using cold water.

Recite all spells and rituals as written.

At the top of the hierarchy was the Hem Netjer Tepi, or "High Priest/First Servant of the God", who manages the temple, its rituals, servants and commands the lesser priests. The high priest allocates various tasks to the lesser priests and administers religious rites for the gods and the pharaoh. Assembled together, the many Netjer Tepi form a council or assembly under the guidance of the reigning Pharaoh on how to spiritually guide the country.

The roles of the Hem Netjeri in Egypt are varied, and, once assigned, these priestly jobs are life-long, with little chance for advancement. Listed are the types of priests and their roles in Egyptian society:

HEM-KA: "Priest/Servant of the Ka" – Priest who is paid by a family to pray and offer sacrifices to a deceased family member.

AMI-UNNUIT: "Astronomer-Priests" who observe the night sky hourly, are able to foretell the "lucky day" (Hru Nefer) or "unlucky day" (Hru Qesen), and read omens and dreams.

SWNW: "General Practitioner". Medical healer for most wounds and injuries. They use purely scientific methods of healing.

SAU: "Magical Practitioner". This priestly healer uses both medicine and magic for healing, weaving spells and charms into their methods for the injured.

SEM: "Funerary Priests". Their functions are many, and are respected by all in the Priesthood and beyond, for they hold the mightiest of chants of the Afterlife. Their role is to aid in the mummification of the dead, embalming, removing the organs, and the careful chanting that will ensure the dead's passage to Aaru.

The Priests' daily and yearly life was spent in ritual, serving the Hem Netjer Tepi and pharaoh, copying scrolls, educating, and being educated. They were the embodiment of Egyptian culture, holding its knowledge and ideals in their collective minds. Much is unknown about their daily lives. It is understood that, even in the times of famine, the priesthood did not suffer as the food offerings to the various gods went to them - a secret the starving populace often knew and resented greatly.

In many regions of Egypt, high priests dedicated themselves exclusively to a single god or a goddess and served them in their temple. This was almost a hereditary position and more esteemed than any other in the priesthood, speaking and acting on behalf of that god. Each was deemed as an earthly representative of that deity. Listed are the earthly High Priests across Kemet:

HM NETJER TEPY EN AMUN: "High Priest of Amun at Karnak". 18th to 26th Dynasties, New Kingdom.

HM NEJER TEPY EN AUSAR: "High Priest of Osiris" Located at Abydos, from the 18th to 20th Dynasties.

WER KHERP HMWW: “Greatest of the Master of the Craftsmen”. High Priest of the God Ptah, located at Memphis. There is also a temple at Karnak. From the 4th to 6th Dynasties.

WR-MW: “Greatest of Seers” or “High Priest of Ra” located at Heliopolis. This title lasted from the 3rd to 20th Dynasties but is poorly documented.

M’AT ~ THE MUMMY

“First with the crooked iron tool they draw out the brain through the nostrils, extracting it partly thus and partly by pouring in drugs; and after this with a sharp stone of Ethiopia they make a cut along the side and take out the whole contents of the belly, and when they have cleared out the cavity and cleansed it with palm-wine they cleanse it again with spices pounded up: then they fill the belly with pure myrrh pounded up and with cassia and other spices except frankincense, and sew it together again. Having so done they keep it for embalming covered up in natron for seventy days, but for a longer time than this it is not permitted to embalm it; and when the seventy days are past, they wash the corpse and roll its whole body up in fine linen cut into bands, smearing these beneath with gum, which the Egyptians use generally instead of glue. Then the kinsfolk receive it from them and have a wooden figure made in the shape of a man, and when they have had this made they enclose the corpse, and having shut it up within, they store it then in a sepulchral chamber, setting it to stand upright against the wall. Thus they deal with the corpses which are prepared in the most costly way; but for those who desire the middle way and wish to avoid great cost they prepare the corpse as follows:—having filled their syringes with the oil which is got from cedar-wood, with this they forthwith fill the belly of the corpse, and this they do without having either cut it open or taken out the bowels, but they inject the oil by the breech, and having stopped the drench from returning back they keep it then the appointed number of days for embalming, and on the last of the days they let the cedar oil come out from the belly, which they before put in; and it has such power that it brings out with it the bowels and interior organs of the body dissolved; and the natron dissolves the flesh, so that there is left of the corpse only the skin and the bones. When they have done this they give back the corpse at once in that condition without working upon it any more. The third kind of embalming, by which are prepared the bodies of those who have less means, is as follows:—they cleanse out the belly with a purge and then keep the body for embalming during the seventy days, and at once after that they give it back to the bringers to carry away.”

-Herodotus, *Aegyptus*, Book II

Aside perhaps the pyramids, the most famous elements of ancient Egyptian culture are the mummies. These are what people most identify with ancient Egypt. And it is understandable, for they played a large part in Egyptian life. It is difficult to grasp the importance these held for the ancient Egyptians.

The jump to mummification was actually an evolution in both burial and belief. The arid environment contributed greatly to this practice, and the idea that the ancient Egyptians always mummified their dead is incorrect. They gradually developed mummification through a trial and error process.

The detailed description about mummification given by the Greek historian Herodotus more than 2,500 years ago (see above) essentially remains the same, although some aspects have been deemed incorrect. Herodotus wrote an intimate insight on this private and sacred practice for an outsider. Any true documentation by Egyptians, in their own words, is unfortunately lost to time, as those papyri have long since been destroyed or lost to the ages. What remains came later during Greco-Roman periods, and passed down by a combination of word-of-mouth and tradition. Thus, observers such as Herodotus were able to document the basics of Egyptian mummification for posterity.

It is fairly well understood that early Egyptians perfected mummification by the 4th Dynasty. An essential understanding of how the process was performed and ritualized is found in the fragmented Papyrus of the Embalming Ritual, which dates from the 1st Century C.E., written in both Demotic and Hieratic scripts. The ritual follows in this manner:

- 1.) Persons necessary for the ritual mummification: Stolist (Master of Secrets), Lector Priest, Hetemu-Netjer (Seal-Bearer), and Wetiu (One Who Wraps Embalmed Corpse).
- 2.) The corpse is embalmed from head to feet (for details see below, Embalming). This is performed in eleven acts, that include many specified organs, each of which is then placed in Canopic jars.
- 3.) Each act of removal is paired with chanting and charms, and a Shabti/Wadjet is usually placed within the surgically-cut incision. This is the role performed by the Hery-Heb, who is fundamental to the entire ritual.
- 4.) The Wetiu begins wrapping the embalming corpse in linen as the ritual is carried out. Charms are placed in the folds of the cloth. Then, once the body is covered, a second layer of wrapping is added. By then, the ritual is nearly over.

EMBALMING

The head is anointed using frankincense. Then another priest, designated as the “Treasurer of the Gods” anoints the rest of the body, avoiding the head, using unnamed herbs from a vase in a ceremony called “Opening of the Mouth”.

The next ceremony is called “The Children of Horus. Each organ is removed separately, embalmed by unspecified oils and herbs, and placed in Canopic jars. The back of the corpse is embalmed with “fat” in a ritual of its own.

The next step is to fill the head with embalming medicaments and prepare it to be wrapped.

The nails of the fingers and toes are gilded and then wrapped in linen from Sais.

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Anubis performs ceremonies, aided by the Treasurer of the Gods. From here, the priest, dressed as Anubis, does the wrapping ceremony in a highly-detailed ceremony according to ancient rules and regulations.

Anubis first wraps each part of the head in a certain manner, with each linen band given a specific name. Once bound, a thick resin oil is applied to act as a glue. Then the Anubian priest wraps the hands and glues them in a different resin glue, using a mixture of Amu Flowers, Coptos Resin, and Natron. Each bandage is identified with the images of a god and goddess across the hands.

The arms and legs are then embalmed and wrapped in similarly strict measure by Anubis. While this entire ritual is being performed, chants are being sung by the Hery-Heb, and amulets are being lain within the folds of the linen wraps.

HALTING DECOMPOSITION

"O King, I fasten for you your jaws which were divided - pesesh-kaf, O King, I open your mouth for you with the adze of Upuaut. Horus has split open the King's mouth, using that with which he split open his father's mouth, using that with which he split open Osiris' mouth, with the iron which issued forth from Seth, with the adze of iron which split open the mouths of the gods.

"Osiris Unas, I have filled thine eye for thee with metchet oil."

"Osiris Unas, there hath been presented unto thee that which hath been pressed out from thy face."

"Osiris Unas, the Eye of Horus hath been presented unto thee, and [Set] hath been made weak in respect of thee thereby."

"Osiris Unas, the Eye of Horus hath been presented unto thee, that it may unite itself unto thee."

"Osiris Unas, the Eye of Horus hath been presented unto thee that the gods may be brought unto thee thereby."

"O ye Oils, O ye Oils, which are on the forehead of Horus [place ye yourselves on the forehead of the Osiris Unas, make ye him to smell sweet in possessing you], make ye him to become a khu through possessing you, make ye him to have his sekhem in his body, make ye him to have openings before his eyes, and let all the khu see him, and let them all hear his name. Behold, Osiris Unas, the Eye of Horus hath been brought unto thee, for it hath been seized that it may be before thee."

-Litany of Funeral Offerings, 5th Century B.C.E.

Once the body of the chosen dead was taken, their corpse was placed in the sacred chamber. The internal organs were each carefully taken out, washed out with spices and palm wine in a special cleansing, then placed in allotted Canopic jars. Only the heart was kept in the body, for Egyptians believed the heart was

where thoughts and emotions were seated. The brain was drained out of the skull using gravity and an unknown mixture of herbs. What remained was pulled out through the nose by a metal hook.

Afterward, piles of Natron salts, or Ntry in Egyptian, were then gathered and heaped over the body. These salts were collected from Sihet ("Measure of the Heart"), or the modern Wadi El-Natron in the western deserts, located near the Nile Delta. Once the body was covered, it required forty days for the salts to dehydrate the body properly before the mummification ritual could transpire.

The natron was cleared away after the specified time, then the ritual was completed in a manner befitting the social status of the departed: a ceremonial burial with much pomp and public display, or a humble and private service. An industry had developed in Egypt which profited from people who desired to give their loved ones a proper "send off." The Priesthood, artisans and others who provided these services had impressed on the peoples of all strata of Egyptian society that their souls would be safe in the next life should they be mummified.

If performed correctly, the final Opening of the Mouth ceremony would enable the Dead, now mummified, to unite with souls and the physical body in the afterlife and begin anew, once more reborn. If any part of the ritual were interrupted, or any aspect of the ritual, such as organs missing, then the outcome could be awful. The dead could either return as drifting, vengeful spirits in some form, or they would not be able to find their way in the Underworld to Judgment. Every single element had to be precise and perfectly handled.

THE SOLAR BARGE OF RA

Carrying the sun on its journey through day and night, and through eternity, the Atet (the Day Ship), or Meskektet (the Ship at Night), or Mandjet (Boat of a Million Years) is ridden by the God Ra and protected by a dozen deities as its travels through the underworld. Ra changes ships from Day to Night, from the Atet to his Mandjet. Each night on its journey, it is attacked by armies of demons and foul monsters who attempt to destroy it, sending the World of Man, and thus the universe, into eternal night and chaos. They seek perpetual Isfet and will achieve it if the Atet is stopped or thwarted on its sacred path. Although a dozen goddesses tow it, and a giant serpent slithers underneath it to protect it (Am Khu), the danger remains great.

By day, the ship guides the living, and by night, it aids the dead in the afterlife who seek to find Aaru after their judgment from Ma'at. Tombs and pharaonic crypts, no matter the deceased's social status, contain imitations of the sacred Solar Barge. Most pharaoh's divine Solar Barge were nearly two-hundred feet in length and were placed in pyramids or given their own burials.

The Egyptian concept of the Solar Barge's journey, from dawn to dusk, proceeded as follows:



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AKERU: Akeru would open the Gates to Dawn and the Underworld only for the Solar Barge on its journey. The depictions of Akeru are few, but mentions of him are enough to ensure his importance alongside the rest of the pantheon. He was portrayed as two lions, Sef and Duau, Yesterday and Today. They guard guard the Gates of Sunrise and Sunset and are called the Akerui (“Two Akerus”), were divine in their own right and trusted by Ra.

THE JOURNEY

DAWN: Released from the Duat by Akeru, Ra rides in his Day Ship, the Atet or Mandjet, departing from Mount Bakhu from between two sycamore trees in the east. The life-giving light shines across Kemet, blessing the land with power and promise. Horus guides the ships in the day, using his hawk eyes, and Ma’at is his first mate. Kheper, the scarab beetle is with him, holding the Sun high on the barge. Nun carries the barge while it flies over the Nile from east to west. The serpent god Am Khu aids Ra by devouring the shadows and evil souls that stand in his way.

NOON: Ra and his morning crew change hands and ships. The Sun God is now placed in a different and smaller Solar Barge called Semektet (“Becoming Weak”), as it slowly descends towards the west. Gradually, Ra meets the vile foe, the serpent Apep before he enters the Duat and must confront him. Until then, Setu (“Set”) guides or pulls the barge across the sky as punishment for his attempted assassination of his brother Osiris. Finally, Akeru will open the Gates of Sunset for Ra once more.

NIGHT: Switching ships, the Sun God of Creation now takes over his Meskektet, which now must struggle its way through the dangerous Underworld. A new crew aids the god on his journey however in the battle towards dawn: Hu, Sia, Geb and Heka. The war god, Maahes, fights by his side, defeating the nearly endless traps and tricks set before them in the Duat. The diabolical Apep is not alone in his attempts to thwart Ra, as he is assisted by the demonic monsters Nak and Sebau. Armies of beasts and savage demons are put before them as the Sun is carried in the joyless realm of wandering souls. The end of the journey in the Duat will repeat the cycle, as Ra exits into dawn once more in his next ship, the Atet or Mandjet.

Egyptian ships and boats all typify and symbolize the Solar Barge in their own unique way, intentionally or not. To Egyptians, sailing up and down the Nile wasn’t just for practical purposes but was also symbolic. What they did was a reflection of the actions of the gods in the sky, earth and in the air.

Although it would seem strange to many now, ancient Egyptians would panic when clouds would cover the sun. Their hardened, programmed beliefs had given them the fear that Ra’s Solar Barge was being swallowed by the hideous serpent Apep. Most would pray, go to temples and make offerings and sacrifices. During solar eclipses, and the common folk would be driven into mass hysteria by the darkness and the priests, who appeared to be close to the Gods, next to the Pharaoh himself, appeared impotent to this event.

THE SOULS OF EGYPTIANS

Egyptians understood the concept of having a spirit or soul differently than most peoples. They added extra elements to the concept, with each spirit possessing traits that were unlike the others. A person was incomplete without all components.

From the Old Kingdom to the New Kingdom, the elements evolved along the way as scholars came to believe that humanity was more complicated. Regardless, each element was crucial, and without the rest, the person could not exist.

These various components are listed and described below. From an Egyptian perspective, and a cosmic context, not possessing any one of these for some reason is enough to despair and be tormented and dread the afterlife. That bliss in Aaru would be impossible if just one of these is missing or corrupted:

AB: “Heart”. Also Jb. The human heart was the physical embodiment of thought and emotion. In their belief and scientific thinking, this organ was formed during birth by the mother’s first drop of blood into the newborn. The Jb was also the organ weighed in the Afterlife by Ma’at against a feather for its life of actions, thoughts and sins. If it was heavier, it was then consumed by Ammit, casting the Sahu into a wandering restlessness forever in the Duat.

AKH: “Magical Intelligence.” This is a person’s intellect in the form of a living, ghostly entity. If the proper rituals are not undertaken upon death, the Akh can haunt others, causing them to experience nightmares and have guilt about what they had done to the deceased. The Akh must be united with the other elements upon the journey to the Afterlife in the Halls of Two Truths, or it will wander without its master.

BA: “Personality.” This is everything that defines someone, summed up in a spirit form of its own. Upon death, a human-headed bird takes flight from the corpse and makes it way to the Underworld, possessing the Ba. This winged form will seek out its twin, the Ka.

KA: “Vital Spark.” This is what truly qualifies, in the modern sense, as a soul. The Ka is what drives one’s existence, much akin to an engine. Egyptians believed the god Khnum breathed all newborns into their mother’s wombs after crafting them on a divine pottery wheel. Once the god made them in this way, he imbued them with Ka, thus giving their mothers the new life that makes them pregnant.

KHAT: “Body”. Where all elements are housed and, most importantly, preserved for the trip in the Afterlife. There was a reason why Egyptians chose not to cremate their dead: they needed the bodies of the dead to be in the finest preserved state for the next stage of their journey. One cannot make a mummy out of ashes.

KHU: “Intelligence”. This part of the soul is where basic intelligence and intentions are stored. Oddly, Egyptian sources are scarce concerning this. It could be that, in later periods, the Ab/Jbi held a similar function and was more important, overshadowing it.

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SAHU: “Spiritual Form”. The closest the Egyptians come to the modern idea of a “ghost”. The Sahu is what forms after Osiris deems the dead worthy of passing into the Duat on its way to Judgment and Aaru. It can then seek vengeance on those who wronged it in the living world.

SEKHEM: “Life Force”. If the Ka was the most essential, then Sekhem is the element that powered the person in life. Without it, one would perish. The living harness it, and take advantage of it, but will not see its use again until after Judgment at the Halls of Two Truths. If they are deemed worthy, then their passing into Aaru is united with it once more and for eternity.

SHEUT: “Shadow”. To Egyptians, shadows were places that spirits and beings dwelled, and, possibly, a window into other realms. The Shadow is also an aspect of the Soul and represents Anubis (if painted as a black figure or statue). A pharaoh’s Sheut would be kept in a “Shadow Box” amid his other organs. It was taboo to step on peoples’ shadows, especially those of sorcerers, priests and pharaohs.

REN: “Name”. Once granted, one’s name was sacred and defined them. This was also an aspect of their spiritual sense. The more important the person, the more important to memorialize their name. In Egyptian thinking, when written, this was handled by surrounding one’s name in a “cartouche”.

THE UNDERWORLD REALM OF THE DEAD

This is the gloomy Realm of the Dead, where the god Osiris sits enthroned and all who die must visit one way or another. In earlier texts and beliefs, the Realm of the Dead was the domain of Anubis and Set. The early God Ra sailed from West to East here, on his sacred ship, the Atet, to ensure the midnight passage of the sun by dawn. This ritual also magically transformed the worn and dying body of Atum into its healthy and lively Khephri, for the new day ahead. This ritual could not be disturbed or stopped, or the World of the Living would shatter into True Chaos, and the Isfet that lay beyond would swallow the world.

From these Egyptian tales, the Castle Keeper can develop adventures where characters can risk their mortal souls on a journey to the Land of the Dead. The Duat, the realm of the dead and the journey there, is portrayed as both a gloomy and holy and sacred realm, ambiguous in its nature and not the typical “hellish” underworld as in many other religions.

The realm has its own geography, complete with islands, rivers, open lands, caves and other normal topographical features, each named and with an inhabitant or a sacred function. For those who travel here properly, in the sense of the unified soul of the dead, awaiting their judgment, they must follow a specific route upon a sail barge (see below Rife with Charms and Spells for a detailed example of the passage into Duat by the dead). In the “Book of Caverns”, each region of the Underworld is roughly described as a cave or cocoon of its own, where each houses everything from the dead, to Osiris Body’ and the many

deities that lie in the shadows. Although the topography of the Underworld is crucial for the explanation of the Sun/Soul’s passage (and Osiris/Ra), it is not detailed.

Unfortunately, the Egyptians felt that there was no need to explain this route to the Duat in a direct manner as one would in a normal map. They assumed everyone already knew the basics (or would discover them after their death). Over many centuries, the logic of how to reach this mystical realm was widely dispersed in many assorted hieroglyphic texts.

PYRAMID TEXTS: These early sources are in the Old Kingdom sources, carefully etched on the walls of tombs. They were the proto-type of what will later become the “Book of the Dead”.

COFFIN TEXTS: Dating also to the Old Kingdom, bridging to nearly the Middle Kingdom, these sources begin to include the common class in the Afterlife in the Underworld.

AMDUAT: “The Book of the Secret Chamber”. An amazingly complete funeral text that explains the twelve separate regions in Duat. This text explains how the Dead travel in a solar boat to reach their place of judgment.

LITANY OF RA: Composed in two parts, a complex text that describes the seventy-five forms of Ra, and the many forms the Pharaoh must take while journeying through the Afterlife. This text can be dated from the Pharaohs Seti I to Tuthmoses III.

THE BOOK OF GATES: Extant from roughly the 18th Dynasty, this complex religious text covers the many Hours of the Night and their involvement in the twelve gates, each a potential barrier for the traveling souls of the Dead. Within, the text also explains the Egyptian concept of Time and Infinity.

THE BOOK OF THE DEAD: Dates to the era of the Rameses Pharaohs, this is a collection of spells and the many Pyramid and Coffin texts and nothing more. It is an Egyptian “sourcebook” for many occasions and events.

THE BOOK OF CAVERNS: Also dating to the time of the New Kingdom, this text takes an entirely new view of the Underworld. Instead of the complex World of the dead from the earlier millennia, the Duat is now described as being simply just six caverns or pits, where the dead go as Osiris flies overhead and their judgment is given.

THE BOOK OF THE HEAVENS: Composed of the Book of the Day, Book of Nut, and Book of the Night, this sacred text explains the passage of the sun on its holy journey, throughout the day, from dawn to dusk. This is the first mention of the Egyptian concept of the Great Flood. The concept that the mortal world rests on the back of a celestial cow is included as well.

THE BOOK OF THE EARTH: Written to complete the others, this text explains how the Sun travels on its Underworld journey. Its only extant copy was discovered in a tomb from the Rameses Dynastic era.

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There was likely no absolute viewpoint that held for any length of time in Egypt, as religious ideas changed, were often radically altered, and other outside, foreign trends, found their way into native belief.

NETER ~ KHERTET

DIVINE UNDERGROUND PLACE

This Egyptian Underworld is not only accessible by those who die, as is written in the Amduat, but by those who sleep at night, or those who dwell between life and death (midnight and dawn). Tombs and mausoleums symbolize the presence of Duat touching on the mortal world from below. Lightless when the Sun, guided by Ra, is not present, only scarce torches and other light sources created by the Gods or other beings give light in the Underworld.

This realm is populated by the unworthy dead, who have failed to live their lives according to what the Gods deemed wise or in “balance”. These dead never found their way to the Halls of Two Judgments to be in the presence of Ma’at and the Gods and became lost for various reasons.

Scattered, frightened, and desperate, the dead will appear as though they are living, always seeking a way out, or suffering from their basest and most rotten needs that first cursed them to this realm instead of the perpetual reed and pure world of Aaru beyond.

The “Second Death” that sent thousands here, and continues to do so, populates the many varied regions of Duat with a varied range of people. There is no social order here, although many attempt to continue the traditions they practiced in life. This world is the sole realm for the judgment of the dead by the gods, and all others are little more than crumbs underfoot.

Access to this Underworld can be found in the stairs in tombs, pyramids and other places of the dead built by the hands of men. However, there are many, darker and hard to find crevices and tunnels deep in the earth that can lead explorers here. Usually, the wise (or foolish) tell others to follow in the sands to the places where the Sun either sets or rises. Secrets lie there, in those regions beyond the setting sun and the mountain that stands there.

This would be Akhet (Mountain of the Sun) for the Western Horizon, also called the Land of Manu, lit by the fire of the blazing Sun of Ra, and blurred by many illusions and mirages. It is more likely that brave adventurers would find a way into the Duat if they chased the sun into the west to the Land of Manu. It is less possible if travelers wait for the sun’s rise on the opposite side of the sky.

Many say the Gates to Duat close at dawn and stay locked the entire day, until the Sun again sets. Those who are in that realm stay trapped amid gods, monsters, and the lingering dead until the return of the passage of the Sun to bring light to the Realm of the Dead.

Carried on the royal barge of Osiris on its twelve-hour travel, the fiery route will illuminate the Divine Underworld, for better or worse. This will aid the dead who must find their way to judgment, and grant vision to the rest who dwell here. Gods may live and perform their divine functions here, but many unspeakable beasts and monsters inhabit the unlit and forgotten reaches of Duat.

WERNES ~ WATERS OF OSIRIS

Occupying a major part of the Underworld is a small sea, the Wsjr, or Waters of the Body of Osiris. They are sacred to Osiris, where daily the Sun is dipped to briefly cool it as it is carried into the realm of Duat. In the sacred passage of the Sun during its time in the Underworld, the first three hours of the voyage occur over the expanse of these waters. These clear waters span a lengthy section of the known Underworld and are filled with a plethora of wondrous fish, birds, other pleasant animals sacred to the God. But there are demons and serpents here as well who plague the journey of the traveler.

Tributaries and streams bear the holy waters into the inland sea, where “farmers” (or gods) toil on its outer edges from the irrigated soils. Thick and wild vegetation covers its shoreline for miles, untamed and left to its own. Many of the Wise in the surface kingdom of Kemet say this is where the god Osiris finally fell when he was chopped into many pieces, and later was gathered by his sister, Isis. Because his blood and flesh were holy, it touched all in its path and caused a magnificent growth, unique and exotic.

Where the rivulets and streams originate from in the West isn’t known. It is rumored by many that this hazy location lies many leagues beyond the Nile in the mysterious Land of Manu. The waters are described as “sweet”, possibly as honey, due to divine influence. Reeds cluster closely to the shores, but the sea remains untouched day to day by the passage of the Sun. In its depths, however, may lay the remnants of where slain Osiris once fell.

This is possibly the only safe region in all of the Duat for strangers and the destined dead to travel through on their way. The clean, golden sands below the waters shimmer easily at the presence of a light source, casting a shimmering glow for many leagues around.

Currents and random uncontrollable eddies make travel over the Waters of the Body of Osiris difficult. Serpents and other beasts are common in its depths. Those whose motives are not pure or spiritual will be hounded by nightmares while crossing the sea. It might be safe when compared to the rest of Duat, but the shadow of the Eye and Mind of Ma’at resides here.

REM-REM ~ THE LAND OF WEEPING

This land, filled with plentiful vegetation and irrigated with the virile tears of its resident god, the fish deity, Rem, is where many lost, wandering souls end up on their journey in the Underworld. The sorrow caused by the millions who remain here, lost in the tangled tropical vegetation and dense flora forever, affects anyone who is not dead while trying to find their way here.

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Note: Travel here may require a charisma check (recommended CL 15) upon arrival here, or the character too, will be instantly cast into a state of sad depression for the duration of their time spent here. Those who fail suffer penalties determined by the CK on their initiative and attack roles.

The waters that course through Rem-Rem are filled with strange fishes, both magical and monstrous, as well as other beasts. The ghostly presences of the tearful, lost souls, or Ka, can be glimpsed or heard amid the leafy shrubs and trees. When the Divine Barge of Ra passes overhead, the sorrowful souls reach for it desperately, hoping to be taken aboard and spared their perpetual torment; but they are unseen and ignored by Ra and all others as their fate was already determined.

The glistening waters, reed-choked and filled with life, taunt the Dead. Its shores are no better, as they border a harsher land that is even less forgiving.

SOKAR ~ HORUS' DESERT REALM

On the far eastern edge of the shores of the Rem-Rem lies the dry, sandy realm of Sokar. Twisted with jagged stony paths, and confusing and hard to maneuver on foot, this realm is presided over by the watchful eyes of hungry hawks.

Reminiscent of the nearly endless miles of deserts above on the surface world, dunes and dry wind-blown sand and sharp stones fill this region. The barest hints of ancient roads and paths can be found in this confusing land under tons of sand (Imhet or "filled up") to give the traveler an added worry.

Without the arrival of the Sun in the Underworld to illuminate the land of Sokar, the desert is frigid, but with the sunrise; the air and sands turn hot and become completely unbearable, making the simple act of breathing difficult.

Getting lost in this land is easy, unless one attempts to follow the passage of the Sun above on its Serpent Barge. The only routes lie in the countless rocky roads that cut through the sandy desert, according to the sources, zig-zag in every direction.

Monsters and other hideous beings from the earliest of Egyptian nightmares dwell in the dark and shadows of this land. The Winged Serpents of Horus, Per-Wadjet, is common in this land, large or small and is considered very sacred.

When the Sun is carried over Sokar, it is on the back of the giant Winged-Serpent Barge, guided by Horus. This is the only time the God is distracted: during the Fourth Hour. Unfortunately, the other minions and beasts are not in this sacred land. It would take travelers months to match the distance covered after an hour's journey in the Divine Barge.

LAKE OF FIRE AND OSIRIS' TOMB

Blazing at times, the surging and boiling Lake of Fire splits the realm of Duat nearly in half. Scorching flames burn across the surface, and occasionally flash so bright that they illuminate most of the Underworld. Living travelers who dare to venture

in the Duat stumble upon the Lake unexpectedly. The living who come to close to the flames perish in the unimaginable heat that it generates across its vast expanse. The Dead that must traverse it, however, do so as a mandate by the Gods to cleanse themselves.

Beneath the fiery waters sits a massive, decorative pyramid atop a mound wherein the holy tomb of Osiris is hidden. Two black birds of prey, or kites, circle far above in the abysmal sky (Nephthys and Isis) and keep watch over this sacred place.

Living travelers must find some means to cross the lake or even more daring, to swim below to Osiris' tomb and survive the impossible heat and flames. In game context these flames should do around d100 damage/minute on the surface, while underwater the heat does 3d20 damage/minute.

Note: It requires one hour for the Gods to cross the Lake, so anyone with less power would take longer. Swimming to the underwater tomb takes on average, thirty-minutes, not including entering the tomb.

Osiris' Tomb is the perfect pyramid, the physical basis of the earthly versions. The golden, pointed benben on the peak is wondrous, covered in the most delicate hieroglyphs and rare ornate gems. The source of the raging flames and heat in the lake does emit from the benben. The doors within the pyramid tomb are two giant, bronze and gold gilt, intricately carved doors under a stone archway.

This was the holy place where Isis placed the remnants of Osiris to be mummified and then resurrected by divine heka (magic). To trespass here is one of the most unholy acts in the Egyptian universe. This tomb sits quiet only in the twelve hours of daylight, when the Sun travels over the surface world above. The riches and other magical treasures held here are rumored to be without equal. Many were taken from cruel kings and Pharaohs above, or from their tombs when they were cast in Duat, or sided with the vile Set. Traps are set in the many corridors and stairs that stretch throughout the tomb.

At night, the Sun passes over the Lake first, then moves across the land nearby, and then, by the eighth hour, returns to be held in the tomb and healed anew, until its release by the twelfth hour for the new sunrise.

HALL OF TWO TRUTHS

On the far shores of the Lake of Fire, the waters become calm, and from the gloom, upon the shadowy coast, appears a great temple lit by torches and lanterns. Gold shines from the decorations, and a powerful, ominous air hangs over this vast structure. It is mysteriously built, as the very shape overall is hard to discern, only the docks and a massive ritual platform are distinct.

A dark flowing river flows from here into a lightless abyss, where its strong currents pull boats into a hellish maelstrom, to be crushed and disappear from existence. Countless ghostly souls of the Dead are ferried here on the river after their passage

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through Duat to reach the ritual platforms where the gods sit in judgement.

The docks can hold a seemingly infinite number of boats, large or small. Decorative stone steps lead up, where the ceremony to judge all souls is underway. It is a profane and unholy idea that the Living could ever arrive here. To do so would be placing the purpose and reality of the Halls into question. The divine guards (described below) are often called to deal with intruders.

The Dead, whether Royal or Common, arrive here with their worldly possessions in tow. If they were determined to be unworthy, dishonest, they were judged harshly and all their possessions were thrown into pits, never to be seen again. There is an endless wealth buried in these pits but they are only be entered at great risk. Mighty, enchanted artifacts, legendary items, weapons and armor, once entombed, were all dumped here as their unworthy owners were cast into oblivion. This judgment was made as their hearts were fed to the hungry crocodile goddess, Ammit.

Many others of the Spirit Souls who have utterly failed Judgment are thrown into the dreadful furnace, to be incinerated by the flames of Creation. This is the Hat-t-nemmtit-set, a giant, blackened furnace that roars with hungry flames, seeking more, unworthy souls.

Those who dare to venture within the coastal temple will find it a ghostly version, although divine, of the many temples that line the Nile in Egypt, but epic in scale. Fires burn strangely within, and lights shine dim. Eerie echoes of voices, monsters and other unknown causes rebound throughout the complex. The rooms and tunnels, halls and corridors appear unending in their vastness.

There are many magical texts throughout the temple, written in hieroglyphics, but these are blurred to the mortals, hidden by the Gods from lesser beings. Not one is plain or easy to read. It is said in Kemet that the inspiration for the many spells and magical tomes available to the priests and the pharaoh all derive from here.

Should living adventurers try to cast spells, use magic items or take divine or holy actions here, there is a chance that they may wake the gods who then intercede. Angering the gods is not taken lightly, especially in their own domain, where the sacred act of judgment is underway.

Rumors abound in the world of the living that the Temple of Ma'at holds much that Gods and Man could benefit from, or be cursed by, should it be uncovered.

AARU ~ THE BLISSFUL REALM

Sekhet-Aaru or Field of Reeds/Rushes. This is the Soul (Ka) of the Nile Delta, and the Egyptian concept of a heavenly realm. It is written in various forms as the Fields of Yalu, Iaru or Yaaru.

Before one enters Aaru the newly freed soul, united with the Three Aspects, must pass by many armed demons with hideous knives. They guard ornate and powerful gates. The sources vary on the number, but fifteen to twenty-one gates must be opened on the way to Aaru, each with its own demonic guardians who will shred those that challenge their place. The Dead who are allowed to pass through these many gates still must overcome the demons in each. This threat is worse for the living who try make their way here. There is no other means of access to Aaru in the entire universe except for these divinely-placed gates and their wretched guardians.

After the dead person's heart is weighed by the Gods for its sins and actions, and chiefly Ma'at, and allowed to pass out of its underworld travels of Duat, the soul can go to a realm where the skies shimmer like a clear dawn. There reeds cover the shores of a peaceful river delta endlessly, and homes and other structures similar to those in the World of the Living are found. The departed live here in pleasure and happiness. There is nothing unpleasant here.

This heavenly realm is said to be a series of islands, scattered over the reed-filled waters of the East. It is also the home of Osiris. Everything that is pure and deemed refined in Egyptian culture is in abundance here. There is plenty of food, for there is farming and fishing amid the healthy waters of the delta. Somewhere in these vast array of isles sits the divine Temple of Osiris, which few even know exists, and fewer still have the honor of seeing.

Osiris' home sits in the region known as the 'Field of Offerings', where even in this heavenly realm, the inhabitants pay him homage. Offerings and sacrifices cover the shores and dot the reeds for miles in every direction. Few catch glimpses of the God.

Living visitors are the rarest in the universe to Aaru, and usually are granted visits. Unlike the world of Duat, where many are silently challenged to find and explore it, here it is not so. Aaru is divinely guided to remain pure and untainted by the evils of the World beyond, so it would be impossible for those of questionable natures or scruples to find their way here. The Gods would be alerted to their presence and actions, and quickly destroy them.

RIFE WITH CHARMS AND SPELLS

“As regards the Oracles both that dwell among the Hellenes and that dwell in Libya, the Egyptians tell the following tale. The priests of the Theban Zeus told me that two women in the service of the temple had been carried away from Thebes by Phoenicians, and that they had heard that one of them had been sold to go into Libya and the other to the Hellenes; and these women, they said, were they who first founded the prophetic seats among the nations which have been named: and when I inquired whence they knew so perfectly of this tale which they told, they said in reply that a great search had been made by the priests after these women, and that they had not been able to find them, but they had heard afterwards this tale about them which they were telling. This I heard from the priests at Thebes, and what follows is said by the prophetesses of Dodona. They say that two black doves flew from Thebes in Egypt and came one of them to Libya and the other to their land. And this latter settled upon an oak-tree and spoke with human voice, saying that it was necessary that a prophetic seat of Zeus should be established in that place; and they supposed that that was of the gods which was announced to them, and made one accordingly: and the dove which went away to the Libyans, they say, bade the Libyans make an Oracle of Ammon; and this also is of Zeus. The priestesses of Dodona told me these things, of whom the eldest was named Promeneia, the next after her Timarete, and the youngest Nicandra; and the other people of Dodona who were engaged about the temple gave accounts agreeing with theirs.”

-Herodotus, Historia, Aegyptus, Book 36.



CHAPTER 4

Magic, spells, charms, and ancient Egypt have been synonymous since antiquity. The civilization that grew and evolved from the earliest Bronze-Age Semitic peoples near the Nile Delta created a theosophy that was dependent on a complex system of supernatural rituals and beliefs to resolve daily matters. This magic, or Heku, blurred the lines between the state and religion, the commoners and nobility, many times.

Omens, prophetic dreams, oracles, taboos and a host of other intricate concepts guided the Egyptians through their lives. It wasn't a question of faith; it was the patience of waiting for the outcome of a spell, curse or charm to take its course. Faith is what one puts in the Gods and what they give to mankind in life and in the afterlife. Heku is a person's means to live, or die.

This chapter explores Egyptian magic, its many aspects and how it can be applied to gaming. As with most ancient cultures, modern fantasy concepts of "magic" and "spells" do not so easily agree with the way they were used or perceived by those who practiced them. It is hoped this chapter can simplify and describe the depth of ancient Egyptian Heku. At times, this might be confusing and appear religious in tone, but in the Egyptian mind, the two were interchangeable, and one could not exist without the other.

As cautioned in the other books in this series, the concept of "magic" and related matters is not taken from, nor related to, any modern interpretations of Neo-Pagan religions or wild notions of New-Age versions. What is in this Codex derives strictly from the original sources only. What is given here is for use in gaming, as derived from the peoples of ancient Egypt.

HEKU ~ WORD OF POWER

The core of Egyptian magic stems from the concept of Heku, which is defined as "magic, the power of working magic, sorcery, spell, charm, word of power," or more concisely, "Using Ka." This is clear and thoroughly repeated in the sources when the term Heku is used. One that uses Heku is called a Hekai, who is an "enchanter, sorcerer, magician." The root of these words, and the many others related in Egyptian, derive from the similar term Heka: "gift, charm, utter a charm, spell, incantation, to bewitch".

Essential to this is the notion of speaking Words of Power, whether they be poetic, song, or prose. The sound and feeling of what is voiced, places might and power into the enchantment. This concept isn't unique to Egypt, as most ancient peoples share it. Dynamic language usage was deemed a vessel of the gods, and what divinity would sound like in the mundane world if worded properly. It could influence many and do wonders.

There was even a god of magic, Hekau, who was single handedly placed in charge of the secrets and arts of sorcery by the other gods. The "Books of Magic", or Hekau Metchau, written by him, contained many thousands of spells and charms of the gods. Every spell needed for every ritual, grand or mundane, was housed within the books. At some point, many of these were passed down to mortals and distributed randomly. Such

a random act turned Egypt into the highly superstitious and sorcerous country it was known for in antiquity.

*"iw Sny n N m nwn
iw irty n N m HwtHr
iw msdr n N m wp-wAwt
iw fnd n N m xnty-xAs
iw spty n N m inp
iw ibHw n N m srqt
iw nHbt n N m ist
iw awy n N m ba-nb-ddt
iw Sna n N m nt nb(t) saw
iw psd n N m stS
iw Hnn n N m wsir
iw wfw n N m nbw Xr-ahA
iw Snbt n N m aA-Sfty
iw Xt iat n N m sxmt
iw xpdwy n N m irt-Hr
iw mnty ssty N m nwt
iw tbty n N m [ptH]
iw Dbaw sAHw n N m arwt anxw."*

"My hair is Nu; my face is Ra; my eyes are Hathor; my ears are Wepwawet; my nose is She who presides over her lotus leaf; my lips are Anubis; my molars are Selkis; my incisors are Isis the goddess; my arms are the Ram, the Lord of mendes; my breast is Neith, Lady of Sais; my back is Seth; my phallus is Osiris; my muscles are the Lords of Kheraha; my chest is he who is greatly majestic; my belly and my spine are Sekhmet; my buttocks are the Eye of Horus; my thighs and my calves are Nut; my feet are Ptah; my toes are living falcons; there is no member of mine devoid of a god, and Thoth is the protection of all my flesh."

-Book of the Dead, Spell #42.

Not just anyone in Egyptian society could wield Heku. Knowing and speaking the native language is one matter, but Heku also comes from the ability to read and write it, a skill that barely 1% of the population had. Heku had no substance or "power" if merely spoken by the illiterate, and so magical practice fell into the sphere of the learned. Doctors and healers were grouped in this category, and, later, in the centuries when Egyptian power was out of local hands and in that of foreigners, the scientists (primarily Hellenistic).

To the standard magic user in fantasy role-playing games, the option of spell-casting can be brought about by the vocalization of magic words, or by other combination of means (hand gestures, etc.), but it is chiefly the vocal form that translates into Egyptian spell-making. Rituals and other elaborations aside - and there is a plethora - Heku essentially comes down to what is spoken. All Egyptian magic is projected by the power of the enchanted word. Nothing else matters in the end.

It would be the worst and cruelest punishment for an Egyptian wizard to be silenced, either by a gag, cutting out their tongue, or some other measure. Any permanent measure would end their magical abilities and mark them in society.

Some of the Egyptian terminology concerning Spells, Charms and Enchantment are as follows:

Pekh: Spell, curse, imprecation (pl.)

