

MUMMY™

The Resurrection



A SOURCEBOOK FOR THE WORLD OF DARKNESS®



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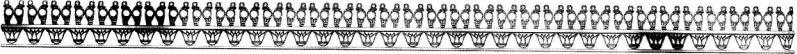
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IN CASE YOU WERE WONDERING...

Mummy: The Resurrection is a game. It's a game involving imagination, inspiration, insight and, above all, maturity. A big part of all these things is understanding that **Mummy** is only a game and that the characters and situations depicted within this book are strictly imaginary. If you win at *Monopoly*™, you don't foreclose on the loser's house. If you win a game of hangman, you don't actually lynch the other guy. The same principle applies to any roleplaying or storytelling game. Like, say, the one you're looking at now.

Put plainly: You are not a mummy. This book cannot help you become immortal. This is only a game. When a game session ends, put away the books and dice, enjoy the rest of your life and let other people enjoy theirs.

For the vast majority of you who are sufficiently well-adjusted not to need such a ridiculous disclaimer, have fun!





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The god Osiris sat, immobile and enigmatic, for millennia upon his dark throne in the underworld. The spirits of ancient Egypt cared for their slumbering lord in the ghostly city of Amenti while the Dark Kingdom of Sand remained an island of safety in the limitless expanse of the underworld. The ghosts dwelled there in the shadow of their lord and master, and they awaited his awakening.

Then came the terror known as *Dja-akh*, the ghost storm. It appeared with little warning, presaged by psychic tremors that rippled throughout the underworld. With breathtaking swiftness, the soul-winds followed. They roared from the depths of oblivion with an unmatched hunger for destruction. The storm swept toward the spirit-city Amenti, and the ghosts quaked in fear at the annihilation it promised.

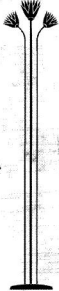
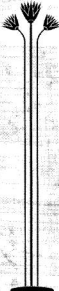
As the storm of madness neared the Dark Kingdom of Sand, Osiris stirred upon his dark throne. The god heard the howling of destruction growing louder. He felt the thunderous crash of Amenti's walls as they were sundered in the storm's rage.

Brilliant, scintillating energies flared from the Lord of Life, in defiance of the corrupting void of the *Dja-akh*. Dazzling and radiant as the sun, solid and immovable as the pyramids in a sandstorm, Osiris rose from his great throne to stem the tide of madness that surged around him.

Spirits flocked to their lord's protection, seeking succor from the holocaust that hungered for their souls. Those who did not reach refuge in time were shredded in the onslaught of the *Dja-akh*.

Resolute and unflinching, the god of life and death defied the ghost storm. Cowed by his splendor, the chaos flowed around Osiris. Powerful Osiris, immortal Osiris, formed an oasis of safety amid immeasurable destruction. Spirits cried out in relief, certain that their god would guarantee their salvation.

Yet the *Dja-akh* raged on, hammering at the luminous barrier of Osiris' might. Before long, the spirits saw their god's light grow dim....



Introduction:

Death and Resurrection

WHATEVER MAY HAPPEN TO YOU WAS PREPARED FOR YOU FROM ALL ETERNITY; AND THE IMPLICATION OF CAUSES WAS FROM ETERNITY SPINNING THE THREAD OF YOUR BEING.

— MARCUS AURELIUS

For millennia, the Nile Valley has cast its irresistible spell over the youngest of the world's children. From its source near the site of the earliest evidence of man at Olduvai to the great river's outlet near the deserts where the prophets walked, the valley of the eternal river has been man's kindest cradle. Now, like the sun rising after a long night, an ancient power returns to the Nile Valley.

Osiris, the oldest and greatest of the Egyptian gods, has long reigned in the Lands of the Dead. A recent cataclysm in the underworld has roused Osiris from his seeming slumber to take an active hand in the living world once again. The agents of this ancient power are themselves things of legend. They are deathless beings who defy the grasp of mortality. They are mummies.

In *Mummy: The Resurrection*, you are invited to play one of these immortal beings.

Most of us think of a mummy as a bandage-wrapped corpse from ancient Egypt, but a mummy in this game is nothing so cliché. Your character is a combination of old and new. He is a hybrid of ancient Egyptian spirit and modern day soul who has been empowered by Osiris with an ages-old mission. Your character is a warrior for balance, who seeks to preserve life against the ruin and oblivion that long-standing evil threatens to unleash.

But how does a modern man or woman become the undying force of an ancient god's will? Whether because of

an unfortunate accident or active malice, your character has died before his time. Only by bonding with a portion of an ancient soul can he return to the living world. In return for a second chance at life, your character becomes an agent of redemption in a world of despair.

Your character has something special that cries out to Osiris and his followers, some strength or insight that never reached full bloom in life. Responding to this unrealized potential, an ancient Egyptian spirit bonds with your character and begins an arcane ceremony to return your character to life. Upon returning to the living world, your character works with others of his kind, fellow mummies — fellow immortals — to restore the balance of justice to a world that is sliding ever faster into corruption and decay.

Even in the face of death, accepting immortality is not as easy to do as you might think. His transformation from earthly to eternal changes your character forever. His scope of understanding broadens dramatically, but new mysteries are revealed in the process. The world is a grim place, the victim of centuries of atrocities carried out against it. Creatures supernatural and mundane advance malign agendas to hasten the downward spiral of society, to snuff out the flame of hope and innocence in humanity.

When he returns to life, your character has the power to stand against these forces. He has been given an opportunity for a second chance, a new beginning.



MUMMIES

Over the course of thousands of years, ancient Egyptians perfected the art of preserving the bodies of the dead. Their intent was to maintain the body for the family of the deceased. After death, the individual's soul passed into Duat, the Egyptian underworld. There, in the spirit city of Amenti, Osiris ruled over the dead. The god Anubis guided new arrivals before the judges of the afterlife, so that they could determine the spirit's reward for its life.

When incorporated with the mummification ceremony, the Spell of Life that had been set down by Osiris and his sister-wife Isis created an eternal link between soul and corpse. Although the spirit still ventured into the underworld upon its death, it could now return across the Shroud (which divides the living and spirit worlds), infusing its dead flesh with life. Proper service in the underworld realm of Amenti allowed the mummy to gather sufficient spiritual energy to return to the living world. Months, even years, might pass, but a mummy would always eventually return to life no matter how many times he was slain.

The followers of Isis and Osiris performed the resurrection ceremony on a small number of their members. Because of an imperfect understanding by Osiris and Isis when they created the spell, however, the ancient mummies were subtly flawed. Although their flesh was warm and their hearts beat, the touch of death never left them entirely. Although they had been infused with life eternal, they were completely sterile. Mystics found mummies' auras dull and their blood strangely lacking in life force.

Despite being small in number, the undying breed made formidable opponents. Horus, the son of Osiris and greatest of the Undying, led most of the mummies in a crusade to cleanse the world of his murderous uncle, Set — who was himself the servant of Apophis. The faithful Followers of Horus, the Shemsu-heru, returned again and again from beyond the grave to stand against the evil of Set and the dark god's venomous children.

The handful of mummies battled Set's corruption down through the millennia. Then came the Dja-akh, the ghost storm, that ravaged the underworld. Even the eternal Shemsu-heru could not withstand the fury of the Dja-akh, and many of their number perished in the destruction of great Amenti, the Dark Kingdom of Sand. Without the wisdom of Osiris, the god of resurrection, all might have been lost.

AMENTI

In the aftermath of the spirit storm, the old Spell of Life has lost its potency. It now bestows not so much as a twitch in a warm corpse. Osiris, active and interested in the affairs of the living for the first time in generations, has delivered a

new Spell of Life to priests and priestesses of unwavering integrity and honor. Osiris' centuries beyond the Shroud may have given him greater insight into the bond between spirit and flesh. This new spell is without flaw, and it is far more powerful than its predecessor. The newest spell of resurrection imbues the dead with a life force that flows as strong as the great river Nile.

Part of the spell's strength comes from the new manner in which the Reborn (as mummies are also called) are created. Those resurrected in the wake of the Dja-akh are the product of a union of one of the storm-shattered souls from Amenti and the flawed soul of a mortal who has died recently. Only the strongest shards of the souls of the ancient Egyptian dead were able to survive the maelstrom's savage winds. At Osiris' behest, the remnants of these ancient spirits — including many old mummies whose souls were fractured by the howling soul tide of the Dja-akh — are spreading across the world seeking those whose weaknesses needs their strength. They solicit a bond with individuals whom they can complete and complement.

From the perspective of those in the underworld, a person who is soon to meet with death evinces a mark or sign shortly before his end in the physical world. Spirits call these prophetic markings "death marks." When one of the Amenti spirits finds a compatible individual bearing the spiritual death marks, the tattered entity waits nearby in the tumultuous ghost world. At the moment of death, the Amenti spirit fragment reveals itself to the newly deceased and offers to restore him to life. Should he agree, the shard of the Egyptian soul animates the individual's dying form with just enough life energy to make a desperate pilgrimage. The spirit's goal is the Web of Faith, a network of holy sites scattered across northern Africa to the Middle East, and infused with the life force of Osiris himself — a life force that is vital to the resurrection ceremony.

In the Lands of Faith, the priests and priestesses of Isis and Osiris wait for the joined spirits, and their sacred magic calls to the returning dead. Once the animated corpse is taken in at one of the secret sites, the beloved of Isis and Osiris perform the divine ritual of resurrection.

While the exact practice of the ritual of rebirth varies from cult to cult, the key elements remain consistent. The body is soaked in natron (a salt mixture common to the Egyptian embalming process) and wrapped in protective bandages that have been inscribed with spells. As long as the ritual is performed within the Web of Faith, the deceased is flooded with a surge of life force. The power of Osiris flows into the corpse, burning away the weak portions of its soul. The fragment of the ancient Egyptian soul replaces the flawed or impure portion of the modern soul, and it is called a tem-akh, or "completing spirit." The new soul joins seamlessly with old; the hybrid then faces the Judges of



Ma'at. After receiving this arcane spiritual body's judgment, the newly empowered soul merges once more with the body.

The resurrected individual — referred to formally as an Amenti in honor of the lost city of the dead — may undergo small changes as the body adjusts to its new, more powerful life force, although these alterations tend to be subtle ones. The most significant changes that the Spell of Life brings are clear. The recipient has come back to life, and the weakest portion of his soul has been replaced with the powerful tem-akh.

THE RESURRECTION

Before death and subsequent rebirth, a person who experienced the resurrection invariably led a stunted and largely hollow life due to some weakness or flaw in his character. Being made whole by the tem-akh grants the individual an entirely new way to experience life. Some describe it as finding a conscience that they never had. Some compare it to finding a new best friend that they will never lose. Some describe it as awakening a great hunger for justice that cannot be denied. None go unchanged.

In the new mummy, the child of the modern age and the abandoned child of a lost time come together. Two lives fuse. Each portion grants strength where the other was weak. Millennia worth of wisdom combine with the enlightened attitudes of a new world. The fading essence of the tem-akh merges with the frenetic energy of the modern mind, and the resultant soul brings a unique perspective into being. The self-styled Undying refer to this existence as the Third Life.

Upon returning to life, the Amenti is more alive than ever before. His senses are more refined, and sensation is more intense. Lights seem more colorful and brighter. Sex is more fulfilling. Food is more flavorful. As every tactile sense is heightened, life becomes indescribably more sensuous. Although the mummy still spends periods of inactivity within the dead realms, the joys that life has to offer remind him constantly to strive to return. The world that the Modeler has created is too beautiful not to savor, and the spark of the divine wakes an incomparable appreciation for living.

With a deep awareness of the preciousness of life comes a heavy feeling of responsibility. Most of the Resurrected realize that they have been called back to life to help retake the world from the corrupting forces of Set's master, Apophis. Some seek to improve the societies that have adopted them in the Lands of Faith. Others return to their previous lives in hopes of healing the damage that they caused through their thoughtlessness or selfishness. Those who understand the principles of Ma'at best are inspired endlessly to change the world for the better and drive out the minions of darkness.

DJINN

Mummies are not the only supernatural beings in the world. Like the rest of the World of Darkness, the Lands of Faith are home to a variety of preternatural creatures, some of which

are as ageless as the trackless desert itself. Islamic texts speak of the djinn, beings created from smokeless fire by Allah before the coming of man.

A handful of mystics of the World of Darkness believe that those who are slain and rise as vampires are actually reanimated by the bestial spirit of a lesser djinn known as a ghul, which flows into the body along with the tainted blood and inspires an unholy hunger. The same scholars say that the shapeshifters, nature spirits and faeries of legend are but forms of djinn and ifrit as well. Tales of King Solomon trapping thousands of djinn within various magical vessels continue to inspire wonder. Wizards sometimes seek to follow in the Biblical king's footsteps by binding djinn to perform great tasks.

APOPHIS

The entity known as Apophis knows only one thing: corruption. It has been around since time began, and it exists to defile and destroy. It is the ultimate trickster, the overwhelming darkness and the unceasing perversion. Among the minions of Isis and Osiris, Apophis is considered the source of all evil. Many are drawn into the Great Serpent's snare unwittingly as their natural desires for success and wealth grow slowly tainted by Apophis' insidious influence.

The Great Serpent does not fear engaging in outright conflict, but it is just as skilled at using subtlety to achieve its goals. Likewise, its minions are corruption incarnate, perverting the innocent and defiling the unspoiled. Set was the Corrupter's mightiest champion, slaying Osiris and battling Horus through the march of years.


The greatest threat Apophis presents comes from the subtle depravities it uses to influence even the staunchest of its opponents. The corrupted Bane mummies are but one example of the Great Serpent's ability to turn its enemies into its tools.

THE HOLY LAND

To understand the ancient component of a mummy's soul, it's important to understand the land from which it came. The Near East of the Arabian Peninsula and northern Africa have long been recognized as the cradle of civilization. Certainly, the three great monotheistic religions were all founded in the greater region of the Middle East, and their influence extends around the world. However, the ancient homeland of mankind has become infested with agents of chaos and imbalance, and it roils with madness, violence and bloodshed. In the World of Darkness, those who seek the unseen adversaries of mankind here need not seek far.

On the surface, the Lands of Faith appear much the same to the supernatural denizens of the World of Darkness as they do to the mortals among whom they walk. The same ancient buildings crowd the same dusty streets, sheltering their inhabitants from the sun's harsh gaze. National borders seethe with eternal tension. Fanatics target tourists, bystanders and





innocents in a struggle that stems from conflicts that are older than any mortal participant. Suspicion and hatred tear at the fabric of the divine kingdoms on Earth, and more souls fall prey to bigotry and unthinking dogmatism every day.

At the same time, the world clamors for unrestricted access to the rich reserves of oil that lie beneath the Lands of Faith. To better keep their citizens complacent with cheap gas, the world powers subvert peace by any means necessary. The price for oil is blood, and the superpowers provide weapons and training to any dictator or militant group that will keep it flowing.

All the while, the powers of darkness look on and laugh.

THE TWO LANDS

Using symbolism that pervaded every aspect of their religion and writing, ancient Egyptians recorded their recognition of the dichotomy of the world. The legendary Pharaoh Menes combined Upper and Lower Egypt into one kingdom, and the whole was called the Two Lands. The concept of the Two Lands found expression in geography as well as politics: the Black Lands of Khem, named for the rich dark silt of the Nile River, and the Red Lands of the merciless desert.

The most important example of the Two Lands, however, was the acknowledgement that Neter-khertet, the Shadowlands, mirrored the material world. Although the reflections of this spirit world were invisible to mortal eyes, sorcerers and seers could peer across the barrier between worlds and speak of what took place there.

Neter-khertet is only the uppermost layer of the greater spirit realm called Duat, the underworld. Duat contains such diverse realms as the Halls of Ma'at in the paradise of A'aru, where the dead were judged, and the pits of Apophis, where the Corrupter lurks hoping to swallow the sun god, Ra. The fall of Egypt to conquerors eclipsed many of the parts of the underworld that would be most familiar to the Egyptians. However, the rise of new faiths has only made the underworld more intricate, rather than destroying it.

THE NEXT WORLD

The first great ruler of Egypt was Osiris, from whom knowledge and justice flowed. Priests of Isis and Osiris delivered the blessings of the sibling divinities to the people. However, the minion of Apophis, Set, struck down his brother Osiris and sundered Osiris' body into many parts. Even after Osiris' sister and wife, Isis, helped him regain life, Set slew his brother a second time. The savage act cast a veil of darkness across Egypt.

Still, the land carried on for a time with the legacy of Osiris' teachings as its guide. The Cult of Isis battled Apophis and its lackeys for thousands of years. The Cult of Isis used the original Spell of Life to create the first 42 mummies, who aided Osiris' son Horus in his eternal struggle to avenge the death of his father. These warriors might fall in battle, but their unique gifts made sure that they would arise to combat the darkness soon

enough. The Shemsu-heru spent time after each death resting in the underworld city of Amenti. There in Duat, they met with the spirits of those who remained tied to the earth and had not passed all the way to the Fields of Paradise. In Amenti, they beheld the invulnerable form of their lord Osiris, sitting silent and still upon his throne.

The Shanu-atu, that inner circle of ghostly priests who guarded the Lord of Resurrection, believed that their god was contemplating the truth of the universe, and they observed him carefully for any change. Writings storms grew in the underworld as the centuries passed. The devourer Apophis slowly consumed more and more of the spirit world as Osiris sat, silent and still. Meanwhile, the Reborn kept returning to the physical world in a ceaseless attempt to fight the serpent's corruption of the Earth.

Although Apophis grew ever stronger as the struggle dragged on, the innermost group of Osiris' priests in the realms of the dead never lost hope. They possessed a secret that they considered too dangerous to reveal to anyone else. At different, random points in history, Shanu-atu watchers found the great throne of Osiris mysteriously empty. The first time, the watchers kept the knowledge to themselves for fear of the great panic it would cause throughout the underworld. They rejoiced when their lord reappeared mysteriously, but they maintained the same unyielding policy of shrouding his occasional absences from all outsiders. Even the Shanu-atu did not know where the god of resurrection went during his sojourns. At best, they could record when he left. He was notably absent around 2780 BCE at one of the changes of the Sothic cycle, and again during the first three decades of the Common Era.

THE FALL OF AMENTI

With some study, the priests discovered that the disappearances of Osiris seemed to precede terrible surges in the black coils that Apophis extended through the underworld. Each surge came in the form of a tremendous ghostly cataclysm that they called a Dja-akh, or ghost storm, which swept through the surface of the underworld. In turn, every spirit storm seemed to find its origin in some terrible event that unfolded in the material realm.

Therefore, the disappearances of Osiris came to be a warning of future danger in the Lands of the Dead and the living. However, Osiris did not vanish before the most recent, and most savage, spirit storm. It swept through without warning near the turn of the new millennium, catching even the Shanu-atu completely unprepared. Such was its fury that the Dja-akh shook mighty Osiris from his slumber. However, even he was not powerful enough to protect Amenti and its denizens completely from destruction.

Eventually, the god's power was exhausted in the face of Apophis' thrashing darkness. His light growing dim, the beleaguered Osiris flexed his will and stepped from the force of the



Dja-akh into the light of the Web of Faith, a lattice of mystical power on earth. He tapped into its holy essence to find ways to heal and save his scattered children.

The few spirits who escaped being ripped apart by the Dja-akh were alone — the Dark Kingdom of Sand was gone, as was its ancient ruler. The scattered Shanu-atiu feared the worst. They searched frantically for their master, Osiris, the Lord of Life. That frantic search finally led them to the Web of Faith.

THE WEB OF FAITH

Across the Holy Land, sites of great faith and power dot the landscape like flecks of gold on an enormous map. Cities have risen around some of these sites while others have been lost in the wastes of the trackless desert. Power courses between these areas, flowing and ebbing like the mighty Nile. Sensing the power of such places, later cultures also sought to tap the great reservoirs of sacred energy.

The Arabs in particular built fabulous mosques — sometimes with the same stones that once graced the ancient Egyptian sites — and their viziers sought to unite the entire Holy Land in a network of temporal and mystical perfection. Their efforts resulted in a lattice of pure faith and spiritual power that connects a wide array of holy sites. While the mystics who established this great network have largely disappeared, their creation remains. The links between the holy places remain visible to those who are aware of such things. Although the passage of centuries has threatened to rip asunder the fabric of this spiritual network, sorcerers and mystics of all descriptions have learned to strengthen and channel its power. The builders and protectors of this invisible lattice of divine energy called it the Web of Faith.

EGYPTIAN MYTHOLOGY

Mummy: The Resurrection takes its inspiration from actual Egyptian myth, which has been filtered through the shadows of the World of Darkness. It may be helpful to understand where these legends come from.

By the time of the First Dynasty, around 3100 BCE, Egyptian myths had already been forged into a tremendous body of formalized lore, grand stories and theories of creation. Political turmoil and the inevitable changes wrought by time altered some aspects of the various beliefs and occasionally nudged priests to consolidate two or more gods into a single deity. The dominant myths of the Egyptian people nonetheless remained essentially unchanged until the region's occupation by the Romans over 3000 years later.

Every region of Egypt had its own creation stories, which stem from as far back as 4000 BCE. Virtually every story begins with the darkness of nothing, into which the creating god or gods bring the world, which is covered in water. A hill rises from the water, and the sky separates from the land as the land does from the water. In this aspect, the stories are all almost identical.

The names of this creator and its appearance vary greatly, however. The Memphites — from what became one of Egypt's capitals — called the first god Ptah, and they represented him as a false-bearded man standing upon the hieroglyph for Ma'at. In Upper Egypt, around the area of Abydos and Elephantine, the creator was called Khenmu the Modeler, and the ram-headed deity crafted the gods and mankind from clay. Hermapolis called the divine being Amon, imagining him as the hidden one behind all things. Heliopolis called the All-Father Atum.

The First Dynasty proclaimed its descent from the sun god Ra to his children Shu and Tefnut to their children Geb and Nut to their son Osiris and on to his child Horus. By proclaiming that he was a god descended from the sun, the Pharaoh could legitimize all powers of rule over the populace. Osiris' birth from the sky goddess along with his sister-wife Isis, his sister Nephthys and his brother Set, formed a favorite myth for Egyptian storytellers. Chapter Six: The Lands of Faith retells this legend as seen through the lens of the World of Darkness.

Popularization of the myth of the divine family had long-term effects on the political growth of the priesthoods of different gods. Early priests began to associate the attributes of one god with another. In order to advance their theocratic beliefs and cement their power in society, they eventually even proclaimed that different gods were the same being. The mighty creator Amon and the sun god Ra became Amon-Ra. Because the Pharaoh was supposedly the physical embodiment of Horus,

BY ANY OTHER NAME

The choice between complete accuracy and use of familiar terms can sometimes be a difficult one. Since we are telling stories instead of writing scholarly treatises, the decision is easier. In most cases, the Greek terminology is dominant. We present the ancient Egyptian equivalents here, but purists will have to resign themselves to an acknowledgement of the original and be happy with the common name throughout the rest of this text.

Egyptian	Greek or English
Anpu	Anubis
Apep	Apophis
Asar	Osiris
Eset	Isis
Heru	Horus
Nebt-Hut	Nephthys
Sutekh	Set
Akhet	"The Horizon," the Sphinx
Amn	Amon or Amun
Khem	Egypt





the Rising Sun, the sun god's political supremacy became so important that the priests sought to associate the sun with their vision of the divine.

The god Osiris took on a different role, however. Upon his mythical death at the hands of his brother Set, he descended into the underworld. Isis returned him to life, and his brother murdered him again. His power became symbolic of eternal life and resurrection. Unlike the inaccessible sun god, whose power and praise was reserved for the Pharaoh and his family alone, the blessings of Osiris

were available to anyone who lived according to the principles of Ma'at, the concept of cosmic order, named after the goddess of truth. Osiris awaited the faithful in the underworld, standing at the side of Ma'at herself. The deceased's heart was weighed for sin where the judges awaited him and his so-called "negative confessions."

Even the concept of negative confessions was a result of beliefs that developed during the Egyptian historical period known as the Middle Kingdom (2040-1640 BCE). Some worshippers thought that, through proper spells and denials, one could potentially fool the Judges of Ma'at and pass into A'aru, the heavenly Fields of Reeds. In the Egyptian culture,

the immensely powerful fear of death and desire for eternal existence led to Osiris becoming one of the most popular gods. Although the priesthood of Ra did not feel threatened enough to try to merge Osiris into the sun, other priesthoods were not so confident. The priests of Ptah during this time proposed Ptah-Seker-Osiris, a tripartite god representing the three facets of the universe: creation, stability and death.

The merging politics of divinity continued until the time of Pharaoh Amenhotep IV, who changed the state religion to the worship of one god named Aten. His symbol

was a circle that represented both the sun and completion of the universe.

Amenhotep's effort was highly controversial in its time, and it sparks debate even now. Amenhotep, "The Chosen of Amon," changed his name to Akhenaten, "He Who is of Service to Aten," and his stand against the temples of other gods mired Egypt of the New Kingdom historical period in internal strife. The priests were outraged, and they encouraged uprisings against Akhenaten. Although he maintained power, Akhenaten's reign lasted only 18 years, and it necessitated centralizing power — a move that



INTRODUCTION DEATH AND RESURRECTION





inflicted great damage to the integrity of Egyptian governmental infrastructure. Upon his ascension to the throne, Akhenaten's successor Horemhab declared that the king who had worshipped but one god had never existed. Akhenaten's name was struck from records as often as it was encountered.

Modern arguments about Aten concern the degree to which Akhenaten really was monotheistic, as well as the possible link between the god's worship and the rise of Judaic monotheism in the region. It is difficult to find anyone who is objective enough to decipher the clues left by history, and some deny the possible link entirely. However, it is quite possible that the "heretic Pharaoh" spawned the earliest known monotheistic religion upon which all others have been founded. Certainly, if one accepts that Akhenaten existed and that he considered Aten to be the only true god, then the rest of historical record is somewhat self-evident. Some religious scholars insist that the Egyptian dynasties did not, in fact, span such a vast stretch of history and that the evidence they left behind is either greatly misunderstood or misinterpreted intentionally by liars with their own heretical agendas.

EGYPTIAN PANTHEON

In addition to the divine family of the Modeler and the Lord of Life, the people of ancient Egypt worshipped a pantheon of other gods of varying importance throughout the millennia. Some of those gods were held over from animistic faiths that preceded the Pharaonic era while others were imported from other cultures. Many gods were worshipped over eons of Egyptian history. Osiris, Set, Isis, Ma'at and Apophis are the central players in *Mummy's* cosmology. Their influence is explored in more detail throughout the book.

- **Anubis:** Jackal-headed Anubis served as a messenger of the gods, particularly in the Lands of the Dead. He was also a primary mortuary god, connected with mummification rituals. His wisdom in the matters of the dead is unmatched. His position as god of the dead long preceded that of Osiris. Interestingly, he is Osiris' son. Set's wife Nephthys seduced Osiris and gave birth to Anubis, which further strengthened Set's hatred of his brother. As Osiris rose to dominance later, Anubis came to be thought of as a psychopomp, or conductor of souls, in the underworld.

- **Apophis:** The Great Serpent was originally the primary foe of the sun god Ra. He dwelled in the abyss, venturing forth to pursue his goal of destroying the life-giving light. In the World of Darkness, Apophis has grown very powerful, and his struggle is not restricted to battling any single foe.

- **Bast:** This goddess is often depicted as a woman with the head of a cat. She was particularly beloved in the city Bubastis. She was a wild deity, connected with secrets, granting great blessings to the faithful and punishing the wicked savagely. One of the Judges of Ma'at is reputed to be her child. Her worship was strongly connected to the Egyptian idea that the cat was a holy animal.

- **Bes:** The worship of the dwarf god Bes appears to have come to Egypt from the southerly regions of Africa. His power springs from the fact that he is so ugly that he frightens away demons. Therefore, he was called upon to protect mothers during childbirth and to protect children from evil creatures who tried to curse the newborn. Bes was also invoked for a blessing of luck. The god's grossly exaggerated phallus emphasized his connections with sexuality. The worship of Bes was never as formally accepted as the great cults of Ra and Osiris, but he was beloved enough that even mortals suffering dwarfism were held in high esteem.

- **Geb:** This god is the very earth upon which we walk, and, according to most legends, he is the father of Osiris.

- **Hathor:** The worship of this goddess predated the times of the First Dynasty, and each Egyptian queen was thought to be the earthly incarnation of this goddess. She was the patron of dance, artisans and musicians, and she was associated with happiness and respite from worldly woes. She supposedly even danced before Ra when he was in despair. She was often pictured as a woman with the head of a cow.

- **Imhotep:** Originally the vizier and architect of the Third Dynasty Pharaoh Djoser, this man designed the early pyramid of Saqqara and crafted the engineering that would eventually lead to the Great Pyramids of Giza. His accomplishments as astrologer, physician and scientist were so impressive that a cult arose around him upon his death. Followers deified him, proclaiming that he was really the son of the creator god Ptah.

- **Isis:** Known as the Queen of Heaven, Isis was the wife of Osiris and mother of Horus. With Osiris, Isis brought civilization to Egypt, bestowing the gifts of agriculture and medicine upon mortals. She was considered the greatest sorcerer in the universe, earning the label Weret-Hekau, or "Great Magic." Isis was seen as the giver of life and of sustenance to the dead. She was depicted variously as a woman with the symbol of a throne on her head, wearing a vulture headdress, or wearing the solar disk between a pair of horns.

- **Khonsu:** Always depicted as a young man with a royal sidelock of hair, Khonsu is the god of the moon. Ancient lunar calendars also associated him with time, so he is close to Thoth who records the passing of time. The two were often depicted playing senet or some other game with legendary winnings at stake.

- **Ma'at:** Ma'at, the daughter of Ra and the wife of Thoth, was an anthropomorphic personification of the concept of truth, justice and cosmic order. Ma'at was represented as a tall woman wearing an ostrich feather on her head. Some images also showed her with a pair of wings attached to her arms. Her symbols were the ostrich feather and the scales. The hieroglyph for her name was likewise a feather. She presided over the judgment of the dead by balancing her feather against the heart



of the deceased to determine whether he had led a pure and honest life.

- **Nephtys:** The wife of Set, Nephtys became a special protector of the dead, specifically the lungs of the deceased. Early on, she seduced her brother Osiris and gave birth to their child, Anubis. When Set killed Osiris, Nephtys helped Isis resurrect her husband. Nephtys was depicted as a woman who wore the symbol of her name, which comprised the hieroglyphs for "neb" and "het." Her symbols were kites, crows, bones and skulls.

- **Nuit:** Egyptian artwork represents this goddess as a woman covered in stars, arched high above her husband Geb, touching his earthly form only with the tips of her fingers and toes. She protects the world from the darkness outside it and the demons that lurk in that darkness.

- **Osiris:** The god of life and death, lord of the underworld and judge of the dead, Osiris symbolized rebirth and eternal life, in the living and in the land itself. His brother Set murdered and dismembered him, scattering the pieces across Egypt. After gathering all but one of the pieces, Isis resurrected her husband. Since he was still missing one portion of his body, Osiris eventually descended to the underworld. As the first living thing to die, Osiris became lord of the dead. By the period of the Middle Kingdom, Osiris was likely the most widely worshipped god in Egypt.

- **Ra:** The Egyptian sun god was thought at times to be the solar disk moving across the sky, and he was proclaimed at other times to be the father of the gods. Egyptians believed that he was the sun sailing in a vessel across the heavens during the day and plunging into the underworld at night, where he was assailed by the demon Apophis who sought to bring eternal darkness to the world.

- **Sekhmet:** Sometimes called the Eye of Ra, this goddess bore the head of a lioness, and Ra sent her out to destroy his enemies. She was thought to ride with the Pharaoh into battle raining fiery arrows of death upon his foes.

- **Set:** The god of storms and violence, Set was represented as a man with the head of a large-eared animal, possibly a donkey or an aardvark. He was identified with a number of animals, including pigs, okapi and hippopotami. Set was long jealous of his brother Osiris' rule over man, and he ultimately slew Osiris. Osiris' son Horus took up the struggle against Set after Osiris descended to rule the underworld.

- **Sobek:** An ancient god of the Faiyoum region, Sobek was shown as a man with a crocodile head. He served as a sort of bodyguard to various other gods, and he supposedly protected the Pharaoh from all danger, especially malevolent magic.

- **Thoth:** The ibis-headed Thoth was revered for his wisdom. Although some stories call him a child of Ra, others say he created himself through the power of language, making him the ultimate master of Hekau (words of power). Thoth's cult center lay in Hermopolis, but he was worshipped throughout

Egypt as the scribe of the gods, teacher of man and inventor of writing.

THEME AND MOOD

The overarching theme of **Mummy: The Resurrection** is responsibility. Mortals are gifted with the power to change the world around them in innumerable ways, yet they often spend far too much time squandering their opportunities. Few people have the drive to discover the purpose for which they're best suited, and fewer still are perceptive enough to recognize it when it does come along.

The resurrected souls of **Mummy** see their purpose clearly. They are confronted with the undeniable presence of the Divine. They hear the words of the god of life, and they know that with each death they must face judgment for their actions. As long as they live, the Reborn are obligated to strive against the hostile and sometimes overpowering forces of Apophis, all the while striving to serve Ma'at and choose the correct path of action at every juncture. And those who hesitate to serve Osiris? Ultimately they learn that even by refusing to decide, they still have made a choice.

In addition, the very experience of resurrection involves the chance for redemption. The Reborn are created from the bodies of those who lie at the brink of death. They die briefly, experiencing a grim vision of the underworld, and they receive a second chance to taste the fullness of life. Resurrection inspires an intensity and zest for life that the individual never knew before. This second chance, both for the mummy and for the world, is the very embodiment of hope and a shot at redeeming one's self.

The mood throughout **Mummy: The Resurrection** explores the resonance of duality, most notably between the physical and the spiritual. The living world and the underworld are equally important to all life. The sensuality inspired by the resurrection is Osiris' way of reminding the Reborn constantly of why they fight Apophis. For mummies, all sensation, physical and emotional, is heightened. That which is sweet becomes sweeter, and what is bitter becomes more bitter still. The promise of living forever under the justice of Ma'at, therefore, becomes that much more appealing, while the threat of an eternity shaped by the horror that Apophis seeks to spread becomes unspeakably appalling.

HOW TO USE THIS BOOK

This book provides you with everything you need in order to create an immortal being with a new lease on life, who is struggling against the unrelenting advance of corruption. **Mummy: The Resurrection** is designed to work in conjunction with any of White Wolf's core rulebooks that contain the basic rules of the Storyteller system, such as **Vampire: The Masquerade** or **Mage: The Ascension**.



Chapter One: Judgment in Heaven introduces the events in the spiritual and physical world that have brought about the resurrection of the dead in the hopes that they will be the world's saviors.

Chapter Two: The Resurrected details the secrets of the new mummies who seek the return of balance and truth in the name of Osiris, the god of life, and Ma'at, the goddess of law.

Chapter Three: The Modeler gives you all of the rules you need in order to create one of the Amenti.

Chapter Four: Words of Power reveals the powerful spells and rituals taught to the Reborn by their tem-akh spirits.

Chapter Five: The Scales That Weigh contains systems necessary for playing one of the Undying.

Chapter Six: The Lands of Faith introduces you to the Middle Eastern World of Darkness

Chapter Seven: Secrets of the Scribe describes how to evoke the feel of the Lands of Faith.

Chapter Eight: Serpents in the Garden describes creatures and cults that stand against the Amenti and their attempts to restore Ma'at.

Appendix: Other Immortals details the Capacocha of Mesoamerica and the Taoist immortals of the Far East.

LEXICON

A'aru, Fields of: A realm in Duat purported to be the Egyptian equivalent of heaven. After the destruction of Amenti, surviving Egyptian spirits relocated here. Anubis guides spirits who have been judged worthy of attaining paradise to this place of rest.

Amenti: The former stronghold of the Egyptian dead, destroyed by the Dja-akh. Also called the Dark Kingdom of Sand. Recently, it has become the collective name of the mummies created by spirits from that place.

Amkhat: "Corpse eater." One of a cult of mortals who eat the flesh of humans and mummies to gain their strength and power.

Apophis: The Great Serpent, enemy of Ma'at and Osiris, that seeks to devour the sun. A terrible, corrupting influence on all living things. Also called the Corrupter.

Apepnu: Another term for *Children of Apophis*.

Asekh-sen: "The reapers." Lesser Bane mummies with a limited number of resurrections, created as agents of Apophis and enemies of the Reborn.

ba: In ancient Egyptian culture, the portion of the soul that journeys deep into the underworld.

Bane mummies: See *Children of Apophis*.

Cabiri (singular Cabirus): Mummies from Europe and Asia Minor who were created with a variant of the old Spell of Life.

Children of Apophis: Servants of the corrupting force known as Apophis, these creatures include those Bane mummies created by Set as well as other minions like the Asekh-sen. Also called Apepnu.

Code of Horus: The laws that guided Egyptian mummies throughout the millennia.

Dja-akh: "Ghost storm." Dja-akh is the latest great cataclysm to tear through the Shadowlands, the uppermost portion of the Lands of the Dead. It destroyed Amenti, and it still poses a danger for travelers to Duat.

Duat: The underworld, realms of spirit where ghosts reside and mummies go during their death cycles. Also called the Lands of the Dead. See also *Neter-kheret*.

First Death: The ending of the First Life.

First Life: The time that the mummy's tem-akh spirit spent on Earth in ancient Egypt.

Followers of Set: Vampires descended from Set; masters of sin, temptation and degradation. Also known as Setites.

hamartia: Tragic flaw. The mortal's greatest failure, lost opportunity or weakness during his Second Life. The hamartia is often the key to knowing which tem-akh offers him the chance for resurrection.

Hekau: Egyptian magical arts, now practiced solely by mummies.

Horus: Son of Osiris and Isis, one of the first mummies.

Imkhu: Literally "revered." Refers to Horus and the loyal Shemsu-heru who committed ritual suicide and were resurrected by the Children of Osiris using the new Spell of Life.

isfret: Chaos, darkness or disorder. That which exists in the absence of Ma'at.

Ishmaelites: Renegade Egyptian mummies who have abandoned the Code of Horus.

Isis: Wife of Osiris and powerful sorceress. One of the originators of the Spell of Life.

joining, the: The combining of a tem-akh spirit and a recently deceased mortal host.

ka: The portion of the soul that remains in the vicinity of the tomb to guard the body.

khaibit: The shadow portion of the soul responsible for drive, desire and aggression, closely related to the ka.

khat: The physical body, which is left behind when the spirit enters the underworld.

Khem: "The Black Land." Ancient Egypt, specifically Lower Egypt, near the Nile Delta.

Kher-minu: "Tomb Watcher." The name given to mummies with strong ka spirits.

Khri-habi: "Scroll-bearer." The title for mummies who have strong ba spirits.

khu: The "shining." A psychic covering that surrounds the mummy's body and spirit.



Lands of the Dead: See *Duat*.

Lands of Faith: All the lands within the boundaries of the Web of Faith.

Lands of the Living: The physical world, inhabited by living beings.

Ma'at: Cosmic order, justice and balance. Mummies believe that Ma'at has been overturned, and they seek to restore it. The concept of Ma'at is embodied in a goddess of the same name, who judges the souls of mummies in the underworld.

Mesektet: "Night Sun." The label applied to those mummies with strong *sahu* spirits.

mummy: A human for whom death is only temporary; after a period in the underworld, a mummy returns to the Lands of the Living. Plural, mummies.

nehem-sen: "Saved one." The term given to the mortal approached by the *tem-akh* upon his death and offered the resurrection.

Neter-khertet: Egyptian name for the uppermost layer of the underworld that echoes the living world. Also referred to as the Shadowlands. The region most grievously affected by the *Dja-akh*.

Osiris: Egyptian ruler of the underworld. The first mummy and originator of the Spell of Life. Osiris' spirit now resides within the Web of Faith.

Reborn, the: Another name for mummies.

ren: The true name — a vital part of a person's existence and soul.

Resurrected, the: Another name for mummies.

sahu: The spiritual body, an everlasting and eternal soul.

Sakhmu: "Spirit Scepter." The name given to those mummies with strong *khu* spirits.

Sebayet: "Teachings." A body of literature that describes the origins and goals of the *Shemsu-heru*.

Second Death: The ending of the Second Life.

Second Life: The life of a modern mortal host before the joining. Also known as the life of the *khat*.

Sefekhi: "Unbanded One." The term for mummies with powerful *khaibits*.

Sekhem: Power or life-force, similar in many ways to the Chinese concept of *chi*.

semektet: The weakened state of a mummy with no *Sekhem* remaining.

Set: Brother of Osiris and slave of Apophis. Set has been the enemy of the Reborn since the time of Horus.

Setites: See *Followers of Set*.

Shanu-atui: The inner circle of ghostly priests who watched over Osiris in the underworld city of Amenti. These holy spirits taught the god's ancient commandments and interpreted the words he spoke in his rare moments of lucidity.

Shemsu-heru: The Followers of Horus. Egyptian mummies who follow the leadership of Horus and abide by his code.

Shroud, the: The barrier separating the Lands of the Living from the Lands of the Dead.

Spell of Life, the: The magical formula that creates mummies and gives them eternal life. Also known as the Great Rite and the Spell (or Ritual) of Rebirth.

tem-akh: "Completing spirit." The incomplete spirits of Amenti rescued from the *Dja-akh* by Osiris and sent to join with willing mortals to create mummies.

Third Life: A mummy's eternal life that begins after the Great Rite.

Thoth: Egyptian god of knowledge and learning. Believed to have taught magic to Isis.

true name: See *ren*.

Udja-sen: "Judged One." The term for mummies who lost a portion of their soul in judgment by the Judges of Ma'at.

Undying, the: Another name for mummies.

Vessel: An object capable of storing *Sekhem* for later use.

vizier: Administrator of the *Shemsu-heru*.

Web of Faith: A network of holy sites and *Sekhem* (mystical energy) found throughout the Middle East. The Web of Faith serves to house and sustain the spirit of Osiris.

SUGGESTED RESOURCES

Egyptian culture has fascinated outsiders for thousands of years. A tremendous body of material exists that catalogs millennia of history and myth. Some of these sources help convey the mysticism and philosophy born in the cradle of civilization that is the Middle East. Others are filled with the flights of fancy that have kept storytellers busy late into the night for time immemorial. As in most explorations of the Lands of Faith, you will find that you are left with new questions for every answer. Storytellers and players may find the sources described here inspirational in more than one way.

WORLD OF DARKNESS REFERENCES

Mummy: The Resurrection focuses on the lands of the Middle East and acts as an introduction to them in the same fashion that *White Wolf's Kindred of the East* focused the spotlight on Asia. It gives Storytellers and players the information they need in order to play games dealing with the Resurrected who have returned to the Lands of Faith.

Mummy is a key sourcebook, not a stand-alone core rulebook. As such, it does not contain all of the rules you need to play the game. You will need a copy of one of the complete game system books that White Wolf publishes. These core rulebooks explain the basic rules of the Storyteller system used





in roleplaying. Since mummies' strongest ties in the World of Darkness are to immortal vampires, mystic sorcerers and the restless dead, we recommend **Vampire: The Masquerade**, **Mage: The Ascension** or **Wraith: The Oblivion**. Still, any **White Wolf** core rulebook should do the trick.

For those who may wonder, **Mummy: The Resurrection** is not simply a new edition of **World of Darkness: Mummy**. This volume makes dramatic changes to the existing mummy cosmology within the World of Darkness. The Amenti are a new kind of Resurrected, distinct from the ancient immortals who have been around for centuries. The appearance of the **Amenti** in the World of Darkness causes a dramatic change in influence and purpose for older mummies.

Mummy: The Resurrection is also the launch point for the Year of the Scarab. This series of books details the Middle East through the lens of each of the World of Darkness games. Pick up books bearing the Year of the Scarab logo to see the stories unfold.

BOOKS

NONFICTION

Ernest A. Wallis Budge wrote a number of books around the turn of the century that are virtually the standard of Egyptology. These texts include: *The Mummy: A Handbook of Egyptian Funerary Archaeology*, *Egyptian Religion*, *Egyptian Magic*, *Egyptian Language: Easy Lessons in Egyptian Hieroglyphics* and *The Book of the Dead*.

Bob Brier, *Ancient Egyptian Magic, Encyclopedia of Mummies*—Brier and a team of scientists mummified a human corpse according to ancient Egyptian practices in 1994 in Maryland.

Samuel A. B. Mercer, *Egyptian Hieroglyphs, A Study of the Ancient Language*—This book contains lessons on the language including verb conjugation.

Stéphane Rossini, *Egyptian Hieroglyphics: How to Read and Write Them*—A really good guide to doing exactly what it says.

Gaston Maspero, *Popular Stories of Ancient Egypt*—This collection gives Egyptian folk tales as told during ancient times.

Bill Manley, *The Penguin Historical Atlas of Ancient Egypt*—This text is valuable for its numerous color maps of various states of Egyptian history, including religious sites and famous battles.

RELIGIOUS TEXTS

It is impossible to study the lands of faith without studying at least some of the ancient scriptures that come from those faiths. The Bible and a number of apocryphal testaments tell the stories that compose the Christian mythology. Judaism similarly possesses a diverse number of texts, of which the Torah is the most important. Islam continues to be the dominant faith of the Middle East in the modern age, and its highest holy book is the Koran. The Book of the Dead is an ancient Egyptian

religious text so important it eventually became standard to include it in every tomb. Translations are easy to find, and the early concepts of a benevolent god who is the source of eternal life and the Resurrection are impossible to miss.

FICTION

Arabian Nights—The classic collection of 1001 stories including the famous tales of Ali Baba and the Forty Thieves and Aladdin and the Lamp. The ubiquitous expurgated version is often thought of as a collection of children's stories, but the unexpurgated version, originally translated by Sir Richard Burton, has some pretty racy parts.

Agatha Christie, *Death Comes as the End*—Murder mystery set in ancient Egypt.

Anne Rice, *Mummy: Ramses the Damned*—Although the novel is practically a porn fantasy about Cleopatra, it does have a strong World of Darkness feel. The brutality of the flayed Cleopatra is a good model for Bane mummies or those who stray too far from the path of balance and justice.

Bram Stoker, *The Jewel of the Seven Stars*—The author of *Dracula* writes about ancient Egypt.

MOVIES

Hollywood has never given mummies the life they breathe into other horror genres' monsters. Normally the mummy is a shambling, virtually mindless killing machine. The plot almost always involves archaeologists or villainous cultists opening a tomb that is better left alone or intentionally animating the mad creature. Therefore, most of the mummy movies far are better examples of what can go wrong with the resurrection than they are of how to play a mummy.

The Mummy, Universal 1932—The movie that put the mummy in the horror genre along with *Dracula*, *Frankenstein* and *The Wolfman*. Boris Karloff's character is closer to the game's conception of a mummy than most of them.

The Mummy's Hand, *The Mummy's Tomb*, *The Mummy's Ghost*, *The Mummy's Curse*, Universal, 1940-1944—sequels to *The Mummy* that perpetuated an ever more mindless killing machine. The culmination of this degeneration came in the form of *Abbott and Costello Meet the Mummy* in 1945.

Blood From the Mummy's Tomb, Hammer 1971—This Hammer movie was loosely based on Bram Stoker's *The Jewel of the Seven Stars*.

The Awakening, Solo/Orion/EMI 1980—another adaptation of Stoker's novel with Charlton Heston as the crazed archaeologist trying to restore an Egyptian queen to life.

The Mummy, Universal 1999—starring Brendan Fraser, the movie brings modern special effects to an adaptation of the 1932 mummy movie. The movie's tone isn't always consistent, but the fun, fast-paced action is reminiscent of the Indiana Jones





movies. The sets are magnificent, although certain errors may bug purists.

Lawrence of Arabia, Columbia Pictures — It's not a mummy movie, but this epic story brings the Middle East to life in a larger-than-life tale.

Aladdin, Disney — Okay, so it's a cartoon. It still evokes the grandeur and mystique of Arabia.

Prince of Egypt, Dreamworks — The epic of Moses and Exodus told by the light of movie animation.

The Land of the Pharaohs — There are no mummies walking around in this movie, but it gives a tale of lust for power that ends with a surprisingly ironic twist. The movie was filmed on site and the panoramas are spectacular.

Cleopatra — The tale of one of the most famous Egyptians of all time, played by the exquisite young Elizabeth Taylor.

Cleopatra — Another version was made as a mini-series in 1999. It is actually better done, despite not having the Hollywood legends acting in it.

The Ten Commandments — The classic movie of Moses and the Exodus starring Charlton Heston.

Stargate — The movie presents an odd slant on the Egypt mystery, but it is entertaining, and it has sets that may provide the Storyteller with inspiration.

TELEVISION

10,000 Mummies — Another of FOX's famous "dig it up on camera" style documentaries ran May 2000 and covered one of the newly found great troves of Egypt.

Arabian Nights — In early 2000, ABC ran a big-budget miniseries adaptation of the classic of Middle Eastern literature. The love story between the Sultan and Shahrazad was well done, and the comical references to modern events by the genies in the stories are amusing.

MUSIC

Peter Gabriel's *Passion* (Album/CD) — Soundtrack for *The Last Temptation of Christ*. The exotic, Eastern ambience it instills is inspirational.

Süleyman the Magnificent (Album/CD) Celestial Harmonies — This CD is the soundtrack to a movie about the sultan Süleyman who ruled Turkey from 1520-1566. The music is

Turkish, but it does a good job of evoking the feel of the Lands of Faith.

Rai music is a type of Arabic rock that became popular in the early '80s in France and Algeria and spread from there. It combines traditional Arabic music with rebellious lyrics and a rock beat. Consequently, it's about as popular among staunch Muslims as the Sex Pistols or Revolving Cocks are among Mormons. For a good introduction to rai, check out *Kutché* by Cheb Khaled and Safy Boutella, or *Let Me Rai* by Cheb Mami.

The list of good contemporary Arabic rock and dance music is extensive. Amina, Khaled, Nusrat Fateh Ali Khan, Ofra Haza and many others put out lots of exotic music (or music that sounds exotic to the Western ear) that works well as background music for *Mummy* or *Year of the Scarab*.

THE REST OF THE WORLD

For decades it was easy to find relatively large Egyptian displays in any decent sized American museum. It's getting harder these days. Political climates change, and many museums have adopted a different approach to displaying Egyptian antiquities. Many museums, for example, have made the decision to remove all public showings of the dead. Paul N. Perrot, Director of the Virginia Museum of Fine Arts, recently explained the new policy this way: "In the Director's opinion, it is time that we recognize the unity of the family of man. Since we are not ready to submit our own direct ancestors to this kind of exposure, we should have the same reluctance to do so for those of foreign origin, even from a distant past."

At the same time, Internet technology has made information extremely easy to come by.

The Egyptian Ministry of Tourism (<http://touregypt.net>) maintains an extensive resource on its country and its history online. The site exists largely to promote tourism, of course, but it is filled with an amazing wealth of information.

Most major museums have some hint online of their Egyptian exhibits. Universities are good resources, too, and a few actually have Egyptian exhibits in addition to their libraries. The University of Richmond, for example, has a single mummy with the odd history of once having been thrown away in a dumpster.

Obviously, the greatest resource for Egypt is the nation itself. Perhaps in playing a mummy you will find yourself drawn to the ancient land to see it for yourself.



I DID NOT DREAM IT, THIS POST-MORTEM MIRAGE, THIS STRANGE WAKING NIGHT-
MARE OF DYING AND GOING TO THE HELL OF SAND.

UNTIL MOMENTS AGO, I WAS A CORPSE. NOT ONE OF THOSE LAW-ABIDING, QUIETLY
DEAD CORPSES, ALAS, BUT ONE OF THOSE CHEEKY CORPSES THAT RUDELY MOVES ABOUT.
FROM MANCHESTER, ENGLAND TO SOMEWHERE IN ARABIA, TO BE SPECIFIC.

UNTIL MOMENTS AGO, I THOUGHT—HOPED, IN FACT—THAT THIS WAS SOME STRANGE
SHUT-DOWN PROCESS THAT MY BRAIN WENT THROUGH AS IT SLOWLY DIED FROM WHAT
I'D INTENDED TO BE A FATAL OVERDOSE OF SMACK. I COULDN'T COME UP WITH ANY
OTHER EXPLANATION FOR WHY I WAS NAKED IN A SARCOPHAGUS SURROUNDED BY A
BUNCH OF EXTRAS FROM A BIG-BUDGET REMAKE OF CLEOPATRA.

AS I LAY THERE, THESE PEOPLE, THESE ACTORS, WEARING SILLY CHIEF ROBES, WALKED
AROUND THE TABLE, CHANTING AND TOUCHING ME IN THE MOST INAPPROPRIATE
FASHION. IN AN ODD SORT OF WAY, IT FELT AS THOUGH THEY WERE CONNECTING ME TO
SOMETHING, OR SOMETHING TO ME. I LIKED IT.

HOOK ME UP BOYS. WHATEVER IT IS, I WANT MORE OF IT.

PERHAPS, I THOUGHT, THIS IS JUST HOW MY MIND IS INTERPRETING DOCTORS;
DOCTORS WHO WERE AROUND ME IN SOME HOSPITAL BACK IN MANCHESTER, DOCTORS
WHO WERE TRYING TO RESURRECT ME FROM MY LITTLE SELF-INDUCED DEMISE. BUT THEN
I THOUGHT, "NO, THAT'S NOT MY MIND." MY MIND WAS NEVER REALLY ALL THAT
CREATIVE, EXCEPT WHEN IT CAME TO GETTING SMACK, IN WHICH CASE I WAS A REGULAR
FUCKING PICASSO.

SO THEN, AS IF TO SIGNAL AN END TO ALL THAT TOUCHING BUSINESS, MY BODY
SEIZED UP IN A BIG CLENCH: SCRUNCHED-UP FACE, CLENCHED FEET AND FISTS, TIGHT
BELLY—THE WORKS. RIGOR MORTIS? BLOODY SPLENDID! FINALLY, I THOUGHT, I GET TO DIE
AND THIS WEIRD B-MOVIE IMAGERY WILL FADE TO BLACK.

AU CONTRAIRE.


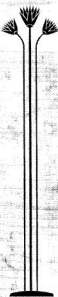
WHEN I RELAXED FROM THE CLENCH, I FELT MORE ALIVE THAN I'D BEEN IN YEARS, OR
POSSIBLY EVER. THEY COVERED ME IN A SHEET OF COARSE PERFUMED LINEN, AND THE
CHANTING WENT QUIET, WHICH WAS FINE BY ME, SINCE IT WAS STARTING TO GET ON MY
NERVES A BIT.

AS I LAY THERE, WRAPPED IN LINEN THAT WAS FRAGRANT WITH CEDAR WOOD AND
AMBER, MY MIND CAME BACK TO ME AT LAST, THOUGH STILL FILLED WITH IMAGES THAT
COULD ONLY BE FROM AN EGYPT THAT HASN'T EXISTED FOR THREE MILLENNIA. THEN I
FELT... SOMETHING. I WAS MORE THAN ME NOW. I WAS STILL CURTIS MOORE - RENTBOY,
JUNKIE AND SELF-LOADING WANKER - BUT NOW THERE WAS A BIT OF ME THAT WAS
NEFARKA, GUARDIAN OF THE DEAD AS WELL. I WAS AN US NOW. OR WE WERE ME.
SOMETHING LIKE THAT.

BENEATH THE SHEET, I HALLUCINATED LIKE A BERKELEY HIPPIE. I SAW SOME BIRD
MAKING SANDALS, ONLY SHE WAS DOING IT THREE THOUSAND YEARS AGO. I SAW PALM
TREES AROUND THE SPHINX, NOT TO MENTION A NOSE ON THE BUGGER'S FACE. FEELINGS
SURGED THROUGH ME, LOTS OF THEM. I LAUGHED AND CRIED ALTERNATELY. THE VERY
ODD COLLECTION OF ACTORS AND LUNATICS AROUND ME MUST HAVE THOUGHT I WAS
AT LEAST AS MAD AS THEY AS I LAY THERE, CHUCKLING, WEEPING AND REVIEWING THE
FOLLY OF MY LIFE FROM AN ENTIRELY NEW PERSPECTIVE. THE PERSPECTIVE OF THE
LIVING. I HADN'T SEEN THE WORLD THROUGH THOSE LENSES IN AT LEAST FIVE SMACK-
STUNTED YEARS.

JUST WHEN I CAME TO THE REALIZATION THAT I WAS HAPPIER ALIVE THAN DEAD,
THEY UNWRAPPED ME FROM MY FRAGRANT LITTLE LINEN NEST AND THIS BLOKE WHO'D
BEEN LEADING THE WHOLE TOUCHING AND CHANTING BUSINESS LOOKED RIGHT AT ME
AND SMILED.

"GREETINGS, CURTIS AB-NEFARKA. YOU DIED AND WERE CHOSEN FOR THE RESURRECTION.
WELCOME TO IMMORTALITY."



Chapter One: Judgment in Heaven

DEATH IS A PUNISHMENT TO SOME,
TO SOME A GIFT,
AND TO MANY A FAVOR.

— LUCIUS ANNAEUS SENECA, "THE YOUNGER"

DEATH AND THE SOUL

An Amenti, a mummy of the current day, is a blend of ancient and modern spirit. These two components become a single soul in a mortal body in which the modern spirit once dwelled alone. Given the gift of life, this new entity is charged with a mission to restore balance in a world that is succumbing all too rapidly to the depredations of corruption.

That mortal is the most important element of the resurrection. Without a suitable host, the powerful tem-akh (or completing spirit) and even the wondrous ceremony that bestows eternal life are as nothing. Conversely, the resurrection is about more than restoring life to a corpse. It is the granting of new life, new insights and new power.

Such redemption can only be given to the fallen. A person standing comfortably on the shore cannot be saved from drowning. The soul of a contented, functional individual is not a candidate for rebirth. Even if she dies early in life, that fortunate individual has achieved some measure of balance — or Ma'at — in her lifetime. Her well-balanced and healthy soul possesses no wound to be healed. It is the

injured soul, the incomplete soul, the troubled soul that the tem-akh amends. The Egyptians call the mortal's tragic flaw *hamartia*. The *hamartia* is a weakness that kept her from achieving her dreams and being happy in life. She might have suffered from heroin addiction. She may have been too timid to defend herself when her lover beat her. She might have manipulated others for her own gratification, or she may have been so weak-willed that she conformed to others' wishes instead of striking out on her own. Criminals, psychiatric patients, addicts of all types, masochists and martyrs, the desperate and the despairing all have souls that cry out for completion and redemption. That which is not in harmony with Ma'at calls out to have its wounds healed, its flaws mended and its imbalance redressed. The nature of the mortal's *hamartia* determines which tem-akh is likely to merge with her soul during the resurrection.

The Egyptian completing spirit, or tem-akh, can sense the imbalance of the mortal's soul. Each tem-akh is a shard of an old and powerful Egyptian spirit. It is all that remains of an ancient soul, the strongest portion of a once-complete being. It is only by virtue of that strength that the tem-akh survived the vortex of the recent ghost storm. The black



clouds of Apophis scoured ancient souls, tearing them to shreds. The tattered bits that remained found that they could not exist for long in that reduced and damaged condition. Therefore, the ancient spirits sought to join with modern souls. Their god Osiris commanded them to seek out those who are about to die who could be mended by the noble souls of Amenti. In his divine wisdom, the god of life foresaw that a union between the two would save the withering Egyptian souls and perfect the suffering spirits of the newly dead. The united soul created in this fashion would become a powerful tool in restoring the principles of Ma'at.

Once the tattered tem-akh finds a partner whose weaknesses she may shore up, the ghostly fragment waits across the Shroud between worlds for the mortal's death. The ghostly ability to sense the imminence of death allows the spirit fragment to choose from those who are soon to die, before the tem-akh itself fades into oblivion.

THE JOINING

The soul of the newly dead leaves her body, covered by an ectoplasmic placenta called a khu, or caul. This psychic wrapping protects the spirit from the trauma of crossing the Shroud, the barrier separating the physical and spiritual worlds. Inside the khu is a calming netherspace in which the soul rests during its journey from life to death. While within the caul, a ghost remains linked to its dead body. Once it crosses the Shroud, however, the soul normally tries to break free of the khu and continue its journey deeper into the underworld. At the moment of death, the Egyptian spirit approaches, piercing the ectoplasmic cocoon before the mortal's soul can tear itself loose. Within the timeless embrace of the khu, the tem-akh reveals to the newly dead its chance for rebirth.

The nature of this encounter varies depending on how confused or terrified the mortal spirit is and how articulate or intimidating the fragmented Egyptian spirit is. The deceased's religious, superstitious or scientific beliefs can also play a part in the outcome. A person who denied the concept of a soul in life may be incapable of coping with evidence of a spirit now. In his denial, such a person becomes an unwilling audience rather than an active participant in the encounter. A dyed-in-the-wool adherent of a particular faith might become confused by a spirit that "breaks the rules" of her personal cosmology, making any post-mortem meeting one-sided and baffling. Even when the new soul is receptive, the four-millennium time gap between the respective spirits' life experiences makes initial contact difficult. Luckily, the khu's calming influence typically soothes both parties enough to communicate. The souls speak the seemingly universal language of death, so miscommunications typically arise from cultural, not linguistic, differences.

By supplementing its words with empathic imagery, the tem-akh explains clearly what it proposes: resurrection and a second chance. If the deceased refuses the union, the tem-akh departs the khu and resumes its search, leaving the recently dead to face the dangers of the storm-tossed Duat alone. A newly dead soul may spurn resurrection for any number of reasons. A suicide victim may be disappointed that she has not escaped her pain in oblivion. A pious individual may find that the Egyptian spirit's appearance is uncomfortably different from what she had expected, and she may suspect some sort of evil influence. A tired soul may find that the promise of immortality just holds no allure. Regardless of the reason, the two spirits must join voluntarily. **A simple refusal is enough to prevent the union.**

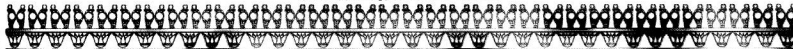
Osiris' children choose well those individuals who hunger for a second chance but who lacked the strength to achieve their dreams in the Second Life. So most often, the deceased leaps at the opportunity for redemption. Once the union is accepted, the tem-akh tears away that portion of the new soul that is most flawed. The departed feels agony for a moment; then, like a missing puzzle piece, the ancient Egyptian soul fragment slips into the hole it created and perfects the flawed being with which it joins. It is for this reason that the spirit remnant is called the completing spirit (tem-akh) and the mortal is called the saved one (nehem-sen).

THE HAJJ

This joining is only the beginning of a difficult struggle that the hopeful mummy faces. Although the two souls have become as one, the body lies dead as the khu slowly loses its connection to the corpse. With strength born of necessity, the tem-akh forces its new dual spirit back across the Shroud. Cleaving through the barrier between worlds tears open the khu. Without the caul to soothe the trauma of its recent death or protect against the spiritual pain of crossing the realms, all but the strongest nehem-sen curl into psychic hibernation. Only due to its millennia weathering the travails of the underworld does the tem-akh have the strength to retain its grasp on consciousness.

With a tremendous surge of will and spiritual energy, the tem-akh restores the corpse to some semblance of wholeness and brings it lurching to its feet. While the modern soul is still traumatized, the desperate ancient spirit struggles alone to take the animated corpse from the site of its death to a place that shines like a beacon: the Lands of Faith. It must do so in a world that has changed drastically from the ancient homeland it once knew. Furthermore, the completing spirit knows that it must reach the Lands of Faith within the traditional funerary period of 70 days, lest the body it animates begin to rot and the Spell of Life be rendered useless.

Thus begins the hajj, or pilgrimage. For the recent decedent, this journey is both spiritual and mental. Slipping





in and out of awareness, she strives to come to terms with her death. Yet more difficult, perhaps, is the slow process of assimilating — and being assimilated by — another spirit. For the tem-akh, the trip is arduous on every front. Just as the modern soul must reach some sort of equilibrium with its new partner, so must the completing spirit. The ancient Egyptian shard must also navigate a walking corpse through a world made alien by the passage of millennia. With no active life force, the tem-akh must hold its vessel together with sheer will, sealing gaping wounds and meshing shattered bones as best it can with no actual ability to heal. Extreme language barriers often exist, and the circumstances surrounding the deceased's death may complicate matters further yet. A mortal who died of exposure in the wilds of Canada can begin its journey much more easily than a person who fell during a shootout with the Hong Kong police.

Still, being a walking corpse can work to the tem-akh's advantage. Normal humans cannot bear the sight of a dead body rising up. They cannot quite grip the idea of something that is clearly not alive yet which moves nonetheless. Witnessing such a thing is enough to plunge even the most stalwart man or woman into a state of trembling paralysis or frantic rationalization. Down the road, though, such a striking public exit can cause difficulties if the mummy ever returns to its old stomping grounds.

The fact that enemies exist who seek to destroy any Amenti they stumble across complicates matters further. Some mortals, who are disturbed by the mere prospect of the dead walking the Earth to perform who knows what manner of evil, hunt mummies. More knowledgeable and antagonistic minions of Apophis, such as the Asek-hen and Amkhat, wish to destroy the Amenti before they can undergo the Spell of Life. Fending off or escaping foes isn't always sufficient, either, since craftier enemies are content to track the desperate animated corpse to its final destination in hopes of destroying an entire group.

THE SPELL OF LIFE

Assuming that the tem-akh manages to bring its new body back to the Lands of Faith, one task remains. It must find those mortals who are loyal to Osiris and who will perform the actual ritual that returns the departed to life. This ritual is called variously the Spell of Life, the Rite of Rebirth or simply the Great Rite. Luckily, this search is a two-way street. The tem-akh knows to search for a cult that possesses the necessary mystical knowledge. Likewise, various cults of Isis, Osiris and others know through oracular foresights that the Amenti is coming. The resurrection cults usually have the faith, persistence and knowledge necessary to find and aid the tem-akh. Once acolytes have met the deceased and brought it to a ritual site in the Web of Faith, the Spell of Life begins.

HORRORS OF THE SUPERNATURAL

The vast majority of mortals in the World of Darkness go through life with no idea that the supernatural exists. Many of the select few mortals who know the truth do their best to forget that they ever encountered anything out of the ordinary.

When a mortal faces a supernatural being stripped of the guise that it normally wears in the mundane world, the person is afflicted with a kind of temporary insanity. This brief condition goes by many names — suffering delirium, becoming lost in the fog, stripping away the veil — but the result is effectively the same. The mortal becomes hysterical, has a fit or a seizure, flees the scene or simply ignores her surroundings as if nothing were out of the ordinary. This delirium passes when the supernatural presence leaves the area, and it leaves the mortal dazed and confused about what just transpired.

Some debate goes on in paranormal circles as to whether this effect is a kind of defensive camouflage that supernatural creatures generate themselves, or if it is instead a kind of psychic safety valve that protects mortals from insights that they were not meant to receive.

Regardless of its origin, this so-called fog helps keep the activities of the preternatural hidden from public view, for good or ill. See "The Veil" in Chapter Five (p. 140), for specifics on this phenomenon.

Each cult varies the particulars of the ritual a bit, but all embalm the corpse according to ancient Egyptian mummification practices. The body is soaked into natron for preservation. Then the internal organs are removed and placed into canopic jars. Finally the corpse is wrapped in bandages that are inscribed with lengthy spells of life and protection.

As these steps occur in the physical world, Anubis leads the joined spirit before the Judges of Ma'at. In Egyptian tradition, the judges weigh the joined soul's ab, or heart, against the feather of Ma'at. This test determines the spirit's worthiness to become a mummy, to rise again and join the struggle to restore balance to the world. A joined soul that is found wanting is cast away, and the body remains forever dead. The spirit that passes the test returns to its body in the physical world as the ritual is completed.

At the end of the ceremony, the tem-akh and the nem-hen merge completely. The body is fully healed and restored to life. Once the miracle is complete, the cult removes the bandages and ceremonial trappings. Usually some sign remains which hints at the cause of death. In the case of a Sefekhi, the entire body may be terribly scarred. With the aid of the cult that bestowed the gift of the Third



Life upon her, the mummy begins her new life as a chosen instrument of Osiris.

THE PRICE OF ETERNITY

Although she is possessed of great power and eternal life, the Amenti is not without limitations. Although she is immortal, a mummy can be slain. Her body falls dead, and her spirit enters the underworld. Only after gathering enough Sekhem (i.e., spiritual power) can the soul return to its body and rise to life again.

Furthermore, the energy that

the Amenti uses to power

her mystic Hekau and sustain her physical form is drawn from the very Web of Faith that gave her life. Some say that this Sekhem actually comes from Osiris as he currently resides within the Web. While she is within the great geographic area that the Web of Faith covers, a mummy can tap into its power easily. However, the Amenti must rely on her own internal reserve of Sekhem if she leaves the region, or she must draw upon a relic infused with the energy. The mummy's personal Sekhem doesn't last long with injudicious use, and so-called "Sekhem batteries" are exceedingly rare.

The prospect of being caught by the enemies of Ma'at without such a powerful spiritual safety net is

daunting. Not surprisingly, most mummies prefer to remain near the Web of Faith, and those who venture into the rest of the world return frequently.

BALANCING THE HEART

It can be difficult for a mummy to express what it is like to become one of the Undying. The adjustment to a new existence is not the same for each mummy. Each of the

ancient Egyptian tem-akh spirits spent thousands of years in the afterlife, and

this existence bestowed upon those spirits an incredible

collection of

knowledge and

memories. How-

ever, the Amenti

inherits only a

fraction of the el-

der spirit's

knowledge, since

the rest of the

venerable spirit

was lost to the

scouring winds of

the Dja-akh. A

great warrior may

have also been a

sage and a scholar,

but if only his

khaibit survived

the ghost storm,

he may provide

the Amenti with

only the martial

and survival skills

that he possessed

in his First Life.

Regardless of

which aspect of

the ancient Egyptian

soul the

tem-akh repre-

sents, the strength

and purity of the

union of ancient

and modern souls

may vary. Some-

times the fusion of

ages-old memories with

a current mind is seamless.

More often, some cul-





tural distinctions are too dramatic to allow for a faultless bonding. To aid with the union and preserve the Amenti's mutual consciousness, each spirit instinctively submerges those memories from its respective life that may disturb its fellow soul. The *nehem-sen* may have lusted after her brother secretly during the Second Life, yet an incestuous relationship was perfectly acceptable in ancient Egyptian culture. To spare the modern soul fresh pangs of guilt, the *tem-akh* instinctively buries the memories of its own marriage to a sibling. Similarly, the two portions compromise somewhat in the areas of intellect and personality. A fragment of genius could inspire a dim-witted jock while a bright scientist might be distracted by the *khaibit*'s fairly simplistic drive.

Despite these adjustments, the modern soul remains dominant in the joining. Admittedly, the flawed and weak portion of the *nehem-sen* is burned away to make room for the *tem-akh*. Although she cannot boast millennia of memories, a far larger proportion of her being makes up the mix of spirits. The union is akin to the relationship that the average mortal has with her conscience. The *tem-akh* is a part of the whole. It possesses a somewhat different outlook, but it is still indivisible. The ancient *tem-akh* takes the same role it led in its former life, reflecting only one part of a personality. In this fashion, a *khaibit* typically settles deeply in the Resurrected's subconscious and empowers the id with perfectly honed battle instincts. A *sahu*, on the other hand, usually strengthens the conscience and promotes higher ethical thought.

Still, the Egyptian spirit may be so buried in some cases that the modern mummy experiences it only as odd memories of a past life. A particularly scientific-minded individual may refuse to believe that the *tem-akh* is anything other than a facet of her mind. In rare instances, the two spirits may be so distinct that they never truly join. Such fractured Amenti rarely survive the initial Spell of Life. The Judges of Ma'at extend their reach and send the *tem-akh* and the *nehem-sen* to their respective resting-places.

THE AMENTI

To understand the nature of the Amenti, one must recognize the Egyptian idea that nine parts represent an individual's entire essence.

A person's true name, or *ren*, is an inherent part of her being, and it may even be used to gain power over her. The heart, or *ab*, is the center of consciousness. The Egyptians considered the brain so unimportant that mummification practices often simply discarded it. The body, known as the *khat*, is necessary for the mummy's eventual resurrection. The remaining portions that comprise an individual are spiritual. Spiritual energy called *Sekhem* — akin to the notion of life force — flows through the soul and body. The *ka* keeps careful watch over the body during death, protecting it from harm. The *ba* travels into the spirit realms and

returns only to help complete the rebirth. The *khaibit* embodies the soul's darkness, aggression and hunger. The *sahu* is the eternal, incorruptible portion of the soul that dwells in the Egyptian heaven known as A'aru. The *khu* surrounds the body and soul like a protective aura, serving to fuse the material and spiritual elements.

Of these nine components of being, the *ren*, *ab* and *Sekhem* reside within and define the body and soul alike. The *khat* stays in the physical realm, of course. The remaining five soul aspects exist within the *khat*, but they pass from the corporeal world upon the person's death.

Unfortunately for those Egyptian spirits in Duat, they were vulnerable to the *Dja-akh* that swept the underworld at the end of the millennium. The storm's spiritual devastation ablated weak vital essences. Only the strongest spirit fragments survived the ravages of the *Dja-akh*. Aggressive soldiers and assassins left only their *khaibit* to carry on their names and consciousness. Talented craftsmen and inspired artists persisted only in the form of their shining *khu*. Visionaries and explorers survived as nothing more than their winged *ba* spirits. Magicians and philosophers seeking perfection in death, even as they had in life, disintegrated but for their *sahu*. Vain souls and loyal bodyguards alike withstood the onslaught only through their protective *ka* spirits.

Few, if any, souls of the underworld city of Amenti survived in their entirety. Virtually every soul was shattered and left incomplete. These spirit remnants lost the remaining portions of their greater soul and drifted alone as never before. Any chance the spirit pieces had to ever again join in life was lost to the spirit storm's rage. Without the other divisions of the spirit, resurrection was forever denied them.

DEAD MEN WALKING

Osiris' words reached the despairing spirit fragments as they floated hopelessly in the turmoil, and the god-king revealed to them a new hope. The tattered souls could still achieve resurrection if they could find an appropriate living soul with whom to bond. A mortal who died unfulfilled would serve as a proper vessel for rebirth.

Although they were strong enough to survive the ghost storm, the ancient spirits lacked the power to grant a corpse life. For this purpose, Osiris called out to the remnants of the mortal cults that had long ago formed in worship to himself and his sister-wife Isis. The ancient Cult of Isis survived into the modern age. A broken group of the Children of Osiris clung to forgotten secrets from their lord's rule as the First Pharaoh. Osiris granted his living acolytes the knowledge necessary to revive the citizens of Amenti, the spirit city. As each cult proved its loyalty, Osiris revealed the new Spell of Life to them.

Not only do the ancient *tem-akh* need a living being to perform the Great Rite, the ceremony must be held on the sacred soil of Egypt. In underground tombs and the eldest temple



THE MANY-FACETED SOUL

So what makes Egyptians so special? Why do they have multiple souls, if nobody else does? If you examine the roles that each portion of the Egyptian being serves, each has a parallel within established World of Darkness cosmology, as set forth in **Wrath: The Oblivion**.

The ka's behavior, standing guard over what is most important to it, is reminiscent of the essences known in the underworld as drones. The aura-like spiritual resonance of the khu can be compared to the mystical connection between the dead and the physical realm, and between material foci and magical effects. As the ba travels through the underworld to perform tasks that will bring resolution to its goals, it most closely resembles the central character type of **Wrath**. The khaibit's darkly turbulent, conflictive and dangerous relationship with its other spirit aspects is echoed in how a Shadow acts as a wraith's darker half. The sahu fits the concept of contact with a higher idolon or the idea of an eternal rest in heaven.

The roles of ren, Sekhem and khat remain relatively unchanged regardless of which mystic cosmology is applied. The distinctions are mainly restricted to style and trappings. Only the question of the mythical superiority of the heart, rather than the head, as the seat of consciousness remains unanswered.

Some spiritual scholars in the World of Darkness suggest that modern beings may actually possess the same divisions of soul expressed in Egyptian beliefs, but that they refuse to see them. A drone might simply have lost the rest of his unrecognized being to dissolution. A ka spirit may be so dominant that the rest of the being falls under its will.

halls, the funerary practices of a dead kingdom were themselves resurrected. Those dead spirits who stumbled into these shelters, holding onto a failing body, were the recipients of the perfected rites. The newly dead breathed again, joined now with ancient beings. The old souls looked upon the world around them, alive for the first time in millennia.

As his followers rose in strength, Osiris began anew his assault on the enemies of Ma'at.

THE QUEST FOR MA'AT

"Ma'at" translates simultaneously as truth, balance and justice. In the World of Darkness, Ma'at is both a concept and a deity. This godlike being represents one of the faces of the divine order established by the Creator of all, known in certain ancient Egyptian faiths as Amen-Ptah-Khemmu.

Mummies have sought this All-Father since their first sojourns into Duat. Even the pure sahu who have returned from the Fields of Paradise have found only his servants. The eldest mummies, followers of Horus, say that even Anubis has not spoken of the All-Father in a very long time. In the eyes of the faithful, only two beings know the divine will: Osiris, as proven by his inviolable form during his millennia upon the throne of Amenti, and Ma'at, due to her domination over the Judges of Balance. This case has been made even stronger by the two deities' joint endowment of the resurrection. The fact that the god of life placed his own heart upon the Scales of Ma'at more than once is not lost upon the Resurrected. If the holy Osiris finds the divine order more important than his own eternal life, so then must the mummies to whom he grants new vitality.

There exist 42 beings, called simply the Judges of Ma'at, who consider every soul that Anubis brings before them. Souls that they find wanting are tossed to oblivion, while the rest are allowed to carry on their duties in the underworld. The Amenti do not know exactly who or what the Judges of Ma'at are. Some think that they are noble spirits raised to their position by the goddess Ma'at. Others suspect that they may be the children of other gods performing the duties of their divine parents. Regardless of their origins, the judges have a sacred duty to pass judgment upon souls. Even the eternal Amenti must face the Judges of Ma'at. Each time a mummy is killed, her spirit journeys into the underworld and stands before one of the judges. The Amenti must prove herself worthy of retaining the gift of immortality before she is allowed to return to her mortal form. A clever spirit might trick some of the judges, but inevitably the Scales of Ma'at discern the worthiness of all.

For more on the Judges of Ma'at and their role, see Chapter Five.

THE SCALES UNBALANCED

The hideous king of demons, the devourer, Apophis, has always worked against the designs of Osiris. Since before the first light of Ra shone in the sky, the Great Serpent sought to plunge the world into darkness. When Osiris was born to the earthly realm, the wrath of the serpent turned upon him. The First Pharaoh banned the beast from the heart of man by outlawing cannibalism and bringing the laws of Ma'at to the Nile. Apophis seethed in anger and coiled about the underworld, seeking to crush the life from creation. Its corruption can be found in events as great as the murder of Osiris by his brother Set and as minor as the siren song of drug addiction. The serpent seeks to tilt the scales of Ma'at so far that all of existence slips into its maw.

The servants of Apophis vary from the mighty to the weak, and from the sadistic to the stupid. The dark god Set declared first Egypt and then the whole world his domain,



and he acted as judge and executioner in the name of the serpent. The Followers of Set, undead beings who feed upon the blood of the living, slither through the shadow of night like poison through a man's veins. Although they now assert that their god wars *against* Apophis, the Resurrected believe that Set's children make such allegations out of fear that the Great Serpent will shortly claim its due from its wayward minion.

Bane mummies — the loyal warriors of Apophis — return to life as the Resurrected do, but they never come before the Judges of Ma'at. Instead, these abominations draw their power directly from Apophis. Worse, they have learned how to raise lesser Bane spirits, or ifrit, within the bodies of the dead in a mockery of the mummy canopic jar rituals. These evil walking corpses are known as Asekhsen, the reapers. They hunt the followers of Osiris with a sinister desperation. Adding to the roster of Apophis' vile minions is the ancient Egyptian Amkhat cult. These horrid cannibals feed upon the flesh of humankind and Amenti alike to gain twisted power.

RESURRECTED FACTIONS

The spirit of Ma'at, the balance in life and nature, has been overturned. Corruption extends even into the underworld, triggering the recent ghost storm. Even the great Egyptian ghost city, Amenti, could not stand against the forces of oblivion. Only through the efforts of the god-king Osiris did the shattered spirits of the Dark Kingdom of Sand survive. With Osiris' awakening, the champions of Ma'at marshal as they have not done in millennia.

To aid in his followers' struggle against the corruption of Apophis, Osiris has gifted his mortal worshippers with the gift of a new, more potent Spell of Life. The old priests of Isis and Osiris attract new followers, and new organizations have arisen to join the conflict. Since Osiris' will remains obscure, these groups look for guidance from the new mummies whom they help create. Although the tem-akh spent centuries in the presence of the Lord of Life, one must not mistake the Resurrected for robotic servants to Osiris. In fact, some worshippers claim that rival groups have corrupted their god-king's desires in favor of their own agendas. Most groups agree to fight to restore Ma'at to the world, even if they disagree on just how to accomplish it.

THE TIES OF FAITH

The modern remnants of the ancient cults have inherited a wealth of wisdom and mystical power from the spiritual teachings of Isis and her divine husband. From the height of their power during the dynastic periods of Egyptian history to their near destruction at the hands of the post-Ptolemaic rulers, the cults have experienced everything from political dominance to lethal persecution. They have walked with

gods and weathered the wrath of demons. Their teachings have been spread so widely that they have reached into every corner of Western occult, yet they also appear in cheap paperback books and trashy romance novels.

Despite their ancient ties to the Shemsu-heru mummies and other Egyptian mystics, the cults of Osiris and Isis slowly crumbled like forgotten tombs in the desert. Every year, secrets were lost as faith eroded in the winds of time. The god and his sister faded into obscurity and legend. The cults fragmented in petty arguments over temporal power. Some cult members even turned to the embrace of the vampiric followers of the dark god, Set. The cults were left without direction, and they strayed from the path of Ma'at like lost children. Apophis watched it all in satisfaction while Osiris sat motionless on his throne.

When Osiris entered the Web of Faith to escape the continuing rage of Apophis' ghost storm, the faithful sensed his activity and rejoiced. The Lord of Life had not left them. Scattered mystics returned with full conviction to the tenets of time-shrouded practices. So great was Apophis' corrupting influence, however, that not all believed the visions. Factions of the modern sects caught up in material wealth and power decried such seers as false prophets and cast them out.

Those who trusted the oracles' wisdom listened. Revelations came as they had only in more godly times, when the pious were revered. The most enlightened priests of Isis and Children of Osiris returned to sites made holy in the dawn of history. When the recently deceased came shambling, creeping and rampaging back into the Holy Lands under the guidance of the tem-akh spirits, the cults of Osiris and Isis awaited them with open arms. The mortals had heard their god-king's call, and they sought to help create the army of eternal light that might defeat the coming darkness.

THE CULT OF ISIS

From the days of her descent to the earth, the goddess Isis served as a mother figure for humanity. While her brother-husband struggled with the duties of ruling a great kingdom and protecting mankind from corruption, the goddess studied the mystic arts at the side of the god Thoth. Her experience as mother, sister, magician and preserver of her husband in death gifted Isis with great patience and made her beloved of the populace. Before she died, Isis imparted her wisdom to many of her worshippers.

The most faithful of these adherents kept the faith in Egyptian gods alive for thousands of years. They protected and served Isis' immortal son Horus and withstood the ravenous depredations of the servants of Set. Unfortunately, the passage of centuries diluted this faith. Wisdom faded, and the Cult of Isis fell into disarray. The usurper, Set, nearly destroyed the cult in the time of Cleopatra, and he even managed to steal the precious original Spell of Life from





them. The cult barely survived this devastation, and the same mummies that it had once helped create no longer trusted it.

Ironically, the Romans' invasion of Egypt ensured the survival of the sect. The Cult of Isis found new life as it spread through the invaders' empire. Some cultists were concerned by the reduction of Isis's teachings to mere sex rites in the translations of other cultures, but the potential to keep the name of the goddess alive could not be ignored. Many fragments of the cult broke away and forgot their heritage in all but name. Other factions joined with Hermetic mystic societies and practiced magic above any interest in the divine. As the decades passed, the memories of Isis became clouded.

In the last decade of the 20th century, the Cult of Isis became active again, after a fashion. Some members sought out the spirits of ancient mummies adrift in the underworld, in a desperate effort to return them to life. Others tried to restore the lost Rite of Rebirth. Hints of these activities spilled into the outside world, encouraging studies of Egyptology at levels not seen since the beginning of the century. This religious frenzy did not possess all members of the cult, however. Blind to the supernatural, some branches of the cult carried on fakery or political occultism. Others held fast to socratic groups that those loyal to Osiris could not trust. Some cults still harbored enmity toward Horus for what they saw as millennia of treatment as bastard children.

As the new millennium neared, attuned cult members who were still faithful to Osiris received visions of a future that promised his return. They rushed to the Lands of Faith to prepare, working frantically as hints of some calamity filled them with dread. When the god of life spoke to the cultists from the holy sites within the Web of Faith, small groups were already prepared. As the Amenti began their inexorable pilgrimage home, the Cult of Isis was on hand to take up the role once held by the ancient mother goddess.

The Cult of Isis brings the Resurrected back to life using the new Spell of Life. Its members view modern mummies as the chosen of the gods, and they consider it their duty to teach the Amenti the sorcery and mystical knowledge that the tem-akh may have lost. Due to this assistance, the Isis cultists are usually the most nurturing of groups for new mummies. Most hope for some reward from the gods in return, though. They see the Undying as representatives of the divine, and they often expect favors for their role in assisting the Resurrected.

Since they see those whom they resurrect as divine blessings, the cultists are very protective of new Amenti. This maternal tendency may express itself as jealousy and guilt as the cult strives to direct the development of its charge or as love and pride such as one would feel for a child's accomplishments. This protective nature also leads the Cult of Isis to dismiss other groups as dedicated but lacking any

real clue about what they're doing. Not surprisingly, such a superior attitude doesn't endear the cultists to the Children of Osiris or other groups.

CHILDREN OF OSIRIS

The eldest Children of Osiris claim that they were once ghuls — what the Europeans call vampires. In ancient times, they fed upon humans to survive. When Osiris proclaimed an end to cannibalism, some ghuls rebelled and were burned to death by Ra's fury for their defiance. The surviving blood demons slipped into the shadows and carried on in their vile ways. Then a wise ghul named Khetamon turned from the path of darkness and cast himself before Osiris. The god-king looked

SALVATION IN THE NEW MILLENNIUM

The final days of the millennium rushed by as the fevered doom-sayings of pessimists and Revelation literalists reached their height. The beleaguered ghosts that rested in the modern Egyptian underworld were ravaged by the continuing cataclysm of the ghost storm. The Cult of Isis, a mortal cult loyal to Osiris since ancient times, struggled to turn back the fury of Apophis before it tipped through the Shroud to cause untold destruction to the living world. Months of rituals and prayer bore little result.

Meanwhile, celebrants organized tremendous turn-of-the-millennium parties around the world. In Egypt, the Ministry of Tourism planned an impressive festival surrounding the Sphinx and the Great Pyramids, despite threats from Muslim extremists to end the ceremonies in bloodshed.

The priests of Isis realized that the grand celebration could provide the power to enact a protective ritual on a massive scale. As the sun set upon the City of the Dead on the last day of the millennium, the priests led processions into virtually every ancient shrine and temple in the area. While the final moments of the millennium played out, revelers celebrated with desperate abandon, and the Cult of Isis enacted its secret ceremony.

Not only did the world survive the turn of the millennium, the event passed almost anticlimactically without violence or mishap. Mystics who are sensitive to the underworld witnessed a notable subsidence in the rolling spiritual hurricane still threatening the dead. A glimmer of hope shined through, and the Sphinx looked forward to the coming of the Resurrected as the morning sun rose. Despite the reprieve, surviving Shanu-atu know that the danger has not passed. They remember that each ghost storm presages some great tragedy upon the earth. They pray that the Reborn will prove to be saviors against whatever evil awaits.





into Khetamon's heart and saw that he truly wished to cease feasting upon the living, but that he could not. The First Pharaoh blessed the repentant Khetamon and taught him how to fight against the corruption that lurked within his spirit. It is rumored that Osiris even let Khetamon drink his blood for purification. Upon seeing the god-king's mercy, other blood demons sought redemption for themselves. Since Osiris' strict religious discipline and deep philosophical teachings gave them new meaning, the repentant ghuls began to call themselves the Children of Osiris.

Unknown to Osiris, Set returned from exile filled with the bloody taint of the Corrupter. Having become a mighty ghul, Set struck against Osiris as he had in the past. This time, he resorted to guile and treachery, enhanced by his black powers. Osiris fell to the wicked plots of Set, and the dark god turned the court of the Pharaoh into a nest of immortal vipers.

Although they lost their lord to Set's treachery, the Children still followed the teachings of Osiris. Khetamon acted as the cult's leader for centuries before Set's followers slew him. The hatred of Set's ghuls has been as venom to the Children of Osiris for ages. For millennia, they lurked in the shadows of strange temples practicing a form of ascetic self-mastery they came to call Bardo. Some made it the central focus of their very unives. Most found it difficult to hold to the rigid tenets Osiris laid down. A few even went so far as to pay it — and the principles of Ma'at — lip service only when it served their ends.

Then, after millennia, Osiris awakened at last. He sensed the ghuls and saw that many of them were creatures of isfret — darkness, disharmony and imbalance. Osiris judged them, as was his right. Knowing how difficult it can

be to hold true to the dictums of Ma'at, Osiris tempered his judgment with compassion. The god-king destroyed in gouts of solar fire those of his "children" who had served their darker natures — and thereby Apophis. Osiris made those who had refrained from consuming human blood and retained

recognizably human values into humans once more — with all of the concomitant joys and limitations.

Gifted with the knowledge of the Great Rite, the newly mortal Children of Osiris returned to the area of Abydos, the holiest of ancient sites to the priests of Osiris. Others, mortals who had never known the curse of the ghul, joined them along the way. All of the current Children of Osiris are human... although some remember the past quite clearly.

The Children of Osiris now seek out the scattered spirits of Amenti in devotion to the god of life. Some of the Children of Osiris who have regained their mortality only recently look upon the Resurrected with compassion and pity.

They have seen centuries of darkness, and they would not consign another to endure them. Nevertheless, they respect the teachings of their First Pharaoh and enforce his will without question.

Some of the Amenti who arrive to receive the Spell of Life are dangerous due to their inability to overcome their khaibit, so the Children of Osiris help these individuals master their bestial side. Centuries of struggling against a bloodthirsty nature make them familiar with the dangers of one's inner beast.

Their efforts to aid new mummies and the fact that Osiris has seen fit to cleanse the faithful of their curse and



return them to mortality carry less weight than the Children had hoped. The Cult of Isis and Shemsu-heru alike show little trust for a group built around what once were blood-sucking creatures of darkness. Mortal they may be, but the other followers of Ma'at wonder what true motivations remain in the hearts of the Children of Osiris.

SHEMSU-HERU

Thousands of years ago, Horus the Avenger and his mother Isis resurrected the first of the mummies. These Resurrected joined the son of Osiris in his quest to avenge his father's death and to destroy the usurper Set. These mummies became known as the Shemsu-heru, or Followers of Horus, and they slowly gained in numbers until they numbered 42, one for each of the Judges of Ma'at.

Times have been harder for the Shemsu-heru than any modern person can imagine. Some mummies despaired after having spent hundreds of lifetimes returning to the same worldly trials. A few turned from service to the Avenger and pursued less noble private agendas. One even betrayed the Dark Kingdom of Sand to vampires. For his troubles, he was removed from reality itself through the use of the most powerful Nomenclature Hekau. (Some wonder if his treachery initiated the events that led to the Dja-akh.) A core group of the Shemsu-heru remained loyal throughout the millennia to their earthly god Horus and his father.

When Osiris entered the Web of Faith, he commanded his son to gather those who proved faithful and perform a special ritual suicide. Newly dead just as their cousins the Amenti were, the Shemsu-heru received the new, more complete Spell of Life. These ancient mummies regained the pure life force that they had existed without for so many centuries. They rejoiced in the divine vitality that invigorated their souls and flowed through their bodies. Horus and his disciples returned to life ready to lead the other mummies who would follow into a brave new world.

The ancient mummies who serve Horus and the precepts of Ma'at are immensely powerful beings, respected by the tem-akh who remember them and feared by those who would defy them. They are called Imkhu, or Revered Ones, and they possess nearly complete memories from scores of lifetimes as well as the vibrant life force of the resurrection.

Horus and his Imkhu advisors returned to the Avenger's greatest temple in Edfu, between Isna and Aswan in Egypt. Although most of the original city of Djeba has fallen into rubble, the Temple of Horus still stands. The Avenger and his followers have taken control of the excavations of Egyptian mastababs and Byzantine houses that lie hidden by the passing of ages. On occasion, a young mummy bearing fragments of her tem-akh's memories comes seeking the Living Pharaoh. Each departs from the meeting profoundly changed. Amenti are not the only ones who come in

supplication. Mortals have heard the whispers that Horus the Avenger lives, and they flock to his worship. This movement frustrates the cults of Isis and Osiris, who cannot offer their own living god. It is said the son of Osiris has become a falcon-headed deity whose presence is too powerful for most to withstand for any length of time without losing themselves to selfless worship. Apparently, only the Imkhu have the strength of spirit to resist his divine influence. They act as Horus' intermediaries as much to protect visitors as to defend their god.

Muslim purists are becoming concerned at the rebirth of what they see as a heretical cult. The Avenger's followers have responded by screening the town from nosy outsiders. Visiting Resurrected are accorded great respect by the mortal adherents of the son of Osiris, and groups will sometimes seek to join a mummy in her travels when she leaves Edfu.

Some Amenti find the devotion of these new friends disturbing, as do various other followers of Osiris. Cultists of Isis have pondered that the Shemsu-heru seem more loyal to Horus than to Osiris. Some rumors have even arisen that the Avenging Son, having finally been restored to true life, might be looking to overthrow his father and take his place as lord of all in the living and dead realms.

ESET-A

Splintered faiths within the Cult of Isis and the Children of Osiris believe that each of the resting-places of Osiris' body parts held relics that absorbed portions of the god-king's divine energy. They seek to collect the artifacts that hold Osiris' Sekhem so that they might rebuild him on the earthly realm again. Other factions feel that this approach borders on blasphemy, especially since some Eset-a insist that the god-king's heart is the Islamic holy Ka'ba.

Osiris was reputedly torn into 16 parts: his head, the soles of his feet, his bones, his arms, his heart, his interior, his tongue, his eye, his fist, his fingers, his back, his ears, his loins, his body, his head with the face of a ram and his hair. Supposedly, the sites linked to these parts are Ament of Koptos, Aa-ab in Elephantine, At-rut-f in Herkaleopolis Magna, Kusae, Heliopolis, An-Ament in Sma-behutet (Diopolis), Letopolis, Pa-Thuhen in Sais, Meh-ta-f in Hermopolis, Athribis, Aq (Scedia), Ab in the Lybyan nome, Het-sera in the city of Neteter and Apis.

Most Eset-a believe that this inconsistency of 16 parts and 14 locations can be solved if one takes the "face of a ram" as an allegory for a representation of the Creator, and abides by the legend that Osiris' "loins" were swallowed by a naru fish. The ritual of gruesome personal scarification by the mummies known as the Sefekhi follows this same pattern. Not surprisingly, they are among the chief supporters of the Eset-a.

Unfortunately, many of the sites of the god's remnants have been pillaged over the millennia, and their artifacts



have been scattered around the world. By necessity, the Eset-a search extends around the globe, and it has even been partly responsible for the shift in many governments' policies toward returning Egyptian relics to the homeland. The Eset-a worry little about mundane law where the god-king's remains are concerned, however. The danger that mortals could unknowingly destroy or further fragment the vessels that bear the essence of Osiris inspires the Eset-a to engage in desperate acts. They are not above theft or bribery to gain treasures just for the opportunity to ascertain if they might be one of the lost remnants. The other followers of Osiris worry that this group's zealous pursuits defy Ma'at as much as they promote it.

THE IMKHU

Devotees from Edfu say that a dozen Imkhu serve Horus. None can name all 12, but certain names are mentioned repeatedly. They whisper that, when the Imkhu underwent the second Great Rite, Osiris sought out only the most powerful tem-akh to complete them.

Mestha supposedly lived when Osiris first came to Earth, which makes the wise old farmer even older than Horus. Some think that Osiris confided in him during his occasional departures from the ghost city Amenti. When Mestha went through his second Ritual of Rebirth at Horus' behest, he joined the ranks of the Mesekter, the great sky-priests.

The lady Neith was the fierce and honorable martial arm of Horus during the long years of conflict with Set's followers. Legend declares that she was a warrior worthy to stand beside the Scorpion goddess Serqet. Upon joining the Resurrected, she became the greatest of the Sefekhi.

Tchatcha-em-ankh is considered the most potent of all of the Resurrected sorcerers, and his mastery of Hekau is unmatched.

The scribe Sahura endured the displeasure of his leader for showing mercy to the blood demons, but the Reborn god forgave him after the return of Osiris. A model of humility and patience, Sahura has become an ideal Tomb Watcher.

Tjebu, Count and Seal-bearer to the Pharaoh during the Eleventh Dynasty, is known for endless investigations of Set's followers. He is even said to have discovered the hiding place of the dark god.

Hetephras ruled as a queen, but she spent lifetimes afterward seeking experiences sensual enough to fill the void that the imperfect resurrection left her. Those who have seen her joyful smile after so many wasted centuries have no doubt that the new Spell of Life is the true resurrection.

ASHUKHI

By all accounts, the fortunes of the Ashukhi Corporation changed when a distracted driver struck the little import business' owners. Until then, the uninspired company struggled for its very existence. After the couple's descendants sold it to a new interest for an embarrassingly small sum, Ashukhi found unexpected aid and new direction. Along with adopting a new Egyptian rams-head logo, the company began a path of investments in a bizarre mix of innovative new technologies and archaeological study that would baffle most analysts' understanding. Similarly, although it is often difficult to discern a consistent pattern, the organization's continuing financial growth and incredible charitable contributions to various education institutions indicates both genius in the improvement of mankind's future and respect for his past.

In reality, the Ashukhi Corporation invests in people. The mummies and mortals alike who work with the Ashukhi Corporation hope to build a better world. They strive to create an appropriate source of wealth and technological power for Osiris to inherit upon his return. Competing directly against the gigantic corporations that shape the modern world is currently beyond Ashukhi's scope, but the company does provide one way for mummies to bury their assets between lives. It also provides them a hope to accrue significant economic clout at some time yet to come.

Ashukhi should not be confused with the ruthless corporations of the World of Darkness. It is nowhere near the size of such gargantuan monstrosities, and it does not benefit from the grotesqueries of economic slavery, environmental rape or intentional socio-political corruption. The company also does not share the faceless nature of corporate Goliaths. Although employees' histories and identities are kept confidential to those outside the company, secrets within the company are rare.

The other, more overtly religious groups wonder at the Ashukhi Company's true usefulness. Certainly, having access to financial resources is helpful in the modern age, but many fear that Ashukhi employees spend far too much time pursuing investments and far too little chasing down minions of Apophis. It is just this sort of distraction, the others feel, that allows the Great Serpent to wrap its coils ever tighter about the world.

SHUANKHSEN: THE LIFELESS

Throughout the ages, various mummies have left the fold of the Shemu-heru and pursued their own agendas. A few even put together their own versions of the Great Rite. After Set stole the previous Spell of Life and subsequently created the hideous Bane mummies, Horus demanded that no one else use of the spell. He then sought to destroy those



APEPNU

Technically considered Shuankhsen, some of the greatest enemies of the Amenti were created by a stolen version of the Spell of Life that was cast by Set. These flawed Resurrected were reborn as terrible monstrosities, and they were infested with demonic spirits that served the seven faces of Apophis. Called variously the Children of Apophis, Apepnu or Bane mummies, they served two masters over the millennia. On Earth, they were subject to the will of Set, yet each death plunged them into the grasp of the Corrupter. Once Set went into hiding, they gained greater independence and freedom. Set's ghul followers gradually found their Undying allies more and more treacherous. Before the Dja-akh struck, the demonic Apophis warned his children. Hungry for greater power, the seven Bane mummies of Apophis gathered in Rub Al Khali, Saudi Arabia, at a dismal Iraqi prison camp. As the ghost storm tore across the Empty Quarter, the Bane mummies joined their ritual victims in death. They gluted themselves upon the unclean shards of djinn and souls that swept across the wasteland. Returning to a semblance of life filled with stolen power, the evil coven parted ways, determined to stop the resurrection of Osiris.

Along with their other sinister gifts, the Apepnu have learned the art of gifting dead bodies with the Bane spirits that they command, thereby transforming useless corpses into animated faithful minions. Now their vicious servants set forth to help them slay the Resurrected at every turn. Thankfully mummies encounter the seven deadly Faces of Apophis rarely. However, their Asekb-sen, or reapers, have become more of a threat.

who defied his will. When the Dja-akh struck, most of those mummies who were floating in the underworld between lives were destroyed because they did not enjoy the protection of Osiris. A few may survive, as long as they manage to continue to skirt the Judges of Ma'at who await their next appearance.

WHAT ABOUT MY MUMMY?

The status of mummies in the World of Darkness has undergone a significant change. If you played a mummy from an earlier edition of the game, you'll naturally be curious about where your character stands in **Mummy: The Resurrection**. The answer depends upon the desires of your Storyteller and the nature of your mummy.

If your mummy was a paragon of loyalty to Horus who was literally willing to sacrifice herself without knowing whether she would come back, she might have returned as one of the Imkhu. A true legend among her own kind, such a mummy must also have qualities that make her worth redeeming in the eyes of Ma'at and Osiris.

If your mummy was not an ideal candidate, she may instead have been dead when the ghost storm hit, her soul floating unprotected in the underworld. Exposed in this fashion, your mummy's soul was probably blasted to smithereens. Such an unfortunate could potentially survive as the tem-akh that joins with a newly created Amenti.

Finally, your mummy may be a renegade who fled Horus and the cults to continue her old ways. Such a rebellious soul is considered one of the Shuankhsen, or The Lifeless. If such is the case, you should translate your character over to the new rules and take the **Flaw: Lesser Resurrection** from page 69 without any recompense.

The Shuankhsen are those mummies who simply are not properly alive. Their life force is somehow false or unfinished, and their resurrection is noticeably imperfect to the supernaturally sensitive. Some of the flawed Shuankhsen were called Ishmaelites after the first mummy who was known to leave the service of Horus. Others were called the Cabiri after the Greek alchemist who discovered the spell in Egypt. Both the Ishmaelites and the Cabiri are essentially gone. Most have fallen to the judgment of Ma'at, although some have been sent permanently to the afterlife or ripped apart in the ghost storm. Few exist, and their small numbers continue to shrink.

Back home, in Detroit, she used to sing the blues. When Marcus took her money and spent it on crack, she sang the blues. When Marcus went home with whores, she sang the blues. When Marcus slapped her around, she sang the blues. It was the blues for breakfast, lunch and dinner. Blues every weekday. Lonely blues on Saturday, and extra painful blues on Sunday after Marcus' weekends of running around when things were always at their worst.

There were days, Sundays mostly, when her face was too swollen to sing. She could hum, though, and it was still the blues. She thought suffering was the nature of life, if only because she didn't know anything else. Father, step-fathers, brothers, boyfriends - they all treated her like shit. And she let them. She tried to be nicer, to keep them happy so they wouldn't treat her so bad. So they wouldn't leave her. It was all she knew to do, besides sing the blues.

When Marcus finished with her that last time, weren't no blues to sing - at least none that would come to her dead tongue.

And when the old, old voice asked if she wanted to live forever, to sing some more, she said yes. And when it became a part of her and opened her dead eyes, she was furious. The rage ran so deep and strong that it made her dead body stand up and walk. Hell, forget walk. She ran, like a freight train out of control. And that was the least of it. It's amazing what a lifetime of anger, carefully channeled, can let a body do. She could only hope that she hadn't killed any of the people who had tried to stop her.

Guided by the angry old voice, she traveled farther than she ever had when she was alive, even crossing the ocean stowed away in the wheel well of a jet. In Turkey, she met them. She called them the Mumbo Jumbo Men. They alone seemed to know what they were dealing with, knew how to sidestep her anger, how to help her be alive again. Maybe more than alive. With words and magic and a little strategic force, they restrained her, carved on her skin until the darkness seeped out and wrapped her in strips of muslin gauze soaked in something salty. She stayed wrapped until she was in control of the dark new animal that lived behind her face.

With help from the Mumbo Jumbo Men, she was no longer a shade-driven body, no longer a mere walking corpse. She was alive again, and more alive than she'd been before.

It was a good fit, her and the animal inside. Except for one thing. The music was gone. She couldn't bring even one note to her lips. As hard as she tried, she couldn't scrounge up the old lyrics. Not the least hint of the blues came to mind. When the rest of her had died and come back, the part that sang the blues had stayed dead - dead and forgotten. The blues had died from her memory.

But it was okay.

She would make Marcus remember them for her.



Chapter Two: The Resurrected

IF YOU WISH TO LIVE
YOU MUST FIRST ATTEND YOUR OWN FUNERAL

— KATHERINE MANSFIELD

Birth and death are the most primal moments in a person's existence. Such is not the case for those who become mummies. For them, one experience eclipses these fundamental experiences: the resurrection.

At the moment of death, the *nehem-sen* is offered what might be seen as a Faustian bargain: Live forever as an agent of balance or die. On very rare occasions, the soul refuses, opting instead to go to whatever reward it has earned in the afterlife. Maybe it hopes to find entry into Heaven. Perhaps it feels that it belongs in Hell. Suicides reject resurrection most often. They didn't want to live, or they wouldn't have committed suicide in the first place. Regardless of the reasons behind their choice, those who take a pass on eternity do not become one of the *Amenti*. The ancient Egyptian spirit shards have neither the incli-

nation nor the luxury of time required to convince a soul of the benefits of immortality.

Most of the recently dead are not only amenable to the notion of immortality, they'll do anything to achieve it. Few things reaffirm the will to live like dying. If a soul agrees to the joining, it undergoes a brief moment of intense agony as the Egyptian spirit merges with it and burns away the weakest portion of the *nehem-sen's* soul in the process. Memories associated with the excised soul fragment disappear while the *nehem-sen* gains vague memories of ancient Egypt and the city of *Amenti*. This step is only the first in a process that concludes with the dual souls undergoing the rite of resurrection — the Spell of Life that joins body and soul and infuses the whole with immortality.

After that, nothing is the same.

MUMMIES FOR DUMMIES

The following table shows which type of Amenti results when a *nehem-sen* merges with a given *tem-akh*, as well as which path of Hekau magic it specializes in.

Amenti Type	Tem-akh	Translation	Primary Hekau Path
Kher-minu	ka	Tomb Watcher	Amulets
Khri-habi	ba	Scroll-bearer	Alchemy
Mesekret	sahu	Night Sun	Celestial
Sakhmu	khu	Spirit Scepter	Effigy
Sefekhi	khaibit	Unbandaged One	Necromancy
Udja-sen	sepiak	Judged One	any

MORE THAN ALIVE

This chapter presents the six types of mummies that the new Spell of Life produces. The *tem-akh*, or competing spirit, that fuses with the *nehem-sen* to create the immortal determines which type of mummy a person becomes at the completion of the ritual — and by extension, what path of Hekau magic she uses most easily.

When deciding on the Amenti you want to create, it's important to remember that those chosen for the resurrection don't spring into existence from nothingness when the *tem-akh* offers up immortality. They come from all walks of life, from cultures around the globe, from every socio-economic stratum you can imagine. Your character is no different in this respect. She had a life before the resurrection. She had hopes and fears, interests and dislikes. She was the sum of countless experiences, of myriad personal successes and failures. It's up to you to decide who she was and where she came from.

You must consider the poles of your character's personality, positive and the negative alike. They make your character who she is. Not only that, they capture the attention of the *tem-akh*, the Egyptian "completing spirit." Old knowledge and habits linger in the consciousness of the completing spirit. The ancient role that the various *tem-akh* play has a powerful impact on the mummy's Third Life. Each portion of the soul was thought to perform its own particular role after death. Since only a fraction of the soul survives to bond with the new body, the host has only the vaguest recollections of the past. Furthermore, the nature of the *tem-akh* and the role it played in the afterlife determines whom it chooses as its mortal vessel and partner through eternity. A *tem-akh* invariably joins with a modern soul whom it complements, searching for a soul that is weakest where the *tem-akh* is strong. An aspiring actress draws the attention of a duty-minded *ka* since she wallowed so long in vanity and self-aggrandizement. A skilled detective who indulged his amoral greed too freely attracts a wise and just

sahu. A brilliant researcher's crippling insecurity summons the vengeful might of a *khaibit*.

When beginning the Third Life, your character is infused with an ancient strength. Bonding with the *tem-akh* does not rewrite her personality, however. She is still largely the person she was before the resurrection. Only now, the vices that once controlled her have lost their hold. The actress draws strength and purpose from her *ka* aspect, and she no longer abuses her body for the sake of success. The detective uses the moral center of his *sahu* spirit fragment to guide him against those who bend the law to suit themselves. The researcher infused with the aura of a *khaibit* has the confidence to assert his claims, but he recalls the humility of self-doubt.

The choice of *tem-akh* always comes back to who your character was before he became a mummy. This understanding is essential to understanding how your character comes to terms with her undying nature and her new role in the world. Obviously, those who knew your character before her death are bound to see a dramatic change in her personality after the resurrection. Since her mortal death may well have occurred publicly, the new mummy may decide that the safest course is to start a new life without telling the people she knew in her past that she has returned. If she slips back into her previous role, she must come to terms with who she is now and how people remember her.

Aside from coping with her former life, your character must also explore her new deathless nature. The bond with the *tem-akh* gives your character her immortality, her power to combat enemies of Ma'at. The *tem-akh* influences the arcane skills your character uses in the battle against the minions of Apophis. It also provides your character with the spiritual strength your character previously lacked, replacing the weakest aspects of her nature with *cons-old* strength.

Still, bear in mind that a *tem-akh* is simply one portion of a complete soul. It is not a social classification



nor is it a professional designation. Your character's tem-akh is an in-game interpretation of the change she went through in the resurrection and how she now faces her duties as a mummy. It is effectively your character's approach to the challenge of restoring the cosmic balance. Whether your character views it as a moral imperative, a newfound religion or an intellectual understanding, your character's tem-akh is part of her personal identity, not of any external institution.

That last point is the key to understanding and depicting your character as a realistic person with individual ideas and beliefs. Those values determine how she

INDIVIDUALS AND STEREOTYPES

The Amenti do not organize themselves automatically according to their tem-akh. One mummy cannot look at another and automatically know which sort of completing spirit brought about her resurrection. Some Amenti have never encountered another mummy before, and almost none have met one of the rare non-Egyptian mummies (see the Appendix for more information on these groups). Nonetheless, the tem-akh does have certain discernable habits or tendencies, enough so that an Amenti may or may not adhere to certain stereotypes. With a certain amount of study, an Amenti can generally determine which tem-akh inhabit her respective companions.

As a player, however, you should remember that, even though stereotypes may have some root truth, they do not always offer a complete picture. Only the foolish or small-minded assume that a stereotype is a sufficient guide to understanding everything about the subject. One may speak of a certain mannerism or ideal as "just like an Udja-sen" or "typically Khri-habi," but tem-akh designations are secondary to mummies' identities. To assume that one is an art geek simply because he's a Sakhmu, or that someone else must be a vicious killer because she's a Sefekhi is as dangerous as making assumptions about people in the real world based on their ethnicity or religion. Most people understand that these mental shortcuts are one-dimensional and flawed.

Nor do the Amenti divide themselves into formal social groups based upon the tem-akh. Those organizations to which the Amenti gravitate tend to be religious, economic or social. The mummies' special circumstances and history has resulted in the formation of factions that work toward a particular goal or set of goals. Different tem-akh cohere with certain groups due to their natural inclinations. The Amenti follow the will of Osiris and use their skills as appropriate in the struggle, but they choose their own way of doing so.

responds to a dystopian world that is under assault from the forces of corruption. The tem-akh offers a new perspective on your character's existence, but how she deals with her circumstances is a product of who she is and the ideals that she upholds. Therefore, even though your character has transcended mortality, she has not forgotten what it means to be human. Her approach to the struggle against Apophis is influenced by the groups that gather under the banners of Osiris and Ma'at, but your character remains herself first, with her own ideas and concerns. Her tem-akh simply helps her understand the direction in which her choices most likely lie.

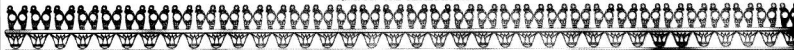
So when you create your character, decide who your character is as a person — before she's resurrected — and then choose a tem-akh that best suits that identity. The ways in which she copes in the struggle and deals with her unique situation follow naturally.

THE TEM-AKH OF THE AMENTI

Once you have a clear idea of who your character was, it's time to consider which tem-akh might bond with her. Each mummy is discernable by its tem-akh, the "completing spirit" that has joined with the dead mortal to resurrect her. Therefore, as the ka once guarded the body exclusively, the resurrected host that has merged with the ka tem-akh becomes one of the Kher-minu, or Tomb Watchers. As noted previously, candidates for the resurrection are usually already special and flawed in specific ways. As a result of the joining, the ancient tem-akh soul lends its strengths to its mortal host and shores up her weaknesses. The nehem-sen is thereby raised above the ranks of the common man. The host also benefits from the older soul's experience. Although much of that knowledge disappeared when the ancient spirit was shredded in the ravages of the Dja-akh, the sheer mass of centuries of wisdom still imparts incredible levels of skill that the mortal masses do not commonly achieve.

Perhaps most significant of all gifts your character receives (aside from immortality itself) is an affinity for a particular type of Hekau, or Egyptian magic. You reflect this affinity when creating your character by placing one dot in her Amenti's primary Hekau path.

Furthermore, each Amenti has special abilities that result from the role the tem-akh played in the spirit lands. The mummy uses these talents in the Third Life in her quest for Ma'at. As the Amenti grows increasingly wiser in the understanding of her duties, her power to perform those duties waxes. But Ma'at is about balance. For each strength, the mummy has a weakness. Acting outside her role becomes ever more difficult. Such is the price the mummy pays for her doggedness in the pursuit of her spiritual goal. While such weaknesses can be overcome,



the new mummy will never be completely free of it until she achieves perfection and oneness with Ma'at.

The following sections provide a close look at each Amenti, and they break down into this essential format:

Title: The name given to the type of Amenti.

Quote: A comment that sums up the attitude of mummies of this type.

Overview: A general description of the Amenti that begins with a brief commentary on the tem-akh's role, followed by what it looks for in a mortal host. The overview concludes with a description of the Amenti's role after emerging from the resurrection.

The Hajj: The tem-akh possesses the mortal's body to make its pilgrimage back to the Lands of Faith so that it may undergo the resurrection. This section describes strengths or weaknesses particular to the tem-akh while in this undead state.

The Third Life: This section describes how a newly resurrected mummy approaches her new life in the World of Darkness.

Affiliations: Any group or social structure to which the Amenti might belong.

Character Creation: The mortal host and the completing spirit each have certain tendencies depending on the tem-akh. Suggested areas of focus for your character are described here.

Primary Hekau: The path of Egyptian magic in which the mummy specializes.

Purpose: The Amenti's primary spiritual strength in the struggle to restore Ma'at, described as an ability unique to that tem-akh.

Liability: The liability is the corresponding limitation that the tem-akh faces in contrast to her purpose.

Views: Stereotypical views of fellow tem-akh and of other types of Undying.





KHER-MINU

TOMB WATCHERS

OUR BODIES ARE TEMPLES. ALL LIFE IS A SACRED GIFT.

The Egyptians envisioned the ka spirit as the portion of the soul that remained near the khat (body), protecting it until its resurrection. Ghosts in the underworld perceived the ka as nothing more than a mindless drone, incapable of abandoning the body to which it was fettered. Nevertheless, the ka spirit was a ferocious guardian, and few ghosts wanted to risk conflict with one. Newer ghosts, with little memory of the old ways, call the ka "Tomb Watchers." With the rise of the Amenti, this term has been translated back into ancient Egyptian as Kher-minu.

While the ka rarely had problems protecting its body from the other dead, the relentless encroachment of thieves, new religions and invaders in the physical world was more problematic. Generations of greed and plunder ravaged the ka's mystical wards, violated the sacred tomb and scattered the many treasures held therein—including the khat itself. Physicians and charlatans ground some bodies into medicine. Fortune-hunters stripped others of their amulets, wrappings and coffins, displaying them naked for public amusement. The Kher-minu despaired as they lost their charges. Only a handful defended their corpses successfully throughout the centuries.

Then the Dark Kingdom of Sand was battered to dust by the Dja-akh. Those who survived held to a passion for duty that endured, unflagging, through countless ravages of the centuries. These Kher-minu possess a love of life and a respect for the body as the ultimate temple to the divine.

The ka chooses its mortal host from among those people who bear little protective instinct or love for their own lives and bodies. Sometimes, however, the chosen is a beautiful wallflower who gazed into the mirror of the world and saw only ugliness reflected back. Being a devout admirer of the physical, the Kher-minu revels in the knowledge that all forms are beautiful in their own way.

The modern partner is almost always a casualty of a tragic or self-destructive lifestyle, particularly an individual of notable talent. The ka typically avoids choosing a famous host, although figures like James Dean, Kurt Cobain and Marilyn Monroe offer a good parallel. Instead, its chosen nehem-sen often stands at the edges of renown, a poor soul who shuffled from this earthly coil while enjoying only some minor stardom at best. Obsessions with vice are a hallmark of the mortal's living days. The ideal host is quite attractive, but he lacks purpose. He gets lost in unhappiness and dies before his time.

With the Third Life, the Kher-minu is immune to the temptation of old vices, although he remembers his former desperation with crystal clarity. The new mummy may speak of the horrors of his Second Life with a zeal that borders on fanaticism. Few can match the urge for self-preservation found in one who once could not even be bothered to save his own life.

As befits his role as a defender of bodies and tombs, the Kher-minu specializes in Hekau that creates magical amulets. This magic

invests articles of jewelry or clothing with protective or empowering abilities.

The fascinations of most Kher-minu seem contradictory to those who do not understand their origins. The ka spirits select their hosts from among the beautiful people, but they remain helplessly attached to the withered dead. Likewise, these mummies' exquisite and sometimes delicate jewelry hides tremendous strength and potent defensive magic. Most Tomb Watchers have become works of timeless and exotic art themselves by combining their eternal beauty with their fanatical sense of purpose. Certain other tem-akh, notably the Sefekhi, think of the Kher-minu as pretty cowards, but the Tomb Watchers' allies and friends respect and appreciate the talents of such vigilant guardians. Whether safeguarding the bodies of their dearest companions, beloved family or their own ancient mummified remains, the Tomb Watchers follow a purpose that is as noble as their new forms are elegant.

The Hajj: Thanks to its exposure to explorers and invaders of different cultures through the centuries, a ka making the hajj may speak limited phrases from relatively modern languages. The ka frequently tries to visit the resting place of its first remains along the way to attend to any unfinished business.

The Third Life: A newly resurrected Tomb Watcher places protecting himself as his highest priority. His ka spirit encourages him to learn both simple safety precautions and advanced survival techniques, and to resist any urge to take stupid risks. The mundane art of self-preservation is raised to new heights through the development of powerful protective magic and a newfound sensitivity to dangers of all sorts. This caution extends across every aspect of the Kher-minu's life. He abandons drugs, cigarettes and alcohol, wears his seatbelt and even engages in regular exercise. This personal defense is not borne of selfishness. Instead, it is more a realization that life is a precious thing that is not to be wasted by frivolous and perilous behavior. The consequences of mistreating oneself are undeniable. (After all, that very behavior ended the mummy's Second Life.) The time for careless or deliberate self-abuse is over; it is time to live right.

A Tomb Watcher usually takes up a new life that lets him focus on his interest in defending a place or a person, living or dead. It is not unusual for a Kher-minu to become a mortician, cemetery overseer or a guard of some sort. The mummy may also seek to gain (or regain) some measure of stardom or fame. A common choice is that of a professional bodyguard, a compromise that plays upon his urge to protect others and grants him access to the glamour and celebrity that he never quite achieved in his Second Life.

Once the Kher-minu accepts that caring for himself is a part of living in accord with Ma'at, he can begin protecting others. Doing so is often as simple as acting to defend someone who's in jeopardy. The intense danger another faces is enough to make the ka shed caution long enough to make a difference in the fate of

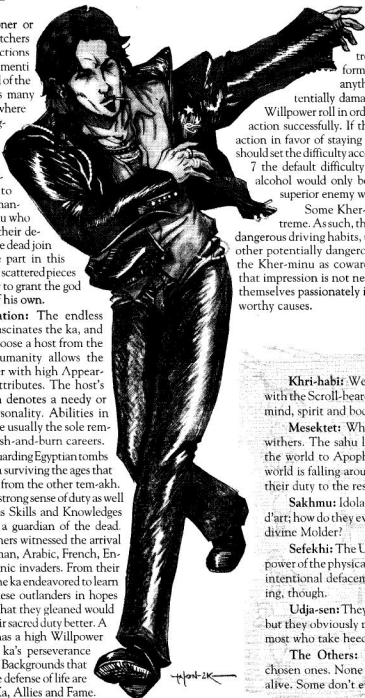


another. As a Kher-minu advances along the path of Ma'at, he takes more and more responsibility for the care of others' lives and bodies. As the mummy comprehends more of his purpose, his ka comes to think of all life as an extension of his body. Ultimately he tries to protect the existence and well being of every living thing. The Kher-minu gradually abandons any practice that harms others. He becomes a vegetarian, diligently avoids waste that harms the environment and tries to promote peace on Earth. It is difficult to achieve the patience and understanding necessary to act so benevolently on a universal scale. At its highest levels, it is almost impossible for less enlightened souls to even consider.

Affiliations: Sooner or later, most Tomb Watchers fall into one of two factions within the coalescing Amenti society. The strong pull of the god-king Horus brings many flocking to his banner, where they become the young-est of the Shemsu-heru. Horus is undeniably a visible and very striking physical icon dedicated to shepherding living humanity to Ma'at. Kher-minu who are more fanatical in their devotion to protecting the dead join the Eset-a. They take part in this group's quest to the scattered pieces of Osiris' body in order to grant the god of life a resurrection of his own.

Character Creation: The endless beauty of humanity fascinates the ka, and the opportunity to choose a host from the masses of modern humanity allows the spirit to pick a partner with high Appearance and Physical Attributes. The host's original Nature often denotes a needy or attention-starved personality. Abilities in the performing arts are usually the sole remnants of meteoric crash-and-burn careers.

Centuries spent guarding Egyptian tombs taught the ka lessons in surviving the ages that remain largely hidden from the other tem-akh. The ka brings with it a strong sense of duty as well as memories of various Skills and Knowledges related to its duty as a guardian of the dead. Notably, Tomb Watchers witnessed the arrival of ancient Greek, Roman, Arabic, French, English and even Germanic invaders. From their timeless sentry posts, the ka endeavored to learn what they could of these outlanders in hopes that any information that they gleaned would help them perform their sacred duty better. A Kher-minu typically has a high Willpower rating thanks to the ka's perseverance through the centuries. Backgrounds that highlight beauty or the defense of life are popular, particularly Ka, Allies and Fame.



Primary Hekau: Amulets

Purpose: The Defender or Shielding Self. The powerful ka is dedicated to defending the Kher-minu's body from harm. The spirit has become so strong in this regard that the Amenti's soul can deflect damage independently of his physical actions. The ka spirit subtly affects the material world, causing an attacker to overbalance, trip or be distracted.

During every turn in which a Tomb Watcher is attacked, he has a free dice pool equivalent to his Balance rating that he may apply only to defensive action. Note that this dice pool does not reflect an attempt to dodge but physical protection provided by the ka's interference.

Liability: The ka becomes extremely overprotective of its physical form. Any time the mummy intends to do anything that the Storyteller deems potentially damaging, his player must succeed on a Willpower roll in order for the character to complete that action successfully. If the roll fails, the Amenti avoids the action in favor of staying out of harm's way. The Storyteller should set the difficulty according to the danger posed. Consider 7 the default difficulty. Consuming a mild toxin such as alcohol would only be 5, while entering combat with a superior enemy would be 9.

Some Kher-minu take this liability to the extreme. As such, they abandon fighting, drugs, alcohol, dangerous driving habits, unprotected sex and any number of other potentially dangerous activities. Others may think of the Kher-minu as cowards rather than cautious, although that impression is not necessarily accurate. Many endanger themselves passionately in defense of others or in pursuit of worthy causes.

VIEWS

Khri-habi: We share a profound sense of duty with the Scroll-bearers. Their devotion to healing the mind, spirit and body is admirable.

Mesektet: When darkness comes, the day lily withers. The sahu lived in paradise and abandoned the world to Aophis. Only now, when the underworld is falling around their ears, do they remember their duty to the rest of us.

Sakhmu: Idolaters. The body is the perfect objet d'art; how do they ever hope to exceed the work of the divine Molder?

Sefekhi: The Unbanded Ones understand the power of the physical, perhaps more than we do. Their intentional defacement of the divine gift is disturbing, though.

Udja-sen: They have been given a second chance, but they obviously needed a stern lesson. They suffer most who take heedless risks in the name of power.

The Others: Proof that the Amenti are the chosen ones. None of the others Undying are really alive. Some don't even have proper bodies!



Khri-habi

SCROLL-BEARERS OR BEARERS OF THE BOOK

We must heal the living world so that its wounds will cease to ravage the lands of the dead. All beings have a part to play, and we will help them learn it.

The ba spirit appears in Egyptian art as a bird with a human head. Its reputed role was to perform duties in the afterlife that would ensure the body's resurrection. The concept of the winged ba appears to come from the spirit's use of ghostly powers to grow wings and fly through the underworld. Given the falcon and hawk imagery associated with the gods Ra and Horus, scribes of the period represented these figures as birdlike. Coptic artists later pictured them as angels. Many ba spirits did not actually possess wings, but all were passionately bound to continuing the traditions and paths that ensured their continued existence. The world's constant denial of Ma'at seemed destined to prevent most of them from ever seeing their promised resurrections, but the will of the undying ba was unyielding.

The ka remained near the physical body. The khu surrounded the corpse like a luminous aura while the saba went on to the fields of paradise. The khaibit parasitically attached itself to the ka or ba spirit. Therefore, the ba bore the brunt of the soul's ephemeral duties while retaining the passion to continue. An Egyptian ghost with a weak ba spirit succumbed to the soul's other influences, chiefly engaging in bestial khaibit-driven hungers or returning to the ka to helplessly guard his corpse in preparation for a rebirth that would never come. Most ba with the strength to resist the primal urges of their hungry khaibit, not to mention enduring centuries of the apathetic existence in the underworld, made their home in the great city of Amenti. When the long ages made it seem that the will of Apophis would never be thwarted, some ba despaired and turned to the Corrupter. Others resigned themselves to an extended stay in Amenti.

As the most common (and most dedicated) residents of the Dark Kingdom of Sand, the ba seemed to be Ostris' favorite children. They filled numerous posts in the heavenly palace of the holy citadel as part of his priesthood. Due to the aspirations of many ba to gain such a holy and politically powerful position, they were named the Khri-habi, or Scroll-bearers. They filled most of the exclusive positions within the Shanu-atiu — the inner circle of priests who watched over their god's still form, taught his ancient commandments and interpreted the words spoken in his rare moments of lucidity. The Khri-habi recorded, discussed and interpreted the smallest observations of their lord and developed a growing library of lore. Their exalted body of knowledge gained them the additional title Bearers of the Book.

When the Dja-akh swept away the city of Amenti, all that they had striven for washed away. Some threw themselves into the tempest as they forgot Ostris' name in their grief. Those who remembered his promise circled the physical realm like birds of prey — or angels of salvation — waiting for a soul to save.

The ba is the spiritual embodiment of the conscious mind. The strong few tem-akh who survived the spirit storm possess qualities of wisdom and leadership in abundance. Due to this

strength, a ba spirit finds it easiest to bind itself to a mortal with a weak psyche, someone with minimal levels of conscious thought. The flawed vessel that the ba seeks to complete is one ruled by instinct, habit or dogma. A ba host tends to have underdeveloped personal morals or a weak sense of individual identity. She is dominated by the influences of peers, authority figures, tradition, habit and routine. Such vessels include soldiers following orders mindlessly, members of highly dogmatic conservative religions, weak-willed victims of popular culture, members of the collegiate Greek system who need a hive mentality to function or even petty criminals who lack any personal code of ethics.

The lost souls of the modern age seek a sense of direction, and, once they die, the old souls of a past era give it to them.

The Hajji: Due to its focus on intellect, the ba is best able of all tem-akh to deal with complications in its journey to the Lands of Faith. It retains enough presence of mind to decide upon the safest method of return. Such considerations take time for the ba to process, though, making it hard-pressed to adapt on the fly.

The Third Life: The ba spirit joins with its host knowing that its partner is not used to thinking for herself — or perhaps even of thinking rationally at all. The Khri-habi quickly sloughs off thoughtless or counterproductive behaviors that spring from habit, peer pressure or blind obedience to authority. After her resurrection, the new mummy realizes that she spent too much of her former life in front of a mind-numbing television set, going along with the crowd or following the edicts of others. The tendency to react only when pushed quickly gives way to a desire to forge her own path. Now keenly aware that the world is more complex and diverse than she ever realized, the Scroll-bearer grows hungry to learn more, and self-discovery becomes an important step toward independence. She is likely to develop a life that puts her in a position where she can help others without having to react to widely changing variables. Constancy and stability is as important as intellectual challenge. The Scroll-bearer's natural skills lead her to seek a career as a therapist, psychologist, doctor or even a more esoteric following such as a faith healer or astrologer.

The feeling of responsibility for others grows as the Khri-habi sheds her former dullard existence and its concomitant slavery to dogma and drudgery. Looking beyond the vapid depths of her absent or wasted intellect, the Scroll-bearer soars to new heights. As she learns to analyze the world with her newly heightened consciousness, she sees all the ways in which others waste their potential. As alchemy seeks to turn base metals into gold, the Khri-habi seeks to remove the shackles on the minds of those she encounters. Most Khri-habi come to





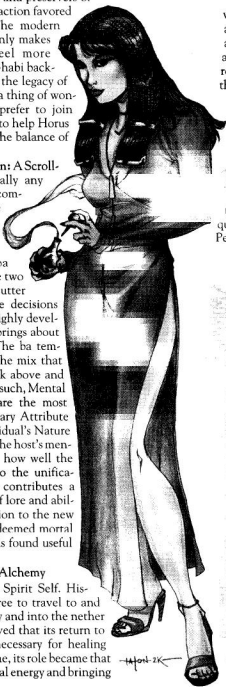
believe that the quest for Ma'at will not be successful until individuals learn to think critically and accept responsibility for their own actions.

Affiliations: Mortal institutions such as hospitals, non-profit organizations and churches appeal to the Khri-habi. Such organizations benefit noticeably from the talent with which the Scroll-bearer refines and perfects everything she touches. A Khri-habi feels at home wherever teamwork, brilliance and a desire to help are appreciated. Each Scroll-bearer looks for the same thing within the burgeoning Amenti society. The Cult of Isis — long the healers and preservers of lore in Egypt — is the faction favored by most Khri-habi. The modern cult's scattered focus only makes the Scroll-bearers feel more needed. With the Khri-habi backing the venerable cult, the legacy of Isis may again become a thing of wonder. Other Khri-habi prefer to join with the Shemsu-heru to help Horus in his quest to restore the balance of Ma'at to the world.

Character Creation: A Scroll-bearer can have virtually any concept as long as it combines a mortal candidate with intellectual, ethical and critical thinking deficits with a highly intellectual ba spirit. The union of the two souls — one with an utter inability to make wise decisions and the other with a highly developed sense of duty — brings about remarkable changes. The ba temakh brings a drive to the mix that inspires a desire to look above and beyond the present. As such, Mental or Social Attributes are the most likely choices for primary Attribute groups. The new individual's Nature depends on what form the host's mental weakness took and how well the Scroll-bearer adjusts to the unification. The ba usually contributes a considerable amount of lore and ability at social manipulation to the new union, whereas the redeemed mortal typically possesses skills found useful in service to others.

Primary Hekau: Alchemy

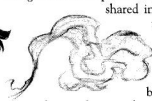
Purpose: Bird or Spirit Self. Historically, the ba was free to travel to and from the deceased body and into the nether world. Egyptians believed that its return to the underworld was necessary for healing and resurrection. In time, its role became that of accumulating spiritual energy and bringing



it back to the corpse, just as a mother bird brings food to her offspring.

The ba gifts the Amenti with this ability to sustain and heal the khat. Each day at the rising of the new sun, the Khri-habi gains a dice pool equal to her Balance rating. The player can use these dice to heal her character's body or that of another. Each success at standard difficulty heals two levels of bashing damage or one level of lethal damage. This training as healers and sorcerer-prelists also appears in the Khri-habi's talent for Alchemy.

Liability: The ba is the psyche of an individual with a weak sense of identity or ethics. Like a stranded steersman, the ancient soul is left at the helm of a human being who lacked any real strength of personality. Fractions of seconds vanish in a given situation as the Khri-habi digs for the knowledge, reflexes or instincts that she needs from her partner. Even though the host's personality (which possesses the bulk of



shared information and abilities) is the majority of the fused soul, the Khri-habi is the inspiration to act independently without knee-jerk servitude to authority figures, instinct or habit. The ba is used to acting with autonomy,

whereas the mortal was used to repression. The time taken to override the servile host costs precious time. Consequently, the Khri-habi suffers a +2 difficulty penalty to all Perception and Wits rolls and -2 to her initiative rating.

WISDOM

Kher-minu: We remember the protectors for their patience and endurance. The world may have forgotten them, but they did not forget their charges.

Mesektet: The return of the Vessels of Ra can bring only good things. Perhaps the eye of heaven has turned once more to the earth. Their knowledge of A'aru gives us all hope.

Sakhmu: Their skill with tools is useful now and then, but these craftsmen are ultimately tools themselves. They are little more than mortar between the true bricks of the temple.

Sefekhi: These beasts plagued us in the underworld, and now they do the same in the lands of the living. What role they play in returning Ma'at to the world remains a mystery.

Udja-sen: If only we could heal these poor souls. Alas, those who dwell outside the city of the Chosen must pay a price for their freedom.

The Others: Mindlessness and compulsion seem to color their every deed. What might it take to return them to the path of Ma'at?



Mesektet

NIGHT SUNS OR VESSELS OF RA

Shadow and secret's fall away before your gaze once you have seen heaven's brilliance.

The Egyptians viewed the sahu as the incorruptible and everlasting portion of the soul that passed onward to heaven. Greek writers later labeled it as a higher consciousness known as the eidolon. In later centuries, comparisons were made to the Christian idea of the soul. The various interpretations maintained the spirit's reward of eternity in everlasting peace, known to the ancient Egyptians as the Fields of A'aru. Sadly, the sahu's presumed final rest was sometimes denied by warping the principles of Ma'at. The power of Apophis grew so great that it could debase even the sahu if a person was petty, cruel and corrupt enough. While the Corrupter fed upon that person's other essences, the lost immortal sahu was forced into servitude to the great beast. Thankfully, such overwhelming corruption was rare. And once the sahu reached the glory of A'aru, it was safe from Apophis' depredations.

Or so many sahu thought. The destruction of Amenti and the ravages that the underworld suffered pulled the sahu from A'aru as a cruel reminder of the debt that they still owed the living. Many sahu had long ago turned their attention away from the fate of the rest of their collective being. Others simply despaired of ever being reunited with the other portions of their spirit and took solace in their heavenly comforts. The sudden destruction of the rest of their spiritual being by the Dja-akh cut like a bloody kheshef through the serenity that the sahu had gained in paradise. Even sahu in the depths of Apophis' coils felt the surge of pain that swept through them at the loss of the rest of their being. The beast only laughed at their new agonies, but the Corrupter unwittingly bestowed upon these lost sahu a chance at redemption. They gained a vision of their previous wrongs, forged in the fires of the world's pain, that gave them the strength to escape Apophis' grasp.

Whether they returned from a heaven that was ignorant of the darkness sweeping the modern world or they fled from a hell in which they paid for their participation in its downfall, the sahu recalled the ancient ways of Ma'at. With trepidation — but with an even stronger sense of duty — the sahu turned their attention back to the mortal realm. The sahu found a world far different from the one they left behind. Immense changes left virtually nothing the same. Even much of the ancient land was unrecognizable. Only worn tombs and pyramids remained, and the timeless Nile flowed as it always had. Of the old way of life, there remained only the Undying, the ancient recipients of the Spell of Life, and a scattering of mortals who still followed the teachings of their god-king.

More striking than the transformations wrought by history was the realization that Ma'at had fallen far out of balance. Despite the desire to return to the peace of A'aru, the sahu knew that their duty was clear. After the perfection of heaven, many sahu saw the living world as a dark place lost to the light of the divine. They saw themselves as the bringers of that light. They took the name Mesektet, the Night Suns or Vessels of Ra.

A sahu seeks to complete a mortal whose life revolved around deception, superficiality and shortsighted folly; someone ruled by a desire to lie or cheat. Such an individual is marked by impatience and

dominated by temporal concerns as she deceives herself and others. A charlatan seeking a quick dollar, a dreamer who dreams to escape rather than for inspiration, a politician grabbing a fast vote with no plan for tomorrow — each is an example of someone with whom a sahu hopes to join. The sahu brings to the joining integrity — the practice of keeping his deeds in line with his words — and honesty — the practice of keeping his words in line with his deeds.

While resurrection brings the sahu back to the mundane world, it does not remove the spirit's link to the divine. The Mesektet reforms his body and spirit around the golden purity of Ra, executing an earthly echo of the sun god's eternal dance across the sky in a never-ending battle against dark Apophis. While the sun is in the sky, the Mesektet is as powerful as any mummy. However, at sundown, the Amenti is left deathly tired and weakened. Some claim that the Mesektet's sahu fragment supplies Ra with strength to carry on his battle in the darkness, while others believe the sahu is allowed that time to return briefly to the gentle fields of A'aru. Regardless, the Mesektet is left undeniably weakened during the night.

It is said that the design of Ma'at is written in the stars. The Night Sun sees those stars with a spiritual clarity unhindered by the smog and deceit of the mundane world. None can see the hints of the Creator's plan as clearly as one who has walked the promised lands. Such understanding does not mean that a Mesektet is merely a complacent seer waiting for his visions to come true. With practice, such a mummy can call down the fires of heaven and command the storms of the sky.

The Haji: The sahu's biggest problem in bringing its mortal host to the Web of Faith is the spirit's unique diurnal condition. It travels like any other animate corpse during the day, but the sahu must slumber at night. As a result, the return takes longer than for other tem-akh. Not only does the sahu lose time at night, but also during the day since it must find a safe hiding place before sunset.

The Third Life: Atonement marks the beginning of a new life for the Mesektet. The mortal's life was likely built around the exploitation of others. Joining with a tem-akh that is familiar with the perfection of paradise inspires him to atone for his past wrongs. The Mesektet directs the wiles he once put to shameful ends toward redemption instead. Of all the Amenti, the Mesektet is most likely to involve himself in his former life. Whether his actions are open or surreptitious, the Vessel of Ra tries to repair the shattered family he abandoned, restore careers he wrecked or excise the underhanded mechanisms he once put in place to harm others. He tries to learn when to rebel and where to set boundaries.

As the mummy comes to terms with his memories of heaven and advances in the understanding of Ma'at, he must also decide how best to use his talents. Thanks to visions gained through his Celestial magic, the Mesektet can often preempt some future tragedy or act upon secret knowledge. His access to hidden information and his experience in A'aru shape a need to bring the will of the divine to fruition. Hard lessons are likely to follow, as he learns to balance his ability to change fate with the impact such interference may have. Every word and gesture becomes an instru-



ment of revelation, and he must ensure that the designs of the gods are concealed from those who would defy them. In the manner of a prophet, the Meseket's speech may become cryptic and his deeds inscrutable. Ironically, others may suspect his unearthly ways divine, so he must be careful that over-eager adherents do not carry his words to the extreme. Ideally, the Meseket does not lead others into decisions, but he helps them learn skills that will let them choose for themselves what is right.

Affiliations: The

Meseket are drawn to places where mortals pursue justice or where the flow of information helps improve the world around them. The Meseket are split nearly equally in their support for two major Amenti groups. Many join the Shemsu-heru out of loyalty to Horus' father, Osiris. They see Horus' reign as the reflection of heaven on Earth, and it fills them with nostalgia for the perfection of A'aru. They hope that gifting the followers of Horus with their foresight will help restore Ma'at and return them to A'aru more quickly. Others join the Children of Osiris, believing that only they commune clearly with the Lord of Life. They keep careful tabs on the Sefekhi in hopes of preventing trouble.

Character Creation: A mortal who becomes a Meseket was usually immoral and greedy before the resurrection. As such, Charisma, Manipulation and Wits are dominant Attributes. Physical Attributes are usually a low priority for the Night Stars since the sahu transcended the physical realm long ago, and its modern soul was usually too lazy to pursue such developments. The odd blend of crass craftiness and celestial wisdom means that many of a Meseket's key Abilities include Subterfuge, Alertness, Meditation,

Cosmology and Occult. In his new life, the Vessel of Ra seeks paths that grant him the ability to alter others' lives, yet protect his own secrecy. He carries out the divine will, as he sees it, yet he seeks to hide his own nightly lethargy from others. Corrupt lawyers, unscrupulous reporters and dirty cops are often chosen by sahu tem-akh, and they become changed men.

Primary Hekau: Celestial

Purpose: Eternal or Perfect Self. The path of the future is a visible, if sometimes confusing, road to those with oracular power or divine might. The Egyptians call this knowledge of destiny kismet. The Meseket spends a lot of time looking for signs of his fate and trying to fulfill the will of the gods. This search enables him to foresee coming events, either through his own oracular powers or by divinely inspired insight.

Each day, the Meseket has a dice pool equal to his Balance rating that his player may use to re-roll any task he just attempted. The new result is applied whether it is better or worse than the original roll. Fate does not always approve of interference, nor do the gods pander to the whims of their followers. A player can use each die in this foresight pool only once per (in-game) day, but the player may choose how many dice to apply to a given re-roll until he uses up that day's pool. The dice pool replenishes at the first hint of daylight each morning.

Liability: Each Meseket is bound tightly to the cycle of Ra. From the time the sun sets until the moment of its appearance on the horizon, the mummy's sahu spirit goes into a kind of eclipse. Some think that the sahu aids Ra in his nightly contest against Apophis during these periods. Others suspect that the sahu slips back to enjoy the delights of A'aru for a few short hours. Regardless, the Meseket is weakened and confused by the departure of his sahu.

To reflect this condition, all of the character's dice pools lose two dice at night. Many Meseket sleep this time away in a near death state, arranging for associates and/or powerful wards to protect them. The more devoted (or fanatical) Meseket struggle against the darkness, considering their lethargy the price to be paid for the chance to someday return to A'aru.

VIEWS

Kher-minu: The Tomb Watchers once were noble guardians. Now they are cowards. They fear death too much. Have they forgotten that we are immortal, and that glory awaits us in the next life?

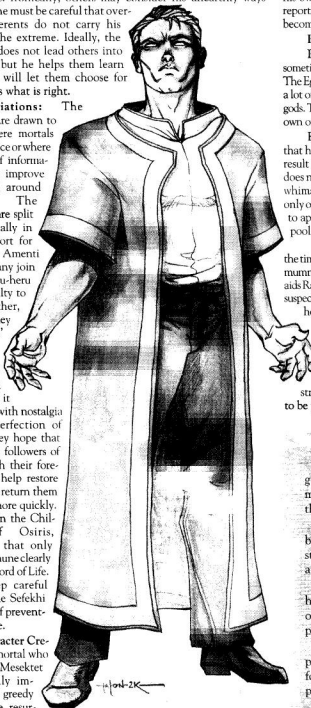
Khri-habi: The Scroll-bearers never reached A'aru, but they made a noble attempt. They created a way station for the lost souls and faithfully awaited Osiris' awakening.

Sakhmu: The Spirit Scepters prepared the way to heaven, sending us to the afterlife with every provision one could need. In return we spoke for them in the presence of heaven. So it has always been.

Sefekhi: There have never been such beasts in paradise. When Ma'at is restored, there will be no place for these brutes. They are but swords to be beaten into plowshares once the war is won.

Udja-sen: The judges have seen fit to give these fools a second chance. We will watch them carefully.

The Others: Others such as these were never seen in paradise, but then the ways of heaven are mysterious. The stars suggest that they play an important part in the Modeler's plan.





SAKHMU

SPIRIT SCEPTERS

BY OPENING THE EYES OF THE LIVING TO THE SACRED, WE CAN HEAL THE WORLD.

The ancient Egyptians understood the *khu* to be an aura that linked the individual's physical and spiritual forms. More accurately, the *khu* served as a kind of shield and spirit anchor. When a person died, the *khu* wrapped her soul in a protective ectoplasmic caul that carried the spirit safely across the Shroud that separates the physical and spiritual worlds. The *khu* then served as a link between the spirit world and the individual's body.

Ancient Egyptian funerary practices not only assisted the *khu* in making a safe transition, they ensured that the spirit could extract itself more easily from the caul to begin its journey in the underworld. The *khu* remained connected to its corpse, resting in the timeless void of Duat. Its incorporeal essence forged a powerful link between the soul's other spirit aspects and the *khat*, shining into the underworld like a phantom beacon visible to the far-ranging *ba* and serving as an anchoring fetter for the watchful *ka*.

Insightful Egyptians determined that this sympathetic connection between physical semblance and spiritual form could be encouraged in specially prepared objects. The dead were gifted with finely crafted figurines of workmen whose spirit reflections served as their laborers in the fields of heaven. Tools and weapons prepared appropriately served their literal and figurative use in the afterlife as well. Recognizing this resonance as the presence of some manner of *khu* in all of material creation, priests and sorcerers sought to strengthen and manipulate their own *khus'* influences upon the spiritual and material alike. Such was their skill and reverence that, upon their deaths, they became gatekeepers between the temporal and the eternal.

However, their preparation did not account for plundering invaders and curious explorers. Bodies were removed from their tombs, dragging the attached *khu* along unwillingly. These corpses were spread across the world, stuffed into trophy cases, ground into poultices, burned as fuel and destroyed in scientific study. Perhaps the only benefit to this enforced diaspora was that it carried the names and culture of Egypt to a world that was hungry for its ancient mystery. The faithful *khu* seized on this glimmer of hope, seeking to harness the energy of young civilizations to revive their dying one. The rampaging *Dja-akh* destroyed that hope. Weak and torpid *khu* were annihilated, leaving inert corpses and cheap relics devoid of inspiration in their absence. Only the brightest of the *khu* survived the storm, finding refuge within their bodies or their protective likenesses. These valiant survivors remembered a time when their talents were respected by kings and commoners alike. They took the name *Sakhmu*, after the carved wooden sword-maces representing the bond between temporal duty and that of the divine.

In each *khu* shines the light of creative brilliance. To achieve the Third Life, the *khu* seeks out one who was dull and selfish or plodding and self-centered in life. A mortal with an empty life already seeking something of the divine and begging for it to touch

her. Typically, this mortal struggled to create something of permanence, but she lacked inner illumination. One might have scrambled over others in her climb up the corporate ladder only to reach an empty top rung. Another may have searched for an elusive secret to success in business or relationships, but looked for all the wrong signs. One could have grown old and bitter, so wrapped up in the self-absorbed bustle of the daily grind that she never saw the beauty of the world around her. Such a person hungered to be the center of the world and, in so doing, never found her place within it. The *khu* opens the eyes of the spiritually blind and reveals the powerful vision found at the gateway between the realms. Its new host looks upon the glory and horror of the underworld, beholds the majesty beyond the veil and bears witness to the intricate ties that bind life and death to the sacred.

In the new life, the Spirit Scepters have revived the magical *Heka* path of Effigy (called *Ushabi* in ancient Egypt). Insight into the spirit world inspires the *Sakhmu* to invest their crafts with the spark of the divine. Using new technology empowered by ancient mysticism, some *Sakhmu* even seek to harness the energy of the *Dja-akh* that still rumbles in the underworld.

The Hajji: Due to its experience inhabiting prepared vessels, the *khu* is well-suited to animating the host's corpse. It suffers none of the physical limitations that otherwise plague the walking dead. It faces the barriers of language and culture as does any other *temh*, however.

The Third Life: A newly resurrected *Sakhmu* revels in her newfound inspiration. Her hands move with a grace that eluded her in the Second Life. Visions tantalize the mummy from the corners of her eyes, and her imagination flares as never before. The *Sakhmu* feels as though images just beyond the physical realm are hammering their way into reality using her as the tool. The corresponding thrill of creating is irrepresible (if only for a moment), and it may inspire its own sense of awe in one who beholds some fragmentary glimpse of the divine.

After a time, the Spirit Scepter stands back and looks at her own works with a removed sense of wonder. As she advances along the path of *Ma'at*, she begins to see each piece as a mere reflection of the Modeler's greater design. Art for the sake of self-gratification ideally gives way to craftsmanship that is destined to serve greater functions. Her paintings evoke the grand lessons of life and death. Innovative and elegant applications of technical skill leave a legacy to help others during her sojourns into the underworld. Masterful attention to rendering the spirit within the material allows her to craft relics and raiment that attend the dead. The *Sakhmu* continually gains a greater understanding of her role as eternal link between the two worlds. She sees that she is the hand of a greater architect and can help craft the gateways through which others may pass into the spiritual realms.

MUMMY: THE RESURRECTION

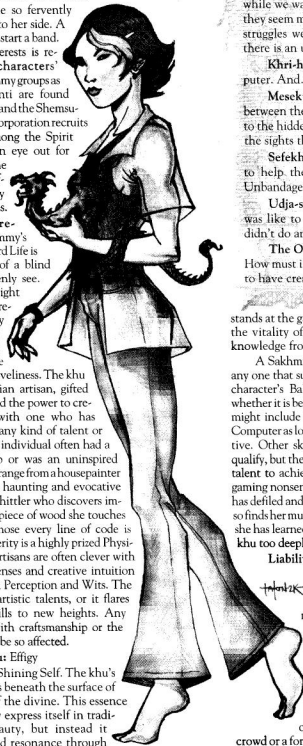


Affiliations: The ways in which the Spirit Scepters interact with mortal society depend on their particular talents. A newly inspired poet might frequent (or found) a bohemian poetry club. A once-faithless practitioner of voodoo might learn to dance so fervently that the spirits flock to her side. A musician might try to start a band. This diversity of interests is reflected in the characters' interaction with mummy groups as well. Sakhmu Amenti are found within the Cult of Isis and the Shemsu-heru. The Ashukhi Corporation recruits aggressively from among the Spirit Scepters with a keen eye out for those who combine the ancient Hekau of Effigy with highly technical proficiencies.

Character: A Sakhmu mummy's experience in his Third Life is comparable to that of a blind man who can suddenly see. Granted mystical insight into the spiritual correspondences of every object around her, the mummy is immersed in a world of terrible chaos and intricate loveliness. The khu of an ancient Egyptian artisan, gifted with sacred vision and the power to create beauty, bonds with one who has hungered vainly for any kind of talent or inspiration. Such an individual often had a boring technical job or was an uninspired craftsman. Concepts range from a housepainter who can now create haunting and evocative portraits to an idle whittler who discovers images hiding in every piece of wood she touches to a programmer whose every line of code is elegance itself. Dexterity is a highly prized Physical Attribute since artisans are often clever with their hands. Keen senses and creative intuition often indicate a high Perception and Wits. The khu brings with it artistic talents, or it flares existing creative skills to new heights. Any Ability associated with craftsmanship or the performing arts may be so affected.

Primary Hekau: Effigy

Purpose: The Shining Self. The khu's inner light glimmers beneath the surface of reality like a hint of the divine. This essence does not necessarily express itself in traditional physical beauty, but instead it conveys a depth and resonance through the mummy's art. While the Sakhmu may not always see clearly into the spirit world, she can at least peer fitfully into its mysteries and draw vision and insight from those glimpses. She



VIEWS

Kher-minu: The Tomb Watchers guarded the khat while we watched the gateway to the underworld. Now they seem more concerned with how they look than the struggles we face. At least some of us remember that there is an underworld.

Khri-habi: Bah, boring. It's like talking to a computer. And... they... consider... every... word.

Mesektet: We have long stood at the gateway between the two worlds. The Night Suns have voyaged to the hidden realm and returned. We can only imagine the sights they have seen in A'aru!

Sefekhi: People like to forget their dark side. I like to help them remember, but if you see one of the Unbandaged Ones, you will remember, I guarantee you.

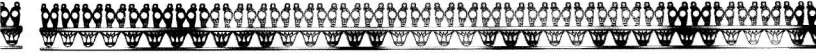
Udja-sen: Such tortured souls. I remember what it was like to feel empty on the inside like that. Only I didn't do anything to deserve it.

The Others: I would like to see one of the Others. How must it feel to be an artifact of the past rather than to have created one?

stands at the gateway and tantalizes the spirits with promises of the vitality of life. Those same spirits tease her in turn with knowledge from the murky side of the mirror.

A Sakhmu's player may re-roll any Awareness dice pool (or any one that supplements artistic endeavors), by substituting her character's Balance rating instead. The new result is applied whether it is better or worse than the original roll. An "artistic" roll might include Expression, Performance, Crafts or possibly even Computer as long as such use is insightful, interesting and provocative. Other skills, such as a dancer's Athletics, might feasibly qualify, but the Storyteller should watch for attempts to abuse this talent to achieve "beautiful kills" or other crass feats of power-gaming nonsense. One cannot stare at the spirit of something she has defiled and not be defiled in return. A Sakhmu who tries to do so finds her muse inexplicably failing her for extended periods until she has learned her lesson... or perhaps forever if she corrupts her khu too deeply.

Liability: The shining khu makes it difficult to miss a Sakhmu. A Spirit Scepter exudes an inexplicably singular attraction, a gift that inevitably makes her impossible to ignore. All efforts to maintain anonymity or avoid detection suffer a +2 penalty to the target number. So a Sakhmu trying to be sneaky suffers +2 difficulty to her Stealth roll. Likewise, if she is the object of an unresisted Perception roll, the searching party's target difficulty decreases by two. In situations involving random targets or confused identity, the Spirit Scepter is the one most easily chosen or remembered. A spree killer firing wildly into a crowd or a forgetful witness viewing a lineup will almost always pick the Sakhmu. Two edges come with gaining the notice of the spirit realms, and some artists would say that they both cut equally deeply.





Sefekhi

THE UNBANDAGED ONES

I have long suffered in the underworld for my sins. Now you will suffer for yours.

The khaibit is the driving and aggressive essence of the being. It epitomizes drive of all sorts: rage and lust as well as the desire for mastery and success. As a "shadow" of the soul, the khaibit usually remained attached to the ka or ba in the afterlife. In the absence of the khaibit, apathy and stasis prevail. The khaibit, consequently, is among the most enduring parts of the being. In a sense, the khaibit is a spiritual manifestation of the unbound id of Western psychology. Even the Egyptians feared its unrestricted animistic urges, and other ghosts in the spirit realms were terrified by the shadow's savagery. Religious philosophies from the early decrees of Osiris to pacifistic teachings of Christian sects have railed against the khaibit's power. Necromantic rituals existed that could purge the khaibit from the soul, allowing a spirit to enter the next world unfettered by its primal darkness. Because such spells were rare and reserved for those whom the priesthood found especially worthy — often those so pious their khaibit were not very strong to begin with — the darkest shadows usually passed into the underworld unhindered.

As the Scales of Ma'at tipped further into imbalance, the realms of the living and dead alike plunged deeper into darkness. Aggressive khaibit found employ within the city of Amenti as generals, watchmen and assassins. Many of these powerful shadows survived when the Dja-akh swept through the underworld and destroyed the Dark Kingdom of Sand. In the aftermath, they took to stalking the spirit world like ravenous beasts. Lacking the moral rudders of the ba or ka, the khaibit followed their basest desires, gaining a terrible reputation for rapacious hungers and ferocious attacks.

The call of Osiris has given each khaibit new direction. It tracks down a mortal whose darker half is frail and weak. The shadow-soul invariably partners with a new spirit that is timid, restrained or unassertive. This quiescence may be due to a lack of drive or aggressive tendencies, a strong will, pacifism or rigid self-discipline. When the khaibit enters the corpse, the terrified soul of the newly dead often retreats far into the depths of its consciousness, covering like a frightened child before the untempered impulses that flows from the khaibit.

Endowed with supematural strength and limitless drive, the khaibit tem-akh drives its corpse on the hajj to resurrection with terrifying determination. The feral khaibit's journey to the Lands of Faith has not escaped the attention of the waiting resurrection cults. The Children of Osiris began a practice that has since spread to many other sects, that of sending out a heavily armed group to hunt down each rampaging khaibit corpse. Violent clashes often result, but the carefully organized bands of warrior-priests almost always return with their quarry. The subdued khaibit corpse, often bludgeoned and broken, is taken to the cult's secluded temple and put through the ritual of resurrection. Of all the tem-akh, the khaibit displays the most difficulty adapting to the merging of souls. Resurrection grants the opportunity for a peaceful union, but the bestial shadow spirit often fights to retain complete control of the body.

The Amenti undergoes an intensely painful variation of the Great Rite, which is designed to bring the raging khaibit under

control. The shadow-possessed body is bound in bandages that are inscribed with protective spells. Once the priest in charge of the ritual begins the spell, he cuts hieratic symbols deep into the flesh of the corpse, allowing the excess darkness to flow out from the soul until the shadow comes into equilibrium with the host's conscience. Although they vary somewhat, the ceremonial cuts often mark the legendary sites of Osiris' wounds where Set ripped his brother apart. Therefore, a scar may run around the Amenti's neck, another traces along the spine, others curve eerily around each eye socket, and one even outlines the scalp. Many a mummy remains shaven-headed, like the ancient priests, to enhance the disturbing effect this pattern of scars creates. Perhaps most disturbing is that the ritual scarification also involves mutilating or even removing the Amenti's sexual organs. Acting as more than an echo of Osiris' legendary loss, this mutilation has proven to be the most effective means of tempering the khaibit's dangerous influence. The ensorcelled bandages keep the mummy immobilized throughout the ceremony. Only when it is clear that the soul union is complete and the resurrected mummy has come to terms with her shadow is she released from her linen imprisonment. Therefore, each of these Amenti comes to be known as Sefekhi, or Unbandaged One.

The khaibit's primitive connection with the darker forces of the underworld, combined with the mortuary practices of the cults that capture the driven corpse, has led the shadow-born to specialize in the Hekau of Necromancy.

There are whispered tales of catacombs full of wrapped and writhing mummies who are bound in a desperate struggle to bring shadow and conscience into balance. Few questions haunt the minds of the priests as much as this one: What would happen if some force freed the untamed Sefekhi? Such thoughts weigh heavily upon the warrior-priests of Osiris who deal with the Sefekhi. They may sleep, but they do not rest.

The Hajj: The khaibit takes full advantage of its possession of a powerful undead body. It rages toward the Land of Khem with no regard for obstacles or individuals so foolish as to stand in its path. Misunderstood and helpless to express its confusion and rage, the shadow-soul crushes the life from those who deny its least urge. It leaves dangerous evidence of its passage for any enemies of Ma'at who would follow the trail in hopes of exterminating all Amenti.

The Third Life: The first steps of the Unbandaged One down the path of Ma'at are shaky and frequently bloody. The dark urges of the khaibit are never completely under control, and they always threaten to surge back to the surface. Only through the excision of the sexual organs and ritualized scarification can the Sefekhi mitigate the cult's instincts that drive her being. At every turn, she seeks to redirect her seething excess energy into constructive endeavors. Therefore, the Sefekhi is the soldier of the Amenti. She performs the most violent and dangerous tasks that Osiris and Ma'at call for. She does so, in part, as her sacred duty, but also as a way of releasing and reveling in her feral nature.



VIEWS

Kher-minu: The Tomb Watchers stood guard during the darkest times. Their failure was due only to the inaction of others. When we stand beside them as brothers, we will be invincible.

Khri-habi: All talk and no action. If they are such phenomenal healers, why don't they bring Osiris back? Besides, death is part of the balance. They should know that.

Mesektet: Arrogant, holier-than-thou and nosy bastards, too. Keep sticking your nose where it doesn't belong, sun-sailor, and we'll send you back to paradise!

Sakhmu: Ooh, pretty! Want! Okay, so they get a little too lost in their art classes sometimes, but we have to agree that life is empty without beauty.

Udja-sen: Osiris sent them back, so he wants them to have another go at it. But he also made them easy to fuck up if they fuck up. We'll take 'em out if we have to.

The Others: If fixing the world means they have to go, so be it.

Once the Unbanded One manages to control her primitive side, her next goal is to make peace with her savage urges. The Sefekhi sees humanity's bestial side as both natural and necessary. As she progresses along the path of Ma'at, the Sefekhi feels the rightness of her actions without question. She understands, at a visceral level, the dangers of apathy, inaction and passivity. Timidity and laziness let the Corrupter swallow victims without even making an effort. An Unbanded One advanced far along the path of Ma'at may actually abandon her bestial demeanor, channeling all the passion of her khaibit instead into tireless and unrelenting action in the service of Ma'at. While other mummies may lose conviction, become distracted or yield to the urge to rest, the Sefekhi learns to harness her bestial drive to the goals of her higher mind.

Affiliations: The Unbanded Ones shy away from long-term entanglements with mortal institutions. Their eerie presence is disruptive, and the antagonism that they breed makes them unwelcome. When they do form lasting ties with mortals, they often do so with cloistered, ascetic religious fellowships to which they were connected in the Second Life, or extremist groups that are intent on making the world a better place regardless of the cost. Within mummy society, the Sefekhi are split almost entirely between two groups, the Children of Osiris and the Eset-a. Those Unbanded Ones within the Children of Osiris generally consider themselves the physical embodiment of Osiris' will, and they do their best to enact his design as they see it. Some Sefekhi attend to those among their brethren who are yet unable to reach a balance between their raging khaibit and modern soul, and so they remain cloistered in the tombs of Abydos. The Sefekhi also watch over these mummies, creating tension between the two Amenti groups. Other

Unbanded Ones align themselves with the Eset-a and dream of gathering the scattered bits of Osiris' soul. With their knowledge of Necromancy, they hope to resurrect Osiris, that he may lead them directly.

Character Creation: The raw hunger of the khaibit glares through the once-docile eyes of the mortal body. The mortal may have been a milquetoast, or a control junkie with sufficient will to repress her base desires utterly. In any case, the bonding of souls awakens and incites those feral urges that slumber beneath a civilized façade. The resurrection usually grants the Sefekhi powerful Physical Attributes, particularly Strength and Stamina, and she retains the Talents and Skills that served the tem-akh so well in its role as a ravaging shadow. The freedom of thought that comes from rejecting smothering social mores is often reflected by a high Wits rating. Social Attributes are generally tertiary, since neither the Unbanded One's monastic nor bestial elements leave her particularly well versed in social niceties. The mummy may possess a bounty of religious and philosophical knowledge that she obtained in the

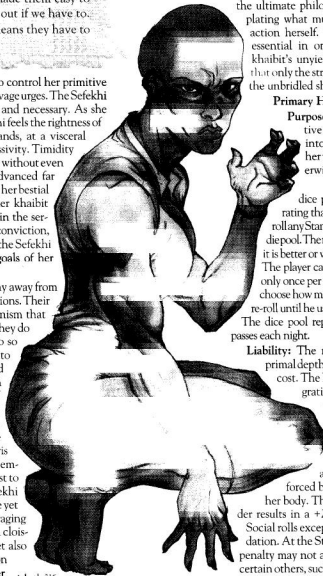
Second Life. In a sense, the Unbanded One is the ultimate philosopher-warrior, contemplating what must be done then taking action herself. Very high Willpower is essential in order to reflect both the khaibit's unyielding focus and the fact that only the strongest will can overcome the unbridled shadow-soul.

Primary Hekau: Necromancy

Purpose: The Shadow or Instinctive Self. A Sefekhi can tap into the primal strength of her tem-akh to overcome otherwise debilitating injuries.

Each day, the Sefekhi has a dice pool equal to her Balance rating that her player may use to re-roll any Stamina-based test or resistance die pool. The new result is applied whether it is better or worse than the original roll. The player can use each die in this pool only once per (in-game) day, but he may choose how many dice to apply to a given re-roll until he uses up the pool for that day. The dice pool replenishes just as midnight passes each night.

Liability: The release of oneself to the primal depths of the soul is not without cost. The khaibit desires immediate gratification, which is a terrifying thing given that the Sefekhi is violence and hunger incarnate. The Sefekhi radiates a palpable sense of ferocity and menace that is reinforced by the eerie scars covering her body. The discomfort they engender results in a +2 difficulty penalty to all Social rolls except those involving Intimidation. At the Storyteller's discretion, this penalty may not apply to interactions with certain others, such as priests of Osiris, other mummies or extremely disturbed individuals.





Udja-sen

JUDGED ONES

What did I do to deserve this?

Much can go wrong in joining a tem-akh and a dying mortal. In some cases, the tem-akh replaces the weak or underdeveloped portion of the deceased's soul, but a remaining portion of the modern soul may be too weak to withstand the rigors of immortality. When an individual receives the Rite of Rebirth, Anubis leads the joined soul before the Judges of Ma'at. In Egyptian tradition, the judges weigh the dual spirit's heart against the feather of the goddess Ma'at. If the heart is found wanting, the joined soul is cast away to be devoured by the beast Amemait. A union deemed worthy returns to its body to become one of the Amenti.

Perhaps times have become more desperate, or maybe ancient myth simply neglected to relate the occurrence, but occasionally the judges do not condemn all of a soul that they find lacking. Instead, the judges remove the corrupt portion in order to prevent the whole being from falling to Apophis. The tem-akh is then warped from its natural state by the Judges of Ma'at — stretched, in a sense, to cover the mummy's spiritual wounds. Any function the tem-akh may have served, as well as most of its memories, are wiped clean. The resultant bond of body and soul remains capable of resurrection, but it possesses a sort of mystical wound that serves as an eternal reminder of its judgment. Other mummies and the resurrection cults refer to these unfortunates as Udja-sen, or the Judged Ones.

Many Amenti who have fallen prey to this fate regard the judgment as unfair. At best, they think of it as a sort of consolation prize for being chosen by an injudicious tem-akh. In return, some hope to earn the peace that those who perceive and understand the highest realms of Ma'at gain. Others fall by the way and grow to hate the ones who belittle them. Some flee the Lands of Faith, seeking to escape roles that the strange cults are trying to force upon them. Their strong spirits bear deep wounds, but those wounds are also indicative of freedom and a new life.

Tortured by a sense that he is empty inside or somehow unworthy, the Udja-sen struggles to understand his role in the world. Udja-sen means the Judged or the Cut One. The hole cut in the mummy's soul continues to punish him throughout the Third Life. Every use of Hekau pulls Sekhem directly from his khat to supplement his damaged spirit. Others mummies in particular, seem to judge the Udja-sen automatically for his past failings.

The path of the Udja-sen through the supernatural realms of the world is troubled. Unlike the other new Reborn, he does not have the benefit of a sentient tem-akh to explain the path of Ma'at, nor does he accept the existence of Osiris as an obvious truth. He is lost, with only the guidance of his own heart to lead him through the darker reality that is invisible to mortals. Hoping to achieve some redemption — and fearful of failing — the Udja-sen acts with careful deliberation.

The Hajj: An Amenti of this type began with one of the five tem-akh listed previously. He makes the initial journey to the Lands of Faith as appropriate to that tem-akh, but he likely does not recall the trip after his resurrection.

The Third Life: The Judged One begins his new life confused and in pain. Unlike other mummies, he does not sense his tem-akh as a strong and guiding presence. To make matters worse, having such a large portion of his soul excised has left him with enormous gaps in his memories of the Second Life. The Judged One feels empty and torn inside, and he simmers with bitterness at the seeming unfairness of his situation. With such ambivalent feelings, it's no surprise that the Udja-sen feels alienated from both the living and from the other Resurrected. While he isn't exactly a pariah among mummies and their followers, the sense of alienation keeps the Judged One on the periphery of nascent mummy society. This alienation also leaves the Udja-sen in great risk of falling into the coils of Apophis. The Udja-sen's initial task is to come to terms with his status, make peace with solitude and not let it push him into unwise courses of action or destructive alliances.

In time, the Judged One must come to see his place on the edge not as a curse, but as a blessing. His distance from other mummies — and his greater freedom to travel outside the Lands of Faith — grants the Udja-sen access to viewpoints and information that the others may never come across. Likewise, he may choose to serve Osiris or spend his immortality cultivating Ma'at in other ways. Rather than continue to play the role of pariah, the Judged One realizes that he is in a position to choose exactly what his relationship is with other mummies. If that relationship doesn't suit him, he is free to make it what he wants it to be. Amid the pain of punishment, the Udja-sen can discover the gift of freedom.



Affiliations: No two Udja-sen are alike in how they came to be what they are. As a result, their interaction with mortal society is similarly varied. Many Udja-sen connect with groups that advocate individual freedom

and responsibility, but this trend is by no means universal. Some Udja-sen are devout in an effort to atone for their sins or those of the tem-akh that effectively gave up its existence so that the Udja-sen might carry on. None of the mummy organizations specifically excludes the Judged Ones, but the Udja-sen face tremendous prejudice amongst those groups. Only the Cult of Isis is truly receptive to the Udja-sen. The cult's tradition of upholding the history and culture of ancient

Egypt as well as trying to heal the world in the name of the mother goddess means that even those who recognize the flawed nature of the Judged Ones are forgiving.

Character Creation: Since a Judged One could have received any of the types of tem-akh, he might have fit any number of molds. However, his soul was cut even more deeply by the Judges of Ma'at, and his completing spirit was rent in some unnatural way to cover the wound in his soul — snuffing out its sentience in the process. The only notable commonalities among the Udja-sen are a desire for independence and a character generally incompatible with the lifestyles of the Lands of Faith. High Intelligence, Wits and Stamina are common if only because Udja-sen don't last long without those Attributes.

Primary Hekau: Any

Purpose: The Udja-sen is an exception to many rules. He is not so tied into the Lands of Faith as other mummies are. Regardless of the boundaries of the Web of Faith, the Judged One is more open to the mystical energy that flows in the world.

Whenever an Udja-sen replenishes Sekhem, his player may add a number of additional Sekhem points equal to his Balance rating. Once a day, he may also transfer to another mummy a number of Sekhem points equal to his Balance rating. This bonus is subject to the Udja-sen's liability.

Liability: The reason that the Udja-sen is so open to the flow of mystical energies is because he has an open wound gaping within his soul; the use of Sekhem only exacerbates the spiritual ravages. Any expenditure of Sekhem inflicts upon the mummy one level of bashing damage per point of Sekhem spent. This damage occurs whether that Sekhem comes from his own reserves or flows through him from an outside source. Since this damage is voluntary, these wounds cannot be soaked.

VIEWS

Kher-minu: They're condescending as hell, but from what we can tell, they're more than willing to help you out if things get ugly.

Khri-habi: The Scroll-bearers are the best friends we have amongst the "unjudged." Stick close to them if you have the option. Not only can they take away some of the pain, they're smart enough not to judge others without the facts.

Mesektet: So these guys are on a mission from heaven or something? I wish they'd leave us alone, damn it. Let's hope they don't have more "judges" stashed away somewhere who are going to hit us with their brand of "justice," too.

Sakhmu: They're okay. They'd be better than okay if they'd make us some of their cool magic toys.

Sefekhi: Considering what these violent, spooky-ass, carved-up psychopaths are like, you could argue that we have it better. Almost.

The Others: Look, we got our own problems without looking for more trouble. On the other hand, if it's trouble they want, we've got some to spare. Dishing it out hurts a little — but what doesn't?

Max had never fit in, even before his suicide. Coming back from the great beyond, he'd been promised a fresh start. Instead, he felt as if he'd lost some vital part of himself that he had yet to recover. Although he sensed the power of eternity inside him, Max remained incomplete. The few others like him that he'd met treated him with derision or pity. It was just like before, back when he was bookish Max, wallflower Max, nobody Max. Finally, he couldn't take it anymore. He came back to the old stomping grounds, hoping it would give him the sense of belonging that he needed to start over. Yet, if anything, he felt more lost than ever.

Perhaps it was due to the lack of direction that Max found himself more willing to take chances. Like tonight. The old Max would never have had the nerve to buy a trendy outfit, let alone wear it in public. But he had. He had even worn it to a club. And, wonder of wonders, nobody seemed to realize that he didn't belong. Max had even noticed a couple women looking at him. One had even smiled, for Christ's sake!

Max pondered that miracle as he walked home along rain-slicked streets. The cover charge and drinks had been pricier than he'd expected, leaving him with no cab fare. Something caught his attention as he passed an alley. Before realizing what he was doing, Max stepped into the darkness. He made out some figures just beyond a dumpster. As his eyes adjusted to the darkness, he realized that he was watching three men handling a woman roughly. Max knew he should leave. It was none of his business. New York was a hard town. He was outnumbered three-to-one. What could he do besides get himself hurt along with her?

Max bet he was more surprised than the guys were when he suddenly yelled, "Hey! Leave her alone!" One of them was tangled up with the woman, but the other two turned, menace oozing from them when they saw him.


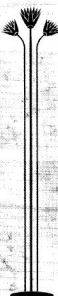
"Get out of here, fucko," the guy on the left said. Light glinted from a blade in the other guy's hand. The woman started screaming behind the gag of the third man's hand, yelling to Max for help.

"I said to leave her alone," Max replied. He was surprised again when his voice came out sounding firm, even threatening.

"Or what?" the left-hand guy said. He stepped closer with the swagger of all the bullies Max had ever known. "You think you can do anything besides bleed on me?"

Max extended a thin arm and pushed at the guy's barrel chest. The man gave a surprised grunt as Max shoved him hard enough to ricochet off the dumpster and sprawl, dazed, on the cracked asphalt.

The heavy gold bracelet gave Max the strength of a bull. He'd made it after his new life began, although he hadn't been sure at all if he was doing it right. It had been like building a stereo from component parts without a manual. Max rubbed the bracelet around his wrist, riding a wave of excitement and wonder. What was this feeling? A strangely calm sensation, was this what confidence felt like? Whatever it was, Max liked it a lot. He stepped toward the second guy.



Chapter Three: The Modeler

DEATH IS ONLY FOR THE MEDIOCRE

— ALFRED JARRY

This chapter covers all the steps you need to take to create a mummy character. Most of the character-creation process follows the guidelines from *Vampire: The Masquerade* (and other Storyteller games set in the World of Darkness). However, since the Undying are not vampires (or even truly undead), they have some unique Traits of their own. Likewise, they lack many common characteristics of the Cainites.

The first major difference is that — unlike a vampire — a mummy is not an undead corpse. A new vampire is created when an existing vampire takes him in what is called the Embrace. It matters little to the elder vampire whether her subject is willing or not. In contrast, a mummy chooses to accept immortality. When a suitable mortal host dies, the tem-akh spirit appears and offers him eternal life. The two join and rise as one of the Reborn, but the process is not complete until the new mummy travels to the Lands of Faith and undergoes the Spell of Life given by followers of Osiris. Only then does the mummy truly awaken to the Third Life and join the ranks of the Undying.

The process of the joining, the pilgrimage, and the rebirth all leave their mark on the new mummy, each in their own way. Some Reborn recall only fragments of their First Life in Ancient Egypt, while others have nearly complete memories of that life. Some are traumatized by the events of their Second Life (particularly its end) and by the experience of being reborn. Some choose to sever their ties with the mortal world in order to better serve Osiris or better

enjoy their new existence. Others maintain those ties either as part of their duty to Ma'at or because they're simply not able to let go of them.

THE JOINING

The creation of a mummy begins when a mortal with a significant weakness in one part of his soul dies and passes on into the Lands of the Dead. One of the tem-akh spirits that Osiris released from Duat is drawn to a mortal whose soul is weak in the same way in which the tem-akh is strong. The ancient spirit can sense when such a person is nearing death, and it awaits his imminent arrival in the Shadowlands. The mortal — whom the mummies call *nehem-sen*, or saved one — may sense the haunting tem-akh, although few can do so on a conscious level. More likely, the person feels nothing more than a vague unease for which he cannot find a specific source. The tem-akh has little influence on how soon the mortal will die, although a *khaibit* isn't above applying what influence it has to arrange for a particularly suitable mortal partner to die early.

Immediately after death, most mortals are confused, almost like newborn babies. They are wrapped in their *khu* — what many of the dead refer to as a caul — and largely unaware of what's going on around them. The tem-akh spirit appears, opens the mortal's *khu* wrappings and offers a choice: existence in the underworld as a ghost or a chance at eternal life that comes from joining with the tem-akh and

servicing the cause of Ma'at. Few mortals refuse such an opportunity. When the mortal agrees, the tem-akh spirit joins with him, and the new soul returns to the khat (the physical body). The process is intensely painful for a moment, as the joining involves grafting two different beings into the semblance of one.

This joining is only the beginning of an arduous process that leads to eventual rebirth. The joined spirits must next plunge back across the barrier that separates the physical and spiritual worlds and reclaim the mortal's corpse, then make their way to the Lands of Faith.

THE HAJJ

Experiencing death, followed by joining with a foreign spirit, passing back across the Shroud and then plunging back into a corpse is a lot for the mortal soul to take in. While the nehem-sen absorbs the stunning situation it finds itself in,

WILLING RECRUITS OR DRAFTEES?

There is some question among the Ameniti whether or not the new Reborn are willing partners or unwitting draftees in Osiris' quest to restore Ma'at. True, the tem-akh spirit does tell a potential host that eternal life comes with some strings attached and that the new Reborn is expected to serve the cause of universal justice and balance. The tem-akh never attempts to lie or deceive the mortal with whom it wishes to join, since the kind of spiritual wholeness the tem-akh seeks cannot be based on deception.

But how many mortals, having just passed beyond the veil of death, are likely to turn down any chance at returning to life? And how many of them awaken in the Lands of Faith, understandably baffled about where they are and chalking the whole thing up to a hallucination or near-death experience? Some might say that the mortal hosts are tricked into agreeing to a deal under duress without knowing all the terms.

Even so, some mortals refuse what the tem-akh have to offer, usually out of fear or fervent religious faith that leads them to believe that the tem-akh are tempting them away from their just reward in the afterlife (which, technically, may be true). Once the Rite of Rebirth is complete, most Reborn find it difficult to hold a grudge against the spirit that has become part of their whole and healed soul. Yet some can't help but wonder if the means of selecting people to become Undying is truly in harmony with Ma'at.

the tem-akh takes control of the mortal's physical body. The tem-akh first heals the khat, restoring whatever damage it suffered — even if it was burned to ash or otherwise destroyed. Once that miraculous act is complete, the tem-akh animates the khat, which is an exhausting process that drains its reserves of spiritual energy (i.e., Sekhem).

Additionally, this hybrid being has not yet attained its true rebirth. The tem-akh holds the dual spirits in the body through force of will. The tem-akh has 70 days (the traditional Egyptian time of funeral rites) after the joining to make its journey to the Lands of Faith before it begins suffering from a slow deterioration of body, mind and spirit (see p. 144). The mummy feels a greater and greater urgency to reach the Lands of Faith as time grows shorter. If the khat dies, then the joining is broken, and the tem-akh plunges back into the underworld to seek another suitable spiritual partner.

Before beginning its journey, the tem-akh must first extricate the khat from the circumstances of its death. Doing so is a challenge in most cases, unless the mortal perished in secret, away from any mundane observation. A "miraculous recovery" from a fatal heart attack, illness or medical complication might be explained away unless the corpse is in a hospital or otherwise under medical attention. After all, the body remains dead and shows none of the typical signs of life. An individual who gets up after suffering a violent death has a greater challenge. Not many people recover from being decapitated in a construction accident, for example.

The tem-akh is usually savvy enough to know that it should play possum until it can make a clean getaway. If it was thrown clear of a car in an auto accident, the khat is best served by making a break for it before help arrives. Otherwise, the corpse may wait and disappear from the morgue or funeral home. The police often assume that these disappearances point to some sort of "body-snatching" ring. Thanks to the corruption and ennuh that are so common to the World of Darkness, authorities tend to ask few questions when a corpse suddenly turns up missing. Ironically, there is some truth to the theory that someone is stealing and desecrating corpses (see the Amkhat, p. 202, and the Walking Dead, p. 208).

A mummy with a high Ka rating (see Backgrounds, p. 65) often finds that circumstances conspire to help him along. These coincidences can range from an attendant leaving the morgue locker open to the nehem-sen's khat being donated to a medical college in Egypt.

The actual journey to the Lands of Faith has come to be called the hajj, after the Islamic pilgrimage to Mecca. Indeed, a tem-akh with enough understanding of the modern world could mask its purpose for traveling to the Lands of Faith under the guise of a religious pilgrimage to one of the many holy lands there, be it Mecca, Jerusalem, Cairo or elsewhere. A tem-akh may not have enough modern-day experience to form such a plan, though. To complicate things further, the mortal soul is of



little help during the pilgrimage. The *nehem-sen* is buried in the body's subconscious, processing the staggering changes that have impacted it recently. It gains pieces of information from the *tem-akh* during the journey, but those images all come across like some disjointed dream. Similarly, the *tem-akh* can tap into its spirit partner for little more than brief flashes of insight — enough to understand that an airplane can get the *khat* to the Lands of Faith quickly, but not enough to understand little things like plane tickets, passports or even language.

Since the *tem-akh* must rely mostly on its own fragmented awareness, it draws heavily on its spirit nature to make decisions during the *hajj*. A *ba* spirit, for example, deals with the complications of the journey in the most scholarly and intellectual way possible, using some of its precious time to develop a proper plan. A *ka* spirit is careful to ensure the safety of the *khat* during the journey. This extra care may lengthen the *hajj*, but it also increases the likelihood that the *khat* will avoid those who might try to stop it. A *khaibit* often uses the most expedient (and brutal) means to achieve its goal. Each *Amenti* description in Chapter Two mentions strengths and weaknesses that the given *tem-akh* have during this pilgrimage.

Obviously, geography also plays a role in how easy the trip may be. An *Amenti* who is close to the Lands of Faith can make the pilgrimage overland by hitching a car ride, riding a camel or even walking. The *khat*, being dead and held from decay by the *tem-akh's* spiritual power, is little affected by weather conditions or exhaustion. It can trundle across the bottom of the Mediterranean or tromp day and night through the desert if needs be. An *Amenti* who rises in a more distant locale may track down a ship headed for Egypt or find a way to get on a plane.



MUMMY: THE RESURRECTION

The *tem-akh* has a natural tendency to look for familiar methods of passage that it can use without calling attention to itself. It's usually harder to slip aboard an airplane than it is to sneak onto a tanker, for instance.

Such wariness has the added benefit of making the *khat* difficult to track. It's tough to find someone when his name doesn't appear on passenger manifests. This anonymity at least helps the *Amenti* slip away from mundane or supernatural pursuit, and it makes it easier for the mummy to slip past the agents of Apophis who patrol the borders of the Lands of Faith.

THE REBIRTH

The various cults dedicated to Osiris and Ma'at offer assistance in the *hajj* when they can. These groups would normally have as difficult a time finding the *khat* as do mortal agencies and servants of Apophis. Luckily, however, visions from Osiris or uses of Hekau give the faithful direction in finding their approaching brethren.

Although they are few in number, the agents of Ma'at are scattered around the world. They concentrate in major population centers and ports of call where an *Amenti* is most likely to begin his journey to the Lands of Faith. They keep similar watch for new arrivals at the ports and airports of Cairo, Alexandria, Suez, Tel-Aviv, Jerusalem and other primary destinations. Simple math and geography show that the faithful cannot be everywhere at once, though, and a *tem-akh* often proves surprisingly resourceful at reaching the Lands of Faith via some unexpected means.

Those squads who watch for a rampaging *khaibit* are the most vigilant. A danger to itself and others, the *khaibit tem-akh* must usually be subdued and brought to a temple by force.

Whether arriving alone, escorted by the faithful or dragged in, the Amenti is taken to one of the sacred sites that dot the Lands of Faith. Such a site is typically a tomb or temple, although some remain untouched by the hand of man. Those loyal to the cause of Ma'at have taken control of a number of these places, as well. Here, the cult performs the Great Rite upon the khat, fully bonding the two joined souls and making them into one complete and balanced whole.