Hak: To curse, to cast a spell on, to bewitch, to enchant

Hesi: A spell recited against evil creatures in the water

Heka: The power of working magic, sorcery, spell, incantation, charm, word of power (pl.)

Ari Ha: To make magical pass over the Dead (the Dead's eyes)

Ari Sa: To make magical passes over someone

Arit Sotep Sa: To make a magical ceremony to protect against evil/to visit the court

Ur-Heka: "Words of Great Power", instrument or tool in the performance of a magical ceremony

Ut-t Sau: Speaking magical formulae or spells aloud

Besu-Ahu: Magical name of the right foot of the deceased

Aaakhu: Words of power, protective formulae, spells

Bent: To tie, to bend, to bind with spells

Merit: Love spells

Ur-Hekau: One who is great in words of power, enchantments

Peh Remu: To work magic

Bu Sa: Place where Protective Magic is worked

Netra: Divine or Magical literature

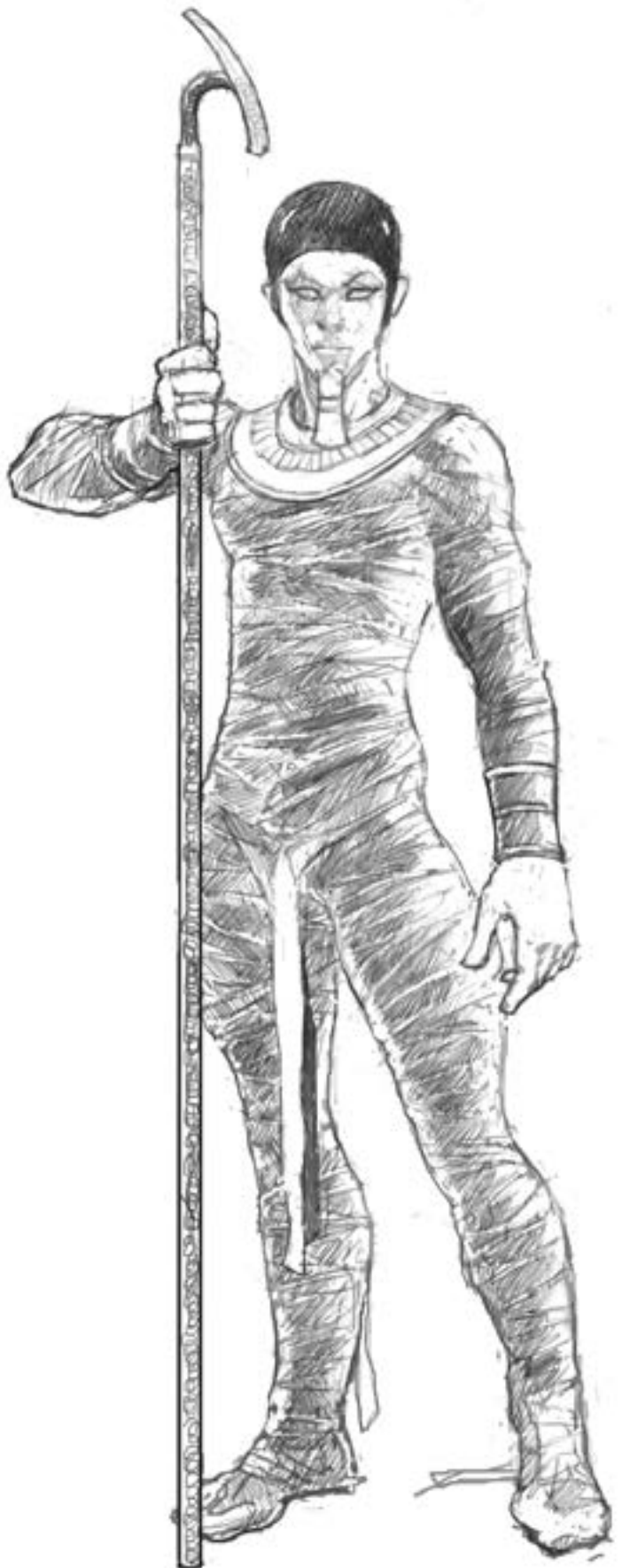
Reka: To work magic on someone

Hekait: Sorceress

Everyday life to the Egyptian was guided by magical unseen forces, much in the same manner as it was for most in antiquity. "Word(s) of Power", and those who held their secrets and had the ability to speak and write them wielded fear and respect across the land. The mystique of Heku lasted for thousands of years, far into the Roman Conquest. The Roman toleration for Egypt's legendary magic arts was less than the Greek fascination, and many laws and cruel punishments were enacted to keep the Egyptians in line. By the later centuries, into the Christian Era, much of the venerable arts had eroded and merged into many other outside cultures' ideas until Heku was little more than a memory of what it had been in the time of the Pharaohs.

Many Egyptian magical texts fell into Greek hands and were later copied to be preserved for posterity, but this practice didn't go so well with Roman leaders who felt that magical practices from Greco-Egyptian regions were "questionable".

Newly ascendant rulers, such as Caesar Augustus, wished to wipe out the magical presence in Rome. His actions, and the actions of others that followed, set them on a path towards



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gradual intolerance in the Roman Empire towards all others' beliefs and lifestyles.

"After he finally had assumed the office of pontifex maximus on the death of Lepidus (for he could not make up his mind to deprive him of the honour while he lived) he collected whatever prophetic writings of Greek or Latin origin were in circulation anonymously or under the names of authors of little repute, and burned more than two thousand of them, retaining only the Sibylline books and making a choice even among those; and he deposited them in two gilded cases under the pedestal of the Palatine Apollo."

-Suetonius, Lives of the Caesars, Life of Augustus

HERY-HEBT ~ EGYPTIAN WIZARDS/ THE LECTOR PRIEST

"A goose was brought to him and its head cut off. The goose was placed on the west side of the great hall, its head on the east side of the great hall. Djed-djedi said his say of magic: the goose stood up and waddled, its head also. When one had reached the other, the goose stood cackling. He had a "long-leg"-bird brought him, and the same was done to it. His majesty had an ox brought to him, and its head was cut off. Djed-djedi said his say of magic, and the ox stood up."

-Westcar Papyrus, 4th Dynasty

"Carrier of the Book of Ritual", also called "Cheriheb". In ancient Egypt, they represented a "wizard" or classic "sorcerer". Wearing a sash across their chest to signify their status, they were educated and trained in the many hidden and sacred words and hieroglyphs used by the gods and pharaohs. When they walk among the common man, they are given complete respect and fear, for all know they wield profound power and knowledge. The "Book of Ritual" according to Egyptian legend was a tome wrapped in purple twine, carried by the Hawk of Horus, which held rules and spells granted by divine service.

They are not priests or clerics in the usual modern RPG sense of the meaning, but wizards, highly skilled in sorceries and secret knowledge. In Egyptian society, there were already many strata of priests, filling the role of holy-men for the gods, who deciphered the will of the gods for the pharaoh down to the common man (Heri Ta). The Hery-Hebt acted separate and freely, able to hire themselves out to the layman and noble alike, for funerals and other occasions. Sources speak of them functioning as magical mercenaries, seeking the highest bidder for their specialized services, as their skills and hidden talents are not cheap nor easy to find.

Because so little is written about the Lector Priest and only interpreted through scarce art and scattered texts, much can be filled in by a creative team of player and Castle Keeper for campaigns. Using the basic rules for the wizard class as a template, it wouldn't take much to alter the character to an Egyptian ethnicity and setting. The primary casting requirement for a proper Hery-Hebt is vocal, using the Heku or "Word of Power" principle or method.

Allegedly, the Hery-Hebt were capable of wondrous magical feats, similar to the Celtic Druids. In the eyes of the general populace, they were enchanted and blessed, filled with the essence of Ur-Hekau ("Having Great Power/Magic"). Little is known about the personalities of Ancient Egypt who were of this unique class, and only a handful of individuals stand out in the records. No "schools" stand out, but they surely existed over the many centuries and were eradicated by invaders and foreign religions. The documentation of them is, sadly, lost.

It is completely unknown if the Hery-Hebt were educated only in Egypt, or also sought training in specialized arts afar in the Isfet, perhaps in the Hellenic or Canaan regions, or elsewhere. Their talents were unique enough to stand out, and the role was either hereditary or granted to favored candidates. These wizard-priests of Egypt were unlike those in Europe, who came down from antiquity as wizards and witches, for they did not live on the 'fringe' of society, but completely participated in it.

It is assumed the Hery-Hebt was a trained role, from one seasoned sorcerer to another. How this system worked is not known or understood, but it likely fell upon a complex understanding of talismans, curses, rituals, and funerary rites.

"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."

-Book of the Dead, Spell 68.

As with nearly 98% of the male population in Egypt, the Lector Priest is shaven, but beyond that and the characteristic sash of their status, their clothing is typically made from cotton or linen garments. They wear sandals made of papyri and a side satchel for the tools of their office (holding scrolls, inks, brushes, etc.). They wear two prominent white feathers in their head-dresses at times, which, along with the distinctive sash, signifies their position.

"But some maintain that the hawk is honored because it is used as a bird of omen by the soothsayers in predicting to the Egyptians events which are to come. Others, however, say that in primitive times a hawk brought to the priests in Thebes a book wrapped about with a purple band, which contained written directions concerning the worship of gods and the honors due to them; and it is for this reason, they add, that the sacred scribes wear on their heads a purple band and the wing of a hawk."

-Diodorus Siculus, Aegyptus and Asia, Book 87, 8-9

It is not clear whether the Hery-Hebt were required to follow the sacred requirements as the other priests in Egypt. This would imply they would be under the strict system of:

- Abstinence

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- Circumcision
- Taking only one wife
- Sacred Baths (two at night/two at day)
- Avoiding the meat of goats, certain birds and fish
- Recite the 42 Declarations of Innocence
- Attest to committing no murder
- Changing their birth name
- Live within temple walls
- Take part in alimentation

Obviously, these basic rules of the Egyptian Priests, for the most part, cannot apply to the wandering Hery-Hebt, who can leave temples and aid the general populace in their magical and funerary needs. Many of these rules derive from the strictness of Egyptian society. It was against custom for priests to wear the hides and parts of beasts into temples, and even the Lector Priest were required follow these rules if they are to be allowed into these holy places.

Note: As has been already deduced, the role and function of both wizard and cleric in Egypt blurred easily. This was the situation in most ancient societies. Arcane and divine magic blended together. Magic was derived from the same deities who ruled over the universe, for both classes. Each role existed and was influenced by an identical cosmology. There was no break for one or the other. Only true foreigners who brought with them their own religions and magical traditions could be viewed in their distinctive perspective in Egypt.

Note: The Hery-Habt was not the money-grabbing “snake-charmer” so hated by the Roman Era. They were literate, cultured, and well-traveled, and likely experienced in the exploration of the world beyond the borders, in the dreaded Isfet. They should be played as ingenious, eccentric, and highly intelligent people, unconcerned with petty matters such as greed or the simple sins of the world, for they carry the weight of Heku freely beyond the temple grounds.

Much can be gleaned from the Egyptian imagination concerning their view on the Hery-Hebt and spells from the various stories in the Westcar Papyrus. This ancient document dates to the 4th Dynasty and is largely composed of five fictional tales, folkloric in origin, written in Middle Egyptian.

The wizards described within the papyrus undertake miraculous spell-craft and deeds of wonder. Many modern Egyptologists consider the tales an Egyptian novel, although fragmentary. What is important for this Codex is the emphasis on the Lector Priests. The Westcar Papyrus is a goldmine of data for both gaming material and cultural information.

The five tales in the famous Westcar Papyrus:

DJEDEFRE'S TALE: Very fragmented, but it is assumed to have been told by Djedefre, Son of Khufu. From what little is understood, Khufu orders blessings for Pharaoh Djoser, and miracles are performed by a Lector Priest. In vague language, it is implied that this Hery-Hebt may in fact be Imhotep himself.

KHAFRA'S TALE: The Chief Lector Priest Ubaoner, of the Pharaoh Nebkha, discovers his wife is secretly seeking a man from the town of Memphis. Using his magic, he creates a wax crocodile and imbues it with life, but waits until he returns to Court entertain the Pharaoh. Then, his magical monster devours the man when he visits the Priest's wife. Afterwards, he questions his wife, and then sets her on fire and hurls her into the Nile.

BAUFRA'S TALE: The grandson of the Pharaoh Sneferu tells the story. Beyond all of his wealth and power, the Pharaoh is bored and seeks advice from his Chief Lector Priest, Djedjaemankh. The priest declares that the Pharaoh shall set sail on the lake with twenty young women aboard, have twenty new oars crafted, then sail around the palace. Nets should then be draped across the oars for caution. After they set sail, one girl loses her precious amulet, a fish made of malachite. The girl then refuses to row, and then the others stop. Using his magic, the Lector Priest folds the water back, revealing the amulet on the bottom, and the cruise resumes.

HORDJEDEF'S TALE: A mysterious person named Dedi possessed the powers of taming wild lions, finding the secret chambers in the shrine of Thoth and reattaching the severed heads of animals. Pharaoh Khufu has to see this for himself and sends for the man. Dedi proves himself and then gives the prophecy that leads to the start of the 5th Dynasty

REDEDJET'S TALE: This tale breaks from the spells and miracles of the Lector Priests and continues with the births of the three children of Rededjet and the beginning of the Fifth Dynasty. The arrival of the gods and other events occur, as well brutal slayings.

This papyrus describes the wondrous powers of the Lector Priests of Egypt. It also shows their closeness to the pharaohs and gods, with little room given for the rest of the Priest Class. The respect for the mysterious wizards of Egypt was once magnificent and honored in the palaces of the pharaohs, and given a place alongside the nobles and other scholars.

MANKHT ~ THE AMULET

Due to the intense belief in magic and charms, Egyptians used amulets in everyday life. Whether crafted from wood, bone, stone, or clay, it was important that a charm was made for a blessing, or to ward away the “Evil Eye” (Benn). Aside from pottery, the most plentiful artifacts from ancient Egypt are pendants and amulets.

They were worn on the living and dead, hung in homes, temples and palaces, and even in tombs. Their purpose and functions were flexible and dynamic. Modern Egyptologists have classified them into several categories:

- Deities & Sacred Beasts
- Protection/Aversion
- Heper/Hepw/Kheper (Scarab Beetle) for the Living or Dead
- Assimilation
- Power Granting
- Property, Ownership or Offerings
- Symbolizing Materials

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To the modern public, the most popular terms associated with them are Ushabtis and Ankhs, but they comprise only a portion of the overall magical range of Egyptian charms.

CHARMS AND AMULETS AS MAGIC ITEMS

Making a charm or amulet in the Egyptian tradition, while using the Castles & Crusades system isn't difficult. It requires either an experienced Priest or Lector Priest (about 4th Level or higher), the amulet in question, and time to imbue the item with power. The procedure would go as follows:

- 1.) Craft amulet in needed form and substance.
- 2.) Decide purpose/function. This will decide the spell to be imbued within.
- 3.) The ritual will take as long, in hours, as the Level of the spell to be enchanted by the Priest.
- 4.) Once imbued, the charm may have restrictions meaning said charm might only work against certain entities, at certain times, could last only so long, etc. (Consult the Castle Keeper for the amulet's ability)
- 5.) Pay the Priest for the task.

These amulets might have special limitations based on range, duration, or other factors unexpected upon creation. Also, the most important matter is the spell being imbued within: use common sense. In Fantasy Role-Playing Games and Literature, similar items usually fall under the definition of "Enchanted Items/Artifacts" and can be capable amazing feats of power. In Egyptian traditional myths and thinking, such is not the case. Typically, amulets are wards or banes against evil and can, on occasion, grant certain enchanted abilities and powers (usually blessed by the gods).

Note: It is crucial the players work with their Castle Keeper in devising these for the campaign story so that a careful balance is maintained.

Listed are many types of amulets used in Egyptian society:

Ames: Amulet of the Scepter (of the Pharaoh)

A: An amulet

Aart: Serpent amulet

Ab: Heart amulet

Ament: Scepter amulet

Arq: Serpent amulet

A Shem Reth/A Tchet: An amulet

Aa-t: Stone of great price, gem, amulet

Ankh Merr: Amulet

Ankh Neter: Serpent Amulet or "God's Life"

Ant-t: Type of amulet

Utach-t: Amulet made from emerald, or on plaque, or a green stone

Urit-Hekau: Serpent/Vulture amulet

Ur-Hekau: Collar amulet

Usekh: Pectoral/collar amulet

Utcha-t: Eye of Horus/Re amulet which bestows strength on the wearer

Ba an Nub: "Soul of Gold" amulet

Bak: Hawk of Gold amulet

Benn: Evil Eye amulet

Bes: an amulet

Begs-t: a collar, necklace, a type of amulet

Pet-t: Bow and arrow amulet

Matpen: a form of amulet

M'ten: an amulet

Men: ornament, an amulet

Mena-t/Menit: A special amulet given on ceremonial occasions to imbue physical happiness to the wearer

Menh-t: A serpent amulet

Menqebit: An amulet with a serpent's head. Also, a collar or pectoral amulet where a serpent form is attached

Mes: A woman's amulet aiding them to make labor easier

Meqer-t: A serpent headed amulet

Methpen-t: Made from an amulet

Nerit: A vulture amulet

Neh-t: A protective amulet

Nekhekh: A whip amulet

Repit Ast: Amulet in the form of the Goddess Isis

Heter-t: Pectoral amulet

Ha-t: An amulet

Hen/Heqt: An amulet

Her en Pat: An amulet

Khabs-t: A type of amulet

Khut: Rule, protection, power charm, amulet, talisman

Sa: Protection, an object that brings protection, an amulet, talisman, phylactery

This list is compiled from *E. A. Wallis Budge's original 1920 An Egyptian Original Hieroglyphic Dictionary: with an index of English words, Kings list and Geographical list and Indexes, List of Hieroglyphic Characters, Coptic and Semitic Lists, etc.* Great strides in the comprehension of the Egyptian language have been made since Budge's time, but for the most part, the basic vocabulary remains the same.

THE MECHANICS OF IT

Amulets should not be very powerful, granting a bonus 1 on an action, or a bonus 1 against a particular monster or occurrence. Perhaps a Khabs-t is created, worn on the arm and grants the wearer a +1 on saves and poison. Use the above list to create amulets or fill free to design your own.

CHAPTER 4

SYMBOLS



AMENTA: This strange symbol represents both the West Bank of the Nile and the Underworld where the Souls of the Dead go.



ANKH: The most iconic symbol, and earliest symbol, combining Osiris and Isis together in one fluid design. The Ankh dates to the 32nd Century B.C.E, and brings the Sun, light and immortality, unifying Sky and Earth, purification of water and the soul.



BA: A human-headed falcon that represented the Ba soul. The Ba was the personality of someone as a part of their soul separately.



BEN-BEN: This is the primal mound in which the pyramids evolved from later, as a symbol, it is a pyramid. It represents the link of the Earth to the Sky and all Creation together.



DASHRET: The 'Red Crown' of Lower Egypt in the Lands of Set, before Unification.



DJED: Also considered 'Backbone of Osiris', and the fertility pole of Osiris as well as a symbolic combination of the four pillars that held up the world. The Djed is placed on the bottom of coffins to symbolize holding up the Dead.



HASHRET: 'White Crown' of Upper Egypt. Once joined with the Dashret, the two crowns formed the Pschent upon Unification. The two symbolize absolute divine and earthly power and authority.

HEKA: A play on the word 'Magic' in Egyptian, this is the Crook and Flail used by Osiris and all Pharaohs for their rule and ultimate authority. The two together are Heka Nekhakha.



KA ARMS: Both 'arms' of the Ka symbolize the Soul in Egyptian. The Ka Soul was breathed into newborns by the Goddess Heket and remained after death.



MAAT'S FEATHER: Symbolizes justice and fairness. When compared, if found not true or just, one's fate will often be fatal and cast into the Abyss deeper into the Underworld.



SCARAB: Khepri's symbol, the scarab symbolizes the sun traveling across the sky in the most basic level. The scarab also represented rebirth and reincarnation. This was symbolized by the actual insect's method of handling dung balls and its eggs and the birth of its young within.



SESEN: Linked to Atum-Ra, the morning's light and reincarnation solely. The lotus is common in Egyptian art everywhere almost to the point its symbolism was lost over the many centuries.



SHEN: A never-ending rope, looped that symbolized eternity and a perpetual completeness, and protection. The Shen is symmetrical and represents this as well, being an icon of perfection in the Egyptian mind.



TJET: The 'Knot of Isis', this is best described as an Ankh with its arms bent downward. The Tjet represents Eternal Life and Resurrection and used in funerals. Typically it is made from red gems and reddish colored glass to symbolize Isis' blood.



URAEUS: A cobra, bent, that symbolized divine authority of the Pharaohs, and it is typically worn on the crowns.



WAS: A canine headed symbol used in both writing and in the famous scepter, mostly identified with the God Ptah. The canine symbol is linked to Anubis and the Underworld and the Dead.



WEDJET: 'Horus' Eye'. The protective, royal and blessed power of the eye. So holy was the Wedjet that it was made to use as a measuring tool for medicine by healers. It was placed on many surfaces in hopes of its blessings and power.

NETER AND NETERT ~ THE DIVINE.

"They are religious excessively beyond all other men, and with regard to this they have customs as follows:—they drink from cups of bronze and rinse them out every day, and not some only do this but all: they wear garments of linen always newly washed, and this they make a special point of practice: they circumcise themselves for the sake of cleanliness, preferring to be clean rather than comely. The priests shave themselves all over their body every other day, so that no lice or any other foul thing may come to be upon them when they minister to the gods; and the priests wear garments of linen only and sandals of papyrus, and any other garment they may not take nor other sandals; these wash themselves in cold water twice in a day and twice again in the night; and other religious services they perform (one may almost say) of infinite number. They enjoy also good things not a few, for they do not consume or spend anything of their own substance, but there is sacred bread baked for them and they have each great quantity of flesh of oxen and geese coming in to them each day, and also wine of grapes is given to them; but it is not permitted to them to taste of fish: beans moreover the Egyptians do not at all sow in their land, and those which they grow they neither eat raw nor boil for food; nay the priests do not endure even to look upon them, thinking this to be an unclean kind of pulse: and there is not one priest only for each of the gods but many, and of them one is chief-priest, and whenever a priest dies his son is appointed to his place."

-Herodotus, Historia, Aegyptus.



CHAPTER 5

The gods and goddesses of Ancient Egypt share many traits with other early civilizations' deities, yet they are unique in their own way. There are over 1500 deities in the various Egyptian pantheons, many dating to an early period before the Old Kingdom and possibly the First Dynasty.

In addition, local spirits and ancestral entities were deified and worshipped by the peoples or clans of various villages or territories. The majority are primal, deities exercising their might over the harsh elements and the environment, only appeased by sacrifice and offerings, who, at times, swiftly turn on the mortals. Later, as Egypt grew to become a sophisticated civilization, its concept of deities evolved. Many deities were very powerful, but also had their limits, sharing the universe with others.

The Egyptian deities covered in this Codex are those for which some degree of information exists. Many have random artifacts associated with them, and are located in very specific areas.

The *Codex Egyptium* follows the later, more organized, unified state-run religion, which placed gods and goddesses into clear roles and functions. What remains are the many deities that were prominent and still worshipped across Kemet. The major, unique deities, are all detailed below. They are followed by a large list of deities, and what little we know about them now. Their functions in the universe or cosmos for the most part are not well understood, and their stories and individual spots in the Egyptian saga of mythology are vague. The hundreds of deities that remain mostly unknown, even to Egyptologists today, are not covered here.

"Now piromis means in the tongue of Hellas "honorable and good man." From their declaration then it followed, that they of whom the images were had been of form like this, and far removed from being gods: but in the time before these men they said that gods were the rulers in Egypt, not mingling with men, and that of these always one had power at a time; and the last of them who was king over Egypt was Oros the son of Osiris, whom the Hellenes call Apollo: he was king over Egypt last, having deposed Typhon. Now Osiris in the tongue of Hellas is Dionysus."

-Herodotus, Historia, Aegyptus, 6th Century B.C.E.

Below are two pantheons, the Pesedjet or Ennead and the Khemenu, as well as the Natnatu.

PESEDJET ~ THE NINE OF ATUM

There were several pantheons that were worshipped at different times in ancient Egypt, these generally centered around the Nine, or in Egyptian, the Pesedjet. They were portrayed, over the many long years of Egyptian history, as The Great Nine, The Lesser Nine, The Dual Nine and other similar iterations. The nine deities in this grouping are, theologically the most important to Egyptians. Such was their crucial place in the core beliefs that the Nine remained in place long after Alexander the Great's conquests and lingered into the Roman Era. However,

there was rarely a unified belief in Egypt and at times, particular deities reigned supreme. For instance, from the 1st Dynasty to the 5th, the priests of Ra dominated Egypt, placing the sun cult into every aspect of society. Ptah was another deity that held preeminence.

The nine are better known by the Greek name, Ennead.

Beginning with the Ennead's formation there were several versions of creation stories which presented variations on the deities in the Ennead. Priesthoods, which represented this and earlier version of various pantheons competed for the attentions of the populace and pharaoh. It took centuries before the dominant group in Heliopolis took precedence. This occurred somewhere in the 5th Dynasty.

Below is the Ennead as it was understood during the dominance of Atum. It was chosen because it seems to have been the creation myth with the greatest longevity. Other deities, such as Ra and Ptah are listed as well.

THE ENNEAD OF ATUM

Atum	Geb	Isis
Shu	Nut	Set
Tefnut	Osiris	Nephthys
Horus (not one of the 9, but associated with them)		



ATUM, PRIMAL FATHER

ORDER: Great God
PROVINCE: God of Order
PLANE: The Universe
TEMPLE: Heliopolis
ALIGNMENT: Law
SACRIFICES: Unknown
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Khopesh
MISSIONARY: Order from Chaos

From the watery abyss, in the chaos of Isfet, Atum created himself. Everything made thereafter was generated from his mighty Ka. Nowhere else in Egypt is his worship focused except in Heliopolis, where the Ennead finds its strongest origins.

Out of loneliness he created the gods Shu and Tefnut and when they were swallowed up by the Isfet he sent out the Eye of Ra to seek them. Upon their return his tears of joy created the first humans.

Due to the early establishment of Atum and the Ennead, he is linked to the pharaohs and listed as their "Father". In hieroglyphics, he is illustrated as a man donning the dual red and white crowns of lower and upper Egypt, wearing a white linen head-cloth. He is occasionally depicted as a giant serpent, perceived by some as the same that guides the Solar Barge on its way. During the pyramid-building period in the Old Kingdom, when Atum's popularity was first on the rise, it was believed that he lifted the soul of the dead pharaoh into the night-sky to sit among the stars.

SHU GOD OF THE SKY, THE EMPTY ONE

ORDER: Great God
PROVINCE: The Sky
PLANE: The Firmament
TEMPLE: With Open Roofs
ALIGNMENT: Law
SACRIFICES: Birds
HOLY DAYS: May to August (Flooding of the Nile)
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Ankh
MISSIONARY: The Sky is Held by Shu Alone

Spit out by his father Atum after the initial Creation, Shu became Lord over the Air and brought about calmness. With Ankh in hand, he filled the spaces above the primordial waters of his father and became the spouse to his sibling, Tefnut.

In Shu's head-dress are usually one to four ostrich feathers which symbolize peace and emptiness. When the skies over Egypt grow cloudy and gray, it is seen as his "bones" revealing themselves. Fog and wind denote his presence among mortals.

It was through Shu and Tefnut's union together that Nut and Geb were conceived, and the task of holding up the sky made possible.

Disastrous weather hit Egypt in the 22nd Century B.C.E., causing



a drought that prevented the sacred Nile from flooding. This, in turn, created a famine and crop failure, and the entire kingdom suffered. The Sixth Dynasty subsequently collapsed. Egyptians believed these events signified a feud between Shu and Tefnut, who, together, usually held up the sky and copulated, creating rain and the annual floodwaters. Instead, their marital spat created a country-wide disaster and the downfall of a kingdom that had spanned six dynasties.

TEFNUT GODDESS OF WATER, THE WATER

ORDER: Great Goddess
PROVINCE: Earth
PLANE: Kermia
TEMPLE: Scattered in Upper and Lower Kingdoms
ALIGNMENT: Law
SACRIFICES: Burying animals alive
HOLY DAYS: May to August (Nile flood season)
SUPERSTITIONS: Wild dogs
PREFERRED WEAPONS: Bows
MISSIONARY: Fierce the Earth, Fierce the Beasts

Tefnut was the goddess of water and moisture. Few wanted the goddess' wrath in any form, as her anger was feared and legendary. Pure, divine waters could pour from her on command, causing blessed events or terrible floods.

She was the feline-headed sibling and spouse of Shu. Atop her head-dress is a serpent-mounted uraeus, while in hand is an Ankh. Her leonine nature is exhibited many times through the

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persona of cats and other feline forms in iconography from the Old Kingdom and afterward.

With Shu she created the gods Nut and Geb. Later in a long squabble with her children and spouse she fled to Nubia and there dwelled for a time. Her connections with Nubia are related to the source of the Nile and her guise as a goddess of water.

NUT THE SKY GODDESS

ORDER: Great Goddess

PROVINCE: Starry Sky, Livestock

PLANE: The Firmament

TEMPLE: Across Upper and Lower Kingdoms.

ALIGNMENT: Law

SACRIFICES: Unknown

HOLY DAYS: Funerary Days

SUPERSTITIONS: Chaos

PREFERRED WEAPONS: Bladed Weapons

MISSIONARY: Nut's wings give the Moon, Sun and Stars home to shine

She is the star-covered sky, both day and night, that spans the world. Daughter of Shu and Tefnut, and wife and sister of Geb, who is the god of the earth under her. Across her gown is covered the glittering stars and the universe.

She opens her broad wings to bless and cover the earth in protection. In hieroglyphs and art, she is portrayed as a spotted cow, and even a sow, suckling piglets (the stars), in symbolism

that reflects her importance as the skies above and to her dependents below.

The other gods, Osiris and Ra, are dependent on her, just as much as are mortal kind and all other life. Without her, there would be no place for the sun or the moon, nor would any cosmic events transpire. Her heavenly abode is sought out by the gods, much like the Afterlife is desired by mortals.

Shu and Geb were in constant divine copulation, joining together the earth and the sky. The couple gave birth to four of the most important deities in Egypt: Osiris, Isis, Nephthys and Set.

In early Egyptian theology, Nut guarded the souls of the dead as they entered the Afterlife. This belief lasted throughout Egyptian history and in funerary aesthetics, as the image of Nut, wings spread, was frequently painted on the inside lids of sarcophagi, and covered in stars.

Egyptian priest-astronomers, the *Ami-Unnuit*, were also researchers of the goddess Nut and compiled scientific data in the "The Fundamental of the Course of Stars", later called "The Book of Nut". This book charted thirty-six highly important "bakiu" or groups of stars (small constellations). These would change every ten days, and thus a year could be mapped out, or three-hundred and sixty days. (The last five days were epagomenal days and were considered foreboding.) The original Egyptian "zodiac" was attributed to the goddess Nut.

So important is Nut to Egyptians, they conceived her as the physical boundary between the ordered universe and chaos. Her toes and fingers are illustrated on the four cardinal directions (North, South, East and West). The sun and moon make their way across her. She must swallow them, and later they are ejected and appear once more. This cycle is repeated daily.

One other important aspect of Nut, is her protection of Osiris. After his life was threatened by Set, Nut offered him a safe haven atop her lofty sky in the heavens. He climbed to safety amid the stars to heal and regain his strength, using a cosmic ladder or *Maqet*. Before this, when Osiris was reborn in his sister's womb, Nut was his protector. This gave the sky goddess the power and reputation of being the protectress over childbirth and newborns.

GEB FATHER OF SNAKES

ORDER: Great God

PROVINCE: Serpents, the Earth, Quakes, Sand, Crops

PLANE: Kermia

TEMPLE: Shrines to elaborate temples

ALIGNMENT: Lawful Neutral

SACRIFICES: Food and libations

HOLY DAYS: Planting and harvest seasons (August to October)

SUPERSTITIONS: Never maltreat serpents; never speak ill of him/the Earth.

PREFERRED WEAPONS: Enchanted Staff

MISSIONARY: A Silent Earth is a Dead One

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NETER AND NETERT ~ THE DIVINE.

OSIRIS WESIR, GOD OF THE DEAD

ORDER: Great God

PROVINCE: The Underworld, Life/Death, Rebirth

PLANE: Neter

TEMPLE: Elaborate temples and shrines across Egypt and beyond

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, food, libation

HOLY DAYS: May to August (Flooding of the Nile)

SUPERSTITIONS: For the most part, unknown

PREFERRED WEAPONS: Spear

MISSIONARY: From Death is born Life

Green colored flesh, symbolizing both vegetation and the effects of death on the living. Osiris (this is but one of his many names), was the god of rebirth, death, the underworld and the afterlife. He is the spouse of his sibling, Isis, and child of Nut and Geb and father to Horus.

Osiris is usually green (for rebirth) or black-skinned (to show his mortified flesh and the floodplain of the Nile), or half-covered in mummified wrappings from the upper-half of his body. One ostrich feather is donned in his royal Atef crown, bearing a resemblance to the one worn by the pharaohs of Upper Egypt. He holds the crook and flail, the symbols of royalty.

The vegetation along the banks of the Nile, its growth and sustained existence, is linked to Osiris. The Nile River is



The sibling and husband of Nut, and the god of the earth. He is the earliest of the Ennead to be depicted in art tracing back to the reign of Djoser in the 3rd Dynasty. He is the Earth itself; when he laughs, the earth quakes and from his flesh, or the surface, serpents emerge in multitudes.

All crops on the earth were grown at his discretion, if the prayers and offerings to him were acceptable. The underworld, Duat, was carved out within him, and all other crevasses, valleys and niches were part of his body. In most primal incarnations, Geb was viewed as the god of vegetation. Farmers and all others who cultivate the earth owe Geb prayers or sacrifices.

When the fertile earth goes dry and barren, it is Geb's wrath, and if tombs are revealed from the sands where the dead and serpents rise, they appear from "Geb's Open Jaws". Egyptians were conscious at all times that they walked and plowed upon Geb, never taking the earth for granted. Although he was the husband of Nut, he also was wed to another, Renenutet, the goddess of the underworld. The two had many dark and cursed offspring, one of whom was the cobra-headed Nehebkhou.

He carries a magical staff which is crowned with a jackal head (a Wesert). Its power can bind souls to the earth. In other variations, Geb has crocodilian, bull or even ram traits and features.



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perceived as Osiris's spine, not only in a symbolic and religious manner, but as an earthly manifestation.

Wed to Isis, the two ruled over Kemet in peace, but his jealous brother, Set, conspired against him and caused his murder. Stories vary in the sources as to the cause of Osiris' murder, whether committed by Set, Typhon, or even another.

Osiris' rebirth was a most important aspect of Egyptian life and was celebrated annually throughout the country with the Flooding of the Nile. Evidence shows that Abydos was the primary location for a four-part passion play, performed out by priests and others for the entertainment of the pharaoh and the masses, particularly the elites. "Osiris Beads" were sold as charmed trinkets by merchants and farmers, filled with seeds of grain and fertile soil. In short, the story of Osiris' Death and Rebirth was enacted in this order:

PROCESSION OF WEPWAWET: Horus, the war god, seeks the enemies of his father, ready for battle.

LEAVING THE TEMPLE OF OSIRIS: The body of Osiris, now sewn together after his murder, is carried from the Great Temple, and placed on the Neshmet-Barque.

THE NIGHT OF THE BATTLING HORUS: Seeking vengeance, Horus finds the murderer, Set. The two square off and battle.

PROCESSION TO THE TEMPLE OF OSIRIS: Revived, Osiris becomes whole and can be the god he once was, but he now places Horus on the throne as king.

During the time of the year in which Osiris was deemed slain by Set, the people called him by another name, Wennefer ("One who Continues to be Perfect"). The common people mourned his death greatly, usually by flailing themselves in agony during religious ceremonies, to share in his pain.

"Of Osiris they say that, being of a beneficent turn of mind, and eager for glory, he gathered together a great army, with the intention of visiting all the inhabited earth and teaching the race of men how to cultivate the vine and sow wheat and barley; for he supposed that if he made men give up their savagery and adopt a gentle manner of life he would receive immortal honors because of the magnitude of his benefactions. And this did in fact take place, since not only the men of his time who received his gift, but all succeeding generations as well, because of the delight which they take in the foods which were discovered, have honored those who introduced them as gods most illustrious."

-Diodorus Siculus, Book I, Aegyptus, 17.

According to the later writings of Diodorus Siculus, Osiris was the magnificent "Bringer of Civilization". So mighty was this belief that his soul, or Ba, was praised on its own, primarily in the city of Per-Banebdjedet, located at the Nile Delta, which

is considered to be the spine of Kemet. Osiris's soul possesses a distinct, separate name, Banebdjedet ("The Ba of the Lord of Pillar of Continuity").

His Ba is represented as ram-headed or, simply, a ram. Ba both "ram" and "soul", and the animal became sacred to the god and was even mummified in the necropolis associated with him in the city of Mendes (Per-Banebdjedet). The ram was viewed as the god's divine aspect or avatar.

"Now the men of Egypt, he says, when ages ago they came into existence, as they looked up at the firmament and were struck with both awe and wonder at the nature of the universe, conceived that two gods were both eternal and first, namely, the sun and the moon, whom they called respectively Osiris and Isis, these appellations having in each case been based upon a certain meaning in them. For when the names are translated into Greek Osiris means "many-eyed," and properly so; for in shedding his rays in every direction he surveys with many eyes, as it were, all land and sea."

-Diodorus Siculus, On Egypt, Book 1, The Beginning, 11

ISIS, MOTHER GODDESS

ORDER: Great Goddess

PROVINCE: Healing, Mourning, Magic, Nobility



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PLANE: Neter

TEMPLE: Kemet and beyond

ALIGNMENT: Lawful Neutral

SACRIFICES: Food and libations

HOLY DAYS: May to August (Flooding of the Nile)

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Tragedy brings victory

Isis emerged from the earliest Pyramid Texts as the sibling/wife to the tragic god figure of Osiris. She then grew to absorb other numerous, minor goddesses, taking their functions in society, and adding them under her broad umbrella of divinity.

One of the Ennead, Isis typifies for worshippers a model of mourning. Isis' sorrow and mourning rituals create a basic pattern for Egyptian ritualized mourning.

She finds Osiris' chopped body parts across Egypt, has them sewn together, breathes life back into the corpse and then copulates with him to create their son, Horus. The depth of her grief and sorrow is profound enough to earn the sympathy of every grieving widow, sister, mother and female in early Egypt.

Isis' cleverness with both her use of magic, Heka, and her intelligence, was venerated by her worshippers, and recounted in stories. She was quickly linked to royalty before the end of Old Kingdom on, and by the demise of the New Kingdom, into the reign of the Ptolemaic sovereignty, she also dominated as a sky goddess. This would appear almost redundant, with so many other Egyptian sky goddesses, but the mass popularity of Isis spread quickly.

Isis was worshipped in Egypt in a very secretive almost cult-like manner. She was viewed as a consort to the male deities and a possessor of spells and secrets. Eventually temples were dedicated to her near the Nile, where grieving worshippers could bring offerings and items once owned by those who perished, and prayers and mourning could be made by dawn or dusk.

Although Isis was tied to royalty early on, few queens claimed it so until the Nubians took over for a time. Queen Kandake perceived her reign as being blessed by the Goddess. Isis' place in Egyptian Egypt as such remained firmly less dominant until other outsiders came along however. It wasn't until the conquest by Alexander the Great and the Hellenistic Period afterward that she really took off as 'famous'.

After the Ptolemaic rulers took over Egypt, the Queens, and, famously Cleopatra VII, claimed to have the blood and blessings of the goddess, as they were perceived as half-blooded, half-Egyptian and half-Greek. They built major shrines and temples in her honor, holding festivals and holidays. After the appearance of Rome, the Isis cult was quickly banned in the Empire and the provinces, as anyone joining the new "Egyptian" religion would likewise be supporting Queen Cleopatra and Marcus Antoninus' rebellion against Rome.

This ban proved temporary, as once Cleopatra was defeated and Octavian Caesar reigned supreme as Rome's first Emperor, Augustus, the Isis cult found its way into the

Empire. It diversified and grew to become one of the most secretive cults in the Roman religious sphere.

As Isis' cult spread into Europe and the East, her influence and abilities increased as well. She could influence everything from childbirth, the moon, marriage, parenthood, femininity, agriculture, the universe, legality, seafarers, and fertility. Under Greco-Roman influence, however, her status in the Afterlife was now nearly absent. Only the briefest Greek reference of Isis in the Fortunate Isles (See the Codex Classicum), assisting the souls in the afterlife, can be found.

To the Greeks, Isis was their Demeter; to the early Arabians, she was al-Uzza, while the Gauls of Norica equated to their local goddess Norea. Her fame was carried gradually over the ancient world, long after Egypt's prime was spent and in the hands of brutal Rome.

SET, LORD OF DISORDER

ORDER: Great God

PROVINCE: Chaos, Strangers, Violence, Storms and Evil

PLANE: Isfet

TEMPLE: Temples and shrines, typical of Egyptian design

ALIGNMENT: Chaotic Evil

SACRIFICES: Animal, food, libation, object and human

HOLY DAYS: Eclipses

SUPERSTITIONS: Unknown.