When the ceremony begins in the physical lands, the joined soul ventures through the underworld to face the Judges of Ma'at. Since time is often subjective in the Lands of the Dead, this journey may seem to take a long time, or it might transpire in only a few minutes. The dual spirits travel through the uppermost layer of the underworld, Neter-kheret, toward the Pillars of the West, the entrance to the greater realm of Duat. (See Chapter Six for more on the geography of the underworld.)

Beyond the Pillars lies a labyrinth through which the tem-akh leads its new partner. Emerging on the other side, the joined souls arrive in the blasted sands of Duat, where Anubis, the guide of the dead, awaits. This journey is the spiritual reflection of the physical hajj. The mortal spirit has regained much of its equilibrium by now. Still, the tem-akh remains its guide, since the ancient spirit fragment is infinitely more experienced in the hazards of the Lands of the Dead.

This opportunity is the first that the two spirit components have to truly communicate with one another, and the mortal soul understandably has many questions. The tem-akh conveys what it can, although what it says is limited by how much the fragment remembers and even what it's inclined to pass along. Since the joining is not permanent until the two souls return to the khat and the Spell of Life is complete, the tem-akh is not above leaving out key details or even twisting information to ensure that the *nehem-sen* remains a willing participant in the resurrection.

Further, the underworld is a dangerous place, especially in the regions just across the Shroud from the Lands of the Living. The *Dja-akh* left great destruction in its wake, and lesser storms still rip across Neter-kheret with little warning. Reapers, malicious ghosts and other servants of Apophis roam the tumultuous realm looking for prey. As such, the tem-akh is not inclined to dawdle and give the mortal soul a guided tour of the afterlife. As

a result, the tem-akh is the mortal soul's first and only source on the truths of the afterlife.

Anubis offers little more enlightenment. Taciturn to the point of being mute, the guide of the dead leads the dual spirit deeper into Duat, away from the raging storm and on to the Blessed Fields of A'aru. There, the Judges of Ma'at determine the joined souls' worthiness. If the overall soul is found wanting, the judges discard it into the abyss. The body on which the cultists perform the ceremony decays rapidly, rotting to the state it would have reached if the tem-akh had not animated it. Such seldom happens, since at least the tem-akh has the strength and dedication to serve Ma'at. If a portion of the mortal soul is found wanting, the judges excise it and manipulate the tem-akh to make up for the loss. The tem-akh loses any remaining semblance of identity, and the Amenti rises as one of the *Udj-sen*, the Judged Ones.

Most often, the tem-akh chooses its mortal counterpart wisely, and it needs only the judges' final blessing to return to the Lands of the Living. After judgment is passed, the two souls are fused into a single entity that returns rapidly to the khat. Once the ordeal is complete, the Amenti rises truly reborn and deathless as an agent of Ma'at in Osiris' service.

For all but the *Sefekhi*, the ceremony is ecstatic and intensely pleasurable as the two souls (or, more precisely, two incomplete souls) finally become one and bond to the khat. Many of the Reborn report intense visions and flashes of memory during the ritual, which sometimes seem to last for days, months or even years.

The Amenti is reborn with a great deal of knowledge that comes from fragmentary memories of the tem-akh's First Life and time in Duat, remembrances of abilities learned during the Second Life and instruction given during the brief journey through the underworld. After the rebirth, the followers of Osiris provide the mummy with additional instruction about their history, their abilities and their duties to Ma'at.

In the Third Life, the Reborn is literally a new person, a melding of the Second Life self with memories (and sometimes personality traits) from the tem-akh spirit. This bond makes a stronger and healthier spirit and psyche, thanks to the healing power of the joining. Most of the failings of the mummy's Second Life — those caused by the weakness of the spirit — are left behind.



AMENTI CHARACTER CREATION

CHARACTER CREATION PROCESS

STAGE ONE: THE SECOND LIFE

- **Step One: Concept** — Choose Amenti, Nature and Demeanor, and Inheritance.
- **Step Two: Attributes** — Choose Physical, Social and Mental Traits (6/4/3). Your character begins with one dot in each Attribute.
- **Step Three: Abilities** — Choose Talents, Skills and Knowledges (11/7/4). No Ability higher than three dots at this stage.
- **Step Four: Backgrounds** — Choose Backgrounds (3).
- **Step Five: Details** — Spend freebie points (5).

STAGE TWO: THE REBIRTH

- **Step One: The Second Death** — Choose the circumstances of your character's second death and subsequent rebirth.
- **Step Two: Attributes** — Add 2 points to your Attributes, divided as desired (two points into one Attribute, or one point each into two Attributes).
- **Step Three: Abilities** — Spend 5 additional Ability points as desired. These points can raise an Ability above three dots.
- **Step Four: Advantages**
Choose Hekau (3). One dot must go into your Amenti's primary Hekau path.

Spend 2 additional Background points.

Choose any Merits or Flaws.

- **Step Five: Finishing Touches**
Record starting Balance (1), Willpower (5) and Sekhem (1).

Spend 10 additional freebie points. Characters cannot start with a Balance rating higher than three dots.

AMENTI

- **Kher-minu** (Tomb Watcher) — ka, The Defender Self.
- **Khri-habi** (Scroll-bearer) — ba, The Bird Self.
- **Mesektet** (Night Sun) — sahu, The Eternal Self.

- **Sakhmu** (Spirit Scepter) — khu, The Shining Self.
- **Sefekhi** (Unbandaged One) — khaibit, The Shadow Self.
- **Udja-sen** (Judged One) — special.

HEKAU PATHS

- **Amulets** — The creation of amulets and talismans.
- **Alchemy** — The creation of potions and elixirs.
- **Celestial** — The powers of the stars and the sky.
- **Effigy** — The creation of servants.
- **Necromancy** — The powers of the dead and the spirit world.
- **Nomenclature** — The power of true names.

BACKGROUND

Arcane: You are shrouded from the notice of the mortal world.

Ba: The power of your ba to return you to life.

Companion: The spirit of an animal that was buried with your tem-akh in its First Life accompanies you in Duat.

Ka: The power of your ka to protect your dead body.

Legacy: Something that remains from your First Life to give you inspiration.

Memory: Your recollections from your First Life.

Vessel: You have an item that stores Sekhem.

Tomb: You have a resting-place for your khat.

FREEBIE POINTS

Trait	Cost per dot or level
Attribute	5
Ability	2
Hekau	5
Background	1
Balance	4
Ritual	1
Sekhem	1
Spell	1
Willpower	1





STAGE ONE: THE SECOND LIFE

Character creation in **Mummy** begins with the character's Second Life, the mortal existence before the intervention of the tem-akh spirit. In effect, you decide what your character was like as a normal person, before the Second Death and the joining with the tem-akh. Although your character will seem weaker than most of the denizens of the World of Darkness at first, he gains a number of new abilities once he becomes one of the Undying. For now, focus on the human, mortal side of the character.

STEP ONE: CONCEPT

Although each tem-akh spirit originated in Egypt, Osiris scattered them around the world to seek out mortals. Therefore, the Undying can be from any walk of life and any place on Earth. All that is required is that the nehem-sen died and that his spirit lacked what the tem-akh offers. The nehem-sen and the tem-akh then struck a deal, and the dead mortal rose up, filled with new life and new purpose.

These minimal requirements offer a virtually limitless range of character concepts. Was your character a wealthy businessman who couldn't manage the stress in his life, bringing on a fatal heart attack while working late one night? Or perhaps she was a rising performer who got caught up in a wild life of drinking and drugs before meeting her fate in a bathroom stall in a nightclub. Also, mummy characters can be from any nation, from a starving beggar on the streets of Bangladesh to a soldier in the jungles of Southeast Asia.

Keep in mind that the mortal faced death before the tem-akh contacted him. More often than not, the cause of his death was the weakness of spirit that drew the tem-akh to him in the first place. So a high-power corporate suit unable to manage his stress is likely to draw the attention of a ka spirit. A meek person killed in a random act of violence may draw a khabbit spirit, seeking to strengthen the mortal's instinctual self.

In many cases, the Second Death is not at all peaceful. Particularly horrifying deaths, like being incinerated in a tenement fire, or tortured and murdered by a crazed serial killer, are likely to leave a strong mark on the Amenti that arises from the ashes of that death. Powerful death memories may leave lingering scars on the mummy's soul, from a fear of fire to a burning need for vengeance (see *Merits and Flaws*, p. 68). The Reborn must overcome and heal these wounds in his pursuit of Ma'at.

Remember also that mummies are literally reborn. The melding of tem-akh and mortal host creates a new being that is more than just the sum of its parts. The mummy's old failings are no more. The Amenti gains new purpose, seeking to restore

Ma'at to the world both through his actions and by seeking it within himself. The Undying is gifted with knowledge, purpose, mystical power and eternal life, but he is also given a heavy burden of responsibility. On his shoulders rests the fate of the world. Give some thought to the failings your character leaves behind when he passes from this life to the next.

AMENTI

A key component of the character concept is what Amenti the mummy belongs to. Although all mummies seek to restore Ma'at in themselves and in the world, each Amenti does so in his own way, and each serves a different purpose in Osiris' design, just as the different parts of the soul create overall harmony. The tem-akh of each Amenti is likewise drawn to a different mortal host, specifically one that weak in the part of the soul that the tem-akh possesses.

This tendency gives rise to certain stereotypes among the Amenti. You can work with these general archetypes, or you can go against type and create a character with unexpected qualities. For example, a mortal chosen by a spirit typically has a weak psyche and mediocre intellect. He could be anything from a poor illiterate with little or no education to a religious fanatic who is unable to question the dogma of his faith. You can approach the ba's need differently, however. What about a host who suffers from a disability or mental illness that prevents the development of his psyche? An accident victim suffering brain damage? A rigid individual who is set in her ways and unable to see other points of view? With a little consideration, you can come up with any number of possibilities.

The direction and needs of the chronicle may also influence your choice of Amenti. The Storyteller may want a group with a balance of characters from different Amenti, or a group weighted toward one particular Amenti. Some Amenti may not be well suited for a certain game. A chronicle based on a great deal of social intrigue might not have a place for Sefekhi characters, although playing one in such a chronicle would be an interesting challenge.

See Chapter Two for more information on the individual Amenti and their respective strengths and weaknesses.

NATURE AND Demeanor

These Traits indicate your character's core personality and external disposition. Although the character's general personality retains much of who he was in his Second Life, the tem-akh has an undeniable influence on who he has become. The mummy's Nature is often quite different from the one he had in mortal life, since the presence of the tem-akh and the Spell of Life helps balance whatever soul-qualities were lacking in the Second Life.

On the other hand, the mummy might retain his previous Nature but see it in a new light. A person with the Architect Nature, who was previously stingy, obsessive and



controlling may retain a love of creating something lasting, but he would also gain an understanding of how to accomplish such goals without driving other people crazy.

A character's Demeanor has even more flexibility. A mummy with a dramatically different new Nature may continue to project the same Demeanor when he's around the people who know him from his Second Life. Such may be especially true if his friends and family have no idea of the change that has come over him.

INHERITANCE

Because he is both mortal form and immortal spirit, the mummy also has an Inheritance that represents the life of the tem-akh before it passed on to the Lands of the Dead. The mummy's Inheritance helps determine qualities such as Amenti and Nature. A character's Inheritance also determines the sort of memories and abilities a mummy can recall from the First Life. A mummy may have vivid memories of his First Life, but such recollections are usually spotty at best. See the Memory Background (p. 66) for more information.

Nearly every tem-akh was an Egyptian spirit who had long dwelled in the Dark Kingdom of Sand when the Dja-akh began. Each spirit lived in Egypt long ago, when the old funerary practices were still carried out, allowing it to travel to Duat and reach the city of Amenti where Osiris ruled. Still, this range covers thousands of years of history, from before the First Dynasty in 3150 BCE through to the Hellenistic Period in 30 BCE. Egypt saw numerous invasions and conquests in that time. As such, many of its people (and even rulers) were not always Egyptian, but also Nubian, Hyksos, Babylonian, Hebrew, Persian and Greek.

The tem-akh may come from any of these periods and from virtually any walk of life. Most were given full funerary rites, and they had strong ties to the lands of the living. They were primarily priests, nobles, the wealthy and those who accomplished great deeds in life. However, some of these spirits remained in the underworld for so long because of some failure in their First Life or an offense against Ma'at for which they have to atone.

Life in ancient Egypt remained remarkably constant for millennia. Someone from the First Dynasty would recognize much of what he saw even as late as the Hellenistic Period. Certain professions were common and well represented among the Egyptian dead, including priests, scribes, architects, crafters, artists, merchants, soldiers and scholars.

Take some time to detail the First Life of the tem-akh. What sort of person was he? What kind of life did he lead? How did he die? What things did he accomplish in life, and what memories stand out now, thousands of years later?

STEP TWO: ATTRIBUTES

This process is similar to the one described in *Vampire: The Masquerade* and other Storyteller games, except mortal

characters begin with fewer Attribute points than the supernatural denizens of the World of Darkness do. The player may put six points in primary Attributes, four points in secondary Attributes and three points in tertiary Attributes. Attributes top out at five dots at this time. You have the opportunity to add more points to your character's Attributes later in the character-creation process.

STEP THREE: ABILITIES

You have 11 points to spend in your character's primary Abilities, seven dots in secondary Abilities and four dots in tertiary Abilities. Abilities may not rise above three dots at this stage, except by spending freebie points. Your character has access to all the basic Abilities from Storyteller games like *Vampire: The Masquerade*, *Mage: The Ascension* and *Wraith: The Oblivion*, along with a number of new Abilities described later in this chapter. The Storyteller may decide that certain Abilities are inappropriate or required, based on the needs of the chronicle. Keep in mind that abilities at this stage are those of the mortal host, so they shouldn't include esoteric or unusual Abilities like *Occult* or *Melee* without a good reason.

STEP FOUR: BACKGROUNDS

You can spend three points in Backgrounds that are appropriate for the mortal character. These Backgrounds should be things that will survive the character's death and still be useful in his new, immortal existence. For example, if your character was a corrupt executive in his Second Life, he might retain his Resources (secret offshore accounts) but lose his Influence (seat on the board of directors). In such a case, you wouldn't want to waste any points on Influence. The following Backgrounds are allowed at this stage: Allies, Contacts, Fame, Influence and Resources.

STEP FIVE: DETAILS

Spend five freebie points to round out your character's Traits. You can spend these points only to improve Attributes, Abilities, Backgrounds or Willpower at this step.

STAGE TWO: THE REBIRTH

This stage takes the mortal character you've created and transforms him into one of the Undying. The character may change significantly during this process. It is not unusual for a mummy to leave behind many of the frailties and bad memories of his mortal life.

STEP ONE: THE SECOND DEATH

The process of becoming one of the Reborn begins with the death of the mortal host — what the Amenti call the Second Death. Choose how your character's mortal self dies and passes



on into the Shadowlands. You and the Storyteller may wish to have your character's death unfold during the events in the prelude, or you may choose the character's fate in advance.

If you and the Storyteller wish to roleplay out the prelude, you can play the character you've created in Stage One. Only after your character meets his death and chooses rebirth do you then go through the remaining steps detailed here to determine the final shape of your character.

The circumstances of the Second Death may impact on your character's feelings, goals and action in the future. For example, a character who died from a fall might have a fear of heights. A character whose Second Death came at the hands of bigots may feel a need to root out and eliminate bigotry and protect others from it.

Regardless of the nature of your character's Second Death, the power of the tem-akh spirit reconstitutes the mortal's body completely, even if it was reduced to dust or ash. Despite this miraculous act, you might decide that your mummy bears interesting scars or marks from his Second Death. You may even purchase appropriate Flaws for the character, depending on the severity of the ordeal he went through.

STEP TWO: ATTRIBUTES

Each Amenti is gifted with abilities beyond those of a normal human, as well as the potential to increase them to truly superhuman levels. You can add two additional Attribute points to your character at this point. You may add both dots to a single Attribute or add one point each to two different Attributes. The

Attributes that improve are often ones in which your character was weak during his mortal life. They represent some failing that was corrected by the addition of the tem-akh. For example, a character with poor Perception or Intelligence who then joins with a ba spirit might gain an increase in either or both.

In some cases, the points could increase certain Attributes in which your character is already strong, to reflect the fact that the tem-akh enables the mummy to push beyond his previous limits. Therefore, a character with three or four dots in an Attribute might go up to four or five dots, becoming truly exceptional.

STEP THREE: ABILITIES

The Abilities of the Reborn blend talents, skills and knowledge from the First and Second Lives, along with Abilities that the mummy has learned since his Rebirth. Second Life Abilities tend to predominate, since they are the freshest ones in the mummy's mind.

You can put five additional points into Abilities. These points represent capabilities that the tem-akh brings to the mix, Abilities your character learns during the pilgrimage and/or Abilities he discovered after experiencing the Great Rite. Abilities can exceed three dots at this stage to reflect skills in which the tem-akh and nehem-sen complement one another, at the Storyteller's discretion. For example, a character with Leadership 3 in his Second Life joins with a tem-akh that was a skilled general in the First Life. The Storyteller



feels that the player is justified in putting an additional dot into Leadership to reflect the two spirits' combined mastery.

The Reborn can also use the Memory Background (p. 66) to temporarily recover certain Abilities from his First Life.

STEP FOUR: ADVANTAGES

This step differs significantly from other Storyteller games. A mummy does not have Disciplines, Gifts or magical Spheres. Instead, he has access to mystical abilities known as Hekau. The mummy's skill in these powers is based on the character's Balance rating.

You have three points to spend on your character's Hekau paths, and one point goes automatically into the primary Hekau path that derives from his Amenti (see Chapter Two for details). No Hekau path can have a rating higher than the character's Balance score. See Chapter Four for details on Hekau.

Your character gets one level in Hekau spells or rituals per dot he has in that Hekau path. You may spend freebie points to purchase additional spells and rituals.

In addition, you get two more points to spend on your character's Backgrounds. Your choices include all the Backgrounds from Stage One as well as a number of new Backgrounds, which are described later in this chapter.

STEP FIVE: FINISHING TOUCHES

Finally, it's time to put the finishing touches on your character and bring everything to life. Your mummy begins with one point in his Balance rating. You can raise this score with freebie points to a maximum starting score of three. This low starting score reflects the fact that a newly reborn mummy is new to the ways of Ma'at. Your character begins with five points in Willpower, since mummies are fairly strong-willed. Your mummy's starting Sekhem score equals his final Balance rating.

With all of the preceding steps out of the way, you now have 10 additional freebie points to spend. Refer to the chart on p. 56 for a listing of point costs for various Traits.

NEW/MODIFIED TALENTS

AWARENESS

You are sensitive to things not of the physical world, such as Sekhem, Hekau and supernatural beings. You receive hunches and "gut feelings" that tell you when something mystical is happening or is present near you. Of course, knowing that something is happening doesn't necessarily tell you what or where it is. Acquiring that degree of specificity requires more detailed investigation or the use of Hekau. Still, a vague warning about a supernatural presence is better than no warning at all.

Most of the time, the Storyteller rolls this Ability secretly to see if the character notices a particular mystical

presence, but the player can request a roll if he has reason to suspect that a particular person, place or thing is mystical.

- **Novice:** You get strange feelings from certain people and places occasionally.
- **Practiced:** You can feel the power of the supernatural all around you, and you definitely know when "something is out there."
- **Competent:** You can sense the ebb and flow of the Web of Faith and pick out specific nodes and important sites.
- **Expert:** Very little escapes your notice. You pick up on supernatural forces and beings on sight.
- **Master:** You sense anything supernatural in your general area, and you can pick up on things from a great distance, particularly while you are within the Lands of Faith.

Possessed by: Hunters, Mages, Mystics, Psychics, Sorcerers
Specialties: Artifacts, Hekau, Places, Sekhem, Spirits

CAROUSING

You can be the life of the party. This Ability is the knack of having a good time at a social event and making sure that others enjoy themselves as well. It involves knowing the best places to go, eating and drinking without making a fool out of yourself and being able to draw out others so that they'll have fun.

A Manipulation + Carousing roll allows your character to make a good impression on the people around him. This Ability can enable him to gain friends, garner information or provide a distraction for an evening (perhaps while the mummy's allies are busy doing something else). The roll's difficulty is based on the social event and the audience. It's as low as three for party at a local pub; seven or more for a formal sit-down affair.

- **Novice:** You can hold your liquor and keep your wits about you.
- **Practiced:** You've been to a few parties in your time, and people find you an enjoyable guest.
- **Competent:** You know how to wine and dine someone quite well.
- **Expert:** Everyone wants you at their parties.
- **Master:** Your gatherings are the greatest social events around.

Possessed by: College Students, Dilettantes, Entertainers
Specialties: Dining, Drinking, Innuendo, Jokes, Storytelling

SEDUCTION

You understand the art of using your sexuality to get what you want, whether it's a few minutes of cooperation or a bed-partner (or two) for the night.

A successful Manipulation + Seduction roll against a target's Willpower is enough to get her interested in your



character. The Storyteller may require one or more extended rolls to reel a subject in, and roleplay is also recommended. Your character can also pick up on the subtle signs of seduction being used against him (Perception + Seduction against the target's Manipulation + Seduction). This Ability is useful, since the agents of Apophis often come in beautiful and seductive forms.

- **Novice:** You can pick someone up in a bar or a nightclub most of the time.
- **Practiced:** You know which places are best for meeting people.
- **Competent:** You can speak volumes with a smile or a look.
- **Expert:** People want you on sight.
- **Master:** You're so good you can even seduce yourself.

Possessed by: Bon Vivants, Escorts, Strippers

Specialties: Alluring Looks, Innuendo, Pick-up Lines, Witty Conversation

NEW/MODIFIED SKILLS

DIVINATION

You are adept at interpreting signs and omens in order to learn something about the future. This Skill is separate from Hekau and the abilities of the Mesekret, although members of that Amenti often possess this Skill. Regardless of what mortals may think, the Reborn take signs and omens quite seriously as a manifestation of Ma'at.

Your character can use this skill once per game session. The mummy must have access to an appropriate means of divination, whether it is checking the positions of the stars in the night sky or examining the entrails of a sacrificial beast. He can attempt a general reading ("What does the future hold?") or ask a specific question. The Storyteller determines a difficulty and rolls your character's Perception + Divination secretly. Success provides some clue or hint. The greater the success is, the clearer the signs are... although it's always somewhat cryptic.

For example, the Storyteller knows that a Bane mummy is sending an Asekhs-sen after an artifact that your characters have found while the local vampire prince is also looking to acquire the same item. With successful divination, your character would learn something like: "The stars show the serpent of chaos coiling to strike, but its fangs bear no venom. Wait for the proper moment, and the serpent may bite its own tail."

- **Novice:** "Hmm, the ibis rises over the Nile... luck is with us."
- **Practiced:** You know at least one divination method well, and you can use it fairly reliably.

- **Competent:** You could make a living as a professional fortune-teller.
- **Expert:** Your skills would have been welcome in the court of the Pharaoh, and perhaps they were in your First Life.
- **Master:** Your predictions are nearly always accurate.

Possessed by: Fortune-Tellers, New Agers, Priests

Specialties: Astrology, Dream Interpretation, Omens, Religious Ritual, Sacrifice

HYPNOSIS

The mind holds many secrets, and the Amenti know well the power of the mind and spirit over the body. This Skill allows you to place a willing subject into a hypnotic trance.

Roll Charisma + Hypnosis with a difficulty equal to the subject's Willpower. Once the subject is in a trance, your character can guide her to any of the benefits of the Meditation Skill by making another Charisma + Hypnosis roll against the appropriate difficulty.

Hypnosis can also induce the necessary trance for recovering a tem-akh's memories using the Memory Background. Your successes in a Charisma + Hypnosis roll (difficulty 9) add to the subject's Memory dice pool for recalling specific information (but not for adopting a Memory-based Ability).

- **Novice:** You can place a willing subject into a trance, given some time.
- **Practiced:** You're a skilled amateur hypnotist.
- **Competent:** You could be certified as a professional hypnotist.
- **Expert:** People call on you as an expert in the field of hypnosis.
- **Master:** Svengali has nothing on you.

Possessed by: Entertainers, Mystics, Police Experts, Psychiatrists

Specialties: Behavior Modification, Hypnotherapy, Memory Recovery, Mental Focus

MEDITATION

An important skill in the quest for Ma'at, Meditation allows you to clear and focus your mind, finding your inner balance and serenity. Meditation requires time (from a few seconds to a few minutes depending on the effect the character desires) and a focus of some kind that will block out other distractions. The Reborn often use chanting or talismans of some sort, particularly those tied to their First Lives. Sacred incense is also a common meditation tool.

Meditation can achieve any number of purposes; each option listed here faces difficulty 9. Your character can focus his thoughts (Perception + Meditation, each success lowers by one the difficulty of your next Intelligence roll). Your character can go without eating





or rest (Stamina + Meditation, each success gives you one night without needing food or sleep). Your character can focus his will (Wits + Meditation, each success lowers by one the difficulty of your next Willpower roll). A successful Wits + Meditation roll (difficulty 9) is likewise needed to achieve the trance-state required to use the Memory Background.

- **Novice:** You can sit still for a while and focus your thoughts.
- **Practiced:** You can achieve a short-lived state of peace and harmony.
- **Competent:** You can focus even under difficult circumstances.
- **Expert:** Few things can break your concentration once you've centered yourself.
- **Master:** You are the calm eye in the midst of a maelstrom of chaos.

Possessed by: Mystics, Priests, Psychologists

Specialties: Clear Thought, Endurance, Memory Recall, Will

RIDING

You can ride beasts of burden such as horses and camels. Although this art is fading in modern society, it's still quite common in many parts of the world, particularly in the deserts of the Lands of Faith, where a good camel is often more reliable than even a four-wheel drive vehicle. Many an Amenti has recalled this Skill from his First Life.

Challenging riding maneuvers or riding in dangerous conditions requires a Dexterity + Riding roll, to which the Storyteller applies an appropriate difficulty. Riding can also be combined with Mental Attributes to reflect knowledge of mounts, their equipment and how to care for them.

- **Novice:** You can mount up and stay in the saddle without falling off.
- **Practiced:** You ride fairly regularly, and you can handle riding for long periods.
- **Competent:** You ride almost daily, and you can handle most maneuvers, including riding at full gallop.
- **Expert:** You could win prizes in show jumping or rodeo.
- **Master:** You can perform trick-riding stunts worthy of Hollywood stuntmen.

Possessed by: Bedouins, Cowboys, Jockeys, Nomads, Stunt-Riders

Specialties: Bareback Riding, Camel, Elephant, Horse, Mule, Stunt-Riding

TRAPS

You understand how to design, build and (perhaps most importantly) disarm various mechanical traps, such as those built into tombs to deter thieves from plundering them. More than one mummy has used this skill to set traps around

his resting place, the cult temple where the Spell of Life is performed and other places of importance.

Setting a trap takes some time and an Intelligence + Traps roll. The Storyteller determines the difficulty and the effectiveness of the trap based on your description. Disarming a trap requires a Wits + Traps roll. The difficulty is 3 or lower for a simple tripwire, and it's 7 or more for complex pressure plates or similar devices. At the Storyteller's discretion, an Enigmas roll may help lower the difficulty to disarm or overcome traps that are based on complex puzzles or riddles.

- **Novice:** You can set up or disarm a simple tripwire-based trap.
- **Practiced:** You can handle traps with multiple components.
- **Competent:** You can build complex traps that are designed to affect multiple targets.
- **Expert:** You could have constructed the traps used in the tombs of the Pharaohs, and perhaps you did in your First Life.
- **Master:** You could have designed (or disarmed) any of the traps in the Indiana Jones movies.

Possessed by: Ancient Architects, Archeologists, Tomb Robbers

Specialties: Deadfalls, Death Traps, Game Traps, Improved Traps, Set Pieces

NEW/MODIFIED KNOWLEDGES

COSMOLOGY

The universe is a far larger and far stranger place than most people know. The spirit worlds are built upon layers of complexity that even the Undying have only begun to delve into after millennia of eternal life. The new Reborn have only scratched the surface of these other places and worlds. This Knowledge reflects your awareness of what lies beyond the physical world, how to get there and how to survive there long enough to get back.

Mummy focuses primarily on the Lands of the Dead, including Neter-khertet and Duat. See Chapter Six for more information on the realms beyond the Lands of the Living.

- **Student:** You know of and can name the major spirit worlds.
- **Colleague:** You've studied the relations between the spirit worlds.
- **Masters:** You've visited Neter-khertet and become familiar with its ways.
- **Doctorate:** You've encountered and spoken with many spirits.
- **Scholar:** Even the spirits consider you wise in the ways of their realms.

Possessed by: Magicians, New Ager, Priests





Specialties: Realms (Duat, Neter-khertet, etc.), Spirit Names, the Shroud, the Web of Faith

ENIGMAS

You've done a special study of the puzzles, riddles and mysteries of the ancient world. You can see the patterns, clues and hidden meanings behind even the most abstruse information.

Your character can solve simple puzzles when you roll Enigmas with Intelligence or gain clues about more complex ones when you roll Enigmas with Perception or Wits. The Storyteller determines the difficulty for any given puzzle. Note that this Ability is not a substitute for roleplaying or player thought, but it does allow a player to play a character who knows more about such things than the player himself does.

- **Student:** You've read a number of books on riddles and puzzles.
- **College:** You've read most of the major sources out there and created a few brain-teasers of your own.
- **Masters:** You can understand the mysteries of spirals and ancient labyrinths.
- **Doctorate:** You can solve puzzles while you're trapped in a room that's filling rapidly with sand and vipers.
- **Scholar:** You've solved the riddles of the sphinx. All of them.

Possessed by: Detectives, Game Players, Mystics, Philosophers
Specialties: Ancient Mysteries, Codes and Ciphers, Deduction, Poisons, Riddles

HISTORY

You've studied the people and events of the past, and you know full well how history affects the present. Even to mummies with vivid memories of the ancient world, the significance of the past remains a mystery. The Memory Background represents a mummy's actual recollections of the distant past. This Ability represents learning from historical records and other sources, as well as an understanding of the complexities of history and historical trends.

- **Student:** Advanced placement history in high school.
- **College:** Bachelor's degree in history.
- **Masters:** Master's degree in history.
- **Doctorate:** Doctorate in history; you're a respected authority.
- **Scholar:** You're considered one of the foremost experts in the world.

Possessed by: History Buffs, Scholars, Teachers
Specialties: African, American, Ancient, Asian, Classical, Economic, European, Intellectual, Medieval, Modern, Political, Religious, Social, Technological

LINGUISTICS

Since the Amenti come from around the world, they often learn to speak other languages, and they learn ancient languages as part of their understanding of the ancient world. The ability to speak and understand ancient Egyptian, and to read hieroglyphs, is common among mummies, and it is typically used as a secret language since few mortals understand the language. A mummy with a high Memory rating (p. 66) can often recall ancient languages that his tem-akh knows, but this trick is not always reliable, and it doesn't compare to scholarly mastery of a given tongue. A high Linguistics rating also provides a general understanding of the structure of language, as well as helping puzzle out unknown languages or linguistic codes.

- **Student:** One extra language
 - **College:** Two extra languages
 - **Masters:** Four extra languages
 - **Doctorate:** Eight extra languages
 - **Scholar:** 16 extra languages
- Possessed by:** Diplomats, Scholars, Translators, World Travelers

Specialties: Ancient Languages, Ciphers, Hieroglyphics, Romance Languages

POISONS

You have an understanding of poisons, their effects, their sources and their antidotes. You can analyze a substance to determine whether it is poisonous. If it is, you can determine what sort of toxin it contains and formulate an antidote. You can also brew poisons and mix antidotes with access to the proper materials. Given the fondness the agents of Apophis and Set have for poisonous things, this skill often comes in handy in dealing with them.

- **Student:** You're familiar with a few major poisons and their antidotes.
- **College:** You've taken several courses in biochemistry and toxicology.
- **Masters:** You're a skilled toxicologist.
- **Doctorate:** You're familiar with rare and little-known poisons from around the world.
- **Scholar:** You have access to ancient poison lore and secrets known to only a few living souls.

Possessed by: Alchemists, Assassins, Detectives, Physicians
Specialties: Alchemical Poisons, Analysis, Antidotes, Chemical Poisons, Mushrooms, Vegetable Poisons, Venom

THANATOLOGY

While most mortals fear death, the ancient Egyptians honored it and made a study of it. You are a student of the different facets of death and dying. You understand not only the physical nature of death — mortification, preservation of a corpse — but also its spiritual dimensions — proper





funerary rites, respectful treatment of a corpse, embalming and so forth. You may have been an embalmer in your First or Second Life, or this subject may be a new field of interest for you. Your study also gives you some knowledge of ghosts and zombies, at least as related to their physical deaths and present states.

- **Student:** You've read a fair amount on the subject, and you can carry on a reasonably informed conversation.
- **College:** You've done some study of cadavers.
- **Masters:** You know some of the deeper mysteries as well as the physical lore.
- **Doctorate:** You know ancient techniques of embalming, and you have actually performed them yourself.
- **Scholar:** You understand the mysteries of the Lands of the Dead and the effect that death can have on the spirit.

Possessed by: Assassins, Morticians, Necrophiliacs, Physicians, Priests

Specialties: Burial Rites, Cultural Practices, Dissection, Embalming

NEW BACKGROUNDS

ARCANE

You have passed through the veil of death and returned to the world of the living as an agent of Ma'at. Now, the power of Ma'at protects you from the notice of mortals. You are less noticeable than most people, and mortals tend to forget that you're even around. Likewise, records of you tend to become lost or confused. While this Background makes it easier for you to do the work of Ma'at, it sometimes complicates your attempts to live a normal life.

You may add your character's Arcane rating to his Stealth dice pool. Similarly, anyone searching for your character loses an amount of dice from her Perception and Investigation dice pools equal to your character's Arcane score. Arcane doesn't hinder your character when he wants to draw attention to himself, but people typically forget about him once he moves on.

The Arcane rating affects people only in the living world. However, it does help protect your character's fate when his spirit is in the Lands of the Dead. This protection makes it more difficult for thieves and enemies to find his resting-place.

Because of their nature as beacons of spiritual power, Sakhmu mummies cannot have this Background.

- x You're just as noticeable as everyone else.
- You blend in with the crowd.
- You're easy to forget.
- You're very difficult to follow.
- Few pictures or records of you exist, and most people can't even agree on what you look like.
- You're a living enigma; no more than a rumor or legend.

BA

Each mummy possesses a ba portion of his being, but not every ba performs the duties that are necessary to ensure a timely and proper resurrection with the same skill.

A mummy's Ba rating determines a number of important factors in his cycle of life. Each point grants an extra die on the resurrection roll (see Chapter Five). Each point also adds approximately 10 years to the average 60-year life span that a renewed mummy has. The rating also represents how adept the ba spirit is at interacting with those ethereal forces it needs in order to gain new life. Therefore, it determines the minimum time that the mummy must spend in the death-state before resurrection.

A mummy may remain dead for far longer than the minimum time as he performs his duties in the underworld.

- x Your ba must enjoy staying in Duat. You must rest a minimum of one year between lives.
- Each death is at least as painful as birth to you. You must rest at least nine months. One additional resurrection die and +10 year life span.
- The attention of your ba to Egyptian ideals is impressive. The traditional 70 days of funerary practices serves as the minimum time for which you must remain dead. Two extra resurrection dice and +20 years average life span.
- The blessing of Khonsu is upon you. Your rest requires at least 29 days. Three extra resurrection dice and +30 years life span.
- Death is sometimes merely an inconvenience for you. Only three days minimum must be spent in the underworld. Four extra resurrection dice and +40 years life span.
- Your spirit hearkens to the divine cycle of Ra. The sleep of death may last as little as one day for you. Five extra resurrection dice and +50 years life span.

COMPANION

Egyptian mortuary priests did not restrict their practices to human beings. They mummified hordes of animals to attend their masters into the afterlife. Some temples housed literally thousands of beasts that had been preserved carefully for eternity. In those ancient times, your ten-akh spirit was buried with an especially loyal beast. Amazingly, the spirit of your companion survived the ravages of the centuries to attend you in the present day.

Create a companion animal using the templates for Restless Souls (p. 207). The companion animal is one respected by the Egyptians for its connection to the gods. A companion animal displays a level of intelligence that exceeds that of its living counterparts, and it can even communicate with its Amenti master. The companion animal is immaterial, gifting him with minor blessings and





acting as the mummy's spiritual guardian during his life. In the Amenti's death cycle, the spiritual beast accompanies the mummy into the underworld.

Each level of this Background lists a traditional companion animal of appropriate power. The Egyptians commonly mummified ibises, cats, crocodiles and baboons, but anything with religious significance was fair game, regardless of its size. At the Storyteller's discretion, you may substitute a different animal for your character as long as its capabilities are commensurate. You may use the dice pool bonus listed for each level once per game session.

- x **Either no one buried any animals with your temakh long ago, or those animals have all perished during the intervening millennia.**
- **Ibis:** Thoth, the god who created writing, was pictured with an ibis head. Able to fly, although not particularly speedily, the ibis makes a useful underworld ally. The wise bird further provides one die for any attempt to understand or express anything involving the written word.
- **Cat:** Egyptians held the delightful children of Bast in high regard. Cats guarded against disease by keeping the rat population under control, and they were supposedly privy to their patron goddess' wisdom. Some say that one of the Judges of Ma'at gives special regard to those who walk with the holy creatures of Bast. Your character may add up to two dice on attempts to learn secrets.
- **Falcon:** The swift falcon traces its beautiful arc across the sky in imitation of its patron Ra. From high above, the falcon's penetrating gaze can spot the smallest desert mouse. Your character may add up to three dice to one or more Perception-related rolls.
- **Crocodile:** The mighty crocodile is associated with the god Sobek, and it acts to guard its partner against harm. Unfortunately the beast is often slow and lazy, and it commonly chooses to rest in one place. Therefore, a mummy who wishes to benefit from its protection must stay with it. Your character may add up to four dice to soak rolls.
- **Lion:** This noble beast was associated with the power of the goddess Sekhmet and with the Pharaohs. As mighty and proud as the lion is, it encourages its partner to dominate any social situation. Few creatures wish to risk its wrath in the underworld. Your character may add up to five dice to one or more Social rolls or interactions with animals.

KA

In ancient times, the ka spirit stood guard over the physical body and ensured that no one bothered or harmed it. Such protection varied from shrewd misdirection to outright attacks, and it is likely the source of many of the "mummy's curse" stories that arose over the centuries.

With the unification of the soul under the new Spell of Life, some of the ka's power to act independently has been lost, but in return, it has gained the ability to draw from the power of the entire soul. When a mummy is dead, no matter where in the underworld he travels, his ka still watches over his body. Even on the most fundamental level, the Amenti's khat remains incorruptible. It does not decay, scavengers do not eat it, and it is not affected by the natural elements. The body effectively remains in stasis unless some significant force acts upon it.

By purchasing levels in this Background, your character's ka provides even more protection. As the ka grows in power, it can manipulate the physical realm around the Amenti's corpse subtly to protect it from harm. The Ka Background rating acts as a dice pool for your character to oppose any action taken against the khat. Any actions taken thus become resisted actions (**Vampire: The Masquerade**, p. 194). Your character's body also receives a soak roll against all damage equal to his Stamina + Ka.

The protection offered always translates to some coincidental real-world effect. Subtle as that influence is, it can still pose real danger for an opponent who does poorly on the resisted roll. A villainous tomb robber might slip while climbing a treacherous wall or find the cadaver strangely heavy at exactly the worst moment. A more intellectual thief might feel an annoying tickle at the back of her throat as she tries to bluff past the border patrol, or she may discover that a leak in her canteen has blurred all the ink on her map that supposedly leads to the dig site.

- x **Your khat remains incorruptible, but you should build a secure tomb and retain the services of trustworthy allies to protect your khat when you are dead.**
- **Your ka inflicts minor difficulties on those who interfere with your corpse. Apply one die to resist actions against your character's khat.**
- **Lesser or common dangers to your body are old news. Two dice to apply against efforts to harm your character's khat.**
- **Your grave is safe from all but the highly skilled, persistent or lucky. Apply three dice to resist actions against your character's khat.**
- **Those who seek actively to injure your corpse rue the day they invoked the mummy's curse. Four dice**





to apply against efforts to harm your character's khat.

- Those who bother you in death often join you. Apply five dice to resist actions against your character's khat.

LEGACY

You left some significant mark on the world in your First or Second Life from which you still draw strength. It might be a structure, a great historical deed or even an idea. A mummy's legacy could even be the mummified khat from his First Life on display in a museum. To receive the benefits of this Background, the legacy must still exist, it must be remembered by mortals (not just the Reborn), and it must represent Ma'at in some way. Therefore, an infamous deed is not a legacy, unless it somehow led to greater balance and justice.

The legacy's inspiration fills your character with newfound hope and energy, but he must be in its presence to benefit from it. If the legacy is a physical thing, your character must go wherever it is. If the legacy is an intellectual construct, your character must be in a place strongly tied to or powerfully representative of it. (Not surprisingly, Alexandria is the site of many such legacies.) Once per game session, while your character is in the presence of the legacy, roll his Balance score (difficulty 6). Each success grants your character a point of Sekhem. A successful roll also allows him to recover one (and only one) point of Willpower.

If your character's legacy is ever destroyed or forgotten, the Amenti loses this Background. This threat provides mummies yet another reason to fight to preserve the sacred places and ancient ideas of the Lands of Faith. Ironically, a legacy must be exposed to others to be effective, making it in constant danger of harm and destruction. A legacy kept hidden away is soon forgotten and lost.

- x Everything from your First Life has long since turned to dust.
- Your legacy is a small item — a piece of jewelry, an obscure scroll or the like — that is on display in a museum or private collection.
- Your legacy is of strong interest to a particular group of people, like Egyptologists, occultists or perhaps a family line.
- People see your legacy every day, like a mummy on display in a museum or a significant event in the history books.
- Your legacy is widely known. Perhaps you designed a pyramid or other great monument.
- Your legacy changed the course of history. It is still widely taught and spoken of.

MEMORY

Most mummies can recall vague impressions and images from the First Life of their tem-akh. You have clearer

memories of your life in ancient Egypt and your time in the afterlife of Duat, and you can sometimes draw upon those memories to help you. The rating in this Background determines how vivid these recollections are.

The Storyteller may call for an Intelligence + Memory roll to see if your character can recall a particular piece of information, such as how the traps on a tomb were set or what the mystic phrase was to activate an artifact. How obscure and specific the information is determines the difficulty.

Also, your character can meditate on his past-life memories once per game session to gain an Ability that he has since forgotten from his First Life. If your character makes a successful Meditation attempt, he gains a rating in the Ability equal to his dots in the Memory Background. The recalled skill replaces any rating that your character normally has in the Ability, and it lasts for one scene. Among other things, this Background is useful in translating Egyptian hieroglyphics (assuming that your character was literate in his First Life).

For example, an Amenti faces a sword duel with a nomad leader. He doesn't have the Melee Ability, but his tem-akh was a great warrior. The mummy meditates before the duel, calling up memories of the battles that the tem-akh fought long ago. The Amenti can then use Melee at a level equal to his Memory rating to combat the nomad leader.


- x Your recollections of your First Life are spotty and vague, like a dream.
- You can pick out particular images and moments from your memories.
- You can recall brief events and particular items of information like names and places.
- You can remember short scenes and associations.
- You can recall entire events vividly, and you often make connections simply upon seeing something that reminds you of them.
- You can recall almost all of your First Life, as if it happened yesterday rather than thousands of years ago.

TOMB

Your khat resides in a safe resting-place between lives while your spirit recovers in the underworld. It might be a hidden sub-basement, an isolated cave in the mountains, a secure storage area of a museum or even an undiscovered tomb in the Valley of Kings. Anywhere that your khat can rest without being disturbed for months or even years at a time qualifies under this Background. The number of dots your character has in this Background represents the luxury and relative security of the tomb.

If you choose, you can divide your character's dots in this Background to represent multiple tombs of lesser value. Four dots can provide a single well-protected tomb within





the Web of Faith, two Spartan yet secure tombs, four simple tombs or any other combination adding up to four dots.

The Egyptian tomb was intended to do more than protect the earthly body, however. Various tools, provisions and even representations of helpers, pets and assistants were included to help the deceased during his sojourn through the Fields of A'aru. The spiritual mirrors of these treasures can aid the mummy.

Once per game session, your character can apply a dice pool equal to his Tomb Background rating toward certain tasks in the underworld. The type of roll to which you can apply these dice depends on the contents of the tomb. A tomb that contains great wealth may grant extra dice on Social rolls as the mummy bribes inhabitants of the underworld. A tomb that contains a mummified crocodile may grant extra dice on Stamina rolls. You must provide the Storyteller with a description of the tomb and its contents, along with an explanation of which dice pools you expect the items to enhance and why.

- x You must secure a new place of rest or rely on your allies each time death takes you.
- A simple tomb: a sarcophagus in a secret basement or warehouse.
- A simple tomb with a modest degree of security (locks, basic alarm system).
- An isolated, out-of-the-way tomb with decent security measures, possibly including living guards.
- A luxurious, well-protected tomb with strong security measures.
- A tomb in an auspicious place like the Valley of Kings, which is hidden from living memory and protected by the best security available.

VESSEL

You have an item that is capable of storing Sekhem that you can draw upon at a later time. A Vessel can be virtually anything, but most have been within the Web of Faith for a long period — most likely dating back to ancient Egypt — attuning to the energies of Sekhem. It may be a piece of jewelry, a stone from an ancient tomb or temple, a scarab amulet or a relic such as a bone from an ancient corpse.

The following list indicates the maximum amount of Sekhem that a Vessel can hold depending on the Background level. The Vessel's size has no bearing on the amount of Sekhem it can hold. While within a Web of Faith node, your character can make a roll for the Vessel, with a dice pool equal to the Background rating. The difficulty of this roll equals the local Shroud rating + 3. For each success, the Vessel absorbs one point of Sekhem, up to its maximum capacity.

By touching the Vessel and concentrating for one turn, your character can draw Sekhem from it. The Sekhem works as if it were the mummy's own. Udja-sen and characters with

the Lifeblood Flaw (p. 70) cannot take this Background or use another's Vessel.

- 3 Sekhem point
- 5 Sekhem points
- 7 Sekhem points
- 9 Sekhem points
- 15 Sekhem points

NEW TRAITS

The Traits described here are unique to mummies. Only the Amenti walk the path of Ma'at in hopes of achieving ultimate balance. Only the Amenti draw upon the singular mystical energy of Sekhem to enforce the will of Osiris.

BALANCE

As an agent of Ma'at in the world, a mummy has a Balance rating that measures the strength of his understanding and relationship with universal justice, balance and rightness. A mummy starts out with only a limited Balance, which is granted by the joining and the rite that gifts him with eternal life. As he studies and progresses, proving himself worthy through his words and deeds, he can strengthen and deepen his understanding of this universal principle. An Amenti with a deep understanding of Balance is capable of amazing feats, since those in harmony with Ma'at know that the force of the universe is behind their deeds.

A mummy character begins with one point in his Balance score. You may increase this rating with freebie points during character creation to a maximum of three points. A mummy's Balance score limits his ratings in Hekau paths, as well as the amount of Sekhem he can have. For other game uses of Balance see Chapter Five. For information on the concept of Ma'at, see Chapter Two.

SEKHEM

Sekhem means "power" or "life-force." It is a measure of the amount of mystical energy that is contained in a place or thing. A mummy's reborn spirit contains Sekhem that the Amenti can tap to perform various feats, such as doing the magic of the Hekau paths. Sekhem is most plentiful within the Web of Faith, and it is scarce outside the lands that have been touched by the spirit of Osiris (and influenced by the corrupt touch of Apophis). For this reason, mummies tend to remain close to the Lands of Faith, and they return there regularly to renew their stores of power.

A mummy character's starting Sekhem score is equal to his Balance rating. A mummy cannot have more Sekhem points than he has dots in Balance, except by using external sources such as the Vessel Background. See Chapters Four and Five for more information on using Sekhem.



MERITS AND FLAWS

Merits and Flaws often represent holdovers from the mummy's previous lives or peculiarities of the joining that made him into one of the Reborn. This section refers to Merits and Flaws found in *Vampire: The Masquerade* and *Mage: The Ascension*. Storytellers may permit Merits and Flaws from other Storyteller games as long as said Merits and Flaws are not limited to a specific type of supernatural creature.

RECOMMENDED AND DISALLOWED MERITS AND FLAWS

PHYSICAL

Recommended: Acute Sense (any), Catlike Balance, Huge Size, Insensible to Pain (costs 3 points for Sefekhi), Smell of the Grave, Deformity, Disfigured, Child, Monstrous, Permanent Wound.

Disallowed: Aging, Bad Sight, Eat Food (mummies can already do so), Blind, Blush of Health, Deaf, Degeneration, Diminished Attributes, Efficient Digestion, 14th Generation, Infectious Bite, Lame, Mayfly Curse, Paraplegic, Primal Marks, Thin Blood, Disease Carrier.

SOCIAL

Recommended: Natural Leader, Enemy, Hunted (or Witch-Hunted), Probationary Member.

Disallowed: Prestigious Sire, Infamous Sire, Sire's Resentment.

MENTAL

Recommended: Eidetic Memory and Amnesia (only for memories from the mummy's

Second and Third Lives; the Memory Background covers memories from the First Life.), Ability Aptitude, Concentration, Iron Will, Nightmares (particularly involving the character's First or Second Death).

Disallowed: Deranged, Code of Honor (devotion to Ma'at effectively includes this concept), Prey Exclusion, Lunacy, Conspicuous Consumption.

SUPERNATURAL

Recommended: Green Thumb, Magic Resistance (which affects Hekau as well as vampiric Thaumaturgy), Oracular Ability, Unbondable, Lucky (known as Bes' Blessing), Touch of Frost.

Disallowed: Avatar Companion, Circumspect Avatar, Cyclic Magic, Devil's Mark, Fae Blood, Manifest Avatar, Nine Lives, Repulsed by Garlic, Repelled by Crosses, Can't Cross Running Water, Grip of the Damned, Light Sensitive, Shapechanger Kin, Shattered Avatar, Stormwarden, True Faith, Twin Souls (but see Soulmate), Unaging (mummies already have this ability). Also, all Merits and Flaws dealing with Sphere Magic, Disciplines or other abilities that mummies do not have.

NEW MERITS

FASCINATING GAZE (2 PT. MERIT)

The eyes are the windows to the soul, and your character's are particularly engaging. Something about his eyes draws and holds the attention of others. They might be an unusual color, have a particular shine to them or simply seem to reflect the wisdom of the ages. Your character's come-hither look can melt the coldest heart, while his intimidating glare is like the paralyzing stare of a viper. Reduce by two the difficulty of any Social roll in which eye contact is involved throughout.



MUMMY: THE RESURRECTION





GIFT OF THOTH (5 PT. MERIT)

Like the legendary magicians of ancient Egypt, your character is especially gifted in the use of a particular Hekau path. Choose one path (most likely your character's Amenti specialty). Sekhem costs for all rituals of that path are halved (round up).

HIGH PAIN TOLERANCE (3 PT. MERIT; 1 PT. FOR SEFEKHI)

Your character can shrug off the effects of injury more easily. Reduce by one all of your character's wound penalties. The Amenti functions as if he is unhurt when Injured, Injured when he's Wounded and so forth. Your character still suffers damage normally, and he still drops when he's Incapacitated.

IMMUNE TO DISEASE (3 PT. MERIT)

The powerful Sekhem in your character's body renders him immune to normal diseases and infections. As long as the Amenti has at least one Sekhem point, he cannot become infected with any non-magical disease. If his Sekhem drops to zero, your character becomes just as vulnerable to disease as anyone else. If your character is infected but he restores his Sekhem later, the disease's toxin rating decreases by the Amenti's current Sekhem rating. If the toxin rating drops to zero, your character is cured. For more information on diseases, see Chapter Five.

IMMUNE TO POISONS (3 PT. MERIT)

Your character's strong Sekhem protects him entirely from normal poisons, although poisons and potions created using Alchemy still affect the Amenti normally. If his Sekhem drops to zero, your character becomes vulnerable to poisons. If your character is poisoned and he restores his Sekhem later, the poison's toxin rating decreases by the Amenti's current Sekhem rating. If the toxin rating drops to zero, your character purges the poison completely. For more information on poisons and their effects, see Chapter Five.

NOBLE BEARING (1 PT. MERIT)

Perhaps your character's tem-akh was of noble blood, or perhaps that blood flows in the veins of his khat. For whatever reason, your character has a noble bearing and manner befitting a king or Pharaoh. Others take notice and heed the Amenti's words. Reduce by two the difficulty of any Social rolls in situations when your character can bring his force of personality to bear. The Storyteller has final say on situations in which this benefit might apply.

OSIRIS' GIFT (1 PT. MERIT)

Your character has a gift for cultivating flora, even in the desert. He can make grass grow, flowers bloom, plants sprout and so forth with a simple touch. Plants tended by your character always do well, although they must survive in

the natural environment on their own once the Amenti has left them behind.

SEDUCTIVE (1 PT. MERIT)

Filled with vibrant life, each Amenti is a naturally sensual being. Your character finds that others are particularly drawn to him. It may be something about his appearance, manner, bearing or simple *joie de vivre*. Still, your character is likely to earn more than his share of bitter rivals (as well as, possibly, angry jilted paramours and spouses). Reduce by two the difficulty of any Seduction rolls, and likewise reduce the difficulty for Subterfuge attempts that exploit your character's sensuality.

NEW FLAWS

ANACHRONISM (5 PT. FLAW)

Something went wrong with your character's joining. Perhaps the mortal spirit was too weak or too far gone. Perhaps the cultists made a minor error when they performed the Spell of Life. Whatever the reason, the mortal psyche has fled, leaving only the tem-akh's scarred personality in control. Therefore, your character has awakened in a strange new world, with incomplete memories of his First Life in Egypt. Your character has no memories of his Second Life, and he can only recall his First Life by using the Memory Background (p. 66). At character creation, your character has access to only those skills that his tem-akh could have known. Therefore, the character may have no modern Abilities such as Computer or Firearms (including speaking a modern language). Also, no starting Ability can have a rating higher than your character's Memory score. The Amenti can learn modern skills with practice (and experience points). Your character also has difficulty pretending to be whoever he appears to be, resulting in possible trouble with ties from his Second Life.

FLASHBACKS (2 PT. FLAW)

Your character sometimes recalls some traumatic experience that he went through in one of his past lives. Additionally, your character may mistake people, places and things for similar ones in his memory, and he may act on those erroneous conclusions. Make a Willpower roll at +1 difficulty whenever the Amenti is in a situation similar to that experience, or when he encounters something that reminds him of it. On a success, your character avoids being overwhelmed by frightful memories during that scene. If you botch the Willpower roll, your character becomes almost catatonic, entirely lost in his recollections. Instead of making the roll, you can spend a point of Willpower to ignore the effects for one scene.

LESSER RESURRECTION (3 PT. FLAW)

Some renegades left from earlier resurrections have avoided the new Spell of Life, due to fear of the judges or Horus or for





some other reason. Such rebels suffer the condemnation of the Shemsu-heru and related cults. Your character is one of the Shemsu-heru, also called the Lifeless. The mummy is alive, but not perfectly. Your character has all of the physical properties of life, but he has no true life force. Such an unfortunate mummy may not have children, and he registers as unusual to any supernatural senses that detect deficiency in the life aura. Having this weaker link to life, you must succeed on a Stamina roll when your character is Incapacitated to keep him from dying. This Flaw also renders the mummy's blood stale and devoid of sustenance to vampires.

LIFEBLOOD (5 PT. FLAW; 2 PT. FOR UJJA-SEN)

Like the Ujja-sen, your character cannot draw Sekhem from any external source, including the Web of Faith. Instead, the Amenti must expend his own life force. Your character has no Sekhem to spend. Any time that your character would use Sekhem, he must expend the corresponding number of health levels instead. Your character may not have the Immune to Disease or Immune to Poisons Merits.

PROBATIONARY MEMBER (3 PT. FLAW)

Your character is not entirely trusted as a member of an organization such as the Cult of Isis. Older members look upon him with suspicion, and they do not trust him with the group's secrets or any major responsibilities. On the other hand, if there's drudgery to be done (or a suicide mission to go on), you can bet that they'll pick your character to do it.

RA'S REST (3 PT. FLAW; 1 PT. FOR MESEKTI)

When night falls, the sun god falls into the sleep of death as his great barge sails through the underworld. According to legend, the dead stand guard over Ra's body and fight the demons of Apophis who seek to consume him and keep the sun from rising again. Whether your character seeks to protect Ra or he is bound helplessly into the sun god's rhythm, the Amenti follows Ra's cycle of death and life. Each night when the sun sets, your character falls dead and does not return to life until dawn. Sunrise does not repair any damage that the Amenti suffered during the night. It is possible that your character could be hurt badly enough that he plunges into an actual death cycle.

SLOW HEALING (3 PT. FLAW)

Your character has difficulty healing injuries to his khat. The Amenti's natural healing rate is half that of a normal person, and special healing methods (such as alchemical potions and other forms of Hekau) are only half as effective.

STERILE/IMPOTENT (1 PT. FLAW)

According to legend, Osiris was torn apart by his murderous brother and returned to life emasculated because the birds of Isis could not find his phallus. Your character suffers from a powerful link to that bit of the ancient story, and even the new resurrection has not overcome it for some reason. Although your character lives and is not actually missing any

organs, he is infertile and sexually impotent. Sefekhi may not take this flaw, since they have already duplicated its effects in their gruesome ritual of rebirth.

SOUL'S REFLECTION (1 PT. FLAW)

In mirrors and other reflections (including conventional photographs, but not video) your character appears as he did in his First Life. For instance, the Amenti might appear in reflection as an African woman despite having the khat of an Englishman in current times. Obviously, this Flaw can sometimes cause problems with hiding your character's Undying nature.

TOUCH OF DEATH (4 PT. FLAW)

Unlike other Amenti, your character paid a heavy price for his release from the Lands of the Dead. He carries some of the power of death within him, affecting whatever he touches. Simple living things, such as plants and insects, wither and die at your character's touch. Hardier creatures also suffer damage, losing one health level for every hour after the first in which they remain in contact with your character. The injured and ill cannot heal in the Amenti's presence. Healing rituals are at +1 difficulty if they are performed within three yards of him. Your character can heal normally, but he suffers the increased difficulty if someone tries to use a healing ritual on him. Your character is likely to be shunned or pitied by others for this curse. This Flaw is most common for Sefekhi mummies, and it is often found coupled with the Gift of Thoth in Necromancy.

THE PRELUDE

As you can see from the involved manner in which a mortal becomes one of the Amenti, a lot can happen in a character's life even before he's reborn as a mummy. The prelude is an excellent way of starting a mummy character. It gives you a stronger handle on your character's background, personality and goals. An Amenti's rebirth and redemption is a unique experience that should be reflected in the prelude.

THE SECOND LIFE

The prelude should ideally begin during your character's Second Life, the life of the mortal host. It's one thing to know that your mummy character was a failure or that he was imbalanced in some way before his death. It's another to actually roleplay and experience the character's failings before death claims him. The prelude can highlight how a character makes the transition from the Second Life to immortality.

Your character dies during the prelude. Depending on the theme of the story and your character's concept, you might not necessarily know how, though. The Storyteller may want to keep details of your character's death a surprise





until the prelude. Conversely, she may want to work with you to work out the circumstances of your character's death. A particularly devious Storyteller may even set things up so you believe you are playing a mortal character in a different World of Darkness chronicle like Vampire or Hunter, then arrange for your character to instead become Reborn, kicking off a Mummy chronicle.

After death, your character's mortal spirit meets with the tem-akh that offers him eternal life. You and the Storyteller should roleplay the encounter with the tem-akh spirit. How does it introduce itself to your character? How does it convince the mortal soul to become a deathless agent in the struggle to restore Ma'at to the world? What are your character's experiences during the hajj? Your character's khat must journey to the Lands of Faith under the guidance of the tem-akh. How does it manage to do so? What challenges does the spirit have to overcome, and how does it deal with them? Does the tem-akh meet up with others of its kind (such as the other characters) along the way? What happens when it finally reaches its destination?

Then comes the Spell of Life ceremony. Your character's soul must journey to the underworld and appear before the Judges of Ma'at. How does he react to being judged for his past failures? How does he deal with proof of the existence of ancient deities and the Egyptian afterlife? Your character should come back from this confrontation transformed. This experience is likely to be the most profound and shocking of your character's life to date, so give some thought to its impact.

BEGINNING AT THE VERY BEGINNING

If the Storyteller and the players wish, they can even begin the prelude during the First Lives of the mummy characters, playing out some pivotal event(s) in the tem-akh's mortal existence. This memory is likely something important to the tem-akh that the mummy retains in the present day (see the Memory Background, p. 66). For a Storyteller who plans far enough in advance, this memory may also relate to a plot in the upcoming chronicle. For example, one character's prelude is about his tem-akh's experience as a priest in ancient Egypt. The Storyteller then knows that later in the chronicle the characters will seek the ancient lost temple in which the priest once served.

Players may play their own characters during their First Lives, or the Storyteller might ask the players to play each other's First Lives, making them seem more like strangers when the time comes for the tem-akh to join with the mortal host.

The information in each previous chapter and in the beginning of this one is useful in describing what mummies go through during the rebirth process of a Mummy prelude.

QUESTIONS AND ANSWERS

The character-creation process is only the tip of the iceberg when it comes to figuring out who your character is, which leaves a lot of questions unanswered. You may want to use the prelude to address some of these points right away or consider them for future reference. To help define your character more clearly in your own mind, you may want to answer the questions in writing, as your character might answer them.

• Who were you in your First Life?

The tem-akh is an important part of the Reborn that helps heal wounded and incomplete souls. What was the life of your tem-akh like? In what part and era of Egypt did you live? What was your career or calling in life? Did you accomplish any great deeds or leave anything behind when you died? How old were you when you died? You might have been only a child, or you may have lived to a ripe old age (which may have been only a few decades in the ancient world). What are your strongest memories from this life? How did your First Life end, and what did you experience in the underworld? Why is your particular tem-akh the strongest part of your soul, the only part to survive the Dja-akh?

• Who were you in your Second Life?

Your Second Life took place in the modern world. What country did you live in? What kind of life did you have there? What did you do for a living? What goals did you have? How long did you live your Second Life? What things were important to you then? Also consider the impact of your death on the people you knew in your Second Life. How did they react? What would they think if they knew about your new, immortal existence? Do they even know that you're alive?

Also consider the contrast between your character's First and Second Lives. What happens when a nebbish who's always been weak-willed receives part of the soul (and memories) of a great and forceful general? What about the macho, sexist man whose spiritual partner is a female slave-dancer? Or for that matter, what happens when the person who would never harm a fly is coupled with a dark and savage khaibit spirit?

• What was your failing?

Every mummy had a hole in his Second Life that the tem-akh filled. What was yours? How did that weakness in your soul manifest itself? If your khaibit was weak in your Second Life, were you meek and passive or did you guiltily repress your instinctive impulses? If your ka was unsound, why did you have no regard for your body? Did you see it as something to use and have fun with like a toy, or was it





something you hated and wanted to hide? Consider the effect your weakness had on your Second Life and on the lives of those around you. Were you a despised boss or the friend everyone had to cheer up and look out for?

• How did you die, and what kind of impact did your death have on you?

The Second Life's weakness often leads directly to its end. Having a weak ka might eventually result in a fatal overdose, for instance. On the other hand, the end of the Second Life sometimes has nothing to do with the soul's weakness. A fatal accident or crime can befall anyone. Which one happened to your character? How much does he remember about it? How does it affect him now? A particularly traumatic death might have lasting effects on a character's psyche.

• How did you reach the Lands of Faith?

The journey to reach the Lands of Faith is a difficult one, particularly for the tem-akh spirit, since it knows little about the modern world. How did you handle the journey? Was it relatively easy or extraordinarily difficult? What things did you have to do along the way? Do you regret any

of them? What did you learn in the process?

• Who performed the Great Rite for you?

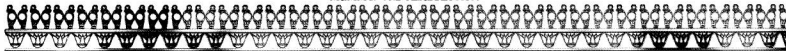
Once you reached the Lands of Faith, which cult did you meet? Who performed the Spell of Life over your khat, and where did they do so? Were you one of the first to be reborn in the modern era, or was your rebirth more recent? Did any complications arise during the ritual (perhaps resulting in certain Flaws)? How did it feel when you began your Third Life as one of the Undying?

• Who taught you?

Once you began your Third Life, who educated you about the history of the Reborn and the secret lore of Ament? Was it mortal followers of Osiris, other mummies or both? Were you a good student or a difficult one? How easily did you adapt to your new existence? What new interests seized you in your new existence? Were you drawn to particular areas of study? Did you feel a need to fill in areas you neglected in your previous lives? Did you flee from those who gifted you with new life? What caused you to run away? Why do you now live on the run from those of your kind?



MUMMY: THE RESURRECTION



- **How do you see your duty to Osiris and Ma'at?**
Although mummies are beings of Ma'at, they accept and follow their duty in various ways. Some are holy warriors who seek to destroy the enemies of Ma'at. Others are scholars who seek to bring enlightenment and lost knowledge back to the world. Others are mediators and councilors who work to create peace and understanding. What do you see as your duty to Ma'at and Osiris? Do you see them as the same thing, or are your duties sometimes in conflict? Do you feel a need to atone for the things you did in your previous lives? Do you instead consider your Third Life a clean slate, devoted to the cause of Ma'at?

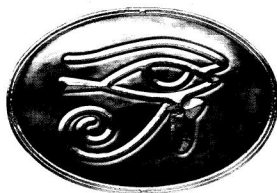
- **How do you deal with the mortal world?**

While the Reborn are concerned with the world of the living, they each choose to deal with it in their own way. Some consider the Third Life just that, the start of a new existence, and they cut all the ties that bind them to their Second Life so that they can serve the needs of Ma'at. (Such mummies also tend to have high ratings in the Arcane Background.) Other mummies consider their connections to their Second Life an important part of their ability to serve Ma'at, particularly if the

circumstances of their death and resurrection plausibly allow them to maintain them. They use the resources and connections they had before their rebirth to further the cause of Ma'at, to right offenses to the balance that they committed in their previous life or both. Which are you? If you are isolated from the mortal world, do you regret it or prefer it that way? If you're not, do you maintain (and perhaps correct) your Second Life, or are you building new ties with mortals and a new life for yourself elsewhere?

- **What do you believe?**

Being Reborn is a shock to anyone's beliefs about the nature of life, death and spirit. Although mummies are devoted to the cause of Ma'at, their beliefs about the nature of the world and its great spiritual mysteries can (and do) differ to some degree. How does a Fundamentalist Christian reconcile the existence of Osiris and the resurrection he offers with the truth of the Bible? How does an atheist deal with proof of the existence of powerful spiritual beings and an afterlife? What (if anything) does your character think lies beyond the Lands of the Dead?





Dietrich em-Nheru strode to the top of the rise. It exposed him to view from the valley, but Dietrich was not concerned. The Apopnu infesting the town below would not stir to action against a lone robed figure on a hillside. Besides, Dietrich felt that it was right that the enemies of Ma'at see the agent of their destruction.

A hot blast of wind pushed against Dietrich's back like the burning hand of a god. The sand topping the rise swirled into the air before him, momentarily obscuring his view of the town. It had taken hours for Dietrich to raise the winds to sufficient frenzy. The desert was in motion now, the gusts rising to fever pitch around him, the sand stirring in stinging clouds.

Dietrich knew he should retreat and let the magic do its work. He had done his part. Remaining here would only expose him to the very danger he had conjured for his foes. The sandstorm had no conscience. Once roused to ire, it cared not whether its great or was in its path or not. It was justice incarnate, but it was justice applied with a heavy hand. Many in the town were innocent of collusion with the forces of Apophis. Moreover, the place was a stronghold of the Amshat, and anything less than complete annihilation was unacceptable for such abominations. The corpse-eaters preyed on the townsfolk, using the place as a staging point for their forays into Mecca. At least if the coming storm, the unfortunate's would be spared a hideous fate at the hands of the Amshat. Dietrich em-Nheru felt for them, but he understood that sacrifices must be made in times of war.

The winds swelled to a vortex of scouring sand. Dietrich felt the tugging against his d jellaba, the robe snapping around him with frenzied energy. Even with his feet planted wide in the ground, his powerful frame pushing backward, Dietrich found it hard to resist the growing storm. For a moment, he imagined leaping forward, being carried along by the sandstorm to become its heart as it scouring sand swept the village clean of corruption.

The storm reached its fever pitch. Powerful gales thundered past. Dietrich to coalesce into a wall of sand in the valley beyond. Dietrich accepted stoically the battering he suffered under the roaring winds that rushed forward to supply the sand wall its power. He was spared the full force of its energy, standing upwind of the rolling mass as he was. He knew that those in the valley below could not hope to be so fortunate. No one could stand against this force of nature. No one could outrun the justice of Ma'at.



Chapter Four: Words of Power

USING WORDS TO DESCRIBE MAGIC
IS LIKE USING A SCREWDRIVER TO CUT ROAST BEEF.

—TOM ROBBINS

The ancient Egyptian word for magic was *Hekau* — which means literally “words of power.” Most of the ideas of magic that have passed to us through texts are those of the priesthood, but Egyptian stories tell of power wielded by great magicians and common folk alike. The Pharaoh drew his authority from the fact that he was the living incarnation of the gods, but anyone could master the secrets of magic by learning the language and secrets of the divine. Popular folk tales contained references to the discovery of the texts of the god Thoth. Magical feats littered the stories that spread across the land. The incredible efforts of artisans and magicians assisted the ancient Egyptians in building a culture that lasted thousands of years and left monuments so grand that they impressed all who came to the Land of Khem through the centuries. The magic of Egypt formed the very basis of most Western occult knowledge for ages to come.

If you've played *Mage: The Ascension*, you should be familiar with the concept of magic as a dynamic force, pushing the envelope of reality in myriad ways. Those on the forefront of such endeavors are the pioneers of change. Even in the practice of magic, the dependable result spawns tradi-

tions, routines and customs that grant immense power to the student who masters them.

The goddess Isis brought new insight into the spiritual void that preceded the birth of the earthly gods of the *Ennead*, and her creative energy served as a balance to Osiris' timeless power, even as her role as sister-wife-queen matched his of brother-husband-king. Nevertheless, most of the people who inherited the teachings that Isis offered, as Thoth had once offered them to her, gained mastery over the world around them by using the spells and formulas she taught rather than by relying on the theories and principles behind them.

The Cult of Isis preserved the divine knowledge of the goddess for thousands of years, adapting them only slowly to a changing world. Their lore laid the foundation of Middle Eastern sorcery, even as the wisdom of the god of life forged the crucible of its faiths. Most *tem-akh* learned at least some basic charms of protection during their lives in ancient Egypt, and the *Amenti* return to life at the hands of cults possessing great arcane knowledge. In the resurrection of the *Amenti*, 6000 years of mystical tradition have found new life and power.



HEKAU PATHS

The six paths of Hekau divide the occult praxes of Isis, Thoth and millennia of sorcerers into distinct magical sciences. A truly puissant magician will eventually gain knowledge of every art, but most of the young Amenti struggle to recapture even a fraction of the glory that built mighty Egypt. Each Amenti finds that a certain path comes most naturally to her ancient soul fragment, whether due to old memories or instinctual bent. The six mystical paths include:

ALCHEMY

Named for Al Khem, or the Black Land, the art of Alchemy was one of the greatest gifts from Egypt to the mysticism of the West. The search for the elixir of life, the panacea of universal medicine and the transmutation of base substances into gold led to the creation of an encyclopedia of potions, poisons and cures for nearly every occasion. The Egyptian priesthood naturally expanded the care for the spiritual well being of their charges to cover their charges' physical welfare, and they commanded the greatest libraries of mystical formulas.

The Scroll-bearers guarded a priceless trove of knowledge during their reign in the underworld as lords of Amenti. The return of the Khri-habi has unfurled the scrolls of wisdom once again.

AMULETS

The Hekau path of Amulets — also referred to as meket — is the art of crafting charms that focus magical power, most often for protection against evil, sickness or sorcery. Deceased Egyptians were usually buried with a number of amulets that were designed to ward them from various calamities that might befall them in the underworld. These items ranged from tiny carved trinkets hidden in the mummy's wrappings to a Pharaoh's full regalia.

Tomb Watchers commonly learned to use at least a few warding spells while defending the khat. Each of the Kherminu possesses at least one point in the Amulets Hekau path.

CELESTIAL

Ra progresses through the sky each day, while the stars reflect the writings of Thoth's great tomes at night. A Celestial magician learns to tap into these heavenly forces to see what is to come and to command the phenomena of nature with her will. Although it is often subtle, Celestial magic has a broad scope. These spells alter fate and fortune, influence the weather and even call upon the gods themselves for succor. Dedicated Celestial practitioners often seem like astrologer-priests, who create their magic by petitioning the gods and studying complex patterns of connection between the heavens and the earth.

The cycle of Ra reflects in the existence of the Mesekret, who naturally gravitate toward Celestial magic. The Night Suns

reverberate with the heavenly cycles, so they find themselves attuned to the ebb and flow of stars, moons and planets.

EFFIGY

This magical art derives its power from the sympathetic link between a physical representation and the original or ideal. Ushabti or "answers" are common creations of this art. These magical statues are designed to perform any tasks assigned to the deceased in the afterlife. The path includes concepts of architectural magic as well as spiritual symbolism.

The Sakhmu artisans of the Hekau path of Effigy created much of the grandeur of Egypt, from intricate golden masks to the eternal pyramids. The Spirit Scepters erected the gateways to the afterlife, communicated the divine vision to the populace and built the vessels that carried the dead to Paradise.

NECROMANCY

An understanding of the soul is paramount for beings who travel between the lands of life and death. Egyptians recognized multiple parts of the soul, as reflected in the varied Resurrected. It is no wonder, then, that they had such a keen understanding of Necromancy and its principles. A necromancer channels the energy of the khaibit (the blackened soul-shadow) and uses its necrotic powers to influence the underworld and the dead. Such incantations can summon or banish ghosts, protect the Reborn's soul as it wanders the afterlife or even energize the mummy with the entropy of death itself. The magician must always be cautious, though, lest the malefic powers at his command become unruly or the khaibit itself claim too much dominion. Necromancy is a balancing act and a reconciliation between life and death that brings the living and dead worlds closer together.

With their strengthened khaibit, the Sefekhi find Necromancy an alluring study. Darkness — and command over it — comes naturally to the Unbandaged Ones. Some of the other Resurrected worry that it comes to them all too naturally....

NOMENCLATURE

The Creator spoke the Word, and the Word brought the universe into being. Nomenclature Hekau was called ren, or naming, by the Egyptian sorcerers, and it is the ultimate mastery of the language of the divine. The evolution of language and its corruption in the face of the erosion of time has clouded most memory of the Creator's speech. Of widely studied languages, only ancient Egyptian and Sanskrit still bear any truly significant trace of the First Tongue. Rare survivors of the elder Shemsu-heru are among the few remaining inheritors of the Nomenclature of gods.

WORKING MAGIC

An Amenti's magical authority is recorded as a rating in whichever respective paths of mystical power she possesses. A beginning character has three points to place among the Hekau paths, although you must assign one to the primary



Hekau path of your character's tem-akh. You may purchase further paths with freebie points, but no beginning character can have any path rating above three. Furthermore, no Hekau path can be higher than the character's Balance rating. (See the Balance Trait, p. 141, for details.) A character's rating in a path of Hekau represents her ability to perform magic of that particular type.

SPELLS AND RITUALS

Hekau magic includes fast magical effects and those that take extended time to complete. For simplicity's sake those powers that can be accomplished in a single turn are called spells, and those that require an investment of time and effort are referred to as rituals. Gaining a point in a specific Hekau path does not grant the mummy individual spells or rituals automatically. The path rating is the capacity to perform spells within a particular art, not *knowledge* of the individual spells themselves. The Amenti must still master each spell or ritual separately, but none of the ones she learns may exceed her advancement on that particular path. Furthermore, the character must learn two spells and/ or rituals of a particular level before learning any from the next. The mummy must learn two spells/rituals from level one before learning any from level two, and she must then learn two spells/rituals from level two before learning any from level three.

While obtaining Hekau paths does not inspire knowledge of specific magical formulas automatically, any dedicated practitioner picks up at least a modest collection of charms. You reflect this aspect of creation each beginning mummy character by giving her a total of two level-one rituals and two level-one spells among her Hekau. You may purchase more for your character with freebies, but spells and rituals must come from the Hekau paths that the character possesses, and they may not exceed the level of the respective path.

A path of Hekau represents the authority that the mummy gains over creation due to the acquisition of mystical knowledge and adherence to the cause of balance. The judges punish those who come before them after having strayed from the path of Ma'at. An Amenti who is found guilty of abusing Ma'at finds her Hekau path ratings reduced to equal her current Balance score or reduced by one for those paths that are already equal to or lower than her Balance rating. The character doesn't lose the actual spells or rituals of a level higher than her current Hekau path. Instead, she loses the *knowledge* of how to cast them until she regains the appropriate Hekau level. At that point, any spells and rituals become available again as the mummy dredges them up from the depths of her mind and reinvests them with the authority of the divine order.

CASTING SPELLS

To cast a spell, roll a dice pool equal to your character's rating in the appropriate Hekau plus a designated Trait, as

specified by the spell description. The corresponding Trait is typically an Attribute or an Ability, and it is based on your character's permanent ratings. (Any enhancements due to magic do not apply.) The player makes the roll against a target number equal to the spell's listed difficulty level. Successes are applied as appropriate to the spell description.

Many spells also require an expenditure of Sekhem. The player must spend this Sekhem immediately, whether the spell succeeds or not. You may spend additional Sekhem points prior to the roll to gain automatic successes. At least one success must result from the spell roll, however, and the Sekhem spent toward extra successes cannot exceed your mummy's rating in that Hekau path.

A botched casting leads to a calamitous failure. Some spell descriptions contain possible miscast notes, but Storytellers are encouraged to impose appropriately horrible accidents that further the story and deepen the mood of the World of Darkness.

PERFORMING RITUALS

Performing a ritual follows the same rules for casting a spell, except that the mummy must invest more time and effort to achieve her desired effect. Each Hekau path lists the average time required to perform its rituals. Additionally, a ritual is considered an extended action (see *Vampire*, p. 194, or *Mage*, p. 217). During your character's casting, you must gather a number of successes equal to the ritual's Sekhem cost. On a botch means, the mummy loses all the Sekhem required for the ritual at the very least, and he must start over. Depending on the severity of the botch, the Storyteller may apply further penalties.

Multiple mummies may collaborate on a ritual. Doing so doesn't reduce the casting time, but it does allow the players to pool their successes (see *Teamwork in Vampire*, p. 195, and *Mage*, p. 219). The characters may each invest Sekhem also, although the one leading the ritual must contribute at least three-quarters of the total Sekhem required.

Alchemy, Amulets and Effigy rituals usually take much longer, due to their reliance upon crafting objects or brewing potions. On the other hand, the results of such rituals are easier to store in order to create effects quickly and dependably later. Powerful practitioners of these Hekau arts can be deadly foes if they are given warning and time to prepare.

A mummy is limited by her capacity to harness properly the powerful energies that various Hekau give them. As such, an Amenti may employ at one time a total number of active amulets and effigies that is no greater than her Balance + Amulets or Effigies rating (whichever is higher). This limit applies only to those objects a mummy creates through the use of ritual magic. Spells are fleeting enough in their effects that their use does not significantly impact any amulets or effigies that the mummy is already using.



HEKAU DESCRIPTIONS

Each Hekau effect follows a standard format. First comes the effect's name, followed by its type (spell or ritual). The type entry dictates the length of time required to cast the effect. Next comes the dice pool, the combination of Trait and Hekau path used to cast the spell or ritual, along with the difficulty you must meet or exceed on the roll. Then comes the rating of how much Sekhem, if any, is required to power the effect. Tying it all together, a description then provides an explanation of just what the spell or ritual does.

Certain descriptions reference rules sections in **Vampire: The Masquerade**. All White Wolf core rulebooks contain equivalent information, although the specific page numbers differ.

HEKAU AND ATTRIBUTES

A number of Hekau paths offer ways to raise a character's Attributes above their natural level and even beyond the

normal human maximum. Using Alchemy or Amulets is the most common way to achieve such supernatural puissance, although other arts may grant similar abilities through spells that are not included here. Special rules apply to the act of using magic to improve Attributes, depending upon the recipient and her personal prowess.

One very important note is that multiple Attribute enhancement methods cannot add to the same Attribute simultaneously. Should a character drink a potion that increases her Wits while wearing an amulet that also raises her Wits, only the higher bonus applies. Duplicated mystical power merely overlaps. Nevertheless, it is important to keep track of the source of Attribute enhancements in case circumstances change. If a character imbibes an elixir that modifies an Attribute and he carries an amulet that modifies the same Attribute, the elixir remains active if the amulet is later snatched away. Likewise, if an elixir's effects wear off while a character is wearing an amulet, the amulet's magic remains in effect.

Through adherence to Ma'at (and by spending experience points), a character can increase an Attribute above five dots permanently. Magic can increase the mummy's Attribute even higher. However, the increase attained through magic is figured starting from the normal human maximum and not from the character's superhuman rating. So if you bought your character's Charisma up to 6 and she drank a potion that granted +3 to Charisma in the next game, her effective Charisma while the potion lasted would be 8 (5 human maximum + 3 potion bonus).

This limitation also applies to any other supernatural beings that might discover some way to benefit from Hekau. Still, most such creatures find Hekau enhancements useless to them unless they have a Balance or True Faith rating of three or more. (Minions of Apophis possess a Corruption rating that substitutes for Balance and which gives them the ability to use dark Hekau equivalents of the effects described here.) No Hekau can raise an Attribute by more than three points. Therefore, no character may have a rating higher than eight dots in any Attribute by using magic.

Only a mummy who gains the highest pinnacle of Ma'at and spends experience can hope to raise an Attribute above eight points. This accomplishment is exceedingly rare for one Attribute, let alone multiple ones.

ATTRIBUTE ENDOWMENTS

An enhancement from an amulet and alchemical brew that raises the mummy's Attribute higher than five typically provides the Trait with a focused benefit. The Trait increase is more limited in scope, but it is more powerful in effect. Mystical Stamina might apply only to soaking wounds. Heightened Perception might endow a mummy with only supernatural hearing. Although it is narrow in function, the Hekau's endowment is distinctly incredible.

WORKSHOPS AND LABORATORIES

Creating certain spells and rituals listed under the Hekau paths requires materials and tools. Specific ingredients are included for each spell as appropriate, and the name and description often suggest ideas. The Storyteller should feel free to require characters to gather rare substances or exotic materials as suits the needs and themes of his chronicle.

Performing Alchemy magic usually requires a facility with methods of heating, mixing, grinding and boiling its assorted components. Amulets generally demand some artistic work, although not necessarily that of the magician. Many Amulet Hekau rituals empower items that have already been created by craftsmen who are the mummy's allies. Effigy Hekau usually makes use of statues and models, so clay, wood, stone and tools with which to shape them are commonly employed. Celestial magic sometimes involves no more than looking into the sky, but its practitioners often draw complex charts and record notations of future destinies. Necromancy, as one can imagine, often calls for the use of items from the underworld or funereal paraphernalia, including natron, cutting instruments and muslin gauze. Only Nomenclature Hekau is completely free from the need for focusing elements or materials.





The accompanying charts give examples of special benefits that particular temporary ultra-normal Attribute ratings may provide. These endowments do not apply to Attributes that one has raised permanently. Instead, the focused benefits reflect the specific mystical boost that Hekau provides rather than the universal usefulness of a permanently acquired Attribute. It is up to the Storyteller to decide which endowment results from a particular type of Hekau. Since Hekau can raise a mummy's Attributes to no higher than eight points, the charts list examples only for ratings 6 through 8.

Each chart provides at least one example for a given Attribute level. Use them as starting points for your own character's endowments. A creative mummy could come up with any number of magical superhuman expressions for a given Attribute.

STRENGTH

Rating Effect

- 6 Your great fists strike with staggering force. Your opponent must make a successful Stamina roll (difficulty 7) when you strike him or be dazed (see *Vampire*, p. 213).
- 7 Your grip is mighty as a crocodile's jaws; you can bend steel bars.
You strike opponents for lethal damage.
- 8 You could carry one of the greatest blocks of the pyramids.
Your earth-shattering power inflicts strikes so devastating that they inflict aggravated damage.

DEXTERITY

Rating Effect

- 6 One extra action.
Perfect cat-like balance reduces falling damage and acrobatics difficulties.
- 7 Two extra actions.
Blinding cobra-like reflexes. Roll initiative twice and choose the highest result.
- 8 Three extra actions.
Near-absolute control of manual tasks. You could flip heads on a coin every time.

STAMINA

Rating Effect

- 6 Tough as an ox. You are immune to most sickness and weaker poisons.
One additional Bruised health level.
- 7 You are immune to all non-magical poisons and diseases.

Two extra Bruised health levels.

You take half bashing damage after soak (round up).

- 8 Tireless as a camel, you never need to sleep.

Three extra Bruised health levels.

You take half lethal damage after soak (round up).

CHARISMA

Rating Effect

- 6 Commanding presence. Others fall over themselves to please you.
- 7 Awe-inspiring. Mortals bow in awe or flee in fear, depending upon your actions and the situation.
Impressionable people roll Willpower against your Charisma or suffer from an ecstatic or psychotic episode.
- 8 Divine aura. Crowds of mortals flock around you, and they are like sheep under your guidance.

MANIPULATION

Rating Effect

- 6 Absorbing. You can place a single individual in a mild hypnotic trance with a successful resisted Manipulation versus Willpower roll. Lasting for the scene, you can direct the subject to perform minor tasks as long as they do not threaten her.
- 7 Enthralling. With a successful resisted Manipulation versus Willpower roll, you can implant a post-hypnotic suggestion for a target to perform later, as long as it doesn't threaten her life.
- 8 Enslaving. As under 6, but your influence continues even when you're not around, so that the subject feels inclined to look out for your best interests as long as doing so doesn't put her in danger.

APPEARANCE

Rating Effect

- 6 Heavenly. Your attractiveness has an inner quality that causes others to see their own ideal. Each person sees your beauty through her own desires, and people may disagree as to exactly what you look like.
- 7 Mesmerizing. Those who are attracted to you fall into a stupor as though you were their favorite rock star or fantasy celebrity. They must roll Stamina or actually swoon in rapture.
- 8 Hypnotizing. Your words reach into the stunned mind of those who see you. Regardless of their normal sexual orientation, they must roll Willpower to resist trying to satisfy your every desire.





PERCEPTION

Rating Effect

- 6 You have the eyes of an eagle, the night vision of a cat, the ears and nose of a hound or hands delicate as a set of scales.
- 7 You perceive infrared and ultraviolet wavelengths. You hear like a bat, even using sonar to paint a sound-picture of your surroundings.
- 8 You read an opponent so well that your Perception may replace Dexterity in hand-to-hand combat. You can pierce any sensory-confounding magic — invisibility, illusion — up to level five, and can resist higher level magic with a successful resisted Perception roll against the power. You may gain slight extra-sensory perceptions at the Storyteller's discretion.

INTELLIGENCE

Rating Effect

- 6 Eidetic memory. You have an encyclopedic pool of knowledge. You can decipher puzzles or mysteries with minimal clues.
- 7 Intuitive understanding. You may make Intelligence rolls regarding matters in which you don't have actual Skills or Knowledges. (Normal rules apply a -1 dice pool penalty to Skill rolls and forbid any Knowledge roll in which the character lacks a rating.)
- 8 Universal mind. Your mind is in tune with the cosmic consciousness. Spending at least an hour contemplating the divine order grants one level per success on an Intelligence roll for any Knowledge (difficulty 6), Skill (difficulty 7) or Talent (difficulty 8). This temporary rating lasts for the scene.

WITS

Rating Effect

- 6 Lightning calculator. You can perform complex math instantly in your head. You may sum up a situation instantly. Roll initiative twice and choose higher result.
- 7 Complete integration of memory and mental capacity prevents surprise or ambush.
- 8 Computational mastery. You may have profound insights by processing vast bits of information that reside in an event and reaching an inspired conclusion that leaves others in open-mouthed amazement.

ALCHEMY

The paths of Alchemy Hekau are most familiar to a modern audience as the medieval alchemist's quest to discover the secrets of the universe through experimentation. Believing that the ancient Egyptians had already mastered the art, European alchemists sought the secrets of the elixir life and the panacea. Students of Cabirus still think that the rituals stolen from the Shemsu-heru contain the power to bring eternal life. A long track record of failure and subtle efforts on the part of the followers of Horus to mislead searchers caused most post-Alexandrian alchemists to focus instead on attempts to turn lesser metals into gold. A trove of alchemical knowledge, later called the Kitab al-Acir, was hidden away long ago from those who invaded and defiled the land of Khem. The mastery of Alchemy by some occult societies obviously proves that the art was not completely lost. The Amenti bear memories of long-forgotten formulas, and they cast the piercing light of ancient knowledge upon dim modern alchemical understanding.

ALCHEMICAL PREPARATIONS

The process of Alchemy is not properly a spell or ritual. Instead, an alchemist creates a product that embodies the effect he seeks or one that induces the desired result. Alchemical spells and rituals are generally called formulas, and one usually achieves their effects with a particular preparation. Except for some of the simplest preparations, Alchemy usually requires long hours of work in a suitably equipped laboratory. Assume that an alchemist must work for an average of one hour per level of the formula. Once created, an alchemical concoction has a long shelf-life. Assume that a substance created through Alchemy Hekau retains its potency for one year per path level. To ensure that she has a steady supply of her creation on hand when the need arises, an alchemist usually creates a batch of the formula rather than just one dose.

Alchemy aims to perfect the tangible, and it can affect the spiritual only through the rarified nature of a soul's physical form. Therefore, Alchemy may affect only the body (khat) or a physical substance. A non-corporeal entity or spirit may not partake of an alchemical preparation. Furthermore, Egyptian alchemical formulas are based on the human pattern, so they will not benefit supernatural creatures other than mummies. Poisons are the exception to the rule, and they will generally have some effect — although preternatural beings may have some native resistance. Storytellers are encouraged to formulate suitably disastrous mishaps that might befall beings other than mortals or mummies who consume the products of Alchemy.



While it *might* be possible to specialize in a brand of Alchemy that affects a given type of supernatural, the player of the alchemist makes the rolls for any alchemical procedures with such a focus as though the alchemist had two fewer dots in Alchemy. Successful preparations of this sort also have unwholesome side effects on humans who partake of them. A mummy had best remember that Ma'at frowns upon aiding the forces of isfret. The Judges of Ma'at may punish the character for such effrontery.

FORMS OF THE ART

Before an alchemist creates a preparation, she must determine what form she will give it. The form depends upon the alchemist's method of processing the particular formula involved.

- **Salve:** Any soft paste or lotion that may be applied to skin or the surface of an object. A poisonous salve may be applied to a sharp blade, while a healing salve is typically applied to the wound. The individual applying the salve must be careful not to touch the salve directly in order to avoid experiencing the effect herself.

- **Essence:** A volatile substance that is either kept in gaseous form or kept standing as a liquid that evaporates quickly upon exposure to the air. The desired subject must inhale the essence or be caught in its caustic cloud for the spell to take effect. Essence preparations are often used as perfumes, although smoke or incense may also be considered a form of essence.

GOALS OF ALCHEMY

An alchemical preparation's purpose usually relates directly to its physical form. As part of this mystical science, Alchemy allows the apparent violation of natural chemical properties. In game terms, all Alchemy is concerned with at least one of three results:

- **Identification:** Knowledge is power. Understanding specifically what composes any object, creature or substance gives the alchemist potential power over it. Alchemists become aware of substances' inherent properties that mere chemists never uncover.

- **Transmutation:** Many alchemical processes seek simply to change one substance into another, such as the well-known quest to create gold from lesser materials. The result may be a purified form of the original substance, a new substance altogether or a strange blend of the mixture's components.

- **Catalyst:** Many alchemical preparations have as their primary goal the ability to cause change in other substances or forms. At the heights of mastery, the alchemist may even transform her own body into a catalyst that is capable of causing changes in the world around her.

- **Potion:** A specially formulated liquid that its beneficiary (or victim) must drink. If the alchemist mixes the potion with another substance — such as wine, water or coffee — to mask it, the target may make a suitable Perception roll to notice that something is amiss. To be successful, the attempt requires a number of successes greater than the alchemist's Alchemy rating.