PREFERRED WEAPONS: Khopesh, Spear

MISSIONARY: Order cannot be so without Chaos



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His name has no discernable translation, nor is it understood what exactly his head, usually portrayed as a jackal-like creature, represents in the animal world. He is god of chaos, outsiders, violence, storms and evil. Using trickery and deception, he always gains the upper-hand against the other gods.

His famous deception and murder of his brother, Osiris, was but one of his acts against the other gods. After he slew his brother, Horus, the hawk god and son of Osiris sought to punish him and determine the rightful ruler of Egypt. These are called the Contendings of Horus and Set. These battles involved Set's attempt to sexually dominate Horus but Horus' eventual victory with Set's loss of poignancy. A boat race and other contests. The two eventually came to terms, which is justice, or Ma'at, on the cosmic level, as Set regains the ability to conceive once more, and Horus can rule as king as he is whole again. On a symbolic level, Horus' two eyes are the sun and moon, and Set takes away the brightness of the moon, leaving darkness to fall over the world. After restoring it, a full moon appears again, and all returns to normal.

As a part of his punishment for his crimes against Osiris, Set is appointed to guard Ra on his Solar Barge every day, from dawn to dusk. Armed with a mighty spear, Set must defend it against the attacks of the venomous demonic serpent Apep.

By the 17th Century B.C.E., when the Hyksos invaded, and other, internal pressures brought about the "Second Intermediate Period", Set's place in Egypt's religion took prominence. Because his symbol represents both Chaos (Isfet) and the Foreigner, the warrior-pharaohs who drove out invaders used Set as their powerful icon.

When the New Kingdom rises from the ashes of this chaotic age, the pharaohs were given names derived from Set, such as Seti and Setnakht, which carried on this love for the god and for perpetual Egyptian xenophobia.

There are hints that Set was disliked or mistrusted by the populace for most of Egyptian history, because of his actions against Osiris and Horus. Strangely, a change of attitude was evident in the Late Kingdom, before the Assyrian invasion. Many temples and oasis towns were dedicated to both him and the goddess Nephthys. After centuries of silence and little worship by the common folk or devoted priests, his popularity was on the rise.

NEPHTHYS GODDESS OF HOUSEWIVES

ORDER: Great Goddess

PROVINCE: Guardian over those who are Dying

PLANE: Neter

TEMPLE: Across Egypt

ALIGNMENT: Neutral

SACRIFICES: Food, objects, animals, and libation

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Those who reach Death have little to fear

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Nephthys aids the temple in which death resides. A sister to Isis, and theologically opposite to her, she is the guardian over those who transition from life to death in the same way that Isis cares for those who are born into the world. As part of her dark universe, her son, Anpu, is the Lord of the Dead and Mummification. Women whose male relatives are going to war, in battle or have died in battle often turn to Nephthys' with their prayers and offerings. They find solace in her, knowing that their loved ones' moments of death were placed in the hands of the "excellent goddess" before being carried onto the afterlife for Judgment.

She is more of a protective goddess for those undergoing death or difficult situations. She is frequently paired with the chaotic and violent god Set.

Of the Ennead, she was least understood, but there was evidence that her Cult rose in the New Kingdom and persisted into the 30th Dynasty. Imagery also clearly pointed to her as the protector of the sacred Bennu or "Phoenix" bird in mythology. Herakapolis was one of the sites of her strongest belief, but there were many across Egypt. Later, after the Assyrian and Hellenistic conquests, her cult and name began to fade. By the time of the Roman annexation, Nephthys was only barely remembered.

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Haraw is portrayed in Egyptian lore during several phases in his life, both youthful and old. As a youth, he was Nopheros or “Good Horus”, a boy seated naked on a lotus and a finger in his mouth, alongside his mother, Isis. He is innocent, but shows untapped power. As the elderly god, Herur, or even Kemwer, The Black One, he is the husband of Hathor and remains one-eyed, and is considered the father of all pharaohs. He is hawk-winged, showing his mighty connection to the bird and to the sky that he rules over.

The half-Greek Ptolemaic rulers after Alexander the Great in the 4th Century B.C.E. chose to portray Haraw as the youthful and innocent deity not yet past his prime. They called him Heru-Pa-Khered, “Horus the Younger”. A lock of hair falls from the right side of his head in a youthful manner, and he wears the two crowns of Egypt. Usually, the full sun is behind him signifying that he is the Dawn, or the New Day.



HARAW/HORUS THE DIVINE HAWK, HARAW, HORUS, HOROS, NOPHEROS, HERUR, KEMWER, HERU-PA-KHARED

ORDER: Great God

PROVINCE: Moon, Sun, Protection against the Evil Eye

PLANE: All Worlds

TEMPLE: Temples constructed in typical Egyptian technique

ALIGNMENT: Lawful Good

SACRIFICES: Food, animals and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear, Khopesh

MISSIONARY: The Wedjet can banish the Evil Eye

Better known by the Greek name of Horus or Horos, the son of Osiris and Isis. One eye is the moon (left) and the other is the sun (right). Because he castrated his foe, Set, Egypt turned barren as a result. Set then removed Horus' moon eye, casting the world into darkness, but it was later restored by the god Khonsu. Although the bodies of both were restored and made whole, Egypt did not recover and remained the dry, hot desert that it is today.

Famously, the Wedjet or “Eye of Horus” is a protective charm that will give the user powerful aid against the “Evil Eye” and the maliciousness of other gods and demons. In some cases, the Eye of Horus and the Eye of Ra are interchangeable.

KHEMENU THE PRIMORDIAL EIGHT

“The Eight”. From the earliest days in Egypt arose deities who were worshipped by people who held different theologies. Their concepts of the universe, and how nature, the soul and the afterlife were connected were more primal, dating back to a time before the Bronze Age. These beliefs shared commonalities with most of the peoples in the Mesopotamian and North African regions of Semitic origin.

In Egypt, these “Eight” gods comprised a pantheon led by Thoth and not Atum and the gods that later Egyptians popularized. The Khemenu represented eternity in the first and early theology, or Hehu (the “Flood” of Chaotic Creation and a deity), and the darkness and light from the horizon to the stars.

These deities are portrayed with the heads of serpents and frogs, and the themes of the primal flood and eternity are constant. The Khemenu will remain in the background of Egyptian religiosity until the age of the Ptolemaic rulers. They are nearly hidden from the general perception of the common folk and the main priesthood, although many of those who compose the “Eight” possess other roles in Egyptian beliefs. The Khemenu, after centuries, is a secretive religion within a religion, apart from the mainstream.

The worshippers of the Khemenu in Egypt appear to have been few, but enough to carry on the primal creation story and other elements. The Khemenu were a riddle within a riddle to many, and might seem an outdated and even primitive Pre-Dynastic religion. Those “Eight”, for the most part, will be detailed here. Note that many of the deities in the Khemenu are to be found in other more mainstream contexts in Egypt, with slightly different stories theologically.

OGDOAD, OR KHEMENU, THE PRIMORIDAL EIGHT

Nu	Hehut	Thoth
Nut	Kekui	Ptah
Heh	Kakek	Amun-Ra

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NU THE WATERY ABYSS, NUN

ORDER: Primal Goddess

PROVINCE: Chaos, Universal Abyss

PLANE: Isfet

TEMPLE: Temples built in typical fashion

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food and libation

HOLY DAYS: Unknown.

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Atum and Isfet are the Balance in the Universe

Nu embodied the dark and primal ocean that Egyptians believed surrounded our spherical world at its edge; the Chaos in its truest form. When the world emerged, it came from her waters. Nu represents the mysteries of the universe.

By the time the deities of the Ennead came to dominate Egypt's people in religiosity, Nu or Nun took on a new mantle. She was one of many gods that greeted the Solar Barge every twelfth hour, along with Khephri. She and Atum shared a special place in the cosmography that is not clearly understood. Atum represented order on one end, while Nun was the chaos in the universe, and the two held the universe in balance together.

Nu was important once more to the people as outsiders came to rule Egypt, riding and sailing from the frightening Isfet or Chaos beyond their safe land in the periods after the New Kingdom. The two Intermediate Periods were brief, although intensely hated by the subjected people, they were nothing



compared to the gradual fall of Egypt to the Assyrians and then the 'liberation' by the Macedonians hundreds of years later. The Roman conquest was the final death stage to Egyptian freedom, and Nu represented the Chaos that swirled beneath it all.

NUT, THE SKY ABOVE

ORDER: Primal Goddess

PROVINCE: Starry Sky, Balance

PLANE: Atum

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The Starry Skies are the veil that hold back Chaos and Order

She is nearly identical to her counterpart in the Ennead, as the sky goddess, nude, covered in glittering stars, holding up the sky. She is the wall between Order and Chaos. In the Ogdoad or Khemenu, however, she does not have her mated pair Geb. In this theology she is alone, and part of the universal puzzle that builds the whole picture.

Nut also symbolizes Egyptian science's understanding of astronomy and the calendar. One early text in Egyptian, "The Fundamentals of the Course of the Stars", is under the guise and guidance of Nut. This text is over four thousand years old.

HEH, THE GOD OF ETERNITY

ORDER: Primal God

PROVINCE: Eternity and Time, Longevity

PLANE: Amut & Isfet

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Time and Eternity know no limits; why should you?

Just as Nu was the primal waters of the chaotic universe before the world arose and life afterwards, Heh merges with this symbolism and is the infinite waters before all. To some, it would appear that Heh and Nu fill similar roles. The goddess, however, is the water itself, while Heh is the essence of eternity and timelessness.

He is portrayed as a frog, or a frog-headed god. His feminine form is given a serpent's head. He holds a stem in his palm and is seated. In Egyptian hieroglyphics, his form represents "million" and "eternity", both depending on the context of the sentence.

Heh's mate is the goddess Hehut, and both together are viewed as the same deity in male and female aspects. To Egyptian minds, Heh was Eternity and the Keeper of Infinity. No temples or priests were assigned to him; worship was only



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a matter of personal belief, as with most deities that were not state-sponsored.

Often, when pharaohs sought a long life (and most did, logically), they mixed together the hieroglyphs of Heh, the scarab of Kheribi, and the Sun Disk, all three potent Egyptian icons of longevity.

HEHUT THE GODDESS OF ETERNITY

ORDER: Primal Goddess

PROVINCE: Divine Flood Waters

PLANE: Kemet

TEMPLE: Temples across Egypt

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The Flood is divine and brings prosperity for all

Hehut is the feminine aspect of the God Heh and filled the same functions in Egyptian theology. She was not only his exact opposite and mirror image, but his mate.

Heh and Hehut were one of many Egyptian divine pairs, which was a common theme, especially in the Ogdoad.

KEKUI GOD OF DARKNESS, KEKUI, KA-KEK, KEK

ORDER: Primal God

PROVINCE: Night, Lord of Demons, Chaos in Darkness, Primal Darkness

PLANE: Isfet

TEMPLE: Shrines

ALIGNMENT: Neutral Evil

SACRIFICES: Animal and Human

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh

MISSIONARY: When the Order of Light is gone, the Chaos of Darkness comes

In the earliest art and representations, Kekui was given a snake or even a cat's head, but he was also shown with a frog's head. He and his divine mate, Kauket, represent the rising and falling of the sun together.

In some sources he is called Ka-Kek, or the "Soul of Darkness", as he symbolized the night. Little is known about what role he played, other than he walked or was present at nightfall. Nothing was implied that he was evil, but in Egyptian thinking, demons from chaos would be present once the light of the sun was gone. Perhaps Ka-Kek either protected Mortals from them, or worse, aided these monsters. He may have been one of the deities that represented the primal darkness in the chaos before life and the other gods came.

What remains of his belief is evidenced at Hermopolis, as is much of the Khormenu. This knowledge is fragmentary and clouded.

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KAKEK, BRINGER OF THE NIGHT

ORDER: Primal Goddess

PROVINCE: End of the Night

PLANE: Isfet

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Animal, food and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The Night will end soon, so use the time carefully

She is the female counterpart to Kekui, but little more is known about her other than her divine control of the Night. Ka-Kek is described in Egyptian sources as being the “Riser of the Light,” while she is the Riser of the Night. Both served a duality, but many tales were lost that once spoke of their origins and how this pairing came about.

None of the Khemenu possesses a temple or a dedicated priesthood of their own. Worship of the Khemenu was a personal matter and nothing more.

THOTH DIVINE MEDIATOR, IBIS

NAME: Thoth, Astennu.

ORDER: Primal God

PROVINCE: Diplomacy, Literacy, Mediation, Organization, Judgement, the Moon, Science, Heka

PLANE: Aaru

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Quill

MISSIONARY: Knowledge is far superior than violent force

The ibis-headed god that bound the Khemenu together in much of the same way that Osiris led the Ennead. Thoth's role stood between light and dark, good and evil, and was the mediator of all: the divine diplomat. In the earliest era of Egypt, Thoth was a moon god, but in time he became less the lord of the moon and more this bringer of the sciences and magic arts, of balance and fairness. In feuds between the gods or against demonic foes, he is called to judge over the wisdom of Ma'at. He will never choose a side or give one an advantage.

Thoth has varied depictions. Usually he is given an Atef crown of the Two Kingdoms, and an ibis, either on the head-dress or beside him. Often, a lunar disk is atop his crown, maintaining the ancient moon god connection, or he may bear the head of a baboon beast.

Thoth invented writing, the hieroglyphs, and other written forms used in Egypt, and was the personal scribe of the gods. The 365-day calendar was his creation. When he traveled to the Duat, he transformed into his other aspect: A'an, the ape-headed god that held the heart of the judged during the Ma'at.



He calculated the precision that the planets moved with the stars, according to both cosmic and moral laws.

Compared to the other gods, he was a true and wise genius, highly knowledgeable in all of the sciences and arts, and an author of books. Thoth possessed almost more power in the Underworld than both Ra and Osiris. Between his intelligence and his magic, few gods could compare.

"And, as their legends say, the most ancient of the gods ruled more than twelve hundred years and the later ones not less than three hundred. But since this great number of years surpasses belief, some men would maintain that in early times, before the movement of the sun had as yet been recognized, it was customary to reckon the year by the lunar cycle. Consequently, since the year consisted of thirty days, it was not impossible that some men lived twelve hundred years; for in our own time, when our year consists of twelve months, not a few men live over one hundred years. A similar explanation they also give regarding those who are supposed to have reigned for three hundred years; for at their time, namely, the year was composed of the four months which comprise the seasons of each year, that is, spring, summer, and winter; and it is for this reason that among some of the Greeks the years are called 'seasons' and that their yearly records are given the name 'horographs'."

- Diodorus Siculus, Book 1, Aegyptus, 26.

Astennu is another aspect of Thoth, or sometimes his consort, and is baboon-headed. Anpu (Anubis) is his messenger from the Underworld. The most common image of Thoth shows him in his divine office, working for the gods, scribing and the weighing of hearts in the presence of Ma'at.

Unlike the other Khemenu, Thoth had a sizable cult, it centered mainly in the city of Khmun. His fame and worship was so prominent here that millions of ibis birds were mummified in his honor over the centuries.

In many tales, Seshat was his wife or sister, and she was also a bringer of wisdom and balance. He was the counselor and a great influencer of the gods, always able to resolve conflict, or to change the minds of those caught in the conflict.

AMUN~RA THE INVISIBLE ONE

ORDER: Outside God

PROVINCE: King of the Khemenu, Life-Giver

PLANE: All Worlds

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The All-Seeing and All-Knowing Eye of Amun-Ra cannot be questioned or evaded



An addition to the "Eight," Amun-Ra came to be added by the Old Kingdom during the 11th Dynasty.

He reigned supreme as the "King of the Gods" in this Khemenu theology, and also in the mainstream. He was called Amun-Min as well, and represented virility, the "giver of life to Gods, animals and men." So absolute was the presence of Amun-Ra in the minds of Egyptians that even the winds carried his presence, and when it blew, the wind was believed that he was there amid men and beasts. His mate was Amaunet, and, at Thebes, Mun, who was also considered his mother. His father at Thebes was documented as Amun.

Amun-Ra was the unifying force in the universe that bound the gods together, the ram-headed god of power and might. After the Hyksosian rule, during the New Kingdom, Amun-Ra was considered their divine savior. He was the god that reigned over the Kushites when the expanding Egyptian empire incorporated others into their fold.

The ram aspect of Amun-Ra became a very important part to his belief and mythology. He guided the barge through the Duat.

Briefly, during the controversial pharaoh Akhenaton's reign (1356 to 1336 B.C.E) in the 18th Dynasty, Amun-Ra's lofty position was cast down, and Aten assumed his position in the heirarchy. Akhenaton tried to destroy all earlier traces of the religion of Amun-Ra, but it proved difficult. In this thirteen-year reign, his time was spent trying to build a new religious system in a country that was steeped in an old one.

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What he attempted was considered heresy. Upon the death of Akhenaton, all evidence of the cult of Aten was swept from the records, and the capital returned to Thebes.

In the Third Intermediate Period, when the next break from dynastic continuity occurred, people turned to Amun-Ra for strength. In the reign of Ramesses XI, in the 20th Dynasty, the first dedicated High Priest or Netjer Tepy em Amun was installed. This was encouraged to help drive out the invading “Sea Peoples” and bring victory. He dictated his religious rulings from Thebes, and his influence later reached to Karnak.

Gradually, as the 20th Dynasty weakened and the new era loomed, it was held to the priests of Amun-Ra to sustain the stability and peace of Egypt, as they were then considered as powerful as pharaohs. The first pharaohs of the 21st Dynasty were High Priests of Amun-Ra, who acted as regents until the next rulers could regain their strength enough to take power.

From the Bronze to Iron Ages Amun-Ra’s name carried into Nubia, Kush, and beyond, and even became these kingdoms’ national god. By the time of Egypt’s fall into the hands of Rome, the widespread, enthusiastic religion of Amun-Ra died out in Egypt, but remained in other lands. In both Nubia, Libya and Sudan, his temples to him stood into the 6th Century B.C.E where fanatical followers fought in his name. In the Levant region, his name was even carried to the Jewish tribes, and later recognized in their writings. Astonishingly, temples to Ammon, were in Greece, located in four known places: Aphytis, Megalopolis, Sparta and Thebes. Their decline came after Rome’s presence grew stronger, and the dislike of Egypt swept the Empire after the scandal with Cleopatra VI.

Amun-Ra’s fame rose throughout Egypt, and in time, his name found widespread worship in faraway lands.

NATNATU

In Egyptian, there are many words for groups of deities, in various numbers and using sacred counts, but seemingly very few words define them all generally. As with many ancient civilizations that developed mathematics and the sciences, Egyptians were fond of categorizing.

There are numerous deities from ancient Egypt that are well documented and have substantial sources, and those are the ones covered in this Codex. It would be superfluous to name them all here without context or an idea of where they belong in the Egyptian pantheon.

However, the Castle Keeper chooses to use this large list of unusual deities in their game is up to them. Whether they are kept to the rigid and conservative system that built them in early Egypt, or the Castle Keeper creates a system that is wilder and more diverse, with gods and men interacting more than was in the ancient sources, is your prerogative.

AANI APE GOD

ORDER: Local God

PROVINCE: Baboons, Bestial, Savagery

PLANE: Kemet

TEMPLE: Temples and shrines across Egypt and in surrounding African regions

ALIGNMENT: Neutral

SACRIFICES: Animal, food and human

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Claws and Teeth

MISSIONARY: The Force of Nature is the only force that is true

Little is known about Aani. Mentioned less than fifty times in Egyptian sources, Aani was depicted as an aspect of another god such as Thoth or Khonsu. Aani alone acted as a protector deity with a baboon head, and sometimes body, also possessing the baboon’s savagery.

Depictions of Aani could be easily confused as bestial aspects of other animals. It could be safely assumed that Aani was the lord over baboons and similar beasts from the wilds.

ANDJETY GOD OF VULTURES

ORDER: Local God

PROVINCE: Rebirth, Death and Life

PLANE: Kemet

TEMPLE: Temples and Shrine

ALIGNMENT: Neutral

SACRIFICES: Human and animal

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The corpses of the dead await to be fed upon by Andjety

A primal, prehistoric deity from the Nomes of Andjet. The few images of Andjety display a crook and flail, and he has many traits that the later popular god Osiris possessed. Andjety’s exact religious function is vague, but it is assumed he was the proto-type for Osiris, and that he fulfilled identical roles and other religious functions in the Nomes where he originated.

The names of pharaohs, written in the pyramids and in coffin texts, have Andjety’s name beside theirs in hopes of resurrection. By the middle of the old kingdom, the god is listed with Osiris in a pairing as Andjety-Ausir, before the former lost popularity to the latter.

AKERUI GOD OF THE GATES, SEFER, DUAI

ORDER: Primal Gods

PROVINCE: Light, Darkness, Protector of the Solar Barge

PLANE: All Worlds

TEMPLE: No temples, but possible shrines in their honor.

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The Akerui are the Keepers of the Gates to Life and Death

Aker or Akerui (that two Akers) is embodied by two lion-headed deities, Duaj or “Yesterday” (East) and his twin, Sefer “Tomorrow” (West). Aker, in his dual aspect, guards the massive gates both to and from the Underworld. They allow Ra’s daily passage on his Solar Barge bearing the Sun Disk, as well as the moon’s own trip.

Usually they are portrayed as two beasts fused into one, with both heads gazing in opposite directions, sphinx-like. If any entity or being in Egyptian belief is a possible “Sphinx”, Aker is the most logical candidate, for he represents the ultimate keeper of life and death, light and darkness. Aker might even be the missing Egyptian word for the Sphinx, so sought after by Egyptologists.

While in the Duat, Aker protects and carries the Solar Barge of Ra on its journey. The god is also the creator of the sacred scarab beetle, Khepri, which bears the Sun Disk on its pincers and legs, and is a symbol of Eternity.

As a foe against death, Aker is capable of inhaling toxic fumes spewed by the demonic serpents Hemtet, Ierqu and Jagw, sparing the corpses from ever separating their souls on final death and reaching the Underworld intact. Working with Geb and Set, Aker frees the body from any corruption.



ANUBIS GOD OF MUMMIFICATION

NAME: Anpu, Anobos, Anubis

ORDER: Great God

PROVINCE: Lord of the Underworld

PLANE: Neter

TEMPLE: Temples and shrines throughout Egypt

ALIGNMENT: Neutral

SACRIFICES: Animal, libations and human

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh

MISSIONARY: You may avoid him in life, but in death, the Anpu finds you

Based on Africa’s golden wolf, Anpu was the original Lord of the Underworld, from the Pre-Dynastic era into the Old Kingdom. Evidence shows his canine features, ties to the dead, and involvement with the process of mummification. Priests involved in the sacred process don his guise and undergo religious rites during the mummification of the dead. He was also the protector of graves.

His consort was Anput, and they had a daughter named Kebechet. Little else is told of his story, which is surprising considering his highly important place in the hierarchy of the gods.

After the Middle Kingdom, his role changed and evolved. No longer was he the single god in charge of the Underworld. This fell into the hands of Osiris, and Anubis became in charge of the Weighing of the Heart ceremony by the Goddess Ma’at for the Dead. He also guides the souls of the dead into the Duat.

His origins are vague and contrary. He is the son of Ra and Bastet or Hesat, or even Nephthys. He is later said, by the Greeks, to be the son of Osiris and Isis. The Greeks also linked him with their Hermes, and he was known as Hermanubis, representing the priesthood of Egypt.

During the New Kingdom, Anubis took on a battle aspect, with nine bows slung on his back representing the nine different regions conquered by Egypt. He held the bows while atop a tomb or coffin in his normal, Underworld persona.

AMUNET SHE THAT IS HIDDEN

NAME: Amunet and Amonet

ORDER: Outside Goddess

PROVINCE: Not understood other than Consort to Amun-Ra

PLANE: All Worlds

TEMPLE: Where ever her Divine Spouse was praised

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: The same as Amun-Ra

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Behind all in the Universe sits the watching eyes of Amunet

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The mated wife to Amun-Ra, who shares in his mysterious hidden nature. Other forms of her name are Amonet and Amaunet. She appears to have nothing of merit written about her in surviving sources or lore and she may have been paired with the mighty god Amun-Ra out of the symmetry language found in Egyptian poetics and little more.

By the 12th Dynasty, Egyptian theologians had formulated their theology enough to discard her, and the goddess Mut came to replace her. The old simple symmetry once used in poetics and song, or hymns, when referring to Amun-Ra and Amenut wasn't enough to most priests, as they came to believe that there was more to the wife of the highest of gods.



ANHUR WAR GOD OF ABYDOS, ONE WHO STANDS FROM BEHIND

NAME: Anhur

ORDER: New God

PROVINCE: Sky, War

PLANE: Kemet

TEMPLE: Temples built in grand Egyptian form during the New Kingdom

ALIGNMENT: Lawful Good

SACRIFICES: Animal and human

HOLY DAYS: Unknown

SUPERSTITIONS: Pray to him before battle or incur his wrath

PREFERRED WEAPONS: Spear/Lance

MISSIONARY: Few can withstand the fury of Anhur in battle, but even fewer out of it

Anhur is often depicted as a bearded man donning a spear or lance, wearing a headdress with four feathers, a robe, and sandals. In some depictions, he has a lion's head, which signifies, his fierceness in combat. He was worshipped as a god of war.

Egyptian armies bore Anhur's symbol as he blessed them with his might and the ability to slaughter, this due to his other name, Slayer of Enemies. In later Egypt, he was blurred with the sky god Shu, was known as Anhur-Shu, a warrior sky god that influenced the royal protectors of the pharaoh, and those who fight in battle. Warriors would hold mock combats in his name, and bear his image before the enemy to frighten and demoralize them. It is assumed that he was the son of Ra and Tefnut, but the existing sources are scanty.

His priesthood began in Abydos, in the New Kingdom. The priesthood was made strong by the successful battles of Ramesses and the others who drove the Sea Peoples and all other invaders from the Isfet out of Egypt. This brought in a new Golden Age and prosperity, and was attributed to the bloody victories won under the banners of Anhur. A devoted high priest, Nefer Tepy, maintained a strong presence in the court during his life, so much so that he was revered for decades afterward.

Note: To the Greeks, he was Ares, and the Romans saw no problem in his worship as they had plentiful war gods. Late in the Roman Empire, before Christianity, his name faded from Egypt.

ANPUT JACKAL GODDESS OF FUNERALS

ORDER: Great Goddess

PROVINCE: Underworld, Death

PLANE: Neter

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Animal, food, libations and human

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Anput can sniff out the dead and dying and ferry them to the Underworld

The lesser known consort of Anubis; she is jackal-headed, and shares the same mummification and funeral functions as Anubis does.

Anput was part of a divine triad of deities composed of Hathor and Menkaure. Her name is simply that of her male counterpart, Anpu, with the Egyptian '-t' feminine stem placed on the end. Together, they had two children, Kebechit and Ammit. Her belief stems from Upper Egypt, specifically in 17th Dynasty.

ANUKET GODDESS OF THE NILE CATARACT, EMBRACER

ORDER: New Goddess

PROVINCE: Lust, Prostitution, Pleasure

PLANE: Kemet

TEMPLE: Temples were stone structures and attended by prostitutes

ALIGNMENT: Neutral

SACRIFICES: Animals (fish)

HOLY DAYS: May to August (Flooding of the Nile)

SUPERSTITIONS: Offerings thrown to the waters, mixed with dance were thought to bring her blessings

PREFERRED WEAPONS: Unknown

MISSIONARY: Blessed are those who partake from the loins of Anuket

She, Satis and Khnum formed a holy triad of goddesses, all related to Ra. In the first New Kingdom depictions, she is suckling on her father for life, and showing her obedience. Originally, she was less a goddess of physical needs, but by the middle to late centuries in the New Kingdom her powers changed to that of a lustful deity. Egyptian prostitutes and others who needed her aid called upon her, no matter their social class.

She dons a scepter with an Ankh atop it, wearing a head-dress covered in reeds, or sometimes ostrich feathers. She is usually alongside her beast, the gazelle. It is for this reason that many Egyptologists are sure that she derives from Nubia.

On the Isle of Seheil, a shrine was made in her honor, presumably for those in need to visit in the Nile near the First Cataract. Her blessed powers to assist the lust drive was required for many purposes. Even pharaohs visited her shrine, as Amenhotep II had done in the 18th Dynasty.

During the Flooding of the Nile, an annual festival dedicated to Anuket was held across the country. Worshippers would throw offerings into the waters, dance, catch fish and other animals normally taboo, and hope to also be granted her other blessings.

ATEN THE HERETICAL DISC GOD

ORDER: Monotheistic God

PROVINCE: Moon/Sun, Life, Health

PLANE: Kemet

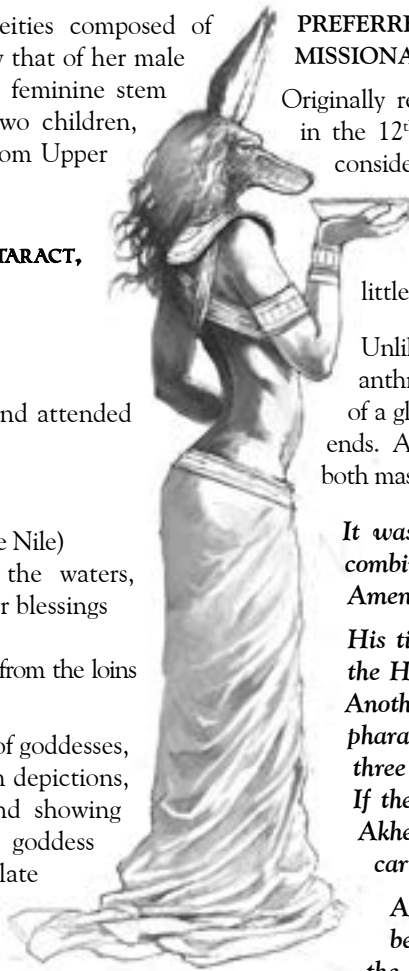
TEMPLE: Temples built in a unique style of his own

ALIGNMENT: Lawful Good

SACRIFICES: Libations and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown



PREFERRED WEAPONS: Spear

MISSIONARY: Aten is the Light and Way to Life

Originally referring to the moon, Aten was first mentioned in the 12th Dynasty work "(The) Story of Sinuhe", a tale considered one of the finest written in Egyptian. Aten's place was largely vague in the tale but was associated with the moon and hinted at being divine but more for literary convenience and little more.

Unlike the other gods, which are depicted anthropomorphic, Aten was mostly given the imagery of a glowing Sun Disk, radiating beams with hands on its ends. Akhenaten implied that Aten-Horakhty possessed both masculine and feminine traits as a deity.

It wasn't until later that Aten was pulled from a combination of literature and possible belief by Amenhotep III and worshiped as a Solar Deity.

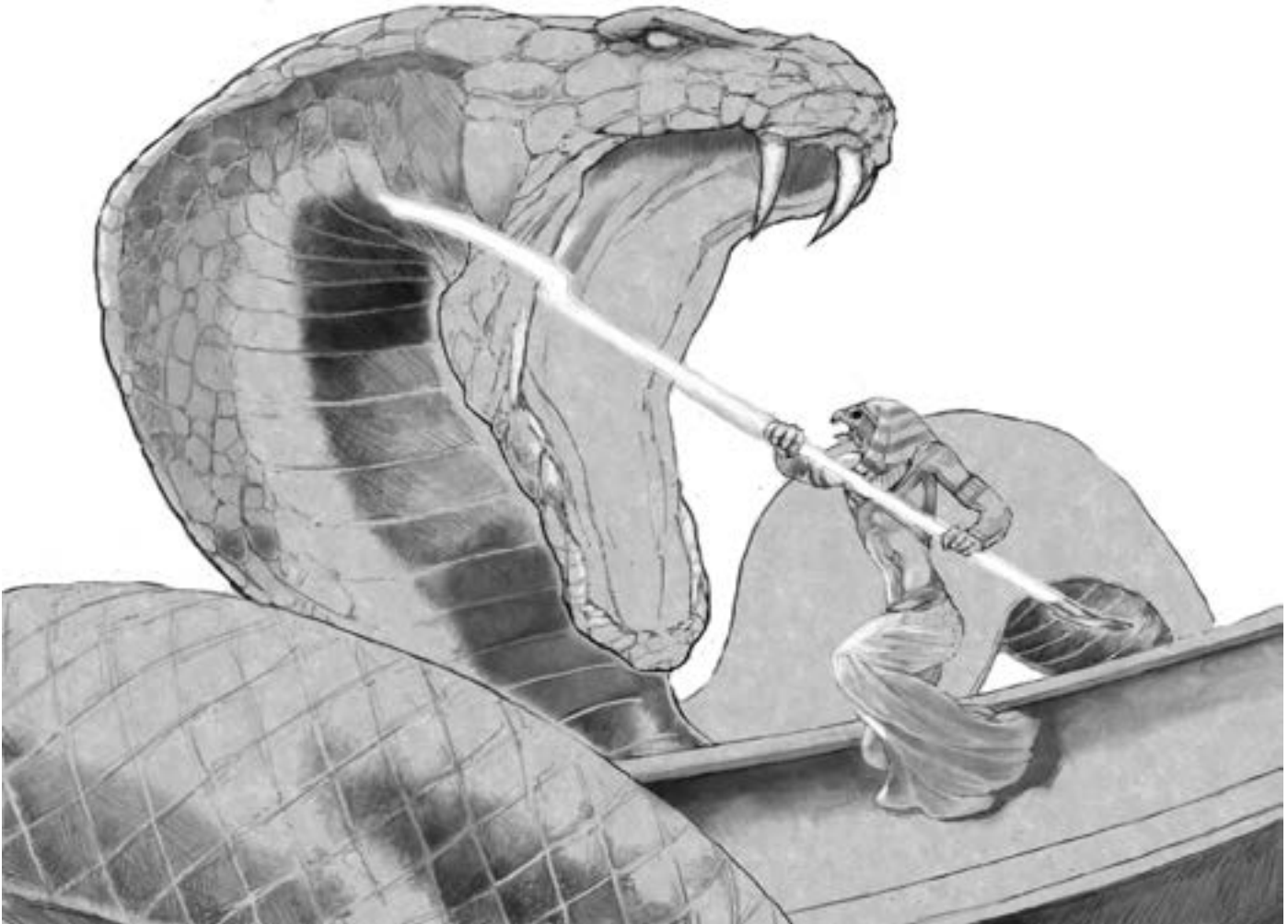
His title became Aten-Horakhty, "Who Rejoices in the Horizon, in His Name which is the Sun-Disk." Another form of his name, given by the heretical pharaoh Akhenaten was Ra-Horus-Aten, combining three deities into one, and making him thrice potent. If these were not hated enough throughout Egypt, Akhenaten also placed the god's name into a cartouche, an act preserved for writing pharaohs.

Aggressively, Akhenaten began eradicating the beliefs in many other Egyptian gods. He forced the long-established priests to alter their ways of life to suit his own religious convictions, or they would simply lose their positions and status. This caused great discontent. He forced the desecration of other images and temples, and moved the capital to Akhetaten (Amarna).

"Atenism" became his mandate, and all of Egypt was forced to adopt it. The tenets of this cult were made clear from Akhenaten. Aten created the world and all in it, and it is in the Day that everything must be done, for Night, when His divine Light is absent, must Man fear and dread. This mighty and holy power of life and health is handed down to the world from Aten, to Akhenaten and Nefertiti first, and then from the royal family onto all others who are loyal and who worship Aten.

The new capital, Akhetaten ("City of Light"), was where the souls of the Dead went after death, not to some mysterious afterlife once preached about by priests and past pharaohs. This was a "Heaven on Earth" for worshippers. In place of ceremonies taking place in royal barges or boats, as in the past, now the royal family held ceremonies in a chariot. Temples and palaces were given open roofs, to allow in the sun, and were colored in paint. Many hymns to the sun were written. An entire new way of life was designed around sun worship in a manner not done before in Egypt.

Akhenaten refused to acknowledge himself as being a "God on Earth," but instead merely the "Son to Aten," and also



forbade any image of the god, as the deity was beyond his own creation. Only the sun itself was the true representation, and no mortal could try to make anything more.

The imposed cult of Aten lasted a decade after Akhenaten and Nefertiti's reign, and into their son Tutankhaten's (who had his name changed to Tutankhamun, in order to show the people of Egypt his good faith in restoring the original religion that his parents tried to destroy). The following pharaohs and priests went on a crusade to destroy every piece of evidence of the cult of Aten, and only accidentally left a few shreds of evidence behind.

APEP THE DIABOLICAL SERPENT, SLITHERING ONE, APEP, APOPHOS, APOPHIS

ORDER: Great God

PROVINCE: Chaos, Lightning, Night

PLANE: Isfet

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Evil

SACRIFICES: Animals, humans, food, object and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Teeth

MISSIONARY: Apep shall devour the Sun of Ra and bring Chaos to the World

He represents the Ultimate Evil in the Egyptian religion, during almost every period in its history. The massive, toxic Serpent God bent on swallowing the sun and bringing chaos to the world and ending the world at all costs. More commonly known by his Greek name Apophos/Apophis, this monstrous serpent was made of flint and was called the "Lord of Chaos."

Daily, he seeks to attack the Solar Barge and Ra, and by night he assaults it with an army of demons in the Duat. He is only focused on drawing the Isfet into the calm bubble of order that mortals dwell in, and that the gods control. He is despised by all alike, and is the enemy of everyone and everything, including his own followers, who distrust him.

He is the Egyptian "World Serpent", twisting and coiling around the earth in hope to devour the sun and slay Ra. His terrifying roar causes quakes across the world, and his rage is enough to make nations suffer. He dwells in the mountain of Bakhu, a semi-legendary location in the East on the edge of the world, where Egyptians believed the sun set. It was in this place, by the alleged "Tenth Region of the Night," that he would lurk and attempt to pounce on the Solar Barge each day.

Every battle between Ra and Apep caused storms and tremors across the world. Lightning flashed, thunder raged, and the earth shook. Each attempt would fail, but would come closer to poisoning the gods and the guardians in the Barge, and Apep taking the Solar Disk. He would only succeed when the solar eclipse occurred; but then by the combined actions of the faithful in the mortal world, making offerings and prayers, would defeat him once more.

No god could control him. Apep remained his own master, and able to command all others and cast a great shadow of fear on those who are near. Many sources portray him with the head of a crocodile and the body of a long serpent.

BABI GOD OF THE BABOONS, BABOON BULL

ORDER: Old God

PROVINCE: Love in the Afterlife, Judgement

PLANE: Neter

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Food and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh

MISSIONARY: Babi can find one's heart and know what lies within it

The ferocious god resembles a species of baboon that was once common in ancient Egypt. It was believed in prehistoric Egypt, and into the Old Kingdom, that the eldest male would return from the afterlife as one of the silver-streaked members of that species. Babi sent them from the afterlife to look after their people.

This changed in time, and as belief in the afterlife evolved Babi's role altered as well. The god came to stand by the fiery lake in the Hall of Two Judgements in Duat, beside the goddess Ma'at. Once the fate of the Dead was decreed, and the heart weighed, Babi would toss the heart into the flames to be consumed. He evolved into the Son of Osiris, the eldest, and would devour unworthy souls who spoke out against Ma'at.

Due to the high virility of the baboon on which Babi is based, the god also represented the male ability to breed in the afterlife. Various charms, symbols, or magical compounds composed of baboon elements, would be placed with the corpse on its way to the grave, in hopes of a more productive "love life" in the Afterlife.

BANEBDJEDET, RAM GOD

ORDER: Old God

PROVINCE: The Four Souls

PLANE: Kemet

TEMPLE: Temples primarily in Mendes

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Let the Ram-Headed One watch over the Four Souls within you

NETER AND NETERT ~ THE DIVINE.

One of the earliest gods in Egypt, he was given the unusual characteristic of four arms. This is assumed to represent the Four Souls, or Ba, that he contained within. Together with the other four deities - Atum-Ra, Geb, Shu, and Osiris. Banebdjedet was one of the primal deities that ruled early Egypt. His worship was limited, and found chiefly in Mendes.

BA-PEF, CRUEL GOD OF THE UNDERWORLD

ORDER: Old God

PROVINCE: Underworld, Torment, Pain, Pharaohs, Soul

PLANE: Neter

TEMPLE: Temples

ALIGNMENT: Chaotic Evil

SACRIFICES: Animals and people

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: A Pharaoh unprotected from the Underworld finds the wrath of Ba-Pef

He dates from the Old to Middle Kingdoms, and disappears from sources after that. Little is really known about him. Queens of Egypt appeared to worship him, strangely enough, as Ba-Pef was related to the spiritual suffering and anguish of the pharaohs. It was believed that, while living (or dead), the rulers would go through pain that could be traced to the Underworld, and that it was this evil deity who tormented them.

Few images or writings exist about him, and it is not wholly understood how he fits in the theological scheme of Egyptian religion. He was a minor deity, but thought to live somewhere in the Duat, and a purely diabolical being, perhaps in league with the demons and, logically, Apep.

BASTET, WARRIOR MOON GODDESS, UBASTE, BAAST, B'SST

ORDER: Old Goddess

PROVINCE: Felines, Perfumes, Mummification, Lust

PLANE: All Worlds

TEMPLE: Temples in glorious style

ALIGNMENT: Lawful Neutral

SACRIFICES: Food (fish & mice), libations (milk)

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Be as swift and keen in the shadows as Bastet, or as bold in the light

From the start, Bastet was a formidable sun goddess and guardian of the Pharaoh, dating from the 2nd Dynasty. Her name has many forms in early Egyptian: Ubaste, Baast, B'sst and Baste. Due to her nature, her depictions show a feline or feline head atop a woman's form, and this also gives her the power of protection over cats, making them sacred in Egypt.