- **Powder:** A mixture dehydrated for ease of transport. Such a preparation is usually mixed with a liquid for consumption or burned to create an essence. Rarely, the formula calls for the conglomeration of the powder into a solid piece, such as the legendary philosopher's stone.

DETERMINING SUCCESS

Creating a preparation requires the standard Hekau path roll, using the mummy's Alchemy rating, against the formula's difficulty. The alchemist's player must declare how she intends to use extra successes before beginning the process. Unless the description notes otherwise, each success results in one dose. As noted previously, creating alchemical preparations requires an average of one hour per level of the formula being created.

Alternatively, the alchemist may try to replicate a single dose of a given concoction as quickly as possible. In this case (and provided that the mummy has created that exact formula successfully before), the number of successes divides the amount of time required down to a minimum of five minutes per level of the alchemical formula. Therefore, if the alchemist tries to create a quick application of a poisonous salve of the "Mild Poison" type, and her player rolls three successes on Poisons + Alchemy, the total preparation time is 20 minutes. (One hour [for a level-one formula] divided by three [for the three successes].)

A third alternative is to make an especially potent preparation. Doing so creates only a single dose, and the successes on the roll go to increasing its potency rather than reducing the preparation time. The player records the number of successes that the dose achieved. These successes are applied when the dose is used, making it significantly more difficult to resist.

Since alchemical preparations can be stockpiled, they present a great source of potential power. As such, it's important to entertain the realistic possibility that the alchemist may create a bad batch occasionally. The Storyteller may choose to make all Alchemy rolls for the character so that he does not necessarily notice such mishaps. The preparation may then lie in wait, ready to cause unexpected trouble when the alchemist tries to use her botched brew. An extremely perceptive character might note oddities of the preparation if she has made a proper batch previously. It's not always easy to tell if one has made a bad batch, especially when dealing with highly potent mixtures that may behave somewhat differently from normal concoctions.



TRIAL AND ERROR

Translating a formula into a preparation is a tricky process that inexperienced alchemists are likely to botch. The Storyteller should be creative in assigning unpleasant results. An explosion might rip through the alchemist's laboratory, causing at least one level of bashing damage per botched die and destroying all materials nearby. Alternatively, the process may appear to have worked perfectly, but the substance may cause terrible side effects or backfire. The Storyteller should exercise caution in creating botch effects, since a clever alchemist will find productive uses for her mishaps once she understands the properties that she has accidentally instilled. The character may even try to replicate notably useful botched results!

The Storytellers should reward the player for detailed accounts of her character's alchemical explorations. Highly specific (and entertaining) notes about a character's lab work should result in appropriately generous experience allocations. Alternatively, the Storyteller might apply a lower target number or an extra success for a particularly well-documented batch. Conveying research details may be handled with a one-on-one gaming session, an "alchemist's notebook" or some other means that are agreeable to both player and Storyteller.

DURATION AND RESISTANCE

Egyptians divided the day into three four-hour "toris," or seasons, and they recognized this division throughout their celestial astrology and magical praxis. The standard alchemical preparation either creates an instant and permanent effect, or it lasts for an average of one tori (four hours) before the effect fades. Taking multiple doses of a potion with a time duration normally lengthens the duration, rather than increasing the effect.

Sometimes, a subject may wish to resist an alchemical preparation's

effects. Unless the formula description notes that the formula may not be resisted, the victim's player may roll Stamina with a difficulty equal to the formula's listed difficulty. The subject must roll at least one more success than the alchemist applied to the mixture's potency. A normal dose has a default of one success, so a subject must get a minimum of two successes to resist the effects. As noted previously, a dose made explicitly for increased potency adds the successes from the alchemist's preparation. If a potent dose has three successes applied to it, the subject who drank it needs at least five successes to resist it.

LEVEL ONE ALCHEMY

ANALYZE MATERIAL

Type: Spell

Dice Pool: Intelligence + Alchemy

Difficulty: 6

Sekhem: None

The time and effort the alchemist spends investigating the properties of various substances has resulted in an incredible catalog of chemical knowledge. This spell is not properly an alchemical preparation. Instead, an alchemist may observe a material object to determine its makeup. Doing so can be useful when evaluating a suspicious jewel, the age of a papyrus scroll or the durability of a wall. A clever alchemist puts her knowledge to use in innumerable other ways. Each success that the player rolls provides increasingly detailed information regarding the object.

CLOUD OF SMOKE

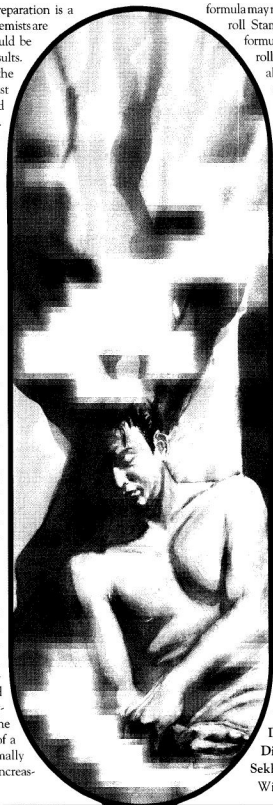
Type: Spell

Dice Pool: Occult + Alchemy

Difficulty: 6

Sekhem: 1

With this spell, the alchemist can cause any fire, even a smoldering spark, to emit a cloud that conceals the





area. The smoke is normal in all ways. It causes visual and olfactory difficulties for those in the area, including the alchemist. The thick smoke cloud fills a 10-foot cube of space for each success on the roll.

DRINK OF SEVEN DAYS' REST

Type: Ritual
Dice Pool: Medicine + Alchemy
Difficulty: 4
Sekhem: None

The Drink of Seven Days' Rest is usually brewed as a potion, and it relieves fatigue instantly, restoring vitality to anyone who drinks it. If the beneficiary's health level is Bruised, the potion also restores one health level. No healing occurs with more seriously wounded characters. A successful preparation leaves the recipient feeling refreshed and alert for four hours. The beneficiary tires normally after the effects wear off.

Botching while mixing the preparation results in a corrupted potion that gives the unfortunate drinker a splitting migraine for four hours. Even attempts to sleep are useless, and the unfortunate victim suffers a +3 difficulty to all tasks during this time.

MILD POISON

Type: Ritual
Dice Pool: Poisons + Alchemy
Difficulty: 8
Sekhem: None

This ritual creates a simple but effective poison with a lethal toxin rating 2 per dose (see Poison and Disease, p. 136, for details). A poison takes effect in the same turn it is administered, and the effect is permanent, although a victim may heal as normal if he survives. On a weapon, the poison's damage applies in addition to that of any blow inflicted by the weapon itself.

A Mild Poison may be difficult to spot. A successful standard Perception roll is required to notice it, whether it is a salve made to coat a surface or a potion slipped into the victim's food. The number of extra successes spent on the preparation's potency reduces the victim's difficulty.

Using poison on any but the foulest minions of Apophis is extremely questionable in the eyes of Ma'at and the judges.

POTION OF RESILIENCE

Type: Ritual
Dice Pool: Medicine + Alchemy
Difficulty: 7
Sekhem: None

This substance is essentially a supernatural anesthetic. Although it is commonly created as a potion, it may take the form of a powder, salve or essence. The recipient's wound

penalties decrease by two health levels. Therefore, a Mauled character suffers only a -1 penalty rather than the usual -2. Even a user who falls to Incapacitated may continue activity until the effect's duration ends. Of course, dying puts the recipient beyond the help of any painkiller.

SIMPLE ELIXIR

Type: Ritual
Dice Pool: Occult + Alchemy
Difficulty: 7
Sekhem: None

A Simple Elixir is a catch-all designation for a plethora of preparations that magically boost a recipient's Attributes temporarily. Each application raises by one the Attribute it is designed to boost for about four hours. As noted previously, multiple applications increase the effect's duration, not the Attribute boost.

A character must learn each preparation separately. Your character might learn Simple Elixir: Draught of the Ox (Strength) or Simple Elixir: Cobra Sweat (Wits). Each elixir corresponds to the Attribute upon which it has an effect. Some common elixirs include:


Strength: Draught of the Ox, Sweat of the Horus-Bull
Dexterity: Monkey's Dew, Beloved of Ptah
Stamina: Tireless Draught, Blood of the Horse
Charisma: Potion of the Sun, Splendor of Ra
Manipulation: Tears of the Cat, Golden Tongue
Appearance: Courtesan's Brew, Salve of Delight
Perception: Thoth's Ink, Eagle Tears
Intelligence: Priest's Brew, Blood of Imhotep
Wits: Cobra Sweat, Merchant's Joy

An elixir is generally created as a potion, but other forms can be brewed. Doing so may limit the elixir's utility, however. A salve is normally restricted to the area to which it is actually applied, so a Stamina salve rubbed on the legs may enable the user to run for a long time, while a Wits salve rubbed onto the scalp might make the user mentally quick. Unfortunately, the same Stamina salve rubbed onto the eyelids might keep the user awake despite physical exhaustion, and a Wits salve rubbed into the nose might make it twitch like a rabbit's for four hours. Similarly, the entire dose of an essence must be administered to one person in order to be effective. The vapors must be confined into a small area or inhaled directly from a container, otherwise the user cannot absorb enough to achieve the desired result.

SIMPLE PHILTRE

Type: Ritual
Dice Pool: Occult + Alchemy
Difficulty: 7
Sekhem: None





Folk tales are rife with these magical potions. A Simple Philtre inspires a particular emotion — be it fear, love, courage, anger or something else. As with elixirs, a character must learn each type of philtre separately.

The philtre floods a character with a particular emotion, even if such a feeling is normally unthinkable to the recipient. This effect adds +1 difficulty to any roll to resist circumstances relating to the emotion created. Succeeding on Seduction rolls is far easier against a victim of a love philtre, as is succeeding on Manipulation attempts against a character who is subject to feelings of adoration. A courage philtre makes the subject more likely to attempt hazardous endeavors, while a hate philtre is useful when trying to provoke an individual.

A few common philtres are listed here. Storytellers and players should create other philtres for emotions not listed here. A Simple Philtre follows the same rules noted under Simple Elixir, and it affects only the victim to whom it is administered.

Love: Cleopatra's Tears, Wine of Delight

Fear: Gaze of Ramses, Backbone of Water

Courage: Lion's Blood, Sweat of Horus

Hate: Blood of Set, Oil of Vengeance

SIMPLE TONIC

Type: Ritual

Dice Pool: Medicine + Alchemy

Difficulty: 7

Sekhem: None

A tonic is a preparation that heals damage caused by sickness or physical attack, and it may take the form of a salve or potion. Each dose of a Simple Tonic restores one health level of bashing or lethal damage.

STASIS

Type: Spell

Dice Pool: Occult + Alchemy

Difficulty: 6

Sekhem: 1

Much of Alchemy revolves around changing substances. Ironically, one of the changes many alchemists seek is to make something unchanging. The alchemist uses this spell to keep a nonliving object from being altered by outside influences. Stasis only works on one substance of a single piece that is no greater than the mummy's own approximate mass. A successful casting roll reduces the effectiveness of any attempt to alter the substance's current state by one die per success gained. Therefore, a bucket of water is more difficult to freeze or boil, and a solid piece of wood is harder to burn or hack apart. This effect lasts for the scene.

LEVEL TWO ALCHEMY

BLOOD OF THE SNAKE

Type: Ritual

Dice Pool: Poisons + Alchemy

Difficulty: 7

Sekhem: None

Each dose of this preparation — typically a potion or a salve — defends against poisons for four hours. This brew reduces by three the toxin rating of any poison that is already in the character's body or introduced into her body during the antidote's duration. See p. 136 for information on poisons and toxin ratings. Reducing a toxin rating to zero negates the poison's effects entirely. If this potion is administered within one turn of the point at which a poison took effect, Blood of the Snake can also restore a number of health levels to the subject equal to the successes gained on a roll of the alchemist's Alchemy rating.

COBRA SPIT

Type: Ritual

Dice Pool: Occult + Alchemy

Difficulty: 8

Sekhem: 1

Although it could be used as a poison, this potion is actually a vitriolic acid. Each dose causes one level of aggravated damage to whatever substance it touches unless said substance is gold or glass. Cobra Spit can be used to eat through non-living barriers, and it is devastating against living tissue. Considering the fact that all other materials are likely to corrode when brought into contact with this concoction, the alchemist always stores Cobra Spit in gold or glass containers.

ESSENCE OF LONGING

Type: Ritual

Dice Pool: Seduction + Alchemy

Difficulty: 7

Sekhem: None

This perfume acts as a mild aphrodisiac on those who inhale its fragrance. To those beneficiaries with the appropriate sexual inclination, the essence effectively increases the user's Appearance and Charisma by two points. Anyone else who is subjected to the fragrance might become uncomfortable around the user due to conflicting feelings they likely don't recognize consciously. The Storyteller may modify the resistance roll against the essence depending upon factors like how close the affected person is to the user or whether a breeze is blowing. Those who resist may find the scent of the perfume cloying or simply not notice it.



EYES OF THE KA

Type: Ritual
 Dice Pool: Thanatology + Alchemy
 Difficulty: 7
 Sekhem: None

The alchemist applies this magical salve to the beneficiary's eyes and ears. While its effects last, the character may see across the Shroud into Neter-kherret, the part of Duat that borders closest to the world of the living. The Shadowlands appear as a ghostly overlay superimposed upon the physical world. Sight is distorted and sounds are muted. Since ghosts normally pass unseen amongst the living, they are likely to notice that the user is actually observing them.

Botching this preparation spells trouble. The resulting salve might render the user temporarily blind or deaf. Worse still, it might subject the user to visions so terrible that she loses her mind, gaining a temporary Derangement (Vampire, p. 222).

ICE OF THE DESERT

Type: Spell
 Dice Pool: Occult + Alchemy
 Difficulty: 7
 Sekhem: 1

Supposedly, the ancient Egyptians could create ice by placing water out at night under the stars. This spell lets the alchemist change a substance's state within a reasonable scope (never by more than one step). Mercury and water turn into solids, soft metals turn to liquid, stone and hard metal soften, and air thickens into liquid condensation.

The change in state maintains itself for one turn per success. Once the duration ends, the substance returns gradually to its natural state as appropriate to the local conditions. The spell alters one cubic foot per success, provided that the alchemist can touch the targeted material. Furthermore, the substance affected must be part of one contiguous mass, and it may not interfere directly with any living creature. Therefore, the air above a person's head could be affected, but that in his lungs is immune.

LESSER QUIDDITY

Type: Spell
 Dice Pool: Occult + Alchemy
 Difficulty: 7
 Sekhem: 1

Every substance has an inherent essence that provides it with spiritual properties in addition to its physical ones. The science of chemistry abandoned such alchemical principles when its rules and methods could not replicate the reputed qualities. One of the secrets of alchemists is that quiddity (the substance's essence) may be activated by the flow of Sekhem. An empowered quiddity transfers a substance's reputed property to the first person that it touches. This

property lasts for one scene. Sometimes, especially with modern synthesized materials, the spiritual effect is the same as the physical chemical property.

No Lesser Quiddity effect may exceed one die, an adjustment of one to a target number or a temporary adjustment of one health level. The true advantage of the spell is its flexibility.

An alchemist could use willow bark to reduce a beneficiary's wound penalty by one point. A bit of moss could help in Survival rolls when a character is trying to determine north. A bit of a lion's mane might grant an extra die when a character is dealing with animals. Unfortunately, we can't provide a comprehensive list of mythical properties for every substance on earth. Use the examples here and research common legends and myths to create more.

REED OF HIDDEN CURRENTS

Type: Spell
 Dice Pool: Occult + Alchemy
 Difficulty: 7
 Sekhem: None

Science has invented the litmus test. This spell precedes such primitive detection by millennia. With a few words of power and an investment of Sekhem, the alchemist empowers a bit of hay, straw or grass to detect the presence of a specific other substance. The alchemist then casts the enchanted substance into the air or upon the surface of a liquid. On a successful roll, the reed points the direction of any detectable quantity of the requested substance. This spell has a range of one mile for each point that the mummy has in Alchemy Hekau, and it lasts for the scene.

SPARK OF RA

Type: Spell
 Dice Pool: Occult + Alchemy
 Difficulty: 8
 Sekhem: 1

One of an alchemist's goals is mastery of the elements. This spell lets the mummy start a fire with little more than her force of will, a couple of words and a non-living flammable substance. The size of the subsequent fire depends upon the amount of flammable material available and the number of successes the alchemist's player rolls. Damage to a victim caught by the flame follows normal rules for fire as noted in Vampire, p. 227.

LEVEL THREE ALCHEMY

COMPLEX ELIXIR

Type: Ritual
 Dice Pool: Occult + Alchemy
 Difficulty: 8
 Sekhem: 1





Not surprisingly, a Complex Elixir is a more powerful version of a Simple Elixir. Each elixir here works like its respective level one equivalent, but it imbues the recipient with two extra points to any of his Attributes. So Tireless Draught might increase Stamina and Strength by one each for the potion's duration.

COMPLEX PHILTRE

Type: Ritual
Dice Pool: Occult + Alchemy
Difficulty: 7
Sekhem: 1

A Complex Philtre is simply a more potent form of a Simple Philtre, its level-one equivalent. The complex version adds +2 difficulty to any roll to resist circumstances relating to the emotion created.

COMPLEX TONIC

Type: Ritual
Dice Pool: Medicine + Alchemy
Difficulty: 7
Sekhem: 1

A Complex Tonic heals three health levels of bashing or lethal damage that derive from disease or injury. Otherwise, it operates according to the same rules as a level-one Simple Tonic.

DANGEROUS POISON

Type: Ritual
Dice Pool: Poisons + Alchemy
Difficulty: 7
Sekhem: 1

Any Lucretia Borgia wannabe can make some form of poison. This formula represents knowledge of a number of ways to create mixtures that conceal the preparation and use quite deadly toxins. Always remember that using poisons is no light matter, and it invites dire punishment in every culture.

This preparation creates a poison with a lethal toxin rating of 5 per dose (see *Poison and Disease*, p. 136, for details). Even if the subject resists the toxin's effect, he still suffers one bashing health level of damage. It otherwise functions just like a level-one Mild Poison.

ONE HUNDRED THOUSAND TONGUES

Type: Ritual
Dice Pool: Linguistics + Alchemy
Difficulty: 7
Sekhem: None

This preparation endows the user with the ability to speak and understand any spoken language. The user may drink it as a potion or apply it to both the ears and mouth as a salve. A salve applied to only one sensory organ bestows

only partial enchantment. A salve applied to the hands and eyes enables the user to use and comprehend sign language and Braille. Botched batches of this concoction might render the user a babbling idiot temporarily, make her misinterpret everything she hears or leave her capable of speaking only a particular foreign tongue.

POTION OF VALOR

Type: Ritual
Dice Pool: Medicine + Alchemy
Difficulty: 7
Sekhem: 1

A more powerful form of the Potion of Resilience, this preparation reduces wound penalties by four levels instead of two. It also grants two temporary health levels below Incapacitated, which forestall death and allow the beneficiary limited mobility. This extra resilience lasts until the potion wears off, so someone who is hanging onto life thanks to this potion must receive medical attention or healing magic before its four hours pass, lest he fall dead.

SALTS OF THE DEAD

Type: Spell
Dice Pool: Thanatology + Alchemy
Difficulty: 7
Sekhem: 1

Egyptian morticians soaked corpses in natron to desiccate them and protect them from harm. By touching a bit of salt and speaking a few words of power, the alchemist may assume certain protective characteristics of the dead. For one turn per success, your character may ignore any damage that would affect only the living. Therefore, one could ignore poisonous gas, but not a stab wound. Given that a component of any damage that a person suffers is traumatic shock, the alchemist may reduce by one health level all damage she receives while this spell is active. The salt that the alchemist uses is left blackened and useless when the spell activates.

TEARS OF ISIS

Type: Ritual
Dice Pool: Occult + Alchemy
Difficulty: 6
Sekhem: 2 plus amount invested

A staple of alchemists, this one-dose potion stores Sekhem for future use. When making the preparation, the alchemist's player must decide upon the amount of Sekhem she wants the potion to hold, then she must spend that amount of Sekhem along with the minimum that the ritual itself requires. Obviously, the player cannot spend more Sekhem than her character has on hand.

The player may not use successes to create extra doses. Instead, one success is required for each point of Sekhem infused into the preparation, and any extra Sekhem dissipates. Therefore, if an alchemist expends five Sekhem to create a dose of Tears of Isis that





contains three Sekhem, but he gets only two successes, the potion contains two Sekhem, and the remaining Sekhem is lost.

When consumed, the Tears of Isis potion increases the user's Sekhem score temporarily, even above its normal maximum. Sekhem points gained from drinking the preparation are always the first to be expended, and any points that remain unused when the potion's duration is over are lost. Only one Tears of Isis potion may benefit a character at any one time, and further draughts have no effect before the initial dose is exhausted.

LEVEL FOUR ALCHEMY

ASHES TO ASHES

Type: Spell

Dice Pool: Occult + Alchemy

Difficulty: 8

Sekhem: 3

This spell acts much like Ice of the Desert except that it can change the state of virtually any inert substance into any other state. Each success represents one human-sized portion of material that may be affected, provided that the alchemist can touch it during casting. The change that the mummy intends to affect must be possible in nature, but they occur instantly. Stones turn into fine powder, wood turns into ash, metal turns into useless corroded flakes, pigments dull to pale nothingness, dead bodies become tomb dust and so on.

GREATER QUIDDITY

Type: Spell

Dice Pool: Occult + Alchemy

Difficulty: 7

Sekhem: 2

This spell causes the same effects as Lesser Quiddity does, but the mystical property endowed is stronger. The effect grants three extra dice on a roll, a reduction of three to a target number or a temporary adjustment of three health levels.

PANACEA

Type: Ritual

Dice Pool: Medicine + Alchemy

Difficulty: 7

Sekhem: 4

This ritual creates a potion that can cure almost any disease. Each dose removes from the recipient one illness up to a toxin rating equal to the alchemist's Medicine + Alchemy rating — from a common cold to amoebic dysentery to AIDS. The panacea does not heal wounds, however.

PHILOSOPHER'S STONE

Type: Ritual

Dice Pool: Occult + Alchemy

Difficulty: 9

Sekhem: 3

This preparation takes the form of a powder that has congealed into a solid pebble-like form. Each time a dose touches a base metal, the dose is expended in a brief glow that changes the metal to gold or silver. The change is permanent, but it can affect only a couple of ounces per dose.

POTION OF THE SEPARABLE KA

Type: Ritual

Dice Pool: Meditation + Alchemy

Difficulty: 7

Sekhem: 3

This potion puts the user into a trance-like state, allowing her consciousness to separate from her body and travel astrally. More correctly, the mummy's spirit remains connected to her physical form via the protective link of her khu. Astral travel operates mostly as per the Psychic Projection power in Vampire: The Masquerade (p. 152) or under the astral projection rules in Mage: The Ascension (p. 178). The spirit is restricted to travel in the Shadowlands, the near portion of the underworld that reflects the Lands of the Living. The mummy must use other Hekau (notably Necromancy) to plunge into the far depths of Duat.

If the user's consciousness is still separate from her body when the potions wears off, the khu snaps her wayward spirit back into the khat. Returning to the flesh in such a jarring fashion requires the user's player to make a Stamina + Occult roll (difficulty 8) or lose a bashing health level due to shock.

LEVEL FIVE ALCHEMY

CATALYST CRUCIBLE

Type: Spell

Dice Pool: Occult + Alchemy

Difficulty: 8

Sekhem: Special

ELIXIR OF LIFE ETERNAL

Alchemy is a vital component of preparing a body for resurrection. An ointment composed of a mixture of sacred oils and essential salts prepares the khat to receive its spirit and become one of the undying. Alchemists pursuing the legendary elixir often claimed to have discovered its secret, yet seldom (if ever) was a mummy born of their efforts.

Ironically, many of these talented alchemists had, in fact, discovered the key steps to reanimating the body for eternal life. Prepared as the corpse might have been, it lacked necessary assistance from across the Shroud. Body and soul must both be suitably primed for the Spell of Life to work.



The alchemist transforms her body into a living catalyst. While in this state, the mummy is a physical representation of her Alchemy knowledge. She may touch or consume any preparation and transform it into any other preparation that she knows how to make. The alchemist can transmute only one dose in this fashion, and the alchemist's player must spend Sekhem as is normally required to create the new substance.

This spell is particularly handy in surprise circumstances. A mummy who is tricked into drinking a Deadly Poison but then casts Catalyst Crucible before the poison kills her could transform the poison into a Simple Tonic. Less dramatically, an alchemist could change a philtre of Gaze of Ramses into the Sweat of Horus.

DEADLY POISON

Type: Ritual

Dice Pool: Poisons + Alchemy

Difficulty: 8

Sekhem: 2

This preparation creates a poison with a lethal toxin rating of 7 per dose (see Poison and Disease, p. 136, for details). Even if the subject resists the toxin's effect, he still suffers three bashing health levels of damage. By spending two additional Sekhem during preparation, the alchemist can transform the lethal poison into one that inflicts aggravated damage. It otherwise functions just like the level-one Mild Poison ritual.

DUST TO DUST

Type: Spell

Dice Pool: Thanatology + Alchemy

Difficulty: 8 (6 versus the undead)

Sekhem: 2 + potential level of damage

This spell is predicated upon the concept that all life ultimately sprang from the Creator's manipulation of plain earth. The mummy first touches her intended victim, which requires an attack roll in a conflict situation. After spending the Sekhem required for the spell, the alchemist's player spends an additional number of Sekhem equal to the amount of damage she hopes to inflict, then rolls for the spell's success. Each success equals one level of aggravated damage, up to the amount of additional Sekhem spent. In addition to inflicting painful wounds, the spell transforms the damaged flesh into fertile black earth. Should the victim survive this attack, he will be gruesomely disfigured where he was struck.

FLESH OF THE GODS

Type: Spell

Dice Pool: Thanatology + Alchemy

Difficulty: 8

Sekhem: 3

Ancient Egyptians believed that the gods' flesh was gold. With this spell, the alchemist can apply gold dust to her body while intoning mystical prayers in order to achieve a divine state. Her body and spirit absorb the gold's essence, gaining majesty and magical protection for the remainder of the scene. Each success for the spell translates into one automatic success that the alchemist's player may use to add to soak or Social rolls. Any automatic successes that the player does not use disappear at the end of the scene as the gold reverts to its natural state and flakes away.

POTENT ELIXIR

Type: Ritual

Dice Pool: Occult + Alchemy

Difficulty: 7

Sekhem: 2

The Potent Elixir is a significantly more powerful formula of the level-one Simple Elixir. Each specific Potent Elixir bestows three points that the player can use to boost any of her character's Attributes temporarily. Remember that a magic endowment is based upon the natural human Attribute range of one to five dots.

POTENT PHILTRE

Type: Ritual

Dice Pool: Occult + Alchemy

Difficulty: 7

Sekhem: 2

The Potent Philtre works exactly like a more powerful form of its level-one counterpart. It adds +3 difficulty to any roll to resist circumstances relating to the emotion that the philtre inspires.

POTENT TONIC

Type: Ritual

Dice Pool: Medicine + Alchemy

Difficulty: 7

Sekhem: 2

The Potent Tonic heals up to five health levels of bashing or lethal damage. Otherwise, it operates according to the same rules as a level-one Simple Tonic.

POTION OF THE DIVINE

Type: Ritual

Dice Pool: Medicine + Alchemy

Difficulty: 7

Sekhem: 3

This ritual is an improved version of the Potion of Valor. The user suffers no wound penalties, regardless of health level, and he receives three temporary health levels below Incapacitated that forestall death and allow him mobility. If he takes any more damage, however, the character dies as



normal. The effects of any wounds that remain hit full force after the potion wears off.

POTION OF THE VILE BODY

Type: Ritual

Dice Pool: Poisons + Alchemy

Difficulty: 8

Sekhem: 5

Consuming this potion renders the user immune to all forms of poison, flooding her system with deadly venom in the process. Her entire body, including various fluids and secretions, becomes poisonous.

Against living targets, the character's excreted bodily fluids act as a contact poison of lethal toxin rating 5. She can spit venomous saliva, cry poisonous tears and even discharge toxic urine. Even breathing on another living being causes the victim to make a Stamina roll (difficulty 8) or lose one bashing health level. Against nonliving materials or tissue, her corrosive fluids destroy two levels automatically.

A vampire who drinks the user's blood suffers two levels of aggravated damage per blood point ingested. Likewise, anyone cutting or stabbing the user risks getting splattered with toxic blood. To avoid this damage, an attacker who draws the user's blood must get a number of successes on a Dexterity + Dodge roll (difficulty 6) greater than the number of health levels he inflicted. If the attacker is splattered, the effect is the same as if the user spat on her opponent. An attacker who draws blood with natural weapons like claws or teeth takes damage automatically, and a material weapon suffers the corrosive damage described previously.

The successes on the ritual determine the number of "doses" — the amount of fluid that is concentrated enough to inflict appreciable damage — your character can summon up externally within the potion's four-hour duration. The effects of the user's blood are constant as long as the potion lasts.

AMULETS

The ancient Egyptians called the Hekau path of Amulets "meket." The art consists of the manufacture of various small magical items that protect or enhance the living and the dead. Amulets may take any form, from jewelry to finely crafted tokens to slips of papyrus inscribed with spells of protection. Even symbols painted carefully on the body could provide power. Certainly the more durable the substance that was used to create an amulet was, the longer it will last. In this frenetic age, however, speed is often of the essence.

CRAFTING AN AMULET

Creating an amulet first requires crafting an item to contain the power invested (roll Dexterity + Crafts or Wits + Crafts). The time it takes to inscribe the proper magical

symbols onto the item determines how long it takes to create an amulet. Painting a series of symbols onto the skin requires five minutes per level of the Amulets Hekau. Such designs are fragile, though, which makes them very short-lived. Considering the magical energy expended in creating an amulet, most Hekau artisans wish to invest in more permanent materials. The time one spends inscribing words of power into an amulet of more durable nature depends upon the complexity of the ritual. Unless otherwise noted, an Amulets ritual takes one day per level of the ritual being performed. Since the work requires demanding focus, much of the time includes taking breaks to recover physical and spiritual strength. While crafting an amulet, an artisan may do nothing but sleep, eat and meditate to recover Sekhem. To speed the process along, the requisite Sekhem may come from other sources, such as the Tears of Isis potion or vessels capable of storing magical power.

The artisan himself needs not actually craft the base item to be enchanted (although it helps). The ancient priesthoods of Egypt employed a veritable army of skilled craftsmen to create jewelry and other baubles that reflected the magnificence of the gods. Likewise, scribes drafting tiny scrolls of warding did not often make the papyrus that they wrote upon. Whether she makes the amulet herself or uses a pre-made object, the artisan must actually inscribe the magical symbols into the item personally. As noted for all rituals, doing so requires an extended action using a dice pool designated by the particular ritual to gather a number of successes equal to the Sekhem rating.

An active amulet's resonance causes a slight mystical interference around its bearer. A successful Perception + Awareness roll (difficulty 9) reveals something special about the amulet. Actually discovering the item's purpose or its approximate power level requires an Occult + Amulets roll against a difficulty equal to the amulet's Hekau path rating + 3. One can use supernatural means of perception against the same difficulty to discern the amulet's function. An amulet that is designed to protect against scrying reduces any such attempt against all items that the user has about her person.

Once an amulet is created, it retains its enchantment for a number of months equal to the character's Amulets + Balance total. To renew the enchantment before the time elapses, the artisan's player rolls the dice pool listed for the ritual. Doing so is a simple action that takes only five minutes per level of the ritual, and only one success is needed. She must invest the full Sekhem listed for the ritual, however. If the amulet's enchantment lapses, the artisan must perform the entire ritual again.

USING AN AMULET

Using an amulet generally requires nothing more than wearing it in some fashion. Doing so may be made more



tricky if the artisan installed safeguards that require some sort of activation before the amulet functions, or if he has personalized it so that only a particular individual may use it.

Most amulets provide continuous effects, although some may operate only under specific circumstances. Unless otherwise stated in the following descriptions, amulets work for any living creature who wears them. A number of amulets provide protection for a natural (i.e., inanimate) corpse, including a mummy's body while her spirit is in the underworld. Ancient mummies were usually buried with a number of protective wards concealed within their wrappings, while mighty priests and Pharaohs practically dripped with jewels protection.

Amulets will not benefit vampires, shapeshifters or non-corporeal beings such as ghosts and spirits. Storytellers are encouraged to devise appropriately catastrophic mishaps should a being other than a mortal or mummy attempt to use an amulet. It is rumored that some Bane mummies have special amulets that may aid other monsters, but only the foolish and insane would accept the corrupting aid of the Children of Apophis.

Some amulets even allow for quick and dirty one-shot spells. Such Hekau typically consists of simple symbols written hastily in makeup or paint on the skin or ink on a scrap of paper or papyrus. Even spittle and dirt on a nearby surface may serve in desperate situations. The Sefekhi occasionally carve such symbols directly into their flesh.

As with all Amulet magic, the real power of the inscription is the Sekhem invested into it. Still, the emergency nature of hurried

spells often carries with them greater cost in terms of magical energy.

WARDS

The most common use of amulets throughout history has been to ward off danger or evil. As such, a Hekau amulet's safeguarding capability is typically called a ward. Each ward protects against one particular circumstance and operates at a specific ward rating equivalent to the amulet's Hekau path level.

Unless otherwise specified, the ward rating subtracts from any successes rolled against the user that fall into the realm of the ward's protection. Therefore, if the wearer has a level-two ward that protects against hostile magic and he is struck with a magical attack that achieves three successes, the amulet reduces the attacker's successes to one automatically. This effect applies immediately after the attacker's roll and prior to any other resolution, such as soak or dodging.

The user may wear multiple amulets, but only the highest rating applies if more than one ward has the same defensive focus. Should that amulet be removed or destroyed, the next highest rating kicks in.

DESTROYING AN AMULET

Although invested with tremendous power, an amulet is not impervious to harm. As a simple guideline, one level of bashing or lethal damage is sufficient to break an amulet made of glass or plastic. Two damage levels will wreck a talisman made of wood or bone, and three damage levels will ruin an





amulet made of metal or stone. One level of aggravated damage is sufficient to destroy any amulet.

To cause destruction, the attack must specifically target the amulet. This means the attacker must know the talisman is worth attacking to begin with. This typically requires a Perception roll as described above, or some other method of detection — even something as foolish as the mummy brandishing her amulet and crying out, "My Greater Ward protects me from all harm!" The amulet loses its mystical ability as soon as it is destroyed. This doesn't involve anything like a spectacular burst of preternatural force. Perhaps anticlimactically, the amulet's effect dissipates as if in the face of a strong wind, leaving the amulet ruined and the wearer no longer benefiting from its charms.

LEVEL ONE AMULETS

ASHEN SHROUD

Type: Spell

Dice Pool: Thanatology + Amulets

Difficulty: 7

Sekhem: None

By intoning appropriate words of power while quickly applying dirt or ash to her face, the artisan takes on a mien of death. Her appearance becomes as one of the walking dead for the remainder of the scene. She is a creature that clearly is not alive, yet she moves nonetheless. All mortals in the area are thrown into hysterics at the sight (see *The Veil*, p. 140). This spell does not effect the supernatural.

EYE OF THE HORIZON

Type: Spell

Dice Pool: Perception + Amulets

Difficulty: 6

Sekhem: None

This spell links any single image of an eye to the artisan's own senses. This image can be anything from the plastic eye of an action figure to an ancient hieroglyph carved on a tomb wall to one drawn quickly on a napkin. Until the next sunset, the artisan may see what the linked eye sees just easily as he can see with his own eyes. The eye and the artisan may not be parted by the curve of the horizon (about 12 miles at sea level), however, or the spell is broken.

SIMPLE WARD

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 6

Sekhem: 5

A Simple Ward allows for a variety of defensive effects. Each is required to defend the wearer against one particular type of harm, so the artisan must learn each ward as a separate

ritual. Some wards protect specific parts of the body and those effects mystically associated with them, while others guard against particular types of magic. A Simple Ward provides the wearer protection at level one. A few common wards are listed here, although players and Storytellers are encouraged to work together to create more.

Heart (ab): This ward protects against all attacks aimed at the heart. Because the Egyptians believed that the heart was the seat of consciousness, the ward guards against physical damage to the physical heart as well as magic targeting the mind, from illusions to all forms of mental control and psychological influence.

Name (ren): This ward protects against Nomenclature Hekau that affects the user through her true name. A name ward is always attuned to a single user.

Eye of Horus (udjat): This ward protects against all magic that affects the user's health. This includes poisons and spells that harm the body as a whole.

WARDING SIGN

Type: Spell

Dice Pool: Occult + Amulets

Difficulty: 6

Sekhem: None

Not every symbol must be inscribed physically in order to provide protection. Nevertheless, those signs created with simple gestures are useful for brief, relatively simple effects. The most basic ward is one against bad luck. If this spell is successful, the first botch that the mummy's player rolls during the remainder of the scene affects him no more severely than a normal failure. The character may have only one Warding Sign in effect at a time.

WOOD WARD

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 10

Whatever its form, this amulet makes the wearer resistant to any object made of wood. Most objects bounce off the user's skin, although fragile implements may shatter. For rules purposes, the amulet adds the artisan's rating in Amulets Hekau to the user's natural Stamina when resisting any damage from wooden objects. It adds the same bonus to the user's natural Strength when directly applied to damaging wooden objects by smashing them with her hands or body. Furthermore, a user who is normally unable to soak lethal damage may do so at difficulty 7 should it be caused by a wooden source.

Naturally, a few disadvantages occur when a mummy wears such an amulet. Most notably, even casual contact can damage a wooden object. Wooden chairs, fences, chopsticks, baseball



bats and the like that the user touches may crack or wiggle from her grasp. Additionally, nature spirits generally take offense at an individual wearing a Wood Ward.

LEVEL TWO AMULETS

AMULET OF CLOUD WALKING

Type: Ritual

Dice Pool: Occult + Amulets

Difficulty: 7

Sekhem: 12

This amulet lifts the wearer into the air to the level of the clouds in the sky (although there needn't be any actual cloud cover for it to function). She may then actually travel by walking through the air. Cloud layers vary greatly based on factors including geography and season. As a general rule, assume that the altitude is around 10,000 feet above sea level — roughly the safe limit at which the air is still rich enough to breathe. The time it takes to traverse the clouds varies from a few minutes to many days. It may also be partially dependent upon how long the traveler believes it will take. Roll Wits + Survival. Rolling a greater number of successes shortens the time that it takes to walk across the sky. With one success, the trip takes about the same time it would require at ground level, whereas with five successes the mummy might reach her destination in a matter of minutes. Upon reaching the desired location, the wearer gently descends to the ground and the amulet deactivates.

Once activated, this amulet works for anyone, but activating the amulet requires an artisan who understands Amulets Hekau to hold the amulet between her hands. The artisan's player then rolls Manipulation + Amulets (difficulty 5) to activate the amulet, even if another character is

currently wearing it. Only one success is required. The same process will deactivate the amulet while in use — although anyone foolish enough to deactivate or remove her own amulet while walking in the sky will fall.

LESSER TALISMAN

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 8

Each Lesser Talisman gives the wearer a one-point bonus to a specific Attribute as long as he wears it. This boost is not cumulative with any Hekau affecting the same Attribute; only the strongest magic enhancement applies. The artisan must learn each talisman ritual for a different Attribute separately. Be sure to record the different rituals on your character sheet.

LESSER WARD

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 10

Each Lesser Ward provides the wearer protection at level two, but it functions identically to a Simple Ward in all other respects.

PRAYER OF THE AKEN

Type: Spell

Dice Pool: Occult + Amulets

Difficulty: 6

Sekhem: None

Aken are the Egyptian boatmen who assist Anubis in directing the dead to their proper places in the underworld. If the mummy utters this prayer while in Duat, it summons to her one of the Aken who survived the Dja-akh. While its actions are limited to its role as a warden of the dead, the Aken protects those in its care from harm and transports them to an appropriate destination in the underworld.

The speed with which the Aken arrives is dependant upon the





Storyteller's needs and the number of successes gained during the Hekau roll.

Casting this spell requires that the artisan already have a written copy of the prayer available, although it does not have to be her creation. The mummy may read it across the Shroud from one of the inscriptions found within numerous tombs or even from a small card in her corpse's possession.

SCARAB OF LIFE

Type: Ritual
Dice Pool: Thanatology + Amulets
Difficulty: 7
Sekhem: 10

The scarab was certainly the most common amulet in ancient Egyptian society, as evinced by the number of them found Egyptian tombs. It was identified with the god Khepera and his strong connections with the sun and the power of rebirth. When a living person wears it, a Scarab of Life provides a level-two ward rating against anything that would reduce her Physical Attributes. Placed upon a mummy's khat (corpse), the amulet allows a mummy to return to life and repair damage to her body with greater ease. The Scarab of Life reduces by three the difficulty of the resurrection roll (see The Resurrection, p. 138).

LEVEL THREE AMULETS

METAL WARD

Type: Ritual
Dice Pool: Crafts + Amulets
Difficulty: 7
Sekhem: 18

This ritual creates an amulet similar to the Wood Ward. Such is the amulet's protective power that metal objects become pliable, softening or crumbling to flakes along the edge nearest the wearer. For rules purposes, the amulet adds the artisan's rating in Amulets Hekau to the user's natural Stamina when resisting any damage from metal objects. The wearer may also soak lethal damage (difficulty 8) inflicted by a metal object, even if she cannot normally do so.

The user's natural Strength likewise increases by the artisan's Amulets score when the user is directly trying to deflect, harm or otherwise deal with metal objects with her hands or body. Therefore, the amulet-wearer could apply double Strength if she shoved with her body against a steel door, but not if she chopped at the door with a fire axe.

A few disadvantages naturally occur when wearing such protection. Most notably, even casual contact can damage a metal object. Door knobs, car doors, utensils, pistols and the like that the user touches may bend or wiggle from her grasp.

Small pieces of metal — zippers, loose change — separated from the user's body by clothing vibrate almost imperceptibly, making for a mildly uncomfortable but bearable sensation. Additionally, nature spirits generally take offense at an individual wearing a Metal Ward.

MAJOR WARD

Type: Ritual
Dice Pool: Crafts + Amulets
Difficulty: 7
Sekhem: 18

Each Major Ward is identical to its Simple Ward counterparts, except that it has a level-three ward rating.

SIGN OF LUCK

Type: Spell
Dice Pool: Divination + Amulets
Difficulty: 7
Sekhem: None

This spell empowers one of many tiny superstitious rituals to improve one's fortunes. The number of successes achieved indicates the number of rolls in the current scene the artisan's player may attempt at one lower difficulty. Fortune is a fickle mistress. Overusing this sign may backlash on the mummy sooner or later. The character may have only one Sign of Luck in effect at a time.

VEIL OF AMAUNET

Type: Ritual
Dice Pool: Perception + Amulets
Difficulty: 8
Sekhem: 20

The goddess Amaunet, the counterpart to Amon, was the goddess of invisibility. This amulet calls upon her favor to render the wearer undetectable to all of the senses that animals possess (i.e., sight, touch, sound, taste or smell). Even a being that can take the form of an animal is subject to the amulet's magic while it is in its beast form. A supernatural creature of this sort is naturally more intelligent than most animals, so even if it cannot see the person wearing the amulet, it may still get a Perception + Awareness roll (difficulty 8) to notice a dim haze. This roll does not bestow any understanding of what the paranormal being sees, however. If an animal has some mystical ability that pierces invisibility, it operates as appropriate.

The wearer must concentrate for one turn and succeed on a Manipulation + Amulets roll to activate the amulet. When he does so, the effects last for the remainder of the scene. In fact, anyone with a rating in Amulets Hekau who touches the amulet may activate or deactivate the amulet with the same roll.





WRAPPINGS OF IMHOTEP

Type: Spell

Dice Pool: Medicine + Amulets

Difficulty: 6

Sekhem: 1

Most amulets protect against some sort of harm. Named after the famed mystic and physician Imhotep, these enchanted bandages may be used after the damage occurs. The artisan inscribes a few mystical symbols to a covering or wrapping when he casts the spell. Clean, dry cloth or sterile dressings work best, but even a paper restaurant napkin will suffice in an emergency. The artisan empowers the bandage to heal damage from a wound to which it is applied. Each success on the roll heals two bashing levels or one lethal level. As long as it remains on the wound, the bandage treats the injury as if it were one level less severe for the purposes of healing (see *Damage and Healing*, p. 136). If multiple wounds exist, a separate wrapping may be used for each. Applying more than one bandage to the same wound does not increase the healing rate any further, however. Although it cannot repair aggravated damage, a wrapping's improved healing rate does apply to an aggravated wound. A bandage loses its enchantment immediately upon being changed or with any attempt to reuse it.

LEVEL FOUR AMULETS

EBON BINDING

Type: Ritual

Dice Pool: Thanatology + Amulets

Difficulty: 7

Sekhem: 15

Although most mummies wear amulets for protection, a few amulets are designed to harm the body or soul. This particular ritual lets the artisan enchant a length of bandage with spells that entrap a victim. Placed around a body in which the soul still resides, the bandages trap the spirit within the khat. Wrapped around a body whose soul has departed, the bindings block the spirit from rejoining its flesh. As long as the coils of this bandage remain in place, the soul cannot pass through them to escape or reenter its physical form.

EYE OF SEKHMET

Type: Spell

Dice Pool: Occult + Amulets

Difficulty: 7

Sekhem: 2

The goddess Sekhmet served as the instrument by which Ra's enemies were destroyed, and she was considered the eye of his vengeance. By tracing the symbol of the eye of justice over her own eye while casting the spell, the artisan

afflicts a targeted victim with the judgment of Sekhmet. The victim suffers +2 difficulty to all actions and finds it harder to heal. A mortal heals as if his injuries were two categories more severe, while a supernatural must spend twice the normal amount time and effort to restore each health level. The successes on the Occult + Amulets roll indicate how long this effect lasts, as indicated in the following chart. This penalty persists even if the artisan who cast the spell is killed.

Successes	Duration
1	one scene
2	one day
3	one week
4	one month
5	six months

GEB'S BLESSING

Type: Ritual

Dice Pool: Survival + Amulets

Difficulty: 8

Sekhem: 50

Geb is said to have created the world, and he was the father of Osiris. This amulet channels energies to protect the wearer from those natural forces that the earth generates. Rain, sleet and hail fall without touching the wearer. Natural extremes from desert heat to arctic cold have no effect. Only extreme damage — anything considered aggravated, like that from a lightning bolt or molten lava — may harm the wearer. The artisan's Amulets Hekau rating applies as a dice pool to soak this damage. This benefit may also be applied against natural weather effects that are instigated artificially, such as those induced by Celestial Hekau. It does not protect against purely artificial forces that replicate natural effects.

The secondary effects of natural weather may still cause the user some difficulty, although to nowhere near the same degree as an unfortunate who lacks Geb's Blessing. An avalanche or mudslide may still inundate the wearer, but she may draw upon the amulet's strength to get free. The artisan's Amulets score applies as additional dice to the character's efforts to extract herself from hazardous conditions, such as swimming against a raging river current, avoiding falling debris and so on. Note that the amulet does not protect the user against her own actions. She might still drown if she tires before reaching shore. She might not feel the heat in the desert, but she can still die of thirst. She could dig more easily out of a rockslide, but she might suffocate if she can't get free first.

GREATER VEIL OF AMAUNET

Type: Ritual

Dice Pool: Perception + Amulets

Difficulty: 8

Sekhem: 50





As its name implies, this amulet is a more powerful version of the level-three talisman. The Greater Veil renders the wearer undetectable to the senses of any living being — sight, touch, sound, taste or smell. Note that for game purposes, "living" includes even those supernatural beings gifted with a mockery of life essence such as vampires are. The walking dead are not subject to this amulet's effects, nor are non-corporeal entities such as ghosts and nature spirits. Mystical abilities that pierce invisibility operate as appropriate. The Greater Veil otherwise functions exactly as its level-three counterpart does.

GREATER TALISMAN

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 30

Each Greater Talisman gives the wearer a two-point bonus to a specific Attribute as long as the user wears the talisman. It is otherwise identical in function to a Lesser Talisman.

GREATER WARD

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 40

Each Greater Ward has a ward rating of four. It is otherwise identical in function to a Simple Ward.

LEVEL FIVE AMULETS

BUCKLE OF ISIS

Type: Ritual

Dice Pool: Occult + Amulets

Difficulty: 8

Sekhem: 80

The artisan forms this amulet in the shape of a sandal-strap, according to the origin of the ankh. The buckle endows the protection of the goddess Isis and guards against all hostile magic with a ward rating of five. This protection covers all forms of magic, from the Hekau of mummies themselves to the "true magic" mortal wizards use and even to the "blood magic" of vampires. The Buckle of Isis is physically fragile and easily damaged, just as all amulets are.

PRINCELY TALISMAN

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 8

Sekhem: 75

Each Princely Talisman functions identically to a Lesser Talisman except that it grants three points to a specific

Attribute while the user is wearing it. Remember that a Hekau endowment is based off of the mortal maximum, which can reach no higher than five dots.

PRINCELY WARD

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 8

Sekhem: 80

Each Princely Ward is identical to its Simple Ward counterparts, except that it has a ward rating of five.

SCARAB OF DEATH

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 50

Although the user wears this amulet physically, this scarab protects the soul during its sojourns into the spirit world. The Scarab of Death channels all damage that the mummy's spirit suffers in the underworld to the khat (body). This protection may extend the time spent in the dead state, but it helps ensure the Ament's ultimate survival by keeping her soul intact. Although the mummy's spirit gains no protection from its other amulets, those talismans can defend the khat from damage that the scarab transfers as long as they have the appropriate defensive capabilities. No further damage may be passed from the soul once the corpse is reduced to Dust (see p. 136). After that, any attacks on the soul in Duat have their normal effect.

WARD OF PERMANENCE

Type: Ritual

Dice Pool: Crafts + Amulets

Difficulty: 7

Sekhem: 100 + relevant ritual

This potent ward is inscribed upon an amulet to bond any existing effect to the object permanently. The Ward of Permanence is applied (typically to the amulet's reverse side) when the artisan creates or re-infuses another Amulets ritual. Since the Ward of Permanence is itself a ritual, add its time and expenditures to those required for the other ritual — which includes spending the days, Sekhem and successes as appropriate for the other ritual. Afterward, the artisan no longer needs to maintain the amulet's other power periodically. Barring the amulet's destruction, its mystical endowment will remain in effect for eternity.

To aid in its longevity, the Ward of Permanence also bestows a soak equal to the path rating of the amulet's primary ritual. Therefore, a permanent Metal Ward has a soak total of three while a permanent Geb's Blessing has a soak of four. This soak applies to any damage directed at the



amulet itself, regardless of its origin. The wearer gains no benefit from her amulet's soak.

Since few artisans ever achieved the mastery of this Hekau sufficient to create permanent amulets, very few talismans from ancient Egypt retained their mystical properties into the modern age.

WRAPPINGS OF OSIRIS

Type: Spell

Dice Pool: Medicine + Amulets

Difficulty: 7

Sekhem: 2

Osiris is peerless in his influence over life and death. This greater mastery is reflected in this more potent version of Wrappings of Imhotep. When applied to a wound, the wrapping heals one health level of damage for each success rolled, including aggravated wounds. In fact, the Wrappings of Osiris heals any aggravated levels of damage *first*. If the user leaves the wrappings on the wound, the bandage treats the injury as if it were three levels less severe for the purposes of healing (see *Damage and Healing*, p. 136).

CELESTIAL

The sun and moon, stars and planets — indeed, all heavenly bodies and their movements hold great significance in Egyptian magic. Astrologers and celestines learned long ago to read the constellations for auspicious signs, to shape the weather and to call down the provenance of the gods.

Just as the sky encircles the globe, so too does Celestial Hekau encompass vast areas. A skilled mummy can shape storms, raise plagues and cast horoscopes that affect individuals, entire family lines or even whole nations. Even the lowest level paths of Celestial Hekau have tremendous power. Celestial magic just might have a broader scope than any other form of magic. A talented celestine can draw upon the powers of the heavens to summon and shape the environment to suit her needs. She can query the gods themselves to glean the trends of the future. Such powers rarely come easily. Most Celestial Hekau require elaborate rituals and take a great deal of time to materialize, as the mummy pulls tremendous forces into alignment. In game terms, Celestial magic requires one hour per level of the ritual being performed.

The celestine has no need for a laboratory or arcane devices to craft her magic. Although a quiet place and reference material may help, all that a mummy needs in order to complete a ritual in the end is her mystical understanding of the heavens themselves. The Celestial astrologer must have a firm grasp of the constellations, the secret names and meanings of the planets, the places of the gods and the titanic forces with which she wrestles. Calling to the heavens requires that the mummy appeal to far greater entities than herself, entities who themselves respond only to the

proper supplications. A celestine could not hope to move sun and earth herself. Rather, she requests the intercession of the gods, who then respond according to her requests. Not all mummies believe in these gods or their intercessions, but all who practice Celestial magic do so with these prayers. Even so, the gods remain hidden, enormous entities behind the machine of the stars.

ROLEPLAYING WEATHER

The ability to control the weather allows for dramatic possibilities and the potential for abuse. Some players might argue that the skill to gather a hurricane puts Celestial Hekau high above other paths. Certainly, the fact that the mummy draws upon the forces of nature rather than channeling her energies into a specific focus calls for caution on the part of player and Storyteller alike. The player should not be restricted from having her character create suitably awesome effects, nor should the Storyteller watchdog her every Hekau attempt.

Player and Storyteller work together to create entertaining stories in creating balanced but exciting effects. If it helps, consider that the mummy doesn't so much control the weather as influence it. The player describes what she wants her character to accomplish, from brief yet drastic effects — thunderstorm, hail, tempestuous seas — to subtle but enduring effects — soft rain, cool breezes, temperate weather. The player then spends Sekhem and rolls appropriately. The effects play out over a series of turns or even hours, depending on the desired effect and scale of change required. Once the weather patterns take shape, the Storyteller takes over, describing the results in dramatic detail. The overall results abide by what the player described, but the Storyteller is free to take dramatic license to best suit the story. The mummy may call up a savage storm to hurl lightning down upon an enclave of the vile servants of Apophis, only to unwittingly unleash a torrential downpour that floods the nearby town.

Remember that the astrologer is not creating weather out of nothing. The weather patterns take time to shift, and they influence the greater region, even if in only imperceptible ways. While a small effect — a sudden change in room temperature or a brief breeze — may transpire quickly regardless of the current conditions, rousing a tempest from a clear day can take hours at a minimum even after the ritual itself is complete. Further, weather changes are hard to undo once they begin. Even the effects of an aborted storm can linger on.

Imagine the weather as a pond surface, and think of Celestial Hekau as a rock that someone tosses in. A small pebble skips across the waters, causing a small but noticeable series of ripples. A larger stone plunges in, causing sharper, more dramatic waves. The most successful workings make waves, but botching a Hekau can send those waves crashing over the mummy.





LEVEL ONE CELESTIAL

BECALM

Type: Spell

Dice Pool: Occult + Celestial

Difficulty: 6

Sekhem: 1

With a simple utterance, the celestine negates adverse weather conditions within an arm's length of herself. Wind shears aside, rain deflects or stops and debris misses her. Even unnatural phenomenon like rains of frogs or sulfur bend around the mummy's weather shield. At best, the mummy feels nothing more than a fine mist from the most powerful thunderstorm. The effect lasts for the scene.

Becalm may also decrease the intensity of weather over a larger area. The astrologer extends her influence to five yards per level of Celestial Hekau. Instead of deflecting adverse conditions, Becalm tempers them. It lessens driving rain into a drizzle, turns stinging hail to fluffy snowfall, calms raging waters or changes raging winds to steady breezes. Ambient environmental conditions reassert themselves as the celestine passes, so waves will rage and storm-tossed winds will flare once the mummy has gone by. Unlike the shielding application of this spell, only natural phenomena can be calmed in this fashion. Hekau-summoned winds and the ghost storm that still sweeps through Neter-khertt cannot be stilled in this fashion.

GRIP THE WATER

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: 7

Sekhem: 2

Moving her hands in concentric circles over the surface of a body of water, the astrologer causes it to slowly rise or fall in response



to her continued chanting. The water remains in its affected state for as long as the mummy concentrates on the ritual.

The water level moves, influenced by small tides that the celestine creates. A pond or small river might rise or fall by a few feet, while the bank of a sea might change by an amount imperceptible to the naked eye.

The change in water level doesn't necessarily part the waters or flood areas, but it can induce a pronounced change to the course of a river, overflow a dam or ruin irrigation. Doing so can have a staggering impact on the surrounding ecology, disrupting the wild-life, flooding low terrain, ruining entire crops and more. As such, the Storyteller is encouraged to be imaginative but reasonable as to the influence Grip the Water has on the surrounding environment.

HANGING THE STARS

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: Varies

Sekhem: Special

Useful effects often have limited duration, but a mummy never knows when some bit of magic may come in handy. Hanging the Stars allows the celestine to tie a Hekau ritual to Celestial events so that it may be called upon later. The mummy performs the hour-long ritual, then performs the relevant ritual that she wishes to delay. The player makes any rolls and Sekhem expenditures as appropriate, including spending one Sekhem for Hanging the Stars. If the subsequent Hekau succeeds, its effects do not occur at that time. Instead, they remain contained within the stars. The web of the ether holds the energy until the mummy calls for it.



The ritual remains in readiness for up to one day per success on the Hanging the Stars roll, and the difficulty is equal to the hung ritual's own difficulty (or difficulty 8 for a ritual with a targeted difficulty, such as a Necromancy Hekau that uses the target's Willpower). Triggering the hung ritual requires spending another Sekhem and making an Occult + Celestial roll (difficulty 7). Success activates the stored Hekau that turn as if it was a standard one-turn spell effect. Failure disperses the ritual's energy ineffectively, while a botch may cause the Hekau's energy to backlash upon the unfortunate mummy.

The mummy may delay any ritual that she's already learned, although she may do so for only one ritual at a time. Further, Hanging the Stars must be performed in full view of the sky (although it may be accomplished any time during the day or night).

HIDING THE STARS

Type: Ritual
Dice Pool: Divination + Celestial
Difficulty: 6
Sekhem: None

Despite the name, this spell does not actually alter the heavens. Rather, it veils the mummy from celestial forces. By muddying the etheric waters, so to speak, the astrologer defends herself against malign divinations. Her ties to the heavens become clouded, disrupting any attempts to locate her through any means of scrying. Alternatively, the mummy can cast this spell over someone else, who must be present for the whole ritual.

Successes that the mummy's player scores on this ritual subtract from divining or locating effects that are targeted against the ritual's recipient. One success erodes from the ritual each time someone performs a divination against the subject, until the last cobwebs of obscurity blow away. The celestine cannot cast this ritual multiple times to hide completely. Only the results of the most recent casting take hold.

SIMPLE WEATHER MAGIC

Type: Ritual
Dice Pool: Occult + Celestial
Difficulty: Varies
Sekhem: Varies

Over time, a mummy can alter the course of the weather itself. At first, the astrologer has only slight control. He can affect mild winds, create fog in a limited area and adjust existing conditions slightly. With experience, the celestine learns to invoke or suppress entire storms, generate massive weather fronts, call up tornadoes and perform other awesome feats of meteorological manipulation.

The celestine can use Simple Weather Magic to conjure some small, sudden disturbance — a cool breeze, a room-

temperature drop, a flare of aurora borealis — or a slight change to the local environment — humidifying a hothouse garden, thickening cloud cover slightly, generating obscuring fog. Neither option inflicts any damage, but either one can easily make the area more comfortable or greatly unpleasant.

All Weather Magic effects refer to the accompanying chart to determine the difficulty and Sekhem costs for desired effects. To save time for the enterprising celestine, a few of the more common Simple Weather Magic choices are described briefly here. The difficulty and Sekhem costs for each choice assumes that the character is starting from an average summer day in a temperate climate over a small area (mid-80 degrees Fahrenheit, mild humidity, negligible cloud cover over a village).

Fog (difficulty 9, Sekhem 2): A low bank of obscuring mist impairs vision and muffles sound. This effect imposes a +1 difficulty penalty to all sight- and hearing-based Perception rolls, and it limits sighting distance to 100 yards (the Storyteller may reduce this further if the player rolls a significant number of successes). Effective ranges for ranged attacks are limited appropriately.

Light breeze (difficulty 4, Sekhem 1): A gentle wind picks up from the prevailing wind direction. The breeze clears away powerful scents, increases visibility in fog and imposes a +1 difficulty penalty to scent-based Perception rolls.

Minor temperature change (difficulty 5, Sekhem 1): A slight shift in the ambient environment captures more heat or allows it to escape, raising or lowering the local temperature by up to 10° Fahrenheit for the remainder of the day.

WEATHER SIGHT

Type: Spell
Dice Pool: Divination + Celestial
Difficulty: 6
Sekhem: None

This spell enables the astrologer to attune herself to the flow of weather. At its most basic, this spell lets the mummy know with a great deal of accuracy what weather conditions will be like for a number of days equal to the successes the caster's player rolled.

More notably, the mummy can draw from the surrounding wind currents detailed information about the terrain over which it has flowed. The breeze whispers its secrets to the celestine, painting a comprehensive picture of the surroundings upwind from her. The degree of detail that the caster receives depends on the number of successes that the player rolls. One success reveals basic topography and evidence of a small number of individuals approaching. Three successes convey the distance and number of targets and a more detailed lay of the intervening land. Five successes provide specific genders and details of what equipment those who approach are carrying. The astrologer cannot sense downwind, but by applying other Celestial magic such as



Weather Magic, she might turn the wind enough to sweep it toward her from whatever direction she desires. Used in this way, the effect covers a small area (see the Weather Magic chart) and lasts for the scene.

LEVEL TWO CELESTIAL

BOOK OF THOTH

Type: Spell

Dice Pool: Divination + Celestial

Difficulty: 7

Sekhem: 1

Through the auspices of heaven all things are revealed. The Book of Thoth (the god of wisdom) holds knowledge eternal. Lesser beings can only glimpse at a few of the secrets held therein, but such wisdom often provides great illumination.

While a mummy can use other Celestial divinations to read the future, the Book of Thoth allows an astrologer to glimpse secrets held by a person or situation *right now*. Typically, the mummy simply closes her eyes (or passes a hand in front of them) while she mutters a mystical phrase to open herself to the wisdom of Thoth. Thereafter, the mummy gains a preternatural awareness of her surroundings. She may pick out hidden figures, concealed portals and even

WEATHER MAGIC

This table summarizes the effects that are possible with different levels of Weather Magic. The time required for the weather to alter appropriately for the change desired is one hour per path level. Add the difficulty ratings for each change at the appropriate level of magic: Therefore, using Lesser Weather Magic to make a minor temperature change to a small town for the day is difficulty 5.

The maximum difficulty possible is 10 (remember that rolling a 10 is always a success). For each effect that would raise a cumulative difficulty above 9, instead add one to the number of successes necessary. A dash indicates that a change of that magnitude is impossible with the indicated level of Weather Magic.

The Sekhem cost is one point for effects of difficulty 5 and less, two points for effects of difficulty 6 through 9, and three points for difficulty 10.

CONDITIONS HEKAU PATH LEVEL

Weather Effect	Simple	Lesser	Minor	Major	Greater
Humidity change:					
Slight	2	2	2	1	1
Small	—	2	2	2	1
Moderate	—	—	2	2	2
Significant	—	—	—	2	2
Outrageous	—	—	—	—	2
Cloud cover increase or decrease:					
Slight	2	2	1	1	0
Small	2	2	2	1	1
Moderate	—	2	2	2	1
Significant	—	—	2	2	2
Outrageous	—	—	—	2	2
Temperature change:					
+/- 10° F	1	1	1	1	1
+/- 20° F	—	2	2	2	1
+/- 30° F	—	—	2	2	2
+/- 40° F	—	—	—	2	2
+/- 50° F	—	—	—	—	2
Wind speed change:					
Gentle breeze	1	1	1	1	1
Stiff breeze	—	1	1	1	1
High wind	—	—	1	1	1

CONDITIONS HEKAU PATH LEVEL

Weather Effect	Simple	Lesser	Minor	Major	Greater
Storm-force wind	—	—	—	2	2
Hurricane-force wind	—	—	—	—	2
Wind direction change:					
10 degrees	1	1	1	1	1
20 degrees	—	1	1	1	1
45 degrees	—	—	1	1	1
90 degrees	—	—	—	2	2
180 degrees	—	—	—	—	2
Area:					
Small town	1	1	0	0	0
Small city	3	1	1	0	0
Large city	5	2	1	1	0
Size of Rhode Island	—	4	3	1	1
Size of California	—	—	5	2	1
Size of North America	—	—	—	4	3
One hemisphere	—	—	—	5	4
Global	—	—	—	—	5
Duration:					
Hour	1	1	1	1	1
Day	3	3	3	2	2
Week	5	5	5	4	4

supernaturally invisible entities. The mummy exhibits a superb awareness of things happening around her. Indeed, this awareness is not simply a heightening of senses, but a revelation of secrets and subtexts.

For the remainder of the scene, the mummy notices concealed or hidden elements in her vicinity automatically. The secret knowledge lets her determine hidden patterns with accuracy (although she may not know what they signify), and she cannot be surprised by any natural stealth. To detect an object that is concealed supernaturally, the mummy's player rolls Perception + Alertness (difficulty 5 + level of the subject's power) in a resisted roll against the subject's Manipulation + Subterfuge (difficulty 7).

LESSER WEATHER MAGIC

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: Varies

Sekhem: Varies

As the celestine's attunement to the heavens increases, so too does her ability to manipulate the forces of nature. With Lesser Weather Magic, the mummy can build upon her previous efforts to create effects that are larger in scale and more pronounced.

As with Simple Weather Magic, the accompanying chart lists the various difficulty and Sekhem costs for desired effects. A few sample options are described briefly here. The difficulty and Sekhem costs for each assumes that the base conditions include an average summer day in a temperate clime over a small area (mid-80° Fahrenheit, mild humidity and partial clouds over a village).

Dust or sandstorm (difficulty 7, Sekhem 2): Strong winds stir up the loose topsoil or sand in the area to simulate the effects of fog.



Light rain (difficulty 6, Sekhem 2): Although not a full-out storm, the precipitation is still sufficient to reduce visibility as with fog. In addition, driving becomes more challenging on the slick roads, applying a +1 difficulty penalty to all Drive rolls.

READ THE STARS

Type: Ritual

Dice Pool: Divination + Celestial

Difficulty: Special

Sekhem: None

The stars hold many secrets, among which is the key to weaknesses in an opponent or auspicious times for magic. Careful astrological readings allow a mummy to unveil the heavens' secrets and use them to advantage in casting other Hekau. The astrologer discovers the motions behind the gods, and she tailors her Hekau to take advantage of prevailing forces.

Once the character casts this ritual, his player makes a Divination roll (with no corresponding Attribute) against the difficulty of a subsequent Hekau effect. Successes add to the dice pool for the final spell or ritual. Say an astrologer wants to cast Read the Stars followed by Hiding the Stars, a spell with difficulty 6. Her player rolls Divination (difficulty 6) and gets two successes. The player then adds two dice to her dice pool for the Hiding the Stars casting.

Botching a Read the Stars attempt causes the mummy to interpret the omens incorrectly, which subtracts one die from the subsequent effect.

The Storyteller may also decide that this Hekau reveals specific times or places of import. A celestine who moves to a specified place or waits for the appropriate time may garner an additional die on the casting of subsequent Hekau. When a mummy casts Read the Stars, the Storyteller might decide that the specific subsequent casting of Death's Shroud will function most efficaciously if the mummy performs



it at sunset following a funeral at a cemetery across town. The mummy's player may gain an additional die for the spell if the character meets these conditions.

SAHU-RA

Type: Spell

Dice Pool: Appearance + Celestial

Difficulty: 6

Sekhem: 1

A simple but impressive incantation, the sahu-Ra takes but a moment to invoke. With this spell, the mummy takes on the mantle of Ra, shining with the sun god's munificence.

Each success scored on this simple Hekau causes the celestine to glow with sunlit radiance for one turn. The light extends only a few feet from the mummy, but it has the qualities of soft, natural sunlight. It illuminates dark places, highlights the mummy, injures vampires and so on.

In game terms, a vampire suffers one level of aggravated damage each turn he's caught in the radiance. If you use **Vampire: The Masquerade**, treat the vampire as if it has been caught in indirect shrouded sunlight (**Vampire**, p. 232).

WEATHER WHISPERS

Type: Spell

Dice Pool: Divination + Celestial

Difficulty: 7

Sekhem: None

This Hekau is similar to Weather Sight, except that the astrologer gleans sounds carried along the wind. By manipulating the breeze mystically, the mummy draws forth words spoken upwind. Successes on the roll indicate the mummy's success in separating the jumble of different voices into separate distinct conversations. Only the mummy hears these sounds. Those standing next to her hear only a strange susurration. Weather Whispers only carries sounds from upwind, although the celestine may use other magic to change the very course of the wind to suit her. More simply, she may adjust her position until she is downwind of the sounds she wishes to hear. The effect covers a small area (see the Weather Magic chart) and lasts for the scene.

LEVEL THREE CELESTIAL

CALL THE STARS

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: 8

Sekhem: 2

A powerful astrologer can call upon Celestial forces to draw out the stars — or at least heavenly bodies under the mummy's direction. The mummy utters invocations to Nuit, praying for the intervention of the sky upon the earth. At the conclusion of the ritual, the heavens respond. Meteors rain

down spectacularly, destroying structures and blasting a designated site to rubble.

The meteorites that one calls with this Hekau can hit an area up to the size of a small town. Although they are small (golf-ball sized), the meteorites strike with tremendous speed, shattering fragile objects, punching through car roofs or wooden roofing and killing unfortunates caught in the open or lacking sufficient protection from heaven's wrath. Red-hot from their descent through the atmosphere, the meteorites ignite virtually any flammable substance that they hit. Due to the combination of the barrage and the subsequent fires, anyone in the area suffers one aggravated health level of damage per turn. The actual fusillade lasts a number of minutes equal to the mummy's Balance rating.

DIVINE FORMS

Type: Spell

Dice Pool: Meditation + Celestial

Difficulty: 8

Sekhem: 1

A connection to celestial forces implies a connection to the deities behind them. Not only can an astrologer manipulate the heavens, she can plead with the gods for inspiration. The mummy calls to the gods to move within her spirit and rouse the divine to prominence.

The celestine composes a short prayer to one divinity of the Egyptian pantheon — although whether the god actually answers such a prayer remains a topic of some debate. Regardless of its source, the magic has a swift function: The mummy evinces some divine characteristic that improves an Attribute appropriate to the deity upon which she called. Therefore, supplicating Geb (god of earth) might raise the mummy's Stamina, while summoning the form of Ptah the Creator might improve Intelligence or Perception. (See p. 12 for a list of key Egyptian deities.)

The number of successes the player rolls determines the amount by which the Attribute increases. The character receives one additional Attribute point on three or fewer successes. He gets two additional Attribute points to a single Trait on four or more successes. The effect lasts for the remainder of the scene. Divine Forms is not cumulative. The celestine may improve only one Attribute at a time, and only the strongest enhancing Hekau applies if he is using more than one at a time.

MAJOR WEATHER MAGIC

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: Special

Sekhem: Special

At this level of talent, the celestine may exert drastic changes over local conditions. She may adjust the temperature



significantly, conjure strong winds, summon driving precipitation or affect cloud cover to alter ambient light dramatically.

As with previous Weather Magic rituals, the chart on p. 100 lists difficulty and Sekhem costs for desired effects. The following options assume the same basic weather conditions as well. Having existing conditions closer to the desired variables lowers the difficulty.

Desert wind (difficulty 5, Sekhem 1): A dry, searing wind rises to around 30 miles per hour, and its gusts reach twice that. Ranged Firearms attacks face a +1 difficulty penalty, and thrown weapons or Archery attacks face a +2 difficulty penalty. During fierce gusts, Dexterity rolls may be required (difficulty 6) for characters to keep from being knocked over by the force of the wind. When driving winds are in effect, they kick up debris that reduces visibility. Small objects get hurled with abandon, and other suitably dramatic effects are likely to occur.

Driving rain (difficulty 5, Sekhem 1): As with a light rain under Lesser Weather Magic, although Perception and Drive rolls suffer a +2 difficulty penalty.

LEVEL FOUR CELESTIAL

GREATER WEATHER MAGIC

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: Special

Sekhem: Special

With this level of mastery, the celestine can command drastic weather changes including thunderstorms, sudden cold snaps or hot spells. He may even extend existing weather conditions — longer rain showers, colder weather, stronger winds — beyond their normal duration. Perhaps most dramatically, the astrologer can call lightning down from the very heavens.

As with previous Weather Magic rituals, p. 100 has the chart listing effect variables. A few sample options are described here. The variables for these samples assume that the caster is working on an average fall day over a notable area (high-60° Fahrenheit and partial clouds over a city). Again, having existing conditions closer to the desired variables lowers the difficulty.

Lightning strikes (difficulty 8, Sekhem 2): Tremendous electrical charges surge amid the clouds, and the celestine can call them down on a target with an Occult + Celestial roll. The difficulty of the first strike is 7, and each subsequent bolt takes on a (cumulative) +1 difficulty penalty. This penalty reflects the fact that it becomes progressively harder to control the discharges. A lightning bolt is not a precision instrument. It inflicts 10 dice of lethal damage to whatever it strikes, and anything within one yard suffers five dice of lethal damage.

Snowstorm (difficulty 8, Sekhem 2): A freak snowstorm in autumn has effects similar to both desert wind and driving rain (which are described in the level-three Hekau). Furthermore, anyone exposed to the elements for the storm's duration suffers one level of bashing damage per hour.

Thunderstorm (difficulty 6, Sekhem 2): As a snowstorm, although without the danger of frostbite and other exposure effects. Flooding may occur depending on recent weather patterns in the area, however.

RA'S AWAKENING

Type: Spell

Dice Pool: Cosmology + Celestial

Difficulty: 7

Sekhem: 2

Each morning, Ra passes across the sky and brings light to the world once more. With experience, the astrologer can learn to reflect Ra's Awakening in a simple gesture.

The spell affects up to five people within the mummy's line of sight. The celestine waves one hand in a rising arc, and each subject feels warmth overcome him as if he is greeting the rising sun. In a living creature (including a living mummy), this spell banishes fatigue as if the subject had undergone a full night's sleep. Ra's energy suffuses the target with alertness and readiness for a new day. The subject finds his concentration improved and his energy renewed. The difficulties of all mental tasks (including magic) decrease by one for the next hour, and even a wounded subject feels a surge of life that halves all wound penalties (rounded down) for the next hour.

In addition to its refreshing benefits, Ra's Awakening seems to shine with the sun god's munificence, illuminating each subject's very soul. A target of the spell feels as if he is being watched and judged for his actions. A caring, generous and honest person (or one who believes himself to be) feels a positive acknowledgement of his strength. One who feels that he is somehow lacking or is weighed down by guilt is wracked with remorse. In game terms, a mummy's player may roll Balance. Every two successes (round down) restore a point of Sekhem. A mortal character's player may roll Willpower, with every two successes (round down) restoring one Willpower point. On a botch, some past guilt arises so strongly in the subject that she loses a point of Sekhem or Willpower, as appropriate.

Despite its potent life-bringing properties, Ra's Awakening was developed initially as a weapon against the Followers of Set. Against vampires, the spell induces lethargy and slumber. Any vampire affected by the spell feels a sudden uncomfortable heat and an overpowering need to sleep, as if dawn had arrived. Most often, this effect results in the vampire collapsing into sleep within a turn and sleeping for a full hour. Only an attack or being set on fire will rouse



the vampire from its induced slumber — although it's often too late for the undead at that point. (If you use **Vampire: The Masquerade**, use the normal rules for awakening on p. 204.) The vampire may spend a Willpower point to remain awake for the turn. Even a few seconds are usually enough for all but the most foolish vampire to make its escape. As long as it escapes the immediate vicinity, the effects of Ra's Awakening dissipate. (Although the undead will likely retreat rather than face the spell's debilitating effects again.)

READ THE TREE OF LIFE

Type: Ritual

Dice Pool: Divination + Celestial

Difficulty: 8

Sekhem: 1

Written among the heavens' secrets are the lives of all mortals. Recorded on the Tree of Life by Seshat (the wife of Thoth), a skilled astrologer can discern these symbols. The mummy can unfurl the leaf of heaven that holds one life and decipher thereupon the future of the individual. Even the undead are not immune. Any being with a beginning and ending has a recorded fate.

Once a mummy reads the fate of a being, she can predict the general course of the being's future with some accuracy. Such predictions are rather vague, of course. The writing of Seshat is complex and cryptic, and the figures become more blurred and distant the further one reads along the leaf of a life. Still, such divination affords many opportunities. The mummy can divine success or failure in some upcoming endeavor. By reading backward, the mummy can dig deeply into the subject's history. A forewarned subject may even meet his fate with greater clarity and purpose. In effect, he gains a free re-roll when the prophesied event comes to pass. The Storyteller decides the clarity and comprehensibility of the secrets that this ritual reveals. Still, bear in mind that this is the most powerful and direct of divinatory magic available through Celestial Hekau.

The time span into which the mummy can peer depends upon the successes scored:

Successes	Time Span
1	one day
2	one week
3	one month
4	one year
5	a lifetime

SANDSTORM

Type: Spell or Ritual

Dice Pool: Occult + Celestial

Difficulty: 8

Sekhem: 3 + 1 per additional damage level

Sand holds a firm place in Egyptian imagery. The monuments of Egypt stand amid the sand as a bulwark against time, even as the rising and falling Nile shows that the sand can consume and defeat anything that pays too little heed to the natural cycle. An astrologer harnesses that timeless power to show that the cycle of weather can wear all things to sand, be it stone, metal or bone. The mummy may direct these energies in one of two ways.

The mummy can unleash a spell that creates a savage whirlwind of blasting sand. This column rises from the ground, swirling upward at ever-increasing speed. Such is the celestine's power that she can even create sand from the very motes of dust in the air if no sand is immediately available. The whirling sand spreads into a column that is roughly one yard in diameter for each success scored.

The celestine may instead perform a ritual to raise a significantly more potent effect. In this case, the mummy performs a working similar to Weather Magic or Call the Stars, but with a more devastating effect. As the spell concludes, shrieking winds stir the sands at the caster's bidding, then move in a terrifying storm wall to envelop anything in their path. The storm summoned thus towers 500 feet, extends half a mile across by 100 feet deep and travels at up to 80 miles per hour in the direction of the prevailing winds for as long as the mummy retains sight of it.

Anything caught within the sand blast is scoured for one level of lethal damage each turn, plus one for each extra point of Sekhem put into the Hekau (over the base Sekhem cost). The sandstorm also clogs engines, scours off paint and blinds anyone unfortunate enough to be hit (any victim must spend two turns clearing his eyes). Unlike the spell effect, the ritual does require the mummy to create the sandstorm with access to a significant amount of sand or loose dirt to achieve the full effect. Otherwise, the ritual still works, but it does so as a vicious windstorm instead. Devastating in its own right, this manifestation is the same except that the damage is bashing, not lethal.

Either version of this Hekau lasts for as long as the astrologer concentrates solely upon the storm. Taking damage is enough to shake the mummy's concentration.

WISDOM OF ISIS

Type: Spell

Dice Pool: Occult + Celestial

Difficulty: Opposing magic

Sekhem: 2

This Hekau is named in honor of the goddess of magic. A Celestial astrologer can appeal to the divine to snuff the spells of others.

The difficulty for Wisdom of Isis equals the difficulty of the opposing spell. Successes scored remove successes from the



enemy's spell; if this effect removes all of the successes, the effect fizzles. This form of counter-magic is not restricted to weather control or divination spells, and it is effective even against non-Hekau powers. Thaumaturgy, Sphere magic and sorcery are all equally susceptible. (See *Vampire, Mage and Sorcerer*, respectively, for details.)

If the mummy's player scores more successes than her adversary, she may choose to warp the spell effect to her desire by changing the target that is affected. Therefore, if a vampire uses a corrupting spell to make a subject vulnerable to suggestion, the mummy can counter it and send it back at the vampire or one of his lackeys.

A favored tactic of some celestines is to delay Wisdom of Isis with Hanging the Stars, then use it immediately in the event of hostile magic.

LEVEL FIVE CELESTIAL

DIVINE GREATNESS

Type: Spell

Dice Pool: Meditation + Celestial

Difficulty: 8

Sekhem: 2

This spell functions as the Hekau Divine Forms, although the successes gift the magic-user with a greater benefit. This spell grants three additional points for a single Attribute on three or fewer successes or two additional points for two separate Attributes on four or more successes. As with Divine Forms, the effect lasts for the scene.

PLAGUE OF MA'AT

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: 9

Sekhem: 10

The great biblical plagues were inflicted upon Egypt, not in defense of it. Ma'at has accepted the justice of those ancient events and opened the way

for her faithful to draw upon similar symbols of retribution. Aside from serving as a devastating weapon against those who oppose the balance, these rituals act as a reminder for Egypt's guardians never to grow too proud of their powers and stature, lest they be put in their place.

Mummies must learn each plague must separately, and they must engage in five hours of ritual before casting one. A plague generally affects a single building, although it can be released over an entire small town with four or more successes. It lasts for the scene unless otherwise specified.

Water to Blood: All water within the designated area turns into cold, dead blood. Beverages are ruined, and people even weep and sweat blood. All water brought into the area suffers the same effects until the next sunrise. The blood has no nutritive value, so victims probably suffer from some dehydration as well. (Even vampires gain no sustenance from it.)

Beetles: Flesh-eating beetles boil out of the ground and swarm over the area. The insects overwhelm any flesh they encounter (aside from one another), swarming over it and devouring it. Even corpses and the undead are not safe. An unfortunate covered in beetles automatically suffers one lethal health level of damage each turn as they consume her flesh. Luckily, the beetles can be outrun, they are not very good climbers, and they fear fire, so it is possible to evade them. Those who are unaware of the ravenous insects' approach may be buried in the bugs before they're aware of the danger, though.

Locusts: Swarms of locusts overtake the area. These insects devour grain, vegetables, fruits, bread and anything else that gets in their way. The locusts clog engines or fans almost as badly as a sandstorm, crawl on people and generally cause tremendous havoc. The ravenous





insects target any and all foodstuffs, even ones that are enclosed in cupboards. Such is the nature of the plague that the locusts find entry into seemingly the most secure rooms and devour or befoul any nourishment. Although living beings are not subject to the locusts' appetite, many will understandably panic under such an attack and flee the area.

Frogs: Streams of frogs rain down from the sky. Many hit the ground with such force that the spatter to bits. Those that survive hop about with a tendency to get into machinery or people's clothing, much like the locusts. Again, most people will panic when exposed to this plague. The frogs excrete a mild toxin on their skin that causes rashes in any who touch them, reducing the victims to Appearance 1 for a full week.

Scorpions: Scorpions emerge from cracks and dark corners to spread across the area. Typically they can be avoided but a foolish or unlucky individual may be stung. The scorpion's poison causes one lethal level of damage per turn for three turns. Multiple stings can incapacitate or kill.

Sores: Once the ritual goes into effect, people in the area suffer itches and slowly spreading red spots on their skin, or the buildup of pustules. After a few hours, these blemishes open or burst into wet, oozing sores. This outbreak inflicts one level of lethal damage to all victims and drops their Appearances to one dot. The sores remain until the damage is healed.

Death: One mortal in 10 dies. (The Storyteller may roll a die for each group of 10 mortals, with a 1 indicating the fatality, or he may just pick out a reasonable percentage.) Death comes from sudden hemorrhaging or heart attacks, so beings not susceptible to such injury are unaffected. This plague doesn't cause nearly as much material destruction as some of the others do, but the loss of life and corresponding horror is tremendous.

POTENT WEATHER MAGIC

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: Special

Sekhem: Special

This Hekau is the pinnacle of the celestine's power. She may call the most destructive kinds of storms, including tornadoes, hurricanes, monsoons, floods, killing frosts, ocean tempests, raging thunder, dust storms and droughts. These weather patterns can disrupt the local climate for weeks or months afterward unless the mummy performs a subsequent ritual to return them to normal more rapidly.

As with all previous Weather Magic, the chart on p. 100 lists the various difficulty and Sekhem costs for desired effects. A couple of options are described here for quick reference. The difficulty and Sekhem costs for each assumes that the caster begins her work on an average summer day in

a temperate clime over a fair-sized area (mid-80° Fahrenheit, mild humidity, with partial cloud cover over a major urban area). Having existing conditions closer to the desired variables lowers the difficulty.

Tornado (difficulty 7, Sekhem 2): Ramming pressure systems together creates a vortex for an hour that devastates almost anything in its path. (Assume that the tornado inflicts 10 dice of lethal damage in a five-yard radius whenever it touches down.) The character has no hope of controlling the tornado once it's been created.

Typhoon (difficulty 10, Sekhem 3): Unleashing a massive week-long hurricane creates effects equal to the thunderstorm described previously, including vastly reduced visibility and flooding. The damage is inflicted over large areas, and it is equivalent to that of a tornado. Generating a storm of this scale is properly difficulty 11. However, since difficulties can go no higher than 10, the extra point means that the mummy's player must roll at least two successes at difficulty 10.

ROUSING APOPHIS

Type: Ritual

Dice Pool: Occult + Celestial

Difficulty: 9

Sekhem: 15

All of the resurrected know of Apophis, the great corrupt serpent who seeks to devour Ra and plunge the world into darkness. Although this fearful beast is ostensibly only legend, its visage alone is enough to make the world tremble.

The astrologer draws upon great forces to rouse Apophis momentarily — and the earth shakes as a result. The Great Serpent's fury results in an earthquake of (at least) 8.0 on the Richter scale. Buildings crumble, fault lines crack and cities collapse. No specific damage is listed for this ritual, since the devastation is so widespread and comprehensive.

The epicenter of the temblor finds is where the mummy stands performing the ceremony. Since this spell cannot be hung, however, the celestine herself is likely to die in the ensuing earthquake. The mummy must be mindful of the consequences of her actions. The massive death and destruction involved likely unbalance the Scales of Ma'at. A mummy who performs this ritual rashly may soon find herself before several furious judges. Due to such dangers the ritual is granted only to those mummies who live most fully in accordance with Ma'at.

While most of the Resurrected believe that this ritual is named metaphorically, rumors abound of mummies who have witnessed a great scaly form stretching for miles, visible in the depths of the underworld. Few mummies wish to chance awakening and antagonizing their greatest foe, even if it is supposedly only a myth.



EFFIGY

The power of a symbol is tremendous. In ancient Egypt, the mastery of mythic symbols formed the basis for the power of the priesthood and the Pharaoh. From the pyramids that represented the primordial mound of creation to the statues of the gods that ensured their continuing presence on earth, mighty Hekau spells channeled tremendous power. The magicians of the Two Lands crafted magical relics to protect themselves and their charges in the afterlife, and they even provided those charges with ushabti (the "answerers" who performed work for them in the Fields of A'aru). The ushabti were so common in funerary settings that they became the symbol of the Hekau magic involved in their creation. Never ones to deny the power of symbolism, the artisans of this Hekau took to calling their art Effigy Hekau.

Effigy spells and rituals are based upon ideals of sympathetic magic and the manufacture of spiritual objects. Such objects may serve as relics for the soul in the afterlife or powerful artifacts in the material world. A picture or model may be empowered to cause its fate to affect the thing it depicts.

CRAFTING AN EFFIGY

Properly speaking, an effigy is a statue representing a person. Within the Hekau arts, any object may serve as an effigy of an idea or thing. The main difference between effigies and amulets is that the user does not have to wear an effigy, and that an effigy may be immaterial in its final form. Some exceptions exist, such as the creation of armor or clothes that only exist within Duat.

Like an amulet, an effigy must first be crafted, which generally requires a Dexterity + Crafts or Wits + Crafts roll with a difficulty that depends on the complexity of the desired result. Such an effort needs at least one success, although the Storyteller may call for an extended action to sculpt or assemble an appropriately detailed effigy. The words of power for the ritual are then inscribed into the item. As noted for all rituals, doing so requires an extended action that uses a dice pool designated by the particular ritual in order to gather a number of successes equal to the Sekhem rating.

An Effigy ritual takes one day per level of the ritual being performed unless otherwise noted. Since the work requires demanding focus, much of the time that the caster takes to perform the ritual includes breaks to recover physical and spiritual strength. While crafting an effigy, an artisan may do nothing but sleep, eat and meditate to recover Sekhem. To speed the process along, the artisan may use Sekhem from other sources, such as the Tears of Isis potion or Vessels that are capable of storing magical power.

Once an effigy has been created, its enchantment does not need to be renewed as an amulet's does. The effigy is

infused with Sekhem only when the artisan channels energy into it, and it sits inert the rest of the time.

USING THE EFFIGY

Unless otherwise stated, one may use an effigy repeatedly, but someone with knowledge of Effigy Hekau must activate it. The user does not have to be of a level capable of actually creating the effigy, but her player must succeed with the appropriate Trait + Effigy roll against the difficulty of the effigy ritual in order to use the item in question. Botching this roll usually destroys the magic of the item and renders it spiritually inert. Some effigies have been created for a specific person, and they will not work for anyone else.

Unlike an amulet, an effigy usually requires an expenditure of Sekhem every time someone uses it. The mummy's player spends this Sekhem immediately upon activation and periodically thereafter in order to continue using it. If an effigy is denied its supply of required Sekhem at any point, the object returns to its quiescent state immediately. The rituals listed here denote respective costs to create and maintain various effigies.

Some simple Effigy Hekau can be performed in a single turn. Such powers are referred to as spells. Casting these spells involves scratching a potent symbol or two onto an object's surface and investing it with Sekhem to activate it. Other simple sympathetic magic might require a very crude shaping of a representation of the target from whatever material is at hand. Invoking magic in a hurry with such weak links often devours a greater amount of Sekhem energy, and it is more likely to fail. Therefore, most Effigy practitioners prefer to have time to prepare.

CARE AND FEEDING OF AN EFFIGY

The comparison between amulets and effigies has been made already, but notable distinctions exist between the two. (Otherwise they wouldn't warrant separate Hekau paths.) Among these differences is the fact that most effigies are more durable than amulets are.

An effigy crafted in the shape of a creature looks like a small statue, but it grows to resemble an actual living animal when it is activated. It is not truly alive, however. For the sake of simplicity, use the appropriate description in Chapter Eight as a basis for a creature effigy. (Other World of Darkness books have a plethora of creature descriptions to draw from as well.) The effigy may use its Stamina to soak lethal damage. However, it cannot heal any damage it has sustained, and it suffers wound penalties like its living counterpart would, unless otherwise indicated. The artisan must repair any damage to an effigy herself. Doing so requires her player to roll Crafts + Effigy (difficulty 6) for each separate wound and spend one Sekhem to mend each health level. An effigy that suffers damage past Incapacitated is destroyed.



An inactive effigy registers as a magical item to Awareness or appropriate mystical senses. Regardless of the means used to identify it, destruction of an effigy ends its enchantment. Its destruction can trigger a final magical effect in certain cases, however.

LEVEL ONE EFFIGY

COMMAND SIMPLE IMPLEMENT

Type: Spell
Dice Pool: Wits + Effigy
Difficulty: 6
Sekhem: None

One of the early lessons of Effigy is that the spiritual double of anything is as vital as its physical manifestation. With a quick inscription using whatever is at hand, even spittle if necessary, the artisan takes control of an item's immaterial essence and gains special power over it. This spell

RELICS AND DUAT

The term "relic" will be familiar to players of **Wrath: The Oblivion** as those material items that pass through the Shroud to serve the deceased in the Lands of the Dead. Normally, physical objects do not have counterparts in the underworld. Everything in the Lands of the Dead is the product of emotion and will, spiritual residue and memory. Ghosts have learned to shape the stuff of dream and nightmare to form tools and weapons, after a fashion. However, these items are poor substitutes for the real thing.

Only those objects that are very special or extremely important to someone who has died are likely to form in the underworld. Anything from a cherished doll from childhood to a trusty service revolver creates a psychic echo across the Shroud. Such items are exceedingly rare due to their very nature, which makes them great treasures to ghosts.

Ancient Egyptians were familiar with relics and how useful they were to the dead. Skilled artisans created many objects that they enchanted with the ability to pierce the Shroud, but many of the secrets of their manufacture were lost in time. Few cultures since then remember the magic necessary to bless the dead with everything that they will need in the next life.

With the rise of the Amenti, mummies have recovered much of these lost skills. Now, talented Effigy Hekau practitioners again exercise the power to invest articles with a mystical "double" or even sacrifice them so that the objects might become entirely spiritual.

allows the artisan to take over only simple items with no moving parts, such as a knife, chisel or brush. The artisan receives an extra die toward any activities that use the item in question directly for the remainder of the scene. Combat applications are rather obvious, but Storytellers and players should consider more subtle functions of this spell. An empowered chisel would add to rolls for sculpting a statue, while an imbued scroll might be easier to translate.

SIMPLE CREATURE

Type: Ritual
Dice Pool: Crafts + Effigy
Difficulty: 6
Sekhem: 3 to create, 1 per week to maintain

This ritual allows the artisan to create a figurine of a tiny creature, such as a scorpion, rat, frog or bird. When activated, the effigy comes to a semblance of life, and it can perform simple tasks for the artisan, including delivering written messages, searching small areas and so forth. The simple effigy is no more intelligent than its natural equivalent, and it may become confused by commands that are very different from its normal behavior. An effigy also has the simple natural weaponry and sensory ability of its living equivalent, such as claws and sense of smell. More complex capabilities — a scorpion's venom, a spider's web spinning, a bat's sonar — remain beyond the effigy at this level. Chapter Eight lists Traits for typical small animals.

SIMPLE INERTION

Type: Spell
Dice Pool: Manipulation + Effigy
Difficulty: 6
Sekhem: None

This spell is a basic protective measure that defends against other artisans' handiwork. With a touch and an expenditure of Sekhem, the artisan may attempt to deactivate any level-one Effigy Hekau creation. After the mummy touches the active effigy (which may require an attack roll in a conflict situation), her player rolls Manipulation + Effigy to deactivate it. The opposing artisan's player makes a resisted roll. If the casting mummy's player gains successes greater than the opposing artisan's player does, the effigy returns immediately to its inert state for the rest of the scene. The opposing artisan may activate the item again in the future, but not until a new scene starts.

This spell may also be used against other magic that resembles Effigy Hekau, as long as that magic is of only level-one power. Casters of such magic include wizards, sorcerers or thaumaturges who enact magic that animates statues, creates spiritual duplicates of objects or models that can transform into real things or affect others through sympathetic links.



SIMPLE SERVITOR

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 6

Sekhem: 1 to create, 1 per month to maintain

In ancient Egypt, servitors were small figurines of clay, wood or stone that were created as servants and placed in better-equipped tombs. At this level, a Servitor is easy to make, and it requires little energy to maintain. However, its behavior is robotic, and it has no intelligence or ability to carry out orders of any complexity. Simple commands like dig, sweep, pick up, carry, follow and stop are practically the limit to a Servitor's understanding. Anything more challenging forces the effigy to seize up.

Designed for assistance and not conflict, a Simple Servitor is incapable of fighting, and it cannot heal any damage that it sustains. A Servitor is not the equivalent of any a natural living. For ease of use, assume that it has three health levels and is unaffected by wound penalties. After sustaining three levels of damage, the Servitor is destroyed.

SIMPLE WREST

Type: Spell

Dice Pool: Manipulation + Effigy

Difficulty: 6

Sekhem: 1 + special

With this spell, the artisan can try to wrest control of a level-one effigy from its master. The effigy must be in the mummy's immediate line of sight. Her player then spends one Sekhem plus the cost that would normally be required to activate the effigy that she is seeking



to control. She then rolls Manipulation + Effigy in a resisted action against the opposing artisan's player. If the casting mummy's player gains successes greater than the opposing artisan's player does, control of the item passes to her immediately. The new master may then command the effigy as normal, deactivating it or causing it to perform its magical functions. The former master may try to regain control of the effigy if he also possesses this spell.

As noted for Simple Inertion, this spell will work against other level-one spells that create Effigy-type effects, including those of true magics, sorcerers and thaumaturges.

LEVEL TWO EFFIGY

COMMAND LESSER IMPLEMENT

Type: Spell

Dice Pool: Wits + Effigy

Difficulty: 6

Sekhem: 1

This spell operates the same way its level-one counterpart does, except that it may affect items with simple moving parts. Therefore, the mummy may command firearms, action figures, bicycles or door locks, but not automobiles or computers. This form of the spell grants two extra dice for the scene to any roll that relates directly to the item in question.

FALSE DOOR

Type: Spell or Ritual

Dice Pool: Crafts + Effigy

Difficulty: 7

Sekhem: Special

This effect creates a magical portal through a solid object with a thickness up to one foot per level of the mummy's Effigy Hekau. The



exact application and power requirements depend on the manner in which the mummy creates the door.

The artisan may cast this effect as a spell, drawing or scratching the general shape of a door in a barrier quickly in order to create a temporary passageway. After spending 1 Sekhem and making a successful roll, the door flickers with an opalescent sheen, allowing anyone passage either way through the barrier for a number of turns equal to the successes rolled.

The artisan may instead carve a careful representation of a door on one side of a surface. This ritual requires the expenditure of five Sekhem, and it creates a permanent portal through the surface. Aside from the carved door on one side, the False Door gives no indication of its existence. The mummy may pass through it in either direction at any time on a successful Occult + Effigy roll (difficulty 6). By spending 1 Sekhem a month, the artisan forges a bond between the door and any effigies she has created, allowing them to utilize the door also. She may also allow others entry by expending one Sekhem to open the portal for the scene. Others aware of the door may pass through it by spending one Sekhem and rolling Occult + Effigy (difficulty 6) each time, whether or not the mummy who created the False Door is present.

Regardless of the version that the mummy uses, the False Door is not transparent. The curious must pass through to find out what lies on the other side.

LESSER CHATTEL

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 6

Sekhem: 2 to create, 1 per week to maintain

This ritual allows a small model of a simple common object to turn into a full-sized functional item when activated. The effigy may be worn as a charm or used as a paperweight when it is inactive, but it converts to its full size with the expenditure of Sekhem. Only simple items — such as beds, swords, rowboats, skateboards and buckets — translate effectively. More complex items, such as firearms, bicycles and electronics will expand into inoperable (though convincing) copies of a real counterpart. A television created thus would lack the actual circuitry to function and a pistol would be a solid prop.

LESSER CREATURE

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 7

Sekhem: 4 to create, 1 per week to maintain

This ritual creates an effigy of a small creature, such as a cat, vulture, cobra or large bird. Like a Simple Creature,

this effigy follows uncomplicated commands when activated, but only with the intelligence of its natural counterpart. A Lesser Creature is more loyal than its simple counterpart, and it will fight in defense of the artisan who activated it if it is ordered to do so. When activated, it has the same physical characteristics, senses and attack forms as a normal example of its species. The only distinctions are that the effigy cannot heal damage, and a normally poisonous creature does not actually possess any venom. See Chapter Eight for a sampling of creatures.

LESSER INERTION

Type: Spell

Dice Pool: Manipulation + Effigy

Difficulty: 7

Sekhem: None

This spell acts exactly as its Simple Inertion counterpart except that it may be applied to render inert Effigy magic up to level two.

LESSER WREST

Type: Spell

Dice Pool: Manipulation + Effigy

Difficulty: 7

Sekhem: 1 + special

This spell acts exactly as its Simple Wrest counterpart except that it may seize control of effigies up to level two.

LEVEL THREE EFFIGY

COMMAND COMPLEX IMPLEMENT

Type: Spell

Dice Pool: Wits + Effigy

Difficulty: 6

Sekhem: 2

This spell functions as Command Simple Implement except that it has greater power. The artisan may empower items as large or complex as small houses, cars, boats and the like. The artisan receives three extra dice for the scene with any action that directly relates to the item in question.

COMPLEX CHATTEL

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 6

Sekhem: 3 to create, 1 per week to maintain

This ritual creates a model of a fairly large and/or complex item — such as a pistol, small cottage, motorboat or car — that follows the same rules as Lesser Chattel. A highly complex item, such as an aircraft or computer, is too advanced to model in sufficient detail with this ritual. Such a model becomes a convincing but inert replica. The plane would not be able to fly,

and the computer would do nothing more than show a blank glowing screen. A novice pilot or computer operator could be fooled into wasting time trying to discover why the thing doesn't work, but any real expert would quickly notice that it was merely a collection of clever props with no real function. Without magical knowledge, such a revelation may prove puzzling.

MAJOR BOND OF FATE

Type: Ritual

Dice Pool: Occult + Effigy

Difficulty: 8

Sekhem: 6 to create, 1 to maintain for the scene

This ritual links a model that the artisan creates of an actual object with the original. Using sympathetic magic in this fashion, the fate that befalls one happens to both. The linked object or structure may be no larger than a medium sized house, and may not be a living creature or even a corpse.

MAJOR CREATURE

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 8

Sekhem: 8 to create, 2 per week to maintain

Like its lesser form, this ritual creates a small figurine that may become a full-size animal. A Major Creature may be any medium-sized animal species — dog, lynx, hyena, python, monkey and so on. Unlike a Lesser Creature, an effigy whose natural counterpart possesses venom or some unusual trait has the same capability. As with the previous Hekau level, a Major Creature is fiercely loyal, and it will fight to its destruction if it is ordered to defend its creator.

A Major Creature is far craftier than a natural animal, with a combination of a dog's empathic nature and a chimpanzee's cleverness. As such, the mummy may convey fairly detailed

directions with little danger of the effigy becoming confused. See Chapter Eight (and refer to other World of Darkness books) for Traits on a sampling of creatures.

MAJOR INERTION

Type: Spell

Dice Pool: Manipulation + Effigy

Difficulty: 7

Sekhem: 1

This spell acts exactly as its Simple Inertion counterpart except that it renders Effigy magic up to level three inert. Note that Major Inertion requires an expenditure of Sekhem as well, due to the forces involved.

MAJOR RELIC

Type: Spell

Dice Pool: Occult + Effigy

Difficulty: 8

Sekhem: 3 to create

The artisan casts this spell as she destroys a certain object, thereby freeing that item's spiritual form so that it can exist independently in the underworld. Ghosts and mummies often hoard such treasures to ease their existences in Duat. The targeted object can be no larger than a king-size bed and of limited complexity (a revolver is possible but not a motorcycle), and it must be destroyed completely for the spell to work. If the roll for the spell fails or the object is not destroyed adequately, the item does not manifest in Duat. The Major Relic spell may be used on a given object only once.

MAJOR WREST

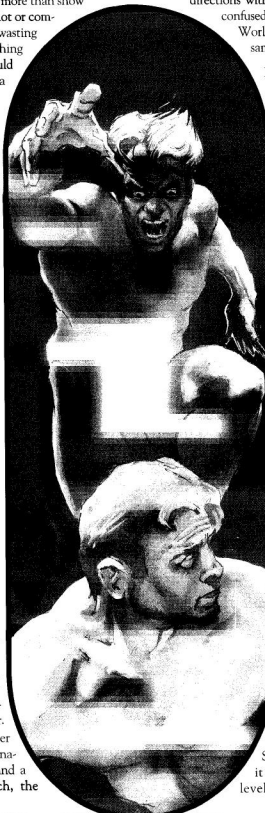
Type: Spell

Dice Pool: Manipulation + Effigy

Difficulty: 7

Sekhem: 1 + special

This spell operates exactly as its Simple Wrest counterpart except that it may seize control of effigies up to level three.





MODEST REFLECTION

Type: Ritual

Dice Pool: Occult + Effigy

Difficulty: 7

Sekhem: 2 to create, 1 per day to maintain

The user casts this ritual on a normal object that is no larger than a four-poster bed and which is no more complex than a bicycle. The ritual empowers the creation of the object's spiritual double. When the artisan spends Sekhem and touches the item (or the space in the Shadowlands where it would normally be), the object becomes real in Duat as well as the physical world. This duality allows spirits to use the object just as material beings do. Since the artisan normally receives no benefit from the spiritual version of the object while she is alive, she normally activates the reflection only when her spirit is in the underworld.

This ritual provides a number of interesting effects due to the dual nature of enchanted objects. A bicycle that a spirit is riding in the Lands of the Dead would appear to be moving on its own to the mortals in the living world. A sword wielded in the material realm can actually strike a spirit across the Shroud. Note that activating an object merely causes the spiritual effigy to appear in Duat. It does not grant the artisan automatic physical control over it.

OVERSEER

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 7

Sekhem: 2 to create, 1 per week to maintain

Ancient Egyptian tombs had a statue or two carved with distinctive symbols and skirts or robes. Each was an effigy of an Overseer, a special greater Servitor that directed and coordinated the actions of its underlings. When it is activated, an Overseer can interpret relatively complex orders. It can dig ditches in order to irrigate a field. It can take bricks and build a wall from Point A to Point B. It could bar entry to a tomb from anyone who does not know the password.

An Overseer can carry out its commands through other Servitors that are assigned to its control. Up to 10 simple Servitors or five Guards may be assigned to the Overseer when they are activated. Given sufficiently explicit orders, an Overseer can be extremely helpful. Bright as it is, though, it has no actual sentience. If circumstances occur for which it has no orders the Overseer simply ignores those circumstances and sticks to its directives as best it's able.

Like a Simple Servitor, an Overseer is not capable of conflict. Although it is unaffected by wound penalties, it cannot heal any damage that it sustains. It is more durable, however, since it possesses seven health levels.

SEKHEM VESSEL

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 6

Sekhem: 8 to create

The naturally slow recovery of Sekhem and the rarity of readily available and free areas in which to recover it easily through meditation prompted artisans to seek ways to store that energy. A Vessel can be virtually anything that can contain something — jar, bottle, bucket, box, poison ring, film canister, ampoule. The artisan inscribes words of power on the item and imbues it with the capacity to store Sekhem.

Only an Effigy practitioner may infuse the reservoir with Sekhem. The artisan's player must decide upon the amount of Sekhem she wants the effigy to hold, then spend that amount of Sekhem along with the minimum required for the ritual itself. The player cannot spend more Sekhem than her character has on hand. The player rolls for the ritual, and he must get one success for each point of Sekhem to be stored. Any remaining Sekhem dissipates. Therefore, if an artisan expends five Sekhem to create a Vessel containing three Sekhem but he only gets two successes, the effigy contains two Sekhem. The remaining Sekhem is lost.

Any mummy may draw out the energy. The mummy's player needs only roll Balance (difficulty 4). Each success allows the mummy to absorb one point of Sekhem. A character may not exceed her normal maximum Sekhem. A character may benefit from only one Sekhem Vessel at any one time.

LEVEL FOUR EFFIGY

GREATER RELIC

Type: Spell

Dice Pool: Occult + Effigy

Difficulty: 8

Sekhem: 5 to create

Like a Major Relic, this spell allows the artisan to destroy an object and empower its form to appear in the underworld permanently. The limitations on suitable items follow the guidelines of Majestic Reflection.

GUARD

Type: Ritual

Dice Pool: Crafts + Effigy

Difficulty: 8

Sekhem: 4 to create, 1 per week to maintain

This ritual creates a special superior Servitor in the form of a powerful warrior figurine that is armed with a sword or spear. It may follow relatively complex orders given by the artisan who



activates it or those that are passed through an Overseer, as long as the orders relate to its role as a defender. The Guard will fight until it is destroyed or directed to cease combat.

Although it is unaffected by wound penalties and able to soak lethal damage, the Guard cannot heal any damage it sustains. It has seven health levels. When it is activated, it has ratings of 3 in all Physical Attributes as well as in the Dodge and Melee Abilities.

MAJESTIC REFLECTION

Type: Ritual
Dice Pool: Occult + Effigy
Difficulty: 8
Sekhem: 4 to create, 1 per day to maintain

This ritual acts exactly as Modest Reflection, except that it may imbue larger and more complex items with the ability to appear simultaneously in the underworld. The spiritual counterparts of houses, cars, medium-sized boats and even items such as computers may be activated in Duat.

SUPERIOR BOND OF FATE

Type: Ritual
Dice Pool: Occult + Effigy
Difficulty: 8
Sekhem: 7 to create, 2 to keep active for the scene

This ritual is a more potent form of the Major Bond of Fate. The model may be linked to any single object or structure, even the largest of pyramids, dams or war vessels.

SUPERIOR CHATTEL

Type: Ritual
Dice Pool: Crafts + Effigy
Difficulty: 7
Sekhem: 5 to create, 1 per day to maintain

This ritual allows the artisan to create an effigy of a very large or complex item, including a large building, large boat,

aircraft or computer. Using the item otherwise follows the rules for Lesser Chattel.

SUPERIOR CREATURE

Type: Ritual
Dice Pool: Crafts + Effigy
Difficulty: 8
Sekhem: 15 to create, 1 per day to maintain

This ritual operates in the same fashion as lower-level versions. At this stage, the figurine can transform into a larger and far brighter creature. The artisan may create a large beast — such as a lion, gorilla, crocodile or bear — and the beast possesses an almost human level of intelligence and memory. A Superior Creature may follow very complex orders, such as, "Follow this woman and report back to me where she goes and who she sees." The Superior Creature is loyal to the artisan who activates it, and it will take the initiative to defend her when necessary, possibly even defying orders to do so. See Chapter Eight (and refer to other World of Darkness books) for a sampling of creatures.

SUPERIOR INERTION

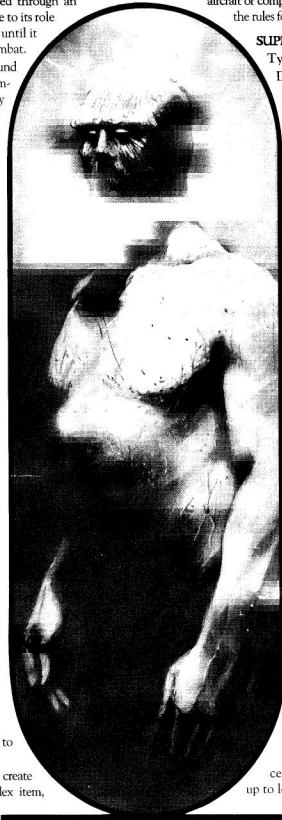
Type: Spell
Dice Pool: Manipulation + Effigy
Difficulty: 8
Sekhem: 1

This spell acts almost exactly as Simple Inertion counterpart except that it may be applied to render effigy magic up to level four inert.

SUPERIOR WREST

Type: Spell
Dice Pool: Manipulation + Effigy
Difficulty: 8
Sekhem: 1 + special

This spell operates exactly as its Simple Wrest counterpart except that it may seize control of effigies up to level four.





LEVEL FIVE EFFIGY

KA VESSEL

Type: Ritual
Dice Pool: Crafts + Effigy
Difficulty: 9

Sekhem: 50 to create, 1 per scene to maintain

This powerful ritual does not attune a container to act as a receptacle for Sekhem. Instead, it creates a life-sized magical statue that can be activated and inhabited by the soul of the individual whom it represents. Each ka vessel is uniquely attuned to its beneficiary, whose name must be carved therein, and its magic is designed only for that individual's use.

An attuned soul can animate the Ka Vessel by entering it from Duat and having her player succeed with an easy Manipulation + Effigy roll (difficulty 4). This ritual is very useful for a mummy who is currently between lives.

The statue may move and even attack, although it cannot speak. It is as hard as the stone from which it is crafted, but it is equally clumsy. In game terms, a Ka Vessel has Strength 6, Dexterity 2, Stamina 10, and it retains the Mental Attributes and Abilities of the inhabiting spirit. (Its Social Attributes are considered to be zero.) The statue has 10 health levels, it suffers half bashing damage after soak (round down), and it has a standard soak against lethal and aggravated damage. Being stone, it suffers no wound penalties, and it can ignore many forms of attack completely. Most natural fires do nothing more than smudge its surface, electricity sparks off it harmlessly, and poisons are laughably inadequate.

LIVING BOND OF FATE

Type: Ritual
Dice Pool: Occult + Effigy
Difficulty: 9

Sekhem: 20 to create, 2 to maintain for the scene

This effigy is the most powerful of the Bonds of Fate, since it allows the artisan to create a specific image of an individual living person and use it to control that person's will. When the artisan activates the effigy, the artisan and victims' players each roll Willpower in a resisted action. If the victim wins, the effigy shatters and is rendered useless. On a tie, the struggle continues into the next turn. If the artisan wins, the victim's every movement, except speech, falls under the artisan's control for the remainder of the scene. The controlled victim emulates every motion that the mummy commands from the effigy, and he suffers sympathetic injuries from any damage applied to the effigy as well.

PRINCELY CHATTEL

Type: Ritual
Dice Pool: Crafts + Effigy
Difficulty: 8

Sekhem: 10 to create, 2 per day to maintain

This ritual allows the artisan to create an effigy of an extremely large or complex item including a palace, fighter jet, ocean liner or even computer network. The activation of the item otherwise follows the rules for Simple Chattel.

PRINCELY CREATURE

Type: Ritual
Dice Pool: Crafts + Effigy
Difficulty: 9

Sekhem: 25 to create, 1 per day to maintain

This ritual operates the same as the Superior Creature ritual, with yet more powerful results. Using this magic, the artisan may create any natural animal of any size, from the deadliest insect to a giant squid. Furthermore, the animal is imbued with intelligence and certain knowledge equal to the artisan who activates it. So a howler monkey effigy created by an Amenti who is trained as a computer programmer could be commanded to sneak into a computer lab and program using its master's skill. A Princely Creature is absolutely loyal to the artisan who activated it. As a mirror of the mummy's psyche, it will always try to act with her interests and well being in mind. See Chapter Eight (and refer to other World of Darkness books) for a sampling of creatures.

PRINCELY INERTION

Type: Spell
Dice Pool: Manipulation + Effigy
Difficulty: 8

Sekhem: 1

This spell acts exactly as its Simple Inertion counterpart, except that it may render Effigy magic up to level five inert. If a mummy uses this spell against the Ka Vessel, the spirit is forced out of the statue and back into the underworld.

PRINCELY REFLECTION

Type: Ritual
Dice Pool: Occult + Effigy
Difficulty: 8

Sekhem: 7 to create, 2 per day to maintain

This ritual is the same as Modest Reflection, except that it may be used upon very large or complex items or structures, including palaces, oceangoing ships or computer systems.

PRINCELY RELIC

Type: Spell
Dice Pool: Occult + Effigy
Difficulty: 9

Sekhem: 10 to create

This spell works like Major Relic, and it lets the artisan activate the physical existence of an object in Duat permanently by destroying its earthly form. Its limits are the same as for Princely Reflection. Note, however, that such objects





are usually exceedingly difficult (if not impossible) for a lone individual to destroy.

PRINCIPLY WREST

Type: Spell

Dice Pool: Manipulation + Effigy

Difficulty: 8

Sekhem: 1 + special

This spell operates exactly as its Simple Wrest counterpart except that it may seize control of level-five effigies.

NECROMANCY

Given the importance of the soul in Egyptian legend — especially to the newly created Amenti who are acutely aware that their state stems in part from the *tem-akh* — the study of magic devoted to the soul is a natural outgrowth of a mummy's existence. While other magic affects the material world, Necromancy reshapes the underworld, gifting the wielder with command of the dead and mastery of her own soul. To recognize the importance of Necromancy, one need only look to the tremendous tombs and monuments of Egypt, where the Pharaohs expended the efforts — and lives — of thousands of slaves to ensure their own sanctity in the afterlife.

Neophyte necromancers first learn the divisions of the soul and the importance of metaphysical relics in the underworld. With practice, the necromancer gains authority over the dead through special rites of purification and the practice of ascetic disciplines. In effect, the mummy becomes a lord among the dead, capable of commanding with a word and transfixing with a gaze.

While many Western traditions and religions regard Necromancy as an unwholesome practice, Necromancy is a fundamental art and a purifying discipline to mummies. The necromancer's very soul refines itself to become a being of puissant light in Duat. Through this authority, the necromancer can defend or manipulate the soul's many parts, command the dead and channel the blackened entropy that flows through the underworld while remaining untainted herself.

Among mummies, Necromancy is the specialty of the *khaibit*. The mummy channels the powers of Duat through the shadow-soul, which touches most closely on the Lands of the Dead. To master Necromancy, the mummy must exert authority through purification but also strengthen its ties to the *khaibit*. A truly puissant necromancer becomes as a noble monster. She leashes the *khaibit* to her will, combining the terrible monster and the purified master in order to transform herself into a lord of the dead. The mummy walks a thin line as she balances *Ma'at* with the strength of the *khaibit*, eventually learning to harness the *khaibit* for conviction and dedication as molded through the authority of *Ma'at*. The *khaibit*'s strength becomes the mummy's strength,

with its lusts moderated through the mummy's adherence to the universal balance.

Each Necromancy Hekau ritual requires 10 minutes per level of the ritual, unless otherwise indicated.

Those who are familiar with Vampire: The Masquerade should note that the Necromancy practiced by the Resurrected differs significantly in form and effect from the vampiric Discipline by the same name. The two paths are quite different in function and intent, and they should not be confused.

LEVEL ONE NECROMANCY

BODY PRESERVATION

Type: Ritual

Dice Pool: Thanatology + Necromancy

Difficulty: 7

Sekhem: 3

An Amenti's corpse is normally incorruptible, thanks to the powerful effects of the new Spell of Life. However, the *khat* may still be subject to applied trauma while the soul is in Duat. By enacting this ritual, swallowing certain noxious mixtures and swathing her body in oils and creams, the necromancer lends increased resilience to her *khat*.

The entire process of the ritual takes a full day of work to complete. Once finished, the ritual provides the necromancer's corpse with benefits equal to the level-one Ka Background. If the character already has a rating in Ka, Body Preservation effectively increases this score by one (up to five points). In addition, the player may add her character's Necromancy Hekau rating to Ka rolls to protect the *khat* from harm. Body Preservation functions only upon the *caster* or the *corpses she animates*.

Although the components of this ritual are not exceptionally expensive, they do comprise a unique collection of unguents. If a mummy knows what to look for, she may determine whether another mummy is in the area by checking to see if certain components have been purchased at local stores dealing in herbs, essences and lotions.

DEATH'S SHROUD

Type: Spell

Dice Pool: Thanatology + Necromancy

Difficulty: 6

Sekhem: 1

Funerary rituals protect the soul from the rigors of the spirit world. Pharaohs' journeys were smoothed over through the intervention of priests, while necromancers learned to protect their souls from other magicians or the dark entities that might claim them once they passed away.

The mummy reclines and places some sort of symbolic shielding over her heart and eyes. This shield can be as





simple as a strip of paper or as ornate as a golden mask. She concentrates for a turn, then shapes Sekhem into a magical shield against spiritual injury. Attacks that impact upon or scry for the mummy's soul must overcome the successes that the caster scored with Death's Shroud, making failure and inaccurate readings more likely. Therefore, if the necromancer's player scores three successes, an attempt to sense her emotions loses three successes from the roll. Likewise, it acts as three points of soak against any spiritually inflicted damage. The Death's Shroud ablates with use, however, so it loses one success of potency each time it is challenged until it is destroyed.

Death's Shroud is visible to those who can sense the soul, be it with a form of spirit-sight or some other supernatural sense. A grayish halo envelops the mummy's body (or her soul, in the underworld). Death's Shroud remains active until the next sunrise at the location of the mummy's body. A shrouded soul in Duat could lose its protection abruptly as the sun rose over its khat.

GHOST LANTERN

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 5

Sekhem: 1

Duat can be a dark and dangerous place, in which those who are unfamiliar with its shifting spiritual terrain become lost easily. With but a syllable, the mummy can light her way, transforming Sekhem into a beacon of sorts.

The mummy can create a simple ball of light in her hand, although this Hekau is most often used to enchant an existing piece of ectoplasm. For the rest of the scene, the object gives off a greenish, flickering light that illuminates the dark places of the underworld for a radius in yards up to the necromancer's Balance rating. The Ghost Lantern shines only in the underworld.

JUDGE THE SOUL

Type: Spell

Dice Pool: Divination + Necromancy

Difficulty: 6

Sekhem: None

With but a brief gaze, a necromancer can weigh the purity of a subject's soul. The caster learns to judge the corruption of those claimed by Apophis or the purity of those in harmony with Ma'at. The caster need not speak any mystical syllables to exercise this judgment, although she must scrutinize the subject clearly for a full turn. Such intense staring may well draw notice.

On a successful roll, the mummy can determine immediately if another individual is a champion of Ma'at (i.e., another mummy) or if he possesses True Faith (see *Vampire: The Masquerade*, p. 272). The necromancer can tell if someone is

scrupulous and compassionate or craven and slovenly. With three or more successes, the mummy can evaluate the subject's specific moral strength or weakness by noting which part of the soul shines brightly or flickers weakly.

Telltale signs seeping from the subject's spirit give away his inner nature. By this means, the mummy can separate potential allies from more dubious companions. Vampires and other supernatural creatures can often be identified by their characteristic lusts or frailties. A vampire's thirst for blood is written on every pore of his undead face, while a werewolf's rage and spirituality battle in his every gesture. This magic also functions in the underworld, although the necromancer must be able to see across the Shroud or be a spirit in Duat herself. The mummy can also determine the general demeanor of ghosts.

The ability to judge the soul can be fooled or clouded, for even the Judges of Ma'at are not infallible. Supernatural shrouds (such as a vampire's ability to conceal his presence or a wizard's spell to shield his emotions) may confuse the judgment. A subject with relevant magic who achieves more successes than the necromancer's player did can even generate a false reading. A vampire might seem like a normal person, or an infernal magician could appear to be pure of heart, for instance.

SEPARATE KA

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 7

Sekhem: 1

Usually, a mummy's ka emerges only to defend the body during the death cycle. With this spell, the necromancer can separate her ka deliberately while she is still alive. More correctly, the mummy's khat falls comatose while her spirit emerges in the underworld and remains connected to her physical form via the protective link of her khat. This separation lasts for the scene, and operates as per the Psychic Projection power in *Vampire: The Masquerade* (p. 152) or under the astral projection rules in *Mage: The Ascension* (p. 178), with the following caveats:

The spirit can travel only in the Neter-khertet, the spiritual reflection of the Lands of the Living. The ka is tied too closely to the mummy's body to allow the spirit to venture deep into Duat, to places such as shattered Amenti or the Fields of A'aru. See *Lands of the Dead*, p. 178, for further explanation of the geography of the underworld.

For an additional point of Sekhem, the spirit form may manifest for the scene, resembling an idealized version of the caster. (If the mummy has a ka tem-akh, this manifestation is probably a reflection of that spirit fragment's First Life.) Manifesting thus allows the mummy to communicate with the living, although most mortals are likely to be startled and frightened by such an apparition (see *The Veil*, p. 140, for details).



The materialized ka's Physical Attributes are all at one point, and she cannot use Sekhem to channel Hekau during this time. However, she can otherwise interact with the physical world. If someone strikes her, the spirit form loses Sekhem points instead of health levels, so it is exceedingly vulnerable to disruption from a prepared opponent. The necromancer may use her Necromancy Hekau rating to soak damage inflicted, though.

If the necromancer's consciousness is still separate from her body at the end of the scene, the khu snaps her wayward spirit back into the khat. Returning to the flesh in such a jarring fashion requires the user's player to make a Stamina + Occult roll (difficulty 8) or lose a health level of bashing damage due to shock.

STORMWALK

Type: Spell

Dice Pool: Cosmology + Necromancy

Difficulty: 6

Sekhem: None

Duat has a topography all its own, complete with ectoplasmic roads known as byways and scattered strongholds called citadels in which ghosts dwell. The Dja-akh ripped much of this spiritual terrain to shreds, however, and it continues to sweep back and forth through the Lands of the Dead. Even if a spirit learns a given path, the ghost storm may thunder through and change or erase it by the time the ghost passes that way again.

Mummies in the underworld receive guidance from Anubis or one of the Aken, his boatmen. A spirit who explores Duat without guidance must rely on her own wiles. By sensing the pull of the spirit winds, a necromancer can draw herself to different destinations. Any place to which a necromancer has attuned herself — such as ruined Amenti, the Pillars of the West or some other specific island in the tempest — can serve as an anchor point that the mummy can then use as basis for navigating elsewhere in the underworld. Despite the distance-warping effects that exist in Duat, the mummy can find a quick route to her desired end. This spell doesn't guarantee a safe route — malevolent spirits, minions of Apophis and the Dja-akh itself can make the trip quite dangerous — but at least the mummy isn't totally lost. Despite a mummy's sense of storm direction, though, other spirits or the raging ghost storm may have closed down certain passageways, making it impossible for the mummy to pass that way.

SUMMON THE DEAD

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 6

Sekhem: 1

A necromancer's ties with the dead allow her to call out to spirits that she may know, including people who died in her presence, ghosts she met during a death cycle or similar entities. The mummy needs only speak the name of the ghost in question along with the summoning incantation, then pit her energies against the soul. The necromancer's player rolls Occult + Necromancy while the target's player rolls Willpower to resist, each against difficulty 6. If the necromancer's player gets more successes, a black portal opens in the underworld and pulls the ghost immediately to the mummy's location.

Once it has been summoned, a ghost is free to act as it desires. A ghost summoned against its will may be hostile or even overtaken by its darker half. The mummy must use other Necromancy spells to compel the spirit against its will. Conversely, the caster could try to persuade the ghost to aid her, based upon past friendships or the promise of special relics or favors.

Only a living mummy can perform the *Summon the Dead* ritual. A necromancer in her death cycle cannot exert a tie between her underworld location and another ghost's. This incantation affects only true ghosts, not other mummy souls or spiritual wanderers in the dead planes.

LEVEL TWO NECROMANCY

BANISH THE DEAD

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: target's Willpower

Sekhem: None

With a word of authority, the mummy drives a single ghost from her vicinity. The entity is shoved 50 yards away, and it cannot approach within that distance for the duration of the effect. This banishment in no way prevents the ghost from using ranged attacks such as its special powers or relic firearms.

Each entity must be banished separately. This effect does not hedge out all ghosts in the area, only the one against which the necromancer speaks the word of banishment. The necromancer may cast this spell on either side of the Shroud, but the mummy must be able to sense the target in some fashion. Banish the Dead does not affect a mummy in spirit form, but it works against any other spirit entity. The duration of banishment depends upon the number of successes that the player scores on the effect:

Successes	Duration
1	one turn
2	one hour
3	one day
4	one week
5	one month



BIND THE DEAD

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 6

Sekhem: 2

Just as a necromancer may summon the dead to attend her, she may also bind them to her will. The mummy pits the strength of her khaibit against the ghost's will. The necromancer's player rolls Occult + Necromancy while the target's player rolls Willpower to resist, each against difficulty 6. If the necromancer's player gets more successes, the ghost is compelled to fulfill the mummy's wishes... although it can sometimes bend these commands to its own interpretation.

The number of successes indicates the degree of control that the necromancer attains. With one success, the ghost performs the job grudgingly and hesitantly. With three successes, the wraith strives to complete the task quickly and efficiently. With five successes, the ghost obeys the letter and spirit of the necromancer's directive. The task must be something that the wraith has a reasonable hope of attempting, but the compulsion wears off after a full day if the ghost has not completed it yet. Compulsions can be as simple as, "Go to the Pillars of the West," or as complex as, "Haunt this person by posing as his dead wife, urge him to reveal where he hid the money he stole, then return to me with the location."

This binding affect only ghosts, not other visitors to or dwellers upon the underworld plane. The necromancer may perform this ritual only when she is alive.

FERTILITY OF OSIRIS

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 9

Sekhem: 1

The use of this ritual may repulse most modern people, but its origins lie in the desire of Isis to bear her husband a child despite his state of living death. Depending upon its specific application, this ritual may involve a very sensual encounter or a particularly grotesque act. The ritual allows a dead male to impregnate a living mortal woman. It applies equally to the Sefekhi, older mummies with the Lesser Resurrection and even ordinary corpses. The offspring is a normal mortal child.

REVISIT DEATH

Type: Ritual

Dice Pool: Divination + Necromancy

Difficulty: 6

Sekhem: None

By rubbing the skin of a corpse and incanting this Hekau, the caster may draw out images and memories that are buried in the flesh of the khat. The necromancer gains flashes of insight tied to recent circumstances around the body. The most potent emotions surface first. The pain of dying, betrayal, lust and heated anger would flash forth in distorted images, giving way slowly to more soothing memories and finally to blackness. Each image lasts for a few seconds, much like snippets from a movie. The clarity of insight varies with the successes rolled. One success provides an image of the most powerful emotion the body experienced in the day before death, while five successes grants a long succes-



MUMMY: THE RESURRECTION



sion of images stretching back from death to the previous weeks of the decedent's existence.

The necromancer must touch the corpse physically, so only a living mummy can use this Hekau. It functions only upon the truly dead, not upon bodies of vampires or other mummies.

SENSE THE DEAD

Type: Ritual

Dice Pool: Awareness + Necromancy

Difficulty: 6

Sekhem: 1

By uttering paeans to the Judges of Ma'at, a necromancer can attune herself to an area, becoming preternaturally sensitive to the passage of the dead. The area can be up to 10 square feet per success on the casting. This ritual is most often used to sense for any spirits who approach the mummy's tomb, although any place may be attuned to as long as the necromancer can stand at each boundary point. The necromancer typically only attunes herself to one area, though, since the ritual does not tell *where* something crossed a border.

Whenever a ghost enters an area to which the necromancer has attuned herself, the mummy shivers and becomes aware immediately that the boundaries have been violated. Because the metaphysical boundaries drawn with this Hekau grant sensitivity to all forms of passage in the underworld, this awareness is not limited to traditional ghosts. Mummies in spirit form, nature spirits and any other sentience in Duat register the same way. If the spirit is one that the necromancer has actually met before, a Perception + Awareness roll (difficulty 7) allows the mummy to identify it precisely. Otherwise, the necromancer simply knows that something in the underworld has entered her domain.

Although the necromancer must be alive to perform this ritual, it still functions if she is in her spirit form. The ritual's effects last for one month.

STORM SHIELD

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 7

Sekhem: 2

The underworld is a turbulent place rife with danger. The Dja-akh still howls through Duat and malevolent spirits threaten to flay souls that are foolish enough to roam without protection. Fortunately, a mummy can shield herself and possibly others from the worst ravages by using her necromantic skills. The necromancer invokes her status as a champion of Ma'at to extend her purity like a bulwark against the storm. Rumor holds that some mummies who

have strayed from the cause instead commune with Apophis to gain respite from the storm.

A Storm Shield absorbs spiritually inflicted damage. The shield gives the necromancer a soak rating equal to her Balance score. Unlike Death's Shroud, this defense is not ablative. It lasts for the spell's duration. For each success beyond the first scored on the casting, the mummy may touch an additional ally who then benefits from the same protection. Storm Shield remains active until the next sunrise at the location of the mummy's body.

LEVEL THREE NECROMANCY

BIND THE LIVING

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 7

Sekhem: 3

A mummy can make allies among the dead, but she has no guarantee of how easy or reliable this aid may be. A necromancer may find it more useful to ally with the living so that she may benefit once death has overtaken them. Doing so may be a simple matter of tracking down someone for whom death already approaches... or helping to speed the end along.

By incanting over the subject for a full day (from sunrise to sunset) and inscribing a set of glyphs over the subject's heart, the mummy ensures that the individual escapes final judgment at death and lingers on as a ghost instead. The mummy must explain to the subject what she is doing, or the ritual has no effect. The person doesn't necessarily have to be *willing*, but he must know what will happen when he dies. Neither must the necromancer tell only the truth. Suggesting to a corrupt individual that this is his only chance for redemption or to a power-hungry one that this will help him attain a higher state may not be entirely accurate, but it is sufficient to get the gist of the ritual across.

The ghost who arises is bound to the necromancer using the same success ratio described in Bind the Dead. The effect lasts as long as the ghost survives, though. The necromancer need only expend a point of Sekhem each time she wishes to summon one of her bound ghosts to perform a task. The Amenti is limited to having a number of wraithly allies equal to the total of her Balance + Necromancy score.

Bind the Living may be used only on normal humans. It has no effect upon animals, other mummies, vampires or similar supernatural entities whose souls are already weighted for judgment. Because the ritual must be performed in the material world, only a living mummy may cast it.



DEATH'S HAND

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 8

Sekhem: 3

Under duress, a necromancer may not have time to resort to ritual or to the aid of ghosts. In such cases, the mummy can channel the raw force of the underworld, using her khaibit as a conduit to blast her opponent with spectral energy. Such an attack has its price, but it can stay all but the hardest of souls.

Death's Hand requires the mummy to touch the subject with her bare palm (calling for an attack roll in combat), although the victim can be armored or clothed. The entropic power of this Hekau inflicts one level of aggravated damage per success scored on the casting. The mummy herself suffers one level of lethal damage from acting as a conduit for such dark energies. Regardless of the damage inflicted, the subject is also stunned for the turn and unable to act.

Use of this Hekau often causes the mummy's hand and arm to become black in a reflection of the underworld's eternal night. A frequent practitioner finds her hands stained irrevocably, both in the physical and spiritual worlds. This attack functions equally in either realm.

MANIFESTATION

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 6

Sekhem: 3

Normally, a ghost finds interaction with the living difficult. Even most mummy spirits find it challenging to make their presence known to those in the Lands of the Living. A necromancer in Duat can bridge this gap between worlds. Cast while the mummy lingers in the underworld, Manifestation allows the mummy's soul to appear in the physical realm for the scene.

The mummy's spirit is solid, although it has the feel and consistency of liquefying jelly, and it has a shimmering silver, translucent sheen. Mortals faced with this apparition suffer the effects of the Veil, p. 140.

Being somewhat solid, the necromancer's form can interact with the living world physically. The necromancer's respective Physical Attributes can be no higher than her Balance rating during this time, and she is subject to physical injury, although not to the degree she would be if she were still alive. Bashing and lethal attacks pass through the necromancer's ectoplasmic form, causing one level of bashing damage regardless of the outcome of the attack's damage roll. Only attacks that normally inflict aggravated damage can do real harm to the spirit form. Similarly, mystical attacks that are designed to work against spirits and the dead work normally.

Weapons and items created for the necromancer's use in the Lands of the Dead materialize with her, and she can use them normally. If they are separated from the mummy, they dissipate by the end of the turn and return to the underworld.

Alternatively, a mummy in her living cycle may use this ritual to cause a ghost to manifest, although the necromancer must be able to perceive the ghost in question. On a successful casting, the ghost appears much as a manifesting mummy. It seems to be a translucent image of otherworldly mien that is capable of interacting with the physical world. The wraith suffers damage in the same fashion described previously.

SEPARATE BA

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 6

Sekhem: 1

With a moment of concentration and a cryptic utterance, the mummy detaches her ba from her body. In game terms, this spell functions almost identically to Separate Ka except that the necromancer's spirit can roam anywhere in the spirit world.

Should the mummy's body die or should her soul be disrupted during this spell, she enters a death-cycle immediately. However, because her spirit already wanders the underworld, the necromancer does not attract the attention of Anubis or come before the Judges of Ma'at automatically. Some mummies use this spell to escape judgment when they feel that death is near.

SHADOW PORTAL

Type: Ritual

Dice Pool: Cosmology + Necromancy

Difficulty: 7

Sekhem: 2

With this ritual, a skilled necromancer can actually tear the fabric of the underworld itself to step from one place in the Lands of the Dead to another in moments. Performing the ritual takes time, so it is not something that one can slap together on the run. The significant safety and rapid travel that it allows usually more than compensates for the preparation time.

Creating a Shadow Portal requires first visualizing the desired destination — one that the mummy must have visited previously or seen clearly — then channeling the khaibit. Empowered thus, the necromancer literally grabs the substance of the underworld and rips a byway out of nothingness. The mummy is pulled through to her destination, at which point the wound puckers and closes behind her.

A mummy can pull additional travelers with her equal to the number of successes that the player rolls, as long as they hold on to her at the completion of the ritual. If the

destination is somehow blocked (say, with a magical ward), the portal simply fails to open. This spell works only while the caster is in Duat.

LEVEL FOUR NECROMANCY

AMENIT'S GRACE

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 8

Sekhem: 5

It was said that the city of Amenti existed in a pure state because the ablutions of Egypt's past prevented the vagaries of the spirit world from destroying it. Perhaps the island itself had some innate character, but it is more likely that powerful necromantic wards such as this Hekau protected it. Such defenses were insufficient to stand against the raw power of the Dja-akh, but the memory of that once-inviolable haven remains. Indeed, the new mummies that have arisen since the Dark Kingdom of Sand was lost have taken the name Amenti in homage.

Although Amenti herself has fallen, the rites used for her centuries-long defense remain. A necromancer in the underworld walks the entire perimeter of a selected area while repeating prayers to Ra, then she steps inside the bounded location and spends the ritual time in prayer. If the ritual is successful, the area is shielded from the effects of the Dja-akh. The mummy creates an artificial island of stability against the storm. Considering that the vagaries of byways and the ghost storm may make travel to and from the locale difficult, the necromancer should choose such a locale carefully. The duration of the Hekau depends upon the successes scored.

Successes	Duration
1	One day
2	One week
3	One month
4	Six months
5+	One year

Spending a permanent point of Willpower on a roll that garners six or more successes allows the mummy to create a permanent island in the trackless, storm-tossed depths of the underworld. The mummy had best be prepared to defend her haven vigorously. Eventually, the Dja-akh erodes any barrier that is not maintained regularly, and malevolent spirits (including the many agents of Apophis) will try to infiltrate the area to overtake or destroy it.

ANIMATE CORPSE

Type: Ritual

Dice Pool: Thanatology + Necromancy

Difficulty: 8

Sekhem: 3

The shambling, spirit-bound corpse is a staple of Necromancy, and a mummy is no stranger to such a creation. Whether he considers it a mockery of the Spell of Life or simply a useful ritual, the necromancer incants over a corpse while inscribing proper symbols and massaging its chest or breathing air into its lungs. If the Hekau succeeds, the corpse rises as a barely conscious thing that is under the mummy's control.

An animated corpse holds only a fragment of motive awareness, a tattered bit of soul-stuff that the necromancer plucks from the detritus floating in Duat. As such, it does little more than stand around and rot unless the necromancer provides it with simple, explicit directions.

The corpse is the equivalent of a shambler (see p. 209), although it does not sustain itself. It continues to rot, losing one health level per week until it eventually collapses into decrepitude. A clever necromancer can preserve it with the Body Preservation Hekau. (Each success on that spell's roll equals a year in which the corpse remains in its present state unless it is destroyed by external forces.) A mummy cannot animate more corpses at once than the total amount of her Balance + Necromancy Hekau.

A mummy who values Ma'at recognizes that giving a semblance of life to the dead can hardly be construed as a virtuous action. As such, mummies use this Hekau sparingly—if one assumes that the corpse is not animated by an actual soul, one might argue that no crime against the balance is committed. Still, if the spirit of the body survives, it might have something to say about its corpse being used in such a distasteful fashion. The Apepnu face no such moral qualms, and they do not hesitate to have legions of undead servants fight for them.

KHAIBIT'S EMBRACE

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 8

Sekhem: 10

A living mummy performs this spell by first taking the subject by the face (which requires an attack roll in a combat situation), then murmuring arcane phrases to raise the individual's khaibit. Shadows well up on the subject's skin and lash out to constrict his head and quickly wrap around his body. Within moments, the subject is sealed within a black, viscous bundle of ectoplasm.

Once surrounded by the khaibit's carapace, the subject is forced into a trance-like state. The victim cannot act, move or use any sort of magical powers. However, neither can be killed while he is subject to Khaibit's Embrace. Rumor holds that terrible enemies lie cocooned in tunnels beneath various monuments, held in stasis where they cannot escape to do harm or be reborn. Other tales suggest that terrible



allies similarly wait to be released when dire circumstances call for their presence.

This spell takes three turns to complete. A resisting subject needs only break the mummy's grasp before the Hekau is finished in order to avoid its effects. Once activated, Khaibit's Embrace ends when the caster desires it, when some preset condition is met or when the spell is removed by a counter-enchantment. Any mummy capable of casting this Hekau can try to remove it from another at the same difficulties and costs.

SEVER SOUL

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 6

Sekhem: 3

This spell, which comprises a tugging gesture and a command, can be used only on a living subject whose soul has currently ventured out of its body, as with Separate Ka, Separate Ba or the equivalent vampire or wizard abilities. The necromancer's player makes an Occult + Necromancy roll while the target's player rolls Willpower to resist (each against difficulty 6). If the defender gets more successes, nothing happens. On a tie, the defender suffers one level of bashing damage and knows that something is harming the connection back to his body. If the necromancer's player gets more successes, the mummy cuts the khu that links a spirit to its khat.

The body remains in a coma when its spirit is separated, and it may even wither away and die if it does not receive assistance by others in the physical world. The adrift soul functions as appropriate to the power it used to first separate from its body. However, the link to the living realm has been broken, making it possibly quite difficult for the spirit to return to its body depending on how far into the underworld it had gone.

The necromancer may attempt to control the spirit with other Hekau, or simply leave the soul to fumble its way through Duat in search of its host body. This spell may be cast from either side of the Shroud.

SIN-EATING

Type: Ritual

Dice Pool: Meditation + Necromancy

Difficulty: 8

Sekhem: 2

The priesthood in Egypt ritually removed the sin from postulants to purify them before they entered the underworld. Tapping into the dark passions of the khaibit, the necromancer connects to the subject's base urges and instincts. The subject must describe in detail the focus of some

anger, hatred, jealousy or other powerful negative emotion, while the mummy repeats the description and substitutes herself as the subject. "I want to kill my lover," from the subject becomes, "I want to kill your lover," from the necromancer. In the process, the mummy removes the burden of the sins and takes them into her own darker half.

Once a mummy consumes the subject's sins, the passions behind them flow from subject to mummy. The target no longer feels the intensity of emotion behind his dark urges. He finds himself quieted, without the desire to perform wicked acts. Conversely, the necromancer takes on those desires. If the mummy acts out those passions, even symbolically, she regains power. Every time the mummy takes a significant step toward fulfilling the dark desire — literally or symbolically — she gets one point of Sekhem or Willpower (at her player's choice).

Unlike the original subject, the mummy has strong control over her khaibit and powerful support in her dedication to Ma'at. (The mummy cannot become a master necromancer without such strengths.) Therefore, the mummy consumes the postulant's base urges and redirects them toward positive ends. The khaibit lends strength, determination and desire, all of which are harnessed carefully by the mummy. Unburdened by the baggage of the original subject, the necromancer can often take a more moderate viewpoint to the urges and find a better solution for the problems that may plague the victim. For instance, the mummy may devour the subject's repressed anger at a lover and turn it into the motivation to confront the subject directly with the issues at hand.

Some suggest that Sin-Eating can be used to quell even the monstrous urges of vampires, malevolent ghosts and the like, but neither mummies nor the minions of isfret are eager to test that notion.

LEVEL FIVE NECROMANCY

CALL THE KHAIBIT

Type: Spell

Dice Pool: Occult + Necromancy

Difficulty: 8

Sekhem: 2

Just as a necromancer can devour the terrible drives of the khaibit, so too can a skillful mummy release the khaibit itself. The necromancer recites this Hekau over a dying individual. Every powerful passion or urge, every virtueless drive and every act of malice flashes before the victim's mind's eye. Then, with a wrenching of the soul, the khaibit separates completely. The subject dies in peace while the purified and exposed khaibit remains a bestial shadow with all of the base passions of its former soul. The subject's essence passes on peacefully without lingering as a ghost,



while the khaibit remains behind as a dark entity that haunts the place of death.

The spectre of the khaibit remains at the site where the Hekau took place. Aside from being trapped at the site, this dark entity functions in the same manner as a spirit that is utilizing the Separate Ka spell, although to malicious ends. (Substitute the capabilities of a Strong Spirit, p. 208.) If left to its own devices, the spectral form will try to injure or terrorize the living or steal away and devour sacrifices made to the decedent.

The khaibit remains subject to necromantic compulsion or banishment, so the necromancer may do anything from trying to destroy the spectre to binding it into service as a spiritual watchdog.

ENTRAP THE BA

Type: Ritual

Dice Pool: Occult + Necromancy

Difficulty: 9

Sekhem: 3

The mummy's cycle of life and death may be eternal, but the soul can be waylaid, lost or trapped. A puissant necromancer can build a shackle that draws in and holds the target's spirit, making resurrection impossible or forcing a living being into a comatose state.

The necromancer must first craft an object to serve as the focus for the ba. Typically, a gemstone or talisman of some sort will do, although a skilled mummy commonly uses Amulet Hekau to reinforce the ritual. Once the item is built, the necromancer incants the Hekau while touching the object to the subject's body. The necromancer's player rolls Occult + Necromancy while the target's player rolls Willpower to resist, each against difficulty 9. Success by the necromancer causes the victim's spirit to come out to his body and become chained within the focus.

A trapped spirit remains within the focus, unable to manifest or travel the underworld. A living creature deprived of its soul falls into a coma, while a mummy becomes unable to re-enter its cycle of resurrection. The necromancer may return the spirit to its flesh by touching the focus to the body. Otherwise, the spirit can only use such spells to escape as might be possible while in spirit form, and it must then find a way to return to its khat. Typically, the only way to release the spiritual prisoner is by destroying the object.

HEART OF LIFE

Type: Ritual

Dice Pool: Thanatology + Necromancy

Difficulty: 9

Sekhem: 7

This ritual allows the necromancer to remove some portion of her body—such as a fingertip, a toe, a vial's worth

of blood or even lock of hair—and endow it with the ability to act as an alternative vessel for returning to life. The removed portion must be placed into an appropriate item—typically a small canopic jar or coffin—and entombed with inscriptions from the Book of the Dead. Should the necromancer's body be completely destroyed, she may use the Heart of Life as her new body during the resurrection roll. An individual may possess only one working Heart of Life at any particular time.

PANOPLY OF SHADOW

Type: Ritual

Dice Pool: Stamina + Necromancy

Difficulty: 9

Sekhem: 20

The supreme student of Necromancy learns to focus not only the energies of the underworld, but the true depths of the spiritual void itself. Shaped and controlled properly, the khaibit's own darkness can absorb and deny nearly any assault.

Invoking the Panoply of Shadow requires the standard ritual time. Once readied, it can be unleashed any time before the next new moon with the utterance of a single word that signifies the concept of nothingness. When triggered, the mummy's khaibit surges forth, enveloping her body and soul to defend against mundane and mystical attacks for the remainder of the scene. Effects that manipulate the mind can still function—so the mummy can be possessed, commanded or have her energies drained—but no tangible force can penetrate the panoply. Anyone opposing the necromancer loses one success from his attack roll for every point of the mummy's Balance rating. Likewise, the necromancer adds her Balance score to her soak, even against aggravated damage.

Although many are familiar with the theory behind this Hekau, few necromancers have attempted to cast it. It requires accepting the unending strength of the mummy's soul and the conviction of true Ma'at. It can be hard for even the most dedicated to truly believe that her own bright existence will continue, even should Apophis consume eternity. The necromancer's adherence to the principles of Ma'at shows that a lone individual can strive to rise above defects of character or weakness of spirit, just as her own khaibit has been purged and replaced to draw purpose from the darkness. Only after reaching this epiphany can the necromancer hope to gain absolute control over the darkest part of herself.

RESHAPE THE LOST SOUL

Type: Spell

Dice Pool: Manipulation + Necromancy

Difficulty: 8

Sekhem: 3



Spirits of the dead remain to complete leftover tasks, and the skilled necromancer can twist their purposes to her own desires. A mummy could cause a spirit's drives to mirror her own, or she could remove undesirable passions from the soul. Doing so takes only a few moments, during which time the necromancer speaks the soul's name and proceeds to describe its new directions in conjunction with arcane commands. Success bends the soul to the necromancer's wishes, altering it permanently.

A wraith manipulated with this Hekau may have its drives, passions and goals changed completely. The dead often garner energy by fulfilling old drives as they remain to complete some task. The necromancer can remove or alter any of these drives to suit her desires. Every alteration requires a full turn of incantation and one success on the casting roll.

Manipulating the motivations of the dead can carry great repercussions against Ma'at, and some souls may not want to be changed at the necromancer's whims. The Judges of Ma'at have been known to change a soul back and then seek out the necromancer who was bold enough to toy with their servants.

SCOURING OBLIVION

Type: Ritual

Dice Pool: Thanatology + Necromancy

Difficulty: 9

Sekhem: 5

Having mastered the manipulation of the dead, the necromancer becomes able to drive out death's influence. By tracing protective patterns over a subject's flesh — or ectoplasm, in the case of ghosts — during this ritual, the mummy scours away the marks of death. Injury, disease, poison and the like all vanish beneath her touch. Typically, the mummy murmurs the incantations and then draws her hands along the subject's body. As the necromancer pulls away, the subject's wounds close, and poison or disease leaves the body in a visible trail of dripping, excised taint. The mummy then spreads her hands, and the ichor disperses into nothingness.

Should this Hekau succeed, it restores the target to maximum health levels at its conclusion. The mummy can cast this ritual upon herself or on another.

NOMENCLATURE

What is a word, but a name that describes the very essence of a thing? When speaking a word, one speaks a concept and defines the purest form of the subject. Egyptian sorcerers understood the power behind this unfettered knowledge. The *ren*, or true name, provides not only comprehension of a subject, but power over it. Just as we answer to our own names and understand what someone says by their words, so

too does the practitioner of Nomenclature — often referred to as a scribe or magist — command others through the true name or unlock the secrets of a subject with its ren.

The magic of true names does not come easily: A true name must be understood and pronounced with exacting care. An impatient scribe will find that her improperly spoken *ren* fails to have any effect whatsoever. Indeed, even learning true names can be arduous. The would-be magist generally must find someone patient and willing to pass on the knowledge of true names with perfect precision. Since thousands of true names exist — some a very subtle vowel in difference from others, and each with a different degree of scope — mastery comes only slowly and with much effort. But mummies certainly have the time....

The classification of *ren* often varies with the subject's spiritual strength. A simple chunk of stone uses the same true

NAMES

The names here represent but a small fraction of the Egyptian terms known to Nomenclature scribes.

THE BODY

Various body parts have generic true names:

Part	Name
backbone	aat
heart	ab
eyes	merti
face	her
head	tep
phallus	hah

ANIMALS

Common animals answer to these true names:

Part	Name
ape	amhet
cat	mau
dog	uher
eagle	a
elephant	ab
hare	un
hawk	heru
hippopotamus	apt
horse	sesem
ibis	tehuti
lion	ma
rat	pehnu
vulture	nur

name as nearly any other block of similar material. Every granite boulder can be described with one ren, for instance. Note that true names do not necessarily correspond directly to specific elements. Rather, they function in terms of the metaphysical importance of an item. Therefore, "granite" probably describes several types and grades of granite, but "iron" and "steel" would be separate true names. Similarly, different types of animals have ren for their species. Individual humans and thinking creatures have unique ren of varying complexity. A common person who has little ambition or spiritual strength possesses a short and simple ren, one that can be discerned by unlocking the person's whole given name and applying the complexities of ren to it through a few descriptive words of power. A unique, powerful being such as a brilliant and well-educated individual, a potent mystical or a supernatural creature has a highly complex and unique ren that describes her explicitly.

Learning such a true name requires the chore of gathering detailed information about the subject and translating that knowledge into the true words that can form the ren.

In the case of a unique personal name, the scribe may have no way to test the name except by simply using it. The Storyteller should adjudicate the usefulness of names that a character garners through book-learning and deduction. Research rolls (most often Intelligence + Occult, although Intelligence + Enigmas has its uses) can be helpful here.

Note also that various supernatural creatures have unique personal names just like individual humans, although such names are often modified by the supernatural context. Therefore, a vampire's true name reflects the fact that the individual is a bloodsucking fiend. Many supernatural names change over time (as do some human names) as experience causes the individual to change. Keeping up with the changes requires constant study.

LEARNING TRUE NAMES

Discovering a new ren is a demanding undertaking. Usually a scribe who has developed some skill with Nomenclature knows a few true names. Three useful names — often one for a type of stone or metal, one animal and the ren for the concept of "self" — is a good start. Learning more names takes time and dedication (i.e., experience points).

To learn a true name, the mummy needs only study with an appropriate instructor. The Storyteller might award knowledge of a ren as part of a story or simply charge three experience points for each additional name. Remember that learning a true name isn't a simple matter of hearing a name once. It's a matter of breaking down the name into component words, learning the meaning of each, learning their correct enunciation and pacing, and then putting them back together into the whole ren. Often doing so means comprehending the innermost nature of an item or animal. For instance, a mummy can't learn the ren for "armor" unless she also learns how to make armor. She can't learn the ren for "hawk" unless she studies the hawk and understands its true nature.

Discovering a true name from books or study proves considerably more difficult. A book's guides to pronunciation are often less exacting than a living instructor, so the mummy must practice, experiment and compare the word to the materials that she already knows. The following chart provides a benchmark for various categories:

True Name Category

simple animal (dung beetle, cobra)
 simple element (sand, granite)
 complex animal (ape, cat)
 complex element (steel, diamond)
 simple hand weapon (club, iron mace)
 simple projectile weapon (bow, sling)
 complex hand weapon (steel khopesh, obsidian knife)
 complex projectile weapon (pistol, crossbow)
 personal name
 simple supernatural name (a ghou, a minor spirit)
 complex supernatural name (a vampire, a mummy)

Requisite

Animal Ken 2+
 Science 2+
 Animal Ken 4+
 Science 4+
 Melee 2+ and material requisites
 Athletics 2+ and material requisites
 Melee 4+ and material requisites
 Firearms 2+ and material requisites
 Subterfuge 2+
 Occult 2+
 Occult 4+ and personal name requisites



A mummy with Nomenclature knows the various verbs that are necessary to enact her spells. Those verbs are what the scribe learns when she unearths the spell to begin with. Learning the nouns to affect a creature, though, requires the aforementioned study. Therefore, a mummy who learns Cloud the Name knows automatically how to use the words of transformation as described in the spell, but he would have to research and learn the actual name upon which to use the spell.

Also, most Nomenclature only works while the mummy is alive. The mummy can't, for instance, use Command the Beast while she is in spirit form. She must pronounce the actual word from a physical body in order to make the effect happen. Each Nomenclature ritual requires five minutes per level of the ritual unless otherwise specified.

LEVEL ONE NOMENCLATURE

ASKING THE TREES

Type: Spell

Dice Pool: Survival + Nomenclature

Difficulty: 6

Sekhem: None

Simple plants — brush, grasses, kelp, trees and the like — answer to very basic true names. With a correspondingly simple utterance, the scribe can cause plants to respond to her command. They can grow rapidly, die off or make simple motions as the caster orders. Vines or tendrils can be made to entangle a subject or to hold something up. Trees will wave and bend, possibly dropping branches or leaning to block a path. Grasses can cover tracks or part to reveal a trail of passage. Although the vegetation cannot uproot itself and move about, it will follow the scribe's orders in all other ways, even slightly beyond the normal capabilities of such vegetation.

FORGETTING THE STONE

Type: Spell

Dice Pool: Science + Nomenclature

Difficulty: 6

Sekhem: 1

Because a name ties to the essential concept of an element, erasing that name simultaneously erases the subject. With this simple spell, the scribe utters the name for a stone or metal, speaks a word describing the specific piece, and then speaks a phrase that removes it from the Book of Thoth. That specific piece of stone or metal vanishes from existence. Each forgetting can affect up to roughly one cubic yard of material.

FORGETTING THE TREE

Type: Spell

Dice Pool: Survival + Nomenclature

Difficulty: 6

Sekhem: 1

Just as a scribe can erase an element from existence with a few well-chosen words, so too can he affect vegetation. The scribe simply indicates the specific subject ("that oak") and erases it from existence. Up to a cubic yard of vegetation can be affected, so the scribe can easily destroy a tree, a door or a small garden.

NAME THE SECRET

Type: Ritual

Dice Pool: Divination + Nomenclature

Difficulty: 6

Sekhem: None

The scribe analyzes the properties of a creature's true name over the course of hours, days or years and subsequently learns of hidden characteristics that the name describes. In the case of a simple piece of rock, this ritual might uncover flaws in the object. For people or supernatural entities, this ritual typically helps to unearth various weaknesses, although it might also reveal hidden strengths or motives.

To study a specific piece of vegetation or an element, the scribe needs only put in an hour of study. Working out the connections of an animal name or a simple personal name for a normal human takes a day. Delving into a true name for a supernatural entity or a metaphysical concept (for instance, the word describing a specific spell) will take months or years of research, at the Storyteller's discretion. Should the mummy succeed, she garners some sort of useful information. If she is looking for weaknesses, the scribe unearths the subject's weakest aspect or trait (such as a serious flaw, a very low Attribute or some other such information). If she is looking for hidden strengths, the mummy can discern the subject's Willpower rating or unearth one power that the subject hasn't exhibited (perhaps a rare spell or innate but uncommon supernatural ability).

NAMING THE WARNING

Type: Spell

Dice Pool: Animal Ken + Nomenclature

Difficulty: Special

Sekhem: None

A scribe holds power over anything whose ren she knows. By stating a creature's true name, the magist warns it away by demonstrating her power. An animal affected by this utterance generally flees as best it is able, but it may fight if it is cornered. A scribe may instead use this spell as a sort of binding, demanding the animal's subservience. In such cases, the animal presses close to the mummy, staying as near as possible, terrified that the scribe may do something to it.

Affecting a simple, common animal proves easier than affecting supernaturally controlled animals or animal forms of paranormal entities. If some other magist is already influencing an animal, the scribe finds the ren harder to exert.



She must back up her command with authority. Similarly, although a werewolf in its wolf form recognizes the power of the ren for a wolf, it is not *truly* a wolf, so cowing it with this spell is very difficult. Unique, intelligent animals have their own individual ren, and they are not affected by this spell.

Difficulty	Animal
6	common animal
8	supernaturally influenced animal
10	animal form of supernatural entity

LEVEL TWO NOMENCLATURE

BECOMING THE STONE

Type: Spell

Dice Pool: Science + Nomenclature

Difficulty: 7

Sekhem: 1

Transforming oneself into a mineral proves simple when one knows the true names for substance and transformation. The magist simply speaks the word of self, the word of transformation and the word of a desired metal or mineral, and he turns into the specified substance over the course of the ritual. The resultant mineral or metal has whatever simple form the mummy desires, although she must transform her whole body. The scribe retains her senses and thought processes while she is in stone form, but she is limited to the stone's capabilities. That is, she's neither very mobile nor talkative. If the stone is in a suitable shape, the magist can nudge herself enough to wobble as a boulder or set small rocks in motion down a hill, but that's about it. On the bonus side, an unsuspecting pursuer is unlikely to think that a field of pebbles has anything to do with the mummy, and the transformed scribe has Stamina 6 and no need for air. Destroying the mummy requires that the stone or metal to be rent asunder and spread apart, which is typically not an easy task.

The number of successes one rolls indicates the degree of detail that is possible with the change. One success allows the scribe to become a rough-hewn rock or pile of stones. Three successes allows for a collection of cut gemstones. Five successes allows for a few tempered swords or a suit of armor. A clever mummy might disperse into a fine dust or into valuable jewels and then make an escape by being swept into an air conditioning duct as a cloud of dust or carried by a greedy collector!

Transformation lasts for one scene. The player can spend one Sekhem to extend this an additional scene or roll Willpower to end its effects. Transforming back to the mummy's original state takes only one minute.

BECOMING THE TREE

Type: Spell

Dice Pool: Survival + Nomenclature

Difficulty: 7

Sekhem: 1

With just the name of a plant and a word to her own body, the scribe takes the form of a specific type of living vegetation. Most mummies who use this spell take the form of a tree, although the mummy might transform into a field of grass or even a stand of seaweed. The magist's transformation occurs over the length of the ritual's duration. During this time, the mummy shifts into the new form or disperses over the area in a startling display as her body sinks into the ground and plants spring up. The ritual remains in effect for the scene. The player may spend one Sekhem to increase the duration another scene or roll Willpower to end its effects at any time. (Transforming back takes the mummy only one minute.)

While she is in plant form, the mummy enjoys the obvious advantages of the shape. Inflicting severe damage on a field of grass may be difficult without starting an extensive brush fire, and a kelp bed or patch of moss can easily survive underwater. The scribe retains the ability to think and to sense her surroundings, even without any obvious sensory organs. However, the magist is limited by the form's physical constraints. A tree can't uproot itself and walk around, for instance, nor can the mummy speak to channel Hekau. The mummy can exert very limited physical motion—enough to make grasses wave or plants twist slowly.

The plant form generally has the same Stamina and health levels as the caster. A wounded mummy becomes a damaged tree, while a mummy with high Stamina could turn into a tough ironwood or a field of particularly recalcitrant crabgrass. Should the vegetation suffer injury, the mummy takes the concomitant injury. Therefore, cutting down a tree probably cuts the mummy in half (and kills her), but destroying a field of subsoil mushrooms requires a bulldozer.

CLOUD THE NAME

Type: Ritual

Dice Pool: Divination + Nomenclature

Difficulty: 7

Sekhem: None

Over the course of an hour, the mummy studies and dissects a given unique personal ren. She then joins the word of transformation to the ren and causes the name to change. The scribe cannot predict the specific result since the transformation can take any number of forms. In many cases, the subject undergoes a small shift in personality or fortunes. Such a result is not guaranteed, though, nor is there any way to specify the nature of such a change, if one does happen.

In the end, the ritual does cause the name to shift into something else, which means that anyone who hopes to exert power over the subject individual must relearn the subject's name in its new form. The mummy could even cloud her own true name, and she would not necessarily know what her name has become!



COMMAND THE BEAST

Type: Spell

Dice Pool: Animal Ken + Nomenclature

Difficulty: 7

Sekhem: 1

The scribe speaks an animal's true name, then follows it with a word of command that binds the creature to her. The creature then follows the mummy's verbal commands for the scene. Although the animal may not understand language, it gathers the scribe's **intent** through the power of words and acts accordingly. Even so, most animals simply don't have the intelligence to follow complex commands, and they will **mill about** in confusion if the directive isn't sufficiently simple. The magist may relinquish control at any time, after which the animal probably flees, or she can use an additional Sekhem to extend the duration for another scene.

A creature that is already under the control of another supernatural entity — say, by another mummy — does not respond so easily. The mummy and the other controller engage in a resisted Willpower roll, with the victor taking control of the animal.

MEND FLESH

Type: Spell

Dice Pool: Medicine + Nomenclature

Difficulty: 5

Sekhem: 1

The mummy speaks the ren of flesh and a word of mending or healing. The subject immediately heals a number of bashing or lethal health levels equal to the successes scored on the effect, or one-half that number (rounded down) in aggravated wounds. The mummy can use this effect on anyone in her direct line of sight. However, the ritual has no effect upon unliving subjects. Only true, living flesh can be mended thus.

LEVEL THREE NOMENCLATURE

BECOME ANIMAL

Type: Spell

Dice Pool: Animal Ken + Nomenclature

Difficulty: 8

Sekhem: 2

As with simpler rituals such as Becoming the Tree, the mummy speaks a word of self, a word of transformation and the ren of an animal. Over the course of the ritual, she shifts into the form of that animal. The scribe must know the true name for the specific type of animal she wants to become. Mythical beasts also have ren, although these ren are very rare and difficult to learn in the modern era. The magist retains the use of her own thinking capabilities, but she has

the animal's physical abilities and senses. She can sense heat patterns as a pit viper, feel electrical and magnetic fields as a shark, speak other Hekau as a parrot and so on.

The scribe's skill is such that she can remain in animal form indefinitely — although she runs the risk of losing her psyche in the animal form. After all, by invoking the animal's true name, the mummy has literally truly *become* the animal. The magist can remain in animal form safely for a number of days equal to her Balance rating. After that, the player rolls Willpower (difficulty of number of days in animal form) each sunrise. A failed roll reduces the mummy's Mental Attributes and Knowledges by one point. Once this descent begins (that is, after the first failed Willpower roll), the mummy's soul and psyche have been too deeply subsumed, which makes it difficult for her to leave animal form. The player can make one Willpower roll (difficulty 9) each new moon for the character to shift back into her natural form. Success snaps the mummy back into her normal shape within a minute and restores her mental faculties.

Unlike most Nomenclature spells, the scribe can use this spell in the underworld. In such a case, the mummy's spirit takes on the appearance of the animal shape.

COMMAND THOUGHT

Type: Spell

Dice Pool: Manipulation + Nomenclature

Difficulty: target's Willpower

Sekhem: 2

Just as a scribe can command animals with her knowledge of their ren and the words of binding, so too can a mummy draw on a unique name to compel a thinking being. Such true names are more complex, so they are harder to affect. With success, though, the magist chains the subject to her will. Her verbal commands become orders that the subject must carry out.

Because self-willed creatures have a strong preservation instinct and sense of volition, the subject's player can roll Willpower (difficulty 8) to try to break free if the mummy commands the subject to do something that is obviously suicidal or that violates his Nature. Therefore, commanding a murderer to kill someone is fairly simple, but commanding someone with a Caregiver Nature to do the same is considerably more difficult.

Unlike commanding a beast, command of a thinking being lasts for only a short time. Each success that the scribe's player scores on the casting grants one turn of command. The mummy must reinforce her commands by recasting the spell if she wishes to exert long-term command. Should the subject be in the midst of an action when the spell lapses, he remains under no compulsion to complete it.



NAME OF HEKAU

Type: Spell

Dice Pool: Occult + Nomenclature

Difficulty: target Hekau level

Sekhem: 1 + target Hekau's cost

Versatile scribes unearth the secret underpinnings of magic — the names for magic and spells themselves. With such knowledge, the mummy can command other Hekau and direct them, simply by causing the universe to forget the effect's existence. The mummy can learn the true name for any Hekau that she knows. Each individual power has its own ren. Even a more powerful version of a lower-level spell has a distinct name from its weaker cousin. Learning a different ren (or one for a different sort of supernatural power) proves more difficult and increases the chances to fail this incantation by increasing the difficulty by two. In theory, though, a scribe could learn the ren to counter nearly any supernatural phenomenon.

To use this spell, the magist speaks the ren for the targeted effect, a word indicating the specific target and the word of forgetting. The player then rolls Occult + Nomenclature against a difficulty equal to the targeted spell's level + 3. Successes on this roll reduce the successes (or equivalent) of the targeted effect. Therefore, a casting of Becoming the Tree that scored five successes would be damaged but not countered if the Name of Hekau roll scored only three successes. Similarly, scoring three successes against a vampire's five levels of Potence would simply reduce the vampire to two levels of Potence for one turn.

If the targeted spell's successes decrease to zero, the effect is canceled instantly. However, Name the Hekau cannot counter a spell that occurs in an instant but leaves lasting results. Mend Flesh is active for only a few seconds, but the resultant healing is natural. Becoming the Tree could be cancelled since it is a sustained effect, causing the target to resume his normal shape. If a negated power is normally constant (like a vampire's Potence), then its effects are suppressed for three turns.

The cost of this Hekau adds the targeted spell's own Sekhem cost. For other supernatural powers that don't have explicit Sekhem, add the cost as appropriate to that style of magic and convert it all to Sekhem. Therefore, a power that costs two vampiric blood points and a temporary Willpower point costs the mummy her base one Sekhem, plus another three Sekhem. If the mummy wishes to revoke a spell of her own that she cannot overcome normally (such as Become Animal), this spell may do so automatically at a cost of one Sekhem, provided that the mummy can speak the incantation.

WHISPERS TO THE HEART

Type: Spell

Dice Pool: Manipulation + Nomenclature

Difficulty: target's Willpower

Sekhem: 1

The mummy glances at a target and whispers a single word, and the subject is suddenly overcome with emotion. "Emotion" in this sense refers to non-rational feelings that spring up. Some appropriate examples include fear, hate, anger, lust, longing, compassion, sympathy, love, hope, confusion, trust, ambivalence, boredom or wistfulness. The mummy might whisper the ren of terror forcing the victim to flee or collapse into a quivering heap. Perhaps the mummy might whisper the ren for hope and thus fortify the subject with new strength.

Each emotion has a separate true name that the mummy must learn. Once invoked, the spell floods the subject with the emotion in question. The subject typically experiences a sudden spike of the emotion for one turn, which peters out over the next minute. However, the mummy can maintain the emotion by spending a point of Sekhem every minute.

Whispers to the Heart can counter various forms of supernatural persuasion. The mummy might grant courage to someone who has been terrified with a supernatural power, or grant hate to someone who has been made to unnaturally love a subject.

The mummy may use this spell on herself, if she desires. This spell affects only living beings, so ghosts cannot be strengthened directly by its use.

LEVEL FOUR NOMENCLATURE

ENSLAVE

Type: Ritual

Dice Pool: Manipulation + Nomenclature

Difficulty: target's Willpower

Sekhem: 3

With a chain made of words, the mummy turns a living victim into her abject servant for one day per success scored on the roll. The subject becomes a virtual slave, who is completely devoted to the scribe and artificially compelled to obey her. The subject even obeys suicidal commands or ones that run counter to her best interests and morals (although the subject may agonize over them for a time). As with other commanding spells, the mummy must order the subject verbally. Commands aside, the victim feels a strong desire to see to the magist's welfare, and he may sometimes take actions on his own just to advance the mummy's interests.

The subject returns to normal (with complete recollection of events) once the effect wears off. He does not know automatically that the compulsion was magical, though. He simply realizes that the mummy somehow held influence over him. The victim might believe that he was temporarily insane, possessed, drugged, simply infatuated or otherwise influenced. Generally, a mistreated subject will likely turn on the mummy, regardless of his rationalizations for what happened.

A compulsion of this nature works only upon the living.



FORTIFY FLESH

Type: Ritual

Dice Pool: Stamina + Nomenclature

Difficulty: 8

Sekhem: 2

The caster speaks a quick incantation to give the subject's flesh the consistency and hardness of stone. Her skin does not change visibly, but her skin is firm to the touch and resistant to cuts or strong blows. Her tissue remains resilient, although it provides a soak pool equal to the successes rolled for the Hekau. This defense works against all forms of attack, even those that inflict aggravated damage, and it lasts until sunrise or sunset, whichever comes first.

Note that the mummy cannot revoke this spell voluntarily. If the subject needs to cut or pierce her flesh for some magical or medical purpose, she must overcome the armor soak. This incantation functions only on a living physical body.

NAMING THE BODY'S DESTRUCTION

Type: Spell

Dice Pool: Medicine + Nomenclature

Difficulty: Special

Sekhem: Special

Although individuals have unique true names, a generic ren describes each part of the body. Naming the Body's Destruction allows the mummy to speak one of those ren, combined with a word of specification and a word of forgetting, to wither and erase a part of a body. The difficulty and Sekhem cost varies by the organ named:

- **Trivial loss (difficulty 7, Sekhem 2):** This loss causes a single level of aggravated damage, but it is not fatal unless the victim is already near death. Such an organ includes an ear, an eye, a hand, a kneecap or the like.

- **Serious loss (difficulty 8, Sekhem 3):** This loss causes three levels of aggravated damage, and it may prove fatal in a short time. The victim loses a lung, kidney, appendix, intestine or other major chunk of organ tissue. Each turn until the victim receives medical attention, the subject's player must succeed on a Stamina roll (difficulty 8). On a failure, the victim suffers a level of lethal damage due to the body's inability to function without the organ's presence. Even after medical assistance, the victim may have lost too serious an organ to survive unless a miracle (or powerful healing magic) occurs.

- **Critical loss (difficulty 9, Sekhem 5):** This loss inflicts seven levels of aggravated damage, and it almost certainly causes instant death as the victim loses his heart or his brain. If the subject survives the initial damage by some miracle, he must check for additional damage as with the serious loss.

The damage inflicted is considered aggravated, but it may be soaked with a Stamina roll (difficulty 9). This rule

supersedes the normal soak rules. Since the spell vanishes an organ directly, the damage bypasses armor and mystical shields that aren't designed specifically to stop spells. Furthermore, the loss leaves no wound. It's as if the body part was never there. This effect can reduce the victim's Appearance, and it may have more pronounced side effects. A victim without eyes is blinded, for instance, while losing a kneecap leaves the subject unable to stand.

Certain subjects might not be severely crippled by this spell. A vampire can probably function without a liver, and a jellyfish has no brain to speak of. In such cases, the wound is considered only serious or trivial, as adjudicated by the Storyteller. Also, note that this spell functions only on physical bodies, not on spirits.

SPEAKING ALL NAMES

Type: Ritual

Dice Pool: Linguistics + Nomenclature

Difficulty: 7

Sekhem: 1

Through a ritual incantation and the study of a specific language, the mummy familiarizes herself with the essence of names from that language. Because ren offer insight into the true nature of all things, at least a little essence of each true name lies in every word of every language. From these common points, the mummy can build a rudimentary understanding of other languages.

Speaking All Names is no panacea that allows immediate and total comprehension of a language, though. The mummy must have a sufficiently large sample upon which to work the ritual (generally about 50 words or more). The normal ritual casting time might take longer for complex, alien or dead languages. Each success gives the mummy partial comprehension of the language. One success provides enough understanding of very basic words and phrases. Three successes gives enough to carry on a simple conversation, and five successes gives passable fluency. Translations may be garbled and incomplete, but the mummy usually gets the gist of what's being spoken or written.

Note that with this spell the mummy always comprehends the individual linguistic version of any ren that she already knows. That is, if the mummy knows the ren for lion, then she can always figure out the word for lion in another language with this spell.

LEVEL FIVE NOMENCLATURE

FORGETTING THE PERSON

Type: Ritual

Dice Pool: Manipulation + Nomenclature

Difficulty: 9

Sekhem: 30

Perhaps the single most destructive ritual known, this incantation allows the mummy to speak a person's true name, then erase it from the Book of Thoth — thereby making it as if that individual never existed. The subject vanishes, and all record of him goes as well. Even those who were close to the subject have only faded memories that they can recall only with extreme effort.

Performing this ritual heavily disrupts the order of the universe and reduces the scribe's Balance rating permanently by one dot. To date no Nomenclature magist has succeeded in reversing the effects of this ritual.

PTAH'S WORD

Type: Ritual

Dice Pool: Manipulation + Nomenclature

Difficulty: 9

Sekhem: 8

According to some myths, the tiny Egyptian deity Ptah created the universe with the utterance of a single word. While such a feat may be beyond the Reborn, the creative power of words remains within the grasp of a skilled mummy.

The scribe speaks the true name of any inanimate object of no greater mass than the mummy. The item is instantly created in some space touching the mummy — be it in hand, underfoot or in some other fashion beside her as long as it would not materialize inside something or someone else. The item doesn't just materialize or coalesce, though. One moment there's nothing, the next moment it's there as if it always had been. As such, the item can't be dispelled as a summoned object otherwise could be.

Creating a specialized item requires that the magist know about the item in question. A mummy can't learn the ren for "scimitar" without also knowing how to make a scimitar. Many modern items remain unclassified, and a mummy would need extensive research to unearth the true name for a computer, automatic pistol or similar object.

WHISPERS TO THE BODY

Type: Spell

Dice Pool: Manipulation + Nomenclature

Difficulty: 7

Sekhem: 5

The mummy must speak the ren of self followed by a transformation phrase to whatever form she desires. As she

speaks, so her body follows. As long as the scribe can speak the terms of what she wants her body to do, she can reshape herself with a successful Manipulation + Nomenclature roll. The mummy can stretch, compress or otherwise alter her shape. She can do anything from turning into a puddle of liquid to taking on the semblance of another person. The varieties are limited only by the imagination, and they last for the scene.

If the scribe uses this spell for combat, she gains three extra soak against any kinetic attack as her flesh instinctively parts or twists away from attacks, bounces back or just lets bullets and knives pass right through. The mummy can similarly shape her limbs into spikes, blades or other simple designs, inflicting an additional die of lethal damage in hand-to-hand combat.

Should the scribe's body actually be separated into discrete portions, the mummy risks serious damage. The body can flow and warp, but if it's torn apart, the consequences are bloody. Use the guidelines for Naming the Body's Destruction.

This spell does function in the underworld, allowing the mummy to reshape the stuff of her soul as desired.

WORD OF AUTHORITY

Type: Spell

Dice Pool: Manipulation + Nomenclature

Difficulty: 8

Sekhem: 4

The mummy speaks the true word for self followed by that of authority, thereby gaining the majestic command of Pharaohs. Immediately after incanting the spell, the mummy speaks one sentence. Anyone who hears and understands the sentence must obey to the best of his ability. The Word of Authority guarantees unhesitating compliance.

As long as the command is a single sentence that may be executed immediately, the mummy can order a group, an individual, people she can't even see — anyone in earshot is a potential servant. The mummy can be as specific and complex as she desires, although the command requires immediate action. The magist must order people to *do something*, however. She cannot implant a contingent command. As with lesser commands, an order that is self-destructive or which violates the subject's inner Nature allows the subject's player to roll Willpower in order to resist (difficulty 8).

My family would gasp in shock to see me now. Once, I was the proper woman, paying deference to men, chaste beneath layers of fabric. Now I treat men as their behavior and accomplishments dictate — as equals, and often much less than that. I dress according to my whims and style my hair to suit the fashion of the moment.

The vigor from my ancient soul gives me the strength of confidence and independence, the insight to see what matters and what is worthless. It is the same strength I drew upon to enter into the lair of the enemy. With the skills that I learned in the time since my rebirth, it was a matter of simplicity to gain employment at the Metcalf Clinic. We suspected that the agents of Apophis had extended their tendrils to encompass this place, yet certainty was required before the justice of Ma'at could be unleashed.

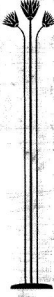
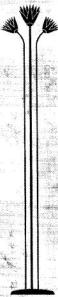
Confidence I had in plenty, but I must admit that my attempt at stealth was not what it could have been. Although I quickly established a habit of working late in their remarkable laboratories, I had no explanation to give the guards who discovered me in a restricted zone with damning company secrets in hand.

I am sure they were surprised that I had not registered on the room's sensors. But then, they did not know of the benefit that the Veil of Amaunet bestowed upon me. I must grant that the guards were well trained. Despite their comical surprise, they triggered alarms and advanced with alacrity, shouting for my surrender.

Were I still that cowed daughter of Allah, I would have fallen to my knees and pled for mercy. However, I am no longer that mewling thing. I am a child of Osiris and a daughter of Isis, and I am possessed of the wisdom of Ma'at.

A few glass baubles flung to the ground unleashed the darkness of Nuit. The cloud of smoke baffled my would-be captors long enough for me to dash a vial of cobra's spit against the exterior wall. As the durable concrete sizzled and ran, I swallowed the tears of Sobek. The might of the crocodile god flowed through me, giving me the strength to rend the wall asunder and make my escape into the night. With me I took the artifacts of our people that the directors of the clinic had gathered covertly for study. The secrets of the ancients will not be theirs to discover.

Galling as it was to escape in such amateurish fashion, I have discovered much of the evil that infests that place. Though the scale of its offenses is beyond my meager talents to redress alone, with the aid of fellow warriors of Ma'at we shall sunder Apophis' grip upon this fair land. The humiliation of exposure that they suffered at my hands is but a candle to the shining might of Ra that will be our retribution upon them.



Chapter Five: The Scales That Weigh

THERE IS NO CURE FOR BIRTH AND DEATH
SAVE TO ENJOY THE INTERVAL

— GEORGE SANTAYANA

Mummies are unique in the World of Darkness. They are immortal, yet they can be killed. They are as vulnerable as any mortal, yet they wield the power of gods. They are creatures of vibrant life, yet they traverse the depths of the spirit worlds.

This duality is further echoed in the Scales of Ma'at. Some might even say that the duality finds its source there since the goddess symbolizes balance. Mummies are not forces for good so much as champions of justice. The World of Darkness has suffered much at the hands of the forces of the Corrupter. It has slid into decay and corruption past the point of acceptability, which makes the Amenti warriors of retribution, determined to drive back Apophis and its vile minions. However, the universe must remain in balance. Much appreciated as mummies are currently by those who know the role they play, the Amenti may not be as welcome when the side of light gains advantage over the darkness of Apophis.

After all, death is the balance of life.

MAINTAINING A BALANCE

Walking the line of Ma'at can be tough for a mortal bonded to an ancient spirit, not to mention someone who's looking for a little escapist fun in a roleplaying game. **Mummy: The Resurrection** deals with some heavy concepts, but it is still a game. You've already gone through a lot

of background as well as some exciting information on the types of Amenti and the incredible powers they wield. This chapter digs into the nuts and bolts of the Amenti and their world — the rules of being a mummy, if you will.

As mentioned before, although *Mummy* is intended as a comprehensive sourcebook, it is not a stand-alone game. You'll need to reference a *White Wolf* core rulebook to get the full details on dice rolling, combat and the like. **Vampire: The Masquerade** is the primary reference used throughout this book, but any other core game from **Mage: The Ascension** to **Hunter: The Reckoning** will do the trick.

LIFE AS THE UNDYING

Unlike vampires or the walking dead, mummies are truly alive; they've been restored to everlasting life by the Great Rite. They enjoy many of the benefits and the limitations of mortal life. They have to eat, sleep and breathe like mortals do, and their khat suffers when they fail to do so.

Mummies tend to have greater stamina than their mortal counterparts. Some Reborn have superhuman levels of stamina, in fact. They can use Hekau to ignore many mortal needs, when necessary. However, the Reborn prefer to savor life's pleasures most of the time, which includes good food, drink and companionship. Only those who have experienced death first-hand can appreciate all that life has to offer them.

AGING

Mummies retain their general physical appearance as of the end of the Second Life. Thanks to the gift of the Spell of Life, the Amenti do not age or suffer from any of the effects of aging after rebirth, regardless of the maturity of their khat. The only exception to this rule occurs when a tem-akh chooses a child to become one of the Reborn — which is a decidedly uncommon occurrence even by mummy standards. These children continue to grow in the Third Life until they reach physical maturity, whereupon they stop aging altogether. Even mortals who become mummies at a relatively advanced age have the vigor and vitality of young adults. More than one foolish enemy has underestimated a mummy based on its apparent age.

SEX

Mummies can and do have sex with mortals. They are also capable of siring offspring or becoming pregnant. The children of the Undying and mortal partners (or even of two of the Undying) are normal mortals. They may be prone to having certain Merits — Acute Senses, Common Sense, Iron Will, Medium, Lucky — or show the potential for sorcery (see *Sorcerer Revised Edition* for more details). But otherwise, the children look like any other mortals born into the World of Darkness.

Despite the ability to reproduce, most mummies tend avoid such familial entanglements. After all, they would be forced to watch their mortal spouse and/or their children grow old, wither and die while they remained eternally vital.

PERCEPTION

As immortal beings infused with new spirit, mummies have unique sensory abilities that extend beyond the mundane. Mummies with the Awareness Ability can sense mystical energies and events. Additionally, all mummies have two other senses:

- **Insight:** Strongly attuned to the energies of life as mummies are, they gain a heightened perception of others. With a Perception + Awareness roll (difficulty 9), a living mummy can pick up strong emotional impressions, be they between two people or coming from a single individual. This insight can also sense particular emotions if the mummy so desires. He might check a crowd for whoever feels the greatest fear or guilt, for example. Insight registers only powerful emotion, although sensing apathy can sometimes be useful in itself.
- **Deathsight:** When they take on their spirit forms, mummies trade their insight for the ability to see death in all its forms. With a Perception + Awareness roll (difficulty 8), the mummy spirit can sense signs of illness, frailty or impending death in a living subject. By focusing on a target for three successive turns prior to the roll, a mummy can detect

hidden flaws or minute weaknesses. The character may then use this information to aid in mending or exploiting the imperfection. Each success on the deathsight roll provides the player with another die that he may use in rolls against that target for the scene.

DRUGS AND ADDICTION

Mummies can enjoy and suffer from the effects of drugs just like mortals do. The Amenti can benefit from their medicinal uses and enjoy the recreational effects, but continued indulgence — particularly to the exclusion of the healthier elements of life — is considered an offense against Ma'at. This fact may cause problems for a mummy sybarite who becomes too caught up in the pleasures of decadence.

Overuse of nearly any drug can prove addictive, although the definition of "overuse" varies depending on the nature of the drug. A drug can be physically or psychologically addictive (or both). When the Storyteller feels that a character is in danger of becoming addicted, the player must spend a point of temporary Willpower and make a Willpower roll (difficulty 6) to keep his character from getting hooked. Each time the character abuses the substance thereafter, the Willpower roll's difficulty increases by one.