She is the primal hunter and fighter, as reflected in nature by the lioness. Originally, her name was never given the added suffix "-et," which placed a diminutive role on her. This was added by the priests after the 22nd Dynasty, once Amun-Ra gained in popularity, and other deities were lessened in importance. By



doing this, her fierceness was reduced and she became more of a Moon Goddess, guardian of cats, and a goddess of perfumes. She aided Anubis in mummification (according to the Book of the Dead) and was linked to the use of alabaster jars where various chemicals were stored.

Her primary temple of worship in Egypt was in Bubastis near the Nile Delta, along with other minor temples and shrines throughout the country, with many lakes designated as hers. Thousands of mummified cats dedicated to the goddess have been recovered in temples and tombs.

A major festival or holiday honoring Bastet was held in the Egyptian city of Bubastis. This was a wild affair, complete with drinking, nakedness, and presumably, orgies along the Nile Delta, as the sacred boat of the goddess sailed to the temple. While it sailed, the worshippers became intoxicated, stripped, and were driven into a frenzy.

“Now, when they are coming to the city of Bubastis they do as follows:—they sail men and women together, and a great multitude of each sex in every boat; and some of the women have rattles and rattle with them, while some of the men play the flute during the whole time of the voyage, and the rest, both women and men, sing and clap their hands; and when they sail they come opposite to any city on the way they bring the boat to land, and some of the women continue to do as I have said, others cry aloud and jeer at the women in that city, some dance, and some stand up and pull up their garments. This they do by every city along the river-bank; and when they come to Bubastis they hold a festival celebrating great sacrifices, and more wine of grapes is consumed upon that festival than during the whole of the rest of the year. To this place (so say the natives) they come together year by year even to the number of seventy myriads of men and women, besides children.”

- Herodotus, *Historia*, On the Second Book on His Histories
Euterpe, Aegyptus.

Note: From the Hellenic perspective (especially from the era of the Ptolemaic Dynasty on), Bastet was also Artemis or Bubastis.

BAT, COW GODDESS OF THE EARLY DYNASTIES, ONE WITH SOUL

ORDER: Old Goddess

PROVINCE: Bovines, Starry Night

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Food and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The stars of Night are the milk of Bat for Mankind

This cow goddess is one of many prehistoric deities in Egypt that, at one time, was prominent, but gradually was replaced by another deity. Bat's function in the earliest, undocumented ages is unknown, but in the Old Kingdom her role had more clarity.

In some limited iconography, she is simply a divine bovine either placed in a starry sky or covered with stars, surrounded by humans, giving her praise. This is often replaced by a simple goddess figure with cow-like ears; and later pictured with a sistrum ankh in hand.

Not all of early Egypt worshipped her, as only a few of the recorded Nomes gave evidence of her worship in the Pre-Dynastic and Old Kingdoms. Her name faded by the Middle Kingdom, and was absorbed into the cult of Hathor. Prior to this, both she and Hathor were portrayed in religious iconography often side by side, as though they were holy aspects, consorts, or held similar roles. The territorial Nomes in which this iconography took place were next to each other, as Hathor's cult was from the Lower Kingdom, bordering on her own in the Upper Kingdom. By the end of the Middle Kingdom, Bat's name and following had disappeared, and she was not connected to Hathor.

BES DWARF GOD OF THE HOME

ORDER: Old God

PROVINCE: Home, Positivity, Enemy of Evil, Entertainment, Happiness

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Libations and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe

MISSIONARY: Whatever foul and ill, Bes can find and destroy it as sure as the sun



A unique deity in Egypt, possibly with African origins. Egyptologists traced him to the Somalian region, and to the Old Kingdom at the earliest. Bes is the god of the home and positivity, enemy of everything and everyone foul and evil. He stood for happiness and pleasure in everyday life, and was the god for the Common-folk.

His given consort was Beset, an obscure goddess with whom he shares the same traits and tendencies.

Unlike other native Semitic deities, which were usually dramatic in their presentation and shown in profile, Bes was unusually displayed in portrait. Musicians, dancers and other entertainers were known to have his image tattooed on their thighs for luck and blessings.

NETER AND NETERT ~ THE DIVINE.

It was common for servants to dress as Bes at times. His fame spread into Mesopotamia, and later into Greece and Roman provinces.

HAPI LORD OF THE FLOOD

ORDER: Old God

PROVINCE: Androgyny, Vegetation, Fishes, Marshes, Nile virility

PLANE: Kemet

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Food, libations, and animals

HOLY DAYS: May to August (Nile flood season)

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Treat the Nile as one's own family, and Hapi will wash you over with the cleanliness of the Nile's prosperity

One of many androgynous Egyptian deities in the pantheon, Hapi is usually portrayed possessing both a beard and female anatomy, and is sometimes shown as pregnant (to display the Nile about to burst over its bank). Usually he is given blue or green skin to reflect watery associations.

His dominant gender, however, is male, and he is referred to as the "Lord of the River Bringing Vegetation" and "Lord of the Birds and Fishes of the Marshes." His role in the hierarchy of the Egyptian pantheon is complicated because of his link with the Nile. To Egyptians, their universe, and life itself, were tied to the river and the annual floods. This made the status of Hapi higher on the cosmic ladder, even above that of Amun-Ra and others who have come and gone. In sources, Hapi is considered the true "Father of the Gods" above all others, for his waters in the Nile and the irrigated crops that flourished brought sustenance.

It was believed that he dwelled in a cave in the "source" of the Nile near Aswan. This town was heavily linked to the god from the earliest ages until the later period of the New Kingdom, with a brief worship revival during the Ptolemaic period.

HATMEHIT GODDESS OF FISH

ORDER: Old Goddess

PROVINCE: Nile

PLANE: Kemet

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Unknown

HOLY DAYS: Nile Flood Season

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Hatmehit and Wasir will bless thee from the waters of the Nile

An early Egyptian goddess from the region of Per-Banebdjedet on the Nile, that predates the Dynastic periods. By the time of the newer deities in the succeeding, Old, Middle and New Kingdoms, she will take on many roles, and then eventually vanish.

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Hatmehit will become the consort of Osiris somewhere between the Old and Middle Kingdoms. This occurs as the god's cult is on the rise, and before he and his sister, Isis, are placed together. In consequence Hatmehit was Horus' mother, but soon after, Isis took over her position in the theology, and Hatmehit, by the time of the New Kingdom, was erased from the mythology and folk memory.

HATHOR GODDESS OF WOMANHOOD, SEKHMET

ORDER: Old Goddess

PROVINCE: Birth, Mining, Cattle, Fertility, Music, Dancing, Foreign Lands and Happiness

PLANE: All Worlds

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Lawful Neutral

SACRIFICES: Libations, food, objects, animals

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

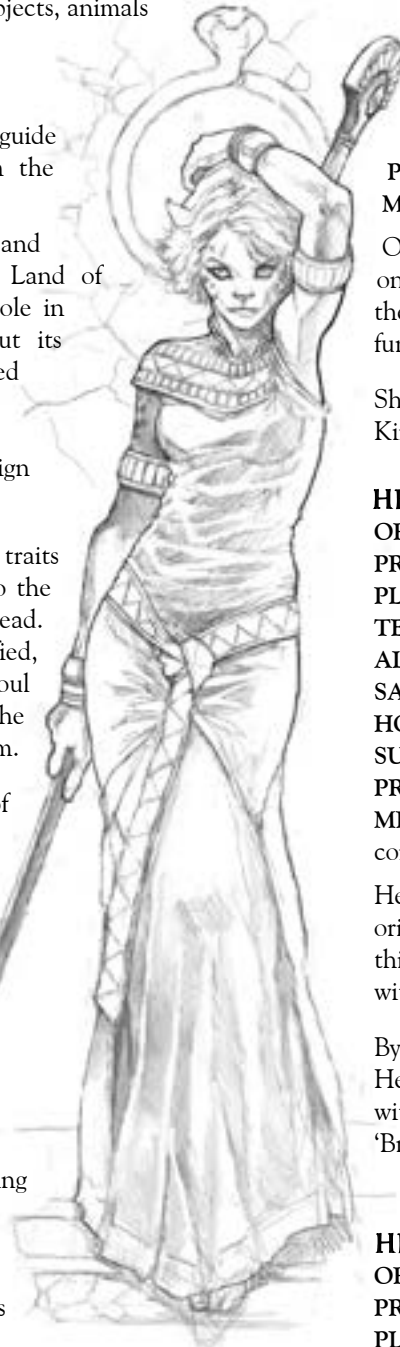
MISSIONARY: Hathor will guide her hands over your life from the beginning to its end.

Predating Dynastic Egypt, and probably originating from the Land of Punt, Hathor played a major role in Egypt's religious life throughout its history. Her divine powers covered many aspects over the mortal world: childbirth, mining, cattle, fertility, music, dancing, foreign lands, and happiness.

Among her many other divine traits and abilities, the goddess is also the greeter in the afterlife for the dead. Once the dead are mummified, and their many different soul components are unified in the Duat, she is the first to greet them.

Hathor absorbed the roles of many earlier deities, such as Bat, whose role in society grew weaker in comparison. As the daughter of Ra, her popularity exploded across all social classes once the Cult of Amun-Ra took center stage in Egypt.

Hathor's followers linked her with turquoise, placing the stone into her images and naming her the goddess of this divine stone. The menat, a musical necklace made from turquoise was closely linked to her, and was considered a powerful talisman.



Her festivals, as with most, were drunken and wild affairs, held in the streets near her temples. Worshipers sang, played music, and danced, bearing images of her out in the open. Three temples dedicated to her are known to exist in Egypt (two in Luxor and one in Aswon), and another in Israel.

Not well known outside of the peoples of ancient Egypt is a darker, more violent aspect of the goddess named Sekhmet. This is a furiously, bloody, warmongering deity that is called upon by Ra to destroy humanity. (For more, see Sekhmet).

HEDJEDJET SCORPION GODDESS

ORDER: Old Goddess

PROVINCE: Scorpions, Nursemaids

PLANE: Kemet

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear, Stinger

MISSIONARY: Would let a scorpion nursemaid your newborn

Obscure minor goddess bearing the head of a scorpion, and only known from her appearance in the Book of the Dead. In the ancient source, she is nursing a child, but her theological function is not known.

She was assimilated into the many forms of Isis in the New Kingdom along, with many other minor goddesses of the period.

HEQET FROG GODDESS OF CHILDBIRTH

ORDER: Old Goddess

PROVINCE: Frogs, Heka

PLANE: All Worlds

TEMPLE: Temples and shrines in obscure places

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, human, food, object and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: By dusk Heqet spins the weaves of Heka to confound Man

Heka is considered another aspect of Hathor, Pre-Dynastic in origin, and paired with the early deity Khnemu. Many scholars think she might have been the inspiration behind the Greek witch goddess Hecate in both name and manner.

By the time of the later New Kingdom and into Greek rule, Heqet was still lingering in religious beliefs and was associated with resurrection. Her amulets, which stated she was the 'Bringer of Resurrection,' conflated her powers and belief with other ideologies far into the Roman period.

HESAT PRIMAL COW GODDESS

ORDER: Primal Goddess

PROVINCE: Bulls, Divine Milk

PLANE: All Worlds

NETER AND NETERT ~ THE DIVINE.

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Drink from the Beer of Hesat and the vision of the Gods will be yours

Of the many cow deities in Egypt, she is the one that supplies humanity with the divine milk (or Beer of Hesat) that granted them their nourishment for Life after creation. She is also recorded in various early sources as the “Mother” of Anubis.

Little is really told about her from a narrative perspective. Hesat is tied in with many of the divine bull gods from the Old Kingdom, and to the deity Mnevis. Later, during the Ptolemaic Era, she is related to the Hellenistic Isis.

IAH THE MOON GOD

ORDER: Old God

PROVINCE: Lunar

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Libations and food

HOLY DAYS: New and Full moons

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Follow Iah and surely you will see how regular his power and light will be down on the world of men

Dating from the prehistoric period, Iah was the moon across the night sky. His other name was Iah-Djuhty (“New Moon”), which is what he represented in the beginning.

By the time of the Middle Kingdoms, he was assimilated into the related gods Khonsu and Osiris, and made into a mere aspect of them but still maintaining an identity.

It wasn’t until the New Kingdom that this identity completely faded, and his name meant little more than the celestial object it once symbolized.

IAT GODDESS OF CHILDBIRTH

ORDER: Old Goddess

PROVINCE: Milk, Childbirth, Nursing

PLANE: Kemet

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Libations, objects and food

HOLY DAYS: Birthing days

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Being brought into the world, the gentle hand of Iat will guide you

One of many early Old Kingdom goddesses, she is only recorded in one sentence in the Pyramid Texts. Iat’s few roles in the

earliest pantheon seem to be centered on childbirth, milk, and nursing the young.

Little else is known, but it is assumed that she was absorbed by the later, more popular, goddesses such as Isis. In the New Kingdom she was largely forgotten.

IMENTET SHE IN THE WEST

ORDER: Old Goddess

PROVINCE: Wandering thirsty Dead

PLANE: Duat

TEMPLE: None

ALIGNMENT: Neutral

SACRIFICES: None

HOLY DAYS: None

SUPERSTITIONS: None

PREFERRED WEAPONS: None

MISSIONARY: On your way to Sekhet-Aaru, the dry throat will seek the waters of Imentet. Find her tree

Dwelling in the Duat, in a sacred tree, Imentet waits for the dead to enter the Underworld. Thirsty and hungry, she is prepared for them. Emerging from Imentet and ready, she will be the hostess before they begin their long journey in the Duat.

Imentet refreshes the dead who seek the way to Sekhet-Aaru (“Field of Reeds”), for the trek is not over for them. Her waters and food will give the dead the energy needed for the trip across the Underworld. If it is missed somehow, the journey will be lengthier and more tiresome than it should.

Although she was never worshipped on her own, it is assumed that she was an aspect of Hathor or Isis, or both. She was the consort of Aqen, the guide who escorts Ra through the Underworld.

IHY DIVINE SISTRUM CHILD

ORDER: Old God

PROVINCE: Music

PLANE: Duat

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Libations, food and objects

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Let the Divine Child play for the Gods and his sistrum aid to calmness

Portrayed as a nude male child playing the sistrum, often with a finger over his mouth. Ihy symbolized the ecstasy that one feels while playing the sistrum. The sistrum was viewed as a divinely-inspired instrument. He appeared in many sources, from many periods, proving that the Early Egyptians viewed the instrument as divine.

Ihy’s parentage is both vague and contradictory, ranging from Hathor to Isis, Sekhmet, and Neith.

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IMSET GOD OF THE SOUTH

ORDER: Old God
PROVINCE: South, Mummification
PLANE: All Worlds
TEMPLE: Shrines
ALIGNMENT: Neutral
SACRIFICES: Unknown
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Khopesh
MISSIONARY: Imset watches over the South as ordered by his father Horus

One of the four sons of Horus and Protector over the south. He is the god associated with the human liver which Egyptians believed hold our emotions. At the time of mummification, the liver was placed in a special canopic jar of its own.

As with most deities involved in the mummification process, Imset is portrayed wrapped in mummification cloth.

KEBECHET DIVINE EMBALMER

ORDER: Goddess
PROVINCE: Embalming Dead
PLANE: Duat
TEMPLE: Shrines
ALIGNMENT: Neutral
SACRIFICES: Libations, food and objects
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Unknown
MISSIONARY: When your Ba needs cool water to be rested in the Afterlife, only Kebechet can be the one to do so

The daughter of both Anubis and Anput, this serpent-headed deity personified the embalming fluid used on the dead. Her purpose was to aid the waiting souls, in their Ba state, by giving them cold water to drink.

Once the souls were energized with her waters, the embalming ceremony served two purposes: to embalm their physical form, and to give their Ba needed energy to move onto the Duat for the journey to the Halls of Two Judgements.

KHENTI-AMENTIU GOD OF WESTERN FOREIGNERS

ORDER: Old God
PROVINCE: Death, Foreigners
PLANE: Duat
TEMPLE: Shrines
ALIGNMENT: Neutral
SACRIFICES: Libations, animals and humans
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Khopesh
MISSIONARY: Trust in Khenti-Amentiu for the coming of Strangers from afar

In the earliest periods dating to the Old Kingdom, he was named Osiris-Khenti-Amentiu, and sometimes named with Anubis. His idols were placed in crypts, given an Underworld or Death role. Perhaps he was simply only an aspect of these two deities, but it isn't known for certain.

Later, his role changed as he solely embodied the purpose of the Souls of the Dead (Westerners). This line blurred by the Middle to New Kingdom, for after the invasion by foreigners from the west heralded the First Intermediate Period, the dividing line between Death and the lands of the Foreigners were alike in the minds of Egyptians. Khenti-Amentiu now had many roles.

His primary cult centered around Abydos and remained until shortly into the New Kingdom.

KHERTY GOD OF DEATH, SLAUGHTER

ORDER: Old God
PROVINCE: Death Bringer (Pharaonic)
PLANE: All Worlds
TEMPLE: Shrines primarily
ALIGNMENT: Chaotic Neutral
SACRIFICES: Animal, food and libations
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Axe
MISSIONARY: Only the righteous and pure rulers over Kemet are chosen by the death-dealing hands of Kherty

Ram-headed and dating to the 2nd Dynasty, this slightly confusing early deity was associated with the city of Khem. What makes him confused is his role in Egyptian theology, or its modern interpretation.

Kherty would violently seize the spiritual heart of the dying pharaoh from the Underworld, and sometimes from other mortals. Offerings and prayers would be held to appease or distract him. He was portrayed as an Egyptian "Grim Reaper," combined with the ferryman.

NETER AND NETERT ~ THE DIVINE.

This function in the ancient pantheon, in time, became altered as many were. Although he originally opened the Gates of the Underworld for Ra and his Solar Barge at dusk and be dawn, the bestial god Akerui replaced him in that regard.

KHEPRI THE MORNING SUN GOD

ORDER: Old God
PROVINCE: Sun, Sun Barge
PLANE: All Worlds
TEMPLE: Shrines
ALIGNMENT: Neutral
SACRIFICES: Unknown
HOLY DAYS: Unknown
SUPERSTITIONS: Do not harm the scarab beetle
PREFERRED WEAPONS: Pinchers
MISSIONARY: Khepri bears the Sun across the sky and without him, the Darkness reigns eternal



Kherpi is a deity that is secondary to Ra, whose primary function is to hoist and carry the Sun Disc atop the Solar Barge as it sails daily across the sky. The scarab beetle so often associated with ancient Egypt was sacred to Kherpi.

In art, Khepri is shown as a scarab-headed human, or simply a divine scarab with mighty hawk's wings out-stretched, holding the Sun. He is very common in Egyptian art and in hieroglyphics across all periods.

For all of his commonality, little is written about him or his place in mythology.

Note: As much as Egyptologists can surmise from the sources, Khepri represents the rising sun, and the creation and rebirth of the world. This is surmised from the activities of the actual scarab beetle and how the Egyptians related it to their own cosmological perception.

KHNUM GOD OF CREATED THINGS

ORDER: Old God
PROVINCE: Womb, Newborns, and Nile Floods
PLANE: Kemet
TEMPLE: Shrines
ALIGNMENT: Neutral
SACRIFICES: Libations, and food
HOLY DAYS: Nile Flood Season
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Unknown
MISSIONARY: Khnum will create a new child from his wheel of divine procreation



Ram-headed Khnum is the Divine Potter who creates living things from his wheel, chiefly newborn children in the womb. Early sources hint that he was also the god of the Nile Flooding, but somewhere along the way lost that power to Hapi. Instead, he became the presiding deity over manufacturing all living creations on his holy wheel.

Khnum crafts each child and creation differently upon his wheel, and then breathes it into the mother (the "Ka"). Such was his creative power that he shaped the other gods and goddesses on his wheel. Nothing was free from his potter's wheel. His consort is Satet, and one child, a daughter, was Anuket.

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He was worshipped at two cities, Ebn and Sne (Esne), and was associated with pyramid building. His name linked to the Khufu pyramid. The Sne temple is a Ptolemaic Period location shared with other deities.

He is often paired with the goddess Neith, and in doing so, Khnum is the “It Itw” (Father of Fathers), and she the “Mwt Mwtw” (Mother of Mothers).

Note: Khnum is one of the earliest deities from the Old Kingdom that remained until the Roman era.

KHONSU GOD OF THE TRAVELING MOON, TRAVELING ONE
ORDER: Old God

PROVINCE: Moon, Healing, Purity; (later) War

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Libations, food and objects

HOLY DAYS: New and full moon

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe

MISSIONARY: The purity of the universe comes with Khonsu and his moon’s light

He, Amun and Mut formed a Theban Triad of deities, sacred and highly important. Khonsu’s role was crucial for the Astronomer Priests to gauge time. The god was a time-keeper for the Egyptians, and guarded all living things at night during its travels.

His consort was Bastet. He was portrayed covered in mummification wrappings, with blue-green flesh, which symbolized his power to heal the unhealthy, and holds a crook and fail, with a hawk’s head, and a Sun Disk atop it. At Karnak, he was the Cosmic Serpent that healed and protected the Cosmic Egg of the universe. His worship by the Ramesside Dynasty was very pronounced.

The story and symbols in myth associated with Khonsu are complicated. Because of his links to the phases of the moon, and their influences upon humanity and beasts. For instance, during a crescent moon, the air was said to be fresh, children were conceived, and cattle were made fertile. During a full moon, if the moon were reddened on the horizon, it was believed to be tied to the Pharaoh and the slaying of his enemies. The red moon was a fortuitous symbol that favored the reigning Pharaoh. Khonsu would shower his blessings on the ruler if the full moon was indeed red.

Khonsu’s evolution occurred during the Middle Kingdom, when Thebes became the new center of Egyptian politics and culture. By the time of the later New Kingdom, when the ruling Ramesses Dynasty helped the country recover from the last Intermediate Period (“Third”), his Cult had grown. His role in the pantheons of the Egyptians had markedly changed.

His new mate was Mut, and he was worshiped as a violent war-god, stripping the earlier god Monthu of his status. This worship centered on Thebes. No longer was Khonsu the mild-mannered healing moon god of old, but his bloody, full-moon aspect became dominant. Atop his image was now a Sun-Disk along with the

crescent moon. The “Sun-Disk” may in fact show the Moon at its full state instead, when Khonsu was said to be enraged.

MAAHES LION GOD OF WAR, ONE WHO IS TRUE BESIDE HER, NEFTER AA EM BUBAST, NAS DINIEWT, WENEP SABI EM HAH
ORDER: Old God

PROVINCE: War, Weather, Lotus, Captives

PLANE: Kemet

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Human, animal and libation

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh, War-Spear, and knife

MISSIONARY: Beware the fury of King Maahes. His blade is for skinning captives who fall under his shadow

The lion-headed god, first appeared in the New Kingdom as a son of Ptah and Bastet. Evidence hints that he is not completely of Egyptian origin, and might be from Nubia, related to the war god Apedemak. Fierce and savage, his powers reside in the weather, lotuses, battle, and the feasting on captives.

Imagery of Maahes usually shows him wearing the Atef crown and with a lion’s head symbolically, as well as holding a knife meant for battle. Other images show him devouring men bound in ropes who are terrified, or as a divine lion donning a crown.

So mighty was he that some of his titles were Nefter aa em Bubast (“Great God in Bubastis”), Nas Diniewt (“He with a Great Roar”), and Wenep SABI em Hahif (“He who stabs the rebels with his fiery breath.”). His two main temples were built in Per-Bast (“Bubastis”) and Taremu, both places important in worshipping his divine mother Bastet. Priests kept tamed lions in his name at Taremu at all times.

MA’AT GODDESS OF TRUTH

ORDER: Old Goddess

PROVINCE: Justice, Order.

PLANE: Duat

TEMPLE: Grand temples in Egyptian style

ALIGNMENT: Lawful Good

SACRIFICES: Libations, food, objects

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Feather of Truth

MISSIONARY: Regardless of who one is, Ma’at will fall upon thee and decide your fate in the end

From the moment of her birth, she brought order out of the chaos that was tearing the universe apart. Ma’at’s existence was required to bring balance and oppose the swirling and threatening realm of Isfet that always threatened to swallow up Kemet and the gods and mortals within. Her very life carried with it the means to organize the motions of the stars, planets, seasons, and the actions of mortals, and to bring justice to the Universe.

Her imagery usually portrays her holding a scepter and ankh, with the Feather of Truth in her head-dress.

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Her mate was Thoth. In the underworld, she is the ultimate arbiter of the fates of the final resting places of the dead who have journeyed in the Duat. In the Hall of the Two Truths, she makes the judgment after the dead's heart is taken and weighed against her feather. If the sins of the dead were heavy and outweighed the feather, then their fate was decided and they would be devoured by the monstrous beast Ammit. If positive, they would be allowed to pass on to Sekhet-Aaru and dwell forever on in this idyllic Afterlife.

If the Dead were innocent, or Maa Kheru ("Vindicated"), and not guilty of the forty-two sins, then they are free to go. Ma'at was the final word on any dispute on these sins weighed against her feather of truth and justice. Listed are the forty-two minor deities that served under Ma'at during the "Ritual of Confession" during the weighing of the heart in the Hall of Two Truths. Every soul of the dead must stand before them and openly confess they have not committed these sins as their heart is weighed against the feather of Ma'at.

The 42 Deities

- Usekh-Nemmt: Falsehood.
- Hept-Shet: Robbery
- Fenti: Rapaciousness
- Am-Khaibitu: Stealing
- Neha-Hau: Murder
- Ruruti: Wasted Food
- Arti-f-em-tes: Wickedness
- Neba: Stolen Offerings
- Set-qesu: Lied
- Uatch-nesert: Stolen Food
- Qerti: Sullenness
- Hetch-abhu: Transgression
- Unem-snef: Slain a sacred bull
- Unem-beksu: Perjury
- Neb-maat: Stolen Bread
- Thenemi: Eavesdropping
- Aati: Babbling
- Tutuf: Disputing
- Uamemti: Adultery
- Maa-anuf: Misbehavior
- Heri-uru: Terrorizing
- Khemi: Transgressing
- Shet-Kheru: Being Hot-Tempered
- Nekhem: Ignoring the Truth
- Ser-Kheru: Making a Disturbance
- Basti: Hoodwinking
- Her-f-ha-f: Lain with a Boy
- Ta-ret: Neglect

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- Kenmti: Quarrelling
- An-hetep-f: Lazy
- Neb-heru: Impatient
- Serekhi: Harming a God's Image
- Neb-abui: Boastful Speech
- Nefer-tem: Wrong-doing
- Temsep: Conjuraton against the Pharaoh
- Ari-ab-em-f: Wading in Water. (Stopping irrigation)
- Ahi-mu: Shouting
- Utu-rekhit: Despising the Gods
- Neheb-nefert: Insufferable Insolence
- Nehab-kau: Making Fame for Oneself
- Tcheser-tep: Having dishonest wealth for oneself
- An-a-f: Blasphemy

These forty-two lesser known deities, mentioned in the Book of the Dead, serve under Ma'at at the time of Judgment, and for each of the listed sins that mortals must answer or confess to at the moment their heart is weighed (cleverly, these forty-two deities and sins also equaled the same number of Nomes across Egypt). Beyond this, nothing else is known about them. They flanked Osiris while Anubis stood by, waiting for orders from Ma'at to do more.

Most pharaohs claimed her blessing, giving themselves additional names that implied she imparted her order and truth upon them and their reign. This can be seen in their various titles as Meri-Maat ("Beloved by Ma'at"). The priests of the goddess also functioned as lawyers and judges in the royal court due to their extensive knowledge of the sacred laws.

Temples were built to honor her at Karnak, Memphis and Set Maat (Deir el-Medina) mainly during the New Kingdom, when a revival occurred to honor all of the old gods and goddesses.

MAFDET GODDESS OF PUNISMENT

ORDER: Old Goddess

PROVINCE: Punishment

PLANE: Duat

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Libations and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Claws

MISSIONARY: Hide as you will, Mafdet will hunt you down, find your heart, take it and weight its sins

Protector Goddess against dangerous animals and pests, she is given the form of a mongoose, or feline, and dates from the 1st Dynasty. In these sources, she is also the personification of justice through the laws of mortals and capital punishment.

Her images varied, from bearing a feline's form with a woman's head, or the form of a female goddess with a cat's head. Mafdet



more perfectly symbolized the natural cat tendency to hunt and kill snakes and scorpions, and placing them at the feet of their master. For this, by the time of the New Kingdom, her image evolved into one of Pharaonic Justice in the Afterlife. When the Dead stand before Ma'at and have their hearts weighed for their sins, if they have personally affronted and offended the Pharaoh in their life, the goddess will come before them and pluck out their bloody heart with her claws, ending the ritual.

MEHEN SERPENT OF THE BARGE, COILED ONE

ORDER: Old God

PROVINCE: Solar Barge, Serpents

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Apep's vile poison and wrath is useless against the power of Mehen

NETER AND NETERT ~ THE DIVINE.

The mighty divine serpent that is twisted around the Solar Barge of Ra. Mehen acts as the counter to the venomous Apep, and bites and defends the ship as it journeys day and night on its way, bearing the Sun Disk.

Snakes and serpents were a more positive creature in Egyptian lore, contrary to the image of Apep. Mehen displays this positivity as a guardian of the gods and the sun. This is also reflected in the actions of the serpents in the mortal world as they follow the course of the Sun for its warmth.

MEHET-WARET THE DIVINE COW

ORDER: Old Goddess

PROVINCE: Sun and Serenity

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Libations, food and animal

HOLY DAYS: Summer Solstice

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The serenity of the sun is brought by the gentle Mehet-Waret from horizon to horizon

The Cow Goddess is another dating to a Pre-Dynastic era in Egypt that still remained throughout later periods. Mehet-Waret protects Ra in this early version, guarding him while holding the radiant Sun Disk atop her horns and carrying it from dawn to dusk so that the mortal world may have illumination.

In the Book of the Dead, the Cow Goddess is the mother of Re/Ra, and guide to the afterlife for the souls of the dead. She is one primal, possibly Pre-Bronze Age, deity from Egypt of whom an entire previous religion was already in place before the later, more developed deities took over the country.

On her own, the Cow Goddess was a mighty and serene entity. Later, after the Old Kingdom, she was fused with Hathor in an uncertain manner. This hinted that, in certain mythic circles, wherever Mehet-Waret-Hathor strode, an unsettling chaotic series of problems arose in others' lives. This was a theological matter that eventually was resolved over time as both goddess figures grew apart. Hathor was projected as a fierce, even bloodthirsty bovine deity, while Mehet-Waret was unassuming and beneficial towards mankind, providing many needs for survival.

MENHIT LIONESS OF WAR, SHE WHO MASSACRES

ORDER: Outside Goddess

PROVINCE: Ambush/War, Slaughter

PLANE: Kemet, Nubia

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal and human

HOLY DAYS: War Season

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe, Khopesh and Axe

MISSIONARY: Beware of Menhit in the shadows ready to strike and devour your intestines

A second lion deity from Nubia, after Maahes, and just as fierce. Adopted by Egyptians during their long interactions with African peoples in Nubia. She was later said to be the wife of Khnum and mother of the goddess Heka, and linked to both Neith and Wadjet.

In the Lower Kingdom she was perceived as an aspect of Sekhmet. Surviving sources describe how Menhit would dash ahead of the enemy armies, lay in wait, and then rain flaming arrows down upon them, weakening their forces until little was left by the time the main armies met.



CHAPTER 5

MERETSEGER SHE WHO CREATES SILENCE

ORDER: New Goddess

PROVINCE: Tomb

Guard, Cobras, Poison

PLANE: Kemet

TEMPLE: Valley of the Kings

ALIGNMENT: Lawful Neutral

SACRIFICES:

Humans/Animals

slain by venomous bites

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Fangs

MISSIONARY: Never break the silence at Meretseger's sacred sanctuaries

A lethal goddess from the New Kingdom who was believed to protect the Valley of the Kings and selected cemeteries. She was cobra-headed, and was believed to watch over royal tombs and their belongings.

Her power was a still silence in these locations, and in others, such as Thebes, it was feared that any poisonous cobra bites were her doing. Servants, slaves and laborers appeased her by making offerings and dedicated prayers, hoping she would not be wrathful, or catch them stealing or lying.

Meretseger's lethality was dreaded, but her blessings were more highly prized. A source attributed her to restoring blindness in a once sinful follower, who was most gracious for her blessing. Evidence of her godhood, prior to the New Kingdom, is sparse, and it appears that she was a later addition to the mythology.

MIN GOD OF POTENCY

ORDER: Primal God

PROVINCE: Virility

PLANE: Kemet

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, food and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: May Min bless thee so that a progeny shall spring forth from thy loins

A primal deity that is related to male virility and potency. Evidence of his cult re-dates Dynastic Egypt, and persists far into later periods. Statues of Min, and plentiful art, portray a strong god with ram's horn and an erect phallus.

In the Middle Kingdom, he and Horus are considered "brothers" in many inscriptions. Min's was popular with the upper classes and royalty, in order to ensure their bearing children. He was honored with orgiastic festivals much in the same manner as the later Hellenic and Roman deities of Dionysus and Bacchus.

A regional form of lettuce was associated with min and thought to be an aphrodisiac. In matters of agriculture, sowing the seed was a gesture symbolic of Min, and all other related masculine acts where impregnating or planting seeds were considered blessed by him. This did not develop until the New Kingdom, when the revival of culture spread in Egypt.

The concept of the phallus in Egyptian culture was Min's domain, women who touched his statues were believed to be then able to become pregnant.

MONTU HAWK OF WAR, MONTU-RA, THE NOMADIC ONE

ORDER: Old God

PROVINCE: War

PLANE: Kemet

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food and libations

HOLY DAYS: War season

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh, axe and Spear

MISSIONARY: Montu shall sweep down on your forces and feast on your slain as sure as the hawk does a mouse in the field

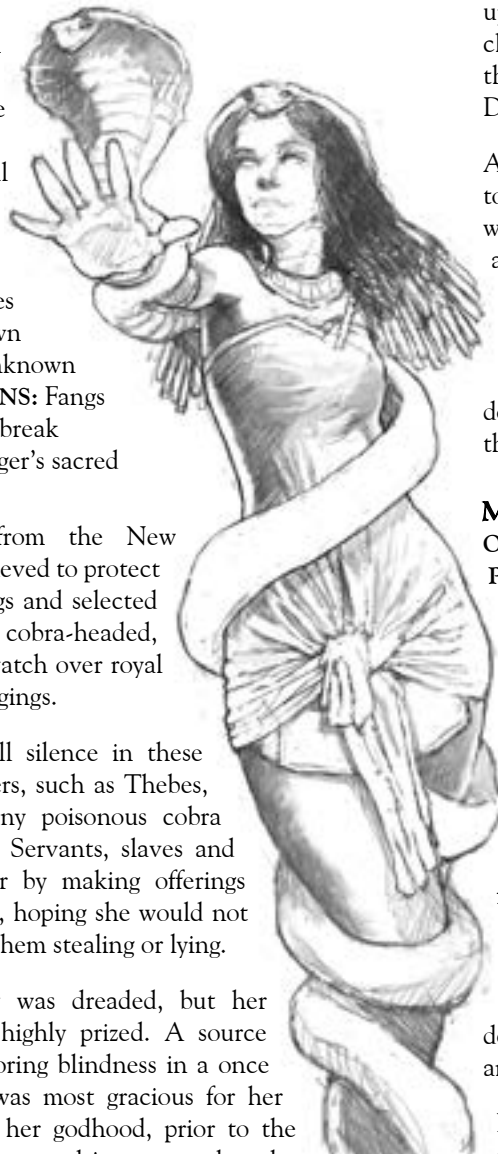
Similar to Horus in his appearance, Montu was a war god. Originally, he was deemed Montu-Ra, combining aspects of both Ra and Sekhmet in their fiercest and mightiest forms, defending Ma'at and Kemet. He was the holy defender of order and the mortal worlds from chaos and everything demonic.

Eventually, he took on the form of Buchis, a white bull with a black snout, or in common belief, a bull-headed deity. In either guise he opposed Set. By the New Kingdom, he was wielding spears, bows and the khopesh sword.

During the Ramesses Period, many Theban shrines and temples sprang up in Montu's name. The Ramessid Dynasty celebrated their victories with offerings to him, considering their bloody gains as his blessings.

The Generals of the Ramesses Dynasty used Montu's name in their titles and actions, calling themselves the "Montu Her Khepeshef" ("Montu's Strong Right Arm"). He was used as a means of comparison to pharaohs and commanders, and to warriors, whose deeds were impressive in those war-torn years. Montu's name in Egypt, especially during this period, was synonymous with feats of strength, daring, and combat greatness.

Note: Four temples were built in his honor in the New Kingdom: Medamud, Iuni, Karnak and Uronarti. Sadly, by the time of the Ptolemaic conquest and the push of the Persians out of Egypt,



NETER AND NETERT ~ THE DIVINE.

Primal and early, Mut was one of the earliest deities in Egypt, but she only begins to appear in sources by the Middle Kingdom. She was portrayed at times as the mate to Amun-Ra, and this was before the rise of his cult across Egypt. Her place and power alters and changes over time. She stands alongside Sekhmet, Khonsu and others from the Middle to New Kingdoms.

Usually, she dons vulture wings, wielding an ankh and the unified crowns of both Egypts atop her head. Beneath her is Ma'at, which signifies a symbol of fealty and submission. Beasts associated with her range from cobras, cats, cows, vultures and lions.

Her presence is hinted at in artwork from the Old Kingdom, however, as she is the goddess who created or gave birth to herself. She may have been part of the, or one of the Ennead or Ogdoad, but at some point, her worship was discarded and attempts were made to erase her from the order of the gods.

Her primary temple is located at Karnak, dating from the 18th Dynasty. By the New Kingdom, the Pharaohs placed dedicated high priestesses (and priests) in her name to harness the Ka spirit believed to be rampant in the world.

Note: The Hellenistic rulers after Alexander the Great still honored the temple and its priests. The Romans slowly lost interest with it as with many other deities across Egypt. In the 1st Century C.E. the temple was rebuilt after a disaster, with Emperor Tiberius aiding in the project. After the 3rd Century C.E., the temple fell out of favor with Rome and was viewed as "pagan," and gradually fell into ruins.

NEHEBKAU TWICE HEADED SERPENT GOD, ONE WHO BRINGS TOGETHER KA

ORDER: Old God

PROVINCE: Souls, Underworld

PLANE: Duat

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Fangs

MISSIONARY: Only Nehebkau can unify the Ba and Ka in the Duat and none other

A divine, two-headed serpent god that awaits in the Afterlife for the souls to drift free. Its role is to find and unite the Ka and Ba.

A wild entity, Nehebkau would on its own, cause danger and harm to the guilty and innocent alike, if Ra didn't control it. Each night, when the Solar Barge travels through the Duat, the brutal Nehebkau slithers ahead of it, striking at all demons and monsters that stand in its way.

Worshippers sought his protection against snake-bites and scorpion stings. He may have been the deity that guarded over all manner of venomous attacks. His name is found in tombs and other sources mentioned with the serpent deity Serket, perhaps as another aspect, or with an unknown association lost in a forgotten tale.



these temples were ruins. The temple at Iuni was built by the last native Egyptian Pharaoh Nechtanobo II in the 4th Century B.C.E. to honor Buchis, complete with holy bulls.

MUT DIVINE MOTHER GODDESS, MOTHER

ORDER: Primal Goddess

PROVINCE: Cat, Cobra, Cattle, Vulture, Maternal

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Food, libations and animals

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The Mother of ALL watches over her children, whether Man or Beast alike, and regards them the same

CHAPTER 5

NEITH CREATOR OF THE UNIVERSE, SHE OF THE GREAT FLOOD

ORDER: Old Goddess

PROVINCE: Great Flood and Creation

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Libation, food and objects

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Neith brought all into this world by the Flood, and she can destroy all with the same means once more if she chooses

In Egyptian belief, a multitude of deities have been attributed to being the Creator. Neith was said, above all, to be the primal and sole source of everything in the universe. She appears in all theologies from the early Ennead, Ogdoad, and the later Middle to New Kingdoms. There is no way to deny her place in native thinking after untold generations, going back before the Dynastic periods into prehistory.



In one instance, Neith is portrayed wearing a red crown, armed with a bow and arrows, as the goddess of war and hunting. This dates to the Old Kingdom, with statues and images of her fiercely standing over the bodies of slain warriors, armed for battle. She was not only the Creator of the Universe, out to guard the souls of the slain on their way to the Afterlife, but she also fought the evil and chaotic. One of her symbols in the Old Kingdom was a bloody red shield, crossed with two arrows.

Royal women from the 1st Dynasty have names derived from her, while she makes her first appearance in art and on sacred objects by the 2nd Dynasty. Already, in this early age, she is linked to the land of Libya. She is a mate with Ptah-Nun in these sacred images. She, shown with her fiery Sun, and he with his holy waters, together in a mix of the primal combination of creation.

The Old Kingdom city of Saïs boosted her first holy temple. From there, her cult spread to Saqqara and to other important shrines and coastal cities. She was mentioned as the “National Goddess” in the early texts during the Old Kingdom, primarily from a Lower Kingdom perspective (before true Unification). Her son was Sobek, and this is shown in her images depicting her suckling crocodiles. To show her antiquity and importance, she is also the mother to Ra and Apep, and wife to Khnum.