Once addicted, a character must spend a point of temporary Willpower to resist the urge to use that drug when the opportunity presents itself. This expenditure remains in effect for one scene. Each day the character goes without satisfying the addiction, his actions suffer a +1 difficulty penalty. This penalty is cumulative, but it applies only to things that require some effort on the character's part, not to involuntary actions like soak rolls. An addicted character with zero temporary Willpower who's presented with an opportunity to indulge will always do so.

The character can kick the habit by going for at least a month without using the drug at all. In addition, the player must make three Willpower rolls (difficulty 10) or spend one permanent Willpower. A failed roll leaves the character addicted, while a botched roll pushes the character into a binge that gets him using again. A cautious player spends the permanent Willpower to ensure that the monkey is off his character's back. If the character ever uses that drug again, the Willpower roll to avoid addictions starts out at difficulty 7 rather than 6.

A mummy's player may add his character's Balance rating to Willpower rolls to resist the temptation to abuse drugs and to kick the habit if he ever becomes addicted. However, aside from the constraints listed previously, abusing drugs may also result in reducing the character's Balance, which signifies an erosion of the character's will and devotion to universal balance.



POISON AND DISEASE

The khat of the Reborn is as vulnerable to toxins and illness as that of a mortal, but the mummy is fortunate enough to be able to return to life after succumbing to poison or disease. In general, toxins and illnesses inflict bashing damage, but particularly deadly ones do lethal damage. Only poisons created by Alchemy (or from similar supernatural sources) can inflict aggravated damage on mummies.

Every poison and disease has a toxin rating that indicates the level of damage it inflicts. Each example on the accompanying chart indicates whether the damage is bashing (B) or lethal (L). The time frame of applying the damage depends on the circumstances and the Storyteller's prerogative. A lower toxin rating may be applied once every few minutes, while a higher toxin rating is typically applied once each turn.

This damage may be soaked as appropriate. Mummies can benefit from mundane medical treatment as would any mortal. In addition, some mummies have an extraordinary resistance to disease and poisons (see Merits and Flaws, p. 68). Hekau is also useful in treating nearly all forms of disease and poison.

Toxin Rating	Poison	Disease
1	alcohol (B), cocaine (B)	cold (B)
2	food poisoning (B) methanol (L)	chicken pox (B), measles (L)
3	ptomaine (B)	influenza (B), pneumonia (L)
4	ammonia (L)	tuberculosis (L)
5	bleach (L)	AIDS, cancer (L)
6	strong acids/bases (L)	black plague (L)
7	cyanide (L)	Ebola (L)

FIRE

Fire inflicts aggravated damage on mummies, just as it does to any other character. Unlike certain other supernatural beings — such as vampires — mummies aren't any more susceptible to fire than any other form of damage. The Amenti are perfectly capable of wielding fire as a weapon against enemies who are at least as vulnerable to it as they are.

Fire in the physical world has no effect on a mummy's spirit unless he has manifested in the Lands of the Living.

DAMAGE AND HEALING

Although a mummy is largely spared the touch of death, one can still suffer damage and injury just like a mortal does. A mummy can soak bashing and lethal damage using his Stamina, plus any bonuses granted to him by armor, Hekau and his natural Amenti talents.

A mummy recovers from lethal damage more quickly than his mortal counterparts do. A mummy uses the chart for mortals' healing times (Vampire, p. 219), but the player treats the character's current health level as one level better for purposes of healing. Therefore, a mummy who's taken enough lethal damage to put him at the Maimed health level recovers to Injured in a one month and one week rather than three months, and he goes from Injured to Hurt in three days rather than a week. An Amenti recovers lethal damage from his Bruised health level in 12 hours rather than a day.

Moreover, a mummy who is tending to an injured mortal can share the benefits of his strong life force. By providing constant care and attention, the Amenti effectively raises the mortal's rate to heal lethal damage by one level, equivalent to the mummy's own healing ability.

A mummy cannot soak aggravated damage with Stamina. He can do so only through the use of Hekau. He takes aggravated damage from supernatural sources like the fangs of a vampire or claws of a werewolf, from fire and from certain Hekau spells and other mystic attacks. The Amenti recuperates from aggravated damage at the normal mortal rate.

A mummy can use Hekau to recover from injury very quickly. Virtually every path lists some form of healing magic.

DEATH

A mummy who falls below Incapacitated dies like any mortal. Unlike a mortal, however, each mummy has an additional five health levels beyond Incapacitated. These levels represent the condition of the khat, the mummy's mortal body, after death. If a mummy suffers enough health levels of damage to plunge his health past Incapacitated, keep track of the additional damage. That number determines how difficult it is to restore the mummy's body to complete health upon his resurrection.

Mummy Health Level	Description
Broken/Scorched	Extremities mangled, soft tissue loss, serious burns.
Crushed/Burned	Numerous broken bones, significant internal organ damage.
Disembodied/Incinerated	Pulped or missing limbs, torn apart, massive third-degree burns.
Pulverized/Cremated	Entire body crushed, mangled or burnt, or total loss of flesh (reduced to little more than a skeleton).
Dust/Ash	Reduced to dust, ash or a fine red mist.

TRUE DEATH

It is not normally possible for a mummy to drop below the Dust khat level, regardless of how much damage is



inflicted. Certain very powerful effects (equivalent to nuclear blast in intensity) can truly disintegrate a mummy, leaving nothing but stray atoms behind. In this case, the mummy's khat is destroyed, leaving the mummy trapped in the underworld. Clearly, it takes something of singular power to wipe a mummy from existence permanently. In the end, only the following few things can kill the Undying permanently:

- **No will to live:** A mummy reduced to zero permanent Willpower (through multiple resurrections or other means) is destroyed. The spirit loses the will to exist and fades into oblivion, while the khat turns to dust.

- **Magic:** Certain Hekau spells and rituals (particularly Forgetting the Person, p. 130) can destroy the Amenti permanently by erasing his body and soul from existence. Such magic is rare and powerful in the extreme. If you choose to draw from **Mage: The Ascension**, a wizard can destroy a mummy using a Prime 5/Spirit 5 Effect to erase the mummy's pattern from the Tapestry. Such an Effect is always considered vulgar, however. (See **Mage** for more information.)

- **Complete atomic disintegration:** About the only non-magical way for a mummy to be destroyed is for him to be at ground zero of a nuclear detonation or to be present at an event of similar destructive force. The likelihood of a mummy being dead center of a nuclear blast or launched into the heart of the sun is rather slim, however.

- **The Elixir of Oblivion:** Rumors exist that tell of a mystical poison (or an Alchemy formula) that dissolves the bonds

created by the Spell of Life and destroys a mummy utterly. No one who claims to know how to make it has made himself known.

- **Self-destruction:** A mummy has the power to end his own immortal existence. Osiris does not force eternal life on anyone. A mummy who commits suicide is considered to have no will to live, regardless of his permanent Willpower rating. The mummy must intend to die truly and permanently. Suicidal acts that a mummy performs for other reasons (such as tackling a horrific servant of Apophis over the edge of a cliff so that the mummy's friends may escape the monster) do not end the mummy's existence.

- **Imprisoned khat:** Clever foes can inhibit a mummy's ability to resurrect by placing his khat somewhere in which it is damaged continually — such as the heart of an active volcano — thereby preventing the mummy from ever fully recovering. This tactic does not bring about true oblivion, however, and it still permits the Undying to roam Duat in search of a solution to the problem. A mummy with a sufficient Ka Background may find that fate intervenes to free his khat from imprisonment, given time.

THE DEATH CYCLE

Death is typically only a temporary condition for the Undying. After a mummy dies, his spirit dwells in the underworld, going through the process of regaining the energy that restores his khat and allows him to return to life. The amount of time it takes to do so is based on the mummy's Ba Background (see p. 64). A mummy can do quite a bit in Duat in the mean time. Depending on the Storyteller's plans and the players' desires, you may wish to play out your character's time in the underworld. Refer to "Death as





an Immortal" for more information on how a mummy functions in the underworld.

Whether you roleplay the death cycle or not, the mummy's return to life is virtually inevitable. Unless enemies can interfere with the spirit in the underworld, they can do little to prevent the mummy's return. Damaging the body further makes the return difficult, but not impossible. Nevertheless, a mummy usually takes steps to protect his khat while he is recovering. The ka (as expressed through the Ka Background) goes a long way towards safeguarding the khat. Plus, an Amenti often has friends and mortal followers (attained through the Allies and Retainers Backgrounds) who will help retrieve and protect his khat. Whenever doing so is possible, they will hide it in the Amenti's tomb (designated via the Tomb Background) in which he can recover unmolested.

It is important to remember that the time the mummy spends in the underworld varies according to the spirit's talent at performing its underworld duties and active desire to pursue them. The minimum time a mummy must spend in the underworld before trying the resurrection is determined by his rating in the Ba Background (see p. 64).

THE RESURRECTION

Once the required time has passed, the mummy's spirit returns from the underworld and uses its power to restore and re-enter the khat. The attempt to return to life is powered by raw will and the ability to tap into the life force of the universe. The actual resurrection roll may be performed in one of two ways: the mummy's player spends a point of permanent Sekhem and rolls Willpower + Ba, or he spends a point of permanent Willpower and rolls Sekhem + Ba. Each success (difficulty 8) heals one level of damage, starting with any damage beyond the Incapacitated level. Therefore, a mummy who was burned to ashes requires five successes to recover to Incapacitated, and he needs at least one more to be conscious.

On a failed resurrection roll, the mummy must wait at least a day before making another attempt. Each attempt costs another permanent point of Willpower or Sekhem followed by the appropriate roll. With a botched resurrection roll, the character must again wait the full time required by his Ba rating before making another attempt. If a mummy makes more than one resurrection roll per year, each additional roll lowers one of the mummy's Attributes by one, as chosen by the Storyteller. The lost Attribute point can be regained by spending experience.

A powerful mummy could return to life from being reduced to ash all the way to complete health with a single resurrection roll. More often, the mummy rises from death and still needs to heal further. Once the mummy regains life, any damage that remains after the resurrection is considered

aggravated, and it heals as normal. As with any other damage, Hekau can help speed the mummy's recovery.

DEATH AS AN IMMORTAL

As noted before, it is extremely difficult for a mummy to be killed permanently. Although his body may be dead for a time, his soul lives on in the underworld. Chapter Six provides many details about the Lands of the Dead. This section concerns itself with the capabilities the mummy has in his spirit form.

A mummy's soul may venture across the Shroud in a few different ways. Those ways include death, magic or a desire for judgment.

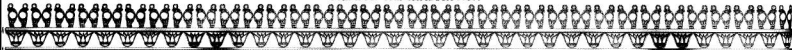
When a mummy's khat suffers enough injury to kill it (reducing the character below the Incapacitated health level), the mummy's spirit separates from its body and enters Neter-khertet, also known as the Shadowlands. From there, the spirit journeys to Duat, the underworld, to gather the power to restore the khat and return to life.

A mummy can use Hekau such as Separate Ba or Potion of the Separable Ka to send his spirit into the underworld without entering a death cycle. Once the spirit separates from the khat, the mummy is free to travel and act in Duat as he desires. If the mummy's khat or his spirit is slain while the two are separated, the mummy goes into a normal death

TRAVELER'S ADVISORY

A mummy in Duat moves at his normal rate, as if he were walking through the Lands of the Living, unless he uses Hekau to travel. Such travel is not easy, though. Remember that the ghost storm still thunders through the upper reaches of the underworld. Neter-khertet was never a pleasant place, but in the wake of the Dja-akh it has become terrifying to behold. Huge rifts appear in the spirit fabric of the underworld, openings into oblivion from which ghost storm squalls may erupt at any moment. In the bottomless depths of Duat lie islands of safety, among which are included the Blessed Fields of A'aru. However, it takes a skilled navigator to reach such havens. Even there, the ghost storm is known to approach, sending spirits running for safety behind their ectoplasmic defenses.

Even without taking into account the rapacious spectres and malign agents of Apophis that roam Duat looking for spiritual sustenance, travel anywhere in the underworld is hazardous to say the least.



cycle. Anubis does not appear automatically to bring the character before the Judges of Ma'at in such a case, however. This small leeway allows a renegade mummy to go through a death cycle without suffering punishment for his misdeeds.

A mummy who wishes to petition the Judges of Ma'at can do so by entering a deathlike trance, freeing his spirit to travel into the underworld. The time of judgment varies, but it is never less than a full day (from sunrise to sunrise). It is often longer, depending on the challenges that the character faces along the way.

FUNCTIONING IN DUAT

A mummy in the Lands of the Dead has essentially the same Traits he has in life. His Attributes and Abilities function at the same levels as when he is alive. His Willpower and Sekhem scores also translate without change. The only noteworthy element of how a mummy's spirit functions in Duat is that the soul has its full seven health levels, regardless of the condition of the khat.

When in Neter-khertet, the portion of the underworld that acts as a dead reflection of the living world, the Amenti has the limited ability to see back to the Lands of the Living. The psychic barrier of the Shroud hangs like a gray haze, obscuring the material realm so that people on the other side appear as phantoms. Thanks to the mummy's death-sight, those who are closest to death (from the terminally ill to vampires and the walking dead) appear most clearly.

The Shroud keeps mortals from seeing into the Shadowlands. For their own part, spirits in Neter-khertet are largely unaffected by things in the Lands of the Living. Interacting with the material realm is at best a nuisance, at worst painful. Anything in the Lands of the Living that passes through a spirit in Neter-khertet — an oncoming car, a bullet, a living person — causes one level of bashing damage as it momentarily disrupts the ghost's psychic form. Likewise, a spirit can disincorporate consciously, suffering a level of bashing damage to step through walls and other obstructions that exist in the real world.

Objects and beings in the underworld are as solid to spirits as physical objects in the Lands of the Living are to the living. A mummy's spirit in the Shadowlands can no more walk through an ectoplasmic wall than a living mummy in the material realm could walk through a physical wall. For ease of play, assume that all spirit interactions with the underworld environment abide by the same rules that living beings abide by in the real world.

DEATH BEYOND DEATH

Although comprised of immortal spirit, a mummy may still be harmed in the underworld. Passing through physical objects inflicts minor damage, as noted previously. More importantly, other denizens of Duat may attack the Amenti with spells and

relic weapons. Since damage afflicted and health levels lost are all spiritual in origin, it's easy enough to use existing rules for combat and damage in the underworld.

If the spirit's health level is reduced past Incapacitated, the spirit vanishes from the underworld into the darkness of

MUMMY AND WRAITH

Players familiar with **Wrath: The Oblivion** may notice many similarities between mummies and wraiths. For those interested in integrating **Mummy** and **Wrath**, we present some comparisons between the two types of characters.

Although the two do share a number of abilities, a mummy is not a wraith. Technically a mummy was a wraith at one point, after his Second Death when the tem-akh offered him eternal life. When he joined with the tem-akh and underwent the Great Rite, though, the mummy became a living immortal with his soul healed of the scars of death. In **Wrath** terms, the two components of a wraith's nature, the psyche and shadow, are fully integrated in a mummy. The mummy is not at odds with the darker half of his being because his soul is united in a single purpose. A mummy is also strongly bound to the world of the living. Therefore, his khat is effectively an unbreakable link (i.e., a Fetter) to the living world. As long as even part of his khat exists, even ashes and dust, a mummy can roam the Shadowlands and the underworld at will.

On the other hand, a mummy lacks many of the qualities and abilities a wraith has. A mummy's spiritual body effectively equals his health levels. A mummy also lacks the ability to learn and use the wraithly powers of Arcanoi (although knowledge of Hekau paths more than compensates for this shortcoming). Unlike a wraith, a mummy who loses all his spiritual health does not undergo the psychic torment of a Harrowing. The mummy effectively disincorporates instead, only to re-form later as his soul reconstitutes itself.

These differences are not very great as far as general interactions between mummies and wraiths are concerned, though. The magical abilities of each affect one another normally. The terms "wraith" and the mummy's "spirit form" are effectively interchangeable as far as Hekau or Arcanoi descriptions go. The only caveat is that Arcanoi that depend on wraith-specific Traits like Pathos or Angst (or the presence of an active Shadow) do not affect mummies at all.



oblivion. This final discorporation is enough to destroy a regular ghost utterly. Yet even this fate is not the end for one of the Undying. A mummy can come back from being slain, even in the underworld. The mummy enters a normal death cycle, just as he would were he killed in the material realm. The only difference in this case is that the spirit floats in a coma of its own, unaware of the time that passes while her spirit reconstitutes itself. Some of the Amenti have reported fragmented visions or dreams of their passage through the Darkness Beyond, but usually very little that is coherent.

When sufficient time has passed, based on the mummy's Ba (see p. 64), the player makes a normal resurrection roll. If that roll is successful, the spirit reappears in the Blessed Fields of A'aru where it continues to recover any lingering damage. Otherwise, the spirit allows Anubis to lead it back to the Land of the Living to try resurrecting the khat normally. If a mummy comes back from oblivion and attempts to resurrect the khat within the same year, it counts as two separate resurrection rolls.

RELICS

Physical equipment and possessions do not go with the mummy into the spirit world unless they are designed with Hekau to make the transition (see Chapter Four). The ancient Egyptians understood how to prepare items to serve the dead in the afterlife, and mummies often stock their tombs with items designed for their use in the Lands of the Dead.

Other items, known as relics, also exist in the underworld. Relics are created when items that are invested with a great deal of emotional energy in the Lands of the Living are destroyed. A shade of the item appears in Duat at the site of its destruction, just as the spirit of a dead person survives the destruction of the body. Ancient Egypt was a particularly rich source of relics thanks to the funeral rites performed in death. The dead of other lands plundered many of these relics, just as treasure-hunters and foreign archeologists in the Lands of the Living have looted Egypt's ancient sites. Even after the devastation of the ghost storm, Neter-khertet contains many relics that are quite ancient much sought after by the ghosts who dwell there. Notably, the spiritual reflections of ancient structures long since crumbled to dust in the Lands of the Living survive in Duat. Amenti practitioners of Effigy can craft new relics to serve their needs.

THE VEIL

The mortal mind is not equipped to deal with the realities of the supernatural. It falls back on an instinctive psychological defense to protect itself from confrontations with ghosts, spirits, vampires and shapeshifters. This instinctive reaction goes by many names, but for simplicity's sake we refer to it here as the Veil. The Veil causes most mortals

to rationalize or simply forget their encounters with Things That Should Not Be.

Mummies are normally not among those supernatural entities from which the mortal mind reflexively defends itself. After all, in many ways a mummy is just like a mortal. However, a mummy projects the raw essence of its pre-natural nature in a few situations. A mummy undergoing the haji or deep in the throes of semektet cannot help but reveal its secret condition. Certain Hekau allow the Amenti to tap actively into the terrors of the supernatural, while some invoke that same panic simply as a byproduct of working a magical effect.

Exactly how mortals react to these circumstances is based on their Willpower, as show on the accompanying table. Some rare mortals — such as the truly innocent, children and the insane — are unaffected by the Veil. Of course, the claims of such people are often dismissed as delusions or harmless imagination. Likewise, other supernatural denizens of the World of Darkness are immune to the effects of the Veil. They know better than anyone about the strangeness that lurks outside of mortal ken.

Willpower Reaction

- | | |
|---|---|
| 1 | Catatonia: Rational thought flees entirely. The mortal cowers in terror for the scene, seeking feebly for a way to escape from the terrifying manifestation. |
| 2 | Panic: The mortal flees in blind fear, trying desperately to escape from the display. |
| 3 | Disbelief: The mortal rationalizes in any way necessary to explain away the situation as anything other than real evidence of the supernatural. |
| 4 | Berserk: The mortal blindly lashes out at the manifestation or anything connected with it, trying to destroy it or drive it away. |
| 5 | Terror: The mortal is deeply afraid, but she manages to maintain some degree of self-control. She does her best to get away as quickly as possible, but not in a blind panic. |
| 6 | Conciliatory: The mortal is afraid, and he escapes if an opportunity presents itself, but he remains in control enough to bargain or plead for freedom if needs be. |
| 7 | Controlled Fear: The mortal can control her fear enough to act rationally and even communicate with the manifestation. |
| 8 | Curiosity: The mortal is more fascinated than afraid, and he is likely to either try to communicate or go for a camcorder. |
| 9 | Anger: The mortal refuses to be afraid of the manifestation, and she stubbornly stands her |





10

ground against it. She is also not terribly inclined to be friendly toward it.

Blasé: The mortal is so strong-willed and self-confident that even a slavering, bloody-fanged vampire doesn't faze her. Although surprised at first, she'll deal with the manifestation as capably as she would any mundane situation.

BALANCE

In **Mummy: The Resurrection**, Reborn characters possess a Trait called Balance that represents their understanding and adherence to the principles of truth, balance and justice. Those players who are familiar with **Vampire: The Masquerade** might equate this Trait with Humanity, but those rules do not provide a complete picture of what Balance is. It is not simply acting humane. Rather, it equates a kind of spiritual and cosmological enlightenment that is embodied in a particular moral code.

Just like the deity whom they serve, the Judges of Ma'at transcend mortal comprehension of the divine order. With the opportunity to live multiple lives and reside among the dead, the Amenti gain the attention and direction of these ancient ministers. Ma'at is the spiritual principle by which all mummies abide. It represents qualities of truth, balance, justice and universal harmony. To follow Ma'at is to be in balance with the natural order of things — “the Tao,” as it is known in Asia. That which goes against Ma'at violates the natural order and leads to chaos and corruption.

Balance is the Trait that represents a mummy's growth along the path of Ma'at. Gaining Balance is a combination of facing one's mistakes, learning from the wisdom of the Judges of Ma'at and honoring the designs of the divine. Anubis leads a first-time mummy before the one of the Judges of Ma'at by, and the mummy learns the primary lessons of balance. The first judge is often called Ankh, or Life, in deference to the fact that it grants permission for Osiris to resurrect the deceased.

Should one of the Resurrected fall from grace, the judges strip him of any undeserved power. In game terms, a mummy may have his **Balance rating** reduced immediately, but he retains his current Attributes, Abilities and Hekau until the next time he encounters the judges. At that time, the Judges of Ma'at reduce any of the character's Attributes or Abilities above five that exceed the penitent's present Balance rating. Additionally, any of the character's Hekau paths higher than his current Balance rating are reduced equal to his Balance score, even if this amount is less than five points.

A mummy who has obtained great power and fallen from grace may decide to estrange himself from the judges. It is said that a few of the Ishmaelites and Cabiri thwart the will of Osiris in just such a manner. A refugee from the justice of Ma'at drifts ever further from true balance until he is no more

enlightened than the typical person, at best... or until he falls to the jaws of the **Corrupter**. The judges deal harshly with such a fugitive mummy should he someday appear before them. Depending upon how long the mummy has chosen to defy the justice of Ma'at, this penalty most likely results in a reduction to Balance 2, along with the accompanying Trait reductions as mentioned previously — unless his crimes merit even worse punishment. A mummy who has fallen so far risks tumbling into the clutches of Apophis.

BENEFITS OF BALANCE

In game terms, a mummy's Balance rating represents a degree of spiritual enlightenment, awareness and balance. An Amenti ultimately quests to improve his Balance and strengthen Ma'at throughout the world in so doing. Balance represents the mummy's spiritual center, his ideals and the advancement of his soul.

The Balance rating affects a number of things in the game:

- **Strength of Conviction:** A player can roll Balance in order for his character to resist any temptation or force that

MORTALS AND MA'AT

The Lands of Faith lie at the heart of the world's great monotheistic religions: Judaism, Christianity and Islam. In addition other ancient faiths date back thousands of years, including Egyptian, Greek, Babylonian and Zoroastrian. Faith is a powerful and active force in these lands and in the world at large. See Chapter Six for more details on faiths particular to the Middle East.

Certain mortals are so dedicated to their religious convictions that they tap into the grace of the divine. This dedication is reflected in the True Faith Merit (**Vampire**, p. 301). True Faith wielded by mortals has no effect on mummies, for good or ill. As tools of Ma'at, the Reborn function as part of the natural order, not enemies to it. A mummy's own faith and spiritual enlightenment — or lack thereof — is represented by his Balance rating. Even so, enough similarity exists between the overall concepts of True Faith and Balance that mummies respect and protect those mortals who comprehend the cosmic forces at work and the parts we all play within the greater scheme.

Other supernatural beings do not have a Balance rating, although lacking it does not necessarily make them opposed to Ma'at. Only those beings who serve the cause of chaos or corruption are considered true enemies of Ma'at. Some believe that the Keening (see p. 173) is a manifestation of the strong concentration of True Faith in the Middle East, which is trying to drive out beings that are not in harmony with Ma'at.





tries to get him to take action against the natural order. The scope of this roll includes the influence of Social Attributes and Abilities as well as supernatural powers such as a vampire's Dominate Discipline or a wizard's Mind magic. The Storyteller rates the difficulty depending on the degree of the influence applied to the mummy and how far the act diverges from the natural order. Resisting a mystical command to attack a fellow mummy might be difficulty 4, while deciding to overlook the drug-dealing of a helpful contact might be difficulty 8. In cases in which the Storyteller allows a Willpower roll in order to avoid a given effect, a mummy's player may add the Balance rating to his Willpower score for the roll.

- **Upholding Ma'at:** A mummy can use the strength of his Balance to protect the natural order from unnatural changes. In game terms, doing so grants a character a dice pool equal to his Balance score that he may use to oppose true magic spells that mortal wizards cast. Performing this countermagic requires the character to take an action, and the player rolls Balance against difficulty 8 to reduce or negate a spell cast by a mage. This ability does not apply against Hekau or a vampire's supernatural abilities.

- **Personal Development:** The mummy can have Attribute ratings equal to his Balance score, so a character whose Balance goes above five can spend experience to increase his Attributes to superhuman levels. Similarly, a mummy's magical skill is limited by his adherence to the path of Ma'at. No Hekau can exceed his Balance score.

- **Power:** A character's Balance determines how much Sekhem he can have at any one time. A mummy can only attain a greater Sekhem rating through the use of Hekau.

- **Forbiddance:** The Reborn can use the power of Ma'at to drive away malign supernatural influences. The character takes an action and a resisted roll occurs. The mummy's player rolls Balance while the opponent's player rolls Willpower, each against difficulty 6. If the mummy is successful, the malign supernatural influence cannot attack, and it must leave the immediate area as soon as possible. If the two players tie or if the opponent rolls more successes, nothing happens. The precise definition of "malign supernatural influences" is up to the Storyteller. At the very least — for those with the full array of World of Darkness core rulebooks at their disposal — it includes vampires, ghosts, the walking dead, Banes, fomori, spectres, Nephandi and Marauders.

OFFENSES AGAINST MA'AT

Certain actions are violations of the universal principle of justice. As agents of Ma'at, the Resurrected are expected to avoid such transgressions. Failing to uphold the balance can result in the inability to advance in understanding of the divine principle or, worse yet, punishment from the Judges of

Ma'at in the form of a reduction in Balance rating (and, perhaps a corresponding decrease in related Abilities).

Offenses are rated according to their seriousness. Less enlightened mummies are accorded a certain measure of understanding by the judges, but with greater understanding of Ma'at comes both greater power and greater responsibility. Those who have a higher Balance are held to a higher standard. Offenses that might have once been tolerated become punishable by a loss in power and prestige. At the most advanced levels, the Reborn become living embodiments of Ma'at, leaving behind the foolish behavior of their earlier ignorance.

The following chart lists offenses against Ma'at as appropriate to the character's Balance rating:

Balance	Offenses
1	Offenses against individuals, including murder, rape, torture and similar crimes. Any deliberate act that leads to death or permanent harm of a living person who lives in harmony with Ma'at. The lives of all persons living in accord with Ma'at must be honored and respected.
2	Any of the above intentional offenses against any living creature living in accord with Ma'at. Allowing any of the above offenses to take place without trying to prevent it.
3	Causing harm to any person out of hatred, jealousy, fear or the like (although self-defense is acceptable). Destroying particularly valuable or inspirational objects such as ancient ruins or religious icons. Causing harm to yourself, including destructive patterns of behavior, addiction and so forth.
4	Doing intentional harm to personal or public property without just cause. Impassioned harm against any living creature. Inflicting emotional harm on another person intentionally.
5	Doing harm to another person through ignorance, negligence or thoughtlessness.
6	Theft, deception or betrayal against any person.
7	Doing harm (physical, emotional, or spiritual) to any person, for any reason other than self-defense or the upholding of Ma'at.
8	Doing harm to any living creature, for any reason other than self-defense or the upholding of Ma'at.
9	Allowing any of the previous offenses to take place in your presence without making an effort to prevent it.

Doing anything less than your absolute best to uphold and embody Ma'at at all times.

HANDLING OFFENSES AGAINST MA'AT

Clearly, Ma'at is a difficult path to follow, since it requires upholding a strong moral and ethical code. In the game, the Storyteller takes the role of Ma'at and her judges, and he decides whether or not any given action constitutes an offense. As a rule of thumb, the Storyteller should always inform the player when his character is about to take an action that constitutes an offense against Ma'at. A mummy can feel the balance within him, and he always knows when he goes against universal principle. That awareness — the metaphysical equivalent of feeling the ship's deck tilting under your feet — is what makes the mummy's actions meaningful. He does not act in ignorance. If the player chooses to go through with the action anyway, rather than looking for another option, the character must deal with the consequences.

The Storyteller should strive to be fair and consistent in applying the requirements of Ma'at. Players shouldn't feel that the Storyteller is trying to persecute them, and an act that is an offense for one character should be an offense for another character of the same Balance rating. At lower levels of Balance, offenses should be fairly rare. (If they're not, then perhaps the group is interested in a completely different style of game.) At higher levels, acting in accord with Ma'at becomes more and more difficult. Mummies have to learn to put aside their baser instincts, avoid the easy solutions and take the moral high road in dealing with their problems.

That's not to say that an advanced Mummy chronicle has to be about saintly immortals planting flowers and being pleasant to everyone all the time. The Undying can use force in self-defense or to protect others as long as they take care to avoid harming innocents in the process. Avoiding violence can present the characters with the opportunity to use cleverness and roleplaying to overcome their challenges rather than opening up with the big guns. Further, note that the definition of person in the preceding table does not include agents of Apophis or non-living beings such as vampires. The Amenti struggle against these very beings in an attempt to restore the balance. Such creatures deserve no consideration under Ma'at. This idea may change should true balance be restored in the universe. Given the current state of the World of Darkness, though, such an event is exceedingly unlikely in the near future.

THE FALL FROM GRACE

The road of Ma'at is a difficult one to walk, and not all of the Reborn can make the journey. The world of the living

is filled with temptations, some of which are created by agents of Apophis and others of which are simply a part of being alive. Mummies possess immortality, sensitivity, mystical power and a first-hand understanding of how precious life is. Although they have a keen appreciation for Ma'at, they often face a greater temptation to abuse the gifts that they've been given.

Osiris does not tolerate abuse of his gift of eternal life. If a mummy falls below Balance 1, one of two possible outcomes occurs. The first possibility is that the Judges of Ma'at will consider the mummy unworthy of eternal life. They cast mummy's soul to Amemait, and the mummy is no more.

The second option and the only chance of the mummy's continued existence is for the Amenti to renounce Osiris and Ma'at and agree to serve Apophis. Making this decision is obviously a horrendous insult to Osiris and all his followers. A mummy who's become so corrupt that such a decision actually seems appealing likely doesn't care much what the Lord of Life thinks. In this eventuality, the Corrupter appears and tempts the mummy the next time he enters the Shadowlands. If the mummy agrees to turn to Apophis, the dark serpent changes the Undying spirit to suit its needs. The mummy loses his Balance rating and all benefits of Balance. Instead of receiving the benefit of Osiris, the mummy now gains his power from dread Apophis itself.

The Great Serpent isn't as giving with its energy. The mummy's body ages at twice the normal rate, although it suffers no corresponding loss of Attributes. The mummy suffers from the effects of disease, addiction and similar weaknesses of the flesh as before, but while these effects cannot be cured or overcome, neither do they kill the character. The mummy retains all other capabilities, including special senses, greater resistance to injury, the ability to return from the dead and Hekau paths at their previous levels.

Still, the mummy's existence quickly becomes more of a curse than a blessing. Suffering the pains of mortal existence, denied the hope and peace of Ma'at and driven by dark passions, these poor creatures are enemies of all that they once upheld. Fallen mummies quickly become pitiful-looking creatures that are withered and aged, wracked with illness and the marks of excess. They become the embodiment of Apophis' corrupting influence on the world. Rather than feeling hatred, the Reborn pity their lost cousins, and they consider destroying them to be an act of mercy.

SEKHEM

The ancient Egyptians used Sekhem to mean alternately "power" or "life force." For the Undying, Sekhem refers to the life energy flowing through the world and focused within the Web of Faith. This energy helps sustain them in their immortal existence, and it allows them to use the magic of Hekau.



In game terms, Sekhem represents a reservoir of energy that the character can draw upon to cast Hekau. A mummy character has a base Sekhem rating equal to his Balance rating. This amount may fluctuate in the course of the game as the Amenti spends Sekhem to cast spells, but it is seldom lost forever (except in the case of a resurrection or other extreme circumstance).

FEEDING THE SOUL

The energy of life flows in varying degrees throughout the world. Due to the key role the Web of Faith plays in a mummy's rebirth—acting as a conduit for the power of Osiris himself—it's fairly easy for an Amenti to tap into the Web to regain lost Sekhem. The mummy must be within the region the Web of Faith covers to do so, which explains why some mummies originally from elsewhere in the world choose to remain in the Middle East after their rebirth. Even those Amenti who return to the lands of their Second Lives visit the Lands of Faith frequently, meeting with others of their kind and drawing upon the powerful energies awash in the region.

A mummy regains Sekhem in a few different ways. Each may be performed anywhere in the world except Osiris' Blessing, which may only be used within the Web of Faith.

The Gift of Ra: A mummy regains one point of Sekhem automatically at sunrise each day where his physical body resides. This accrual represents the renewal of Ra rising from the underworld.

Osiris' Blessing: Osiris bestows energy upon his children from where he dwells in the Web of Faith. For each full day that a mummy has spent within the region of the Web of Faith, his player may roll Balance (difficulty equal to the Shroud rating). Each success restores one point of Sekhem up to a maximum of the character's Balance rating. If the player fails the roll, the mummy recovers no Sekhem. If the player botches the roll, the character gains nothing, and he loses one point of Sekhem in the effort.

Meditation: The world outside the Lands of Faith is strongly influenced by the power of Apophis, making Sekhem less freely available. Few isolated havens remain where Ma'at is still strong, although they are often under the power of other

VESSELS

Vessels are special items in tune with Ma'at that can store Sekhem. Traditionally, Vessels were any sort of small metal, glass, clay or bone containers designed to hold something. Assorted artifacts that dwelled near enough to a source of power (such as a Web of Faith node) have also become imbued with the capacity to store Sekhem.

A Vessel can supplement a mummy's personal store of Sekhem, making it easier to perform certain Hekau and allowing a mummy outside the Web of Faith to restore his personal Sekhem.

supernatural forces. A mummy lucky enough to gain entry to one may spend a full day meditating there to recover Sekhem. The player rolls Wits + Meditation (difficulty 8). If successful, he may then try to recover his character's Sekhem by the same rules listed for Osiris' Blessing, except that he makes the roll against difficulty 9.

Udja-sen: The Judged Ones may transfer their own Sekhem to another mummy. See Udja-sen (p. 48) for details.

Hekau: Certain Hekau rituals can provide the character with Sekhem (see Chapter Four).

Vessel: A mummy can draw Sekhem from a Vessel. See the Vessel Background (p. 67) for details.

Legacy: A mummy can draw strength and spiritual power from a legacy from his previous lives. See the Legacy Background (p. 66) for details.

Magic: Wizards can use the Prime Sphere to grant a mummy Sekhem in the form of Quintessence. An Effect that restores or grants Quintessence does the same for Sekhem. See **Mage: The Ascension** for details on Quintessence.

SEMEKTET

A mummy outside the Web of Faith who drops to zero Sekhem enters a state known as semektet or "the weakening." The mummy no longer regains Sekhem on his own—even the single point he would otherwise gain each sunrise. The longer the mummy stays away from the Web of Faith, the weaker he becomes. A mummy separated for too long can become a mindless, ugly, shambling creature. Only by getting an infusion from an outside source (such as a Vessel, a legacy or a sympathetic Udja-sen) or by returning to the Web of Faith will the mummy emerge from semektet.

While in this condition, the mummy cannot employ any Hekau or artifacts that require Sekhem to use. If he does not gain at least one Sekhem within 70 days, the mummy's Attributes suffer the consequences. The character loses one dot from an Attribute of the Storyteller's choice per day. Generally the Mental Attributes go first as a haze of sluggishness descends upon the mummy's thoughts. Social Attributes typically follow, and Physical Attributes come last. Once an Attribute drops to one dot, another Attribute starts dropping.

Making things even more complicated, the player must roll Willpower (difficulty 7) for every day that the mummy remains outside the Web of Faith in this condition, in order for the character to resist having the tem-akh assume instinctive control and propel the khat toward Egypt. The tem-akh cares not if the mummy is already on his way back. Its single-minded intensity is a repeat of the initial hajj.

A mummy can use specially prepared bandages to slow the effects of semektet. Constructing the dressing requires two dots in Alchemy, Amulets or Necromancy and six hours to prepare. Once he is completely wrapped up so that the

bandages cover everything but his eyes and mouth, the character loses one Attribute dot every three days instead of one every day. The bandages also lower the difficulty of the Willpower roll to resist the tem-akh to 4.

Once he is within the Web of Faith again, the character regains Sekhem as listed previously, and his lost Attribute points return at the rate of one dot per day.

LIFEBLOOD

As champions of Ma'at, mummies will frequently encounter vampires (who are ostensibly servants of Apophis). Although many vampires might dispute such a label — and most have no idea who the hell this “Apophis” person is to begin with — the Amenti consider vampires egregious examples of the imbalance that currently afflicts the world. Other portions of this book provide plenty of information on the conflict between warriors of Ma'at and agents of the Corrupter. This section discusses what happens when a vampire actually gets her fangs into a mummy. The following details are most useful if you intend to use **Vampire: The Masquerade** as a resource when playing **Mummy**.

A mummy's immortal nature has a particular effect on how his blood affects vampires. The blood of the Undying is twice as potent as that of mortals. Each blood point taken from a mummy counts as two, which means that a vampire can derive twice as much nourishment twice as fast. Every blood point lost also drains a point of Sekhem from the mummy as his vital life force dissipates.

The mummy's potent blood has additional effects on a vampire who drinks it. Each blood point that a vampire drains gives the vampire one temporary point of Humanity. This effect reflects the fact that the Amenti's immortal blood resonates so strongly with life and Ma'at. It even affects vampires following Paths other than that of Humanity, which plays havoc with the vampire's path rating and gives her a temporary Humanity score! This additional Humanity lasts until the vampire expends the blood points that he gained from the mummy.

A vampire suffers the normal effects of committing violations appropriate to the increased Humanity level. Her moral sense is greatly strengthened, better allowing her to resist temptation, but she can also suffer a loss of Humanity from lesser sins. Any lost Humanity disappears from the vampire's permanent Humanity score, and it remains gone even after the temporary Humanity points dissipate. The brief taste of humanity makes the vampire's sins stand out in stark relief.

If a vampire on another Path acquires a Humanity score, that Humanity wars against the vampire's chosen inhuman Path. The vampire's player must make an Instinct roll against a difficulty equal to her Humanity to take actions that fall under the Hierarchy of Sin (see **Vampire: The Masquerade**, p. 221) for her current artificial Humanity

KINDRED OF THE EAST

For a Cathayan (or Kuei-jin from **Kindred of the East**), mummy blood always yields yang-pected Chi. The blood is doubly potent as is that of Western vampires, which can lead the Kuei-jin to becoming Yang-imbalanced. For a Yang-pected kuei-jin such as a follower of the Thrashing Dragon Dharma or the penangallan of the Golden Courts, one of the Undying is a sublime feast of Chi.

A mummy who has been drained of all Chi dies, and he may return normally. It's worth noting, however, that Cathayans have a great deal more experience with the spirit world. Some of their Disciplines can affect — or possibly even destroy — a mummy's soul!

level. Should this roll fail, the character cannot bring herself to commit the act. This action, in turn, may constitute a sin under the vampire's chosen Path, which would then result in a degeneration check as well.

Due in part to such potent effects, vampires have something of an approach/avoidance relationship with the Reborn. Vampires lust for the potent vitae that flows through the mummies' veins, but particularly inhuman vampires despise the “moral weakness” that drinking mummy blood inspires in them. Many vampires who hold to mortal constraints of morality lust for the moral strength that the blood of the Undying gives them. Ironically, these vampires must commit immoral acts in order to acquire the blood. In this way, a vampire who has become psychologically addicted to mummy blood degenerates quickly into a monster, broken by brief periods of moral clarity where she is wracked with guilt over her depraved condition. Some vampires cling to the hope that the blood of the Undying can (eventually) restore them to life, as it is rumored the god of life did for the Children of Osiris. Thus far, however, no evidence exists that this hope is more than wishful self-delusion.

A mummy who has been drained of all of his blood dies just as a mortal does. The Amenti can return to life later just as he would after any other death he might suffer. A vampire who unknowingly kills one of the Undying is likely to spend time wracked with guilt (which is, itself, a result of his stolen Humanity) before the mummy returns to exact justice on the unwitting leech.

A mummy cannot be turned into a vampire. As long as he has Balance 1 or higher, the mummy's soul flees the touch of Apophis at the hands of a vampire, so the vampire's Embrace fails automatically, resulting in the mummy's death.

UNDEAD VITAE

The blood of a vampire is potent stuff in its own right. Rather than being infused with the vitality of life as a



EXPERIENCE COSTS

Trait	Cost
New Ability	3
New Background	4
New Hekau Path	7
New Spell or Ritual	level
Attribute	current rating x 4
Ability	current rating x 2
Background	current rating x 3
Favored Hekau*	current rating x 4
Other Hekau*	current rating x 6
Balance**	current rating x 7
Willpower	current rating

*Udja-sen have no specific favored Hekau, as their tem-akhs have lost all identity. For them, it costs [current rating x 5] for all Hekau.

**Increasing Balance does not automatically increase the mummy's Sekhem at the same time. The character may recover Sekhem up to the new limit thereafter, however.

mummy's blood is, though, a vampire's vitae is an unclean fluid that is rife with necrotic energy. As described in **Vampire**, a mortal may benefit from ingesting the potent blood of a vampire. A mummy is just as susceptible as any mortal to vampiric blood.

To some extent, this susceptibility might seem beneficial, since vampire blood can gift a mortal or mummy with increased Physical Attributes, grant him access to certain preternatural abilities and enable him to heal more rapidly. Since a mummy is already immortal and possessed of great mystical powers himself, though, such benefits offer little appeal.

Further, the blood creates what the vampires call a blood bond, a mystical link of servitude established after swallowing the vampire's blood on three different occasions. Even so, a mummy who somehow becomes blood bound may resist any commands that violate Ma'at. This resistance follows the rules for **Strength of Conviction**. Further, success on the Balance breaks the blood bond, preventing that vampire from ever bonding the mummy again. It typically leaves the vampire facing an exceedingly angry immortal as well.

EXPERIENCE

In the course of the chronicle, players receive experience points that they can spend to improve their characters' various Traits and learn new capabilities. Refer to **Vampire**, p. 141, or another core rulebook for full details on gaining

and spending experience points. This section covers those aspects specific to mummies.

A part of the quest for Ma'at is self-improvement, and the Reborn take such matters seriously. They seek out the finest teachers and hunt for lost lore and scholarship to expand their knowledge. Storytellers may wish to make the improvement of mystical Traits like Hekau paths, Awareness and similar aptitudes part of a quest in which the mummy encounters challenges to his abilities and wisdom.

Mummies even gain experience in death, since their spirits remain active in the underworld and learn from their experiences there. The Storyteller can run stories in the Shadowlands and Duat and award experience for them just like any other story.

The experience of death also provides good motivation to improve certain Traits. Willpower is often a favored choice, since it reflects a measure of mummies' conviction and sense of self, and the purchase is a means of replenishing permanent Willpower lost to resurrection. Similarly, they can use experience to recover Attribute dots lost to multiple resurrections within the same year, at the normal cost for improving the Attribute. Balance is certainly the most likely target of experience expenditures, and it is covered in detail later.

Regardless of the increase desired, the purchase can't come out of the blue. Typically, roleplaying must be done prior to spending the points. For instance, a new ritual must first be cultivated in the course of the story, a new ally first requires the character spending some time studying it, and one may raise his Melee score only after the character has used the Ability with some regularity already.

INCREASING BALANCE

Increasing Balance is more than just a matter of spending experience. The character must also go before one or more of the Judges of Ma'at and be deemed worthy in order to exercise the power that comes with greater enlightenment along the path. Until and unless the judges find the Amenti worthy, the increase in Balance does not take place.

Higher levels of Balance become significantly harder to obtain, as they represent righteous behavior and insight into the nature of the universe. Dealing with each of the Judges of Ma'at is a journey that takes many lives and deaths. Even the eldest of the Imkhu has not yet completed this journey.

The mummy appears before the judges each time he dies, allowing each death cycle to be a reasonable time to increase Balance (if the Storyteller agrees that the increase is warranted). A living Amenti who feels that he has enhanced his understanding of Ma'at (that is, has accumulated enough experience points to increase his Balance Trait by one dot), may appear for judgment any time during his life cycle. Doing so requires the mummy to enter a deep meditative state. This trance does not allow the Amenti's spirit free travel throughout Duat. Instead,



the soul speeds directly to Anubis in an echo of the journey that took place prior to the start of the mummy's Third Life.

The mummy's body lies comatose while his spirit is in the underworld, just as it does when an Amenti uses Hekau to separate his soul from his khat. A resurrection roll is not required to return from this journey to the Underworld, and it doesn't count against the number of resurrection rolls a character makes in a year.

In game terms, each increase in the Balance Trait requires facing cumulatively more Judges of Ma'at.

Therefore, a mummy with Balance 1 will face a single judge.

A mummy with Balance 2 will face two judges,

and so forth. The numbers are never exact from one Amenti to another or from one Balance level to another.

The mummy will likely never stand before all 42 judges,

though, and he may face certain ones multiple times in his journey of enlightenment.

As the mummy grows in understanding, more powerful and perceptive judges attend him.

However, only the goddess Ma'at herself can instill the understanding of the divine order necessary to gain Balance 9 or 10.

The god-king Horus is said to struggle still with the teachings of the highest of the Judges of Ma'at while Anubis is thought to face only the left and right hands of the goddess, the Judges Nefer-tem and Usekh-nemtu.

To be judged as he desires, the mummy must have no unresolved offenses against Ma'at that are greater than his desired (not current) Balance rating.

The further the mummy

progresses in understanding Ma'at, the more stringent the standards of judgment become.

Likewise, the greater a mummy's dedication to Ma'at is, the greater the rank of the judges he is brought before becomes.

See the previous list of offenses for specifics.

Each of the judges may also choose to test the character's worthiness. This test often occurs as the spirit approaches in the underworld, with dangers subtle and obvious appearing anywhere between the Pillars of the West and the borders of A'aru itself.

This facet of the game allows the Storyteller to run a solo story involving the character if he so desires.

If the character is judged worthy (and the player has sufficient experience), the increase in Balance is granted.

Failing to be judged worthy forces the character to undergo a test to prove that he is worthy to remain at his current Balance level, thereby expunging his present offenses against Ma'at.

The highest levels of Ma'at are exceedingly difficult to achieve.

To attain the ninth and tenth dots in Balance, the mummy must face the most wise and powerful of the judges who attend the goddess of justice herself.

She makes the final decision as to whether the character is worthy of the great privilege and responsibility of such power.

Ma'at may put a character through any trial imaginable in order to test his worthiness.

A mummy aspiring to the highest levels of Balance finds himself tested even in the living world.

Temptations and trials seem drawn to him like a magnet, offering him opportunities to prove his worthiness and further the cause of Ma'at.

The Storyteller can use a character's quest to increase Balance to the highest levels as the basis for several stories or extended missions for all the characters involved.





THE JUDGES OF MA'AT

No one knows the true names of those beings who uphold the final judgment of Ma'at. Such knowledge would allow masters of the Hekau magic of Nomenclature to control them. Although the judges do not reveal their true names, Egyptian tradition accepts 42 common titles for them. Some few of them have also given themselves still other names. Egyptian priests codified these known names and described the judges' responsibilities and origins as well as they could. Being mere mortals, the priests often transcribed grossly simplified or misunderstood concepts of what principles of Ma'at each entity represented.

The following list of judges is complete, but the minds of mere mortals have limited insight into the true nature of the divine order. Despite traditions that claim that each judge carries out a single role under the direction of Ma'at, the judges sometimes share roles when one is busy elsewhere. For example, Kenemti may actually be a handful of judges who punish in the same general fashion. Listed with each judge's name is the crime typically associated with its stewardship, as well as ways in which that offense might be interpreted into modern culture.

Ahi: This being judges anyone who has ever raised his voice. Such a subtle transgression is typically levied only against those far along the road of enlightenment. Mummies can only guess at what punishment awaits such a seemingly trivial crime.

Am-khaibit: The Eater of Shadows punishes those who commit murder more than once or who perpetuate killing on any scale. Considering the gross scale of the offense, it's commonly agreed that this is one of the lesser judges. Am-khaibit usually devours part of the penitent's soul to remove the evil tendencies.

An-af: Also called the Bringer of His Arm, this judge punishes those who have treated with contempt the god of their city and those who have snatched the bread of a child away. Perhaps confusing to the modern soul, the common factor is the flouting of what should be naturally respected. An-af is the embodiment of the anger and desire for retribution that wells up at the destruction of purity.

An-hetep-f: A deceased mummy who has been violent in order to oppress others comes before An-hetep-f. The judge's name means Bringer of His Offering. The title derives from a punishment wherein the dead soul is required to enslave itself to another during its stay in A'aru, to make recompense for its crimes in life.

Ari-em-ab-f: Traditionally this judge punished those who "stopped the flow of water," a metaphor for the most heinous of acts. Considered the least of all judges, Ari-em-ab-f punishes only the most blatant crimes against humanity or the world. The Amenti also call this judge Ankh (or Life) in recognition that it granted most the Third Life.

Arti-em-khet: This judge punishes those who have stolen the property of a god or acted deceitfully. American Amenti are most familiar with this concept in the form of false prophets who preach

the word of the divine in order to plunder the wealth of religious organizations. Arti-em-khet is perceptive. This judge does not fall for the crocodile tears of those who fake repentance.

Basti: Commonly thought to be the child of Bast, this entity can sense deeply buried secrets and deception, but shares its mother's fickle nature. Tradition charges this judge with punishing those who have "eaten their heart," or tried to cheat the scales of justice.

Fenti: Fenti judges those who have stolen from or done violence to another (though not both). To the Amenti, Fenti means Nose. The judge was named thus, because it seems to sniff the air when making determinations of guilt.

Hept-khet: Also known as Hept-seshet, or Embraced by Flame, this judge castigates those who commit robbery with violence. The punishments it does out often involve immolation, as its name indicates. Violent robbery is considered a worse sin for its disregard for life in the pursuit of greed.

Her-f-haf: Whose Face is Behind It. Her-f-haf, is a higher Judge of Ma'at. The oldest of the Shemsu-heru say that atone-ment comes when the judge causes the supplicant to see upon Her-f-haf's visage the face of everyone he has ever lost.

Her-uru: Also called the Face of Dread, this judge contemplates those who terrorized another during life. The judge can see the deep-seated secret fears within the hearts of its charges, and it summons harrowing visions to teach a lesson.

Hetch-abhur: Shining Teeth does not bring a proper vision of this judge's province. This judge condemns those who have assaulted another human or slain "cattle belonging to the god." This latter category involves any creature of holy origin or that is wild and untamed. Killing domesticated beasts is allowed, theoretically because they owe their lives to their caretaker.

Kenemti: This judge smites those who commit the oft performed, but often little understood, sins of blasphemy. Reviling or belittling anything sacred—from polluting holy grounds to denying the sanctity of any divine messenger—is a blasphemous act.

Khemiu: The Overthrower judges those who have broken the law in any way that hurts anyone whatsoever. Penitents are usually denied any authority in the Fields of A'aru.

Maa-antuf: The phrase Seer of What is Brought to It does not easily call to mind this entity's role. This judge punishes those who are guilty of polluting themselves. It can see the taint within any substance, and it deems those who partake (knowingly or with disregard for the divine gift) worthy of penalty.

Neba: Translated simply as Flame, this judge's purview is those who tell lies, regardless of the reason. As befits the simple nature of one of the highest of the Judges, its form is a flame that shines brightly and reveals the truth in all things.

Neb-abiu: A highly placed judge, the Lord of Horns punishes those who indulge in too much idle gossip and meaningless babble that obscures issues of importance. A flood of worthless words can drown the life from the voice of truth.

MUMMY: THE RESURRECTION



Neb-heru: This entity's controversial role is to punish those who acted with haste or judged hastily. Some Amenti wonder if perhaps Neb-heru passes judgment on its own colleagues.

Neb-maat: This Lord of Ma'at, a close compatriot of Neb-abiu, judges those who eavesdrop. Rumors claim that it punishes the transgressor by revealing his own secrets to those who reside within A'aru.

Nefer-tem: Probably the second highest of the Judges of Ma'at, it castigates those who have wronged anyone or done any evil, no matter how petty or minor (even if the violation was accidental). Only Usekh-nemmt is closer to Ma'at.

Neha-hau: Those who have stolen food from or slain another human being stand before Neha-hau. Its punishment is reserved for those who violate the most basic needs of another person.

Neheb-ka: This Judge of Ma'at punishes those who display arrogance and seek undue acclaim. Its judgments generally seek to teach humility.

Neheb-nefert: Neheb-nefert penalizes those who do not give proper respect to those above them. Traditionally such sinners have flouted the divine or acted with insufferable insolence, and thus ignored the natural order of their social community.

Nekhenu: The vision of innocence, this entity's duty is to correct those who shut their ears to the truth, ignore the truth or turn a deaf ear to the truth. The penalties that Nekhenu lays out include the inability to speak above the level of a newborn until the penitent learns value of words.

Qerrti: The Double-Nile Source brings judgment against those that have committed adultery or had impure sex. What constitutes "impure sex" remains a point of conjecture. No Amenti can truthfully say that he has witnessed Qerrti punish anyone for homosexuality, however.

Ruruti: The Double Lion God punishes those who destroy holy places or defile them. It commonly rends the spirit of the guilty, which must then heal in the fields of A'aru.

Sekhriu: Sekhriu judges those who pried into matters that were not their concern and caused harm by doing so. Some believe that the judge works closely to balance Nekhenu.

Sera-kheru: The Disposer of Speech is said to silence those who stir up strife amongst others. Sera-kheru is seen as a lesser form of the Lord of Horns.

Sertiu: Sertiu is another of the higher gods of Ma'at, punishing those who have been angry without just cause or said a harsh word without reason. Its punishments inspire fortitude, fortitude and patience.

Shet-kheru: The Orderer of Speech is amongst the highest of the Judges of Ma'at, and it castigates anyone who has ever been angry for any reason whatsoever. It inspires one to ignore inconsequential things.

Set-qesu: The Crusher of Bones punishes those who deceive, steal or temporarily harm others out of necessity. Those who have witnessed its justice first-hand are rare, but they learn to never apply more pain to another than necessary to defend Ma'at.

Ta-retiu: This entity is called the Fiery Foot since it commonly applies fire to the extremities of those that have attacked another person in any way.

Tem-sepu: Traditionally this judge punished those who "worked witchcraft against the king or cursed the king." In the modern age, this crime fits anyone who seeks to subvert the power of a rightful authority, be it governmental or corporate.

Tenemiu: The Retreater enforces the commandment, repeated in the Bible, against bearing false witness against another. Its judgments punish those that slander another and seek to cause reparations to be made to the victims of evil lies.

Tcheser-tep: The protection of the dead from the living, especially against greed, is this judge's province. Its punishments are particularly severe if the offender acted upon greed alone or if the dead suffered in any way due to the crime.

Tututef: This entity punishes anyone who commits any sort of sex-related transgression in anger. This includes sins as serious as rape, cheating on a spouse after a fight or using sex as a tool for revenge. Its purview also includes transgressions as small as the fabled "fury of a woman scorned."

Uamenti: Uamenti punishes those that "debauch" another person. Seduction, rape or serious harassment brings its just wrath upon the sinner.

Uatch-rekhit: As opposed to the lesser crime of blasphemy, this judge rules on those who actively cursed the divine and wished ill upon the entire universe. Such strong declarations against the order are believed to strengthen Aophis.

Unem-besek: The Eater of Entrails is the title of the Judge of Ma'at who judges those who have stolen another's land. Banishment from A'aru is a common penalty it applies.

Unem-snef: This judge has dominion over those who deceive and corrupt others, but its title, Eater of Blood, has been adopted by some of the followers of Set. The Children of Osiris seek to purge this stain upon the name of Unem-snef.

Usekh-nemmt: Perhaps the judge closest to the goddess Ma'at, Usekh-nemmt instructs those that have committed any sin whatsoever. Its understanding of the divine order is beyond the ken of even the other judges. Also known as Usekh-nemet, Long of Strides, the judge is thought to be the ancient mentor of Anubis.

Utun-nesert: Vigorous of Flame punishes those that have uttered curses against another or wished ill will upon another. Like a fire turning back upon an arsonist, the judge favors penalizing the deceased with their own hateful thoughts.


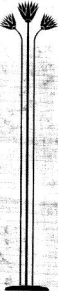
I APPROACHED THE GREAT PYRAMIDS WITH FEAR TIGHT IN MY BREAST. I WONDERED, NOT FOR THE FIRST TIME, WHY I SHOULD FEEL THIS WAY WHEN I CAME HERE. SHOULD I NOT HAVE FELT JOY AT THE STRENGTH I SENSED FROM IT? POWERFUL ENERGIES FLOWED FROM THIS PLACE LIKE THE YANOTZE IN FULL FLOOD - OR THE Nile, AS MY NEW SELF THEN PICTURED, SUPERIMPOSING THAT MEMORY OVER THE MEMORY OF THE RIVER I KNEW. THE PLACE OF THE PYRAMIDS WAS ONE WE ALL ENERGISED, AND DEFENDED AGAINST OUR GREAT ENEMY WITH ALL THE STRENGTH AT OUR DISPOSAL.

DESPITE MY WONDERING, I KNEW THE ANSWER. THE FEAR I FELT WELLED UP IN REACTION TO THE VERY THING I APPROACHED: THE SPHINX. IT CROUCHED, SILENT AS DEATH, AS OLD AS TIME. YET FROM IT I SENSED... SOMETHING. AN EMANATION, A CONNECTION, AN UNDERSTANDING. THE OTHERS SAID THAT IT WAS SIMPLY PART OF THE ENERGY THAT FOOLED IN THE AREA, BUT I HAD COME TO THINK OTHERWISE. I AWAKENED NIAN, MY CARVED DRAGON, AND DIRECTED IT TO TAKE FLIGHT. THE SIZE OF A KARTOK, MY WINGS SCRPENT WOULD WATCH FOR ANY DANGER APPROACHING IN THE DARK OF NIGHT. NIAN WAS MY GREATEST ACHIEVEMENT SO FAR IN THE ART OF WHAT MY ANCIENT SELF CALLED USHTABI. IT STILL TOOK MY BREATH AWAY, SEEING THE TRANSFORMATION FROM COLD CARVED STONE TO WARM FLESH. THOSE WHO ATTENDED US WISHED THAT MY CREATIONS WERE SHARED FOLLOWING THE TRADITIONS OF ANCIENT EGYPT. THOUGH PART OF ME EXISTS FROM THAT TIME, I AM ALSO A CHILD OF ASIA. I DISPLAY MY PRIDE IN MY DUAL HERITAGE IN CRAFTS SUCH AS MY LOYAL NIAN. FEW OF THE FOLLOWERS OF OSIRIS UNDERSTAND WHY I WALK BOTH ROADS, BUT THAT IS NO MATTER. MA'AT KNOWS WHERE MY HEART TRULY LIES.

AHEAD THE SPHINX WAITED IN THE COOL NIGHT. THOUGH SMALLER THAN THE HEAVY PYRAMIDS BY FAR, IT SEEMED MORE MASSIVE TO ME. PERHAPS BECAUSE IT HAD A LIVING SHARD. I COULD ALMOST PICTURE THE SPHINX BECOMING FLESH JUST AS MY NIAN HAD DONE, RISING TO SHAKE THE SLUMBER OF CENTURIES FROM ITS MASSIVE PLANKS AND ATTEND SOME VITAL TASK.

THAT IS WHY I COME HERE, NIGHT AFTER NIGHT. I FEEL A CERTAINTY IN MY BONES THAT THE SPHINX IS PERHAPS THE GREATEST WORKING OF USHTABI EVER ACCOMPLISHED. LEGENDS HELD IT WAS A GUARDIAN OF THE GREAT PYRAMIDS, BUT I SUSPECTED ITS AIM WAS DIFFERENT. THE SPHINX HAD BEEN MADE FOR A PURPOSE MORE SIGNIFICANT THAN THAT OF A MERE WATCHDOG. THE POTENTIAL OF WHAT THAT MIGHT BE FRIGHTENS ME, BUT IT IS A FEAR BOUND TO THE EXCITEMENT OF DISCOVERY, OF TRUE UNDERSTANDING.

THE SPHINX HAS BECOME MY PUZZLE. IN TIME, I KNOW THAT I WILL SOLVE IT.



Chapter Six:

The Lands of Faith

**"THE GOD OF ISRAEL IS THE GOD OF THE DESERT. IF YOU WANT TO
SPEAK TO HIM, THEN YOU'LL HAVE TO GO TO THE DESERT."
"BEWARE, GOD IS NOT ALONE OUT THERE."**

—JOHN THE BAPTIST, *THE LAST TEMPTATION OF CHRIST*

Called by many the Cradle of Civilization, the lands of the Middle East are the sites of intense religious and political struggle even in the present day. The Amenti call this region the Lands of Faith. Behind the scenes, the Lands of Faith are also important in struggles between the factions of the World of Darkness, as each seeks to claim the area's physical and spiritual resources. This conflict led to the creation of the first mummies long ago, and it has led to the awakening of Osiris and the creation of a new generation of the Reborn. These new Reborn are come to claim the land that is theirs and restore Ma'at to this troubled land.

They have a difficult task ahead of them. Ironically, the powerful mystical energy that flows through these lands in a pattern known as the Web of Faith is the cause of much strife and conflict between its people. Disputes over the nature of faith and its expression have soaked these lands in blood for centuries — much to the delight of Apophis and its followers. The nations of the Lands of Faith are harsh places, often ruled

by zealots and repressive regimes that watch each other warily. Many await only a spark to set them at each other's throats again.

The land is just as harsh and unforgiving to the denizens of the supernatural world as it is to mortals. Although vampires, shapeshifters, wizards and their ilk have skirmished over the Lands of Faith in their time, none have ever truly tamed them. The Ahl-i-Batin, the order of mages known as "the Subtle Ones," first established the Web of Faith to draw upon the power in the land and its people. These mystics pushed back the malevolent forces that were abroad in the region, ending what was known as the Ten Thousand Djinn Plague and creating a new era of hope. The Ahl-i-Batin suffered for their work when the forces of reason and technology sought to seize control of the lands and the power they represented. Those same forces drove the wonder of magic underground in the process.

Now Osiris has returned, and the Reborn have come to warn others not to interfere with their sacred task to restore

Ma'at to the Lands of Faith, lest they suffer the consequences. They fight a desperate battle against the forces of chaos and corruption while the Corrupter's forces that are already loose in the land career out of control. There is no certainty that the Amenti can douse the fires the servants of Apophis have sparked, and a good chance exists that those flames will consume them. Still, the followers of Osiris are the best, and perhaps only, hope that remains.

This chapter provides you with details on the near Middle East of the World of Darkness and the struggle that rages therein. First comes the history of the Lands of Faith as related by one of the Shemsu-heru. The second section looks at the modern Lands of Faith and the issues that face the Amenti there. Following that, we look at the Lands of the Dead, from the Shadowlands of Neter-khertet to the underworld known as Duat.

THE DUST OF AGES: HISTORY

To those Reborn through the grace of Osiris, greetings. I am Tchatcha-em-ankh, humble scribe in the service to the Lord of Resurrection and his Avenging Son. It has been my honor and privilege to witness the unfolding of the divine fabric of history from the earliest days. At the bidding of Osiris, I commit those memories to papyrus, in the traditional way of the ancient land, for the edification of those newly added to our number. I do so in order that you may understand where you come from and how you can serve the cause of Ma'at in the times to come.

EGYPT: THE REBORN

The tale of the Reborn begins in Egypt, the land once known as Khem, the Black Land. Long before the founding of the first Egyptian dynasty known to mortal historians, the great king Osiris ruled a kingdom that united Upper and Lower Egypt. Osiris was renowned as a wise and just ruler. Isis, his sister and queen, ruled at his side. Osiris' younger brother Set coveted the throne of Egypt for his own selfish purposes. For conspiring to seize the throne, Osiris banished Set into the desert, "never again to see the sun of our homeland." His words proved prophetic, for darkness soon descended over the Black Land.

ON DATES

Dates in this history, where they are referenced, use the Common Era (CE) date based on the modern Western calendar, that which is most familiar to many who have been Reborn in this day and age. Events from before the Common Era calendar are given as Before Common Era (BCE).

THE SECOND CITY

Legend has it that the scions of the vampire known as Caine founded a new city on the ruins of Enoch after the Great Flood. They called this city the Second City. The Children of Caine ruled over this city, and they eventually began warring with one another. The Second City was destroyed, but the legends are unclear about how exactly it met its end. Its destruction might have come through the conflict of its rulers, from a mortal uprising or from a terrible storm that eventually buried the city and its inhabitants. Perhaps Ma'at herself struck down this abomination against all that is right.

The ruins of the Second City almost certainly lie within the Lands of Faith, most likely somewhere in Egypt or the Sinai. If so, then its hidden remains are one of the greatest bastions of the power of isfet in the world. Such a thing would be of great interest to the Reborn and creatures of Apophis alike.

Some time after Set's exile, a stranger called Typhon came to the court of Osiris. He was as pale and cold as marble, and he spoke of distant lands and a dark tide of war and disaster that was coming to the land of Egypt. Osiris was taken in by Typhon's honeyed words and dire predictions, and he granted the stranger a private audience. They talked long into the night and Typhon left shortly before dawn. Each full moon after his first visit, Typhon returned, seeking an audience with Osiris. They always talked through the night, and Typhon always departed before dawn.

After Typhon's fourth and final visit, Osiris lay in his private chambers, pale and deathly ill. He recovered shortly thereafter, and the stranger was never seen again. After his recovery, Osiris was changed. He shunned the light of Ra and ruled by night, becoming as pale and cold as Typhon. Osiris feared for the fate of his land. In order to combat the threat that Typhon foretold, he chose to take on the dark power Typhon possessed. For several years, Osiris ruled thus, keeping his own counsel and shunning the company of even his beloved wife. Then another stranger arrived at court.

His name was Thoth, and he did not seek an audience with Osiris, but with his queen. Thoth was a man of learning, and he spoke with Isis and her sister (Set's wife) Nephthys. The two women were already well versed in the arts of Hekau, but Thoth taught them deeper secrets of magic and how to understand the true names of all things. His teachings made them the greatest wizards that Khem had ever known. After spending many months teaching the sisters, Thoth departed and left his legacy of knowledge behind.

Not long after Thoth's departure, Osiris returned to the palace from one of his frequent solitary journeys into the



wilderness, whereon his servants presented him with a new casket in which to rest. It was made of gold and finely scented sandalwood and cedar. Osiris reclined inside it, and the servants slammed the casket shut, closing it tightly. Slinking from the shadows like a serpent came Osiris' brother Set, who sealed the casket closed before Osiris could attempt to escape.

Set was changed by his years of exile, like Osiris had been, but Set eagerly embraced what he had become. He was a willing servant of Apophis, the Great Serpent, the enemy of Ma'at. Having beguiled Osiris' servants and trapped his brother, Set hurled the casket into the Nile and claimed the throne of Egypt.

Isis and Nephthys fled, together with Isis' young son Horus, and Wadjet, a former servant of Set who turned against his master to warn the queen and help her escape. They sought shelter with Sobek, the chieftain of the crocodile people of the Nile, and with the Bubasti, the cat people, all of whom were enemies of Apophis. Isis used magic to find and recover Osiris' casket, but Set discovered her and ripped Osiris' body into 14 pieces, scattering them across the land. Osiris' dark blood fell on the sands and into the Nile, forever tying the Black Land to the Lands of the Dead.

Set imprisoned Isis and Horus, and he tortured them nightly. He plucked out Horus' eye (and his ba with it). Only his mother's powerful magic kept Horus alive, although that existence was only a shadow of a life. Finally, forces loyal to Osiris and Isis staged a daring raid at dawn when Set retired to sleep, and they rescued the queen and her son. They fled to the home of Mestha, a humble farmer loyal to Osiris and to Ma'at. There they hid to plan their next move against Set.

Thoth appeared to Isis and Nephthys in a dream, and he offered them knowledge that would aid their cause. The following day, Isis used her magic to gather the scattered pieces of Osiris' body and bring them together. But his phallus was missing, eaten by the fish of the Nile, so she crafted a replacement from wood and ivory. She and Nephthys bound the pieces together with sinew while Mestha sacrificed a bull, whose blood was poured over the corpse along with blood given by Osiris' loyal followers. Osiris rose from the dead once more, but not as he was before.

His time in Duat, the underworld, left Osiris forever changed. He transcended the curse placed upon him by Typhon to attain true life once again. He learned much wisdom from Anubis — the guide and guardian of the dead — and from the ancient spirits that dwell in Amenti. Word of his resurrection spread across the land, drawing those loyal to his cause to gather at Mestha's farm.

Osiris shared the secrets he learned with Isis and Nephthys, and together they created the Spell of Life. The enchantment would bestow life eternal, although it was necessary for the subject to die and enter Duat before

returning to life. The spell offered the hope of saving Horus, but it was uncertain hope at best.

Loyal Mestha offered to be the first to undergo the ritual in order to test its effectiveness. Isis and Nephthys attended him, bathed him and prepared him before offering him a draught of poison that was quick and painless. When the life faded from his body, the sisters performed the Spell of Life over Mestha, and he arose, the second to follow in Osiris' footsteps. They rejoiced, and Isis finally allowed her healing magic to release Horus from his pain. She let his soul depart his body before performing the Spell of Life for him, but Horus' soul was not complete. It still lacked his ba, which Set had taken. They worked the whole day, from sunrise to sunset, to complete the working of the spell. It required all the power that Horus' parents could command, but still Horus' form did not stir.

Set and his forces chose that moment to strike. The forces loyal to Osiris fought bravely but Set's warriors overwhelmed them with their greater numbers. Set slew his sister-wife Nephthys by tearing out her heart with his bare hands. When Osiris attacked Set, their clash rolled like thunder across the land. Osiris fought with all the new power at his command, but he was exhausted and weak, while Set was filled with the power of Apophis. He used it to engulf Osiris in a shroud of flames, reducing him to ashes that scattered on the winds as his soul returned to Duat.

Isis called upon all her magical power as Set advanced on her, but it was not enough to repel him. Set was the avatar of the Destroyer, and he could not be stopped. He struck Isis down and prepared to deliver the killing blow that would send her to join her sister and husband.

Before he could strike the fatal blow, a shining form clad in armor appeared between them, wielding a mighty knife. Empowered by the Spell of Life, Horus was no longer a child. He had become Horus the Avenging Son. Although Set fought back, he was no match for Horus' righteous fury. Horus emasculated Set with his blade, then struck at his own eye, which Set still clutched. The blade of Horus pierced the orb, which released his ba and allowed his soul to become whole once more. Horus' shining ka form faded away, and Isis and her allies fled before Set could heal himself. In his rage, Set slew his own followers, so that they could not repeat tales of his defeat.

Isis and her allies traveled to the land now called the Sinai and found shelter with the jackal-folk who dwelled there. His soul restored, Horus returned to life and grew healthier and stronger than he had ever been. He and his mother began to lay the foundations of Set's defeat. Horus founded the Osirian League, named in honor of his father, a gathering of allies to fight against Set. Isis began the cult that bears her name, gathering mortals who were wise in Hekau



around her. She taught the Spell of Life to those who were able to learn the secrets of Thoth.

Horus worked slowly to build a resistance against Set, with the patience only an immortal can know. For years, he remained in the Sinai, building the Osirian League. He found allies among the shapeshifters: the jackal-folk, the cat-people and the crocodile-people. However, they were ultimately unreliable because they were mortal and caught up in their own struggles. Likewise, the Children of Osiris could not be relied upon, so concerned were they with their own damnation and hope of redemption. They did supply valuable insights into the nature of Set's curse, though. In truth, mortals proved Horus' greatest allies, both the warriors and scholars of the Black Land and the sorcerers of the Cult of Isis.

Set continued to rule Egypt during this time, but the more he grasped, the more power slipped between his fingers like sand. His despotic rule caused Egypt's unity to fracture, splitting the kingdom apart into warring provinces as unrest grew steadily on a diet of the Osirian League's tales of Osiris' resurrection and Set's defeat at Horus' hands. Finally, Set was forced to withdraw from the public eye. He ruled through a series of puppet rulers, pulling their strings from behind the scenes. For centuries, he and Horus played a complex game of strategy with the Black Land as the playing field. Finally, after centuries of conflict and preparation, Horus returned to Duat to allow his ba to replenish.

THE PHARAONIC AGE: THE SHEMSU-HERU

Guided by the silent Anubis, Horus traveled through the Lands of the Dead. His destination was Amenti, the great city of the dead, where he was reunited with his father,

Osiris. Stepping into the grand palace in Amenti, Horus saw the colossal form of Osiris seated upon his throne as King of the Dead. He called out to his father, but Osiris did not answer, stir or speak. His eyes did not waver from the sights that only he could see. So Osiris remained for thousands of years, contemplating Ma'at silently.

Bereft of his father's aid and wisdom, Horus sought to learn what he could about the nature of his new existence and how to maintain Ma'at against the agents of Apophis. Horus took the mantle of leadership fully upon himself, no longer able to rely on either of his parents for aid.

Horus returned to life during what is now known as the First Dynasty of Egypt. He found this title ironic, since he is the inheritor of Egypt's first true dynasty. He also found that the tales of his family had become legends in his absence. People who spoke of him, his parents, his uncle, his aunt and the others involved in the struggle considered them all to be gods.

The people of Upper Egypt regarded Horus as their patron while the people of Lower Egypt considered Set theirs. The tales of Set's evil and treachery only forced Set to work behind the scenes, even to the point of using Horus' name as a mask for his own doings.

The First Pharaohs unified the Two Lands of Egypt in Horus and Set's names while the patrons themselves continued their shadow-war.

The First Dynasty unified Egypt and considered the Pharaoh an incarnation of Horus (which was Set's idea of humor, no doubt). The first parts of The Book of Coming Forth By Day (more commonly known to mortals of this age as The Book of the Dead) were set down during this period as writing in the tombs of the Pharaohs.





In Horus' absence, the Osirian League crumbled. The Children of Osiris were driven from Egypt, and the Cult of Isis became small and weak. Since Isis never chose to undergo the Spell of Life, she died a mortal death and turned to dust long before her son returned from Duat. Some claim, however, that she still exists as a spirit that only her husband can perceive.

Horus began rebuilding the League and gathering his forces anew to continue the struggle against the minions of Apophis. His followers convinced Horus to permit others to undergo the Spell of Life to create new Reborn like him who could oversee the needs of the League in Horus' absence. The League scoured all of Egypt for those who were worthy, and they selected from them three to undergo the rite of rebirth. I was honored to be among them. We were the first of the Shemsu-heru, the Children of Horus, and we became Horus' generals and viziers in the war against Set.

During the Second Dynasty, the Cult of Set grew and flourished, by promoting rebellions in Lower Egypt to place Set more firmly in control of the Two Lands. The Pharaoh Sekhemib ("Powerful In Heart") began his reign as an avatar of Horus. However, he became an agent of Set, changing his name to Seth-Peribsen ("Set — Hope Of All Hearts"). His successor Khasekemwy ("The Two Powerful Ones Appear") declared himself avatar of both gods to bring about peace. This declaration allowed him to pursue a war against the Cult of Ra in Lower Egypt, which likewise allowed Set to pursue the Cult of Isis.

Our struggles against the forces of Set seemed endless, as they continued for centuries with no real success. The League thwarted some of Set's plots, but the corruption that he spread throughout the Two Lands had deep roots, and we never successfully confronted Set directly. After centuries of conflict, we tried to convince Horus to agree to use the Spell of Life to create even more Reborn. When he agreed, the Cult of Isis began the slow process of selecting candidates. Over the next thousand years, some two dozen men and women were chosen to undergo the Spell of Life, and the ranks of the Shemsu-heru grew.

STRUGGLES IN THE TWO LANDS

During the Second Intermediate Period (1782-1570 BCE), a desert people called the Hyksos invaded and conquered Egypt. They did not do so entirely of their own accord, but with the prodding and persuasion of sly and charming agents of Set. The Hyksos seized the Nile delta of Lower Egypt and began extending their power up the Nile, dancing unwittingly to Set's tune. A new dynasty was established at Thebes to take control of Upper Egypt and keep ties to the previous dynasty alive while repelling the invaders. We supported the Pharaohs of Upper Egypt against their enemies, helping ward off the agents of Set.

After generations of rule, the Hyksos Pharaohs of Lower Egypt tried to provoke a war to invade Upper Egypt and seize

control of it. Instead, Pharaoh Tao II of Upper Egypt took the opportunity to invade the Hyksos. This invasion sparked a civil war that lasted throughout the reigns of both of the sons who succeeded Tao. Pharaoh Amose displaced the Hyksos with our aid and conquered Nubia as well, reuniting Egypt and driving out the followers of Set. Priests of the other gods (supported by the Cult of Isis) suppressed the Cult of Set. Unfortunately, this suppression led to a series of religious persecutions that affected other beliefs, including the Hebrews.

Horus hoped that this victory over Set would restore Ma'at to the land. Alas, the restored line of Pharaohs soon enough turned their attention toward conquest, wars in distant lands and self-aggrandizement through the construction of tombs and statues of themselves. The poison of Apophis ran deep, and we of the Shemsu-heru spent centuries engaged in struggles to return the Land of the Living to the proper path. We used the tombs created by the Pharaohs to conceal our khat during our sojourns to Amenti, returning to life to continue our never-ending work.

The ceaseless struggle led some of the Reborn to doubt Horus' cause. After centuries of immortal life, they came to wonder if they could expect anything more than eternal war against the forces of isfet. The Reborn named Ishmael raised these concerns with Horus, and the two exchanged harsh words that resulted in Horus exiling Ishmael to wander the desert as Set had done. Others followed Ishmael's example in the centuries after his exile, becoming known as the Ishmaelites, exiles from the eternal society of the Shemsu-heru.

THE HELLENISTIC AGE THE CENTER BREAKS

In 332 BCE, our people welcomed the Macedonian king Alexander the Great as a liberator from the Persian dynasty that ruled Egypt for centuries. Alexander visited the Oasis of Siwah, where a statue of Amun spoke and indicated that Alexander was to be the next Pharaoh. Alexander founded a city named for him in the Nile delta, but he never ascended the throne of the Pharaoh. His wars took him from our land shortly thereafter, and he never returned. He died of a fever years later, leaving his work of uniting the known world unfinished. Some still believe that Alexander's mysterious fever was the work of agents of Apophis, that was designed to keep the destined Pharaoh from uniting the world under his rule and restoring Ma'at.

Alexander established Ptolemy as governor of Egypt. After Alexander's death, Ptolemy saw his opportunity and seized power in the Two Lands. He named himself Pharaoh and began the Ptolemaic Dynasty. During this time, Horus was forced to return to Amenti to replenish his ba once more, leaving the Osirian League in our hands. Sensing weakness among us, Set and his followers began working to corrupt the line of Ptolemaic Pharaohs. However, much of their reign





was uneventful and concerned with struggles against their enemies, the Persians.

Without Horus, the Osirian League began to crumble again. We lost our direction as we grew tired by centuries of struggle and were lulled into complacency by the wonders of the Hellenistic Age and the apparent stability of the Ptolemaic Pharaohs. We were drawn to Alexandria, that wondrous city on the shores of the Mediterranean. Some opposed the arrival of the Greeks while others like myself embraced it and the lore they brought with them. Effete vampires arrived along with the Greeks, but they were as children compared to the Followers of Set. Ptolemy I founded the Museum at Alexandria and began constructing the Pharos Lighthouse, one of the Wonders of the Ancient World. It was an unprecedented age of unity, prosperity and learning. We were blinded by the glory of it all. We thought we had achieved the goal that we had sought for so long.

The Cult of Isis swelled with new members as magicians and mystics flocked to Alexandria, the world's greatest center of learning. Too many of them proved to be charlatans and power-seekers, however, and they watered down the cult's mystical strength and turned its attention toward self-aggrandizement rather than duty and the pursuit of Ma'at. The lore of the cult also spread to other parts of the world (particularly Greece) through the extensive trade making its way through Alexandria, and much ancient lore came from other lands to Alexandria.

The Shemsu-heru weakened, for many of our number had left to join the Ishmaelites during this time, thinking that our cause was won. To aid our flagging strength, we called upon the Cult of Isis to perform the Spell of Life once more, to create other Reborn to aid our cause. Many more men and women underwent the Great Rite and were Reborn into immortal life. Unfortunately, without Horus' guidance, just as many of these new allies chose to abandon our cause and seek their fortunes elsewhere, further swelling the ranks of the Ishmaelites. We also heard scattered tales of The Secret Writings of Cabirus, an Ishmaelite who claimed to have knowledge of the Spell of Life. Stories spoke of Reborn from other lands, particularly Greece and portions of southern Europe, who owed no loyalty to Horus or the cause of Ma'at. These stories concerned us greatly.

A NEST OF VIPERS: THE CHILDREN OF APOPHIS

Although the demand to create new Reborn was great, the Cult of Isis grew weaker from the involvement of charlatans and would-be mystics who were drawn to what they hoped would be a convenient source of true power. Most of the Cult's members had little talent for Hekau, much less the higher Arts of Thoth that the Spell of Life required. The remaining true priests and priestesses of the cult despaired at the condition of their order.

Niklos, a Macedonian high priest, made his protégé a promising young acolyte from Egypt. He sensed a great talent for the mystical arts in the young man, and he sought to nurture them in order to find someone to whom he could pass on the secrets of the Spell of Life. Niklos' apprentice learned his lessons well — too well, in fact. His skills impressed Niklos while his beauty and honeyed words won the hearts of those around him. He was initiated as a priest of the cult, and he learned the Spell of Life.

However, the high priest's protégé was not devoted to the cause of Ma'at. He was a pawn of Set, sent to steal knowledge from the cult. He slew Niklos in his own bed and led Set's followers to the cult's hidden temple, where they slaughtered every member of the cult before sacking the temple and destroying it. The Cult of Isis was shattered, and the Osirian League suffered a terrible blow.

The traitor took his knowledge of the Spell of Life to Set, where his master commanded him to use it to create Reborn who were loyal to Set alone. Seven of Set's followers underwent the Spell of Life. But the traitor's knowledge was flawed and tainted by the touch of Apophis. Seven men and women died, laid out upon Set's foul altars, and seven horrors returned from the Lands of the Dead. They were the Children of Apophis and the enemies of Ma'at, unliving incarnations of the Devourer that even Set grew to fear. Rather than being bound to him, the Children served only Apophis. Only occasionally did they find reasons to ally with Set and his minions.

As a reward for his treason, the betrayer of the Cult of Isis was cast into Set's dungeons, where he languished and suffered tortures at the hands of Set's followers. I admit that I found even those horrible tortures insufficient punishment for what the traitor had done. I was seized with a burning need for vengeance that was greater than anything I have felt, before or since. I devoted myself to discovering the true name of the traitor. When I did, I erased it from the Book of Thoth, ending his existence forever. It was a crime against Ma'at, I know now, to place myself as judge and executioner but — like the death of Niklos and the destruction of the Cult of Isis — it cannot be undone.

THE ROMAN AGE THE DIASPORA

When Horus returned from Amenti, more than a dozen Pharaohs had come and gone from the throne of the Two Lands. Cleopatra conspired with Caesar, then with Mark Antony, only to die with a viper pressed against her breast when her plans turned to dust. Egypt was subjugated under the vast Roman Empire (and the Roman vampires that ruled it behind the scenes). For the next 2000 years, our homeland would never know independence from foreign rule.



A new religion also began spreading through the lands of Rome, based on the teachings of a Jewish prophet crucified by the Romans, whom they said rose from the dead and promised eternal life. The promises of this new cult of Christianity were familiar to us, but they drew many away from the old ways of Osiris and Isis. The draw of this new religion left fewer and fewer recruits to take up the cause of the Osirian League and the fallen mantle of the Cult of Isis.

Set slept the sleep of the dead, but the Cult of Isis was no more, as was the League for all intents and purposes. Horus decided that the defeat of Set and the restoration of Ma'at would be a far greater task than any of us had ever imagined. We would need enough patience to watch empires and whole civilizations rise and fall. He gathered in Alexandria all the Reborn who still heeded him and remained loyal to the cause. When we had come, he issued the Code of Horus: the pact that governed us for the next 2000 years. He then announced the Diaspora, commanding us to travel the world and learn what we could, with the restoration of Ma'at in mind. I recall his words as though he spoke them yesterday:

Our homeland is no longer ours; it is held in the grasp of a force more powerful than we could hope, more dangerous than we could fear. The Accursed are so much more than the scions of Set; they are all the agents of Apophis, and He now lies coiled around the world.

Egypt the mighty has fallen, but it did not fall with the arrival of Rome. It fell when Osiris received the curse of Cainé. We can no longer strive for Ma'at as long as a single child of Apophis survives. No longer am I the avenger of my father: I must avenge the world.

Leave now our homeland: We must be exiles from that which birthed and nurtured us — for rest is due only to the warriors who have succeeded in their tasks, and we have many tasks before us. Depart from this land, seek your fortunes across the world, and remember what we fight for. There shall be a gathering one day in the future, when the darkness threatens to engulf us and all hope is lost — and on that day, we shall triumph over the armies of Apophis. We must prepare for this gathering, when the armies of Ra and the armies of Apophis muster all their might. Fort too long now we have been overly concerned with the fate of one nation, one people, when all of the world lies at stake. We have blindly tried to see Ma'at as linked only with the nation of Egypt, but we must look to the world outside its borders.

Leave our homeland, and prepare for the coming war.

Horus commissioned a council of Reborn to remain in Alexandria, making it the central port of call for his wandering followers to exchange information they learned in their travels. He also re-established the Cult of Isis, but he did not share the secrets of the Spell of Life with them. No more Reborn were to be created without his permission or knowledge.

We wandered the world for centuries after that fateful day, living our immortal lives, returning occasionally to the city of Amenti to replenish our spirits for a return to life. Over time, many settled into long existences in various

places, which they came to know well. I remained in Alexandria and watched as the Diaspora progressed. The Reborn became more and more comfortable with the passing of years, and we began to lose sight of our true purpose.

THE LONG WAIT

A series of Arab invasions began in 640 CE, and Arabian dynasties ruled over the Two Lands. Some of these invasions may have been inspired by vampires or other agents of Apophis, but most were more likely motivated by politics and fear of the mystical forces at work in places like the Arabian deserts. In the 10th century, power shifted away from Alexandria. Cairo became the capitol of Egypt, ruled by the Fatimid Dynasty whose empire stretched across North Africa.

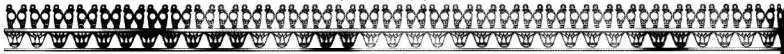
The Crusades brought the religious conflicts between Christians and Muslims into Egypt, along with secret groups of mortals devoted to hunting and destroying supernatural beings. Their targets were mostly the vampires living in the shadows of Alexandria and Cairo, although they did cause trouble for us on occasion as well. Most of the Reborn they hunted were Ishmaelites, however, who forfeited the protection of the Code of Horus.

The Arab warrior Salah ad-Din (known in the West as Saladin) conquered Egypt and started the Ayubbid Dynasty during the Crusades. He brought with him the Mamluks, mercenaries were sold as slaves while they were only children. Mamluks were fanatical Muslims, and they were granted

THE CODE OF HORUS

The Code of Horus is a set of tenets that Horus established as a guideline for the Shemsu-heru when he declared the Diaspora. It stood for 2000 years, although many Shemsu-heru acknowledged it more in breach than in practice. With the rise of Osiris and the new Amenti, the Code of Horus has fallen by the wayside as an artifact of a past age of the Reborn. Some of its tenets still apply to modern Amenti, however, particularly the Second and Fourth doctrines.

- I. I am Horus, your Father, the First-Among-Reborn. Heed my words always.
- II. Combat the minions of Apophis, in all their divers forms, at all times.
- III. Consort not with the Accursed, for they are the special brood of Apophis.
- IV. Acknowledge your kinship in Ma'at with one another: Never shall one of the Shemsu-heru turn away another in need.
- V. Let not a mortal worship you, for the time of gods is past, nor let the mortal populace learn of our existence.
- VI. Seek not to create others like us.



their freedom after years of devoted service. In turn, they overthrew the Ayubbid Dynasty in the 13th century, replacing it with a Mamluk Dynasty that lasted for over 200 years.

In 1517, Egypt was conquered by the Ottoman Empire, which established a pasha as regional ruler of Egypt. For centuries, the Two Lands chafed under Ottoman rule, interrupted only briefly by the arrival of Napoleon Bonaparte, the conqueror from France, who visited the great pyramids.

By the 19th century, Egypt depended on the wealth of the British, which eventually led to greater European control over the Egyptian government until Britain declared Egypt a protectorate during the First World War. Various national groups fought against British rule, which led to the declaration of martial law. Egypt's protectorate status ended in 1922, although it remained occupied by the British for another 30 years. By this time, the Osirian League was a mere shadow of its former self, much like the ancient structures and monuments of our people. We watched as everything around us crumbled to dust. It was crushed under the weight of that history, leaving us helpless, without any true direction.

THE MODERN AGE

In 1952, Colonel Gamal Abd-el Nasser replaced the English-controlled monarchy with a government based on Muslim ideals. The now-independent Egypt got involved in important Middle Eastern events such as the Suez Canal Crisis, the Six-Day War and other alliances or conflicts with neighboring nations (particularly Israel over the Sinai Peninsula). Egypt has achieved a relative level of peace with the turning of the new millennium, 2000 years after the coming of the Christian savior. Hostilities flare in the surrounding regions just as they have in previous eras. Even in the Land of Khem, conflicts both new and ancient simmer just beneath the surface, waiting only for the right moment to bring them boiling up again.

ARABIA: THE WEB OF FAITH

The lands across the Red Sea from Egypt also play an important role in the drama of the Reborn. The magic of this land shapes the future of the Reborn; particularly the workings of Arabian wizards who were born long after Horus declared the Diaspora of the Shemsu-heru. Their creation, the Web of Faith, offered a means for Osiris to return to the world of the living as an agent of Ma'at.

My student Ahmed hails from that land. He once knew the Subtle Ones and their magic well, so he offers their history:

JAHILIYYA: THE TIME OF IGNORANCE

In the name of Allah, the Compassionate and the Merciful.

I am Ahmed ab-Kefre, Reborn through the will of Allah and his servant, the Lord Osiris, to serve the cause of righteousness on Earth. In support of this cause, I humbly offer this lore of the history of my people.

We refer to the time before the appearance of the Prophet Mohammed (blessed be his name) as the Jahiliyya, the "Time of Ignorance," when the people did not know Allah. Even then, the city of Mecca was considered a holy place, a center for worship for the Arabian tribes of the region. Some of the so-called gods that the people worshipped at Mecca were vampires and other creatures of Apophis who built cults up around them. Magicians traveled the deserts even in those days, working wonders with their command over the spirits.

THE TEN THOUSAND DJINN PLAGUE

Not all of the spirits of the desert worked at the behest of wizards. Across the land, particularly near the Red Sea and in the area now known as the Empty Quarter, powerful djinn and ifrit ruled the deserts. They wielded their powers against hapless mortals and caused chaos wherever they went. The people called this time of torment the Ten Thousand Djinn Plague, and they turned to their priests and wise men for aid against this scourge. Most of these wise men had none to offer, so cowed were they by the power of the evil spirits.

The sorcerer-king Solomon the Wise used his arcane knowledge to bind the djinn to his will and his seal, forcing them to help construct a great temple in Jerusalem. Solomon forged an alliance with the wizards and wise men in the lands surrounding his (the Taftani notably among them). Together, they struggled against the Ten Thousand Djinn and banished most of them beyond human ken. They created a powerful wall in the spirit world to prevent them from returning. They bound the rest in bottles, caskets, lamps and other containers marked with Solomon's Seal, in hopes of imprisoning the rogue spirits for all time. A few mortals have stumbled upon the imprisoned djinn since then. Those who do so discover that the spirits are cunning and willing to do almost anything to escape their imprisonment.

THE DEVIL-KING AGE

Although the power of Solomon's Seal kept most of the spirits from returning, some sorcerers heard the siren call of power from the dark depths of the spirit world. They surrendered to the wiles of djinn, ifrit and other dangerous spirits that had been banished. Thus began the Devil-King Age, in which sorcerer sultans ruled throughout the Middle East using the



magical powers granted to them by their demonic patrons. The people were helpless before the devil-kings' power, until the coming of a greater power, ordained by the will of Allah.

After 500 years of rule by the devil-kings, the Prophet Mohammed brought the word of Islam to the holy city of Mecca. Although he was forced to flee from Mecca, Mohammed's words reached many people, and he gathered an army of followers around him. Among Mohammed's followers moved the Subtle Ones — mages opposed to the devil-kings — who were devoted to upholding peace. Truly, their aid was ordained by Allah. The Subtle Ones worked their magic to protect Mohammed and his followers, to strengthen them against the devil-kings' hordes.

Fighting a series of battles from the city of Yathrib, the Prophet and his allies overcame the forces of the devil-kings. He returned to Mecca in 629 CE, where he cleansed the Ka'ba of all false and pagan idols. Since that time, the sound of the Keening has wailed in the spirit world across Arabia, a ward against the devil-kings and their patrons. Some say that the sound is the collective scream of the fallen devil-kings as they are punished for eternity in Hell. Al-Malek Al-Majun Ibn Iblis, the last of the devil-kings, was overthrown by the armies of the Prophet in 756 CE, ushering in a golden age for the Islamic people.

THE WEB OF FAITH

While the followers of Horus wandered the world, wizards in the Middle East worked their subtle magic. After the reign of the devil-kings, rogue mages and their demon and djinn allies still appeared in the desert wastes to prey upon unwary travelers. Devoted to the cause of unity, the Subtle Ones proposed an alliance with other sorcerers in their lands. They sought an end to the conflicts between them and allies to help reinforce the old wards created by King Solomon.

The Subtle Ones proposed to link the holy sites of the Lands of Faith magically. Like a network of canals bringing water to the desert, Sekhem would flow among them, carried by the power of human faith, through prayer or pilgrimage. This power would be drawn to a central place, then circulated back out through the web, like the beating of a great heart. Representatives of different magical traditions met and discussed the plan and agreed on the proposal to make the center of the web Mount Qaf in the spirit world, the most sacred place of the Subtle Ones.

The plan proved more successful than any could have hoped. Not only did the Web of Faith bring the many different wizards of the land together in peace, it cast a powerful life-affirming energy across the land. It stretches across the whole world, but it is strongest in the homelands of the Subtle Ones and their allies. The power of the Web drove out the rogue wizards and the ifrit. Its energies sparked new hope and inspiration around the world, bringing about a Golden Age unseen since the glory days of Rome.

Unfortunately, it did not last. The idealistic mages realized too late that the Web inspired faith strongly, but not necessarily faith in the principles of peace and unity they espoused. At first, they noticed a proliferation of cults and religious sects throughout the Holy Lands, ones that usually centered around a charismatic would-be prophet who was gifted with the skill to draw upon the energies of the Web of Faith. The wizards drove these sects out of the Web, but doing so only ignited further conflict and persecution.

Events escalated as different faiths drawn to the Lands of Faith by the power of the Web like flies to honey, and each claimed the Holy Lands as its own. Eventually, even the wizards involved in the alliance to create the Web began to take sides, and forces from Europe invaded the Holy Lands in the Crusades. The blood that spilled on sacred ground only intensified the struggle as passions flared out of control.

Fearing the destruction of all that they worked for, the Subtle Ones revealed themselves in full to their fellow mages and brought the leaders of the different factions to Shirk Magamut, their stronghold on Mount Qaf. Shown the vision of their Doctrine of Unity, the other factions agreed to do what they could to stop the fighting. However, the damage was done; what was set into motion could not be entirely undone.

THE WAR OF FAITH

For centuries, the Subtle Ones maintained the Web of Faith steadfastly and remained faithful to their own vision of unity, despite the obstacles in their path. They continued to operate behind the scenes and seek to bring everything into the perfect alignment that would allow peace and unity to flower. Sadly, they were planting seeds in a desert. No vision of peace, no matter how faithfully tended, lasted for long.

During this time, the Subtle Ones occasionally encountered the Shemsu-heru as the mummies traveled through their lands. Likewise, the followers of Horus became aware of the Web of Faith that spread across the land, even reaching far into the Two Lands of Egypt. The groups occasionally traded information, but the guarded nature of both the wizards and the Reborn kept either from learning too much about the other. The Shemsu-heru in particular wished to ensure that no other mage learned the secrets of the Spell of Life.

In Europe, a faction of wizards gathered, devoted to the ideals of faith and science rather than mysticism. They counted among their number those who were displeased with the outcome of the Crusades and who did not accept the peace that the Subtle Ones had helped to forge. They believed that the Holy Lands (and the power that they represented) should be in the hands of the followers of the One True God, which was, of course, their God, the Christian God. Together with enlightened men and women devoted to science, they formed the Order of Reason. In





time, the Subtle Ones joined with other mystics in a Council of Traditions to oppose this group.

Ultimately, the Traditions proved unable to match the Order of Reason's organization or their appeal to the masses. The ways of the Traditions were too individualist, to subtle and often too complex, while the Order of Reason offered easy answers to their mortal followers. In the centuries after the Order's founding, it slowly chipped and hacked away at the power of the Traditions, which weakened them and pushed them further into the shadows.

The Order of Reason focused most of its efforts on the lands of Europe and the discovery of the New World. The power of the Web of Faith held it at bay for a time, subtly diverting the Order's attention from the Holy Lands as the Subtle Ones intended. Eventually, however, the Order of Reason turned its attention to the Lands of Faith and launched an assault to claim them, under the guise of controlling the natural resources of the Middle East. When their fellow Traditions refused to help protect what they had created, the Subtle Ones withdrew from their alliance to protect the Web on their own. They failed.

In the terrible battles that followed, Mount Qaf was sundered, shut away from the Earth. Both sides were cast from its slopes, unable to find it again. The Web of Faith remained, but it was weakened and no longer under the control of any one force. The Subtle Ones were scattered and broken, and their fellow wizards turned their backs on them. Throughout it all, the Reborn felt ripples in the Sekhem of the Lands of Faith, but they only observed the world around them silently, waiting for their

time to come. Such battles did not concern them... or so they believed.

THE DJA-AKH: THE SHATTERING OF AMENTI

Quite so, my student. We did not believe that such things had any bearing on the struggle against Apophis and its minions. Although we were sent into the world to learn, our learning focused our attention inward rather than outward. We ignored the signs all around of us of the growth of isfret, the power of chaos and corruption. We surrounded ourselves with relics and mementos of the past, and we lost ourselves in memories of our immortal lives.

Horus passed into Duat again just after the Second World War. We expected to wait for some time for him to return — his sojourns to Amenti were rarely brief — but we were surprised when he returned only years later. He arose filled with new energy and urgency, and he began working to marshal his forces against the growing power of Apophis.

But the Diaspora weakened the resolve of the Shemsu-heru. Many left to join the Ishmaelites over the centuries. The few of us who remained were bound up in apathy and the weight of thousands of years of walking the world of the living without truly being part of it.

Then change came from an unexpected quarter. War in the Lands of the Dead shattered the Empire of Stygia in the West and created a raging maelstrom of unprecedented power and fury that spread quickly to engulf all the





underworld. We called this terror Dja-akh, "ghost storm." Amenti, the stronghold where Osiris rested in Duat, was torn asunder by its fury. The souls residing there were caught up in the talons of the ghost storm. Many were simply cast into the final nothingness of oblivion, while others were torn apart by the spectral winds and left only barely able to cling to existence.

The destruction of Amenti and the howl of the Dja-akh did what nothing before had been able to do: They awakened great Osiris from his dark throne. The Lord of Resurrection arose in all his glory. Gathering the tattered remains of the souls of his followers that swirled in the storm around him, Osiris' mighty spirit left Duat and the ghost storm behind, rising toward the Land of the Living.

In a surge of spiritual power, Osiris entered the Web of Faith and became as one with it, strengthening the Web with his own mighty Sekhem. Like in ages past, Osiris' spiritual body was torn apart by his sacrifice, but the parts of his essence infused the Web with new strength and released the soul fragments he gathered from the underworld.

THE REBIRTH

The souls caught up in Osiris' embrace were nearly gone. Only the strongest part of each soul survived. Osiris sent them out into the world with his blessing. They sought to join with incomplete souls that had just died and raise them up to life eternal. The mortals accepted, and the Amenti spirits joined with them. Thus did the first of the new Reborn greet the world. These Amenti felt drawn back to the Lands of Faith, where Osiris' spirit dwelled.

In the Lands of Faith, the scattered remnants of the Children of Osiris felt the return of their sire and patriarch, and they gathered at his command. Through visions and dreams, Osiris made other followers aware of his presence and his intent. He would restore the balance of Ma'at to the world and prevent the world from falling to the corruption of Apophis. He appeared to his son Horus and commanded his obedience, as well as that of the Shemsu-heru. The first Spell of Life was no more. It was flawed, Osiris said, but the new Spell of Life that he granted his followers gifted those touched by it with true life.

Horus gathered us together, and Osiris judged the Shemsu-heru. Those of us he chose as worthy have ended our centuries-long existence to undergo the new Spell of Life. We have been truly resurrected in the cause of Ma'at. Those Osiris judged as unworthy were reduced to the simplest tem-akh, and they now go forth to join with a mortal host like the other spirits who survived the destruction of Amenti.

Yet, not all of our kind heeded the Avenger's call. Osiris has judged these scattered renegades — among them the Ishmaelites and Cabiri — as well, leaving them true outcasts. We of the newly reborn Shemsu-heru join with our Amenti cousins to renew the struggle against Apophis the Devourer.

Osiris is the life and the resurrection, Ma'at is the way.

THE MODERN LANDS OF FAITH

The Lands of Faith have a spark of new hope, sheltered and fanned by those Reborn in the service of Ma'at. It remains to be seen if the Undying can turn the dark tide of isfret that threatens to consume the Lands of Faith and the whole of the world, or if they will be swept away by it as well.

This section provides details on the major regions of the Lands of Faith as well as the supernatural forces that dwell there. The information here and in Chapter Eight should be sufficient to give you an idea of how mummies interact with these other groups. You may also refer to the respective groups' rulebooks — *Vampire: The Masquerade*, *Mage: The Ascension* and so on — for full details.

EGYPT: THE TWO LANDS

The land of Egypt has changed a great deal since its days as the height of human civilization. Still, the monuments raised by the ancient Egyptians remain some of the most majestic in the entire world. Egypt remains at the heart of the cause of the Amenti, and it is their spiritual homeland. However, it is also home to the Followers of Set and other dangerous forces that seek to upset the balance of Ma'at and extend their influence over the Lands of Faith. The war of the Amenti begins very close to home, indeed.

Like the rest of the Lands of Faith, Egypt is an embattled land. Yet, this battle does not rage in the open, where a fragile peace reigns for the time being. The forces of Ma'at and isfret struggle in the shadows. More of the Reborn gather in Egypt than any other land, and they are making their presence known to the other beings that dwell in the shadows of the Two Lands, particularly those that threaten Ma'at.

Modern Egypt is made up of two ancient lands, united by the Pharaohs thousands of years ago. Lower Egypt — so named because it lies farthest from the source of the Nile although it is further north — was known as Khem, or "the Black Land." The name comes from the rich, alluvial soil deposited by the Nile as it floods its banks. Upper Egypt is known as Deshret or "the Red Land," and it lies closer to the source of the Nile, but it is mostly made up of forbidding deserts. Residents also refer to the country as Misr, which means "Egypt" as well as "that which is inhabited and civilized."

ALEXANDRIA: FADED GLORY

Modern Alexandria is a city of some four million people. It is situated along the Mediterranean Sea with Lake Mariout located several miles farther inland. Alexandria is one of the most cosmopolitan cities in Egypt, and it still carries a strong European influence, although much of its European popula-



tion was expelled as a result of the Suez-Sinai War of 1956. The inhabitants have been making an effort recently to recapture some of the city's lost Egyptian heritage. The Amenti encourage this effort carefully, so as not to encourage the nationalism and prejudice that comes with it.

Alexandria is Egypt's most important port city, and it has been since the time of its founding. It handles the vast majority of the nation's imports and exports along its bustling waterfront. It is a gateway between Egypt and the outside world, making it of great interest to both the Reborn and their enemies. As such, it's not surprising that the majority of the Amenti who manage the hajj to the Lands of Faith by water arrive in Egypt through Alexandria. The followers of Osiris keep a close watch on its ports, looking for signs that another of his chosen children has arrived. Of late, the forces of Apophis have done the same, hoping to prevent the creation of any more Amenti.

Ancient Alexandria was the stronghold of the Cult of Isis and the Shemsu-heru for centuries, and it remains so today. The Cult of Isis is active behind the scenes in Alexandria, continuing its work to gather knowledge and occult lore. The cultists do not do so for the greater glorification of the cult and its priests, as in times past, but for the greater glory of Ma'at. Members of the cult assist the Amenti and perform the Spell of Life that grants them life eternal in the cause of Ma'at.

The glory of ancient Alexandria — as capitol of Egypt and greatest center of learning in the world — is largely forgotten, except by the Amenti and their allies. This modern ignorance is actually in their favor, though, since other forces in the shadows of Alexandria have grown lax ruling the crumbling glory of this ancient place. Although the Venture and Toreador clans of Western vampires are active in the city, as are groups like the Setites, none were prepared for the appearance of the Amenti. Alexandria has not even had a vampire prince for over 50 years.

The Western vampires quickly grew to regret the lack of leadership when the Amenti first appeared in the city. The Amenti declared a quiet war against the vampires of Alexandria. At first, the Cainites believed that the Reborn were some new sort of mortal hunters. After a number of younger vampires fell to the mummies, the undead saw that there was much more to these newcomers. The vampires still aren't sure exactly what they're dealing with, however.

Vampires in Alexandria have discovered the strange properties of Amenti blood (see p. 145), which has caused several vampires to go mad with guilt and remorse. Some vampires see hope in the power of Reborn blood, while others see only another weapon that the mummies use against them. Still, despite the heavy toll the Amenti are taking, the city's primogen have not been able to unite behind a single candidate to rally their kind.

CAIRO: THE MOTHER OF THE WORLD

The capitol city of Egypt holds over seven million inhabitants. As many as nine million more live in the teeming suburbs and surrounding areas that make up greater Cairo, such as Giza, the islands Roda and Zamalek, and regions in Qalubiyya north of Cairo proper. The city is

THE LOST GLORIES OF ALEXANDRIA

In the distant past, over a thousand years ago, Alexandria was one of the greatest cities in the world, a center of art, culture, trade and learning. The famed Great Library of Alexandria contained over half a million different volumes. The library was largely destroyed during Rome's first attack on the city of Alexandria.

The crusading Bishop Theophilus finished the job in 391 CE by leading a pagan-hunting mob to raze the building in the name of Christianity. Some of the mystics and wizards at the library attempted to defend it, but their magic proved insufficient against the anger of the howling mob. (It even seemed to turn on them.) One old wizard named Hypatia was torn apart by broken shards of pottery when she attempted a last, desperate spell.

Loyal followers of the Cult of Isis did spirit away some sacred texts, and they have preserved these texts to this day. Rumors abound of other works that were taken from the library by the Romans and passed through a succession of hands over the centuries. Other stories tell of books that were preserved by secretive wizards elsewhere in the world. Such works are of great interest to the Amenti.

Alexandria was also famed for the Pharos Lighthouse, which stood on an island in the harbor. It was built at the start of the Ptolemaic Dynasty in Egypt. It was the first of its kind, and it was one of the Seven Wonders of the Ancient World. It stood over 350 feet high, making it the second tallest structure of the ancient world (after the Great Pyramids). It consisted of a square base, an octagonal second stage, and a cylindrical third stage topped by a dome where the light from a fire shined out. Mirrors reflected the light so that it could be seen for more than 30 miles at night.

The lighthouse stood for nearly a thousand years, although it served for the last hundred or so as an Islamic mosque rather than a beacon. An earthquake destroyed the structure in 1375. The ruins were incorporated into a Muslim fortress a hundred years later. The barrier between the spirit and living worlds is notably weak on the island where the Pharos Lighthouse once stood (Stroud Rating 4), making it a lighthouse of sorts to spirits in Neter-khert.



divided into Downtown Cairo, Islamic Cairo, Old Cairo and Modern Cairo. All of these sections hold places of interest to the Amenti. Downtown Cairo is centered on Midan Tahrir or Liberation Square, one of the features planned by English and French colonialists in Egypt. It includes the Egyptian Museum, dedicated to the preservation of native antiquities. The downtown area is also home to the American University of Cairo, Ramses Station (Cairo's main train station) and a number of tourist hotels.

The Fatimids founded Cairo in the 10th century following their conquest of Egypt. They named the city Al Qahira, "the victorious." The region has been inhabited for thousands of years, and nearly every culture that has contacted the Egyptians has left its mark on Cairo, from the Persians, Romans and Arabs to the English and French. Denizens of Cairo refer to their city by the same name as the country: "Misr." Seldom, if ever, does a resident use the name given the city by foreigners.

The city is "ruled" (if such a term can be used) from the shadows by the vampire prince Mukhtar Bey, a creature from the 14th century who has exercised his power in the city for centuries. Bey has run Cairo as a "free city," but the appearance of the Amenti concerns him greatly, even more than his frequent struggles with the Setites. The Amenti keep a low profile in Cairo for the moment, learning what they can about the different factions of the city and working to use the groups' mistrust and old rivalries to the advantage of Ma'at.

THE CITADEL

Shroud Rating: 4

The massive Citadel dominates Islamic Cairo. First established by Salah ad-Din in 1176, the Citadel has been expanded upon by Arab and Turkish rulers, notably the Mamluks. Currently, it consists of three large mosques and four museums.

Of the three mosques, by far the most impressive is the massive Mosque of Mohammed Ali, built by the ruler who slaughtered the Mamluks as a reminder of Turkish rule in Egypt. It is modeled after the Hagia Sophia mosque in Istanbul, with silver domes and extensive stonework in marble and alabaster. The mosque features a deep well in the courtyard and thin, towering minarets.

The museums are the Police National Museum, the Military National Museum, the Carriage Museum and the Diamond Palace. Only the Diamond Palace is of any significance to the followers of Osiris. Named the Qasr el-Gowhara, the Diamond Palace was built by Mohammed Ali in 1811 and named for one of his wives. A fire destroyed half of the Palace in 1974. The surviving half consists of a grand hall where Mohammed Ali welcomed 500 of his Mamluk allies and cordially slaughtered them. This slaughter ended Mamluk influence in Egypt. More than a few restless ghosts haunt the remains of the Diamond Palace.

BEING KHAWAGA

Egypt hosts a vast number of tourists each year who come for sights like the Great Pyramids and the Valley of Kings. The Egyptian word for tourist is khawaga, which most Egyptians take to mean "clueless and rich." Khawaga are regularly charged higher prices, and "native guides" often offer them a variety of goods and services (some of them less than legal) for a price.

The khawaga are given special treatment in some cases. For example, unmarried couples can room together in hotels, while native Egyptians must be married if they intend to occupy a room together. Khawaga can also gamble in casinos, an activity that is illegal for Egyptians. Tourists generally get a lot of attention from people looking to get some of their money.

One means of sponging money from tourists is known as baksheesh, an ancient Arabic tradition. Baksheesh includes the sort of tipping Westerners are used to. It also includes payment for small services and special favors. Almost any small rule can be bent for baksheesh. The Muslim religious obligation of giving alms is also considered baksheesh. Beggars are infamous for performing small services (like trying to carry baggage or opening doors) and demanding baksheesh in return.

THE CITIES OF THE DEAD

Shroud Rating: From 5 (Northern Cemetery in the day) to 3 (Southern Cemetery at night)

To the south and east of Islamic Cairo lie the Cities of the Dead. Despite the name, these necropoli actually teem with life. The Cities of the Dead contain hundreds upon hundreds of tombs and mausoleums, built by Egypt's Muslim rulers. In the 1960s, a shortage of housing in central Cairo, coupled with a general migration to the city, resulted in many people taking up residence in the burial chambers and mausoleums — many of which were luxurious by local standards. Now the Cities of the Dead are filled with people living amidst the funeral architecture. Clotheslines stretch between the tombs, and children play in the roads of the necropolis. Unlike most graveyards, the Cities of the Dead have streets, house numbers, even regular mail service.

The Northern Cemetery lies to the north and east of Islamic Cairo. It features some of the city's finest architecture, along with wide avenues and courtyards. The more crowded Southern Cemetery contains the oldest tombs and grave sites. It is a particularly dangerous place to visit at night, since criminals and other, far more sinister, things are active there.

The presence of the living so close to the homes of the dead has thinned the Shroud here. The regular visits from living relations — who often picnic at the grave sites on weekends — and the presence of people living in the tombs



and burial chambers lead to a thriving necropolis in the Shadowlands. This area suffered greatly in the Dja-akh, but already ghosts have returned to repair the damage as best they can. The Reborn find the Cities of the Dead a useful place to speak with spirits and perform necromantic rituals. Vampires have been known to hunt in the Southern Cemetery, but even Cairo's vampires are wary of the area's reputation and the presence of ghosts, who are often protective of the people who live in their homes.

GIZA

Located across the Nile, the city of Giza is functionally a suburb of greater Cairo, although it is home to nearly two million people on its own. Giza has its own industry, but it thrives mostly off the tourism of people who come to visit its most famous feature, the pyramids.

THE PYRAMIDS

Shroud Rating: 6 (during the day), 3 (at night)

The Pyramids at Giza consist of three major structures: the Pyramid of Khufu (or the Great Pyramid), the Pyramid of Kheftra and the smaller Pyramid of Mankare. Surrounding the pyramids are the smaller Queens' Pyramids, temples, noble tombs and ancient mastababs, an early form of Egyptian tomb consisting of a square or rectangular stone house. The pyramids are one of the world's great tourist sites, and they attract hundreds of thousands of people to Egypt each year. Naturally, the area around the pyramids swarms with locals looking to make pound or two off the gullible.

The Great Pyramid, whose full name is "The Pyramid Which is the Place of Sunrise and Sunset," was built by order of the Pharaoh Khufu, who ruled during the Fourth Dynasty of the Old Kingdom. Khufu was a fairly popular and prosperous ruler, and his popularity allowed him the opportunity to build such a magnificent tomb. The Great Pyramid is some 450 feet tall, it covers 13 acres of land, and it includes over 2.3 million blocks of stone in its construction, each of which weighs an average of two and a half tons. Each side of the pyramid is 755 feet long at the base. It contains three main chambers, the original burial chamber, the Queen's Chamber and the King's Chamber. The stones of the King's Chamber fit together so tightly, without mortar, that not even a thin knife blade can fit between them.

The Pyramid of Kheftra was built at the orders of Khufu's son, atop an outcropping of rock that makes it appear taller than the Great Pyramid. Kheftra also ordered the sculpting of the Sphinx. Kheftra's pyramid is 448 feet high. The smaller pyramid of Kheftra's son Menkare is only 215 feet high and a tenth of the volume of the other two pyramids. Both have fairly simple burial chambers.

As some of the most ancient tombs of Egypt, the pyramids are a symbol of Ma'at and a place close to the Lands of the Dead. Some Amenti are sure that chambers exist

within certain of the pyramids that remain undiscovered by archeologists. These hidden rooms are reputed to contain treasures of knowledge from ancient Egypt.

THE SPHINX

Although the Sphinx dates back to the building of the Pyramid of Kheftra, many speculate that it may be older still. The Arabic name for the brooding statue is Abul-Hul, "The Father of Terror." The shapeshifters known as the Bastet claim that the statue originally honored them, but they offer no proof of their vainglorious claims. The Sphinx originally wore another, inhuman, face, but the Pharaoh Kheftra ordered it chiseled away and replaced with a more human visage that resembled his own.

Stories attribute the Sphinx with magical powers, including the ability to speak to people through dreams and visions. It is said to keep watch over the pyramids, although some point out the fact that the Sphinx faces away from the pyramids, suggesting perhaps that it is watching for something else.

MEMPHIS AND SAQQARA

Shroud Rating: 4 or less

Memphis lies on the boundary between Upper and Lower Egypt, and its position signified the unification of those lands during the First Dynasty. Its original Egyptian name, Men-Nefer, means "established and good." The city was the capitol of the Egyptian Empire for thousands of years until the construction of Cairo, and it symbolized the power of the Pharaohs. The mud bricks and most of the buildings have long since given way to time in the Lands of the Living, but Memphis still exists, and thrives, across the Shroud in Neter-khetert.

Although the sweeping ghost storm inflicted great damage here, memories of the ancient structures remain as relics in the Shadowlands. They form the greatest necropolis in all of Egypt. It is inhabited by the spirits of the restless dead seeking shelter from the Dja-akh that still rages and from the former vassals of the Empire of Stygia. These spirits have little interest in the Lands of the Living, but mummies and some others come to Memphis to seek their council and learn the secrets of the past.

West of the ruins of Memphis lies Saqqara, the ancient burial place of the Old Kingdom from the time of the Third Dynasty. Saqqara contains a number of tombs and mastababs spread over an area of several miles. These ancient sites still resonate with the harmony of Ma'at and the spirit in which they were built.

The most famous site in Saqqara is the oldest pyramid in the world, the Step Pyramid of Djoser-Netcherikhe, built by famed Egyptian architect and wizard Imhotep over 4500 years ago. A limestone wall surrounds the entire pyramid complex. The entrance leads into a pillared colonnade hall.



The complex contains a courtyard and several smaller structures that are filled with hieroglyphics devoted to Djoser. The Pyramid of Unis is located just outside the enclosure in the southwestern corner. A shaft dug over 70 feet into the earth leads down to some of the deepest burial chambers near the pyramid, occupied by Sixteenth-Dynasty nobles of the Pharaoh's court.

The incomplete Pyramid of Sekhemkhet lies a few hundred yards to the southwest of the Djoser complex. Djoser's successor started it, and it was intended to be even more majestic, but construction was abandoned long before it was finished. Archeologists uncovered it in 1951. To the southeast lie the abandoned ruins of the monastery of St. Jeremiah, which was founded in the 5th century CE, and attacked frequently by raiders. It has been abandoned for centuries, its remaining relics looted or taken to museums. The desert sands are quickly overrunning the remaining ruins, making it a useful place for covert meetings and activities.

Saqqara has dozens of other tombs, mastababs and ancient temples, which tie the area strongly to times past and the Lands of the Dead. Tombs here are numerous, and many of them are closed to the public for preservation reasons, making them well-suited to the Reborn who

have sufficient connections or the ability to cause mortals to look the other way.

ABYDOS

The ruins of Abydos lie along the Nile in Middle Egypt. Although of only mild interest to tourists — who are more drawn to sites like Giza and Luxor — Abydos is of vital importance to the Amenti. The city was the stronghold of the Cult of Isis and the Children of Osiris for centuries.

Legend says that Abydos is where Osiris' head fell after Set tore his body into pieces,

and that it is where his remains were interred after

Set cast him into the Lands of the Dead

for the second time.

It is perhaps the most important site within the Web of Faith for the Reborn.

Middle Egypt is a troubled area that is often subject to martial law. Travel in the region is often restricted, making it difficult for visitors to reach Abydos, but also keeping the casual tourists away and preserving the sanctity of the site.

Most of the original city of Abydos has vanished from the Lands of the Living, leaving only a few recognizable ruins. In Neter-khertet, however, Abydos exists as a necropolis of ancient buildings and temples devoted to Osiris. It survived the ghost storm virtually unscathed, and it serves as a safe haven for spirits that come there, as long as they follow the dictates of Ma'at.



MUMMY: THE RESURRECTION



THE TEMPLE OF SETI I

Shroud Rating: 2

All that remains of the once grand temples and other structures is the Temple of Seti I, a Pharaoh of the Nineteenth Dynasty. The magnificent temple has been partially reconstructed, and it includes many chambers, including the Inner Sanctuary of Osiris and a chapel devoted to Osiris and Isis. The Inner Sanctuary is considered the most sacred of sites by followers of the Lord of Resurrection. A guarded tomb site is located behind the temple, and the Reborn can sleep the sleep of the dead there until the resurrection of their khat.

THE LADY OF ABYDOS

The keeper and guardian of Abydos is a mummy with an unusual history. In 1907, three-year-old Dorothy Eady fell down the stairs of her home in England and was pronounced dead by a local doctor. When he returned to Dorothy's room an hour later, the doctor found her quietly playing on her bed, alive and well. Not long thereafter, the girl began insisting that she was an ancient Egyptian priestess, and she begged to be taken home to Egypt. She said she was a priestess at the Temple of Seti in Abydos in ancient Egypt. After a chance meeting on the temple grounds, she had fallen in love with the Pharaoh Seti, and they began a love affair, which was against the rules of the priesthood. When the high priest discovered her indiscretions, the priestess took her life, rather than betraying her love and revealing the truth.

Dorothy Eady devoted her life to Egyptology and worked for the Egyptian Department of Antiquities for 20 years, earning the respect of some of the world's most renowned Egyptologists. In 1956, she transferred to the ancient site of Abydos where she oversaw reconstruction work on the temple, demonstrating uncanny insight into its design and original state. She became known to the local people as Omm Seti, and she worked in the temple for 25 years, aiding reconstruction, performing prayers and making offerings to the gods. She left the Lands of the Living again in 1981 and her body was interred in the desert near the temple.

Through the grace of Osiris, the Lady of Abydos has returned. Omm Seti rose from the dead, young in body, old in spirit, to continue caring for the sacred temple she worked so hard to restore. The followers of Osiris respect her wisdom and insight (and her clear memories of ancient Egypt). She helps them keep Abydos at the heart of their quest for Ma'at.

LUXOR

Although Memphis was the ancient capitol of Egypt, Thebes (located much farther up the Nile), was the nation's administrative center. The modern city of Luxor stands there now, and Thebes has been reduced to no more than an ancient collection of ruins across the Nile. The small city of Luxor is home to a thriving tourist economy due to its proximity to several of Egypt's most famous ancient sites, including a number

of temples and the burial sites of many Pharaohs. Naturally, the influx of tourists and money has spawned a society of competitive hotel-owners, would-be guides and confidence men.

Considering its ancient associations with temples and the priesthood, Luxor is of great interest to the Cult of Isis — and to the Children of Set — as a repository of ancient knowledge. The ruins of the temples and their associated tombs contain secrets that belonged to the priests of ancient Egypt, things that may aid the cause of Ma'at in the modern world or allow servants of Apophis to overturn it. The Cult of Isis also performs the Spell of Life here among the most sacred relics of the Two Lands. Mummies explore the nearby valleys for forgotten tombs, and they maintain their own hidden tombs there.

THE TEMPLE AT LUXOR

Located along the shore of the Nile in the center of downtown Luxor is the ancient Luxor Temple, which was built primarily during the reign of Amenhotep III on top of a Middle Kingdom site. The temple is a popular tourist attraction that features granite statues of Ramses II and inscriptions honoring Amenhotep, Julius Caesar and Alexander the Great (each of whom visited the temple in their times).

The temple served as a ceremonial joining-place for the gods. During the Opet festival each year, the statues of Amun and his consort Mut were taken from the nearby Karnak Temple and placed on a ceremonial boat to travel down the Nile. They were carried on the shoulders of priests into the sanctuary of the Luxor Temple, where they spent 24 days and nights together. This joining commemorated the conception of the moon god Khonsu.

THE TEMPLE AT KARNAK

The temple at Karnak is the most majestic and complex ancient temple in modern Egypt, dedicated to the sun god Amun and his family. Known as *Ipet-Isut*, "the Most Sacred of Places," Karnak is located several miles north of the Luxor Temple. The Avenue of the Sphinxes connects the two sites. The statues that originally lined its entire length now cover only a short distance from the Karnak Temple. A sandstone wall surrounds the complex. It contains numerous halls, which are lined with and supported by great columns, along with statues and many obelisks commemorating the Pharaohs and the gods. A sacred pool lies in the temple courtyard, in which priests would ritually bathe themselves before entering the temples.

Karnak became the principle residence of the Pharaohs during the Eighteenth Dynasty, and each Pharaoh continued to expand and modify the complex for the further glory of Amun (and, usually, himself). During the Nineteenth Dynasty, Karnak became known as "the Throne of the World." The Pharaohs' interest in Karnak largely lapsed after the Twenty-Fifth Dynasty, although it remained an important spiritual center. Now it is mainly a tourist attraction, although the Cult of Isis has an interest in the site, and it maintains access to the temple's chambers.



THE VALLEY OF KINGS

Shroud Rating: 3

Across from Luxor on the western banks of the Nile lie the ruins of ancient Thebes, including a number of mortuary temples dedicated to Pharaohs like Ramses II, Amenhotep III, Seti I and Hatshepsut. Hundreds upon hundreds of tombs can be found in this area. They belonged to various nobles, artisans and other notables of ancient Egypt throughout many centuries and dynasties. Nearly all of the tombs have been explored, but most are not open to the public, which makes them useful to the Reborn who need them.

Several miles west of the remains of Thebes stands a white, chalky mountain peak that holds one of Egypt's greatest and best-known ancient sites, the Valley of Kings. When the rulers of later dynasties of Egypt grew concerned with protecting their tombs from robbers, they chose to build the tombs in a narrow valley that was guarded by high cliffs on three sides and accessible only through a single, narrow pass. Unfortunately, the plan proved less than successful. Most of the tombs in the Valley of Kings were plundered long before they were rediscovered in the modern era.

The valley contains 64 known tombs, including the famous tomb of Tutankhamun (King Tut) discovered in 1922 by British archeologist Howard Carter. A certain number of tombs are open to the public at a time, although which specific ones are open simultaneously rotates on a regular basis to offer some variety and minimize the wear and tear on the ancient sites. Gravel paths wind their way through the valley from site to site.

Ancient memories that well up in the Amenti speak of undiscovered tombs in the Valley of Kings, as well as certain secret entrances. The Amenti use these sites variously to perform the Spell of Life and as resting places for the khat between life cycles. Most visitors who conduct such business in the Valley of Kings do so at night, away from the prying eyes of tourists.

THE VALLEY OF QUEENS

Shroud Rating: 4

Not far from the Valley of Kings lies the Valley of Queens, a special burial area for the wives and children of the Pharaohs. Families were often interred with the Pharaoh, but this practice changed in the New Kingdom era during the rule of Ramses I. Some 30 tombs have been discovered in the Valley of Queens. Most are less lavish than those in the Valley of Kings, although some — such as the tomb of Queen Nefertari — are remarkably preserved. Like the Valley of Kings, this valley contains hidden tombs known only to the Amenti and other followers of Osiris, who use them to carry out their secret business on sacred ground.

THE SINAI

This peninsula forms the Asian portion of Egypt, and the border between Asia and Africa is located at the Suez Canal.

The Sinai borders Israel and Palestine to the northeast, and it has often been the site of disputes between Egypt and Israel, including the Six-Day War and the Yom Kippur or Ramadan War. In ancient times, the Sinai was the site of wars and invasions of Egypt by foreign powers. Horus and his followers fled to the Sinai after his resurrection through the Great Rite, where he planned his revenge on Set for many years.

Most of the peninsula is arid and inhabited solely by wandering tribes of Bedouins, with a few more settled areas along the Mediterranean coast. The Shroud is often notably weaker in the depths of the desert, which allows beings from the spirit world to slip through into the Lands of the Living. The Bedouins tell tales of encountering such things, although many of the stories are just tales. Few who actually encounter ifrit live to tell.

MOUNT SINAI

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof descended as the smoke of a furnace, and the whole mount quaked greatly.

—Exodus 19:18

Shroud Rating: 3

In the southern tip of the peninsula rises the holy Mount Sinai. It is the mountain that Moses climbed to receive the Ten Commandments while the Israelites built a golden calf at its base. As one of the only places in the Old Testament where God revealed Himself directly to His people, Mount Sinai is considered a sacred site in Hebrew, Christian and Muslim theology. Although the Book of Exodus forbids anyone from touching the mountain, thousands of pilgrims and tourists visit on a regular basis.

In the valley below the mountain — which is said to be the site where the burning bush appeared — rests St. Catherine's Monastery, which was founded in the 3rd century CE by Christian hermits and mystics. The monastery was officially founded and supported by Empress Helena, mother of Constantine the Great. In the 1600 years since then, the monastery has enjoyed the protection of whoever ruled the Sinai, and it has never been conquered. Pilgrims of all faiths are welcome at the monastery. In addition to the Byzantine architecture, the greatest item of interest at St. Catherine's is the monastery's extensive library, which contains over 8,000 books and manuscripts. It is second only to the Vatican's library as a repository of ancient texts, and it is of great interest to the Reborn who seek knowledge of the ancient world.

PERSIA: THE LAND OF PEACE

The lands once known as Persia are now locked in struggle with each other and with much of the rest of the world over matters of politics and faith. Their ancient glories and ruins call



to the Amenti as do the agents of Apophis that lurk in the shadows stoking the flames of conflict and feeding off the results of their work.

Although the servants of Apophis and Set were at first taken aback by the power of the Web of Faith, they have learned to pervert its power to their own ends by spreading religious extremism and conflict, and by sowing the seeds of mistrust and intolerance. The Amenti struggle to prevent the power of faith, their greatest strength, from being turned against them.

IRAN

The Islamic Republic of Iran is home to over 66 million people, most of whom are conservative Muslims. It is ruled by an ayatollah, who serves as a spiritual and religious leader, as well as an elected president. Iran has seen almost a decade of war with its neighbor, Iraq, and the cities bear scars from that conflict. The ghosts of buildings destroyed by bombs and artillery stand silently in the Shadowlands, and the ghosts that died in the war take shelter within them against the winds of the Dja-akh.

Iran is one of the most mountainous nations on Earth. Nearly all the cities are at least 1000 feet above sea level. This geographical arrangement leads to milder summers but colder winters, and the higher mountains often see snow.

While many Iranians rail against "the Great Satan" (i.e., America), most are unaware of the corrupt forces at work in their own cities. Agents of Apophis skulk here, both in the region's oil-drilling trade and behind mysterious disappearances and deaths in some of the overcrowded cities. They slither like serpents through the shadows, whispering poisoned words into the right ears to bring about conflict and sustain the religious and political forces that keep the nation from achieving peace with any of its neighbors.

TEHRAN

Originally the capitol of Persia in 1788, the city of Tehran is capitol of modern Iran. It is situated on a high plateau in northern Iran, over 3000 feet above sea level. The city was renovated heavily in the early- to mid-1900s, so many of its construction is fairly new. Tehran is home to over 10 million people — possibly much more, given the fact that the government hasn't performed an accurate census in some time. The city's primary industries are oil, food processing, textiles and construction materials (mostly brick and cement).

PERSEPOLIS

Shroud Rating: 5

Persepolis — Greek for "City of the Persians" — was built by the ancient Persian Emperor Darius I. It is located atop a 50-foot-high outcropping of stone projecting from a mountainside, which was created by cutting and leveling the rock in an area some 1500 feet by 900 feet. Construction took 60 years and the reign of two other Persian emperors to complete. Persepolis

then served as the spring and summer palace of the Persian emperors, while the capitol remained in Susa. Once each year, subjects from the 20 provinces of the empire brought tributes to the emperor at Persepolis.

Alexander the Great conquered Persepolis in his invasion of Persia in 330 BCE, and he burn the palace to the ground. The city was too remote to bother rebuilding, and the sands of the desert claimed Persepolis for centuries until archeologists uncovered it in the 1930s.

Persepolis is one of the places in Iran where the Shroud is weakest. Even the palace remains in the realm of Neter-khertet, albeit in tatters. These factors make the area of interest to the Amenti, as well as to djinn. Strange sightings are sometimes reported in or near the ruined city as mad wizards and djinn appear from the swirling sands of the desert to work their mysterious magic.

IRAQ

Iraq is a nation torn by strife. The Iraqi Republic has fought a war against neighboring Iran, fought a civil war against Kurdish inhabitants and invaded its southern neighbor Kuwait, sparking the brief Gulf War with an international coalition led by the United States.

The Tigris and Euphrates Rivers flow through Iraq, and many scholars believe the area may be where the Biblical Garden of Eden was located. Legends speak of the dark-mother Lilith walking the nighttime deserts of Iraq, and of the first vampire, Caine, traveling through them after being cursed by God. The grip of the forces of Apophis is strong in this land of peace that has been twisted into a stronghold of war.

BAGHDAD: THE ABODE OF PEACE

The height of Muslim rule and once the center of a great empire, the city of Baghdad was founded by the Abbasid Caliph Mansur in 762 CE on a plain between the Tigris and Euphrates Rivers. The city's official name was Dar al Salaam (or Abode of Peace), but it was generally called Baghdad after the village that originally stood on the site. The city became the center of Muslim art, culture, philosophy and religious thought as well as political power. Members of the Ahl-i-Batin often walked the streets of ancient Baghdad, and the city held astronomical observatories, universities and great libraries that sparked much research into the unknown.

However, the glory of Baghdad was not eternal. The city was sacked by Mongol invaders and destroyed by conquerors. By the time the British captured Baghdad from the Turks in the early part of the 20th century, most of its ancient glory was gone. The heart of the city has since moved to the other side of the Tigris River, and almost nothing of the glorious city of marble remains except for a few ancient buildings. It has pleased the agents of Apophis to transform the Abode of Peace into a city torn by wars, blasted by bombs and cowed by air raids.



KUWAIT

The tiny nation of Kuwait, located on the Persian Gulf, is mostly barren desert, and only modern irrigation allows any sort of agriculture there. Most of the nation's drinking water comes from the desalination of seawater from the gulf, for which large plants have been set up along the coast. Nearly the only thing of value in Kuwait is its crude oil, yet that oil is valuable enough that Iraq invaded and attempted to annex Kuwait, only to be forced out by a United Nations coalition.

ISRAEL: THE HOLY LAND

The stretch of land along the Mediterranean Sea between Egypt and Lebanon plays an important role in the history of three major religions. Few other places in the world have been fought over so often throughout history, and much blood has been spilled on this holy land in the cause of faith, even in the modern day.

JERUSALEM

The center of the Holy Land is the city of Jerusalem in the heart of Israel. The city was the capital of the Jews — with a brief interruption during the Babylonian Exile — from the time of King David in 1000 BCE until the Roman Empire banned them from it in 130 CE. The government of Israel has claimed all of Jerusalem. This claim goes largely unrecognized, although Israeli authorities do control the city. This caused considerable resentment on the part of Jerusalem's Palestinian population, which joined in anti-Israeli actions. A peace agreement between Israel and the Palestine Liberation Organization led to a measure of self-rule for the Palestinians, although conflict has never died completely, and it flares up from time to time.

The Old City of Jerusalem remains separate and distinct behind centuries-old walls built by the Turks. It is surrounded on all sides by the more modern city that is home to nearly half a million people. Walking the streets of the Old City, one can almost imagine living in the time of the Crusades. To preserve the Old City's atmosphere, local regulations restrict building within and limit new construction outside its bounds.

Jerusalem is home to numerous ancient holy sites. It was originally the site of the temple built by King Solomon to house the Ark of the Covenant. The forces of King Nebuchadnezzar II destroyed the temple in 588 BCE. The Jews raised a second temple in Jerusalem in 516 BCE that the Romans destroyed in 70 CE. Modern-day Jews believe that the last remnant of the Second Temple is the Western Wall — also known as the Wailing Wall — in the Old City.

The Via Dolorosa (Path of Sorrow), the route Jesus walked from his condemnation to his crucifixion, cuts through the Old City. It ends at the Church of the Holy Sepulcher, which was founded by St. Helena (the mother of Emperor Constantine) at Golgotha. The site of Christ's burial, it remains one of the oldest

sites of Christian pilgrimage in the Holy Land. The church has been destroyed, rebuilt and renovated many times. A number of different Christian denominations hold it now, including the Franciscan Order, the Greek Orthodox, Coptic, Armenian, Syrian and Ethiopian churches. The church contains the tomb (sepulcher) where Jesus' body was laid to rest.

The Temple Mount is a hill in the southeastern corner of the Old City, and it is considered one of the holiest spots on Earth. It is identified with Mt. Moriah in the Bible, where Abraham was called upon to sacrifice his son Isaac. King Solomon built the first Temple of Jerusalem here. The Second Temple was the site of the Passion of Christ. It was destroyed by the Romans and replaced with a temple to Jupiter. Later, the Prophet Mohammed is said to have ascended to Heaven from the hill. The Muslims built the Al Aqsa Mosque and the Dome of the Rock on the spot to honor the event. The Dome surrounds a slab of stone that Muslims believe was Abraham's makeshift altar. It is considered the third holiest site in the Muslim world after Mecca and Medina.

The powerful faith that is associated with the city draws many of the Amenti to Jerusalem. The Web of Faith is exceedingly powerful here, which allows the Reborn to study and work toward a greater understanding of Ma'at among the holy places. The influence of Apophis can also be felt in the struggles that threaten to tear the Holy Land apart. More than a few of the Undying have noticed similarities between the story of Osiris' resurrection, the resurrection that took place in Jerusalem and their own rebirth. They ponder what it means for their understanding of Ma'at.

Jerusalem is also home to the secretive University of Light, an alliance of Kabbalistic magicians that helped found the Ahli-Batin centuries ago. The mages of the University continue their studies of the secrets of the Kabbalah, and they support the goals of the Subtle Ones. The resurgence in power of the Web of Faith is of great interest to them. They have made tentative forays to learn more about the Amenti and their goals, seeing in them potential allies but fearful of the dangers of exposure.

MASADA

Shroud Rating: 3

Southeast of Jerusalem, the Judean wilderness reaches the shores of the Dead Sea. The southern edge of the sea was the site of the biblical cities of Sodom and Gomorrah, upon which rained "brimstone and fire" as a punishment for the behavior of their inhabitants. Some 20 miles to the north along the shores of the Dead Sea rises a high rocky plateau called Masada. Here the Jews made their last stand against the forces of the Roman Empire in 73 CE. When the Jews realized that they could no longer hold out against the Roman army, they chose to take their own lives rather than be conquered. The Roman soldiers entered Masada only to find the bodies of the dead. Not surprisingly, Masada is a haunt for many Hebrew and Roman ghosts.



THE WEST BANK

The region on the western bank of the Jordan River is in dispute between the government of Israel and the Palestine National Authority, the provisional ruling body of the government of Palestine. The West Bank is currently under Israeli occupation, although the two governments share control of the region. The vast majority of the area's population is made up of Sunni Muslims. Tensions often run high here, and conflicts between Israeli settlers and Palestinian inhabitants erupt with increasing violence.

BETHLEHEM

The city of Bethlehem, some four miles southwest of Jerusalem, is a birthplace many times over. King David was born here in the 11th century BCE and anointed by the prophet Samuel. Rachel, the wife of Hebrew patriarch Jacob, died and was buried in Bethlehem. Her tomb remains a holy site for Jewish pilgrims at the entrance to Bethlehem on the road from Jerusalem, where it is marked by a small structure with a white dome.

Bethlehem is most famous as the birthplace of Jesus. In her visit to the Holy Land, St. Helena determined the location of the Nativity. Her son Constantine established the Church of the Nativity over a grotto in Bethlehem. The scholar St. Jerome produced the Vulgate, his Latin translation of the Hebrew Old Testament, here in the 4th century CE. The Western and Eastern (Roman and Greek) Catholic Churches disputed over control of the Church of the Nativity for centuries. Currently, the Greek Orthodox Church owns it, and the Roman Church occupies the nearby Church of St. Catherine. Pilgrims of all faiths are permitted to enter and visit the church.

Christmas has become a great festival event in Bethlehem, particularly following the tremendous number of pilgrims and partygoers who attended the Christmas and New Year's celebration at the end of the millennium. At Christmastime, the city hosts the huge crowds of people who seek to celebrate the birth of the savior.

JERICHO: THE OLDEST CITY

The city of Jericho is located in a lush oasis of date palms and orange groves in the midst of a desert plain northeast of Jerusalem. Ruins discovered not far from modern Jericho suggest that the area may have been settled as much as 10 thousand years ago, making Jericho the oldest known city. (At over 700 feet below sea level, it's also the world's lowest city.)

Jericho is famous in the Bible for its capture by Joshua, who sent seven priests to march around the city blowing ram-horn trumpets every day for seven days. On the seventh day, the priests blew their trumpets and Joshua called upon the people saying, "Shout; for the Lord hath given you the city." The people shouted, and the walls of Jericho fell. The Prophet Elijah also visited Jericho before traveling to the river Jordan, where he "went up by a whirlwind to Heaven." A number of religious

shrines stand in the city, including a sixth-century synagogue and a Greek Orthodox monastery. Past the synagogue is Elisha's Spring, where the life-giving waters of the oasis flow.

After the Roman conquest of the Jews, Jericho remained little more than a tiny oasis town. After the modern creation of the nation of Israel, the town swelled with thousands of Palestinian refugees. Eventually, Jericho fell under the administration of the Palestinian National Authority and became its headquarters. The city flies the Palestinian flag, and images of Yassir Arafat are everywhere.

JORDAN

Israel's closest Islamic neighbor, the nation of Jordan, has long been opposed to the Jewish nation, but the two nations recently negotiated a peace treaty. The modern kingdom of Jordan was created when the British government granted the country to the Hashemite royal family, which traces its lineage back to the Prophet Mohammed. The current king is Hussein bin Talal, who took the throne in 1953 at the age of 18, after the assassination of his grandfather and the resignation of his brother due to mental illness. He has guided Jordan's future since then, or so it has appeared to the outside world.

The true ruler of Jordan is a creature named Talaq, a man who was once a vampire of the Assamite clan who was embraced nearly 1900 years ago when the Romans sacked the ancient city of Petra. Talaq sought revenge against the Romans and the Setites who manipulated them behind the scenes. Over the centuries, he saw the Roman Empire crumble and made a deal with a powerful Jewish Kabbalist to return him to a semblance of true life, but with a greatly extended life span and most of his vampiric powers still intact.

Talaq killed and impersonated Hussein Ibn Ali and became Sharif of Mecca using his identity. "Hussein" was later made Amir of the newly created Transjordan in 1921. The current king of Jordan is Talaq's great-grandson, and the death of King Hussein's grandfather was a plot by the Assamites to draw Talaq out of hiding. For years, Talaq played a dangerous game, holding off the Assamites, Setites and other enemies that sought his life. His recent troubles came from a most unexpected source.

For centuries, Talaq held the lost city of Petra, using it as a hidden stronghold. When the ghost storm tore through the Shadownlands and Osiris rose up to join with the Web of Faith, the Shroud sundered in Petra. This event allowed powerful wizards known as the Taftani to return to the world, along with their djinn servants. The mages cast out or destroyed the servants of Talaq in Petra and claimed it for their own. Talaq was fortunate to be away from the lost city when the Taftani arrived. Talaq has since been unable to reclaim it without risking exposure of his true identity or of Petra's existence.

Jordan's capitol city of Amman grew from a sleepy village of some 6000 people in 1948 to a population of over a million,



stretching the city's rapidly growing seams to bursting, Jordanians make up a small minority of the city's population. The rest are largely Palestinians, refugees or their descendants, along with a large number of Iraqi and Kurdish refugees of the Gulf War. Amman is rapidly working to modernize in the face of the rapid population growth.

PETRA: THE LOST CITY

To the south and west of Amman, in the Jordanian highlands, lies the ancient city of Petra, which had been lost for nearly a thousand years. In our world, the lost city of Petra was found in 1812 by Swiss explorer Johann Burckhardt and opened up to archeological study and tourism. Among other things, it served as the final resting place of the Holy Grail in the movie *Indiana Jones and the Last Crusade*. In the *World of Darkness*, however, Burckhardt's expedition never returned, killed by "marauding bandits" that were actually Naba warriors in service to Talaq. Petra remains a lost city, and few people in the *World of Darkness* know of it or its location. As it stands now, both Talaq and the current masters of Petra want to keep it that way.

A narrow, winding canyon leads into the mountains where the city nestles. Rock walls soar up over 200 feet on either side of the passage, virtually blocking out the sun. The maze of canyons within the mountains is filled with ancient ruins from a city once inhabited by the Romans and the Nabateans before them. Petra, Greek for "rock," includes a Roman amphitheater, a number of fantastic tombs and temples, giant statues carved from the solid rock of the cliff-faces and tunnels and caverns that extend back for hundreds of yards.

Petra was once the secret stronghold of Talaq and his mortal followers, the Naba. Recently, the wizards known as the Taftani or "Weavers," and their djinn allies

seized control of the ancient city. A particular Weaver sect, the Kahin, control Petra, and its members travel there to receive the wisdom and insight of their great teachers. Taftani magic makes it difficult for any intruder to approach Petra without facing terrible sandstorms or, worse yet, guardian djinn. Still, Talaq wants nothing more than to reclaim his ancient home, and he may seek the aid of the Amenti in order to do so.

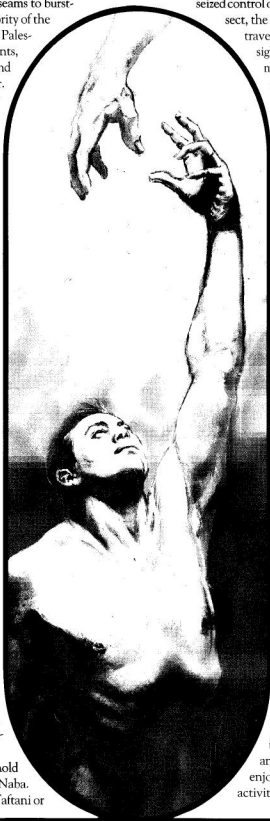
SYRIA

After many years as a largely closed nation, Syria has begun to open its border, by permitting (even encouraging) tourism. Its capitol city, Damascus, was once the heart of the Islamic Umayyad Empire for close to a century, which was a period of tremendous growth and prosperity for Islam. Damascus languished when the Abbassid caliphs moved their capitol to Baghdad, and the city passed through various Muslim hands over the years. The Ottoman Empire controlled Syria until after World War I, when the League of Nations placed it under French control. Syria won its independence in 1946, and Damascus became the new nation's capitol.

Damascus is an ancient city, featuring many old mosques and buildings, including an Islamic fortress dating back to the 1200s. The city was Salah ad-Din's headquarters through much of the Crusades, and the famous Muslim general is entombed here under a red dome in a peaceful garden mausoleum.

LEBANON

Not long ago, Lebanon was the jewel of the Middle East. It was a gateway nation for Europeans who were interested in sampling Arabian culture and Arabs who were looking for a place to enjoy a touch of decadence and engage in activities scorned by other nations. At least a part of Lebanon's charm comes from the long influence of France in the



MUMMY: THE RESURRECTION



THE KEENING

The Keening is a spiritual cry that can be heard only by enemies of Ma'at (including vampires, bane mummies, fomori and so forth) in the Arabian Peninsula. It is strongest near the holy cities of Mecca and Medina, and it appears to be tied to MohamThe Keening

The Keening is a spiritual cry that can be heard only by enemies of Ma'at (including vampires, bane mummies, fomori and so forth) in the Arabian Peninsula. It is strongest near the holy cities of Mecca and Medina, and it appears to be tied to Mohammed's cleansing of those cities and the sacred black stone kept in the Ka'ba in Mecca. In Arabia, the vampires — or ashirra or ghuls, as they are also known here — perform rituals that mute the Keening to a tolerable level. These rituals allow the creatures to continue to dwell there, but the Keening still causes difficulties for them and others who are touched by the corruption of Apophis.

All enemies of Ma'at hear the sun rise and move across the sky, as the sound of the Keening grows from a muted rumbling to a roar that howls across the land. Those creatures that slumber during the day find their rest difficult at best. In game terms, a foreign vampire in Arabia must spend a point of Willpower in order to sleep, or he must add one to the difficulty of all Röttschreck checks for the following night. The creature adjusts to the noise eventually. After a month, these penalties no longer apply.

Any use of supernatural senses (Auspex, ghostsight, certain uses of sphere magic, etc.) suffers a +1 difficulty penalty for creatures of isfret within 50 miles of Mecca or Medina, and any botch inflicts tremendous damage. The creature suffers five health levels of lethal damage, minus one level for each success the player scores on a Willpower roll (difficulty 7). Without the warding created by the ghuls, the Keening would affect all supernatural abilities used by the enemies of Ma'at regardless of botching.

Further, the cost of supernatural powers (use of blood points, Chi, etc.) for enemies of Ma'at is doubled when such creatures use them on Islamic holy ground, including all mosques, in the Arabian Peninsula. Also, no creature of isfret can enter the holy cities of Mecca or Medina unless it has been purified by a religious pilgrimage.

Naturally, the Keening makes unlife difficult for vampires and other creatures of isfret in Arabia. This fact is clearly something of a boon to the Reborn, who are not affected by the Keening in the slightest. Many of the Amenti believe that the effect is connected to the Web of Faith in some way, and they seek to learn more about it in hopes that they might extend the Keening throughout the Lands of Faith — or perhaps even the world. med's cleansing of those cities and the sacred black stone kept in the Ka'ba in Mecca. In Arabia, the vampires — or ashirra or ghuls, as they are also known here — perform rituals that mute the Keening to a tolerable level. These rituals allow the creatures to continue to dwell there, but the Keening still causes difficulties for them and others who are touched by the corruption of Apophis.

All enemies of Ma'at hear the sun rise and move across the sky, as the sound of the Keening grows from a muted rumbling to a roar that howls across the land. Those creatures that slumber during the day find their rest difficult at best. In game terms, a foreign vampire in Arabia must spend a point of Willpower in order to sleep, or he must add one to the difficulty of all Röttschreck checks for the following night. The creature adjusts to the noise eventually. After a month, these penalties no longer apply.

Any use of supernatural senses (Auspex, ghostsight, certain uses of sphere magic, etc.) suffers a +1 difficulty penalty for creatures of isfret within 50 miles of Mecca or Medina, and any botch inflicts tremendous damage. The creature suffers five health levels of lethal damage, minus one level for each success the player scores on a Willpower roll (difficulty 7). Without the warding created by the ghuls, the Keening would affect all supernatural abilities used by the enemies of Ma'at regardless of botching.

Further, the cost of supernatural powers (use of blood points, Chi, etc.) for enemies of Ma'at is doubled when such creatures use them on Islamic holy ground, including all mosques, in the Arabian Peninsula. Also, no creature of isfret can enter the holy cities of Mecca or Medina unless it has been purified by a religious pilgrimage.

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nation. Many of Lebanon's place-names and some of its culture remain French.

The nation's good fortune came to an end shortly after the creation of the state of Israel. Many Palestinians fled to Lebanon, and Beirut became the center for the Palestine Liberation Organization (PLO). The influx of Muslim's concerned Lebanon's Christian majority and widened the rift between the Maronite Christians and the Shiite Muslims. Israel attacked southern Lebanon to root out PLO terrorists, which further polarized the factions in the country. Armed conflict finally broke out between different ethnic and religious militias over control of Lebanon and response to Israeli attacks, which led to civil war.

The nation's government stabilized in 1992 when the Hizbullah (Party of God) faction won a majority in parliamentary elections. The unified government has done much to rebuild the country, although conflicts with Israel along the southern border still remain.

ARABIA: THE LAND OF THE PROPHET

The civilization of the Arabian Peninsula grew from a collection of desert nomads and cities clustered around oases to one of the greatest and most powerful empires in history through the inspiration of the Prophet Mohammed. The religion of Islam united the Arabs and turned them into a force to be reckoned with in the world. However, the empires of the past are no more. Arabia is wealthy from the sale of oil, but Islam is still the uniting force of the region. That is of little surprise to the Amenti, since Arabia is also at the heart of the Web of Faith.

THE WESTERN QUARTER: MECCA AND MEDINA

The holy city of Mecca is the heart of the Muslim world. Five times each day, Muslims face toward the Ka'ba of the holy city in prayer. Millions of pilgrims visit Mecca each year as part of the hajj, the pilgrimage that is the fifth pillar of the Islamic faith (not the mummy pilgrimage which borrows the name). Mecca was a holy city even before the coming of the Prophet. The Ka'ba housed pagan idols worshipped by the Bedouin tribes, and the city was a meeting and festival place along an ancient caravan route. When Mohammed first brought the word of Allah to the city, he was driven out, forced to flee to the city of Yathrib to the north (now known as Medina). The Prophet gathered his forces there and returned to seize Mecca. He cast the pagan idols from the Ka'ba, re-consecrating it to Allah. Ever since that day, Mecca has been the greatest stronghold of the Islamic faith and one of the holiest of places on Earth. In the World of Darkness, Mecca is screened from some of the power of isfret by the faith invested in the city over the centuries.

Mecca remained the spiritual center of Islam although it was too remote to serve as the capitol of any of the Muslim

empires that followed. It was largely independent, governed by representatives of whoever was in power. Currently, Mecca is controlled by Saudi Arabia, and it draws millions of pilgrims each year. The city is open only to Muslims. It has no airport or rail station. Those visiting it arrive in nearby Medina or Jiddah and make the rest of the trip on foot, by car or by camel.

The massive al-Harran mosque, built mostly in the 16th century, dominates the central area of Mecca. In the center of the mosque's courtyard stands the heart of Mecca, the Ka'ba.

THE KA'BA

The Ka'ba, or the "House of God," is said to have been built by Abraham in the time of the Old Testament. It is a cube-shaped building of dark gray stone that sits in the courtyard of the al-Harran mosque. In the southeast corner of the Ka'ba is the Black Stone, "the Right Hand of Allah on Earth." It is a large rock that is said to have been given to Abraham by the archangel Gabriel (who also dictated the Koran to Mohammed). Part of the Islamic hajj consists of walking seven times around the Ka'ba and kissing the Black Stone in reverence. Some Amenti call the Black Stone "the Ab of Osiris" and believe that the spiritual heart of the Lord of Resurrection resides within it.

The Ka'ba is also apparently the source of the Keening, the mystical noise that torments all beings of isfret in Arabia. Wards around the Ka'ba created by the vampires help to dampen the noise, but they cannot shut it out entirely. Mummies would love to study the Ka'ba in detail, but opportunities are limited. Muslims guard this holy of holies jealously.

MEDINA

Originally called Yathrib, the city was later called Medina, "City of the Prophet." Mohammed fled to Medina declaring the word of Allah after his first appearance in Mecca. He gathered followers here to return and take the holy city. The Prophet's tomb is also located in Medina, along with the Mosque of the Prophet, which forms the beginning of most pilgrims' journey to Mecca.

Visited by millions of pilgrims and open to non-Muslims, Medina is also an important site for Amenti who seek to learn more about Islam and study both the nature of the Web of Faith and the Keening.

THE EASTERN QUARTER

While the western coast of Arabia is a stronghold of faith, the eastern coast lies tightly in the grip of the forces of Apophis, particularly vampires. The region is well known for its oil fields, which produce much of the oil that has made Saudi Arabia so wealthy.

Its cities also tend to be more western in character, if only because so many Westerners live in the area working for foreign governments or businesses. In fact, Dhahran is entirely set aside for foreigners working for ARAMCO (the Arabian-American Oil Company) and their families. It has American-style suburban housing, apartments and the like. Nearby Al-Khubar is host to foreign visitors and boasts high-rises, seaside hotels, and



modern shopping centers. It is also home to luxurious homes (which belong to wealthy nobles and businessmen) that can only be called palaces. The King Fahd Causeway crosses the Persian Gulf to the island of Bahrain, which is home to popular nightclubs that are illegal in nearby Saudi Arabia.

Among the palaces of Al-Khubar lie homes owned by the city's vampire including the luxurious 200-room palace of Shaykhe Muhammad, the creature who rules the Eastern Quarter. The Shaykhe wields little true control, as the Setites have quietly grabbed much power in their quest to control all of Arabia. The Followers of Set run nightclubs in neighboring Bahrain as well as an illegal underground club in Al-Khubar that caters to the needs of ghuls and a select mortal clientele (who often end up serving the needs of the vampires). The Shaykhe tolerates their presence because they provide a valuable service in maintaining a mortal herd for the ghuls.

Unbeknownst to the Shaykhe, the Setites have extended their influence throughout the area. They maintain a stronghold within the abandoned Khobar Towers in the city, which were originally built as housing for wandering tribes of Bedouins (who wanted nothing to do with them). The Followers of Set have an active slavery ring, selling to whoever can meet their prices. Once they exert enough influence over the ghuls of the Eastern Quarter, the Setites plan a coup against Shaykhe Muhammad to claim the area for their own.

RUB AL KHALI: THE EMPTY QUARTER

The southern region of Saudi Arabia is a vast and desolate desert known as Rub Al Khali, "the Empty Quarter." The desert is best known to a few wandering tribes of Bedouins, with no signs of civilization — often no signs of life — as far as the eye can see. Cities once existed here during the reign of the devil-kings in Arabia. However, the followers of the Prophet and their allies destroyed those foul places and allowed time and the sands to claim them. What remains of them is little more than legend.

The desolation found in the Rub Al Khali, and perhaps the lingering power of the devil-kings, weakens the weave of the Web of Faith over this land. Its powers are weaker here than they are in many foreign lands, which makes the Empty Quarter a most inhospitable place for the Reborn. They cannot even draw Sekhem from the Web here. If they could avoid it altogether, they would. However, the Empty Quarter is not entirely empty — far from it, in fact. Due in large part to the weak Web of Faith and more recently the fury of Djia-akh, forces locked away from the Lands of the Living have returned.

The Bedouin tribes speak of malevolent djinn appearing in the desolate depths of the Rub Al Khali, guarding their territory fiercely with sandstorms, terrible beasts, thunder and lightning. Sometimes djinn appear in the company of strange men and women who travel without any human companionship or any beast to carry them except perhaps the djinn themselves. These

wizards are capable of tremendous feats of magic, or so the locals say. They can raise castles in the clouds, armies from the sand and storms out of nothingness. The tribes speak of flesh-eating ghuls that attack small bands of travelers. They speak of ancient evils coming home to roost, of lost and buried cities revealed in terrible sandstorms capable of flaying a man alive and of forbidden rites conducted in the dark of night.

Exiled or feral ghuls also wander the deserts of the Empty Quarter, commanding small bands of mortal followers to raid the unsuspecting. One of the most feared of these vampires is called Abu Shammal "Father of the Sandstorm." This ghul appears as a silhouette walking through the raging sands, whose eyes glow with a preternatural green light.

These manifold threats to Ma'at draw the attention of the Reborn to the Empty Quarter and inspire them to brave the burning sands and desolation. For if there is to be any hope of reweaving the Web of Faith here, it must begin with a purge of the agents of Apophis.

IREM OF THE PILLARS

The Koran speaks of the city of Irem "whose like has never been built in the whole land." It also describes how Allah "let loose on them the scourge of His punishment" because the people of Irem were wicked and sinful. The legendary Irem of the Pillars was once a stronghold of the devil-kings, a fantastic city of onion domes and tall spires. However, it was also a city of debauchery and sin that was ruled by corrupt sorcerers in the name of their devilish masters.

The power of the devil-kings stretched across all of Arabia until the armies of the Prophet Mohammed and their wizard allies swept across the land in a cleansing wave to bring down the devil-kings. Irem fell before them, and the sands of the desert covered the ruins of the city for what the righteous hoped would be forever.

Unfortunately, such was not to be. The weakening of the Web of Faith in the Empty Quarter allowed sorcerers and their djinn slaves to uncover the ruins of Irem, on the edge of the Empty Quarter near the nation of Oman. The city lies partially buried beneath the sands, but magic has uncovered much of it, and it shields the place from mortal eyes. The local people have reported strange lights and sounds near the site of Irem, and they fear that the excavations have disturbed things best left alone.

THE MEDITERRANEAN: CRADLE OF CIVILIZATION

The Mediterranean basin to the north and west of Egypt is home to some of the greatest civilizations of human history, from the glory of ancient Greece to the Ottoman Empire. The foreign Cabiri mummies once hailed from these lands, and some of them may still exist there in defiance of Osiris' commands.



The forces of Apophis also lurk in the shadows of the ancient ruins and the modern cities of the Mediterranean.

GREECE

The lands of Greece have long been balanced between the ancient forces of the spirit world and the draw of philosophy and the arts of the mind. Ancient Greek culture gave birth to a rich mythology that still influences modern cultures to this day. The wilderness abounded with nymphs and satyrs, and the shades of the dead haunted the living. Heroes struggled against the whims of the gods and performed great deeds. Philosophers studied the nature of the universe in order to understand its mysteries. They created ideas and schools that still influence modern scientific, magical and philosophical thought, millennia later.

Alexander's conquest introduced Greek culture and thought to Egypt, which led to an influx of mystical and philosophical ideas that both swelled the ranks of the Cult of Isis and watered down the strength of its disciples. It may have also led to versions of the Spell of Life appearing in Greece and elsewhere along the Mediterranean, spawning the mummies known as the Cabiri, named after the Secret Writings of Cabirus. The author made the claim that he was an Egyptian mummy created by the Cult of Isis but taught the Spell of Life by Thoth himself — a claim that the Shemsu-heru scorned. Copies of the writings passed through various hands in Greece and Asia Minor, leading to the creation of other mummies. Horus tracked down all known copies of the Secret Writings of Cabirus and destroyed them, although it is possible that some may still exist.

Greece is also the stronghold of several different supernatural factions. Vampires are fairly weak and scattered in Greece. The princes of different cities struggle against each other rather than unite against any outside enemy. Greece is the ancient home of the shapeshifters called the Black Furies, who are enemies of the forces of Apophis but also mistrustful of outsiders, including the Amenti. Their previous relations with the Cabiri give the Furies little reason to trust the newly Reborn. Greece is also the birthplace of mystical ideas incorporated into different traditions of mages, although few native magic-workers remain behind. Most of them have been scattered to the four winds by the passage of time.

CRETE

A number of islands surround Greece in the Mediterranean. One of the best known of these islands is Crete, a quiet place of fishing villages and the ruins of the ancient Minoan civilization. Visitors can see the ruins of the Minoan palaces at Knossos.

Those who know the hidden side of Crete can also pay a visit to Erianthe, the Oracle of Knossos. Hidden amid the crumbling ruins, the Oracle dispenses words of wisdom about her visions of the future to those she finds worthy, although it is unclear how she judges those who wish to visit her. Some

describe her as a young girl just entering womanhood. Others describe her as a mature woman or even an old crone. She's alternately believed to be a vampire, a sorceress, a spirit or simply a gifted mortal. She never accepts money in exchange for her insights, but she always asks a price for her advice. It might be something as simple as knowing the petitioner's name or as complex as a stone from the walls of an ancient ruin. The price she chooses is not negotiable, and the Oracle possesses mystical power enough to brook no argument. The source of her power is currently unknown to the Amenti.

TURKEY

Once the heart of the Ottoman Empire, Turkey is a paradox of sorts. The mountainous land is at once a stronghold of the enemies of Ma'at and a place of powerful faith that draws the attention of the Amenti. The cities hold many secrets in their ancient structures and hidden places, while the wilderness of the mountains holds great danger, even for the Undying.

ISTANBUL

Istanbul has been an international crossroads for centuries, and it remains so today. It was known as Constantinople for over a thousand years when it was the capital of the Eastern Roman Empire. The city stands on both sides of the Bosphorus River, so it is located in both Europe and Asia. As such, it acts as a gateway between the two worlds. The Emperor Constantine (who gave the city his name) noted that Constantinople was surrounded by seven hills, much like Rome. The Ottoman Turks captured the city in 1453 and renamed it Istanbul, making it the capital of their Empire. After World War I, the capital of the new Turkish Republic was moved to Ankara, although Istanbul remains a center for trade. It is Turkey's largest port, and it has a large, deep harbor.

Istanbul is a home to many ancient historical sites. Tokapi Palace was built by the Ottoman Turks as an administrative center, and it later became the residence of the Sultan and his family (including harems of hundreds of slave-concubines). The Hagia Sophia, or Church of the Holy Wisdom, was founded in the 6th century CE by Emperor Justinian. It features a grand dome, beautiful mosaics, marble and stained glass. The Turks later converted the church into a mosque with the addition of four tall minarets. Both sites have been turned into museums by the modern Turkish government.

THE UNDERGROUND CITIES OF CAPPODOCIA

Some 400 miles southeast of Istanbul lies the region of Cappadocia. Ancient volcanic activity in the area deposited a thick layer of ash and dust, under a thinner layer of basalt. Time and pressure compressed the dust into a soft stone known as "tuff," while erosion eventually wore away the harder basalt



THE GENTLE HEALERS OF GREECE

One potential ally of the Amenti is the group of female wizards, a devoted order of healers and teachers believed to be descended from the legendary Amazons. Although they have largely left their homeland behind to wander the world, the mages still take an interest in happenings in Greece. They have discovered the presence of the Amenti, and members of the two groups have worked together well enough thus far. These healers and scholars are more open-minded than most mages, and they are devoted to the cause of medicine in all its forms. They avoid violence whenever possible, but they are wise in the ways of healing and the study of life. The Cult of Isis hopes to cultivate ties with this group in the future.

covering. The region's people carved chambers into the soft stone, which maintained a near-constant temperature year-round and were ideal for storing grain.

In the first centuries after Christ, early Christians carved extensive chambers in Cappodocia, seeking places to worship and hide from Roman authorities. The labyrinths they cut into the tuff contained living quarters, granaries, mills, churches and confessionals — everything they needed to carry on their lives. These underground cities served to hide tens of thousands of people. Villages were built above the underground sites, allowing the townsfolk to disappear at the first sign of invasion or disaster. When the Muslims invaded Cappodocia in the 7th century CE, the land was evacuated. The underground labyrinths were largely forgotten among the Lands of the Living.

They remained hidden until 1963, when they were rediscovered by accident. Since then, some 150 different labyrinths have been uncovered, and the Turkish government has opened several up to tourism. Most of the rest remain unexcavated or explored, and many more remain undiscovered. The larger underground cities have multiple levels and dozens of rooms, and they can hold upwards of 20 thousand people.

Although they have been lost to living memory for centuries, the underground cities are well known to many of Turkey's other inhabitants, particularly the Assamite clan of vampires. The vampires have used the underground cities as hiding places from the torches of the Inquisition. More recently, many Amenti have found them useful places for concealing their khat during a sojourn to the Lands of the Dead, as well as a secret meeting place away from prying eyes.

MOUNT ARARAT

In the eastern part of Turkey overlooking the borders of Iran and Armenia stands Mount Ararat, which is traditionally believed to be the place where Noah's Ark came to rest after the Great Flood. It is considered sacred by the Armenians, and Persian legends speak of Ararat as the "cradle of the human race."

The mountain actually consists of two extinct volcanoes, whose summits are seven miles apart. The larger, Greater Ararat, rises almost 17,000 feet above sea level, making it Turkey's highest mountain. Little Ararat rises in a nearly perfect volcanic cone just under 13,000 feet above sea level.

Christians established a monastery and a village on the slopes of Ararat, but they were destroyed in a devastating earthquake in 1840. Since then, no humans have lived on the slopes of the sacred mountain, although explorers and archeologists have occasionally staged expeditions to climb Greater Ararat or to search for signs of the remains of Noah's Ark. To date, none of their searches have been successful.

THE SHROUD

The Shroud is a wall between the physical and spirit realms that divides life from death. It limits the ability of the living to see and feel the presence of the dead, and it keeps the dead from interfering in the world of the living without expending some effort. The strength of the Shroud affects how far apart the two worlds are metaphysically, as well as how difficult it is for beings on the side of one to detect and affect those on the other.

The Shroud is not uniform in its strength. It is strongest in places of disbelief, places without faith or reverence for spirit, such as modern cities, industrial parks and research institutes. It grows weak in places of strong spirit and faith, such as ancient ruins, sacred sites, holy ground, cemeteries and the like. At most holy sites — such as the Ka'ba in Mecca or the Church of the Holy Sepulcher in Jerusalem — the Shroud is truly threadbare, and the two worlds almost touch. It is little surprise that the Shroud is weaker over the whole of the Lands of Faith, particularly in Egypt, than it is nearly anywhere else. Here mortals might catch a hint of the presence of the underworld in the form of a chill or an eerie feeling, and spirits can most easily reach out to affect the world of the living.

The Shroud is often thinner in certain places at night and on certain days of the year, such as traditional festivals honoring the dead. Supernatural beings also lower the strength of the Shroud by their very presence. Vampires and ghosts cause places they inhabit to take on an eerie presence, and mummies draw the two worlds closer together by the nature of their own duality.

In game terms, the Shroud is rated from 9 (at its strongest) to 2 (at its weakest). The Shroud within the Lands of Faith is rarely stronger than a 6, and it is often much less. The rating represents how difficult it is to overcome the Shroud in order to sense or even cross to the other side. The only means mortals have of crossing the Shroud is death, and not all souls end up in the Lands of the Dead. Mummies can



cross over thus as well, although most who have business on the other side of the Shroud prefer to use Hekau instead.

Rating Location

- 9 Modern science lab or university
- 8 Downtown of a modern city
- 7 Typical urban area
- 6 Countryside or suburban area
- 5 Wilderness, graveyard
- 4 Ancient tomb or ruin
- 3 Holy site
- 2 Major holy site

THE LANDS OF THE DEAD

The ancient Egyptians understood well that death was merely a passage on to another stage of existence, rather than an end. They simply got a few of the details about that existence wrong. The Amenti know the truth about what lies beyond the Lands of the Living, in the collective realms known variously as Duat, the Lands of the Dead or simply the underworld.

Named the Dark or Low Umbra by some, the Lands of the Dead do not conform to the normal rules of geography. They are realms beyond the physical, and they often exist in ways that seem mad to the living mind. The different parts of the Lands of the Dead can be peeled away like layers of an onion to reveal the deeper mysteries within. The uppermost layer is Neter-khertet, also known as the Shadowlands. It is virtually identical to the Lands of the Living, and it is kept separate by the Shroud. Wherever a mortal can walk within the Lands of the Living, a spirit can travel in Duat. However, ghosts must contend with the *Dja-akh*, the terrible storm that still rages in the spirit realm.

Beyond Neter-khertet, but corresponding to no real place in the Lands of the Living, are the Pillars of the West, the gateway to the lower realms of the dead. The caverns of the Pillars are guarded by powerful beings that test those who travel through them. These caverns lead to Duat, the underworld, an endless black desert wracked by eternal sandstorms, howling with the cries of the damned.

Fortunately, the Amenti have the assistance of Anubis to guide them through these storms to reach places of safety beyond. One such place is the mummies' namesake, the shattered kingdom of Amenti, that was broken by the *Dja-akh* and covered by the sands of Duat. The other place is known as the Blessed Fields of A'aru. It is a haven of peace and renewal for the Reborn, but it is also a place of testing and trial, where their deeds in the Lands of the Living are weighed and their worthiness is determined by the Judges of Ma'at.

DJA-AKH: THE GHOST STORM

The Lands of the Dead are wracked by the fury of the *Dja-akh*, the ghost storm. It manifests in Neter-khertet as a storm of unremitting fury, in which howling spirit winds and driving

soul-sand batter all who do not seek shelter from it. The strength of the storm varies from place to place and time to time without apparent rhyme or reason. In general, places where the Shroud is weakest tend to be areas in which the *Dja-akh* is calmest, perhaps due to some influence from the Lands of the Living. Therefore, the areas in the Shadowlands around ancient holy sites and the like are the safest... although they are not completely safe by any means.

The ghost storm is a thing to be feared, even among immortal mummies. At its weakest, the fury of the *Dja-akh* causes eight dice of lethal damage every turn to any spirit caught in it. At the height of its power, the storm does twice that amount of damage. It rages with abandon throughout the underworld, but it appears most often in the so-called "upper" regions of Neter-khertet and similar Shadowlands realms.

The storm makes travel very dangerous in the Lands of the Dead. Mummies have some Hekau abilities that allow them to resist damage from the ghost storm and travel through it safely. (See Chapter Four for details.) A fair number of havens in which spirits can shelter against the storm exist in the Lands of Faith as well.

NETER-KHERTET: THE SHADOWLANDS

Neter-khertet, meaning "divine underworld place," is the dark mirror of the Lands of the Living that lies just on the other side of the Shroud. The land, sea and sky of the Shadowlands appear much like their earthly counterparts do, except that they are darker. The only things that truly exist in Neter-khertet are the spirits of the dead and the spirits of items that once inspired strong feelings. (Such items are known as relics.) Neter-khertet is a place made from distant memories and ancient history, both of which the Lands of Faith have in plenty.

The places that have long since crumbled to dust and ash in the Lands of the Living still exist in Neter-khertet, although all have suffered in the face of the *Dja-akh*. Ancient glories stand as silent monuments to those who built them. Ironically, those Pharaohs and builders who were successful in building structures that would last throughout the centuries find only pale shadows of their creations in the Shadowlands. That which still stands in the Lands of the Living has no place in the Lands of the Dead.

The Lands of Living are still visible through the Shroud, which often casts a dark pall over all that can be seen. Corruption, decay and death are visible from Neter-khertet, as living things draw closer to the realm of the dead. Things in the Living Lands have little effect on spirits in Neter-khertet. A wall in the Shadowlands is completely solid to a spirit. A wall in the Living Lands is as well, but a spirit can simply pass through the living wall with a modicum of effort as if it weren't there. A spirit cannot touch or affect things in the Lands of the Living without



using Hekau or Sekhem to reach beyond the Shroud (see Chapters Four and Five for details).

The appearance and even existence of Neter-khertet comes as a shock to most of the mortals of the Lands of Faith when they pass through the Shroud. People of a religious bent have come up with a number of ideas about what the Shadowlands actually are. Christians often see them as the realm of Purgatory, where sins are expiated in order to transcend and achieve Heaven. Certainly, ghosts who resolve their ties to the world of the living do pass on in some manner, although none can say whether they go to Heaven or not. Muslims find the Shadowlands troubling, since they are hardly the paradise that was promised to the faithful. Some choose to believe that Neter-khertet is a place of testing and purification. Others fear that the Shadowlands are Hell, while others suffer from a deep crisis of faith when confronted with an existence contradictory to the words Allah and His Prophet.

THE PILLARS OF THE WEST

If you travel westward toward the bloody and dim setting sun in Neter-khertet, you will eventually enter a vast stretch of desert. Travel through it, and you will reach the Pillars of the West, the gateway to Duat. It is difficult to say exactly where the Pillars of the West lie. They are outside

the realm of Neter-khertet altogether. Spirits that reach them are no longer close to the Lands of the Living; they have made their way deep in the Lands of the Dead. The journey to the Pillars of the West never takes exactly the same amount of time twice, and one can't really measure the passage of this time in the Lands of the Living.

The Pillars — each of which is carved in the form of one of the 42 Judges of Ma'at — support the entrances to 21 great caverns. The caverns lead into a maze of underground tunnels. Travelers must find their way through the maze

to reach Duat. The caverns and tunnels often contain different challenges to test the worthiness of those who

enter, although they often involve strange creatures and psychodramas that highlight particular flaws or mistakes that the traveler made in the Living World. The Judges of Ma'at are known to exert their powers here to challenge those who approach in what is called the Tests of the Pillars.

Storytellers have several options for running the Tests of the Pillars. The first is to simply gloss over the journey to the Pillars in order to move on to a more important part of the story, such as events taking place in Duat. Most of the time, the Tests present an excellent opportunity for drama and storytelling. The Storyteller can construct a short scene or





even an entire story based around mummy characters making their way through the maze to reach the underworld as they face the many different challenges in their path. This type of story works much like a conventional **Mummy** story, albeit with an **unusual** setting. The Tests allow the Storyteller to introduce whatever fantastic elements are desired. Characters could end up living out a story in ancient Egypt, facing their own inner fears and doubts, aiding Ra against minions of Apophis as the sun crosses through the Caverns of Night and so forth.

Storytellers can also choose to run the Tests as solo stories. The Storyteller can run the game either one-on-one with each player, or with one character as the focus of the story and the other players taking the roles of different characters in the drama. The other characters might be people from the main character's past lives or embodiments of the character's hopes, fears and desires. Players may find the Shadowguiding advice from **Wraith: The Oblivion** useful for these sorts of games.

DUAT: THE UNDERWORLD

The realm of Duat is no longer the safe place that it once was. The endless black desert beyond the Pillars of the West is stirred by the raging fury of the Dja-akh into an eternal storm that is powerful enough to flay a spirit to tatters. (This same storm tore the souls of Amenti apart to create the tem-akh.) Additionally, strange spirits and creatures dwell within the depths of the storm, where they howl madly and seek victims that they can draw into oblivion.

Travel is dangerous since the traveler must contend with the danger of the ghost storm surging always nearby, not to mention the strange creatures that dwell within it. Fortunately, Anubis — the guide and guardian of the dead — created and maintains safe pathways through Duat that are commonly known as byways. A mummy spirit in the care of Anubis or one of the Aken, his loyal boatmen, can usually travel these spirit roads safely. Otherwise, a traveler may never know when a portion of the Dja-akh will surge forth from the nothingness around him, or when one of the many creatures that dwell in the darkness will launch an ambush. The Storyteller can use such hazards to make trips through Duat interesting and challenging.

ANUBIS

The guide and guardian of the dead most often wears the form of a tall, dark-skinned man with the head of a jackal, and he is dressed in the garments of Egyptian royalty. Anubis speaks rarely. What few words he does share are chosen with great care, and foolish is the spirit that dismisses them. He appears at the entrance to the underworld to guide the spirits of the Undying through the blinding sands of the Dja-akh to the place in the underworld where they wish to go. He reappears to bring the souls of the Amenti back up into the Shadowlands, where they can rejoin their khat and return to the Lands of the Living.

THE FOREIGN DEAD

The Dja-akh, also called the ghost storm or the Maelstrom, rages across the whole of the Underworld, far beyond the bounds of the Egyptian Neter-khertet. The dead are driven to seek shelter from the storm or face ultimate destruction. The storm's power was sufficient to lay waste to mighty Amenti as well as other great cities of ghosts, such as the Empire of Stygia. In the wake of the Dja-akh, ghostly refugees wander far and wide without home or allegiance. Those cities that remain in the Lands of Faith offer shelter to these wanderers, and many foreign wraiths have been drawn to them, which results in a "population boom" of sorts among the dead of Neter-khertet.

Although the local ghosts — particularly those who endured the rule of mighty Stygia for so long — were suspicious and reluctant to give shelter to these refugees, they understand the value of strength in numbers, and they are not unsympathetic to the souls in need. Some more pragmatic wraiths also recognize that souls are the only real things of value in the underworld. The more you have, the better off you are. A mortal soul can be forged to various uses just as any relic can. Although soulforges in Neter-khertet have not begun to smoke and ring with the sound of laboring ghost smiths, some believe that it is only a matter of time.

With so many displaced souls clustering in Neter-khertet, rumors have begun circulating through the Shadowlands that a new kingdom of the dead (perhaps even a new empire) may not be far off. After all, the Lands of Faith were the center of many of humanity's greatest ancient empires, and more than a few wraiths dwelling in the Shadowlands still remember their glory days. If a new empire rises to unite the shattered remains of Stygia, it may begin here.

Anubis' true nature and origin remains a mystery even to the Reborn. Some say that he is the first of the Egyptian dead. He has been a dweller in the Lands of the Dead for longer than recorded history, and he is impossibly wise in the secret paths and hidden truths of the afterlife. Some say that he was once one of the legendary ferryman who guided souls to the distant realms beyond the Shroud, but that he has transcended even that exalted role. Some believe that Anubis is a true god, with powers and knowledge that defy mortal comprehension.

Whatever the truth, Anubis serves as guide and protector for the Amenti when they travel through Duat, and his powers are great indeed... although he uses them at his whim. Some Amenti have





found themselves apparently abandoned by Anubis, lost in the ghost storm, and forced to face some terrible spectre or other danger. When the danger has passed, Anubis reappears mysteriously to guide the mummies to safety. Other times, the jackal-headed one has driven away creatures that sought to attack his charges. The Amenti are grateful for Anubis' aid, but they know too little about the grave-guardian to entirely trust him.

On very rare occasions, Anubis himself does not appear. In his place, one of the ghostly boatmen known as Aken leads the spirits. Anubis is always on hand to lead a mummy before the Judges of Ma'at, however.

AMENTI: THE RUINED KINGDOM OF SAND

Amenti once stood as a haven to the Egyptian dead, and silent Osiris ruled over it. The Dja-akh shattered Amenti in its fury, flaying the spirits that dwelled there until they were reduced to scattered parts. Now, the glory of Amenti is nothing more than a broken ruin, buried beneath the dark sands of the spirit world. Malevolent ghosts and creatures from the depths of the Dja-akh haunt the ruins, and few Reborn have any reason to go there. However, it is believed that some ancient relics and lore that once belonged to the Egyptian dead — perhaps even things that belonged to the tem-akh now embodied as the Reborn — still lie in the ruins of Amenti. Some mummies have risked the journey to the ruins of Amenti in search of such things, although those who have returned tell of dire threats awaiting any would-be visitors.

THE BLESSED FIELDS OF A'ARU

The new haven of the Amenti in the underworld is the legendary place known as the Blessed Fields of A'aru. It is a shelter of peace from the ravages of the ghost storm, an oasis deep in the endless desert of Duat. When the first of the Reborn returned to the Lands of the Dead as complete souls, they despaired at first at what had become of Amenti and the realm that once sheltered them. However, Anubis led them past the ruins of Amenti into the distant reaches of the underworld, where no soul had traveled and returned to tell of it. There, the Amenti found the Fields of A'aru, as foretold in the legends of the ancient Egyptians. In this place, their souls could find renewal and peace, but they also faced judgment by the Judges of Ma'at.

THE JUSTICE OF MA'AT

The Judges of Ma'at dwell in holy A'aru, serving the goddess of truth and justice. They act as shepherds of the mummies' souls, punishing the unruly and providing direction to the penitent. When the judges find a soul unfit in the eyes of Ma'at, they punish the offender. In Duat, such punishments

may include crushed bones, beheading, burning or any other terrible agony. As long as the guilty soul accepts the reproof, he may pass to his relegated place in the fields of the afterlife until he gathers the strength to return to life. A spirit who proves "true of voice" is directed immediately to the fields of A'aru that he might rest until his next life.

Some spirits have sought to avoid the judges and fallen through the cracks of the netherworld into the clutches of Apophis. The ways of the underworld have become so confusing and twisted that not even Anubis can bring every soul to safety or justice.

AMEMAIT THE DEVOURER

Although the Blessed Fields of A'aru are a haven for the Amenti, beneath them lies the hungry maw of Amemait the Devourer. The ancient Egyptians thought of the Devourer as a monster that ate the hearts of those who were unworthy to dwell in the afterlife, but it is much more than that. It is an embodiment of oblivion itself. Amemait devours those mummies whom the judges deem unworthy of life, and it claims those souls that meet the end of their immortal existence. It is the end of all things, the force that Apophis and his followers seek to unleash on the world. The Dja-akh that destroyed Amenti is the merest sample of its power, and the Reborn will do whatever they can to keep it bound within the underworld forever.

OTHER REALMS BEYOND THE SHROUD

Duat is not the only realm in the Lands of the Dead. In fact, the Egyptian underworld was once merely a province of a vast funerary empire that encompassed the whole of the Western world, known as the Empire of Stygia or the Dark Kingdom of Iron. The ghost storm that destroyed Amenti also brought Stygia crashing down, shattering that empire and leaving its various lands in the underworld to fend for themselves.

The great island of Stygia — with its sprawling city and grim, shattered fortress — is known to mummies. Amenti also hear of other lands across endless spirit deserts and depthless seas. Such lands include the Dark Kingdom of Jade (also known as the Yellow Springs), the Dark Kingdom of Ivory (or the Bush of Ghosts), Karta, the Sea that Knows No Sun, Swar and many others. Few of the Amenti have reasons to travel to these places, although some find a need to seek out the souls that dwell there for a bit of lost lore or aid against an enemy of Ma'at.