“Thus it is done here; and how they celebrate the festival in honor of Isis (Neith) at the city of Busiris has been told by me before: for, as I said, they beat themselves in mourning after the sacrifice, all of them both men and women, very many myriads of people; but for whom they beat themselves it is not permitted to me by religion to say: and so many as there are of the Carians dwelling in Egypt do this even more than the Egyptians themselves, inasmuch as they cut their foreheads also with knives; and by this it is manifested that they are strangers and not Egyptians. At the times when they gather together at the city of Sais for their sacrifices, on a certain night they all kindle lamps many in number in the open air round about the houses; now the lamps are saucers full of salt and oil mixed, and the wick floats by itself on the surface, and this burns during the whole night; and to the festival is given the name Lychnocia (the lighting of lamps). Moreover those of the Egyptians who have not come to this solemn assembly observe the night of the festival and themselves also light lamps all of them, and thus not in Sais alone are they lighted, but overall Egypt: and as to the reason why light and honor are allotted to this night, about this there is a sacred story told. To Heliopolis and Buto they go year by year and do sacrifice only: but at Papremis they do sacrifice and worship as elsewhere, and besides that, when the sun begins to go down while some few of the priests are occupied with the image of the god, the greater number of them stand in the entrance of the temple with wooden clubs, and other persons to the number of more than a thousand men with purpose to perform a vow, these also having all of them staves of wood, stand in a body opposite to those: and the image, which is in a small shrine of wood covered over with gold, they take out on the day before to another sacred building.”

- Herodotus, Historia, Aegyptus.

Sources contradict themselves depending on where and when they were written. Many say she has no husband and is a virgin goddess who created herself out of the Primal Void, then, with her cosmic loom, fabricated the World and all in it. Thirty-one deities have been attributed to her divine powers of creation, either by the Divine Loom, or by birth.

She holds the ultimate power over everything in the universe, according to many texts. Neith was able to undo most of Creation on a whim, or decide the fate of Gods and mortals if she didn't get her way. She could quickly unbalance the system between Order and Chaos to suit her fickle needs or if the actions of those in the mortal or divine worlds didn't favor her opinion. Everyone sought to gain Neith's appeasement.

NEFERTEM LOTUS BORN CHILD OF RA, ONE WHO DOES NOT CLOSE

ORDER: Old God

PROVINCE: Youth, Dawn, Lotus

PLANE: Kemet

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Lawful Good

SACRIFICES: Libations and food

HOLY DAYS: Every dawn

SUPERSTITIONS: To wear the amulet of Nefertem with the lotus

PREFERRED WEAPONS: None

MISSIONARY: The dawn's light captures the innocence and beauty of Ra by the lotus and waves in the Nile

Nefertem's place is more symbolic than anything else in Egyptian theology. At times he is the youthful child of the god Ra. He enters the world from the primal waters, after he awakens in the dawn's light in a blue lotus flower. He is also the son of Ptah and Nun (or Sekhmet or Bastet), and is reborn every dawn, when the blue lotus opens on the waters. Inside, the small god-child emerges, only to be fully grown later in the day. The scent of the lotus, and the beauty of the flower on calm waves in the early morning light, provide a poetic image of the mighty god.

Worshippers would make and carry small amulets of the god-child Nefertem, hoping to receive this youthful vigor and energies daily. On one level, he was viewed as a separate deity, but on another, it was acknowledged that he was in fact simply the great Ra in his newborn child state.

NEKHBET THE DIVINE ORACLE

ORDER: Primal Goddess

PROVINCE: Oracles, Visions

PLANE: Kemet, Mother of Egypt

TEMPLE: Temples and shrines in Nekhen

ALIGNMENT: Neutral

SACRIFICES: Animal, food, objects and libations

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The flight of the vulture, and the pattern of its feathers, wings and course guide the vision set by Nekhbet



CHAPTER 5

Nekhbet is an ancient deity associated with prophecy and fortunes, linked with the Sacred Oracle Mothers or Muu, who donned the vulture-feathered garments of the earliest oracles. Their power originally was held over Lower Egypt in prehistory and managed to remain until the Dynastic era. She was the patron goddess over the ancient city of Nekhen, dating from the 32nd Century B.C.E., before the Dynastic Eras in Egypt

The goddess, Nekhbet, survived the Oracle Mothers by centuries, well into the New Kingdom. By the time of the Unification of the Two Egypts and the 1st Dynasty, the goddess had been deemed the “Mother Creator of Egypt” due to her venerable age.

Nekhbet was held at the Protector of the Pharaoh, and even slightly multi-gender being the ‘Father of Fathers’ in passing references. Her Lower Egyptian counterpart was Wadjet in later pairing.

NEMTY DIVINE BOATMAN, ONE WHO TRAVELS

ORDER: Old God

PROVINCE: Boats, Underworld, Souls

PLANE: Duat

TEMPLE: Shrines primarily in Per-Nemty and Tjebu

ALIGNMENT: Neutral

SACRIFICES: Libations, food, animals and objects

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: To cross the Nile in Neter, one needs to call upon Nemty

His cult centers about the cities of Per-Nemty and Tjebu, locations sacred to Horus, with whom he shares much. Nemty appears first in Old Kingdom sources and from the 2nd Dynasty in Upper Egypt.

It is unclear if the god is a divine ferryman, or Horus in another guise, as he only appears in tales associated with the hawk-headed god. Nemty himself is hawk-headed as well, and this greatly confuses identification. From the one tale involving Nemty, dating to the Old Kingdom (‘The Contendings of Horus and Set’), his role was akin to the later Greek Ferryman, Charon.

NEPRI GOD OF THE GRAIN, NEPER, LORD OF THE MOUTH

ORDER: Primal God

PROVINCE: Grain/Crops

PLANE: Kemet

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Food, animals and libation.

HOLY DAYS: Planting/Harvest Seasons

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Scythe

MISSIONARY: Nepri is Lord and Master over Life and Death in and beyond the fields

Another early, primal deity, Nepri, or Neper, is lord over the grain and crops in the fields. Nepit, the little-known goddess of the grain, was generally his consort, but in sources from later periods, Tayit, the goddess of weaving, was another mate.

Nepri was one of many less dramatic deities of the common-folk, believed in for practical purposes, dating back to the beginning of irrigation and crop-raising in Mesopotamia and Northern Africa. In the few images associated with Nepri, he is shown suckled by Renenutet, while his body is covered with grains of wheat.

Emmer wheat and barley were his grains, and the cycle of planting, growth and harvest, the cycle of birth-death-rebirth, became his primary divine calling. This changed, as the Dynastic eras came into being throughout Egypt and more advanced theologies were developed. What Nepri once represented in its earliest and simplest form became highly structured in the stories of Osiris. The Osiris cult took many of the religious functions of Nepri.

PAKHET LIONESS OF THE DESERT, PAKHET~WARET~HEKET, SHE WHO SCRATCHES

ORDER: Outside Goddess

PROVINCE: Gory Violence, War, Storms

PLANE: Kemet and Wadi

TEMPLE: Temples and shrines and Egyptian and Wadi styles

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food and human

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh, Axe and Spear

MISSIONARY: Storms will blow over the desert, and better hope it is going to bring just rain and not blood

Pakhet is different from the other lion gods and goddesses of war because she is native to Egypt and she reigns over the desert and storms. Just as fierce and full of bloody violence as other war gods, she was said to hold dominion over the Wadi region. Her worship gathered strength in the Wadi region and travelers and assorted caravans often paid homage to her.

When desert storms do occur in Egypt, they can be filled with dangerous lightning, deafening thunder, and enough rain to flood valleys and low-lying lands. Pakhet is the essence of those desert storms. An underground temple was built for her at Al Minya Khufu by the Pharaoh Hatshepsut. The Goddess was believed to hunt the deserts at night, usually in feline form. This temple was viewed as a refuge for her and her worshippers.

Many desert temples dedicated to her, carved out of the rock to honor her fierce and mysterious nature. One of her titles was Pakhet-Waret-Hekat (Pakhet of the Mysterious Magics). She and Horus were often worshipped in the same temples. Worshippers brought large numbers of mummified cats as offerings to her, leaving them in various catacombs associated with the temples. Over time, hundreds to thousands, accumulated in many of the temples. During the 1st Intermediate Period, the Hyksos invaders greatly vandalized these holy places as they marched towards the Kingdom of Egypt.

Pakhet did not appear in Egyptian sources until the Middle Kingdom, after the first appearance of the Hyksos invasion passed, and the 1st Intermediate Period was over.

NETER AND NETERT ~ THE DIVINE.

Winter in Egypt was not nearly as harsh as in the northern regions of Europe or elsewhere in the world and this might account for Egypt's lack of sources about this obscure and ancient deity.

PETBA ~ WRATHFUL GOD OF REVENGE

ORDER: Old God
PROVINCE: Sky, Revenge
PLANE: Kemet
TEMPLE: Temples and shrines in Akhmin
ALIGNMENT: Lawful Good
SACRIFICES: Animals, food and objects
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Unknown
MISSIONARY: Woe to thee who incurs the wraths of Petba upon them, for they won't survive

A lesser known deity worshipped in the middle of Egypt, in the Akhmin region. Sources are very scattered and lacking, but do suggest a continuity from the Old Kingdom to the New, and even into the Roman Christian period.

His part in early Egyptian theology is completely unknown, including his parentage or offspring.

Note: Later Christian writers equated him with both the Hebrew sky god Pe-Ba'al and the Hellenic Chronus.

QEBEHSENUF LORD OF THE WEST, HE WHO REFRESHES HIS BROTHERS

ORDER: Old God
PROVINCE: Mummified Dead (Intestines)
PLANE: Duat
TEMPLE: Shrines
ALIGNMENT: Neutral
SACRIFICES: Unknown
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Unknown
MISSIONARY: None

One of the Four Brothers of Horus and a protector of the mummified dead, specifically, the intestines. He was falcon-headed, and was protected by the scorpion as well as the goddess Serket. He was also known as the god of the West.

QEBUI GOD OF THE NORTH WINDS

ORDER: Old God
PROVINCE: Winter
PLANE: Isfet
TEMPLE: Unknown
ALIGNMENT: Chaotic Neutral
SACRIFICES: Libations, food and animal
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Unknown
MISSIONARY: None

To Egyptian minds, the world beyond the Nile Delta was mysterious, and was held within the Isfet. It was also where the cold winds of Winter derived, blown by Qebui, a god for which very little is known. He was usually depicted as a man with ram's horns, or as a chimeric, four-headed, winged ram.

PTAH DIVINE FABRICATOR

ORDER: Old God
PROVINCE: Creating, Making, Artifice
PLANE: All Worlds
TEMPLE: Temples and shrines
ALIGNMENT: Lawful Good
SACRIFICES: Unknown
HOLY DAYS: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Spear
MISSIONARY: Only through the inspiration of Ptah can one truly create anything

Although many other deities are responsible for the creation of the universe, Ptah was the single god who thought it into shape and form by his will alone. He has been called a Demiurge due to this theological perspective. His consort is Sekhmet, and their child is Nefertum.

He took the form of a bull, but he is most commonly depicted as a mummy, wrapped in strips of cloth with a false beard and a skull cap. He carries a staff as well that has both an ankh and a djed (symbol of stability) mounted on it.



CHAPTER 5

The artists and architects of Egypt considered him as their blessed patron deity; the god who aids them in the inspiration of design and creation. Ptah holds the secrets to all creative outlets, in a similar manner to the Greek Muses.

By the time of the 25th Dynasty, when the Nubians ruled Egypt, King Shabaka had made a stele in honor of Ptah at Memphis, stating that the god alone thought all into creation by his will alone. From the Middle Kingdom on, his popularity was on the rise, gaining him a place alongside Amun, Isis, Ra, and Osiris.

In the Old Kingdom, Ptah absorbed other lesser deities, such as Sokar and Tatenen, quickly becoming the god of the pyramids, and assuming the triple role of Ptah-Sokar-Osiris. His cult began in the Memphis region and spread across Egypt. The other two gods became aspects of Ptah by the end of the Old Kingdom. Into the Middle Kingdom, Ptah also gained a divine bull form, Apis.

It was by the faith of craftsmen across Egypt that Ptah survived the centuries and lasted into the New Kingdom, but his worship flourished, it remained strongest at Memphis. In Memphis, Ptah's temple was called Hikuptah, or "Dwelling of the Soul of Ptah," later turned into Aegyptos in Greek, and altered into Latin as Aegyptus.

RENEUTET GODDESS OF THE HARVEST, THE NURSE

ORDER: Primal Goddess

PROVINCE: Nursing

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Even the cobra knows how to nurse. The hood of Renentutet shelters the newborn to suckle it

A primal cobra-headed goddess tied to the harvest and the fortuitous destiny of children. Renentutet's cult centered in the ancient city of Terenuthis. As a Nurse of the gods, she was thereby perceived as nurse to the pharaoh. Renentutet was also symbolic of the royal office and its importance, and many pharaonic decorative images portray the goddess assisting the reigning ruler.

Her consort was the crocodilian god Sobek, and their son was Nepri, the god of grain. She was also the mother to Nebakakhau. Her earliest worship was found in the region of the Lower Kingdom, and gradually related to the deity of Wadjet. Because of her early, primal origins, Renentutet, like the others in her ranks from that distant era, passed into the New Kingdom as religious relics.

A temple built at Medinet Madi was dedicated to her and her mate Sobek, and lasted far into the Greco-Roman era. Annual offerings and prayers were made to appease them for the hope of good crops and the flooding of the Nile.

SAH FATHER OF THE GODS

ORDER: Primal God

PROVINCE: Orion, Heavenly Realm where the Souls of Pharaohs go

PLANE: All Worlds

TEMPLE: Pyramids

ALIGNMENT: Lawful Good

SACRIFICES: Anything that is necessary to ensure the Pharaoh's soul departs to Sah

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: When the Pharaoh dies, his souls must ascend to Sah. If not, his life has been wasted

The sky god personified by the constellation of Orion, Sah. This constellation was the ultimate abode for the souls of the pharaohs. Sopdet was his consort, who personified the star Sirius.

SATIS WAR GODDESS OF THE BORDER, SHOOTER

ORDER: Old Goddess

PROVINCE: Protector against Nubia, Antelope, Love, Hunting, Power

PLANE: All Worlds

TEMPLE: Temples and shrines in the Upper Kingdom near the borders to Nubia

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, libations, food, objects and humans

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Bow

MISSIONARY: Satis watches with a careful eye Nubia, and with a deadly bow will stop the invader

She originated from the Upper Kingdom, centered on Ebow (Elephantine), and was a sacred guardian against Nubia. She is a hunter warrior goddess. Satis was linked to the antelope, and often donned antlers in exiting imagery. She was not only a hunting goddess, swift-footed and accurate, but also a goddess of love. Depending on the era, her consort was Montu or Khnum. Her child was Anuket.

Art and symbols shows her holding the ankh, scepter, bow and arrows, or a jar of purifying water.

Her first appearance is in the 3rd and 4th Dynasties in pyramid texts and on objects, specifically at Saqqara. Pre-dynastic sites exist near Aswan. Satis' history in Egypt grows obscure by the time of Rome's appearance.

SEKER GOD OF THE NECROPOLIS

ORDER: Old God

PROVINCE: Duat, Mummification, Souls

PLANE: Duat

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Followers wear onions to represent him

NETER AND NETERT ~ THE DIVINE.

PREFERRED WEAPONS: Unknown

MISSIONARY: One cannot travel the Duat without meeting Seker, so it is best to appease him while living

A confusing deity, tied to the Underworld and to both Ptah and Osiris in funerary texts. In the Old Kingdom, his image is fairly consistent as a mummified, hawk-headed man, standing on an Egyptian boat.

It is known that worshippers wore onions around their necks during festivals to honor him. The onion was used in the process of mummification, to aid in preservation.

Egyptologists assume that he guides the pharaohs' souls to the Afterlife, and also guards the entrances of tombs. Seker is found in the New Kingdom text on the Afterlife, the Amduat. He stands atop a giant winged serpent, arms out and free. This place is listed as Imhet, and is presumed to be a more defined place in the afterlife, where he guides the pharaohs' souls.

SERKET THE SCORPION GODDESS, SHE WHO CONSTRICTS THE THROAT

ORDER: Old Goddess

PROVINCE: Scorpions

PLANE: Kemet

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Lawful Neutral

SACRIFICES: Food, libations and animal

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Bow

MISSIONARY: The most lethal and venomous can be as nothing to the blessings of Serket

A goddess who is associated with the most lethal scorpion in North Africa called the "Deathstalker," she has had a following throughout most of Egypt's history. Her powers range from healing, fertility, protection against poisons and bites, and protection against the dangers of Apep.

Embalmers and healers worshipped her, and she was mentioned in the Book of the Dead as being crucial to the ceremony involving mummification. Though she represented the dangerous scorpion, she was in fact a positive deity, and one of fortuitousness.

SEKHMET GODDESS OF SLAUGHTER, THE MIGHTY ONE

ORDER: Old Goddess

PROVINCE: War, Desertification, Vengeance, Fury, Wrath

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animals, objects, food, libation and humans

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe, Spear

MISSIONARY: Do not anger Sekhmet, give her reason to taste your blood or give her a need to be enraged, or all is lost



CHAPTER 5



The fiercest goddess of battle in Egyptian belief, she represents the uttermost furious, bloodiest rage and the harshest aspect of reality that ancient Egyptians could conceive. She was the daughter of Ra, or Bastet, or Hathor. Regardless of her divine origins, priests prayed to her every morning to appease her. Her son is Maahes, the Nubian lion god of war.

It was believed that it was her mere breath that caused the once lush, forested lands to turn into the dry, arid desert that lay beyond the Nile. Sekhmet's wrath is responsible for many terrible deeds in the world.

The worst and most dangerous of the many lion-headed deities in Egypt, she wore blood-red clothing and possessed a blood lust. After battle armies would hold wild, drunken festivals in her honor and to appease her, often with human sacrifices to calm her fierce spirit. In her many sacred temples, tamed lions were kept in her name.

Due to Ra's displeasure with humanity, according to one tale, he let Sekhmet nearly destroy them. To stop her, she was tricked into drinking beer colored with red ochre and herbs, as if they were pools of blood. Sekhmet never forgot that incident, and humanity now fears her wrath.

Egyptian warriors and armies praise her, offer her their dead and their blood, and even pray to her for healing. In contrast to her violence and threatening nature, she is also a goddess of healing.

SESHAT SCRIBE OF THE GODS, SHE WHO IS THE SCRIBE, SHE OF THE TWO CROWNS

ORDER: Old Goddess

PROVINCE: Accounting, Architecture, Astronomy, Astrology, Building, Mathematics, and Surveying

PLANE: All Worlds

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Lawful Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: To become even a small fraction as wise as Seshat would be a life fulfilled

The goddess of record keeping and literature, she and Thoth are the two gods who represent Egyptian culture at its greatest. Seshat symbolized many important functions in Egyptian civilization: accounting, architecture, astronomy, astrology, building, mathematics and surveying, a skill that requires a high degree of literacy.

Images show her holding a palm leaf, and wearing a leopard or cheetah hide, with a scroll in hand, and usually a quill. Egyptian scholars and scribes copied her in dress to some degree, trying to show their divine link to inspiration. Safeh-Aubi ("She of the Two Crowns") was another title granted to her once she and Thoth were placed side-by-side with the Sun Disk between them. The "two crowns" resemble cobras, bent and touching each other atop her head.

Libraries across Egypt were her abode, and it is assumed that the famous Library of Alexandria was under her protection. She and Thoth both represented the highest of intellectual ideals in Egyptian culture.

SHED THE COMMON FOLK'S GOD, SAVIOR

ORDER: New God

PROVINCE: Healing, Protection

PLANE: All Worlds

TEMPLE: Temples and shrines across Egypt during the Aten cult period

ALIGNMENT: Lawful Good

SACRIFICES: Libations and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Shed can cast a wonderful shine of healing and protective shield over those who need it the most

A youthful male god, usually conflated as Horus. Shed appeared in an era of radical upheaval in Egypt. When pharaoh Akhenaten forced the country to adopt his cult of Atenism, it was aimed at chiefly the upper class and royalty. The lower class were largely left out of the madness, and so Shed was conceived during the "Amarna" Period.

This deity would be called upon to aid the common folk from illness, danger, famine, and many other basic needs that afflicted

the peoples. Statues and art, as well as charms, were made in his name during that short-lived period.

SHEZMU GOD OF WINE

ORDER: Old God

PROVINCE: Wine, Oil and ink, Vengeance

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, libations and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe, Scythe, Khopesh

MISSIONARY: Stand not between Shezmu and his foe, or your head will be in his wine press

A lion-headed deity who wields a butcher's blade, from the Old Kingdom and the city of Shedet. He was the god of wine, oil and ink presses, and of extreme vengeance.

Shezmu was a savage, and there is evidence that worshippers called upon him to slaughter other gods that dared to stand in their way. He possesses no mercy and shares no sides in the cosmic struggle between order and chaos.

In some texts, Shezmu protects Ra's Solar Barge in the Duat by diving into the fray against demons that try to stop it. In the New Kingdom, images of his wine-press replaced grapes with human heads to show his mix of savagery with culture.

Note: In Greco-Roman times he was the god responsible for perfumes and scents.

SIA GOD OF PERCEPTION

ORDER: Old God

PROVINCE: Senses

PLANE: Duat

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: In the darkest and most impenetrable abyss, only Sia can find the way, and none other

Sia was part of one of the more ancient of the pantheons, and granted existence by Ptah. He was the essence of perception, and embodied the concept of the five senses.

Ptah created him and Hu at the same moment, and then Heka came afterwards. Of the three, Sia did not gather a cult following. The knowledge of this deity did persist into the New Kingdom, however, with art and sources showing Sia standing on the prow of the Solar Barge by night in the underworld, guiding it.



CHAPTER 5

SOBEK GOD OF PHARONIC POWER, CROCODILE ONE, IMPREGNATING ONE

ORDER: Great God

PROVINCE: Armies, Strength, Power, fertility

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Animals, food and human

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Khopesh and Axe

MISSIONARY: The might and fury of Sobek shall guide the hand and armies of the pharaoh, and those who stand before him will be as dust

Praised from the Old Kingdom and far into the Roman period, Sobek is no minor deity. This crocodilian-headed god was never forgotten. He presided over armies for their ferocious strength, pharaohs for their power, fertility, and the Nile for the dangers it poised.

The center of the worship of Sobek's cult was the region of Shedet (Faiyum), a land filled with lakes. Many other temples were built in his name, up and down the Nile.

Strangely, pharaohs were viewed as reincarnations of Sobek. They held his strength, virility, might and decisiveness in action, at least in mythic theory. By the New Kingdom, pharaohs rode into battle on their chariots against enemies bearing the might of Montu and fury of Sobek.

So important was he that mummified crocodiles and their eggs were offered to him. Worshippers may have feared the swarms of living crocodiles that dwelled in the Nile, but they believed that Sobek would protect them.

In an odd, almost heretical belief, many felt that Sobek, or one of his kindred in the Nile, ate one of the pieces of Osiris, and gained divine secrets and powers. The other gods discovered this and cut out Sobek's tongue as punishment, and to hide the knowledge. A series of popular papyri books (Books of the Faiyum) came to be written in the 4th Century B.C.E. during the Ptolemaic Era, recounting how Sobek held the Sun Disk and aided Ra daily. This story was a complete retelling of the basic myth about the Solar Barge, mixed in with the far earlier primal beliefs of the Ennead.

SOPDET GODDESS OF THE STAR, SHARP POINTED ONE

ORDER: Old Goddess

PROVINCE: Sirius, Nile Flooding

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Food, libations and animal

HOLY DAYS: May to August

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Watch for the rising of Sirius and you shall see the glimmer of Sopdet within, and thus the waters of the Nile will spring forth



NETER AND NETERT ~ THE DIVINE.

The goddess as both consort to Sah and Sopdu, personified as the star Sirius. Her appearance in the night-sky heralded the beginning of the annual flooding of the Nile. She was very important to the Egyptian way of life. To the Astronomer-Priests, viewing Sirius was always a fortuitous event.

The Egyptian New Year, or Wep Renpet, centered around two events: the sighting of Sirius, and the flooding of the Nile. Sopdet was crucial to both.

During the Old Kingdom, belief in her was strong, a carryover from the Pre-Dynastic era. She and Sah or Sopdu were paired as mates, but by the time a new Egypt emerged in the Middle Kingdom, her nature changed. Sopdet now was the mother to Sopdu, and her role was slowly being absorbed into that of the more popular goddess Isis, although her image, with a five-pointed star atop her head in the cosmic charts remained, and symbolized Sirius and the New Year.

To the Ptolemaic rulers, she was associated with Osiris and Isis, making some Hellenistic style changes to her image. To later Romans, she was strangely connected to Anubis.

SOPDU GOD OF THE EAST, SHARP ONE

ORDER: Old God

PROVINCE: East, Orion, Borders

PLANE: All Worlds

TEMPLE: Temples in Sinai region

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: When the populace forgets, Sopdu keeps his eyes on the borders to the East

An obscure sky god, Watcher over frontier posts and protector over the eastern borders. His consort is the obscure goddess Sopdet. Sopdet is connected to the constellation Sirius.

The little-known settlement, Per-Sopdu, in Lower Egypt, is where his cult was centered in the earliest ages. It was believed that this Lord of the East protected the eastern borders for the pharaoh.

Many traces of temples in his name are found in the Sinai region.

TAYT GODDESS OF TEXTILES

ORDER: Old Goddess

PROVINCE: Garments, Linen and mummification cloth

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: It is best to have Tayt's blessings, or one's garments will be shoddy and full of holes

A goddess who is primarily associated with the fabric of linen, and with funerary mummification wrappings. She has been found to be the goddess over the elaborate head-dresses made and worn by the upper-class court officials and others in the same social strata.

Royal ladies and upper-class women who were fond of weaving as a past time looked upon her for inspiration. The finest linen and fabrics from afar were considered by Tayt. It wasn't until the Roman Empire that cotton was brought into Egypt, and Tayt was given a new substance to weave into a textile.

TENENET GODDESS OF BEER

ORDER: Old Goddess

PROVINCE: Beer, brewing and childbirth

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Libations, food and animal

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The fermenting in the womb is Tenenet's presence as sure as her power over the fermentation over the barley for beer

Tenenet is a complex and contradictory goddess. She is the goddess of beer and beer-making, and also of childbirth. She dates at the earliest from the Book of the Dead, and persisted until the reign of the Ptolemaic rulers from Macedonia.

Her cult center was Armant, and her original consort was Monthu. In Egyptian society, beer-making was a female task, and the goddess symbolized this job. Giving birth was also a metaphor for the process of creating beer. She was eventually blended into the goddess Isis, and faded as a deity of her own.

TUAMUTEF GOD OF THE STOMACH, HE WHO ADORES HIS MOTHER

ORDER: Old God

PROVINCE: Torso/Trunk during mummification

PLANE: Duat

TEMPLE: Shrines

ALIGNMENT: Neutral

SACRIFICES: None

HOLY DAYS: None

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Protect your torso so that in the afterlife Tuamutef can preserve it

One of the four sons of Horus, born like the others from inside a lily flower on the top of the primeval ocean in the dawn's light.

Just as two of the other three sons were guardians over the dead's organs during mummification, so was Tuamutef. He protected the torso, or trunk, of the body, and the abdomen.

CHAPTER 5

Two portrayals of him exist: one a mummified man, and the second (after the New Kingdom) of a jackal-headed man wrapped in the cloth of a mummy.

WADJ-WER GOD OF THE INNER SEA, GREAT GREEN

ORDER: Old God

PROVINCE: Nile Delta and Mediterranean Sea

PLANE: Kemet

TEMPLE: Temples and shrines in early Egyptian style and forms

ALIGNMENT: Lawful Neutral

SACRIFICES: Libations, animal and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Travel amid the Inner Sea and you will need the blessings of Wadj-Wer upon thine vessel

Dating from the 5th Dynasty, this lesser known deity represents the Mediterranean Sea, the Nile Delta, and all lakes and large watery locations.

There is evidence that he lasted until the 20th Dynasty. However, little is evident of his survival in the New Kingdom or during the Hellenistic or Roman periods.

WENEG GOD AGAINST THE GREAT CHAOS

ORDER: Old God

PROVINCE: Guardian against the Isfet

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Lawful Good

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Without Weneg, the Great Chaos of the Isfet will be pure danger and threatening evil

Few images of this obscure death or sky god exist. Those that do, date from the Old Kingdom. The earliest date from the 6th Dynasty and place him with Ra. What little is written about him states that he will protect others, specifically royalty, against the "Great Chaos."

He is called the "Son of Ra" and said to ride in the Solar Barge. How he will protect others against the Isfet is unknown.

WEPSET THE SNAKE GODDESS, SHE WHO BURNS

ORDER: Old Goddess

PROVINCE: Foes of the Pharaoh/Wasir

PLANE: All Worlds

TEMPLE: Shown in art in temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Unknown

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Attempt not to become a foe of the Pharaoh or the venomous fangs of Wepset wait for you in the shadows

Wepset is the divine personification of one of the most used symbols in Egypt, the Uraeus. She is the venomous snake that lashes out at enemies of the pharaoh and of Osiris. Her symbol is omnipresent throughout Egyptian culture, seen on most divinities and with every pharaoh that has ruled from the 1st Dynasty.

Her appearance is on every temple throughout Egypt, intentional or not, and it is hinted that her origins are from a far earlier age in Nubia.

WERETHEKAU GODDESS OF THE CROWN, GREAT ONE OF MAGIC

ORDER: Old Goddess

PROVINCE: Crowns of Pharaohs/Queens

PLANE: Kemet

TEMPLE: None

ALIGNMENT: Lawful Good

SACRIFICES: Libations, food and animals

HOLY DAYS: Unknown

SUPERSTITIONS: Ivory-handled knives are worn as a charm for her blessing.

PREFERRED WEAPONS: Unknown

MISSIONARY: Don the knife with a handle of pure white for the enchantment of Werethekau

The goddess who protects the crowns of the pharaohs and their queens, and all other items buried in the tombs. It was implied that she guarded the royal crowns, and her image and name was placed into ivory-handled knives (or tiny charm versions worn by followers).

Her mighty magic would guard against the dangers of the underworld, its demons, and most of all Apep. She was recorded during the earliest Dynasty and remained until the age of the Ptolemaic period.

WEPWAWET WAR GOD OVER SPIRITS, OPENER OF WAYS

ORDER: Old God

PROVINCE: Pharaonic Hunting, War

PLANE: Kemet

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Chaotic Good

SACRIFICES: Animals, libations and food

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Bow and axe

MISSIONARY: Let the Opener of the Ways show you how it is done



NETER AND NETERT ~ THE DIVINE.

A wolf spirit, and divine hunter god from the earliest period, Wepwawet was the god who aided the pharaoh while hunting. Dating to a more primal age, when wolves still roamed the Egyptian countryside (in the earliest Bronze-Age), the god was perceived as a Divine Scout. Priests would call upon him to “look ahead” for armies or the pharaoh, and seek out the foes or prey.

Wepwawet also evolved into a war god, from the Old Kingdom to the Middle, seeking out weaknesses in the enemy. He was said to be born in Wadjet in Lower Egypt. Egyptologists today consider that Wepwawet’s belief was a unifying factor throughout antiquity.

He is portrayed with a jackal or wolf head, often later conflated with Anubis starting with the Middle Kingdom. Wepwawet is dressed as a warrior, armed with a mace and bow. Another aspect of Wepwawet appears during the Opening of the Mouth ceremony during mummification, where he aids the souls of the dead to find their way to the Underworld. Various temples honoring him show this at Abydos and Asyut.

WOSRET GODDESS OF THE COMMON FOLK

ORDER: New Goddess

PROVINCE: Consort to Amun

PLANE: All Worlds

TEMPLE: Temples and shrines across Egypt

ALIGNMENT: Lawful Good

SACRIFICES: Libations, food, and objects

HOLY DAYS: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Where Amun-Ra sits and rules, so sits Wosret

From Thebes, she was the consort of Amun. She was mostly unknown until the 12th Dynasty, when her name and popularity grew due to the association with her more famous spouse. Images of her are rare, but the few that exist show a tall, crowned, and sceptered goddess. She was later replaced by Mut.

No known temples were dedicated to her, and her name faded into obscurity by the time of the Middle Kingdom.

USING EGYPTIAN MYTHOLOGIES IN AIHRDE

The world of Aihrde spins upon an earth-like axis of ancient civilizations where good and evil have struggled for countless years. It is a world that bears the markings of its past; where ancient evils slumber, stained with the power of eldritch wizardry; where gods dwell in bejeweled halls of wonderment, worshiped by men and women of all creeds; where dragons live in great dens of heaped treasure; where the new stands upon the ruins of the old in beds of ancient glory.

This campaign setting has been in continuous publication since 2001 and landed on the tables of countless gamers. The primary source book for Aihrde is the Codex of Aihrde, though there are more. In the Codex you'll find a history of the world, its peoples, places and major institutions. You'll also find a complete mythological setting, with the All Father and the greater gods (the Val-Eahrakun), the lesser gods (the Val-Austlich) and demi gods (the Val-Tulmiph). These gods and their tales of creation are intricately woven into the fabric of the world.

In Aihrde there is only one pantheon; however, it is noted in the world descriptions that different peoples call different gods by different names and they may even, at times, worship them in different fashions. It would not be uncommon for someone who worshiped Corthain, Lord of Justice, to call him by a different name, whether it is Ra or Odin or Zeus.

DESIGN NOTES

The world of Aihrde was born at the gaming table, and later refashioned and molded along lines of my own creation. The influences on the conception and design were manifold and the religion of the ancient Egyptians played a huge part in the early creation process.

In its earliest conceptions the Ethrum, one of the major tribes of men in Aihrde, were very Egyptian like and worshiped gods with Egyptian names. These were called the Old Gods. They very roughly equate to the Val-Eahrakun as noted below. The Ethrum built temples, opulent palaces and buried their dead in pyramids and crypts. This remains the conception of that people in their imperial period, including the one name of the gods that survived all iterations of the world's development, Tefnut. Tefnut, a river goddess of the Egyptians, was worshipped by the Ethrum in my early game. The name stuck and is found in the Codex of Aihrde as one of the major Val-Eahrakun. The other god that stuck was Thoth, who morphed into Toth, and remains the god of knowledge in Aihrde.

There is also a heavy Egyptian influence in the Aenochians, a second major tribe of men in Aihrde. Closely attached to the Ethrum for many centuries, the mores and habits of the Aenochians reflected those of the Ethrum. Though fooled by one of the Val-Eahrakun into believing that the gods did not exist, theirs is less religious in nature and more built around the cult of the Emperor and the houses of the nobles and landed aristocracy. Their homes are opulent, they build temples to the God Emperor and House gods. They dress much like the ancient Egyptians, with clothing



and makeup, though they generally wear their hair in a wide variety of styles. All of this was pre-Unklar.

THE THREE ORDERS

This material is covered in great detail in the Codex of Aihrde, but to understand the classifications of deities here is a brief description.

ALL FATHER

His name is Erde, Al-Erde, the All Father. In the beginning there was the All Father. He fashioned Aihrde from the void. Few, if any, actively worship the All Father.

THE VAL-EAHRAKUN

The Val-Eahrakun (the Eternals) are the creatures made of the All Father's labors in the Void. Many remained in the Great Empty, but some removed themselves to Aihrde and settled.

As is written, "Of the Val-Eahrakun there are twelve named and are accounted the greatest. They are Corthain, Mordius, Thorax, Narrheit, Ea-Lor, Tefnut, the Sisters Mailuhm and Mailahm, and Wenafar. Toth is the Shadow of the All Father and though accounted one of the Val-Eahrakun, he is different, for he alone possesses almost all the knowledge of the All Father, and he was cast into shape before the Forge of Creation was made. To their number were added the dragon-god Frafnog, and Unklar the Horned God. These latter came to the world only after it was formed, and had little role in its making." These are considered gods.

VAL~AUSTLICH

The Val-Austlich (the Spirits) are creatures and magics forged from the Language of Creation by the Val-Eahrakun. They grow strong or weak depending upon who and what worship them. In one age, a god like Ore-Tsar can be a powerful greater deity, worshipped by millions in temples all over the world (such was his role during the Fourth Rin); in another, he is weak, worshipped by a few secret cult members (such was his role during the Winter Dark).

VAL~TULMIPH

The Val-Tulmiph (Immortals) are gods that range from the simple hero to the very powerful lesser gods. They are much akin to the Val-Austlich, but their deification has nothing to do with the Val-Eahrakun, but rather their own deeds, destiny, and well-earned power.

BLENDING THE MYTHOLOGIES

There was a heavy ancient Egyptian influence in the creation of the world of Aihrde, particularly where the two human tribes, the Aenochians and Ethrum were involved. These people left the plains of the east and wandered the wilds together for many years, until they settled in the far north. Both peoples worshiped the Green Mother, Mordius, and she taught them many things and much about the world. In time, her brother Ornduhl slew her, and the Ethrum and Aenochians fled into the wild (though some remained in her ancient temples).

The two peoples traveled south until they arrived at the Holmgrad Mountains. There they split at last, going their separate ways. The Ethrum moved west and came to the great passes that led into the western lands of Ursal. The Aenochians moved to the east, and came down through the plains of Achrothos into the eastern lands of Ursal.

The Ethrum eventually settled into the lands of the south of Ursal, where it was warm and the ancient forests of the Ethvold stood. Here they took up the worship of Tefnut and other gods of that land. They built temples to her along the great Ardeen River. The Aenochians followed a different path. Fooled by the god Naarheit into believing there were no gods, or that the gods feared the men of Aenochia, those people worshiped their own heroes and people of their houses. Eventually they conquered much of the known world and wallowed in the wealth of tribute that provided. This led them to building huge temples and opulent homes. This eventually all ended with the rise of the Winter Dark and Unklar.

USING THE GODS

With the above in mind it is easy to place the ancient Egyptian gods in Aihrde. The names you find in the Codex Egyptium equate to names of the Val-Eahrakun, some directly, others less so. And though few of the Val-Eahrakun hold sway over the Kingdoms of men in the latter days of Aihrde, it would be easy enough to have small groups or cults who remain dedicated to the gods of old, their names and their practices of their religion. Finding a temple of Nut the Sky Goddess would be perfectly in the realm of the possible.

USING EGYPTIAN MYTHOLOGIES IN AIHRDE

As with the Egyptian pantheons so it is with Aihrde. The worship of gods rises and falls with times. At times people adhere to one goddess as the greatest of them all, at others it is a god. These are frequently, but not always, from the Val-Eahrakun. As times change, so do people's needs, wants and hopes. It is reflected in who they worship. As an example, in the early days of the Ethrum Kings, Tefnut was the supreme goddess worshipped throughout all the valleys of Kayomar. Now, in the present day, in the Kingdom of Kayomar, the dominant deity is St. Luther. Despite this many people quietly worship and make sacrifice to Tefnut.

Because there are two pantheons and a host of minor gods, you may have to do some adjusting in how you interpret the Aihrdian gods and their Egyptian counterpart. The following is a suggested counterparts, however, you should tailor it to your own game and campaign.

Several of the deities have an easy pairing or should not be paired. For instance, Unklar should not be paired with any ancient Egyptian entity but Toth should always be paired with Thoth of the ancient Egyptians.

THE ENNEAD OF ATUM

Egyptian	Aihrdian
Atum	The All Father
Shu	Corthain
Tefnut	Tefnut
Geb	Amenut
Nut	Wenafar
Osiris	Heth
Isis	Mordius
Set	Ornduhl
Nephthys	Mordius
Horus	Pe Besat

THE OGDOAD, THE PRIMORDIAL 8

Egyptian	Aihrdian
Nu	Mordius
Nut	Narrheit
Heh	Ealor
Hehut	Heth
Kekui	Ornduhl
Kakek	The Sisters*
Thoth	Toth
Ptah	All Father
Amun-Ra	Corthain

* The Twin Sisters refers to Ea-Raena and Ea-Vette, the Moon and the Sun.

APPENDIX A

APAA~F: THE PROPER NAME

Egyptian names might first appear very puzzling and as complicated as anything else composed in the language. It isn't expected that players keep a collection of dictionaries of English-Ancient Egyptian/Ancient Egyptian English on hand to make things easier. Just find some terms and words that are simple and understandable and stick with them. Only Egyptologists are fluent and specialized in this dead language today. Coptic is the remnant, of the Semitic language once used in ancient Egypt. Thanks to Coptic, and the discovery of the famous Rosetta Stone, it has become easier to translate this difficult language.

Character names should be fun, symbolic, and fitting for the type of class played. They also need to be appropriate to the culture(s) they are derived from. In short, Egyptian naming practices worked this way:

PHARAOHS: Pharaohs used one name until the 4th Dynasty. Then, the naming practice advanced into several stages. They possessed a Nebty name, Heru-Nub name, first and last names (placed inside a cartouche), and birth name (placed in a Serekh). This became normal by the Middle Kingdom. Pharaohs could then be given more names and titles due to events and actions.

COMMONERS: Common people were usually named based on nouns or adjectives (i.e. strong, loyal, beautiful), or they would be named after a reigning pharaoh or popular deity. Many names were inherited in the same families (i.e. Djau), but to separate identically named members, extra epithets were added to help identify who was who (i.e. aa or Eldest, Hery-ib or Middle-Born, Nedjes or Youngest).

SON/DAUGHTER OF: "Son of" would be Ir-en, while a daughter would use Mes-en. Egyptians didn't use the patronymic naming system often, but if their parentage was famous for certain deeds, they were sure to claim the heritage.

SHUNNED NAMES: Given names could be shunned if the individual was a criminal or cursed. They would then be handed a new name, or names, and then society would know them by this unfortunate alias wherever they went. Just as quickly, famous and heroic people were also capable of possessing new names befitting their fame.

MALE NAMES

AA: old, great
AAA: a chief of the signet-bearers
AAAB: the son of Kherab
AAANI: ape, or imitator
AAH: the moon
AAHERU: the Chief of Terrors
AAHMES: child of the moon
AAKHEPERKA: great, scarab-like, existence, or, spiritual double
AAM: an Asian
AANEKHTOU: grand winner
AAS: the breathing one
AAU: old one

AB: the pure
ABAALISABA: Lords of Sheba
ABAU: great third
ABDAMELEK: servant of the king
ABDILIHITI: servant of Hiti
ABET: Abydos
ABIANES: father of the bride
ABU: horns
ABUSKHAU: Violent Horns
ACHENCHERES: the great lord and ruler Cheres
ACHERI: enemy
ACHERRES: the mighty Cheres
ACHES: lord or prince
ACHORIS: Hakor ("burnt")
AETES: A priest of Alexander and the Saviour gods
AH: the Moon
AHI: assistant
AHMES: Child of the Moon
AHMESSEKER: Child of the Moon, The Night Sun
AHMESSENETUAHBRA: Child of the Moon, Support, the Sun
AHMOSE: Child of the Moon
AHTI: Bes
AHU: Atum or Tum, the Setting Sun
AI: Divine Father
AIA: a country
AIARI: from the country of Ri
AIEMAPT: I bring the offering
AIMENAMUN: Divine Father, beloved of Amun
AIONS: a deity vaguely mentioned in the Ritual of Mummification
AKA: a reed
AKAR: victorious, viper, or a killer
AKER: victorious
AKH: intelligent
AKHEKH: a mystical evil serpent
AKHEM: the Mummied Hawk
ALIM: wise man
ALTAKHSAS: mighty king
AM: Devourer
AMAM: The Devourer
AMASIS: Child of the Moon
AMEMEMHASENB: the Son of Ape
AMEN: self-Existent
AMENAA: self-existent and great
AMENAMEN: Amun-Ra's mystical title
AMENEMSOU: Amen the Sun, or the Self-Existing Sun
AMMENEPHTES: Peace of Amen
AMON: hidden
AMON-HOTEP: Peace of Amon
AMONHOTEPH: Peace of Amon
AMON-RÂ: the hidden light
AMRAN: Kin to the Exalted One
AMUN: self-existent
AMYRTAIO: Amen makes the Gift
AN: a star
ANA: the sun

98 CASTLES AND CRUSADES

ANEPOU: Anubis
ANHUR: That Which Brings to Heaven
ANI: the sun
ANKH: Life
ANKHHAPI: the living Apis
ANKHHAPIMES: son of the living Apis
ANKHHOR: the living Horus
ANMUTE: an epithet of the Eye of Horus
ANNOUB: Land of Gold
AOUAA: great arrival
APA: fly
APHERU: Guide of the Roads
APRIES: the sun enlarges his heart
APRONADIUS: Asshur gives
APTERA: Guide of the Road
ARI: guardian
ATA: prince
ATEF: father
ATEN: Sun Disk
ATEN-NEFRU: the beautiful Sun Disk
ATI: father
AUT: triumph
BA: the soul
BAH: the Flood
BAK: a royal-blooded prince
BAKENKHONSU: a prophet of Amen
BENIPE: Stone of Heaven (Iron)
BES: oath
BRAHEEM: father of a multitude
CANOPUS: golden earth
CHERES: a lion
CHNOUBIS: the Divine Energetic Spirit
CHONS: the moon
DENNU: chief or director
DHOUTI: ibis
EATE: officer
HAGIEL: intelligence
HANIF: believes, true and upright
HAR-NASCHT: Horus in victory
HAR-SHAF: terrible face
HATI-NOFRE: good heart
HU: taste
IMHOTEP: I bring the offering
IMOUTHES: I bring the offering
IUAA: great arrival
JA: mayor
KA: body, existence, touch, spiritual double
KA-ANKH: the living bull
KABHSENUF: the bleeder
KA-MAT-EF: bull of his mother
KAMES: child of the bull
KANEBTI: curly haired
KA-NEFER: good bull
KARBUKEF: a mystical spirit
KHA: body
KHABA: shade
KHEM: black

KHEPRI: scarab-like
KHNUM: divine breath or spirit
KHNUM-HOTEP: Peace of Khnum
KHNUM-KHUFU: Khnum protects me
KHNUM-REKHI: Bringer of Joys
KHONS-HOTEP: Peace of Khonsu
KHSATHSOVAIRYO: the powerful king
KHUENATEN: glory of the Solar Disk
LATEEF: gentle
MENES: the stable or firm
MERED: rebel
MERIRA: he who loves Ra
MERI-RA: he who loves Ra
MESU: son
MIBAMPES: lover of iron
MUI-EN-HIKU: the lion of kings
NA-AU: air
NAIL: one who attains his desires, a winner
NAKHT: strength
NAKHT-ANKH: life and strength
NASCHT-MES: born of strength
NEB-ANKH: Lord of Life
NEB-ER-ZER: The Lord Intact
NEB-KA: The Existing Lords
NEB-NEFER: The Justified Lord, or Lord of Justification
NEFER: good
NEFER-BAI: The Good Soul
NEFER-HOTEP: good peace
NEKHT: strength
NEKHTOU: winner
NES-A-HOR: follower of Horus
NESAHOR: follower of Horus
NES-ANHUR: follower of Anhur
NES-PTAH: follower of Ptah
NOFRE: good
NOFRE-HOTEP: good Peace
NOHEM-MASCHUF: he who saves his soldiers
NOMARCH: chief of a Nome
NUN: fish or the abyss
OUNNEFER: the Good Being
PA-ANKH: the living
PADUBAST: a devotee of Apis
PAH-UER-NEFER: that which arrives at perfection
PAMU: the lion
PARU: the lion
PARUSHTA: the mystic lion
PET-AMEN: belonging to Amen
PET-EN-SENAS: that which is sea
PSE-SEKHET: a devotee of Apis
PTAH-HOTEP: peace of Ptah
PTAH-MES: born of Ptah
PTAH-NEFER: good Ptah
PTAH-NEFER-KA: Ptah's good spiritual double
RÂ: to make or to dispose
RAAD: thunder
RA-HOTEP: peace of Ra
RA-KA-ANKH: the living bull of Ra

APPENDIX A

RA-KHEPERU-ARI-MAT: sun of both worlds making justice

RA-MEN-KHEPER: the sun establishes his form

RÊ: to make or to dispose

REHU: good and evil personified

REKH-KHET-SA: knowing the things of books

RESEPH: flame or lightning

RIAZ: garden

SAGI: tongue

SA-PAR: the shining or resplendent

SEBEK-HOTEP: peace of Sebek

SEBEK-NEKHT: strength of Sebek

SEFKH: capturer

SEKER: he who is shut in, that is to say, the night sun

SENET: support

SENNOFRE: making good

SEPI: dismembered

SETI: living like Set

SETI-NEKHT: set in his strength

SHAI: destiny

SHOSHAN: a lotus

SHU: light

SOS: a form of Shu

THEMA: something set down

THI: giving

TI: giving

UAH-ABRA: the sun enlarges his heart

UAHBRA: the sun enlarges his heart

UAH-ER-MERI: increase of love

UAHPRAHET: the sun enlarges his heart

UAH-PRAHET: the sun enlarges his heart

UGA: the eye

UKHAUAHA: meadow

UNNEFER: the good being

UR: eldest, first or great

USER-T: sustenance

UTET: green

FEMALE NAMES

AAHHOTEP: Peace of Aah, or, Peace of the Moon

AAHMAS: Child of the Moon

AAHOTEP: Peace of Aah or, Peace of the Moon

ACHEN: recluse

AHIT: assistant

AHMES: Child of the Moon

AHURA: living

AI: divine

AKARKHENTKATS: wise one keeping her place

AMA: mother

AMAUNET: hidden

AMENT: the hidden

AMUNTA: the sun or the self-existent

ANA: the sun

ANI: the sun

ANIT: pure, spotless

ANKHTA: city of life

APITUS: she who is on the hill

BAST: impulse or motion

ESI: ancient

HASINA: pretty

HATASU: the first of noble ones

HAT-HOR: house of Horus

HEQET: frog or green

HET-HERT: house above

IOUSAAS: the great one who comes

KARTEK: spark holder

KATESCH: sacred or Holy

LAYLA: born at night

MA: truth

MENHIT: the power of light or heat

MERI-S-TE-KHU: that which loves joy

MERIT: beloved one

MERT: desire or will

MESKHENET: destiny or fortune

MUT: mother

NAILAH: successful

NANU: good or beautiful

NEBT-HET: lady of the house

NEBT-HOTEP: peace of Nebt

NEFER-RA: the good Ra

NEFERTARI: good and beautiful companion

NEFERTITI: beautiful beloved one

NEM-ANKH-ANEMS: imparting life to her skin

NES-KHONS: follower of Khons

NES-MAUT: follower of Maut

NITOCRIS: rose-faced or rosy-cheeked

NOFRE-ARI: the good companion

NOFRE-T-ARI: the good companion

NUB: gold

NUB-EM-HET: gold of heart

NUB-HOTEP: Peace of Nub

RA-MAA-UR-NEFRU: Gift of the Great Sun of Justice

RA-NEFER-U: most beautiful sun

RANNO: to Suckle

RASHIDA: rightly guided

RENEKET: fortune

RENPE-NOFRE: the good Renpe, or good year

SALAMA: peace or safety

SALIAH: chaste or virtuous

SAMIA: elevated or sublime

SAMIRA: might thoughts

SCHEUT: the Lady of Heaven

SE-BAST: child of Bast

SEFKHABU: seven rayed

SENET: supporting one

SEN-NU: Child of Nu

SHAI-NEFER: good destiny

SHEN-PE-UTS-NETER: Turn of Heaven, Conductor of the Gods

SHUKURA: grateful

TAHIRAH: clean or immaculate

TAUR: the great or the first

THERMUTIS: first mother

THITI: giving one

UR-MERITS-TESHR-SHEN: the greatly beloved (red-haired One)

USUR-T-KAU: the most powerful of beings

ZAHRA: blooming or flourishing, or flower

APPENDIX B THE SOCIAL CLASSES

The social order or strata of Ancient Egypt followed the basic system that was in place throughout much of the early prehistoric and Bronze-Iron Age world in Mesopotamia and Europe. In fact, Egypt and Mesopotamia together influenced the rest of the Ancient World, and defined the societal systems to some degree. Listed is a very general or broadly defined class system from Egypt that spanned from the Old Kingdom to the Imperial.

KHEM KHAR: "Slave." There are many technical terms in Egyptian used for slaves and their different functions. Some are captives taken in war, others handmaidens for the queen or noble women, indentured servants, or bonded laborers/serfs. True slavery did not appear in Egypt until after the New Kingdom, when the Empire began to expand in many directions and various barbarian peoples were taken as the pharaoh's plunder, along with the other wealth. The Khem Khar's root word in Egyptian stems from the word Khemi meaning "worthless person, ignorant one," and "men of nothing."

HENNU TI/AAMU: "Farmer/Laborer." They formed 80-90% of the population in Egypt, and were impoverished. They were taxed for their work, forced to construct the irrigation systems, and their crops were automatically owned by the state. This is

why, during the later annexation by the Roman Empire under Caesar, Egypt's grain was precious and could feed the Empire. It was the bread basket because of the immense size of the farming force.

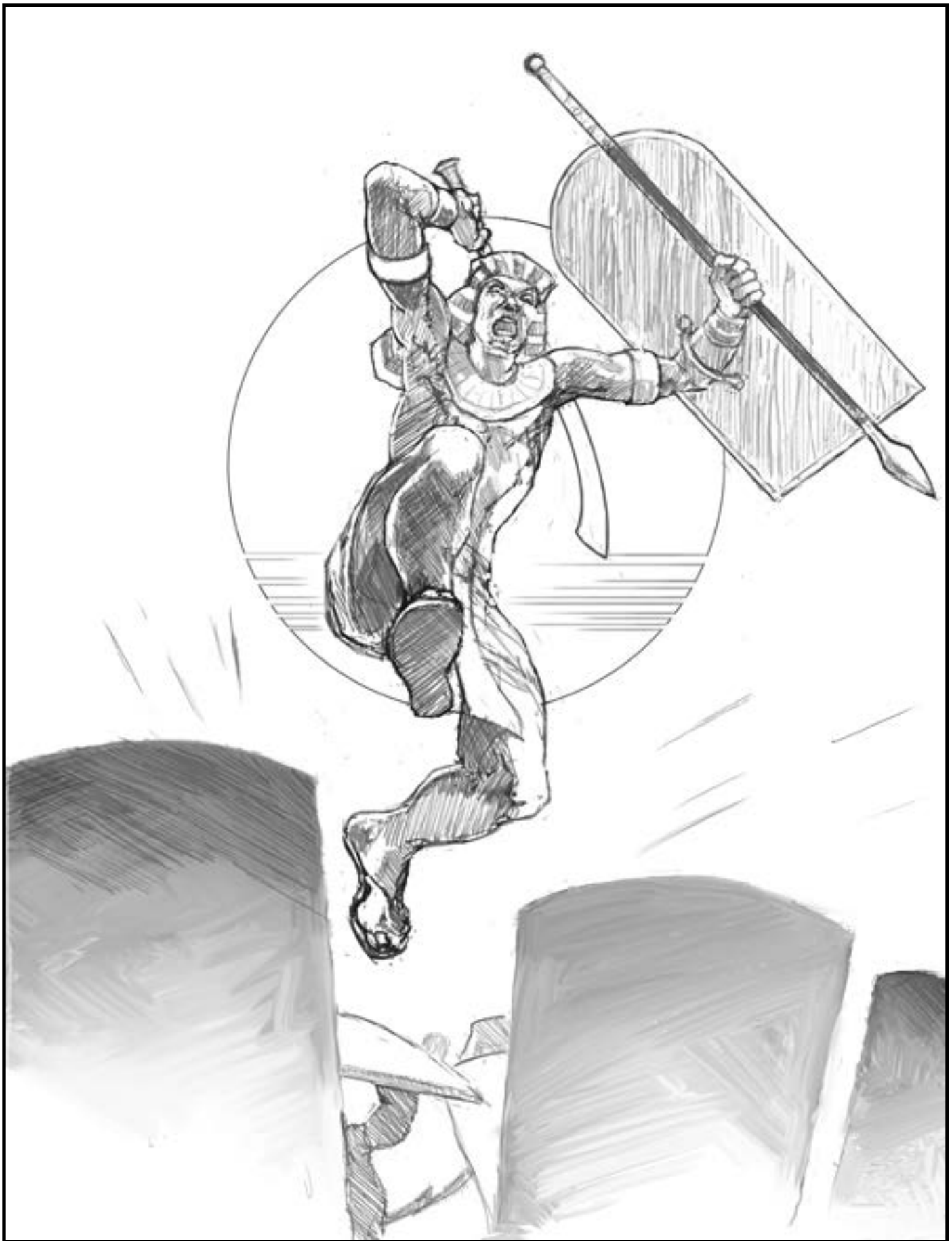
HEMU-T: "Artists/Craftsmen." Usually patronized by royalty or even the pharaoh, this skilled class are above the masses, but not high enough to be upper class. Healers, engineers and priests were grouped into this class. The upper classes and royalty proudly displayed their handiwork and acknowledged them, but rarely granted them a level up on the ladder of social mobility. They are paid for by the state, and their talents are owned by the upper classes and royalty.

SESHU: "Scribe." One who can write, produce literary works and categorize them is placed in the upper class of Egyptian society. Scribes were not common during any period, and in high demand. They lived and worked in the temples and palaces, sheltered from the harsh world, producing scrolls and tomes of laws, religious works, histories and other important documents.

UR: "Noble." The noble classes of Egypt, owning land and, in the later periods, people. Many are related to dynastic families that once ruled, or have other complicated ties to the land. Each Nomes has their own complicated history and local powerful families, as well as the Two Kingdoms. These noble families, for the most part, dated to many periods and eras. As with most clichés, these families are seen as cruel and jaded towards the lower classes, and take advantage of them. Though, as with most societies, some did this, others did not. Each seeks to someday place their most able on the pharaonic throne someday.

PHARAOH: Clearly, the pharaoh and his family are at the top of the social ladder. He is the closest to the gods, and represents Osiris, or at times Amun-Ra. The whole of the country's stability and order centers around him. How each Dynasty came to power was random; later, stories were manufactured to make it appear as though the dynasty was divinely appointed by disseminating carefully crafted propaganda. Usually, every ruling family asserted authority through force and opportunity, and were just an unknown royal family, or less, waiting in the background until their chance arose. To the masses of Egypt, the pharaoh was unquestioned power and holy might.





APPENDIX C DEFENDED BY FIERCE WARRIORS

“Now of the Egyptians there are seven classes, and of these one class is called that of the priests, and another that of the warriors, while the others are the cowherds, swineherds, shopkeepers, interpreters, and boatmen. This is the number of the classes of the Egyptians, and their names are given them from the occupations which they follow. Of them the warriors are called Calasirians and Hermotybians, and they are of the following districts,—for all Egypt is divided into districts. The districts of the Hermotybians are those of Busiris, Sais, Chemmis, Papremis, the island called Prosopitis, and the half of Natho,—of these districts are the Hermotybians, who reached when most numerous the number of sixteen myriads. Of these not one has been learnt anything of handicraft, but they are given up to war entirely. Again the districts of the Calasirians are those of Thebes, Bubastis, Aphthis, Tanis, Mendes, Sebennyos, Athribis, Pharaithos, Thmuis, Onuphis, Anytis, Myecphoris,—this last is on an island opposite to the city of Bubastis. These are the districts of the Calasirians; and they reached, when most numerous, to the number of five-and-twenty myriads of men; nor is it lawful for these, any more than for the others, to practise any craft; but they practise that which has to do with war only, handing down the tradition from father to son.”

- Herodotus, *Historia, Aegyptus*, Book 2, 25th Century B.C.E.

This appendix presents a brief history of the warriors and armies of ancient Egypt. The depth of data about the evolution and methods of these armies, from the Old Kingdom to the Roman era, would be a massive book of its own. Egyptian civilization spanned the early Bronze-Age to the Iron, and contributed many innovations in culture and warfare that spread across the ancient world.

It is up to the Castle Keeper to choose the era of Egyptian history which will govern their game. This will also set the tone for the rest of the ancient world scenarios that you use, and not all of the world was as advanced as Egypt. A brief glance at the Codices in this series reveals this, and any good history book can enlighten and aid the Castle Keeper.

Egyptian armies were mighty at their time, and large, but they were not unstoppable until later. As this chapter will show, they were highly vulnerable to unexpected forces from outsiders, from outsiders whom they feared already because of their instilled xenophobia and their deeply ingrained notion of the Isfet.

This chapter simplifies and places the complex matter of over three thousand years of Egyptian military history into a quick and easy-to-use presentation. For the sake of gaming and creating an Egyptian warrior, hopefully this chapter makes such a goal possible.

THE ARCHAIC AGE ET OLD KINGDOMS ARMIES

Dating from the Neolithic to the Bronze Age (3600 B.C.E. to 2600 B.C.E.), Egypt's armies were crudely armed with stone maces, spears and large round shields, and were pulled from the local populations in times of need. They were neither professional nor highly trained. A primary ranged weapon was the throw stick, a shaped, curved and knotted stick made to hurl at animals for hunting, or at enemies for cracking skulls.

Organized and strategized warfare in the Archaic Age was uncommon and sporadic, and amounted to masses of armed men simply out-numbering their enemies, or surprising them. Because this was a prehistoric era, little is known about specific battles or warriors in the Archaic Age. What is known is that the primitive Egyptian army of the Archaic Age saw continued

use during the early Old Kingdom. Spears were made of copper, and maces were mostly symbolic because of the fragility of stone as a weapon. Old Kingdom armies were raised from Nomes across the Two Kingdoms, but all carried the banner of the reigning pharaoh. There was no evidence that armor was used during this period.

Egyptians had few trained soldiers and they wisely chose to incorporate mercenaries, frequently Nubians, into their armies. These outsiders brought not only added numbers, but different methods of fighting to the Egyptians, not the least of which was archers. At first Egyptians did not have the technical understanding of or chose not to incorporate archers into their army.

This gradually changed by the end of the Old Kingdom as Egyptian generals discovered the effectiveness of missile weapons. Bronze axes became a regular weapon for warriors at this time.

Pharaohs defended the borders of Egypt in fear of dreaded demons and barbarians from myth and legend, horrified that the Isfet would spew forth more from beyond the distant mountains. Old Kingdom armies are composed of simple infantry. Within it were spearmen, axe-wielding warriors, archers and mercenaries. In summary, soldiers were drawn from artisans and craftsmen from across the kingdom. There was no navy or chariot force in this early period, making Egypt vulnerable to powerful outsiders.

MIDDLE KINGDOM ARMY

The invasion by the Hyksos alerted the Egyptians to real outside dangers during what Modern Egyptologists term the First Intermediate Period. Previous foes in the Old Kingdom - Nubians, Libyans and Canaanite tribes – still plagued the Egyptians, but the Hyksos were the real enemies, creating a sense of paranoia that many of the religious creeds were built around.

Egypt was ransacked, and its sacred places were defiled by the Hyksos invaders. This continued until it sparked widespread rebellion. Eventually, the Hyksosian rulers were overthrown and driven out, and the Middle Kingdom was established. Armies were brought forward, professionally trained and armed more heavily. Body armor, however, was never used. The reasons remain unknown. It is possibly due to the often-unbearable heat, or because of social or religious taboos.

APPENDIX C

Slings, two different forms of bows, axes, and spears became the typical armament. A military hierarchy was formed. Each rank was defined by its weapon, and thusly every warrior was placed in specific positions on the battlefield. Daggers were now carried on belts by everyone. The armies of the Middle Kingdom were more organized, led by banners (as before), but with a captain. Each group was broadly organized by captains and placed under a commander who served the Pharaoh, who dictated their actions from afar.

Egypt's xenophobia remained even as they distanced themselves from active attempts to dominate foreign lands. They would suffer many humiliating defeats before they had the power and ability to extend their power beyond their own borders. The Middle Kingdom was a long era where Egypt developed this next step in its evolution from an undeveloped Bronze-Age army to a more advanced Iron-Age powerhouse.

The armies named themselves after their deities, who they believed showered blessings upon them before, during and after battle. These deities, Amun, Ptah, Ra, Sekhmet and other fierce gods and goddesses, were associated with slaughter and war. Banners were carried that brightly displayed the patron deity for each army, which was recognized by that god or goddess' name, then broken down into the various ranks based on their weapon divisions.

By the end of the Middle Kingdom, this system was highly stratified and used by all the Pharaohs. The army was professional and trained, and stood apart from the former army employed by the Old Kingdom Kings. Ships were used at this time, but they still did not possess a fully functioning navy. Barges were built to carry large numbers of warriors up or down the Nile to any of the Nomes, but this force was not yet a true navy. The collapse of the 13th Dynasty (19th Century B.C.E.) and the Golden Age saw the country begin a decline that lasted for centuries.

Egypt relied on infantry: a professional force, more advanced and mobile than before, and skilled in the art of war. The philosophy of warfare that dominated Egypt did not seek horse-mounted combat arms, or other faster or more advantageous military concepts. To the Egyptian mind, those techniques were alien and barbaric. The arrogance and pride of the pharaohs refused to adopt any new methodologies if they were taken from outsiders.

THE NEW KINGDOM (IMPERIAL EGYPT)

After the Second Intermediate Period (1650 to 1550 B.C.E.) passed, Egypt struggled for some time, but gradually began to adopt their enemy's forms of warfare.

Tired of the opportunistic Hyksos, Egypt drove them out using a plethora of weaponry and tactics. Ramesses and his descendants led the way in reforming and modernizing the army. Many iconic innovations the modern world associate with ancient Egypt arose in this era. The famous Khopesh sword, a sickle-bladed weapon evolved from the war-axe, made its first appearance about 1,300 B.C.E. This formidable weapon was now in the hands of warriors and the pharaohs themselves, who began to lead their armies into battle for the first time since before the

Pre-Dynastic age. The chariot too, joined the Egyptian arms, adding to it a power that few could match.

In order to mobilize and transport their large armies quickly, and to deploy them into their expanding empire, the Egyptians constructed a navy. The ancient fear of the Isfet, its barbarians and demons, became a thing of the past. It was smarter to conquer and enslave than to sit and wait to be conquered by others. The navy could sail armies on the Mediterranean, along the coasts, to Canaan and Phoenicia, and to other regions near the Hittite Empire.

The warriors that composed the new Empire were highly trained, deadly and feared by all who crossed them in the ancient world. Their foes varied: Nubians, Libyans, Ethiopians, Hebrew, Hittites, Assyrians, Sea Peoples, Hyksos, and others during the centuries that spanned the New Kingdom.

Armor was now scale, worn by the elites and the pharaoh, and leather and spotty bronze and copper plates were worn by lesser men. Shields were long and rounded, or hide-covered, displaying the warrior's deity, region or people. Mercenaries now filled the ranks in the Imperial army. Often, the pharaoh's force would occupy a land and offer places in their army for the local men. Those who didn't join were often enslaved. This kept the armies well supplied with men.

The army size often numbered 5,000 or more, and often increased as it conquered lands. The Pedjet was a specialized Chariot Unit of two-hundred and fifty chariots, led by a Commander of a Chariotry-Host. He could channel them into Troops of ten, and Squadrons of fifty. Many of the War-Kings of the 18th Dynasty would take over the Pedjet on the field of battle personally and fight the foe, as Ramesses III had famously done against the Sea Peoples.

It was recorded that Egyptian chariots would charge headlong into the massed hordes of the enemy and terrify them. The slamming effect of the chariot and steeds, added to the arrows fired by the men in the chariot, would terrorize the foe. This did not always work, however, as some horses would panic and freeze before they struck the sea of men.

*"Near the city's northern wall,
our Pharaoh had his place.
And they came unto the king,
And they told him our disgrace;
Then Rameses uprose,
like his father, Montu in might,
All his weapons took in hand,
And his armor did he don,
Just like Baal, fit for fight;
And the noble pair of horses that carried Pharaoh on,
Lo! "Victory of Thebes" was their name,
And from out the royal stables of great Miamun they came.*

*Then the king he lashed each horse,
And they quickened up their course,
And he dashed into the middle of the hostile, Hittite host,
All alone, none other with him, for he counted not the cost.
Then he looked behind, and found
That the foe were all around,
Two thousand and five hundred of their chariots of war..."*

*- Poem of Pentaur, Papyrus Sallier III, 14th Century B.C.E.
(The Battle of Kadesh)*

The Egyptian navy found its place during the time of Ramesses III, as he fought against the mysterious Sea Peoples. After achieving two victories against them in two land battles, he met them at sea, confronting their oncoming ships. The pharaoh's goals were clear, to both defeat and enslave them.

The Sea People problem spanned thirty years (1182 to 1151 B.C.E.), and the pharaoh's naval battle against them was the first historical sea-battle recorded. He memorialized his victory with art, and mentioned that ships were burned, and captives were taken and enslaved from these destructive invaders, who also were a menace as far as the Levantine coastal region in the East. Ramesses III said in the Harris Papyrus:

"I established my boundary in Djahi, prepared in front of them, the local princes, garrison-commanders, and Maryannu (Canaanite Elite Mercenaries). I caused to be prepared the river mouth like a strong wall with warships, galleys, and skiffs. They were completely equipped both fore and aft with brave fighters carrying their weapons and infantry of all the pick of Egypt, being like roaring lions upon the mountains; chariotry with able warriors and all goodly officers whose hands were competent. Their horses quivered in all their limbs, prepared to crush the foreign countries under their hoofs."

Egyptian ships were unable to ram the enemy vessels, as such tactics were not yet in the arsenal of the period. The pharaoh managed to overwhelm the foe with a barrage of deadly hooks, which tore and crushed the smaller and more fragile ships. Then, "a net was prepared for them to ensnare them, those who entered into the river-mouths being confined and fallen within it, pinioned in their places, butchered and their corpses hacked up."

The army of the New Kingdom was here to stay, or so the 18th Dynasty propaganda hoped to project to their descendants. The Dynasties that came afterward were able to hold, or narrowly expand upon the achievements of the 18th Dynasty. There is no mistaking that this period in Egyptian history was an Imperial Age.

As mighty and as advanced as its armies grew, in both infantry, cavalry, chariotry, and their naval forces, Egypt's ambitions became too grand for its power to hold for too long. The 20th Dynasty saw the end of this glorious and truly Golden Age of Egyptian civilization, and by the year of 1140 B.C.E., when the Iron-Age expanded outwards from Asia Minor into Europe and Africa, Egypt collapsed into the Third Intermediate Period.

This is the age in which the country, and the warrior-culture, which was in place since the Neolithic Period, would permanently fall into stasis. The 21st Dynasty would rise, but only as regents and high priests of Amun-Re, while outside forces converged on and destroyed the former empire.

The Egyptian army does not see any true evolution from this point, except for the adoption of iron technologies brought by outside invading forces.

THE DIFFERENT FORMS OF EGYPTIAN WARRIOR

The types of warriors that, together, composed the armies over the ages were unique. Because they were among some of the world's first Bronze-Age armies, and the first ever to arm and fight with chariots, there was little else compared to the Egyptians. European peoples were still in the Neolithic Period, while the peoples of Egypt and Mesopotamia were a step ahead in the Bronze.

NAKHTU-AA: "Strong Arm Boys." The Egyptian infantry from the earliest age in the Old Kingdom. They were ever-changing and evolving as better technology and strategies emerged. They formed units themed on the gods, and were given names such as "Blessed by Sekhmet," and "The Blades of Anpu." After the Middle Kingdom, they carried short spears for hurling at the enemy once they closed in, before close combat. The Nakhtu-aa bore large rectangular shields, which were placed side-by-side at times to form a wall and protect archers. Bovine hide was stretched across the shields in aesthetic patterns for effect. Each of their banner units numbered from 200 to 250.

PETCHTI: "Extended Arm Men/Archers." At its lowest level, hunters used a bow, but in the military, it was a very high and honored status. Effective and lethal, Egyptians did not downplay the usefulness of having hundreds or more archers in their army. They would shower the foe with arrows at intervals, felling their opponents and wounding them, crippling their ability to attack or hold a line. From the Pre-Dynastic era, the Petchti were employed, at first clumsily, and later in massive, organized units during the Imperial era. They used wooden bows, with arrows made from reed and bronze heads. These were precise in size and weight, and stone was even used for the arrow heads. The Hyksos influenced local archery after the First Intermediate Period, and by the Middle Kingdom, bow-making changed. Composite bows were constructed, which involved more technical skill. These were a composite of wood, sinew and other strong materials glued together. Their range and accuracy were often greater for the extra effort involved in the manufacturing process. Many later pharaohs and famed warriors chose to stick to the earlier bows.

MARYANNU: "Young Heroes." Taken from the nobility, and eager for glory and combat, aristocratic youths would embark against the foe, riding their expensive chariots. The youth of the elite were plentiful as they were from Egypt proper and beyond. They were also a Semitic and Eastern phenomenon.

APPENDIX C

In Egypt, they arose after the Second Intermediate Period and the second Hyksos invasion. Chariotry was a new art of warfare that had impressed the Egyptians so much that they adapted it. Now, the Maryannu, could earn the respect of the pharaoh by fighting alongside him in battle, and gain glory in war, as well. No longer were they the sheltered and spoiled noble youth of Egypt, they were able to join their countrymen in war. Chariotry was a difficult and extremely dangerous means of battle, and not easily mastered. Their purpose was to shock the enemy, and deliver a rapid volley of arrows on swift wheels. The finest documented example was the Battle of Kadesh, in which Ramesses II fought, which was won almost purely by his army of thousands of chariots.

MERA: "Fleet of Ships/Navy." The Egyptian navy was developed late in their history. Due to the sacred life along the Nile, ship-building had been a tradition for ages. Early ships were light and fragile, incapable of warfare, or for carrying warriors. Water craft were built for leisure or religious purposes. Gradually, the urgency of various battles forced them to use these ships to taxi warriors across the country. The true Egyptian navy was built during the 18th Dynasty, when they sailed and rowed beyond the Nile Delta into the Mediterranean. Egyptian sailors braved these new waters and followed the coasts to the Levant and Canaan regions to conquer, not to explore. They also used their ships to put a stop to the invasion of the Sea Peoples by the time of Ramesses III. These Egyptian ships were larger, better equipped and able to ferry warriors. Against later foes, however, such as the Greek and Roman triremes, they were nothing more than fragile reed boats. At its height, the Egyptian ship had a square sail, fifty rowers, the image of a human skull being crushed by a lion's mouth on the prow, and two rudder oars.

MEDJEY: "Foreign-Peoples/Mercenaries." Hired from Nubia, Libya and Canaan, Egypt would enlist a diverse range of able warriors into its ranks. Each nationality would serve a purpose: Nubians were the police force; Libyans were warriors on the battle-field; Hebrew Canaanites were the pharaoh's guard.

The Pharaohs would employ Medjei as border spies, using strict rules to ensure loyalty. Their skills and knowledge would be used for future plans against enemies. Their name would be altered to Meded later in the 4th and 5th Centuries B.C.E. while fighting the Kushites, long after Egypt ceased using them. By the time of the Greco-Roman conquest of Egypt, the Ptolemaic rulers hired thousands of mercenaries to keep their country safe from threats in the old Medjei tradition. Famously, they hired over five-thousand Celtic warriors from Gaul. After failing to pay them, the Gauls tried to take Alexandria. This attempt failed, and they were placed on an abandoned island in the Nile to starve and perish.

EGYPTIAN WEAPONS

Listed are the various weapons and accessories an Egyptian warrior would carry, in the Egyptian language, to assist the player:

SPEAR-THROWER: Khaa

SPEAR/LANCE/JAVELIN: Ban, Ha-t, hetch-t, Khames, Marbu, Mensub, Nui, Ua

SHIELD: Aqem, Menfti (a soldier armed with one), Mess

AX: Aqhu, Aaneb, Aanb-t, An-t, Manb, Nu, Neter

DAGGER: Bagsu, Bages, M'shu, Mesna, Metpen-t, Mef-t, Metcheh, Nesa-t

BOW: An-ti (Nubian Bow), Ari-Petch-t (Bow Master), Petch-t, Peta-t

SWORD: Anan, Nu, Hurpu, Heh, Khepesh

Egyptian warriors really never used swords in the true sense of the meaning. Of the many terms in their language, Khepesh is the single word that is related to the better known Khopesh, and this is simply a war-axe evolved into a newer and more exotic form. Swords, per se, entered Egypt, when the Assyrians and Babylonians imposed their might on the country; but the weapon did not permanently make a presence until the forces of Alexander the Great arrived in the 4th Century B.C.E.

PLAYING THE EGYPTIAN WARRIOR

In the Castles & Crusades system, the Egyptian Nakhtu-aa is a simple matter. He would be a Fighter Class, while others such as they the Sea Peoples, Hyksos, etc. fall into the Barbarian class. The concept of a Knight or even a Paladin, does not fit in the Egyptian milieu. Playing a warrior blessed by one of the gods is a matter that can be resolved between the Castle Keeper and Player before the game begins.

Hopefully, as one can readily see, Ancient Egyptian culture and society, even at a glance, is not remotely similar to European. It is quite alien. Playing an Egyptian warrior will take some time and effort. Getting into the mindset required for this setting and world-view is not so easy. It was a very different time and they had a different perspective from anything that anyone now can associate with. The unusual peoples and life styles, compared to even the most remote ancient European lifestyles makes the attempt even more difficult.

This will surely make for an exotic gaming experience all around. To play a strictly historical game would be very difficult, but possible. It might be more likely to add the mythic elements in, for color and to lessen the stress of keeping true to history. Mixed in with the other Codices in the series, a very international and diverse campaign can be easily created.

"I extended all the boundaries of Egypt; I overthrew those who invaded them from their lands. I slew the Denen in their isles, the Thekel and the Peleset were made ashes. The Sherden and the Weshesh of the sea, they were made as those that exist not, taken captive at one time, brought as captives to Egypt, like the sand on the shore."

- Ramesess III, Papyrus Harris



APPENDIX D CHARIOTS

Chariots are one of the earliest war vehicles in history. With the invention of the spoked wheel circa 2,000 B.C.E., they first appeared on the scene, and were used first as mobile archery platforms to provide a measurable advantage in war. They were a staple of the ancient Egyptian military. Eventually, they moved beyond war, and became a source of entertainment in races, the direct ancestor not just of today's horse races, but of stock car races as well.

In a game set in the ancient world, with technology levels akin to those of Egypt, ancient Greece, or ancient Rome, chariots will likely play a major role. These rules are designed to be fast-play, simple, exciting, and to stick with the core design of the SIEGE Engine.

CORE SYSTEM

As with any sub-system in the SIEGE engine, piloting a chariot is resolved by a series of attribute checks—in this case, dexterity. As with any SIEGE check, those with dexterity as a prime use a Challenge Base of 12, and those for whom dexterity is a secondary attribute will use a CB of 18.

As always, the CL of a check will be determined by the Castle Keeper, based on the difficulties of the situation at hand. On smooth, level ground, a check to steer and guide a chariot will be CL 1. A chariot traveling at its maximum speed over dangerous, rough, and uneven terrain could be CL 10 or even higher.

CL BY SPEED

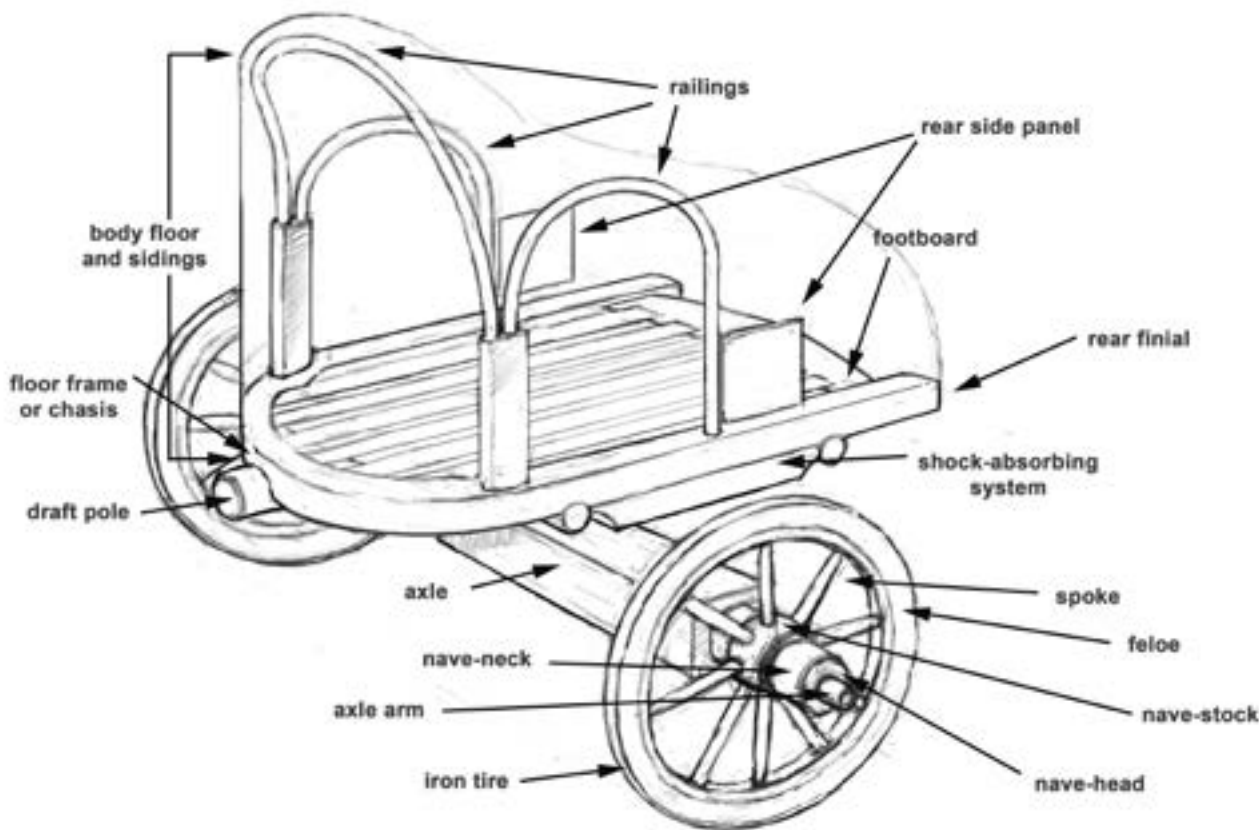
On average, the maximum speed of a light warhorse is about 35 miles per hour, with a trot speed of around 8 miles per hour. In general, the CL will increase by 1 per four miles per hour the horse travels (or portion thereof), and the horse can increase its speed by up to 4 mph in the space of a round. That means that a horse traveling at the full 35 mph average speed will impose a CL 8 check.

CL BY TERRAIN

Terrain also has an effect on how difficult a chariot piloting roll is. Consult the following table for CL modifiers by terrain:

Terrain	CL
Smooth, easy terrain	1
Slightly uneven terrain (mild gravel or loose sand)	3
Rough, pitted terrain (heavy debris, uneven turf, fist-sized rocks strewn about)	5
Treacherous, rugged terrain (all of the above plus deep pits, obstacles, etc.)	10

These modifiers are not all-inclusive and there can be a range of terrain types a chariot driver could face. The CK is encouraged to use the above as a guideline in setting the CL of a check. Adding the terrain-based CL to the speed-based CL will give the final CL of a given check.



APPENDIX D

CHARIOT CHECKS AND ADDING LEVEL

The only classes that automatically add their level to a SIEGE check to pilot a chariot are paladins and knights, who are already proficient in horse-based combat. These classes also add any mounted combat bonuses they have to chariot-based combat.

Fighters, however, can gain this ability by choosing Chariot Combat as their Weapon Specialization. In this case, they may add their level to chariot SIEGE checks, as well as their weapon specialization bonuses to any weapon (melee or ranged) used from the back of the chariot.

FAILING A CHARIOTEERING CHECK

Failing a charioteering check means some sort of mishap has occurred. At very least, the driver must work to regain control of their horses, and struggle to keep upright. This will reduce their current speed by 1d4 increments (4-16 mph). If speed reaches 0, the chariot has stopped and must start again.

Failures by more than 5 below the CC for the check require a dexterity saving throw with a CL equal to the amount failed, to avoid falling off the chariot. Falling from a chariot deals 1d8 points of damage per 5 mph the chariot was traveling.

A failure by 10 or more means the entire chariot has overturned or crashed. In this case, double the total damage dealt; a dexterity save (as above) allows the driver to take half damage. Crashing a chariot is a brutal and deadly affair.

CHARIOT RACES AND CHASES

A chariot race or chase is accomplished by a series of checks. At the commencement of the chase, the CK determines how many victories are required to “win,” either the victor catching their prey or escaping from their pursuers. The number can be anything

the CK desires, but should probably be determined based on how far apart (distance-wise) the two combatants are at the outset. In general, anywhere from three to six checks is enough.

If the pursuer wins the chase, they catch their quarry and combat ensues. If the defender wins the chase, they escape, pulling out of range far enough that the pursuer cannot catch them.

The procedure is as follows: each participant rolls a dexterity check to control their chariot as standard. If either party fails, they suffer the consequences of failure (falling off the chariot and taking damage, crashing, etc.). This may end the chase immediately. If both parties succeed, compare the margin of success. Divide the speed of each participant by 10 and add the result to the margin of success (the faster horse will increase their success margin).

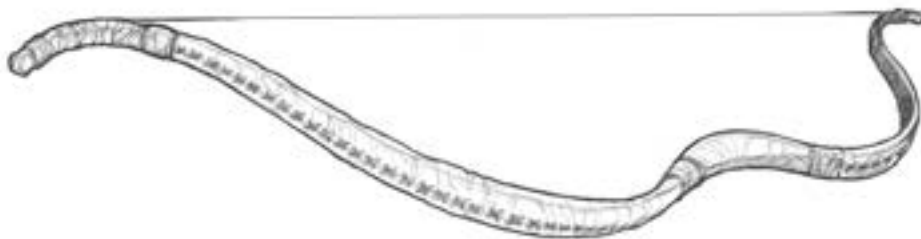
The higher margin of success wins that check.

The first charioteer to score the requisite number of victories wins the chase!

COMBAT FROM A CHARIOT

Chariots are intended as mobile archery platforms. That being said, they do serve as an unstable platform from which to fire. Most PCs attempting to fire ranged attacks from the back of a chariot suffer a penalty to hit equal to the CL to pilot the chariot. Fighters who are specialized in chariot combat do not suffer this penalty. Likewise, rangers do not suffer this penalty. Knights and paladins do, however, as they are trained in melee combat from horseback, not ranged.

When two chariots come within melee range, a normal exchange of blows can be had. Each successful strike requires the opponent to make a dexterity save (CL = attacker's hit dice or level) or be knocked off of their chariot, suffering the appropriate amount of additional damage from speed.



APPENDIX E: THE SPHYNX

'The Sphinx, offspring of Typhon, was sent into Boeotia, and was laying waste the fields of the Thebans. She proposed a contest to Creon, that if anyone interpreted the riddle which she gave, she would depart, but that she would destroy whoever failed, and under no other circumstances would she leave the country. When the king heard this, he made a proclamation throughout Greece. He promised that he would give the kingdom and his sister Jocasta in marriage to the person solving the riddle of the Sphinx. Many came out of greed for the kingdom, and were devoured by the Sphinx, but Oedipus, son of Laius, came and interpreted the riddle. The Sphinx leaped to her death. Oedipus received his father's kingdom.'

- Pseudo-Hyginus, *Fabulae*, 67

Although the name in Egyptian for a sphinx is uncertain, the word, phonically given as 'Neb' appears in many hieroglyphic studies based on many sources across ancient Egypt. It is what is used in this Codex as the presumed native term for the term sphinx. The references in ancient sources however, are varied in form and function in art and mythology. The assumed word 'Szp' or 'Shezep' ('image, statue, sphinx') in Egyptian is where the later Greek borrowing for 'sphinx' may have derived from, but this is completely uncertain. Such a term may itself be for recognition and not a deeper mythological.

Sphinx-like creatures are in other art from the Fertile Crescent, to South Asia and even in Early Neolithic/Bronze Age European Culture. The hybrid of a Man-Lion as a wise but equally viciously dangerous entity isn't just an Egyptian concept, but one that is well-known to the world due to the widespread and giant stone examples of them set up as monuments throughout the landscape. The gathered wisdom of this is, that these beings harbor mighty power and secrets but at a great cost sometimes, and this can due to their lethal animalistic nature. That is a trait also possessed by Mankind, who can easily switch from an enlightened and of a lofty nature to one extreme and then on the other, a brutal and fiercely violent beast. The Sphinx is nearly a mirror into Humanity, reminding himself that the two extremes exist and swirl within each person, beast and man, violent and wise in equal measure.

Recent discoveries in archeology have uncovered the insight that the Sphinx at Giza, the largest of all Sphinxes, was placed off-center with a purpose to allow the sun to rise on its right shoulder during the Spring and Fall Equinoxes when viewed by

worshippers.

The Greek mythological sphinx and the earlier Egyptian are two distinct beings and not the same. Later generations and fiction places the giant being as one that is a master of riddles, but little is truly known from an Egyptian context. Due to heavy Greek mythological traditions, the many forms of Sphinxes can be classified across Egypt. The Androsphinx, is the typical male headed form, whether in statue or art, while the Criosphinxes are the ram-headed (representing Ammon), and Hieracosphinxes possess the heads of hawks (representing Horus). Why these distinctions exist have been heavily debated by Egyptologists. The Androsphinx is the most often viewed form of the entity, possessing the head of man, and body of a lion. It is a typical fusion, beast and human, as witnessed in other entities in Egyptian mythology.

As portrayed in Egyptian art, the typical Sphinx's form has the body of a lion, head of a human, wings of a various species of bird.

The Hellenic implications about them hint that such beings hold a wealth of knowledge. This is wisdom of the Gods, universe and nearly everything else; knowledge they jealously keep it to themselves. It is perhaps tasked or granted to the sphinx by a particular deity or the gods as a whole for some reason.

How the Castle Keeper chooses to portray them in their story is purely up to them, whether the riddle giving monster from Hellenic tradition or something else entirely is their decision. The usual size of Egyptian Sphinxes is gigantic compared to humans and are likely the supernatural servants of the Gods who guard sacred temples and monuments (due to their placement in such locales). Classic Fantasy RPGs have portrayed the Sphinx in the Hellenic riddle giving being prone to monstrous recourse should the answer(s) be incorrect. This however is not in any Egyptian mythology or evidence, and relies on thin Hellenic sources as it is, but provides an interesting story element.

In Egyptian art and hieroglyphics, the sacral nature of these beings is clear, even though their place in the cosmography isn't. The Greek tales might relate some element of an Egyptian tradition or native impression in them. It is clear the Sphinxes at Thebes all represented the God Ammon, but not all Sphinxes across Egypt did, so their purpose wasn't clear. Perhaps they were a spiritual avatar that embodied certain deities and entities within the theology. As such their role at the table might be one of divine power and spiritual awakening for priests, paladins and other such classes and races that turn to the gods for the ultimate power they wield.





APPENDIX F: WHERE MONSTERS AND DEMONS DWELL

“There is also another sacred bird called the phoenix which I did not myself see except in painting, for in truth he comes to them very rarely, at intervals, as the people of Heliopolis say, of five hundred years; and these say that he comes regularly when his father dies; and if he be like the painting he is of this size and nature, that is to say, some of his feathers are of gold color and others red, and in outline and size he is as nearly as possible like an eagle. This bird they say (but I cannot believe the story) contrives as follows:—setting forth from Arabia he conveys his father, they say, to the temple of the Sun (Helios) plastered up in myrrh, and buries him in the temple of the Sun; and he conveys him thus:—he forms first an egg of myrrh as large as he is able to carry, and then he makes trial of carrying it, and when he has made trial sufficiently, then he hollows out the egg and places his father within it and plasters over with other myrrh that part of the egg where he hollowed it out to put his father in, and when his father is laid in it, it proves (they say) to be of the same weight as it was; and after he has plastered it up, he conveys the whole to Egypt to the temple of the Sun. Thus, they say that this bird does.”

-Herodotus, Historia, On Egypt, 4th Century B.C.E.

There is scarce evidence about wondrous beasts and monsters in Egyptian sources. The extant sources do claim however that beings and animals are in some way in servitude to the gods, or demons. The surrounding cultures, particularly the Arabic peoples, have to some degree preserved some of the fragmented mythology of **Kemet**. However, most natural beasts and insects played an important role in Egyptian life and myth and took the place of the fantastic, although odd and unique creatures are drawn or mentioned in scattered sources.

Usually, this can be extrapolated by earlier Egyptian sources, in art or writing, but a few can be traced down to the rare oral traditions that have persisted in Egypt since the time of the Pharaohs. Many mythical beasts and monsters also were shared amid the peoples of Mesopotamia and Africa. As such, a commonality exists between these creatures and those later discovered in writings from the people of the Nile to even Canaan.

In comparison to the many other Codices in this series, this may not be the largest chapter due to a severe lack of sources, or a lack of beliefs. The early Egyptians were dedicated to their complex religion and its manifold elements and with their own passage to the afterlife of **Aaru**, yet the natural world, for the most part, was not as colored in mythic ideas. The peoples of Egypt were strongly influenced by science and its many facets.

Those odd supernatural or unnatural beasts that make an appearance are usually a deity in another form. This is very different from the many other peoples of the world and in antiquity. Be that as it may, great research has gone into this chapter to provide every possible and likely creature and monster from Ancient Egypt, all the way up to the murder of Hypatia in 415 A.D.

MONSTER CHARACTERISTICS

Number Encountered (No. Encountered) reflects the average number of creatures encountered. There may be several listings that reflect different encounter areas. For instance, an orc is listed as 2–12, 10–100. These represent a raiding party and the entire tribe or clan, respectively. Some monsters are not assigned exact numbers, such as bison or other herd animals. These herds can range from small groups of 3 to 5 members to

huge herds of 10,000 or more. The Castle Keeper should always manage the number of monsters while considering the plot of the adventure and the relative power of the party.

SIZE (SIZE) is the approximate height of a creature. There are three sizes of monsters in Castles & Crusades: small, medium and large. Small represents any height less than 5 feet, medium is any height between 5 and 7 feet, and large is any height over 7 feet. Castle Keepers should take note that those creatures who have the ability to swallow a victim whole, such as the tyrannosaurus rex and the purple worm, are not going to be able to swallow all creatures. Circumstances must dictate the action and Castle Keepers should use their best judgment.

HIT DICE (HD) is a creature's hit dice. The hit dice is the equivalent of the monster's level. The hit dice represents the number (and type) of die rolled for the creature's hit points. For example, a monster with 2 (d8) hit dice would have d8+d8 hit points. A monster's hit dice is also equivalent to the monster's base attack roll modifier. For example, a 3 hit dice creature receives a base bonus of +3 to all attacks.

MOVE (MOVE) represents the monster's base movement rate. A creature's movement rate represents the number of feet an unencumbered and unimpeded monster can move in any given round, at a walking pace.

ARMOR CLASS (AC) is a creature's normal armor class. It is an abstract representation of the difficulty of striking a monster in combat and inflicting damage. An attacker's roll must be equal to or greater than a defender's armor class to cause damage. All creatures have an armor class. In most cases, it is determined by the type of armor being worn, but in the case of many monsters, it represents their natural hides or skins.

ATTACKS (ATTACKS) list the variety of weapons, both natural and manufactured, that monsters may use in battle. All of the monster's physical attack forms are listed here. The number of attacks is listed first. If there is no number, then only one attack per round is assumed. The form of attack is listed next. Damage from each form of attack is included in the adjacent parentheses. An attack listing of 2 Claws (1d6); Bite (1d8) would mean that the creature can attack three times per round: twice with claws, for 1d6 points of damage each, and once with a bite, for 1d8 points of damage.

APPENDIX F

SPECIAL (SPECIAL) refers to all of a creature's special abilities: offensive, defensive, and miscellaneous. Generally, specific descriptions for each monster are provided in the monster's listing. The exceptions to this are as follows.

DEEPEVISION: Ages spent beneath the earth and in the dark and quiet places of the world have imbued certain creatures with the ability to see into darkness that a human would find impenetrable with the naked eye. This vision extends up to 120 feet in even the darkest of nights and deepest of tunnels. Colors tend to erode with deepvision, and objects appear in many shades of gray. It is otherwise like normal sight, and creatures can function well with no light at all. Bright lights, such as from a lantern or other light source, spoil deepvision. A creature requires one turn to adjust his or her eyes when a light source is extinguished before gaining full use of deepvision.

DARKVISION: In a similar manner to deepvision, some creatures can see in complete darkness for up to 60 feet. Darkvision produces images that are in shades of gray, but is otherwise like normal sight. These creatures can function well with no light at all. Bright lights, such as from a lantern or other light source, spoil darkvision. A creature requires one turn to adjust his or her eyes when a light source is extinguished before gaining full use of darkvision.

DUSKVISION: Some creatures can see in starlight and moonlight just as others can at dusk. They retain the ability to distinguish color and some detail under these conditions, though everything is cast in shadows. They have no enhanced vision underground, under torchlight, or in similar conditions of poor illumination.

IMMUNITY/RESISTANCE: describes any innate immunity that a monster possesses. The type of immunity is listed, followed by a bracketed damage descriptor that indicates the limits of the immunity. For instance, "Immune: Acid (half damage, quarter damage save)" means that the creature always takes half damage from any acid-based attack, but if it makes a successful saving throw, it suffers only one-fourth of the normal damage.

REGENERATION: A creature with this ability is difficult to kill, as the creature automatically heals damage at a fixed rate per round, as given in the entry. The number following the listing in the creature's stat block designates how many hit points that creature can heal in a round. For instance, the troll with "Regeneration 2" heals 2 hit points per round. Certain attack forms, typically fire and acid, deal lethal damage to the creature which doesn't go away. The creature's descriptive text provides the details. Regenerating creatures can regrow lost portions of their bodies and can reattach severed limbs or body parts; details are in the creature's descriptive text. Severed parts that are not reattached wither and die normally. Healing starts the round immediately following the round in which damage was taken.

SCENT: This ability allows a creature to identify locations, items, and even people by making a successful check. They gain a +2 bonus when using any tracking ability they may possess. Scent functions up to a range of 30 feet. These creatures are natural hunters and are able to "sniff out" singular scents, even when that odor is overpowered by another. Winds, weather conditions, and other situations may render this ability useless or reduce its potency; multiple strong odors cause confusion, for example. Other effects are at the Castle Keeper's discretion.

SPELL RESISTANCE: This is a special defensive ability. A defender's spell resistance is like an armor class against magical attacks. If a spell is targeted at a creature with spell resistance, the caster of the spell must roll 1d20, unmodified. If the result is equal or greater than the creature's spell resistance rating then the spell can affect that creature. Otherwise, the creature's spell resistance causes the spell to dissipate harmlessly. Certain spells are not subject to spell resistance, as detailed in their descriptions in the Castles & Crusades Players Handbook. All monsters have an innate SR 1. A monster's spell resistance is listed in its stat block with the abbreviation SR. For example, a Dryad's spell resistance is 10 and it is listed on the Special heading as "SR 10".

TRACKING: Many monsters can track. When noted, the monster in question can track as a ranger's level equal to the number listed. A wolf has Tracking 10. The wolf can track as a 10th level ranger.

TWILIGHT VISION: Even under starlight, moonlight, or torchlight these creatures have exceedingly good vision. They can distinguish color and detail under these conditions for up to one mile when outside.

SAVES (SAVES) represent the saving throws and attribute check categories for monsters. Saving throws are made in the same manner as for characters, but with broader descriptors. Each monster is listed as having either physical (P), mental (M), both (P+M) or none (N) as its saving throw category. The category roughly equates to primary or secondary attributes and thus the base number needed to make a saving throw. Physical attributes are strength, constitution, and dexterity. Mental attributes are intelligence, wisdom, and charisma. A goblin has a physical saving throw category, so it makes all saving throws or checks dealing with strength, dexterity, or constitution with a challenge base of 12, and all saving throws or checks dealing with intelligence, wisdom, or charisma with a challenge base of 18. The monsters' # of HD acts as a modifier to this roll in the same fashion as described under HIT DICE (HD).

INTELLIGENCE (INT) reflects a general level of mental aptitude. It represents a monster's ability to learn quickly, and apply that learning effectively, as well as its capacity for logic and deductive reasoning. Monsters possess a much broader range for intelligence than characters.

INTELLIGENCE	MENTAL STRENGTH
1–2	Animal
3–5	Inferior
6–8	Low
9–12	Average
13–15	High
16–17	Superior
18–21	Genius
22–25	Supra-Genius
26+	Deific

ALIGNMENT (ALIGNMENT) describes the basic and most essential aspects of a monster's world view and moral outlook. It is the core personality description for every sentient creature. Alignment reflects the creature's disposition toward good, evil, law or chaos. Each alignment type is described in detail in the Castles & Crusades Players Handbook.

TYPE refers to the classification of the monster. A monster's type can be particularly important where spells and magical summoning are concerned.

ABERRATION: Aberrations have bizarre anatomy, strange abilities, an alien mindset, or any combination of the three.

Animal: An animal is a non-humanoid creature with a real-world equivalent.

BEAST: A beast is a creature with no real-world equivalent. It is a vertebrate creature with a reasonably normal anatomy and no magical or unusual abilities.

CONSTRUCT: A construct is an animated object or artificially constructed creature.

DRAGON: A dragon is a reptilian creature, usually winged, with magical or unusual abilities.

ELEMENTAL: An elemental is an entity composed of one of the four classical elements: air, earth, fire, or water.

EXTRAPLANAR: An extraplanar creature is a non-elemental that originates from another dimension, reality, or plane.

FEY: Fey are creatures with supernatural abilities and connections to natural forces and/or places.

GIANT: Giants are large-sized humanoid creatures of great strength and bulk.

HUMANOID: A humanoid is a creature that is anthropomorphic: they have two arms, two legs, one head, and a human-like torso.

MAGICAL BEAST: Magical beasts are similar to beasts but can have intelligence of inferior or better. Magical beasts typically have supernatural or extraordinary abilities.

MONSTROUS HUMANOID: These are humanoid creatures with monstrous or animalistic features, occasionally possessing supernatural abilities.

OOZE: An ooze is an amorphous or mutable creature.

PLANT: This type encompasses all plants and plant-like creatures.

SHAPECHANGER: This type of creature has a stable body but can assume other forms.

UNDEAD: Undead are once-living creatures animated by spiritual or supernatural forces. Undead are immune to all mind-affecting effects (charms, compulsions, etc.) and to poison, sleep effects, paralysis, stunning, disease, and death effects.

VERMIN: This type includes insects, arachnids, other arthropods, worms, and similar invertebrates.

TREASURE (TREASURE) designates the appropriate treasure type a creature has in its lair, or if noted for the specific monster on its person. Refer to Part Two of this book for more information on treasure.

EXPERIENCE POINTS (XP) represents the development reward that characters receive for slaying, subduing, or otherwise defeating monsters. Refer to the Castles & Crusades Players Handbook for more information on awarding experience points. The number in each entry is the suggested average XP. The Castle Keeper should feel free to adjust the experience point value as needed or desired. The following chart can be used to determine the experience points of typical monsters or monsters which have been altered or created.

MONSTER EXPERIENCE POINTS					
HD	BASE	PER HP	I	II	III
1	5	1	2	4	5
2	10	2	5	7	10
3	20	3	10	15	20
4	40	4	20	30	40
5	80	5	40	60	80
6	120	6	60	90	120
7	180	7	90	135	180
8	250	8	125	200	250
9	400	9	200	300	400
10	600	10	300	450	600
11	750	11	375	550	750
12	950	12	425	650	950
13	1200	13	600	900	1200
14	1500	14	750	1100	1500
15	1900	15	900	1400	1900
16	2100	16	1000	1500	2100
17	2300	17	1200	1800	2300
18	2600	18	1300	2000	2600
19	2900	19	1500	2200	2900
20	3250	20	1700	2500	3500
+1	+350	+1	+200	+300	+600

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EXPERIENCE PER HIT POINT: A monster's hit point total influences the amount of experience it confers. To calculate this, simply multiply the number of hit points by the hit dice of the creature. For example, a 5 (d10) HD creature has 25 hit points, the base is 80 experience points plus 5 experience points per hit point. 125 extra experience points would be awarded for this creature, for a total of 205.

SPECIAL: There are three categories of special abilities, designated in the chart by the Roman numerals I, II and III. A given monster's total experience value increases by the amount of special abilities it has. All special ability experience points are added to the base experience for the monster. These special ability experience points stack. For example, Skagg (4HD) has four attacks per round, a category I ability, and he can use 1st level spells, another category I ability. Skagg's base experience points (40) are increased by 40 points (20 XP for each special ability) for a total base of 80 XP plus 4 XP per hit point.

SPECIAL I: This category includes three or more attacks per round, spells or spell-like abilities of 1st–3rd level, and any non-magical special abilities, such as scent or tracking.

SPECIAL II: This category includes 5 or more attacks per round, maximum damage of 24 or more points in a single attack, spells or spell-like abilities of 4th–7th level, and extraordinary powers such as invisibility or etherealness.

SPECIAL III: This category includes death attacks, petrification attacks, and spells or spell-like abilities of 8th level or higher.

AANI

NO. ENCOUNTERED: 6+

SIZE: Medium

HD: 3 (d8)

MOVE: 75 ft.

AC: 16

ATTACKS: Claw (1d6), Bite (1d8)

SPECIAL: Heart Strength

SAVES: P

INT: Average

ALIGNMENT: Chaotic

TYPE: Magical Beast

TREASURE: 3

EXP:



Sacred to *Thoth*, these bestial beings have the bodies of baboons and the heads of dogs. They are mainly found in temples or pyramids that are being used for the rituals of mummification. Their presence is crucial as they feast on the human hearts that were plucked from the bodies in intricate ceremonies by priests and wizards. Unfortunately, finding or taming the *Aani* is nearly impossible.

They sense out the ceremonies that require them, or the scent of bloody human hearts, and, like sharks, hunt the source. Due to their energy, they cannot remain still in one location for too long and must leap and hop about until the time of the ritual. In the wild, they are frightening and ghoulish. Howling and baying with their canine heads. These baboon-like beasts gather under the protection of their strongest.

If strangers intrude within their territories, or in the sacred precincts they are assigned, they become snarling and unstoppable. In the *Duat*, they swarm the lush greenery that has grown around the Waters of Osiris, hungry for fresh meat. They are even found in the dry sands of *Sokar*, nestled in the rocks, almost in tribes.

COMBAT: The *Aani* use weapons only rarely, though they will occasionally fling stones. They prefer to bite with their canine snouts or rip with their long, curved claws. They try to mob the enemy or prey in groups in order to take them down, never going against a foe single-handedly.

HEART STRENGTH: If a human's fresh, bloody heart is eaten, an *Aani* will grow in might. They gain a +5 damage and +5 attack for 1d4 hours. A heart will also increase its senses and mental skills making all attributes act as primes.

ÁAB SET

NO. ENCOUNTERED: 1-10

SIZE: Human Sized

HD: 6 (d10)

MOVE: 100 ft.

AC: 19

ATTACKS: Bite (2d6),

2 Claw (1d8), By weapon

SPECIAL: Magic

SAVES: M, P

INT: Average to High

ALIGNMENT: Chaotic Evil

TYPE: Magical Beast

TREASURE: 7

EXP:



“Animal Sacred, Twice Marked by Set” or Sha. Sometimes shown to be a mix between a canine or feline-like beast on all fours and occasionally resembling the beast-headed god Set. The Áab Set are a smaller, lesser version of their patron god in appearance, existing to serve him and whatever mysterious purposes he desires.

It is feared by the peoples of *Kemet* that untold armies of Aab Set live beyond in *Isfet*, and rule over kingdoms and empires. Most words and hieroglyphs in the language all derive from variations of the god Set, and mean “chaos, unruly”.

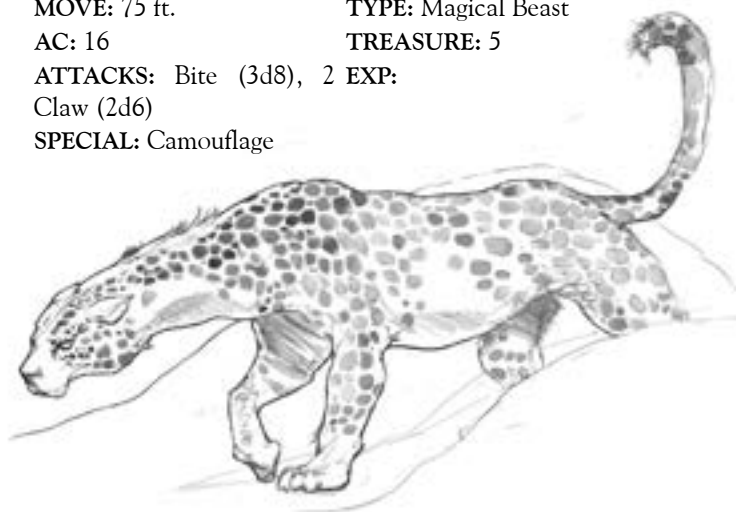
As the Sha, these streamlined beasts, abysmal black in color, prowl dreaded places by nightfall and only where their god has deemed sacred. Humans try to avoid them and are fearful of the statues that represent them, or even the small images. Often, the Sha are depicted as black pig beasts, or as onager. They were depicted on war scepters and other items of battle by generals and many Pharaohs that considered themselves Set reincarnated on Earth.

COMBAT: They are fierce in battle, using every means to wound or kill the opponent, or worse, drag them to a place where the rest of the pack can feast on them alive.

MAGIC: The Áab Set are able to wield spells equal to mortal wizards. Their knowledge can reach heights of 10th Level. Those who hold such power are often in command of warriors and temples in the name of Set. Roll their level on a d10.

ÁABI NASHT

NO. ENCOUNTERED: 1-2 **SAVES:** P
SIZE: Large **INT:** Average
HD: 5 (d10) **ALIGNMENT:** Chaotic Neutral
MOVE: 75 ft. **TYPE:** Magical Beast
AC: 16 **TREASURE:** 5
ATTACKS: Bite (3d8), 2 EXP:
 Claw (2d6)
SPECIAL: Camouflage



This strange, chimeric animal appears often in Egyptian art, in both artistic and scenic pictures. “Mighty laying leopard”, possesses the head of a leopard, the long serpent-like neck of a giraffe, and a large feline body. In Egyptian art, these mythical beasts are portrayed as attacking and eating other animals, both other predators and normal prey.

Its actual Egyptian name and origins are unknown, but it appears in early pre-dynastic times in neighboring Mesopotamian art. There are some depicted versions that possess a purely serpent's neck and head on a feline's body, and the understood Egyptian name is Sedja, or “One who travels far”.

People sometimes attempt to capture them but are more often than not these beasts are viewed as vicious predators, ambushing any prey that are foolish enough to cross its path. They seem to travel in pairs in the few artistic renderings, perhaps hinting at mated couples.

COMBAT: It uses its ability to camouflage to attack from cover. The long-necked monster will loom over the prey and bite rapidly. If the foe tries to escape, the Áani Nasht will chase them, using its long neck to strike creatures from behind and while on the run.

CAMOUFLAGE: Skilled in hiding in plain sight, this tall and large animal can lay in the shade of trees or even in high sand dunes and wait for prey for hours. It blends into the shadows naturally, vanishing, requiring those who look on to use a magical means to locate it. Not even normal animals can sniff it out once it hides.

AAKHU

NO. ENCOUNTERED: 1+ **SAVES:** M
SIZE: Medium **INT:** Average
HD: 10 (d12) **ALIGNMENT:** Chaotic
MOVE: 250 ft. **TYPE:** Undead (Extraordinary)
AC: 20 **TREASURE:** 10
ATTACKS: See below **EXP:**
SPECIAL: Drain Life, Fear, Passwall

The Aakhu derive their name from two Egyptian words “aakhu” or “to become a spirit”, and a similar word meaning “spirit-soul of a god or man”, or “a damned soul”. Lost souls in Egyptian belief are forever aimless, wandering without purpose and never able to find peace in the afterlife of Aaru. They are angry and hateful, drifting as ghosts, visiting their old former haunts and the people they knew to find peace. However, they became lost and adrift and are unable to find peace.

The Aakhu are found everywhere, but more often in the Underworld and the Isfet, and their numbers continually grow. Easily led by the monstrous and demonic, they can be made to do terrible things with shallow promises of delivering them to the afterlife.

These spirits do not dwell in tombs or crypts, especially in Egypt or similar settings, where the souls of the interred have passed onto the Afterlife. Instead, these spirits of the damned would be found in other locations where one would not expect them.

Bitter, they cannot be reasoned with, or bargained with, and can only be avoided or defeated by magic or holy work. Usually, the people of Egypt never speak of the Aakhu, for the topic is taboo, and speaking of them could bring their attention.

COMBAT: They can move through walls and other physical objects with ease; only magical barriers are a problem. In



combat, this can be useful as they will simply try to touch the victim and take lives.

DRAIN LIFE: On touch, the cold hand of the Aakhu can take 2d20 HP instantly from a living victim each time. This is because the spirit wishes to grab onto something living and possess it for themselves. A successful constitution save negates all damage.

PASSWALL: This ability allows them to pass through any nonmagical wall at will.

FEAR: They appear identical to their corpse, in spirit form, and is horrible to behold. Anyone within 30 feet must succeed at a wisdom save or become panicked for 1 turn, suffering from the same effects as the spell fear.

AARTABUHAIT

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 3 (d12)

MOVE: 75 ft., 100 ft. (fly)

AC: 19

ATTACKS: 2 Claws (4d10), Weapon

SPECIAL: Firebreath, Seduce, Shapechange

SAVES: M

INT: Average to High

ALIGNMENT: Chaotic Evil

TYPE: Magical Beast

TREASURE: 3

EXP:

Roughly equal to the Mesopotamian Lamashtu in its manner and form, the Aartabuhait is a dangerous female demon that can lure and destroy its victims. While depictions in Egyptian sources are scarce, its name comes up in many texts. Presumably, it appears with the varied features of a hairy body and the head of a lioness and the wings and talons of a vicious carrion bird.

She seeks out the innocent, newborn, and heroic to corrupt, devour, and destroy.

Like the Lamashtu, the Aartabuhait serves no god or goddess but only her own ends, even if ordered by divine powers. They dwell in dark and sullen locations, desolate and distant from others.

COMBAT: Lashing with talons and using a weapon, the Aartabuhait attacks without mercy, often joyfully laughing. Sometimes, using its talons, they grab the enemy, take them aloft and then drop them from great heights to die on impact.

FIRE BREATH: The Aartabuhait can exhale a massive burst of deadly flames up to 20 feet, causing 4d10 damage. This is magical fire, and so everything caught in its touch will also burst into flames. A successful dexterity save reduces the damage by half.

SEDUCE: The demon is capable of luring males by magically creating a scent that few can resist. All males within 50 feet must make a charisma check or be seduced. This will work whether she is in her natural, hideous form or not. They will follow her commands for 1d10 turns without question until the spell is broken. The victim is allowed a save each turn they are under her power.

SHAPECHANGE: To blend into the company of mortals, the demon can alter its form into that of a woman, always highly attractive and naturally seductive. She can do this 4 times a day.

ABTU

NO. ENCOUNTERED: 4-16

SIZE: Large

HD: 5 (d6)

MOVE: 100 ft. (swim)

AC: 18

ATTACKS: Bite (4d6), Tail (2d4)

SPECIAL: Nightvision

SAVES: P

INT: Average

ALIGNMENT: Chaotic Neutral

TYPE: Magical Beast

TREASURE: 5

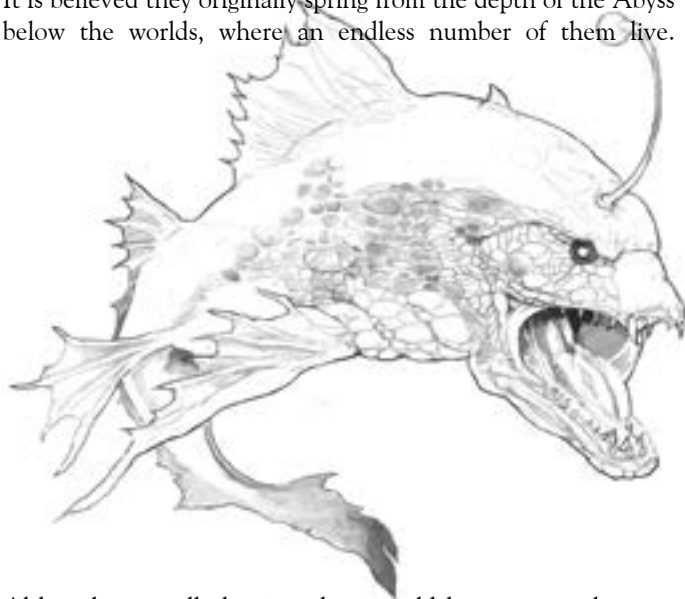
EXP:

This strange type of fish, large and monstrous-faced, is sacred to Isis, and is located near the city of Abydos. When Osiris was cut to pieces by Set, one of these fish recovered his penis and carried it to Isis. Later, the goddess herself transformed into the same creature, the "Great Fish of the Abyss". The fish are sacred because two

giant members of the species, Anet and Abtu, carry the god Ra's sun barge on its journey and warn him of dangers along the way.

They swim freely in the waters between worlds, the mortal, Duat and even Aaru, and grow to all sizes. Neither evil or completely good, they exist to serve the Gods. They can be dangerous if cornered but they can aid and assist others as well.

It is believed they originally spring from the depth of the Abyss below the worlds, where an endless number of them live.



Although generally benign, there could be monstrosly giant versions of them beyond the Isfet, in the unexplored seas and oceans. No Egyptian scholar is sure.

COMBAT: The Abtu uses its strong tail and flippers to strike the foe, stunning them in the water. As a last resort, the toothy jaws of the Abyss Fish can give a nasty bite to any threat.

AHEMAIT

NO. ENCOUNTERED: 1-2 **SAVES:** P
SIZE: Giant **INT:** Average
HD: 10 (d10) **ALIGNMENT:** ChaoticGood
MOVE: 50 ft., 100 ft. (swim) **TYPE:** Magical Beast
AC: 16 **TREASURE:** 10
ATTACKS: Bite (5d6), 2 Claw (1d8) **EXP:**
SPECIAL: Flameskin, Roll

This monster is three dreaded animals made into one. The head is of a crocodile, with the body of a hippopotamus and lion fused together in typically Egyptian chimeric logic. They serve the hideous goddess Ammit. At times mortals who spy them confuse them with the goddess they serve.

In the Duat, they lazily dwell in the waters of the Lake of Fire; in the mortal world, they lay in wait in rivers for any unfortunates that passes by. In their eyes shine an intelligence that is not beast but human-like and foul-natured.

Rarely do more than one or two share the same stretch of water or territory due to their rotten temper. If they plague the mortal world, they are usually left alone and avoided entirely.

It is rumored that these monsters dwell in great multitudes, at the source of the Nile, beyond Kemet. There, they horde treasures, gathered from the unlucky who have dared to cross them.

COMBAT: They ambush in the same manner as crocodiles, lunging out of the water with their toothy maws open. With a successful bite, they clamp down and spin the prey about until little is left. Using their weight and claws, they will rend the foe, leaving only fleshy remains.

FLAMESKIN: Inherited from their divine creator, the Ahemait are invulnerable to all flames and sources of fire. Not even magical fire can harm these beasts.

ROLL: After a successful bite attack, the victim must succeed at a strength save or be dragged underwater and held by the beast. It spins itself and the prey in a barrel roll as they sink together, making escape difficult. On subsequent rounds, the reptile deals bite damage to the victim automatically. The victim is incapacitated in 2-5 rounds unless the creature is slain. This ability may only be used in water, and only against an opponent up to double the size of the Ahemait.

ANBAPHA

NO. ENCOUNTERED: 4-12 **SAVES:** M, P
SIZE: Large **INT:** Average
HD: 5 (d10) **ALIGNMENT:** Chaotic
MOVE: 100 ft. **TYPE:** Magical Beast
AC: 18 **TREASURE:** 5
ATTACKS: Bite (1d10), Claw (1d4), Weapon **EXP:**
SPECIAL: Locate Dead

The Anbapha are dreaded jackal-headed beings that roam the wastes and Isfet. They are known to live in packs deep in the Duat and emerge into the mortal world at dusk from graves, tombs and other deathly places.

They resemble smaller, more human-scaled versions of their Master, Anpu or Anubis and are vicious, behaving as a pack of wild dogs. They are lured by the scent of blood and carnage, as



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this easily distracts them. If open graves or bodies are available, they will ghoulishly feast on the dead.

Only Anpu can command them. When controlled they aid their masters, but only as concerns the dead and the afterlife. They expertly handle coffins and ceremonial details for days to weeks at a time, so long as their master is powerful and able to control them. There have no sense of loyalty but are fed rotten flesh and rancid blood by the Anpu to keep them satisfied.



The Anbapha hunger most for human hearts, dead or alive, as they hold the most blood and the essence of the victims. They will devour hearts in a frenzy if given a chance. Monstrous and ferocious, these beings are rarely seen in Kemet.

COMBAT: Using both their human and jackal features, they attack with a viciousness with no mercy. Bites, claws and weapons are used with reckless abandon.

LOCATE DEAD: In the desert the Anbapha can smell the scent of the dead and dying for up to ten miles away.

APSHAIT

NO. ENCOUNTERED: 1, 10-25 **SAVES:** P

SIZE: Small

INT: Low

HD: 1 (d6)

ALIGNMENT: Chaotic Neutral

MOVE: 25 ft., 50 ft. (fly)

TYPE: Magical Beast

AC: 16

TREASURE: Nil

ATTACKS: Bite (1d8)

EXP:

SPECIAL: Poison

The corpse-eating scarab beetle from Egyptian lore, the Apshait, dwells in tombs and other regions where the dead are sure to lie. For each who die and are mummified, an Apshait awaits them, and each soul must confront and slay their Apshait with a knife or impale it by a spear before moving onto its journey in the afterlife (Book of the Dead, Chapter 36). If they fail to defeat the corpse-eating beetle, it will devour the body and make the passage to the land of Aaru impossible. They are also called Apsai or Apsai in the sources.

These scarabs are feared by the living and dead, and although portrayed as colorful and beautiful, the insect is monstrous and malicious. Though often thought of as swarming insects, they are not, they never gather in mass quantities. There have been times when a great "famine" of the dead has occurred, and Apshai grow in numbers and harm the populace in their search for food.

The Apshait, about the size of the palm of a human's hand, burrow in the soil of graveyards and can be found in the dry mausoleums of the pyramids. Their senses are strong and can smell mortifying flesh and dried and clotted blood for miles. They will fly or crawl their way to dead bodies and begin feasting away.

COMBAT: Flying wildly, in a manner akin to June Bugs, the Apshait scarabs move about the target and bite the eyes, mouth and other soft locations that are most vulnerable. Once they latch on, their bite is hard to free from the flesh. On a living target, they inject their venom; otherwise, they begin to burrow inside the body.

POISON: These dangerous insects can take down the living swiftly, wait until their bodies turn they are incapacitated and are dying and then begin feeding on them. This powerful poison is needed when there is a lack of dead or mummified bodies. If the beetle successful bites a victim it injects a toxin that causes 2d8 points of damage. A successful save negates the damage.

APEP

NO. ENCOUNTERED: 1

SAVES: M, P

SIZE: Giant

INT: Average

HD: 20 (d20)

ALIGNMENT: Evil

MOVE: 150 ft.

TYPE: Magical Beast (Divine)

AC: 20

TREASURE: Nil

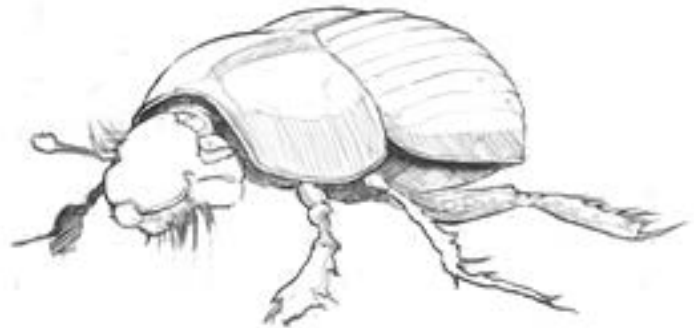
ATTACKS: Bite (10d12), EXP:

Crush (5d12)

SPECIAL: Poison, Venomous Breath

This diabolical reptilian entity can assume three forms: a massive 180 ft. long serpent, a crocodilian beast with a human head and hands, and a gigantic monstrous crocodile. The evil serpent beast can take the form of dark mists and rain at times, shrouding the light of its foe, the Sun, while it travels across the world over Kemet.

Usually, Apep is never alone in its wandering, as many lesser demons and monsters, or Mesu Betshet (Creatures of Rebellion)



aid in its struggle against the gods and those who worship them. It is easy to find them, should one wish to, by seeking out the course of the Sun and any areas of destruction or dark storms in its wake. If one is in the Underworld of Neter, the progenitor of the species is there: the Great Apep, a monster serpent a hundred times larger than its earthly offspring that angrily chases and tries to swallow the Sun Barge as it passes through the realm.

Dealings with the Apep usually end in tragedy. This beast is never worshipped in Kemet and is considered the antithesis of



religion. When the barbarous outsiders invaded from Hyksos during the First Intermediate Period (218-2055 B.C.E.) and conquered much of the country, a usurping King purposefully named himself Apepi to be spiteful to the conquered.

Apep is responsible for earthquakes, violent storms and eclipses. In its crocodilian aspect, Sheshesh, it will lay in wait for the sun to pass on the horizon and burst from the shores of the Nile to snatch the sun from the sky. Failing, the only means of taking it is by shrouding it and forming eclipses. This outsmarts him and it moves into the Underworld once more.

COMBAT: In serpent form, Apep will strike like a cobra using its strong coils and neck and aim for the face of the foe. Because of its massive size, it will often crush the enemy, then bite down on them repeatedly. As the crocodilian beast, it will lunge with mouth wide open and bite the foe fiercely, then spin about, ripping apart the enemy.

POISON: A victim bitten by the apep must succeed at a constitution save or suffer 10d10 points of damage each round, for 1d6 rounds. This damage is in addition to damage from the actual bite. Additional bites during this time do not extend the duration of the poison.

VENOMOUS BREATH: An Apep is able to release a terrifying cloud of venomous gas, generated deep within its body. The blast exhales in a cone that is 30 feet long and 15 feet wide at the end. Anything in the area suffers 10d6 points of damage; a successful dexterity save reduces this damage by half. They can use this ability 3/day.

AXEX

NO. ENCOUNTERED: 1-8 **SAVES:** M, P
SIZE: Large **INT:** High
HD: 6 (d10) **ALIGNMENT:** Lawful
MOVE: 50 ft. **TYPE:** Magical Beast
AC: 17 **TREASURE:** 6
ATTACKS: Bite (3d10), 2 EXP:
 Claws (2d8)
SPECIAL: Hawk's Vision

The Axex is one of many servitor races: a divinely-created fusion of beast and human. The Axex has the form of a muscular cat and the head of a hawk. The Axex was highly important during the reign of the controversial Pharaoh Akhenaton, as it represented the pharaoh in one sense and the joining of man, beasts and gods in another. Such a being usually dwells in the Duat and occasionally in hidden places throughout the mortal world. These beings are lawless and few can control them, not gods or priests. They have a demonic nature.

In Akhenaton-period art, the Axex basks in the life-giving rays of the sun, usually symbolic of the Pharaoh himself. Little is known of the overall belief that underlies these beings, other than that they appear in sacred contexts. Possessing the head of a hawk which places them in the domain of the god Horus.

COMBAT: The creature roams the Duat or wilderness areas of the prime material plane, hunting its prey. They attack using brute force, biting with their hawk-like beak and raking with their claws.



APPENDIX F

BÂ

NO. ENCOUNTERED: 1	SAVES: M
SIZE: Average	INT: Varies
HD: 12 (d20)	ALIGNMENT: Any
MOVE: 50 ft., 150 ft. (fly)	TYPE: Extraplanar
AC: 19	TREASURE: 12
ATTACKS: 2 Claws (1d8)	EXP:
SPECIAL: Transitive State	

In Egyptian belief, one aspect of the soul is the Bâ, or the aspect which defines the individual's personality and character. These individual soul aspects can exist independently from others, given special opportunities or occasions such as births, unusual deaths, etc. The Bâ can then take the form of a human headed bird and can fly.

Most ancient peoples believed that human souls were in some form seen as birds. Egyptian art and texts show the Bâ bird often, and its hieroglyphic symbol is that of a bird. Although the functions or purpose vary for this aspect of the Soul, the Bâ's symbolic meaning is quite clear. Once a human has perished and is entombed, this form of the soul will fly free from the grave and seek out their other aspect, the Ka, and unite in the Afterlife.

Rarely, a few of these strange beings can be seen in flight by lucky mortals. They are nearly unstoppable, protected on their way by the gods of the underworld on their journey. Should one get taken, or captured, the mind, personality and what defined a certain living being at one time, is held within the Bâ bird. Given time, the memories and other important information can be extracted from the bird. The bird must be kept for 10 turns, unharmed. After that point any kind of telepathic spell can extract its memories or portions of them (at the CK's discretion) upon a successful charisma check.

If kept separated from the Ka for too long, many things can happen: the Gods may come to look for it, ill-luck will fall upon those who have taken the bird hostage or slain it, or the afterlife will be denied to those who took it.

COMBAT: Often, they try not to fight, but will use their bird-like feet in defense, quickly clawing the enemy to get away. There will never be a situation where the Bâ will attack others.

TRANSITIVE STATE: As this form is temporary, once it leaves the entombed dead, its life is limited. After it has followed the path of the Sun in the sky to the West, the Soul Bird will then find its way to Aaru, and will merge with the Ka of the person it belongs to, and it will then vanish. Until that time, its existence is only a magical illusion granted by the Gods.

BENNU

NO. ENCOUNTERED: 1+	SAVES: M, P
SIZE: Large	INT: Average
HD: 5 (d8)	ALIGNMENT: Neutral
MOVE: 50 ft., 150 ft. (fly)	TYPE: Magical Beast
AC: 18	TREASURE: 5
ATTACKS: Nil	EXP:
SPECIAL: Rebirth	

The Egyptian Bennu bird represents rebirth, and is present in many paintings in pyramids and texts at the side of gods and pharaohs. Colored bright gold and red, this large bird is the earliest form of the classical phoenix. An extinct species of large heron, that once lived in Arabia and Egypt, formed the basis for this mythical, sacred bird.

The Bennu created itself from the Void, and is the Bâ spirit of Ra, associated with the primal gods of creation. Its presence was among the gods during the earliest days and had flown over the first waters of the world ocean of Nun.

The very skin, feathers and blood of the bird is imbued with this essence of rebirth. This ability is handed a limited life-cycle however, and it will consume the Bennu as a fiery explosion exactly at dusk each day. So long as the remains are together by dawn, a new, reborn version of the same bird emerges from the pile of colorful ashes. Alchemists and wizards try to extract this essence and use it in potions and other magical devices but only with random and limited effect.

COMBAT: It does not fight.



KEB

NO. ENCOUNTERED: 1-20	SAVES: M
SIZE: Medium (6')	INT: Average to High
HD: 4 (d10)	ALIGNMENT: Chaotic Evil
MOVE: 30 ft.	TYPE: Magical Beast
AC: 18	TREASURE: 4
ATTACKS: Bite (1d4), By weapon	EXP:
SPECIAL: Poison, Magic	

The serpent-headed servitors of the god Geb, these beings are devious and are fiercely loyal to him. In appearance they are very similar to many other serpent-like humanoids in other myths, but the Keb are not represented fully in art or sources.

Where they dwell, serpents of all breeds do as well, sharing the same abode and purpose as their patron god. Typically, they stay below the earth, but are found in the desert, particularly in temples and palaces.

The Keb only communicate by hisses and strange whispers, and they display a cold emotionlessness.

The Keb are jealous and secretly hold a poisonous resentment towards Osiris, who outshone Geb. Every day, when the sun passes overhead the Keb, and all reptiles alike, gaze and admire the warmth of the fiery globe. By night, however, they go below and whisper of their unhappiness and speak of deception to replace the usurper. Geb was one of the first gods of the universe and Kemet and longs to return to his seat of power.

COMBAT: In battle, the Keb will strike with their long fangs or will coordinate with the others of their kind and attack with various weapons. They are efficient and waste no effort in any action.

POISON: A victim struck by a keb must make a successful constitution save or suffer 1d6 points of damage. A save halves the damage.

MAGIC: One in ten kebs can cast wizard spells and they are considered 7th level wizards and have all abilities of that class including spell casting.

KHAT

NO. ENCOUNTERED: 1 +	SAVES: M
SIZE: Medium	INT: Average
HD: 5 (d10)	ALIGNMENT: Chaotic Neutral
MOVE: 30 ft.	TYPE: Undead (Extraordinary)
AC: 17	TREASURE: 5
ATTACKS: Slam (1d8)	EXP:
SPECIAL: Divine Protection (Optional), Immunity to Fire, Touch of Death	

Although nothing is written in surviving Egyptian lore or mythology that implies that the mummified dead would rise and become a threat or danger to others, there does exist in ancient Egyptian and Mesopotamian heritage the notion that the dead could be harmful.

The unprepared dead, not properly mummified or ritually prepared, would have posed a threat to the Egyptians. The souls of those dead would not find their peace in the afterlife. They rise as horribly mutilated undead, unrecognizable to most.

For every person of high status, such as pharaoh, Hery-Hebt (Lector priest), or a noble placed in a funerary chamber and incorrectly dealt with, or a foreigner that is placed there and damned, a Khat will rise in its place. Even the gods may prevent



many of those mummified properly from having their Ka Soul ever unite with their physical body in the afterlife, and then animate their bodies to use them for malicious purposes. If a body is damned in the afterlife instead of mummified, it will be cut, not embalmed, ripped and rendered physically unrecognizable by those who should be preparing it. This will create a cursed Khat in its place.

The Khat will emerge from its place of burial, or the funerary chamber, soulless and filled with rage. It is compelled to seek out those people in life who had caused it trouble. It will methodically find and kill them with its lethal touch, leaving them incapable of having an afterlife.

Few doors can stop it, and it can sense its targets regardless of distance. They are are horrific, murderous stalkers that can be difficult to slay. Fire and other means, including spells, often do little against them, especially if a deity is behind their mayhem.

It is feared among the living in Kemet that the mummified and cursed dead will someday rise and march against them in one single action. This would either be set into motion by vengeful Set or by another deity.

COMBAT: The Khat move as swiftly as the living. Their grasping hands seek out throats and limbs to grip or simply touch. Maimed and hideous under their wrappings, the Khat will lash out at targets, or those foolish enough to be in the way.

TOUCH OF DEATH: Due to its connections to the Land of the Dead, the mere touch of the Khat can kill the living instantly. Those touched must make a constitution save or have their HP reduced to zero and placed in a coma. In addition to this horrendous touch, the flesh is mangled and mutilated. With

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another touch, and on a failed constitution save, they are permanently slain.

IMMUNITY TO FIRE: The Khat is immune to fire, whether natural or magical. It can move through fire without leaving a trace of burns anywhere on its rotted flesh or wrappings.

DIVINE PROTECTION: If a deity summoned the Khat to action, they can become invulnerable to spells and other magical means, giving them an SR 7. The god or goddess in question, depending on its power and influences, can grant the Khat additional abilities related to the deity (at the CK's discretion).

KHEM

NO. ENCOUNTERED: 1-4 **SAVES:** P
SIZE: Large 40' long **INT:** Low
HD: 10 (d10) **ALIGNMENT:** Chaotic Neutral
MOVE: 25 ft., 100 ft. (swim) **TYPE:** Magical Beast
AC: 15 **TREASURE:** 10
ATTACKS: Bite (4d12), 2 EXP:
Claw (1d10), Tail (4d10)
SPECIAL: None

A giant prehistoric crocodile with a spiked back. This is a monstrous beast that dwells in the Nile, swamps and oasis, that hungers for any prey, large or small. Its territories are vast, covering nearly a hundred miles in radius. The Khem is a creature of nightmare; a primal beast, thought to have lived in the mortal world before the Isfet was driven back by the Pharaohs, which then simply refused to leave.

So great was the beast that it took an entire village or two with an army to drive it away or kill it. People in Kemet shudder at the thought of encountering this enormous crocodile alone, or even worse, in its legendary breeding grounds. No one knows the exact locations of its breeding grounds. Some claim the Khem breed in the Isfet, while others the Source of the Nile, or in the Duat. The story is same however: claim hundreds to thousands of these monsters swarm their shores and waters.

COMBAT: The Khem attack as all crocodilians do: by ambush, lunging at prey, mouth wide open. Once a bite is made, they spin wildly and rip to pieces the prey or foe.

HEFAT

NO. ENCOUNTERED: 1-20 **SAVES:** M, P
SIZE: Medium **INT:** Average to High
HD: 3d8 **ALIGNMENT:** Neutral
MOVE: 30 ft. **TYPE:** Magical Beast
AC: 17 **TREASURE:** 3
ATTACKS: Bite (1d6), Weapon EXP:
SPECIAL: Poison, Magic

Sacred to the Goddess Wadjet, these cobra-headed beings are her servitors. They are loyal to her and her alone. Inhabiting temples and other sacred places of the goddess in the mortal world, they rest in dark quite at night, but they seek the sun's heat in the day. The Hefat are garbed in priestly robes and sometimes dress as warriors, if needed. They are filled with a loathing towards humanity.

The "People of Wadjet" or Uauaiu Wadjet, as they are often called, are highly feared. Their venomous cobra-headed bodies are fearsome enough, added to their skills of battle and sorcery. None has seen her people amass into an army, but there is a rumor that such a possibility could happen if Set or the demons in the Isfet decide to act against the Land of Kemet.

COMBAT: Wielding weapons in their hands, hissing and striking with fangs, hoods open, the Hefat are terrifying in combat.

POISON: A victim struck by a keb must make a successful constitution save or suffer 1d6 points of damage. A save halves the damage.

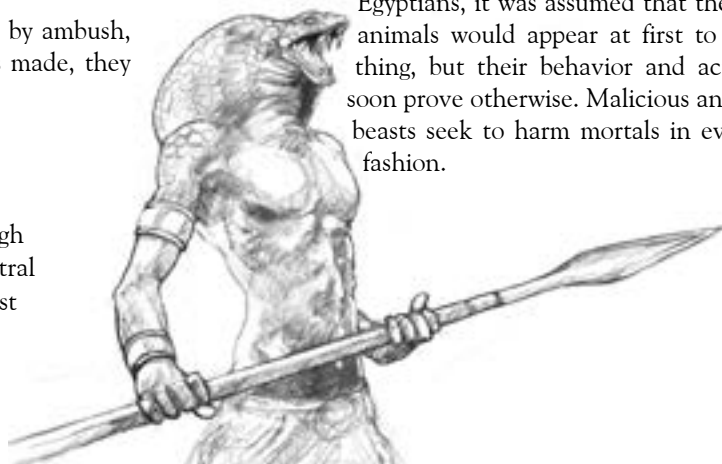
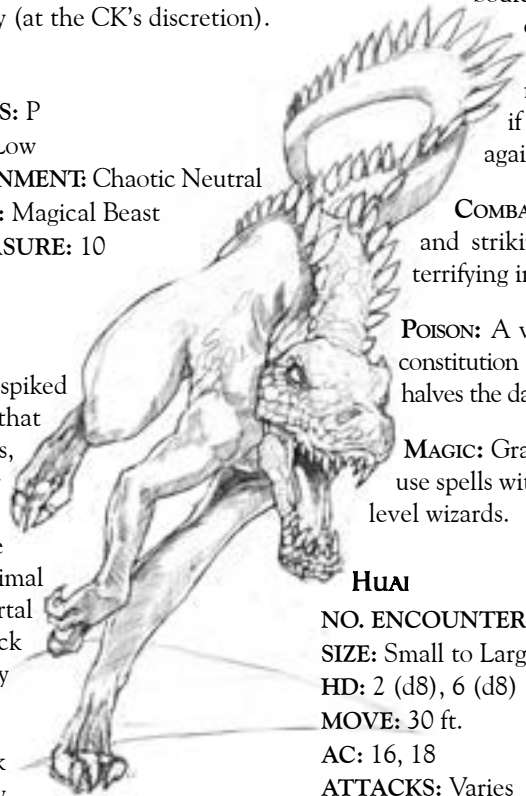
MAGIC: Granted by their patron goddess, the Hefat can use spells with ease. Many are able to do so equal to 10th level wizards.

HUAI

NO. ENCOUNTERED: 1-10 **SAVES:** M
SIZE: Small to Large **INT:** Low
HD: 2 (d8), 6 (d8) **ALIGNMENT:** Chaotic Evil
MOVE: 30 ft. **TYPE:** Magical Beast
AC: 16, 18 **TREASURE:** 2, 6
ATTACKS: Varies **EXP:**
SPECIAL: Shapechange, Turn to Wisp, Vampiric Thirst

To the Egyptians, any living thing can be just a corrupted and demonic imitation of the reality, and animals are no exception. The Huai broadly include all in the animal kingdom that can be a devilish version of the real thing.

Most of the world's ancient cultures shared this belief. To the Egyptians, it was assumed that these demonic animals would appear at first to be the real thing, but their behavior and actions would soon prove otherwise. Malicious and evil, these beasts seek to harm mortals in every possible fashion.



Note: Egyptian art seldom displays how something “demonic” would appear, as opposed to a normal living animal. The texts refer to many demonic beings seeking out the living and the souls of the wandering dead in the afterlife, but they are lacking in detail. The Castle Keeper can devise these demonic beasts, large or small, as needed in the scope of the story, and their purpose. They could be sent by wrathful deities, or even powerful Wizards, or have some other origin as yet not imagined in the context of ancient Egypt.

COMBAT: Depending on the animal, it may fight in a particular manner characteristic to that species. Regardless, it exhibits strange and odd behaviors.

SHAPECHANGE: Dangerous and treacherous, these demonic animals can alter their appearance to be other animals or even everyday objects for a time. Their hidden presence makes them difficult to spot until it is too late.

TURN TO WISP: Suddenly, if needed, the Huai can transform into a wisp of sand or straw blowing on the breeze and practically vanish from sight. They are here and then gone if given a chance to flee.

VAMPIRIC THIRST: Mortal living blood is too much for them to ignore, as these beings exist barely in this world and close to the next. They will seek out victims to feed on if given an opportunity. Unless stopped, they will drain 2d6 HP/turn from a victim.

Huau

NO. ENCOUNTERED: 1	SAVES: M
SIZE: Small to Medium	INT: Average to High
HD: 4 (d10)	ALIGNMENT: Chaotic Neutral
MOVE: 50 ft., 200 ft. (fly)	TYPE: Extraplanar
AC: 19	TREASURE: 4
ATTACKS: By weapon	EXP:
SPECIAL: Cause Illness, Grant Wish, Shapechange, Spell Use	

Akin to the Jin, these beings are humanoid-like entities capable of awful deeds. They dwell in the worst of places, dingy, dark and completely desolate locations. They appear as demonic, odd colored imitations of mortals, dressed in finery to mock the highest of titles and status. The Huau can be both benign and evil depending on the one that is present, as their nature is very random. They are associated with decay, foulness, putrid and filth largely, as their root word in Egyptian, ‘Huat’ is defined mostly by those terms. They are immortal, and possess long memories going back to the ages before man, or other events depending on the individual Hua.

The Huau can turn into wisps on the wind on a whim, and blow away, or emerge from flames or water, as the very elements are at their command. They can change shape and appear as animals or

people, although they will have some slight physical abnormality that will stand out.

Commoners fear them, yet at times are aided by them in their worship of the Gods. Often charms and protections are used against them by the peoples of Kemet while the wise caravanners take extreme precautions against their trickery before long journeys in the desert.

Many Seers and Sorcerers are said to call upon them for inspiration and do not fear their often-dangerous presence or influence. Usually, when things go wrong in homes, temples or the palace, it is blamed on the Huau. The Priests are sent in to bless and cast charms to banish them if they are found. For the most part, these beings are hated and loved by the general populace of Kemet for their blessings and curses.

If caught, they will often grant the captor a wish for their freedom. Should the wish be worded unwisely, it will be turned against them in some insidious manner.

They are known to gather in groups and form societies of their own. It is believed they live in large numbers in the Isfet and have been slowly finding their way into the sacred sphere of Kemet. They are in limited number in the Underworld however, being disliked by the Gods, who hunt them in order to kill them.

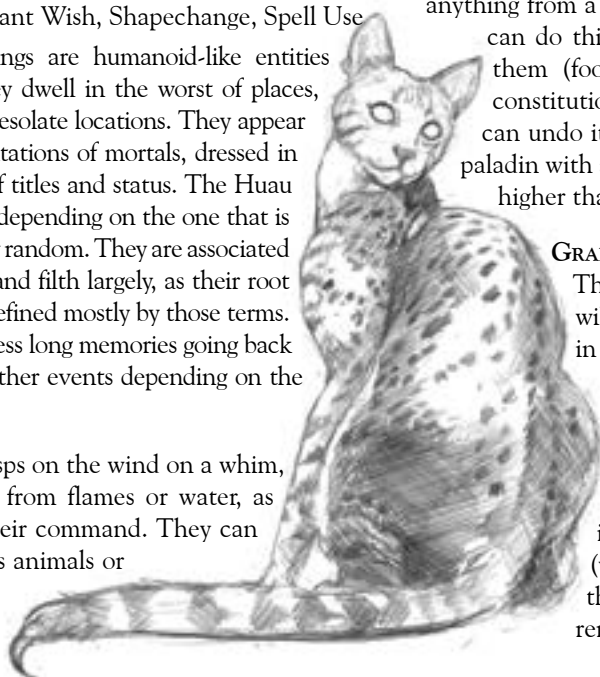
COMBAT: Having centuries to millennia to learn the arts of war, the Huau can fight with any type of weapon. They fight tactically and do not expose themselves to danger needlessly.

SPELLS: A typical Hua can possess magic equal to a 5th level wizard. Their spells are a mix of the playful and vicious and are mercilessly used against their foes. The more powerful possess magic equal to 10th level or greater, but they are rare to encounter in the desert.

CAUSE ILLNESS: The Huau are able to target a foe and inflict anything from a simple common cold to a mental illness. They can do this by touch, or touching something related to them (food, clothing, etc.). The victim must make a constitution check or fall to the illness. Only the Hua can undo it, or by divine aid, such as a powerful cleric or paladin with any healing or cure disease spell (whose level is higher than the Hua).

GRANT WISH: They are able to grant a single wish. This wish must be worded carefully as the Hua will pick apart every word and available loophole in the wording to use against them.

SHAPECHANGE: In the blink of an eye, the Huau can alter its form and size to an animal, object or person. Doing this however always leaves one small tell-tale flawed trait that if one is perceptive enough, can be spotted (wisdom check notices something “off” with the transformed item or creature). The Hua can remain in this form for 1d10 hours.



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NEKHT

NO. ENCOUNTERED: 1 **SAVES:** P, M
SIZE: Large **INT:** Average to High
HD: 18 (d20) **ALIGNMENT:** Evil
MOVE: 60 ft. **TYPE:** Giant
AC: 16 **TREASURE:** 18
ATTACKS: Crush (2d20), By **EXP:**
weapon (3d10+10)
SPECIAL: Sense the Divine

These Nekhta have very little written about them, even in surviving Egyptian art, but they appear to be analogous to the Hebrew Nephilim and other early Semitic giants. Their place in the cosmographic scheme of things is not apparent, but they may have been in opposition to the gods themselves.

These giants tower over all, they loom on average over 50-100 ft. tall, and the earth quakes when they walk. Their heads can rise over the pyramids, and they can cross the Nile with casual ease.

While it is assumed that few Nekht exist in Kemet, they live in vast numbers in the Isfet, leading armies and kingdoms or barbarians. The Gods have declared a war against the Nekht, who were born when the Universe was in primal darkness. Their motives are for the destruction and the obliteration of Kemet's civilization and the death of the Divine Pharaohs who symbolize the Gods themselves.

The Nekhta haven't been seen in ages and are only rumored to be real. If they return again from the Isfet, it will be to finish their war with the gods, first taking it out on the peoples of Kemet.

COMBAT: Happily using their massive size as the advantage, the Nekhta will crush and annihilate the enemy with ease. If the foe can withstand their attack or can counter-attack, they will use weaponry to even the odds, but those occasions are rare, due to most enemies falling before them.

SENSE THE DIVINE: Because of their origins, the Nekht can sense the presence of the gods, or their handiwork (artifacts, spells, etc.) for a radius of more than fifty miles. This sense aids them in their perpetual fight against the gods and Kemet.

SETCHA

NO. ENCOUNTERED: 1-10 **SAVES:** P
SIZE: Medium **INT:** Low
HD: 3d12 **ALIGNMENT:** Chaotic Neutral
MOVE: 75 ft. **TYPE:** Magical Beast
AC: 17 **TREASURE:** 3
ATTACKS: Bite (2d10), Claws (3d8) **EXP:**
SPECIAL: Poison

Also called Sta in Egyptian, this asp-headed, lion-bodied animal is found only in artwork and is never mentioned in the religious



texts or mythology. These presumably swift and deadly beasts would prowl the lands in the Isfet and occasionally find their way into the blessed and protected realm of Kemet. At times they travel alone, others in small packs. These strange hybrid beasts would dwell in the Underworld, there is no doubt, amid the other mythical beasts and monsters.

Setchas would be threatening because of their combined leonine form and venomous asp nature. This unusual creature serves no deity or demon outright, but simply exists as another manifestation of Chaos. The average Egyptian would likely know a little about them, but rarely have seen or dealt with them.

Because of its serpentine and lion traits, it is very plausible that the Setcha is out during the day to soak up the heat and sun and to find prey. Then by night, it sleeps in cool places, fed and ready for the next day.

Note: The purpose of this chimeric creature in the context of Egyptian belief remains unclear. If it is for purely aesthetic or, now lost, folkloric and mythic reasons, it is not completely known.

COMBAT: Able to leap and run with speed on its feline legs, the Setcha can bound and pounce upon its prey with ease. They can run for nearly half a mile at almost 30 mph to take down its chosen prey. Lashing out with its serpentine head, the vicious bite will find exposed flesh and use the poison to stop any target, large or small.

POISON: As with many Egyptian creatures of myth, it is venomous. The Setcha's asp head and neck can strike an opponent and inject a fairly lethal dose of toxic type three poison. This poison will help to down the prey in order for the beast to rip it apart with its claws and slowly eat it in the manner of a serpent.

SHABTIS

NO. ENCOUNTERED: 1-100 **SAVES:** M
SIZE: Medium **INT:** Average
HD: 3 (d8) **ALIGNMENT:** Chaotic Neutral
MOVE: 30 ft. **TYPE:** Undead (Common)
AC: 17 **TREASURE:** 3
ATTACKS: By weapon **EXP:**
SPECIAL: Immunity to Weapons, SR 1

In the earliest ages of Egypt, during the Old Kingdom, many hundreds of servants were buried alive with their Pharaohs. This massive act of human sacrifice was later deemed wasteful, and they sought a solution. Magically enchanted imitations, created from wood, stone, clay, wax or more often glass were instead entombed with the mummified dead.

These magical servants, from tiny to large, would perform chores for their deceased master in the tomb. A tomb of a noble or Pharaoh could hold hundreds (for each day of the year), or even thousands (for additional tasks and chores beyond the usual). Armies of these magical servants would be animated to serve their masters.

It is rumored that, in many places in Kemet and beyond, interred rulers and Hekai placed lethal Shabtis in their tomb to guard them. Armed with weaponry and ready to defend, they endlessly wait in the dark, prepared for the time when foolish tomb-robbers dare to enter. They will attack any who intrude and, depending on their original orders, won't stop until the enemy is defeated. They stand usually at the height of most people and rely on the enchantment that first placed them there. Unlike other Shabtis, they are shaped and formed with weaponry. That is the first indication that something is unusual.

COMBAT: They will fight their foes mercilessly and robotically, using a cold logic and deadly tactics guided by the magical words that first created them.

IMMUNITY TO WEAPONS: They are immune to nonmagical weapons, including masterwork weapons. To strike one requires a +1 weapon or better.

SHESHMU

NO. ENCOUNTERED: 4-20 **SAVES:** P
SIZE: Medium **INT:** Average
HD: 4 (d12) **ALIGNMENT:** Chaotic Neutral
MOVE: 75 ft. **TYPE:** Magical Beast
AC: 16 **TREASURE:** 5
ATTACKS: Bite (1d6), 2 EXP:
 Claws (1d4), By weapon (1d6)
SPECIAL: Blood-Frenzy

Named after the deity Shesmu of the same likeness, these lion-headed humans dwell in distant and far off places, away from

mankind. They tend to the making of wine and oils, toiling endlessly for their divine master, unless called to action by him. Then they form armies that are fierce and violent, who will defend the name and honor of their god against any foe.

Just as with their name-sake, the Sheshmu are capable of great slaughter, relishing bloodshed. They find no fear in the presence of other gods or their minions, and it is thought they bear no sense of fear for anything or anyone. Proudly, they defend their patron god, and whatever he demands.

The oils they manufacture range from sweet-smelling perfumes to cooking oils.

Slavishly, they press the grapes needed for red wine, and only red, because it symbolizes the blood they seek in their battles. The goods they make are precious and shipped across Kemet and the lands in the Underworld for the few fortunate can obtain them.

COMBAT: They fight as violently as mortal men and as ferociously as lions. They are barely able to hold to strategy for long as their ferocity can prove uncontrollable.

BLOOD-FRENZY: Once blood is drawn from the foe, there is a 4 in 6 chance/turn they will grow berserk for the next 2 rounds, thirsting for fresh blood. This will increase their damage in battle by They gain a +1 to hit and damage driving them to ever greater fury; each round after the first sight or smell of blood the Sheshmu gains a bonus +1 up to a maximum of +5. For example, on the fifth round after they have a +5 to hit and damage.

TA~WERET

NO. ENCOUNTERED: 1-8 **SAVES:** P
SIZE: Large **INT:** Low
HD: 14 (d12) **ALIGNMENT:** Chaotic Evil
MOVE: 50 ft., 100 ft. (swim) **TYPE:** Magical Beast
AC: 16 (Land)/18 (Water) **TREASURE:** 5
ATTACKS: Bite (5d10) **EXP:**
SPECIAL:

Personifications of the goddess Tewartet, these hippopotamus/crocodile hybrids are terrifying. Their large bodies are those of hippopotami, with the scaly backs, tails and heads of crocodiles, joining the worst of both into powerful monsters. In the Egyptian mindset, hippopotami were the embodiment of Chaos in the



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Great Isfet because of their great size, their random nature, and the way their bodies displace water.

These beasts thrive in the Underworld, bathing in the waters and divinely-fed lakes. To Egyptians, these monsters likely dwelled in vast numbers in the Isfet, waiting for their time to stampede into the Nile and cause havoc.

Although the goddesses they are associated with them are often benign and helpful, often linked to fertility, childbirth and other positive traits, they retain the primal essence of being, and that is to stir up danger and cause harm where ever they go. Thundering herds can be found in isolated oases, bathing, drinking, and feeding, and eventually causing once-precious oases to go dry and barren.

COMBAT: They fight with a combined ferocity that is unmatched in other creatures. They will not cower or retreat. Their bite is strong and deadly, and they are aware of it, so they use it fully.

TEKA-HER

NO. ENCOUNTERED: 1-4	SAVES: P
SIZE: Large	INT: Average
HD: 6 (d10)	ALIGNMENT: Chaotic Neutral
MOVE: 30 ft.	TYPE: Magical Beast
AC: 18	TREASURE: 6
ATTACKS: Bite (6d10)	EXP:
SPECIAL: Blind/Illuminate, Poison	

These large serpents are servants of the goddess of the same name. They dwell deep in temples and in other vast, stone structures, often protecting sacred treasures. Vaguely resembling a cobra, these “Nib-Her” (“Flaming Face”) guardians possess a unique trait of a bright light that can be summoned once their large hood is opened. A strange, golden-white flame ignites between the hood and the top of the serpent’s head.

Granted from their patron goddess, these magic lights can harm and banish the evil and corrupt denizens of the darkness and Underworld. Those who trespass in their protective domains risk being attacked; once they take notice the Teka-Her pursue the foe aggressively and cast the glow, then bite and inject poison, if possible.

Sensing evil, they will react and quickly defend their territory. This doesn’t mean they will side with others who are of the same alignment, but if the dangers are in common, they may temporarily join forces. The glowing cobras rarely are on the surface world, feeling more comfortable underground, or in the Underworld itself. Their existence among mortals is rumored, but mostly doubted, as none has ever seen a Teka-Her in the mortal world.

COMBAT: Having great intelligence, the Teka-Her will not fight like common serpents. They use strategy and opportunity to take down an enemy.

BLIND/ILLUMINATE: A single circular scale on its head, between the two halves of the hood, is the source of the mystical light. The Teka-Her can choose to call upon this glow to either bring light to darkness and banish various beings of darkness, or more powerfully, to blind. If cast to blind, those who gaze into the light must make a constitution check or be blinded for 1d10 turns. The light also acts as a cleric’s turn ability.

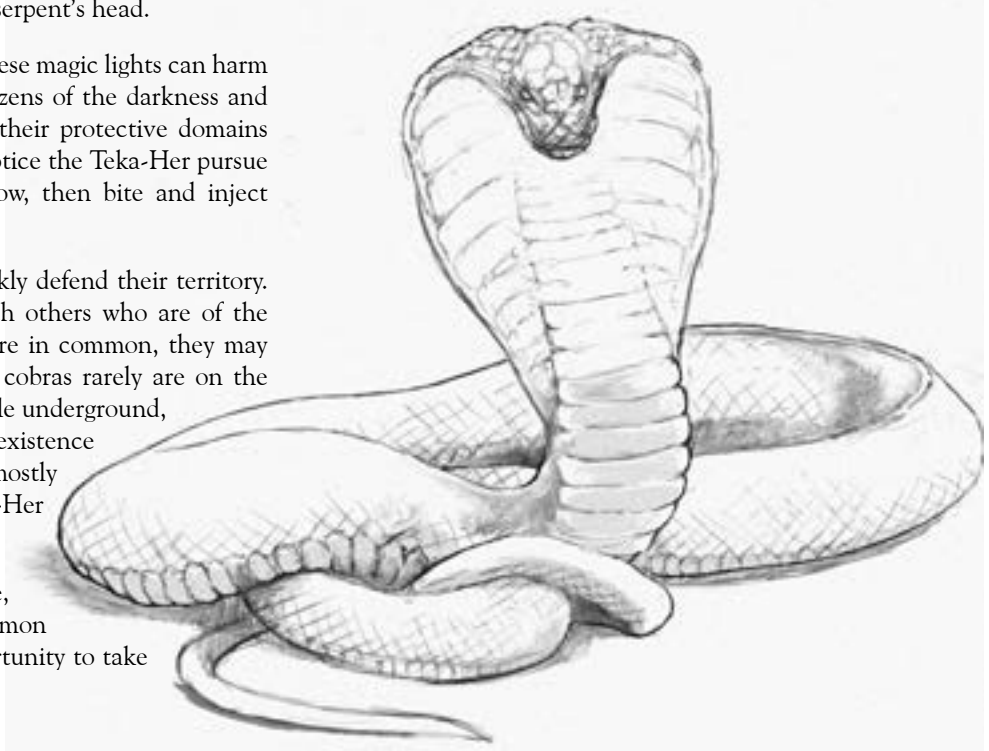
POISON: Intense, divinely-influenced toxins are located in the venom sacks. The fangs are long and jagged, with many smaller, outward-jutting hooks to catch flesh and veins. Anyone struck must make a successful constitution save or suffer an additional 1d10 points of damage.

Twtw

NO. ENCOUNTERED: 1, 4-20	SAVES: M
SIZE: Large	INT: High
HD: 5d10	ALIGNMENT: Chaotic
MOVE: 75 ft., 150 ft. (fly)	TYPE: Magical Beast
AC: 18	TREASURE: 5
ATTACKS: Bite (3d12), Claws (4d8), Tail Lash (3d10)	
SPECIAL: Protection from Demons, Demon Bane	

The lesser, servile forms of the god Tutu, Master of Demons and the Underworld. These chimeric beasts reflect him in every way. Possessing the body of a lion with wings, a serpent tail, and a human head, the Twtw also can summon the additional heads of crocodiles and hawks and become a fierce, multi-headed beast. They sniff out the monstrous and the demonic and hunt them down, using their abilities to destroy them.

Few roam in Kemet compared to the Underworld, where they hunt in packs and live in great numbers, thriving on the spoils of the demonic populace. The Twtw is a strange combination



between a Sphinx and Chimera, but with a positive purpose and predisposed to avoid harm to mortals.

They often dwell on the fringes of the borders of Kemet and Isfet, seeking to attack the demons that find their way through the two worlds. They are large enough for mortals to ride, but such an impossible task has never been accomplished, as most people cautiously keep their distance from these seemingly dangerous beasts.



COMBAT: Using its many heads, its clawed paws, and the power of flight, the Twtw, often attacking from above, hounds their prey. Pinning down its prey, it will bite or claw, using its ability to destroy demonic entities and then devour its foe's bloody remains.

PROTECTION FROM DEMONS: Given upon birth, inherited from its divine father, is complete protection from all minor demons. This means no spell, wound or any other means of damage or enchantment can be inflicted on the Twtw at all, making them invincible to minor demon attacks. This wondrous ability, however, does not protect it from threats by other, non-demonic foes or from major demons or demon lords.

DEMON BANE: Inherited from its divine father, the chimeric beast can inject, by fang or claw, a demon-killing burst of power on command. One attack will halve the HP of the target, and then another will take the rest, slaying the target completely. A

successful physical save negates this attack. The Twtw will then inhale the demon's spirit and feast on its remains.

UKHA

NO. ENCOUNTERED: 1+

SIZE: Large to Giant

HD: 5 (d10)

MOVE: 50 ft.

AC: 17

ATTACKS: Weapon

SPECIAL: Suffocate, Throw

SAVES: M

INT: Low

ALIGNMENT: Chaotic Evil

TYPE: Elemental

TREASURE: 5

EXP:

The Ukha is a demon that dwells in the hot winds of the desert and spins to awaken in a revolving cyclone of grinding sand. They lay sleeping until disturbed, or until woken by negative thoughts or the actions of those who pass nearby.

Once stirred, the Ukha first appears as a normal whirlwind of sand, and then becomes more aggressive, targeting foes that anger it. They spin and move in a dance of death, heading towards those who first initiated the encounter. Deep within is a haunting growl, almost a roar, that grows louder. The demon inside is nothing more than wind with scarcely a form able to churn the sands, but it is able to wield a weapon.

In many reaches of the desert, the Ukhat live in large populations, and several can rise to attack their trespassing enemies. Little can slay or defeat them in the typical sense, as they are composed only of sand and wind, but magical weapons or attacks are effective against them.

COMBAT: The Ukhat twist and weave in order to engulf the intended victim, leaving little option for defense. At times, the demon within will use a weapon and be sporting in its handling of others. If many Ukhat are present, they will gang up on the few.

SUFFOCATE: Using the swirling sands and winds, they will force it down the throats of the victims. If this occurs, the target must make a constitution save or go unconscious for d12+3 minutes and slowly die from suffocation. Their lungs will be filled with sand up to their mouth unless they are woken or otherwise rescued.

THROW: The Ukha demon inside will sometimes hurl the victim great distances to cause harm and disorientation. To resist this, the target must make a strength check or be thrown 2d20 feet and take 3d4 damage on impact.

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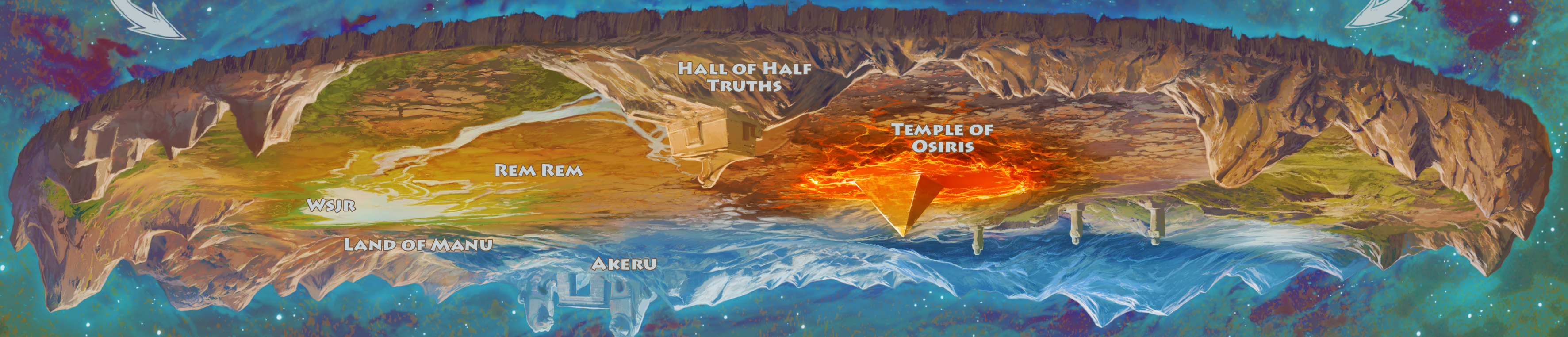
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