Players and Storytellers interested in more information on the lands beyond the Shroud should consult *Werewolf: The Apocalypse, Mage: The Ascension*, *Mage's* supplement *The Book of Worlds*, and *Wraith: The Oblivion*.



Benjamin plunged ever deeper into the murk of the underworld. The Apopnu had surprised him on a return flight to Egypt. Rather than try to take Benjamin on directly, though, the overzealous bastard had downed the whole plane. It had killed 250 people just to put Benjamin out of commission for a short while.

Rage welled up in Benjamin's soul as he surged forward in a ground-eating lope through the Pillars of the West. The minions of Apophis knew full well that such measures had no hope of destroying one such as he permanently. At best, such wanton mayhem would sidetrack him from his greater purpose, which was, of course, exactly why the Apopnu had done it. That realization didn't lessen the anger Benjamin felt at the death of so many innocents. He vowed to himself that they would not go unavenged.


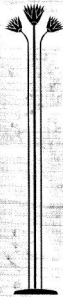
To exact retribution, Benjamin must first return to life. The psychic rumble of the *Dja-akh* in the distance spurred him to increase his pace. As the tumult of the ghost storm grew behind him, he sped toward the other side of the Pillars where Anubis was sure to be waiting. Just his luck that the storm would surge up in the part of Duat where he happened to be.

Then came the shriek behind him. Benjamin turned reflexively and saw the spirit of the *Azakh-sen* chasing him. It bounded toward him with breathtaking speed, like some kind of monstrous grasshopper. Benjamin had figured that the creature had slain itself to take him down, and now it appeared that the reaper was hoping to capture him in the Lands of the Dead. Benjamin had heard that the soul of a mummy could be bound to give one of the *Azakh-sen* more life. He had no interest in being the victim of a psychic vampire or whatever it was the reapers did. Benjamin would find out just how it was done if he couldn't get to safety in time.

Pushing himself to the utmost, Benjamin dashed forward. He sensed the expanse of Duat beyond, but the shrieks of the reaper grew louder quickly. Then Benjamin saw the shape that floated in the sea of nothing. It was a flat skiff steered by a powerful figure. It was impossible to mistake the massive shape that awaited, its disturbing visage suffused with eons of wisdom. The piercing gaze of Anubis penetrated Benjamin as he approached.

Benjamin sensed the *Azakh-sen* fling itself at him. He cried out, beseeching silent Anubis for aid. Never taking his eyes from Benjamin, the son of Osiris raised his hand as if to flick away an insect. Benjamin felt the gesture's force slam past him, and he heard the cry of pain and dismay from the reaper as it was blasted back toward the Pillars.

"Thank you," Benjamin gasped as he clambered into the skiff next to the immense figure. Anubis merely fixed his inscrutable gaze upon Benjamin for an instant, then raised his head to look back at the Pillars of the West. As the psychopomp turned to begin their journey toward the Fields of Aaru, Benjamin looked back to see the soul-rending winds of the ghost storm surge through the Pillars and swallow the *Azakh-sen*.



Chapter Seven: Secrets of the Scribe

**REAL TRAGEDY IS NEVER RESOLVED.
IT GOES ON HOPELESSLY
FOR EVER.**

— CHINUA ACHEBE

Be it on stage, on television, in books or around the campfire, the art of telling tales has survived in some form throughout history. Even people who don't consider themselves storytellers at least understand the value in a good tale. In our stories — including the ones to which these games give rise — we live out our desires or express our fears through safe and entertaining media.

Mummy: The Resurrection supplements the various Storyteller system games, and it works especially well as a complement to **Vampire: The Masquerade**, **Mage: The Ascension** or **Wraith: The Oblivion**. As you likely know, each of those books contains helpful information on the craft of storytelling. Likewise, you should already know about the World of Darkness, the themes and moods of White Wolf's storytelling games and many of the methods used to tell a strong and compelling tale.

While games in the World of Darkness often focus on the despair or tragedy of the human condition, **Mummy: The Resurrection** takes matters in an entirely different direction. It offers a thread of hope. Characters in **Mummy: The Resurrection** are a rare breed whose very existence is a testament to a ray of promise on the cusp of a deadly age.

Here, Storytellers and participants alike have a chance to create a drama that teeters delicately on the razor's edge between catastrophe and redemption.

This chapter helps you to flesh out your own modern myths. The special conditions of **Mummy** games allow you to look into many different aspects of the World of Darkness in ways that other games might not explore. You'll find some ideas on how to use them — hopefully as jump-off points that spur some additional creativity of your own.


A QUICK RECAP

Just as a refresher, remember that **Mummy** is a game of telling fabulous and enthralling tales, rather than a game of beating opponents or reaching a pre-set goal. One Storyteller sets the scene while the various players take on individual roles. Players guide their characters in the narration just as an actor might guide his character through an improvised play.

So what does this mean to you? Everything else in this book is ultimately optional. Telling a story isn't just an exercise in crunching numbers and pushing dots, it's an exercise in creativity. Sometimes the most powerful stories happen when you break all the rules and throw expectation

MUMMY: THE RESURRECTION





out the window. Just don't do so too often. After all, the rules provide a consistent framework and a handle to which the players may cling. These rules give you a starting point for making your games. From there, the only limits are your imagination and creativity.

In a storytelling game, everyone works together to tell a story that they all enjoy. Doing so generally involves a little give-and-take. If you want an action-oriented game but your friend likes intrigue, you blend the two elements so that you have both. As long as everyone has a positive experience, you're doing things right — and that's the only rule that you really have to follow. If your group or even a few players aren't enjoying the game, then it's time to step back and re-examine the chronicle. Maybe some players don't want to get out of it what you're putting into it.

So how do you make sure that everyone comes to the table with the same expectations? First, put those expectations out in front. The Storyteller and players should all discuss what they want to do and what they'd like to play. Some Storytellers like to grab a book and run a game off the cuff, and sometimes that tactic can work. For a long-running story, though, you'll want to make sure that everyone's on the same page.

Perhaps you decide that your storytelling strengths lie in running action-oriented modern crime chronicles. If the players are aware of this proclivity, they'll know not to build characters who focus exclusively on religion or politics or other themes that would leave them out of the game. Maybe one player has an idea for an incredible occult investigator. You can work with him to find ways to fit the character into the chronicle. Talking about how to set up the story is as important as character creation or any other aspect of the setup.

Once you've cut loose into the game, be sure to respect everyone's limits. You may be comfortable with strong themes in violence, sexuality, religion or the like, but not everybody goes for that. Although these games can be good teaching tools or useful explorations of strong themes, they're supposed to be fun first and foremost, not painful or difficult!

Lastly, remember that a good player is willing to bend in order to accommodate the story. While a player might argue, "But my character would [never/ always] do that!" think about the impact on the story. People surprise us all the time, and mummies more so because of their changed personalities. Instead of throwing a wrench into the story automatically because of a character's perceived reaction, remember to play as a group activity. You're not at the table just to watch how well one person roleplays his character. You're there to build a story together, and sometimes cooperation calls for leaving a little wiggle room for the rest of the players.

THEMES

Each story weaves together different viewpoints that — in the words of the sages — oppose one another yet are both true. These themes are the underpinnings of stories, the very motives that drive conflict, compromise and eventual climax. Obviously your themes depend upon the nature of the tale you'll tell, and you're not beholden to any of the few presented here. **Mummy** opens the door to many themes that don't necessarily fit into other games, though, due to the very nature of mummy characters.

While many other creatures in the World of Darkness could rightly be considered monsters that prey upon humanity, mummies have a new opportunity to be examples of virtue. Through the Spell of Life, the weaknesses that troubled the character in his Second Life are excised and replaced with conviction and insight. With Ma'at as a goal, the mummy possesses a powerful moral compass.

Even though most mortal concerns cannot easily be resolved in a single lifetime, the character is granted the opportunity to explore a much wider world after he has started to deal with the foibles of his mortal life. The best stories concern the mummy's travels into the heart of the unknown. Although the travails of dealing with his former life help transform the character from formless model to finished personality, a mummy has thrilling new possibilities. Ultimately, the mummy should leave his mundane concerns behind for newer, greater options.

Of course, the Reborn should not ignore mortals, but rather they shouldn't miss out on their chance to perform magic, visit the Shadowlands, unearth ancient treasures and otherwise dive into their new supernatural existence. A **Mummy** chronicle can tell stories or use themes that span both natural and supernatural worlds. **Mummy** stories can also entangle humans as allies, friends and lovers without the terrible consequences that are often visited upon vampires, ghosts or other creatures of the night who would taint the living through association.

The possibilities for **Mummy** stories are as varied as the mummies themselves. Some possible themes follow:

THE PRICE OF WAR

Some mummies decide that the best way to champion Ma'at is to bring the fight to the Corrupter. These characters spend their time hunting down and quashing all manner of wickedness, taking it upon themselves to punish transgressors and to slay monsters. What's more important than just killing evil humans, Bane mummies and vampires, though, is the decision to tread the thorny path of morality. Is it right or just for a mummy to soil his hands with murder? How do you decide



who deserves to die? For that matter, how does one decide who deserves to live forever? Shouldn't mummies lead by example? What of the innocent families and friends whose lives are shattered? Do the mummies pay heed to these consequences?

Waging war against Apophis is a risky course. The mummies may well draw the personal attention of the Corrupter's servants. Once a few of his friends die in the crossfire, the mummy might question his dedication to the cause. However, the mummy's war never ends, no matter who he tries to save or what he wants.

Other mummies try to find people whom the Corrupter has touched and help them find redemption. With these mummies, you can explore deeper conflicts. How will they help a woman in an abusive relationship if her jealous lover will kill her for "betraying" him? Will they encourage a corrupt politician to come clean if his revelations and admissions of guilt only throw him into prison and pave the way for an even more corrupt colleague to take his place. Will all of the good that mummies do inevitably wear away as the people they help die? To make lasting change, the mummy may have to change society itself. However, what happens to the mummy who changes the world so much that he no longer has a place in it?

TEMPTATION

On one hand, mummies have a powerful incentive to champion the cause of Ma'at. On the other hand, they may also feel great temptation to indulge in vice. With their new senses and their immortality, they can pursue dangerous and seductive pleasures to extremes that transcend mere humanity. However, the judges demand proper observance of Ma'at, and mummies who fall from favor face dire consequences. Aside from simple fear of punishment, mummies must be doubly on their guard, for Apophis tempts mummies to its side with bountiful powers and boons that lack the responsibilities of Ma'at. Conversely, a mummy gains greater power and prestige (as well as self-acceptance) by upholding Ma'at, but the road has many false starts. How can a mummy reconcile this sensual eternity with the need to follow this rigid code of ethics? To deny one's nature is a clear violation of Ma'at, yet to succumb too much to temptation jades the mummy and leads to depravity.

As a mummy deals with the remnants of his former life, he may be tempted to stray from the path of Ma'at. At first, little stops a mummy who was once a criminal from indulging in his old pastimes, especially with his new powers. Eventually, though, the struggle between virtue and vice becomes too prominent in the forefront of the mummy's existence. As a mummy experiences living proof of some sort of moral code, the question of upholding Ma'at becomes paramount. The mummy must make a choice and come to a resolution: Little gray area exists.

On the larger scale, the various mummy resurrection cults have gone through their own periods of temptation. Followers of Apophis seek specifically to influence the selection of mummy candidates in hopes of preventing the resurrection of strong new mummies, corrupting the Great Rite or introducing those who are vulnerable to Apophis' blandishments. Meanwhile, the resurrection cults themselves hoard their knowledge jealously, refuse to cooperate and otherwise inhibit the process of making new champions of Ma'at. Within mummies themselves lies the potential for greatness, be it great evil or great accomplishment, but titanic forces struggle to move them. Entire chronicles may hinge on that one fact.

LOST LIVES

The tem-akh soul fragment changes a mummy's character, but sometimes it also carries over memories or concepts from an earlier time. A group of mummies who want to understand what's happened to them may decide to dig up their old pasts. Doing so starts with a little historical exploration, then travel. The mummies visit the Lands of Faith, learn about the ancient periods and venture into the Shadowlands to search for spirits that might tell them more. Some might hope to understand the soul with whom they've joined. Others are content merely to learn more about their pasts. Either way, the mummies have a unique perspective on historical events, and they may run afoul of close-minded historians, other mummies with information, magicians who guard the holy places or ghosts from the Dark Kingdom of Sand.

How tightly will a mummy hold on to his life, once he realizes that he will outlive his friends and family? How much will he want to remember from his First or Second Life? Some mummies might seek deliberately to engineer the change in their own associates, while others might seek to isolate themselves from their fellows in hopes of minimizing the eventual loss. Those who separate themselves from humanity risk losing themselves completely and becoming detached, uncaring creatures who are unable to relate to the very people for whose sake they exist and do their duty. Mummies who remain attached to their living connections suffer through all the pains of mortality over and over again in a mind-numbing procession, yet they also chance the opportunity to experience love, camaraderie and exhilaration.

The mummies of yesteryear (such as the Shemsuheru) are far different from their modern cousins. Some are bitter over what they see as the usurpation of their mantle and the sudden change in their agenda. Many have had millennia to develop long-running personal plans and goals, only to see them dashed by the arrival of the new generation of Reborn. These older mummies can be bitter about their lot compared to the new generation,





in a saga reminiscent of the conflict of youth versus the establishment. At the same time, mummies have the opportunity to deal with ghosts who may feel cheated by the mummy's ability to interact with the physical world. Still, some ghosts and older mummies might offer valuable insights by bringing old perspectives to modern problems. A young, new Reborn could try to reconcile the modern world with the old ways in an attempt to merge lost lives into a more harmonious, balanced, Ma'at-blessed form.

HOPE

The mummy's resurrection is a sure sign of hope in the World of Darkness. Across the globe, humans make war, spread pollution and exemplify their species' worst traits. Apophis threatens to consume the world, and its supernatural servants move fitfully among humanity, even as other creatures of the night vie for their own interests. Humans live in desperate straits in the World of Darkness: Ugliness, hunger and despair hide in every alley, every home and every heart. A mummy has the chance to alleviate some of those hardships, but humanity, it seems, always turns against itself in the end. Will the mummies choose to make the world better, or will they retreat from humanity's self-destructiveness to pursue internal enlightenment and Ma'at through introspection? Inaction can hardly be good in a world full of evil, but what is the correct action?

Compared to other World of Darkness games, Mummy offers you a phenomenal chance to explore themes like hope, love and friendship. Mummies often have no

choice but to band together out of the commonality of their experience. Instead of having some overbearing society or hidden conspiracy thrust upon them (although there are elements of both), the mummies have free reign to exercise their re-forged

consciences. Each mummy is freed from the fear of death or final judgment. Even the most trivial exercise of power affords the mummy great opportunities, and the individual can share these opportunities with others easily. Better still, the mummy's pursuit of Ma'at often leads him to assist others in self-improvement. Mummies are not necessarily the panacea of the planet, but they do have a chance to make right many of the ills of society. In this otherwise grim world, mummies are candles that cannot be snuffed.

Of course, each mummy has his own internal compass of hope. Perhaps after his Second Death, the mummy contemplates the horrid course of his family affairs, and he seeks to remedy them so that his children will go on to better things. Has the weight of his past actions already damned his family? Does he sink in despair if he decides that he cannot effect the positive changes that he desires, or does he persevere, knowing that just as he was reborn, the world can be remade around him?

ECSTATIC EXPLORATION

Although attaining greater insights into Ma'at is rewarding in itself, nothing forces a mummy to exert his powers for the greater good. A mummy could spend several lifetimes enjoying the sensual pleasures that the world has to offer. Once





they get past the initial squeamishness they carried over from their mortal lives, many mummies have a try at many of the forbidden pleasures that they'd never thought to indulge in before. As long as your group is comfortable doing so, you can explore sexuality, decadence and hedonism, as well as the limits that a mummy may impose upon himself. How far will a mummy go, once freed of concerns like age, money and morality? The Judges of Ma'at are not too demanding of a mummy who does not pursue Ma'at but who does not actually violate it, either. Don't just explore the mummies' limits, though. Look also into the people that they take with them on the ride. Perhaps the mummies can cause some people to question their own beliefs and open their lives to greater happiness.

Socially, each mummy has an obligation to balance pleasure with business. As the new millennium brings us greater forms of stimulation, our society teeters on the brink of total ecstatic collapse. People have more leisure time than ever, and they demand the freedoms and raptures that are better, hotter and wilder! Of course, this additional leisure time means that people potentially have the opportunity to pursue worthwhile causes like spiritual exploration or humanitarian concerns. Most people choose to wile away their hours in the selfish exploration of exotic foods and jaded entertainment, from big-game hunting to Internet porn to social club parties. Mummies can move through all of these circles and bring a little balance to such lives, perhaps encouraging people to inspect their priorities and find more fulfilling ways to spend time.

Mummies must decide how much to balance asceticism with worldly experience in their own circles, too. Although more fearful or disciplined mummies might argue for a Spartan lifestyle, they ultimately cannot deny the value of experience. They must work with their wilder counterparts to find a healthy balance point.

Perhaps the mummy links the concepts of spirituality and eroticism — through Tantra, ecstatic communion or just self-exploration — and he helps people learn to exalt the senses instead of taking them for granted. The mummy is a living example of the sacredness of sensitivity. Remember, the mummy has undergone a sacred rite that transforms a living being into an immortal, the process has granted him superior awareness. How much more tightly can the sacred and the sensitive be woven? The mummy also recognizes, in stark detail, how much he missed in his former life. Now, though, he has the opportunity not only to explore such pleasures, but to use them as a tool to build a new, more fulfilling existence. The mummy has a chance to recognize that nothing is intrinsically wrong with sensation. Rather, it is a very necessary part of his eternal experience. Perhaps the mummy can recognize his repressed desires and act upon them with his new spiritual strength. He may also help

others realize that ecstasy and sensation are means to self-awareness, instead of just time-wasters or "sinful" pleasures.

CHANGE

Examine a mummy's beliefs in religion and the afterlife. Here, the mummy's experiences tell him that the Egyptian views were (mostly) right and that everything he believed is wrong. How would, say, a Baptist reconcile his faith with the experience of meeting the Judges of Ma'at and returning from death? Some mummies give up religion. Others adopt the trappings of Egyptian faith. Some small few cling even more zealously to their living beliefs, as if to deny what's happened to them.

Can a mummy even hope for salvation, or does his supernatural nature condemn him to some eventual hell? Given that a mummy is immortal, the nature of his "afterlife" is entirely a thing of his choosing. Living eternally under the constraints of a foreign code of ethics might seem like hell to some, while building a sybarite's heaven on Earth could condemn a mummy to a fate worse than being thrown into any lake of fire. Oftentimes, a mummy's desires become skewed by his need to cling to some artifact of the living world. A mummy may try to fit his new condition into old, familiar descriptions. When the new and the familiar don't mesh, the mummy must either adapt or suffer. However, those who manage to overcome their fear of change and create a new worldview may be able to share that broader vision with others. A mummy must become more tolerant of other viewpoints, so as to show others how to adopt that tolerance as well.

The conflict of values brings to the fore such notions as the importance of heritage and the change of generations. Mummies must adapt to an ever more rapidly changing world. New technologies threaten to expose them, co-opt their powers or destroy their resting places while they lie in death. Mummies have ample proof that ancient ways hold power. The Spell of Life, after all, has survived thus far in some form over the years, and so will the Reborn. But can mummies cling to antiquated notions of morality or lifestyle at the expense of their ability to understand the modern world? Modern Reborn face the difficult prospect of recognizing that eventually they, too, will become relics of a society that is perceived as a quaint artifact of history.

CHOICE

Given the demands of Ma'at, some mummies may feel that they've been thrust into a greater sphere of operations than they're used to. The universe grinds on like clockwork, and they find themselves pushed ever forward through their constant cycle of rebirth. A few seek some pattern or cycle, in hopes of divining their eventual purpose or the final fate of the cosmos. Others consider such notions rubbish and



work hard at forging their own destinies. While predestination may not be total, some monumental forces work very hard to turn the world in its cycle, and the heavenly spheres certainly have a significant impact upon the Reborn, if not upon the unaware mortals who walk around them. Anubis himself seems to adhere to some unforeseen schedule... or is that simply his own disguised whim?

Given freedom from the concerns of mortality, mummies might find the press of choice versus destiny a far more compelling design than they did during their numbered days. After all, what does predestination matter if everyone is predestined eventually to die? To the mummy, eternity is either a grand tapestry that is already woven or a great tabular rasa upon which to write one's own name.

Individual mummies may, of course, struggle with the question of whether they are simply pawns in some great scheme — of Horus, of the judges, of Ma'at herself or the cosmos — or whether they have roles as individuals who can pursue their own desires. Certainly a mummy has more freedom than he did as a mortal, but some might argue that their condition offers a certain inflexibility of routine. The Judges of Ma'at can, after all, be quite demanding.

Others see the judges themselves as confirmation of free will. If one does not have the choice to sin or be virtuous, then there is little need for judgment. Yet even the judges can be deceived. And what of the world itself? Mummies have risen as heralds of a better age, yet the world continues to careen in its self-destructive wobble toward some subconsciously perceived end. Do the mummies themselves have a chance to avert this fate or is the world foredoomed?

MOODS

As a World of Darkness game, **Mummy: The Resurrection** often plays upon feelings of despair, apathy or gloom, but it also departs a great deal from the tone of other games set in that milieu. Unlike **Vampire**, **Mummy** can just as easily be about joy and self-fulfillment as degeneration and horror. Your mummies could entertain notions of glamour, elegance and sensuality, or they might take part in violence and tumult. Experiment with the many moods in your other Storyteller game books or try some of the moods listed here. After all, a game about the conflict between indulgence and morality may seem very different in a mood of romance (leading naturally to sensuality and eroticism) than in a mood of despair (which may encourage either jaded decadence or Puritanical repression).

SENSUALITY

Given their extreme sensitivity to the world, mummies have a chance to see a sensual, perhaps romantic or vibrant, atmosphere that few get to experience. Every sunset can be

a brilliant symphony of color, every breath can be a bright collision of fragrances, and every individual can be a riot of sensibilities. Describe everything in adjectives that appeal to every sense. The mummy walking past a familiar street notices the blossoms of color in a flower bed, the taste of a pretzel vendor's salty dough and the delighted murmurs of couples going about their evening walks. Encourage the mummies to experience and indulge in everything such that these sensations dazzle and overpower them.

A sensual mood naturally brings about physical contact (both romantic and lascivious), sensitivity, heightened feelings and a freedom of expression. As you weave the story, ask the players to describe their mummies' reactions to their brilliant new world. Delve into their expressions, their innocent glee and their feelings. Ask how the mummy responds to each new sensory-enhanced experience. Prod the players into giving detailed descriptions of their characters' states through sensation. Have them describe every chill, tingle, blossom of contented warmth, moment of starry-eyed joy and so on. Even powerful negative impacts come to the fore with jarring strength. The mummy tastes blood and hate in his mouth. He feels the scrape and jolt of pain in every pore of his skin, and he suddenly becomes overwhelmed with tears over some relatively minor event. Intensity of experience is not all ecstasy and fun.

More importantly, mix sensations together in sudden and unexpected bursts. Allow the images, fragrances and sounds to pour forth in mutually reinforcing cascades. The mummy glances to one side just to notice the sheer relief of a black tattoo against pale skin, then, at the same time, he experiences the scent of blooming roses and a hint of sweat. Ideally the players should start to associate moods and sensations with their characters. Perhaps the sour or metallic smell of another mummy causes anxiety and impatience in one character. Perhaps one delights in the feel of a bright blue silk scarf about her neck and the occasional hint of color as it flickers on the periphery of her field of vision. Not only should the mummies seek to resolve conflicts and pursue knowledge, but they are likely to become seekers of experiences of all sorts who wish to feel and taste and revel in all that the world has to offer.

SUSPICION

Few Reborn know with certainty the full details of their new state. Presumably, they will live forever, going through life, death and rebirth, but how much of what they know is truth, and how much is propaganda? Why do these mystery cults suddenly choose them, and what really powers this magic that they hold? Whom can mummies trust? The resurrection renders their entire old worldview obsolete, but the only ones to whom they can turn for knowledge hold all



the cards, and they have no reason not to use the mummies for their own ends.

In a chronicle of intrigue, the mummies don't know whom to trust, where to turn or what to pursue. Each resurrection cult has an agenda, and the mummies must piece together information from the little bits that they can divine through their own experiences. Mummies should be hesitant to die, at least at first, because they don't know the true strengths of the Spell of Life. Rising takes an effort of phenomenal will or magical energy, and they feel desperately trapped in the Shadowlands by the oppressiveness and stark lack of sensation. Even afterward, they should be suspicious that perhaps they can still be killed permanently in some way, or that they may have specific enemies who can make their lives miserable. Of course, they do have such enemies, but the mummies know almost nothing about them. Reveal information sparingly. The mummies come into the underworld and go before the judges with no conscious knowledge of Ma'at or the Shadowlands. They are unable to ferret any answers from the strangely silent Anubis, and they must puzzle out their inherent capabilities only through trial and error. Each cult protects its secrets (and mummies) jealously, and the mummies may even find themselves at odds with other Reborn.

To pull off an intrigue game, you can plot out the connections of various groups on paper, along with what they truly believe about one another and what they say they believe. The mummies' allies almost certainly don't give out the whole story, and the mummies should feel that they're pawns in a larger picture. Eventually they may come to feel that they're working for the wrong side, or they might decide to make their own loyalties and develop some pawns of their own with some judicious misinformation. Truth is mutable here. What one mummy discovers suddenly becomes twisted about or thrown out the window the next day. Nobody does anything for reasons that seem immediately rational. The mummies may be thrust into bizarre situations with no comprehension of their missions or motives. They might be asked to watch some people, return with mundane items or perform some simple tasks—all because their cult has some hidden agenda like making another cult think that they're stronger than they really are or even simply scoping out the talents of the newly Reborn.

CHAOS

A chaotic game might feel like an intrigue-laden chronicle at first, but ultimately all of the many threads that you set up lead nowhere. The world turns because of happenstance, and the mummies are hard-pressed to find any stability.

Indeed, chaos often results not simply from the entropy of the universe, but from the side-effects of the mummies' war against Apophis. As factions war for influence over their pawns, the collateral damage breaks down the surroundings. Politicians are suddenly jailed and their otherwise excellent plans discarded, homes are burned down in criminal wars, and the

mummies find their friends and resurrection cults splintering around them under the weight of personal conflicts. It's a fight just to preserve an island of stability.

In the underworld, chaos truly comes to the fore. The Djakh blows the mummies to unforeseen locales. Old ghosts come to haunt them at random intervals (perhaps bringing grudges from lives that the mummies' actions ended). The mummies find haunts or far-off islands in Duat, which are far removed from the Lands of the Living and rife with incomprehensible images out of some half-formed and forgotten nightmare.

A chaotic chronicle may be very hard to pull off, for, without a sense of continuity and accomplishment, the players may become frustrated. To balance this potential problem, give the mummies opportunities to impose their own order upon the chaos. When pieces do not fit together, the mummies must make the world make sense on their own. This opportunity is perhaps the great strength of such a chronicle: The defining character and focus of such a story comes from the meaning that the players give to it.

WEIGHT OF ETERNITY

Once resurrected, a mummy faces the potential of an infinite life span. Even for one just raised, this possibility may seem daunting indeed. The prospect of spending thousands of years alternating between life and death—with all the suffering and experience therein—may drive mummies to distraction or desperation.

Evoking the weight of eternity doesn't take much more than an evocative description of the banality of the surrounding world. While playing up the mummy's enhanced sensibility, make it overwhelming instead of comforting. Instead of enjoying the scent of an ocean shore, the mummy is overwhelmed with the salt and sandy air. He suddenly feels like he's drowning or he's lost in a sea of memories about the ocean.

To spice up such a chronicle, you must add the occasional twist to shock mummies out of their complacency. Total despair and hopelessness do not make for a fun game, after all. The mummies must come to terms with eternity and internalize it. Instead of taking immortality as a curse, the mummy should learn to see it as an opportunity to garner wisdom. Instead of being overwhelmed by experience or finding themselves unprepared for the world's vicissitudes, the mummy has the opportunity to teach, to survive and to have all the benefits of age without the drawbacks. Youth may be wasted on the young, but a mummy will be young forever (although without his youthful innocence). The mummies should eventually grow to feel patrician, as if they were overseers taking care of the human race.

CONFLICTS

Besides fighting for Ma'at, mummies fight many more physical and social battles. The war against Apophis is often





bloody, brutal and violent. The ideological shift among different Ament demands extreme debate, philosophical exploration and even warfare. The mummies must also fight to secure their places in the living world, or in the Lands of the Dead.

MUMMIES VERSUS EACH OTHER

Just because many resurrection cults are making mummies with the Spell of Life doesn't mean that the mummies all like one another. Indeed, mortals who hated each other in life have plenty of reasons to continue that hatred in death, especially now that they and their foes will live forever.

Mummies created from different tem-akh may have certain stereotyped beliefs about each other, and these preconceptions may be enough to bring conflict into a game.

Setting mummies against one another presents an interesting chronicle because the conflict allows characters to evolve. Your mummy characters may start out hating one another and then come to realize that they no longer have to cleave to many of the strictures of the mortal world. With their powers, they can get away with far more than they ever could during their Second Lives. They might take steps to kill each other off, only to realize that such schemes are unfilling.

After a few deaths (and the ensuing consequences and inevitable rebirth) the mummies settle into more long-range plotting as they try to find ways to stymie one another. They use intermediaries and pawns to discover other mummies' plans and set up ways to vex their hated foes. Eventually their feud changes from a disagreement of mortal affairs to a general hatred for all of the things that are even related to their opponent.

Perhaps your mummy conflict becomes one of redemption. Your mummies begin with opposing concerns, but as they proceed through life and death, their mortal concerns drop by the wayside. Along the way, they realize that they have more similarities than differences. Now that old, Second-Life obligations no longer matter so much, the mummies' conflicts settle and slow, becoming more of an adversarial working relationship.

Besides personal differences, mummies might fight over ideology or scarce resources. The various cults might indoctrinate their mummies with different views of Ma'at and the duties of eternal life. As a result, the mummies may have skewed viewpoints. Perhaps one mummy finds compassion to be the core of Ma'at while another upholds justice. Maybe the mummies both look for some prime "safe turf" in the Shadowlands where they can spend their time between life cycles. Perhaps both seek a relic to keep their mortal friends and families safe. New Reborn have little choice but to argue (and perhaps fight) for their priorities, since they lack the power and knowledge to come up with their own elegant solutions... until they have more experience, anyway.

MUMMIES VERSUS APOPHIS

The serpent Apophis seeks to unmake the world while mummies hope to restore balance. Naturally, as a destructive impulse, Apophis represents the antithesis of the mummy's resurrection. How can destruction fight destruction? In the short term, mummies may at least try to defend their loved ones or protect creativity or hope. In the long term, mummies hope to restore Apophis to its proper place as a natural part of the cycle, or perhaps even recognize that the constant struggle is the natural cycle.

The epitome of Apophis' blasphemy is made manifest in the existence of the Bane mummies. Because the Bane mummies represent eternal destructiveness, they are counterpoints to the more pure Resurrected. However, remind your players that their mummies, too, can fall to Apophis. Explore the notion that perhaps Ma'at is too difficult to uphold forever. After all, mummies were only human, and humans were not made to last forever. Perhaps Ma'at's champions should exist within the natural cycle, instead of having an artificial immortality thrust upon them by the Spell of Life. Or is the mummy's cycle just a greater reflection of the natural one?

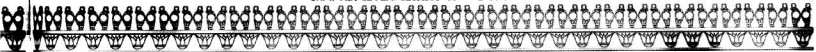
On the flip side, the war against Apophis gives many opportunities for some cathartic adventure. Your mummy players may want a few evenings of straightforward action and heroics, and battling Apophis' servants — be they monsters or mortals — can provide a little bit of relief from the headaches of philosophizing and trying to internalize the mummy condition. Violence for its own sake is certainly not good, but one can hardly argue that wiping out a den of monsters is not doing some benefit to society.

MUMMIES VERSUS MORTALS

The mortal world isn't set to cope with undying defenders of universal justice. Indeed, the concept would seem ridiculous to many were it not so disturbing. The centuries of enforced rational thought and the dismissal of mysticism that is so common in the modern world have left most mortals in such a state that they would crumble if they were confronted with the truth of mummies. Others would pursue the Reborn for their power, or seek to destroy them as abominations.

Ultimately every mummy must at least confront his friends and family, unless he allows them to persist in thinking that he's dead. The mummy will outlive them, of course, and eventually old names, faces and feelings will fade away and be replaced by new faces and entanglements. You should never miss the chance to emphasize this challenging aspect of immortality. How much can the mummy do to improve the lot of his mortal associates in the limited time he is allotted to spend with them?

On the other hand, this confrontation can lead not only to poignant associations but to hatred and misunderstanding. A





mummy cannot just reveal the exact details of his new state to his mortal compatriots, no matter how much he may want to. The mummy might not even know all the specifics himself. Even if he did, would his friends really believe him?

Loved ones who saw the nehem-
sen's Second Death will not accept easily the fact that the mummy has returned from the dead. Even if they didn't see the Second Death — and even if the inexplicable pilgrimage to the Lands of Faith didn't make them suspicious that something strange was afoot — it's still likely that they'll realize that something has changed. After countless attempts to get to the bottom of the mystery only to realize that there are no answers forthcoming, they may lose their trust. These dramas can provide bases for entire stories as other people try to come to grips with the changes in the mummy, even if they don't truly know what those changes entail.

Of course, mummies will have to worry about mortal hunters as well. These hunters are not as dangerous as monstrous creatures such as vampires, but the threat that they pose remains. Some humans consider mummies to be simply one other supernatural menace. Others want to study them or usurp their power, knowing neither what mummies truly represent nor how they function. Righteous hunters may try to capture or slay mummies as blasphemous abominations, or members of mystic societies may hope to duplicate the Spell of Life. Furthermore, once a mummy invokes some Hekau in public, he immediately runs the risk of being tracked down by hunters, thrill-seekers and occultists who demand his attention and time.

CHARACTER

While it's tempting to jump right into the action at the heart of

a chronicle, the scene in which the mummy bonds with his tem-akh, as well as the subsequent resurrection, should never be ignored. Indeed, this prelude can offer rich roleplaying opportunities before ever getting into the meat of the planned adventure. A person with notable character deficits undergoes a powerful metamorphosis. His very soul is wrenched and reshaped. He is reborn, both literally and figuratively.

A SENSE OF WONDER

Consider for a moment the ramifications of that experience. Here you are, a person like anyone else. You've got a fairly normal life with some personal interests and hobbies, some hopes and despairs, perhaps a family and maybe a few big problems. Suddenly, life takes an unexpected and tragic turn, and death swoops in. What are your final thoughts? Shock? Joy? Fear? Skepticism? Bewilderment? Anger? Horror? Relief? Resignation? With your whole life flashing before your eyes, you see the oncoming end and recognize death with the finality that comes only by staring it in the face.

However, it doesn't end. How does this make you react? You're supposed to be dead. What will you do about all those problems you thought you left behind? What will you tell your family and friends? Then you find yourself merging with something extremely old as you're drawn (or carried) away to some distant land where a strange cult labors over you and tells you that now, you will live forever. They tell you that you've been chosen to be a beacon for a more vibrant, positive life. What now? Do you believe them? Do you feel shock? Joy? Fear? Skepticism? Bewilderment? Anger? Horror? Relief? Resignation? A little bit of all of them?

You close your eyes, and when you open them, you've changed. You know that you aren't quite yourself any



more. That dialogue in your head, the very feel that's you, is different. Suddenly the world lies in greater focus. The clothes you wear — possibly the clothes you died in — rub against your skin with synthetic smoothness. You reach to push yourself up or to toss away your glasses and suddenly realize that all of the colors around you seem alive. The world's light dances especially for your eyes. Must, sweat and ancient scents tease your nose, but you can even smell the hope of your own transformation. You realize that you've been missing these sensations from the world your whole life. Perhaps you were afraid that immortality would be boring, but this... this experience is more than anyone could expect. While humans are learning machines, you've become a creature of sensation. How does this transformation make you feel? Do you want to laugh out loud with your newfound pleasure? Are you afraid that other people won't be able to understand it? What about the fact that you're tempted to dark passions, but the part of the you that isn't you keeps you strong, even against your own desires?

And, most importantly of all, where do you go from here?

MOVING FORWARD

The mummy has been given that second chance that we all so dearly crave. He is given a lease on an entirely new life. He is free of the weakness that once plagued him, yet he can also pick and choose from elements of his previous existence. He can return to the family that he loves, but with his new purpose, conviction and power he doesn't have to take crap from those abusive relatives or that crummy job. Then again, the mummy has new duties and responsibilities as well. Most people aren't ready to absorb the idea that they're now undying, hypersensitive, magically endowed defenders of Ma'at, especially given that these people all had significant weaknesses or problems before the change.

The typical mummy may be uncertain, hesitant, even unwilling to adopt that role, but the first time he dies again, that role is thrust immediately to the fore by the Judges of Ma'at. Herein lie the seeds of a mummy's internal conflict. Does the mummy trust the guidance of his benefactors and seek to uphold balance, or does he indulge in the selfish pleasures that he never even considered before? How does he reconcile this occult existence with his former beliefs in religion and the afterlife? What about magic? Does he exercise his newfound mystical powers, shun them or just try to ignore them and lead a normal life again? Such adjustments don't come easily or quickly.

Eventually, the mummy must come to grips with his new state and his new colleagues. United by Ma'at, a group of mummies don't have long to accept their condition. All of them will die again sooner or later, and the reality of their undying natures will again come forward. While the mummy may be tempted to return to old family and habits, only the other mummies can really understand him. Perhaps the mummy has a lover and children with whom he can no longer identify, and

he finds himself more closely drawn to other mummies. Or maybe his friends and family become endangered when the minions of Apophis come looking for him. What's left for the mummy who wants to make things right with his Second Life, only to have everything he loved devoured by one of the Apepnu?

Sooner or later, the mummy must face the change that he has experienced. No matter how much he might want to cling to it, his old life as he knows it is over. He must find a new purpose to drive him forward through countless incarnations. For many, the pursuit of Ma'at becomes that purpose. However, taking up that quest is easier to say abstractly than it is to perform in practice. Mummies are tempted with their gifts. With eternity in which to play, they outlast any people or problems that might trouble them. How does a mummy truly experience caring, generosity, compassion and kindness for people with whom he can no longer relate?

As the world moves on, the mummy becomes more and more divorced from his former existence as well. For this reason, many mummies become overzealous in their drive to champion Ma'at. They pursue the enemies of Ma'at with fanatical zeal, simply to keep themselves busy. Along the way, some commit atrocities in their attempts to deal with the wicked. The pursuit of balance is an always difficult commitment, and the mummy must take care to uphold virtue, not simply to extinguish the practitioners of vice.

PUTTING IT ALL TOGETHER

Your early stories with mummy characters should give players the opportunity to explore all of these directions and explore their mummy's earthly steps. Start with a prelude that leads up to the mummy's transformation. Toss in the few bits of the character's mortal life that result in his death. See if the character is panicked, relieved or concerned, then play through the confusion of the joining and the subsequent pilgrimage. Explore the Spell of Life, the dual spirits' first journey before the Judges of Ma'at and the return to life.

Tell of awakening into the new world and the subsequent education and indoctrination as an immortal. Like anyone who has suddenly realized some great and terrible truth, the mummy may reject the experience at first. Acceptance must come in the fullness of time. Discuss the principles of Ma'at, the mummy's conflict of personal belief and perhaps the cult's motives. After all, the mummy has nowhere else to turn to learn of his new capabilities. Some desperate sorcerer may choose to use him as a pawn, even while teaching him what he needs to know.

After the prelude, show the mummy's dealings with his former life. Most mummies will try to connect to their old lives, only to finally realize how far they've been set apart. For some, this realization is tragic, but for many, it's liberating. Nothing stops the mummy from dropping in on a relative or lover from time to time. Now, he's a world traveler, a person of power and



influence, who is able to make his own decisions and set his own goals. Establish the feel of the mummy's **Second Life** clearly, then let the player determine how the character reacts when that life is plucked away then inexplicably given back in the **Third Life**.

CHRONICLES

Hopefully, you've put together some ideas for stories with the themes and moods presented here. The following suggestions are simply springboards for your own chronicle. You can tell tales in as many places and situations as you want. Combine disparate moods and themes to make fun and interesting chronicles, and maybe some of these ideas will give you a place to start building your own material.

FIRST STEPS IN THE WEB OF FAITH

The Reborn must work their wonders in the Web of Faith. It is only among the ancient nodes of power that the Spell of Life functions, and the Reborn can draw upon the holy power that infuses them with Ma'at and Sekhem. For most Reborn (and their players), though, the Lands of Faith are new and exotic territory.

Check out not only the travelogues in this book, but real maps, atlases and history books as well. Your Reborn characters will experience the full range of the Near and Middle East as they plumb its occult secrets, wend their way through its ancient markets or pass through modern airports and hotels in their explorations of immortality. The best way to capture the full allure of the Lands of Faith is to weave together the mundane with the mystical. Play up the prevalence of different religions, the various languages, the disparate customs and the people who avoid or prey on the strange outsiders. Focus on the crowded souks or bazaars, with their market stalls full of headless chickens, brass lamps, samovars, the old men in robe-like djellabas and the scents, both fragrant and foul, that waft through the warrens of the old quarters of the city. Doing so is a bit of a challenge, but if you do your research, your game could be one of the most intense and fascinating roleplaying experiences that your players have ever had.

You can play not only through Egypt, but other parts of Africa further into the Middle East and up into the Mediterranean region as well. All of these places have long, fascinating histories, and you can invoke a great deal of atmosphere with a little music, a little food and a few invocations of the mummy's new senses in such wildly foreign locales. Spice up the chronicle with pictures or selections of music from the area as you play, so that the players can identify with the mummies' experiences in the course of their travels.

As the mummies come to grips with their new powers and state of being, they may realize the nature and importance of the Web of Faith. Some will want to travel to various node points to explore or to re-open lost links. Others will hope to meet other mummies or just get away from the cultists who resurrected them. Baghdad, Zimbabwe, Cairo, Al Hillah and any number of other sites allow for exploration of the full range of themes and moods presented in this chapter. The mummies may also explore human conflicts, religious ideologies, wealth, poverty, magic and the mundane, all in a swath of land covered by the invisible pulse of the Web of Faith.

MUMMIES ABROAD

Heedless of the availability of Sekhem, some mummies will want to travel the wider world. A few may decide to head East, to look for inscrutable mystical insights into their existence. The more academically minded might recall or discover the Capacocha mummies (see the Appendix) and wonder if such creatures have a similar existence. Freed from normal constraints, the mummies are free to circumnavigate the globe as they see fit.

Of course, many mummies will simply travel to their old homes in search of a little peace and reconciliation. This search gives you the chance to play with familiar settings in a new vein. Play up the mummy's new separation from what he has always found so familiar. Highlight the ways in which he is stronger now, thanks to his tem-akh. He can look at all the old familiar haunts established in his prelude through Reborn eyes. He can travel to meet his family again, but he cannot remain long or give up his secrets. He can puzzle out what impacts his supernatural power will have on the community or realize that other supernatural creatures reside there.

Those mummies who travel outside the Web of Faith do face certain problems, but those problems are not insurmountable. Unless you're running a gritty, street-level game, at least one of your mummy characters will have significant wealth that makes getting to and from the Web of Faith with modern transportation fairly easy. The mummies may even set up a base of operations in the Lands of Faith and head outward from that base to explore the world with their endless lives. The entire world is open. Mummies have no inherent difficulties in traveling (other than the lack of Sekhem outside the Web), and they have all eternity to see the world.

TRAVELING THE UNDERWORLD

In order to give players a sense of the surreal, a chronicle might cross the Shroud, although storm-tossed areas of the Shadowlands make travel dangerous. Ghosts seek allies or just try to cling to existence in what few stable haunts remain. The vastness of Duat may hide the occasional island of safety, but it



also promises the threat of the *Dja-akh* and minions of *Apophis*, making it a truly daunting place.

Once they are in the underworld, you should be sure to give the mummies a full range of experience as befits their station. While ghosts concern themselves with the passions, they still cling to from life and the relic cities that remain, mummies have their own priorities. Indeed, with *Anubis* and other godly spirits in *Duat*, mummies have an entire hierarchy to explore.

The mummies can meet old wraiths who know of the *Reborn* and offer advice or resistance. They can explore the farthest reaches of the Lands of the Dead, even to places in which every rumored version of heaven and hell exists. Perhaps they will try to restore *Amenti*, the Dark Kingdom of Sand, to its former glory. They may even decide that the fight to restore balance to the underworld is far too dangerous to be left to chance. Perhaps they choose to establish sanctums against the *Dja-akh* there in hopes that restoring balance to the spirit world will bring health to the living world.

Since the Lands of the Dead contains the reflections and memories not only of the entire world, but of things long forgotten, it's possible for mummies to visit strange spiritual realms far removed from the present, mundane world. A group of mummies might seek out islands in which they can rescue souls from personal hells, or they might try to overthrow the despotic devil-kings that rule large swaths of the void. Perhaps a mummy seeks some forgotten knowledge, and he must quest to discover the ghost of someone who knew it, or to find a place that reflects the old memories of the phenomenon. Maybe the mummy wants to find the ghostly remnants of the Library of Alexandria, he seeks old Egyptian kings and priests for their wisdom, or he simply hopes to find something he lost in a former life. *Duat* is the perfect setting for such quests.

On a less personal scale, the underworld is full of ghosts, and these spirits clinging to a semblance of life have motives of their own. Before the *Dja-akh* ravaged the Lands of the Dead, a vast society known as the Hierarchy existed among the dead. That structure is now decimated, yet many ghosts continue to enforce strange imperial laws, and clashes between various wraithly groups remains common. Invading ghosts from far-away spirit lands put pressure on the ghosts who once resided in *Stygia*, the now ruined citadel that guarded a great island in the void.

Mummies might be sympathetic to either side. They could declare that *Stygia's* Hierarchy and its remaining followers were an oppressive regime or that the invading ghosts are raiders who should be stopped. Either way, the mummies will face ghosts with motives both political and material. Each wraith likely believes in the supremacy of some faction or works against some other group, while simultaneously carrying on a load of memories of things left behind.

Mummies can work on either side of the equation. The powerful magic and indestructible souls of mummies give them

the opportunity to sway conflicts in the lands of the dead. The underworld is an entire kingdom, potentially composed of anyone who ever lived. Here, mummies have not only a second chance to set aright things that went wrong in the living world, but they have an opportunity to experience things that passed away long before the mummies ever lived.

INCOGNITO EXPLORATION

Instead of turning outward, perhaps the mummies turn inward to the hoarded knowledge of the resurrection cults, to older mummies, to their *tem-akh* and to their own insight for answers. Poring over musty tomes full of dead languages and learning what they can about their own new existences, they hope to uncover the secrets to their creation and the reasons for their existence, beyond the answers of *Osiris*, *Ma'at* and the judges. Of course, they can hardly expect answers from people if everyone is bounding them for their own knowledge, so they decide to travel incognito. Perhaps masquerading as sorcerers or New Age occultists, they seek out books, teachers and legends. The group must conceal its true agenda and call in favors, all in hopes of discovering the limitations and powers common to the *Reborn*.

Over time, the characters unearth their powers and come to terms with their roles. Instead of allowing their cults and other mummies to define them, they decide upon their own places in mummy society. The shared bonds of their exploration cause them to work together to achieve similar goals, although they may have only the same few magics that they've managed to uncover. Eventually, they withdraw further and further to become the puppet masters eliminating vampires (and other agents of *isret*) through proxies, guiding hunters with their understanding of spirits and hoarding knowledge secretly. For once, your players are the secret masters hiring young hopefuls to gather esoteric knowledge and objects of power.

SEEDS OF REDEMPTION

When mummies are first resurrected, they often realize quite poignantly that their former weaknesses led to personal failings. Some mummies feel a sense of regret for their actions or a need to atone for past misdeeds. Given their greater powers and newfound immortality, this need becomes far more pressing and possible. The mummy must hurry if he's to make up with the mortals he may have wronged in his Second Life, but now he has the supernatural gifts to really change the courses of entire lives.

Alternatively, a mummy might take a long view of redemption. Perhaps he hopes to overcome the debt of his past misdeeds by devoting his new existence to doing good works. Such mummies might not intervene directly in people's lives, but instead, they could become strong patrons of the arts, social institutions and charitable organizations. Perhaps they serve as mysterious patrons who, instead of using pawns to further their own goals, send their followers on elaborate tasks that have some underlying ethical meaning.

Curtis backhanded a reaper while grabbing frantically for the scarab on his jacket. Cursing steadily all the while, he held the amulet forth to unleash a blast of fire at the second reaper just as it leapt. The creature shrieked and fell, slapping frantically at its burning clothes and flesh.

Nearby, Lu Wan wielded with deadly efficiency a full-sized katana that she'd just called forth from the necklace she wore. A third Aseki-ten held the stump of its right arm and stood a safe distance away, snarling at her while the fourth reaper circled, looking for an opening.

"Now would be a good time to slip into your bag of tricks," Curtis called out, looking around at the nearby outcroppings for the remaining foes he was sure lurked nearby.

"They will be upon me the instant I take my eyes from them," Lu Wan replied. "When we crashed, did you see where Dietrich—"

"Fuck's sake!" Curtis yelled. "Take cover!" He dove toward the ditch at the roadside, the sharp scree he slid across little more than a minor inconvenience due to the protective charms he wore. Lu Wan landed on top of him an instant later, but his resulting curses were drowned out in the teeth-rattling explosion as their jeep went up in flames.

"What kinds of minions of darkness use a bloody grenade launcher, I ask you?!" Curtis growled when they had most of their hearing back.

"Does with a plan, I think," the Asian woman replied, pulling a carved statue from the day bag that hung over one shoulder. With a whisper of power, the piece transformed into a whip-like winged serpent. "They wanted to destroy our transportation rather than fire on us while we were still in the jeep."

"I'd be inclined to wonder why, if I really gave a fig," Curtis watched as Lu Wan's dragon streaked into the air to give a bird's eye view of their situation. "I don't suppose you have 100-cold bushels of trained paramilitary blokes in there, do you?"

Lu Wan shot the Englishman a look. "Would you cease the commentary and see if your treasured amulets might determine Dietrich's location?"

Curtis muttered something about willful women but focused his attention on the small ring he wore on his little finger. Each of his friends had a similar piece of jewelry. "Right, well, I can't tell much more than that he's not dead, but if I judge my distances correctly, the Big D's safe as houses over the edge of that cliff."


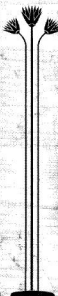
Nodding distractedly, Lu Wan dug through her satchel. "I doubt he'll be much use to us then, if he's over the side. Any of his singular talents take far too long to perform."

"Famous last words, love," Curtis replied with a groan, pointing upward. Flickering pinpoints of light glittered in the clear desert sky, quickly resolving themselves into flaming missiles.

Lu Wan's eyes widened slightly. "What is that?"

"Looks like our Aryan friend prepared a nasty surprise ahead of time for just this sort of situation. Damn clever of him, except for the bit about us being in the kill zone."

They were running frantically for the cliff's edge when the first meteor hit.



Chapter Eight:

Serpents in the Garden

THE LAW OF LIFE IS TO DO EVIL AND GOOD, TO EAT AND BE EATEN,
AND THE MOST SUPPOSEDLY INNOCUOUS GOOD IS, PERHAPS,
ALSO AND OCCASIONALLY VIOLENCE IN DISGUISE.

—DAVID MAMET

On first reflection, becoming an Amenti seems a great boon. An incomplete and impotent mortal soul is rescued from oblivion and returned potent and vigorous to the living world. The new life of a mummy pulses with vitality: vitality of the senses, vitality of the soul and the vitality of sheer magical power. It would be easy to assume that little stands between a nascent mummy and the mastery of all she desires.

Such an assumption is both wrong and perilous. Mummies awaken into a frightening world fraught with menaces that lurk just out of sight of the surrounding mortals. The Amenti are not the only supernatural denizens of this greater, more disturbing land. A foolish mummy who treads rashly into *terra incognita* may quickly find herself in contention with something ancient and hateful, a relic of nights when humans huddled fearfully behind locked doors, and other things walked in the dark.

This chapter depicts the myriad other beings who share the hidden world with the newborn Amenti. Some of these creatures, such as the awful Bane mummies, are well known

to the Amenti. Others, such as the inscrutable sand wizards and shapeshifters, are as much legend as fact. Still, the following pages provide a host of horrors for Amenti to overcome — or bargain with — in their defense of Ma'at.

Bear in mind that any supernatural creature that reveals its true nature around mortals — be it a shapeshifter transforming into its monstrous shape or a ghost materializing in a room — invokes the effects of the Veil (see p. 140) automatically.

CORRUPTION

Just as the Amenti follow the path of Ma'at, the Apepnu tread the road of Apophis. This dark faith is represented in game terms by a character's Corruption Trait. For simplicity's sake, consider Corruption the direct opposite of Balance. The higher a character's Corruption rating rises, the more vile and monstrous a minion of Apophis he is. For those abilities that are common to Amenti and agents of Apophis, simply substitute the Corruption Trait for Balance where it

is relevant. Otherwise Corruption serves as a convenient measure of a character's ties to the Great Serpent... including a mummy unfortunate enough to have fallen to Apophis.

Not all characters have Corruption ratings. Many serve Apophis indirectly. However, their ignorance makes them no less a threat to warriors of Ma'at.

APEPNU

As the Amenti are the preservers and champions of Ma'at, so the dreadful Apepnu, or Children of Apophis, are its ravagers. Foremost among the Apepnu are the Bane mummies. Created by Set in nights of yore, the Bane mummies were originally the souls of evil humans who were then subjected to a ghastly rite that resurrected them as servants of Apophis. They serve the Great Serpent to this day by directing his other minions, dying and being reborn again and again to inflict more evil on the world.

Bane mummies get their name from the malevolent ifrit that infuse their flesh in a parody of the bond between an Amenti's tem-akh and nehem-sen. Banes are hideous, demonic spirits with no comprehension of humanity, which makes them the perfect tools of the Corrupter. Superficially, Bane mummies are similar to Amenti. They share many of the same characteristics and powers, and they, too, are resurrected when they die. Unlike Amenti, though, the soul of a Bane mummy descends directly into the hell of Apophis upon its host's death, to be vomited forth when its master has need of it once more.

Moreover, since the Bane mummies originally received a perverted version of the Rite of Rebirth, their physical shells are twisted, hideous things that reflect the Bane mummies' evil souls. Accordingly, most Bane mummies have Social Attributes of zero.

Fortunately for those who would preserve Ma'at, only seven Bane mummies exist to plague the world. They are Amam the Devourer; Hau-hra of the Backward Face; Hemhenti the Roarer; Kharebutu the Fourfold Fiend; Qetu the Evil Doer; Saatet-ta, Darkener of the Earth and Tutu the Doubly Evil One. Qetu and Saatet-ta are women, while the others are men, although such trivial distinctions hardly matter to such grotesquely warped beings.

For many centuries, the Bane mummies gave occasional aid to those vampires known as the Followers of Set. In recent times, however, the two monster factions have been working at cross-purposes. Some Amenti speculate that some sort of rivalry has risen between Set and Apophis, and that the Bane mummies have chosen their true master over their creator. Other Amenti claim that the whole rivalry is but a ruse to fool impressionable mummies.

In any event, the seven Bane mummies remain blemishes on the face of Ma'at, and their schemes take them to the

far reaches of the Earth. Whenever an Amenti discovers the presence of a Bane mummy, she can be sure that catastrophic evil is afoot.

All Bane mummies share certain base Traits, as outlined in the following template. Additionally, each Bane mummy has unique quirks and powers, as detailed in the individual descriptions thereafter.

BANE MUMMY

Attributes: Strength 6, Dexterity 4, Stamina 6, Charisma 0, Manipulation 0, Appearance 0, Perception 4, Intelligence 4, Wits 4

Abilities: Alertness 3, Brawl 4, Dodge 4, Intimidation 7, Linguistics 3, Melee 3, Occult 5, Stealth 4, Survival 5

Powers: Two Hekau paths at 5, one at 4, one at 3, and one at 1. Additionally, Bane mummies' warped bodies often give them unique abilities. See the individual descriptions for specifics.

Willpower: 5-10

Corruption: 7-10

AMAM THE DEVOURER

In life, Amam was evidently a priest of Set, a corrupt being who lived on the fat of the fellahin and amassed vast wealth and power through graft and blackmail. Such was his reputation that, upon death, he was selected to be one of the Apepnu.

Now Amam serves the Great Serpent as a scout, "repo man" and assassin. His unique physiognomy ensures that little remains of his victims. He has remarkably acute senses of smell and hearing (Perception 4, Alertness 5), but he is rather stupid and absent-minded (Intelligence 1). Typically, Amam's sharper servitors guide this Bane mummy gently in the direction of his mission.

Powers: Amam's body is that of a powerful, muscular man. His jawbone and teeth are malformed and massive, however. In addition to its abnormal size, Amam's jawbone also detaches and extends like that of a snake, allowing Amam to swallow objects up to his own size. (It takes about an hour for him to digest something so large.) In combat, Amam may attack with his bite [difficulty 5; (Strength + 3) lethal damage]. To swallow an opponent, Amam must first grapple him until he is immobilized, then bite him every turn.

HAU-HRA OF THE BACKWARD FACE

A scribe in the Pharaoh's court, Hau-hra steeped himself overmuch in forbidden knowledge, then joined the cultists of Set in their freakish rites. Hau-hra used his position in the court to subvert the priesthoods of Ra and Osiris and elevate the cause of Set at every turn. Upon death, Hau-hra was raised into the ranks of the Children of Apophis. Of all the Bane mummies, Hau-hra was the most loyal to great Set, and the recent schism



between the Followers and the Bane mummies has left Hau-hra uncertain of his direction. Hau-hra relieves stress by kidnapping women and children, then using his unusually flexible form to violate them in creative ways.

Powers: Hau-hra's face is indeed on the back of his head, but his elbows and knees are double-jointed, allowing him 180 degrees of motion so that he may move forward or backward with equal facility. This flexibility provides Hau-hra with Dexterity 5 and Dodge 6. Additionally, Hau-hra is still an educated, droll creature with a dry — albeit twisted — sense of humor (Intelligence 5). He is more in touch with modern times than any of his fellows, save perhaps Tutu.

HEMHENTI THE ROARER

In life, Hemhenti was the grossest and wealthiest member of the merchant caste — those who made their living trading in grain, copper and slaves with distant regions such as Babylon and Crete. Hemhenti's reputation as a prize evaluator of human trading stock was matched only by his reputation for gastronomical excess of all sorts. Rumors of the age painted Hemhenti as sufficiently blasphemous to order his servants to filch, cook and serve the sacred crocodiles of Sobek and the holy cats of Bast, as well as indulging in the lesser (but still obnoxious) vice of eating his own slaves. To add to his unsavory reputation, Hemhenti suffered from such severe stomach "problems" that he continually and uncontrollably befouled the surrounding air with

the vaporous effluvia of his stomach and intestines.

Such a blasphemer was hardly to be overlooked, and Hemhenti was resurrected into the service of Apophis. Now Hemhenti serves the Children of Apophis as a strategist and plotter. Although not overly familiar with the New Economy, he is wise enough in the ways of trade to keep funds rolling in both for himself and the Apepnu as a whole. He is fond of Amam the Devourer. The two Bane mummies often engage in cannibalistic eating contests, each seeking to stuff as many human sweetmeats as possible into his gullet in the shortest amount of time.

Powers: Hemhenti's bloated body retains and distills the gases of his decomposition, which roll and hiss continually in his internal cavities. When facing an enemy, he may vomit forth

a cloud of pestilent gas from his rotting innards. (When so doing, Hemhenti emits a deafening, flatulent belch, from which his sobriquet derives.) Victims sprayed by this vile gas must make a Stamina roll (difficulty 6) or be nauseated for [10 - Stamina] turns. While he is nauseated, the victim suffers a two-die penalty to all dice pools.

KHAREBUTU THE FOURFOLD FIEND

In life, Kharebutu traveled in the same criminal circles that Tutu (now known as the Doubly Evil One) frequented. Although he was an accomplished bravo, thief and murderer, Kharebutu's reputation paled next to that of the



MUMMY: THE RESURRECTION





mighty Tutu, Prince of Tomb Robbers. Their obsessive rivalry in life spilled over even into their service to Apophis. As such, when Tutu began to be known by the sobriquet of "Doubly Evil One," Kharebutu insisted that all refer to him thereafter as "The Fourfold Fiend."

Although none of his mystical traits have anything to do with the number four, Kharebutu has, over the centuries, become obsessed with his self-proclaimed sobriquet. This fascination with the number four carries over into his plots and lifestyle. For example, Kharebutu might dispatch a foe with four viscerating blows (refusing to continue fighting a foe who survives the fourth stroke), he might have four reapers as retainers at all times, or he might try to separate foes into groups of four before dispatching them. In such a way, Kharebutu reasons, does he demonstrate his superiority over weak, twofold Tutu.

Powers: Kharebutu's powers differ little from those of the other Bane mummies. However, Kharebutu, ever obsessed with the number four, has developed a grisly necromantic ritual whereby he may graft the arms of decomposing corpses to his lower torso, then animate the arms as though they were his own. Therefore, as long as the arms remain attached, Kharebutu effectively has four arms. These extra arms give him four additional dice for dice pools, to be used only when taking multiple actions involving the use of his arms.

QETU THE EVIL DOER

In life, Qetu is rumored to have been the vilest of strumpets, a dancer-cum-whore who darkened the Pharaoh's court with her presence and brought about the ruin of many good officials. Her manipulative wiles attracted the attention of the priests of Set, who made her what she is. Now, Qetu acts as agent provocateur for the servants of Apophis, and she has been responsible for the damnation of several mummies over the millennia. Qetu has taken the rise of Amenti as an exciting challenge of her abilities to seduce and corrupt. Qetu sometimes tries to retain a veneer of sophistication, but she invariably adopts the filthiest language and crudest aphorisms of whatever culture she finds herself in.

Powers: Unlike most Bane mummies, Qetu is outwardly beautiful (Manipulation 3, Appearance 5). However, this beauty is but a ruse. Qetu actually wears the necromantically animated skin of a beautiful young woman over her true form — which is that of a decaying, corpse-like hag. When one sees through her trickery, Qetu whips off the skin-disguise, using it like a matador's cape to distract and ensnare foes. (On a successful Dexterity roll against an opponent, her foe suffers +2 difficulty to all physical actions that turn.) Despite her decrepit body, Qetu still retains a dancer's grace (Dexterity 5, Athletics 5, Dodge 5).

SAATET-TA DARKENER OF THE EARTH

No records exist of Saatet-ta's life prior to her transformation, and little distinguishes her among the other Bane mummies even now. While Saatet-ta is a mighty being, to be sure, she is the weakest of the seven Bane mummies, and she is often treated as the runt of Apophis' litter. This intolerable state quickly drove her insane after her rebirth, even more so than repeated deaths and trips to hell. In a pathetic attempt to overcompensate, Saatet-ta alternatively dubs herself "Darkener of the Earth," "Queen of a Thousand Ravening Locusts" and/ or "Ebon Horror of Khutu" among countless other melodramatic sobriquets. She often sets loose one megalomaniacal scheme after another in a vain attempt to prove her superiority over her brethren.

Saatet-ta was once a truly beautiful woman, but Set's rituals changed that for all time. She stands just over five feet tall, with a body that is a reflection of her twisted soul. Her skin is blackened and cracked like a dried lake bed, and her once magnificent hair is a sparse tangle of steely gray. She is known to use Hekau to veil her body in a glamour of her lost beauty, but regardless of her form, Saatet-ta's eyes burn with a feverish light.

Powers: Saatet-ta has the powers and Traits standard to Bane mummies, but her form, while grotesque, provides no particular additional abilities. Additionally, her Hekau paths are one level less than those of the standard Bane mummy.

TUTU THE DOUBLY EVIL ONE

Tutu was a daring but ruthless tomb robber who would chance any curse to raid the tombs of the Pharaohs. Upon his eventual capture and decapitation by outraged authorities, the priests of Set gathered his corpse, crudely sewed the head back onto the body, and performed the Rite of Rebirth. Now, Tutu stalks the dark as a warrior and saboteur in Apophis' service.

Powers: Tutu's neck has been fitted with a golden socket, whereby it is reattached to the spine from which it was severed. Tutu's control over his khaibit is so strong that he can channel his shadow-soul into his torso, then cause his head and spinal column (with his other soul-parts) to detach themselves from the trunk while the khaibit animates the headless corpse. Thereupon, the head-spine can slither about like a skeletal cobra, while the trunk can also take action. Effectively, Tutu becomes two characters, each with normal health levels. The head-spine gains an additional two dice to Dodge, but he may take no actions that require digital manipulation. The body suffers a one-die penalty to Perception and Dexterity rolls. If either part of Tutu is destroyed, the Bane mummy as a whole falls apart, while the soul descends howling to Apophis.



Since Tutu was an accomplished thief in life, add one to the base template's Dexterity, Alertness, Dodge and Stealth, and add Streetwise 4.

ASEKH-SEN (REAPERS, "FOUR JARS")

Although the Bane mummies are truly wicked beings, only seven of them exist, which somewhat limits their ability to inflict evil on a wide scale. Alas for the world at large, the Bane mummies have learned a horrid rite for the creation of servitors. Specifically, the Face of Apophis known as Kharebutu has discovered how to bind evil ifrit into human corpses in a grotesque parody of the ancient canopic jar ritual, thereby animating the corpse. These Asekh-sen, or reapers, are not as magically potent as the Bane mummies themselves, but they make up in relentless hatred for what they lack in raw might. Bane mummies use reapers to perform simple or destructive missions, and they often order reapers to go where they themselves cannot.

Reapers make better shock troops than spies, for their clammy flesh, charnel stench and hideous expressions mark them as obviously inhuman. In the Islamic lands, they use the cultural bias toward concealment of the body to their advantage, tending to dress in caftans or other heavy traditional gear. Asekh-sen also burn incense and stand amid the smoke in order to hide the smell of their corpse-bodies. Even male reapers often wear women's garb, complete with veils, to hide their true nature from their prey until it is too late.

Reapers are also known as "Four Jars," because Kharebutu's spell allows a reaper to be slain and rise anew from hell four times (another example of Kharebutu's obsession with the number four). Each time an Asekh-sen rises, though, it must join itself with an ifrit that is contained in one of four canopic jars dedicated to it. In the process, the reaper becomes more and more physically malformed, its body twisted through contact with the ifrit. Once the reaper has died for the fifth time, it does not come back from the underworld.

REAPER

Attributes: Strength 4, Dexterity 2, Stamina 5, Charisma 0, Manipulation 1, Appearance 1, Perception 1, Intelligence 2, Wits 2

Abilities: Brawl 3, Firearms 1, Intimidation 4, Melee 2, Occult 1, Stealth 2

Willpower: 5

Corruption: 2-5

Powers: The cold, clammy body of an Asekh-sen is resistant to many common forms of trauma. A reaper suffers only half normal damage from firearms and bashing attacks, unless the attack is targeted at the head. A reaper who is

facing a person within hand-to-hand range may expel a cloud of canopic ash on the victim. The victim's player must roll Dexterity (difficulty 6) successfully to avoid being blinded for [10 - Stamina] turns. A blinded victim suffers from the typical penalties associated with such a state.

Furthermore, a reaper is ritually prepared after death through the use of the traditional four canopic jars. However, each of the jars is dedicated to a different ifrit. Essentially, each time the Asekh-sen dies, she is further twisted by being brought to life by the ifrit waiting for her within one of her jars. Her life-span and the time she spends between lives is determined by treating the number of jars left dedicated to her as an equivalent Ba Background rating. Therefore, a reaper with two jars left returns to life after 70 days.

One of the primary reasons why reapers hunt Amenti ceaselessly is that if an Asekh-sen repairs one of its jars and takes the correct deceased mummy's physical parts within it, that reaper gains an extra chance at life. Each properly filled jar grants the Asekh-sen another chance of resurrection — one without further taint by the hideous spirits waiting for them in their remaining jars.

THE AMKHAT

One of the first decrees Osiris made upon assuming the throne of the Two Lands of Egypt was a strict prohibition against the consumption of human flesh. Time has eroded the horrific memories of why this declaration was necessary, but the ancient Amkhat, or corpse eater, cult that inspired them has survived the millennia. As long as they survive, they embody the last active vestige of the devil-king's desert reign.

The corpse eaters are ordinary mortals except for their practice of ritual cannibalism. When the Amkhat prepare a human corpse properly, they can gain increased strength and scattered remnants of their victim's memories. Consuming the body of a mummy, on the other hand, grants them long life spans, tremendous vitality and access to ancient knowledge. Unfortunately for the Amkhat, they suffer the dementia and degeneration common to most cannibal cultures. This degeneration results from rare diseases to which cannibals are subject, which are raised to an almost supernatural level by the Amkhat's gruesome sorcery.

As the foundation of the pyramid that is devoted to Apophis, the cult of the Amkhat infests cities from Istanbul to Karachi. Its members are mortal outcasts or power-seekers who have turned their backs on reason in order to indulge in hideous rites of cannibalism and murder. An insidious faith, the Amkhat has wormed its way throughout the Islamic world, from the poorest of shantytowns to the opulent dwellings of the rich. The cult's hideous nature ensures that only the truly desperate or deranged fall under its shroud. Its followers include starving poor who have nothing to lose,





AMKHAT POWER: ANTHROPOPHAGI

The Amkhat practice ritual cannibalism that gifts them with increased power. Each member of the cult seeks to learn the art of gaining the might of his enemies by consuming their corpses. The level of this power determines how much psychic residue one can gain, while the success results determine how long the effect lasts. Assume that a corpse eater's Corruption level equals his rating in Anthropophagi.

Each level of Anthropophagi listed here shows the traditional parts that are consumed and the benefit that the Amkhat hope to gain. These listings are intended to serve as examples. The ears might serve the same purpose for some of the Amkhat as the eyes do for others.

- **Eyes:** Gain scattered bits and traces of a victim's memories. Such information might include passwords to security systems or relatives' names. Most such knowledge is likely to be useless to the Amkhat, but the cannibal might glean a few traces of relevant information.
- **Hands:** Extensive thought-fragments coupled with motor-skill memories allow the cannibal to gain a point of an Ability that his victim possessed.
- **Body:** The ritual's recipient gains one point in a Physical Attribute.
- **Brain:** Consumption of the victim's brain grants the cannibal one point of a Mental Attribute.
- **Heart:** Devouring the victim's heart adds one point to a Social Attribute.

Roll Stamina + Occult (difficulty 8) to determine how successfully the Amkhat ritually prepares the victim. Only one person gains the benefit of a single prepared meal, and each preparation grant one point of a single Attribute or Ability. A botch plunges the cannibal immediately into a bout of madness that somehow relates to the victim he has consumed. The successes the player rolls determine how long the associated benefit lasts:

Successes	Duration
1	One day
2	One week
3	One month
4	One tori (four months)
5	One year

The primary reason that the Amkhat hunt the Resurrected is that ritually consuming the body of a mummy supersedes the duration chart entirely. As long as the Anthropophagi roll achieves at least one success, the Amkhat steals a bit of the essence as normal. However, since the mummy is immortal, the benefit is enduring. It is also perceptible. When the mummy returns to life, she misses the Trait point (or the tiny bits of memory) that the Amkhat stole! The mummy will never gain the point back until the Amkhat dies.

refugee survivors of the region's constant strife and would-be reformers stifled by Islamic culture who succumb to a tyranny far worse than that imposed by any mullah.

Outwardly, Amkhat are careful to conceal their nature. They walk largely unnoticed in the culture at large, and some even attain positions of respectability in society. When away from scrutiny, though, the Amkhat's devotion to Apophis (in his guise as Iblis) and the other devil-kings becomes manifest. Bizarre orgies, ritual murders, ingestion of hashish and hallucinogens, and ghastly tortures are but a few of the methods the Amkhat use to worship Iblis.

Individually, an Amkhat cultist is little match for one of the Amenti. However, precisely because cultists are human beings, they infest all levels of society. An Amenti might thwart the horde of fanatic rabble charging her in the bombed-out ruins of a Palestinian camp, but will she be able

to react to the political threat from a cultist who is an aide to the Israeli Prime Minister?

AMKHAT CULTIST

Cultists are mortals and, like the rest of us, they may specialize in whatever Traits they need to function in the society around them. The capabilities listed here are for muscle that the cultists might throw at an Amenti. Refer to various World of Darkness books or create your own writings as necessary for those who operate in other capacities. Note that, while they are fanatics, cultists are not suicidal. They prefer to work against an Amenti through treachery and intrigue rather than outright gibbering attacks.

Attributes: Strength 3, Dexterity 2, Stamina 3, Charisma 1, Manipulation 2, Appearance 2, Perception 1, Intelligence 2, Wits 2





Abilities: Alertness 1, Athletics 1, Brawl 3, Firearms 1, Intimidation 2, Melee 2, Occult 1, Stealth 2, Streetwise 2
Willpower: 2-5

Corruption: 1-5

VAMPIRES

The Amenti are not the world's sole immortals. The followers of Osiris have learned of a race of ancient, undying beings in the shadows, many of them minions in service to Apophis' champion Set. Like the Amenti, these creatures have evidently died and been reborn. Unlike the Amenti, they return not as life-charged, vital beings, but as cold, corpse-like shells of what they once were. While assuredly sentient, these beings have forsaken their higher sentiments in favor of wicked schemes and horrific urges. Acquisitive and grasping, they hunger for temporal power and dominance over mortals. Most of all, though, they hunger for the blood of human prey. Such food seems their sole sustenance, and it is the source of their considerable power as well. In deference to the ancient myths, Amenti refer to these beings as vampires, ghuls or ashirra.

These vampires clearly inspired the grisly legends humans tell of night-fiends and bloodsuckers, for they display many of the supernatural properties that legend attributes to them. However, the Amenti are still unclear on the precise demarcation between what is true and what is myth. Tales of one encounter depict a vampire fleeing in terror from a holy symbol strongly presented, while other stories show the vampire scoffing and knocking the symbol aside like a child's bauble.

Some Amenti, having overheard vampires conversing among themselves (or having themselves conversed with vampires), claim that ghuls are descended from the biblical kin-slayer, Cain. In punishment for his crime, Cain and all his progeny thereafter were cursed with vampirism and forced to wander forever in search of blood. What relationship, if any, this Caine would have to such luminaries as Osiris, Horus and Set remains indeterminate.

ADVANTAGES

- **Blood pool:** When battered on blood, vampires are exceedingly strong and vital. To reflect this advantage, each vampire has a "blood pool," or reservoir of potential blood that it can ingest from its victims. Each pint or so of human blood that the vampire ingests adds one blood point to this pool. Drawing the same amount from an Amenti provides the ghul with two such points. The vampire can then spend these blood points to raise its Physical Attributes (to a maximum of 8) or heal health levels of bashing or lethal damage.
- **Resilient:** Vampires' undead bodies are exceedingly hard to damage. Vampires take only half normal damage from any bullet or blunt trauma wound (including fists and kicks), unless the wound in question was made to the head.

Sharp weapons inflict lethal damage, although the creature may regenerate with sufficient blood.

- **Preternatural enhancement:** Many vampires know magic that enables them to display superhuman speed or strength. The Storyteller may assign a given vampire up to five free successes on any Strength or hand-to-hand damage roll. A few ghuls may also spend blood points to take extra actions in combat, at the rate of one extra action per turn per blood point spent (up to a maximum of five such extra actions).

- **Supernatural powers:** Vampires know many ancient powers and mystical secrets. The Storyteller may make these powers up as she desires, or she may use appropriate Hekau to duplicate them. Certain powers seem to be more or less common among specific groups of vampires, while elder immortals may display vast and deadly powers of whatever potency strikes the Storyteller's fancy. Common vampiric abilities include:

Claws: The vampire can expend a blood point to grow razor-sharp fangs or fingernails. For the remainder of the scene, attacks with his fangs or claws inflict Strength + 1 aggravated damage.

Fascination: The vampire's player makes a Charisma roll. If he succeeds, everyone in his character's vicinity must make Willpower rolls to act against him.

Mind Control: The vampire locks eyes with target. His player spends a blood point and makes a resisted Willpower roll versus the victim. The victim's difficulty is 7, but the vampire's difficulty ranges from 6 (for a reasonable suggestion) to 10 (for commands that run counter to the victim's most deeply held principles). If the vampire's player succeeds, the target must obey the command.

Shadow-stepping: The vampire may step into a shadow and spend a blood point, thereby becoming invisible as long as it remains shrouded and relatively still.

Telepathy: The vampire locks eyes with victim. His player spends a blood point, and both players make a resisted Wits roll (difficulty 6). If he is successful, the vampire gleans one fact about the victim per success over and above the victim's.

DISADVANTAGES

- **Frenzy:** Even the most ancient ghul is a creature of wild passions and insane rages. If a vampire is provoked, denied blood or threatened with something it fears (such as sunlight or fire), it must make a Wits roll (difficulty 6 to 8). Should it fail, the vampire flies into a state of maddened frenzy. The vampire suffers no wound penalties in a frenzy, but it must either flee the source of its fear or attack (using hand-to-hand attacks) the source of its anger. No other actions are possible.
- **Sunlight:** Vampires are cursed forever to hide from the sun, and fire is likewise anathema to them. If a ghul is exposed to flames or to the sun's rays, he suffers one to three





levels of aggravated damage automatically per turn until he escapes the flames. A vampire so immolated must check for frenzy automatically, as well.

• **True Faith:** As a rule, vampires do not have to retreat from crucifixes, crescents, Stars of David, holy water or other religious paraphernalia. Some vampires do fear these things, but most do not. However, all vampires seem to have an intrinsic fear of "holy" people of whatever religion. One Amenti relates a tale of a saintly inman driving a vampire from the nighted streets of Damascus. In the hands of a truly holy man or woman, an otherwise useless holy symbol can inflict fear or even damage (as though it was made from pure sunlight). Storytellers, take note: Holy persons who can perform such miracles are extremely rare, and their preservation is a duty in the service of Ma'at.

YOUNG BLOODSUCKER

These newly born "punk kids" of the vampire set are what you often think of when you imagine a modern or postmodern, Anne Rice/Bufy-era vampire. Fashionably nasty, fashionably immortal and just plain fashionable, they are cutting their fangs by manipulating mortals and indulging in the pettiest forms of vengeance for a lifetime of past pain. Although they are no match for their elders, young bloodsuckers shouldn't be underestimated. Some have 25+ years of undeath atop 30-40 years of human experience. Amenti seeking to best such creatures can be most successful by playing on the creature's ego, vanity or hunger.

Attributes: Strength 2, Dexterity 3, Stamina 3, Charisma 3, Manipulation 4, Appearance 4, Perception 2, Intelligence 2, Wits 3

Abilities: Alertness 1, Brawl 2, Dodge 1, Drive 2, Firearms 1, Intimidation 2, Stealth 1, Style 3, Subterfuge 2

Powers: One dot of enhanced Strength, either Mind Control or Fascination

Blood Pool: 10

Willpower: 5

EXPERIENCED NIGHTSTALKER

These creatures are the veriest monsters. They are true night-terrors, and they're more than a match for most Amenti. They have survived over 150 years as vampires, so they have a terrible cunning to match their physical might.

Attributes: Strength 4, Dexterity 4, Stamina 4, Charisma 3, Manipulation 5, Appearance 4, Perception 3, Intelligence 3, Wits 4

Abilities: Alertness 2, Brawl 3, Dodge 3, Drive 1, Firearms 3, Intimidation 4, Linguistics 2, Stealth 3, Style 3, Subterfuge 4

Powers: Any two of Fascination, Claws, Mind Control, Shadow-stepping, or Telepathy, plus either enhanced Strength (three dots' worth) or extra actions (three actions' worth)

Blood Pool: 15

Willpower: 6

DIABOLICAL ELDER

These holy beings have survived 300 or more years among the cutthroat world of the undead. They are clever, ruthless and utterly unfeeling. Characters should encounter such beings rarely, since elders tend to cloak themselves behind layers of minions, intrigue and centuries-old plots. Indeed, most characters should know of an elder's presence only when it's too late....

Attributes: Strength 3, Dexterity 3, Stamina 5, Charisma 5, Manipulation 6, Appearance 3, Perception 3, Intelligence 5, Wits 6

Abilities: Alertness 5, Dodge 3, Etiquette 4, Intimidation 5, Linguistics 4, Melee 3, Occult 4, Stealth 4, Subterfuge 6

Powers: Mind Control (at -1 difficulty), Fascination (at -1 difficulty), Shadow-stepping, Telepathy (at -1 difficulty), Claws, Shapeshift (bat or mist form; in mist form, the vampire is visible but as intangible as a spirit)

Blood Pool: 20

Willpower: 9

VAMPIRIC FACTIONS

Various cults of bloodsuckers infest the world. Some have plagued the lands near the Web of Faith since the nights of the ancient prophets.

FOLLOWERS OF SET

Next to the Children of Apophis, the Amenti's deadliest foes are the vampires of that sect known as the Followers of Set. While many vampires seem absorbed in obsessive games, orchestrating the pettiest doings of their blood-slaves or entrapping mortals in snares of influence for the mere sake of doing so, the Followers of Set are wise and old. They are committed to snuffing out Ma'at like a candle and plunging the world into the grip of their dark god.

As their name suggests, the Followers are devoted to the worship of the monstrous deity Set, whom they claim to be their progenitor. As such, they are forever the enemies of the Amenti, and most Followers will make every attempt to either rid the world of mummies or corrupt them to the path of Apophis.

The Followers commonly exist in small broods centered in areas of urban blight. Although they used to work with Bane mummies, particularly in the areas around the Web of Faith, it seems that such alliances have grown sour recently. Now, the Followers seemingly seek to thwart the Bane mummies' schemes, although only to enact equally loathsome plots of their own. The Amenti are trying to formulate a strategy whereby they can pit the Followers against the Faces of Apophis as a whole.

Followers of Set are superficially like other vampires. They are prone to many of the same strengths and weaknesses that bless or plague the rest. They are masters of the arts of Fascination and



Shadow-stepping. Additionally, and uniquely, the Followers can use their blood to assume the unholy characteristics of the Great Serpent Apophis himself. By spending a blood point, a Follower can transform his tongue into a forked serpentine weapon capable of inflicting wounds or even drawing blood (Strength + 1 lethal damage). On a successful attack, the Follower may transfer one of the victim's health levels to his own blood pool per turn, as long as the tongue remains affixed to the victim. Additionally, a Follower may transform his skin into a scaly, reptilian hide (+2 soak) by spending a blood point. Finally, by spending two blood points, a Follower may transform himself into a monstrous, 10-foot-long black cobra, complete with venomous bite [(Strength + 2) bashing damage from constriction, bite inflicts Strength in lethal damage and injects venom inflicting (8 - victim's successes on a Stamina roll) levels of lethal damage].

HASHASHIN

The Amenti have learned of another vampire cult that is active in the areas surrounding the Web of Faith. Evidently the legends of the ancient "assassins," or Hashashin, are true. Moreover, these deadly beings are in fact vampires who take blood as payment for their murderous services. Hashashin will serve anyone who meets their price, including Bane mummies. They have woven a crimson web of influence through the Middle East, and although they are not so actively malignant as the Followers of Set, they readily hunt Amenti for the mummies' potent blood.

Hashashin are deadly fighters. When building a Hashashin vampire, take the appropriate template (Young Bloodsucker or Experienced Nightstalker) and add one to all Physical Attributes and combat-related abilities. Also, all Hashashin can take extra actions by spending blood points — at least one, and sometimes as many as five.

CAMARILLA

The Shemsu-heru speak of a great cult of the undead, a cult whose influence spans the world and whose immortal puppeteers manipulate those in power (from prime ministers to crime lords). This cult, so rumors claim, has eyes and spies in every corner of the world, and nothing escapes its scrutiny. The cult is known (or reputed to be known) by many names:

The Shattered Room, the Camarilla, the Bloody Cross, the Elysian Hall. The term "Camarilla" seems to be the phrase most bandied about by the Amenti's occasional vampiric prisoner, and so Amenti strategists most commonly refer to this vampire conspiracy by that term.


This Camarilla, should it exist at all, would seem to have little concern for the ways of Ma'at or Apophis. Stories depict its members as mired in selfish machinations and ancient vendettas with their rivals. Still, an elephant can trample a mouse just as readily through blind indifference as through intent. Therefore, the Camarilla is a dire threat to Ma'at by its very nature.

Amenti knowledgeable in matters vampiric warn their fellows against revealing themselves to a vampire suspected of being in league with this group. Such wise Amenti note that even the Followers of Set — wicked and ancient as they are — tread warily in certain regional or social strata. The thought of a vampiric society whose numbers sufficiently exceed those of the Followers to check the latter's schemes at times should prove sobering to even the most ardent defender of Ma'at.

THE SABBAT

A mad and ravenous cult of vampires, the Sabbat is evidently as fanatical as it is ruthless. Tales depict its mem-





bers as indulging in all manner of bizarre rituals, seemingly in pursuit of some sort of religious or military aim. Repulsively violent, the Sabbat is prone to committing acts of warfare and murder against mortals and supernatural beings alike. The one bit of good news for the Amenti is that the Sabbat seems to despise vampires not of its ranks as much as it despises all other beings. Confirmed reports depict the Sabbat battling the Followers of Set over issues of territory and, seemingly, doctrine. The Sabbat seems to practice a bizarre worship of the vampire-god Cain that conflicts with the Followers' own adoration of Set.

RESTLESS SOULS

The material world in which the Amenti exist is only one facet of creation. Beyond the world we know, vast dimensions of spirit lie parallel to our own reality. The Amenti know this well, for they were themselves retrieved from a realm of the soul and brought back into the warmth of the tangible world.

Although they are material beings, the Amenti remain well aware of the worlds beyond the veil of reality, and they are capable of interacting with the manifold inhabitants of those worlds. Therefore, the Amenti have contact with the djinn of the desert and with the feeble but vengeful ghosts that cling like spiritual tatters to the ruins of the old places. Then, too, Amenti must ever beware of the demonic ifrit, the Bane-spirits that serve Apophis and seek only the world's ruin.

A few humans — primarily children, innocents or madmen — can sense the presence of spirits, but, for the most part, ghosts remain removed from the world we know. This is not to say that a spirit can have no effect on the material realm. Many spirits are capable of using magical powers to affect the material world or even possess the bodies of the creatures within it. In mummies' eyes, such deeds run counter to the way things should be. Amenti seeking to preserve Ma'at must often reason with — or banish — unruly or malevolent ghosts and spirits.

When running a game that involves a spirit, emphasize the being's differences and alien nature. Spirits and ghosts cannot be reasoned with or fought as one reasons with or fights material beings. Wandering souls often have a specific underlying motivation or theme that governs their actions, and understanding these motivations is essential to dealing successfully with the soul.

Not all spirits have all of the advantages and disadvantages listed here, although all have the Incorporeality, Willpower and Name magic aspects.

ADVANTAGES

- **Incorporeality:** A wandering soul is invisible and intangible to most mortals (and to many Amenti as well). Most material beings cannot perceive wandering souls

through normal means, nor can material weapons touch or hurt them. Some Amenti have magical means of affecting spirits, but they are otherwise as helpless as their mortal counterparts against such foes. Additionally, spirits can pass virtually unhindered through most material barriers, such as doors and walls, and they can move in any direction in the three-dimensional space that we understand.

- **Willpower:** Spirits do not have health levels as such. Instead, their bodies are made from raw psychic energy. To reflect this quality, each spirit has a number of health levels equal to its Willpower. Spirits who are affected by attacks, or who evoke magical energies, lose points of temporary Willpower.

- **Combustion:** By spending a point of Willpower and one to three turns in concentration, the spirit can set inanimate objects aflame. The difficulty of this trick varies by the type of object (cloth, difficulty 6; wood, difficulty 7; flame-resistant fabric, difficulty 8; hard plastic, difficulty 9). The wearer or bearer of an object targeted thus by a spirit may make a Wits + Alertness roll to notice the fact that the object is heating up rapidly.

- **Emotion control:** Spirits with this power can influence a mortal's emotional state. Weak spirits can spur only blunt feelings such as lust, grief or fear. More potent entities can inspire joy, hope and love, which can be induced to near-incapacitating levels. To activate this power, the spirit must spend a Willpower point and make a Willpower roll (difficulty equal to the target's current Willpower pool). Success instills the emotion.

- **Gremlin:** Some spirits can nullify or jam electronic or mechanical devices such as pagers, cell phones and triggers or safeties of guns. A few spirits can use this ability to send a jolt of electrical current through a conductive substance such as metal or water. Such a use of the power inflicts a number of dice of lethal damage equal to the spirit's Willpower.

- **Poltergeist:** This power encompasses the effects associated with the classic poltergeist, such as moving invisibly, striking objects or living things, producing inexplicable noises and so on. Masters of this power can set an entire roomful of items in motion simultaneously, send furniture flying or even upend cars. Effects last one turn per Willpower point spent.

- **Possession:** The spirit can attempt to possess a mortal (not supernatural being). The spirit spends a Willpower point and makes a resisted Willpower roll versus the victim. Three or more successes indicate that the spirit has possessed the mortal. This power is most commonly the purview of Bane-spirits.

- **Slime:** By rolling Willpower, the spirit can produce copious amounts of a slick, mucoid goo (one quart per success against difficulty 6). Common uses of this trick



include contaminating food and sliming floors or roadways to create hazardous conditions.

- **Solidify:** By spending a point of Willpower, the spirit can manifest partially in the living world. It appears as a frightening, ghostly image, and it may interact with others using its Physical Traits at half value (round down). Effects of the Veil apply (p. 140), and the spirit may use any of its other powers. Likewise, the spirit may be affected by physical contact or attacks.

- **Teleportation:** The spirit can teleport, typically within a range limited to its own line of sight, although some ghosts can actually use the lines of the Web of Faith to teleport great distances. By spending a Willpower point, a ghost or spirit may teleport once per turn.

DISADVANTAGES

- **Incorporeality:** The same state that protects ghosts and spirits from material beings likewise protects material beings from ghosts and spirits. Under normal circumstances, a spirit cannot attack or affect anything in the material world in which humans and Amenti exist.

- **Drone:** Most ghosts, and many other spirits, behave in certain "preprogrammed" ways. For example, a ghost might always walk atop a given pyramid at midnight. Knowing these patterns enables an Amenti to more easily devise strategies against these creatures.

- **Name magic:** Because wandering souls have so little else to cling to, their names are very important components of their being. An Amenti master of name magic can exploit this vulnerability. At the Storyteller's option, an Amenti wielder of Nomenclature who knows the name of a particular spirit might find the difficulties of all Nomenclature magic reduced by one, or he might gain an additional success when using name magic against a spirit or ghost.

WEAK SPIRIT

Attributes: Strength 3*, Dexterity 3, Stamina 4, Charisma 2, Manipulation 3, Appearance 3, Perception 4, Intelligence 4, Wits 4

Abilities: Alertness 2, Athletics 2, Brawl 2, Computer 3, Crafts 3, Dodge 3, Etiquette 3, Intimidation 3, Investigation 2, Leadership 2, Occult 3, Subterfuge 4

Powers: Incorporeality, Willpower, one other

Willpower: 8

STRONG SPIRIT

Attributes: Strength 6*, Dexterity 6, Stamina 7, Charisma 4, Manipulation 6, Appearance 3, Perception 5, Intelligence 4, Wits 6

Abilities: Academics 3, Alertness 4, Athletics 3, Brawl 5, Crafts 4, Dodge 5, Etiquette 4, Intimidation 5, Investigation 4, Leadership 3, Occult 5, Subterfuge 5

Powers: Incorporeality, Willpower, three others

Willpower: 11

TRULY POWERFUL SPIRIT

Attributes: Strength 8*, Dexterity 7, Stamina 9, Charisma 6, Manipulation 9, Appearance 6, Perception 7, Intelligence 7, Wits 8

Abilities: Academics 7, Alertness 7, Athletics 6, Brawl 5, Dodge 5, Etiquette 5, Intimidation 7, Investigation 4, Leadership 5, Occult 7, Subterfuge 7

Powers: Incorporeality, Willpower, five others

Willpower: 14

*Note that the "Strength" Attribute for spirits applies only to uses of powers along the lines of Poltergeist or Solidify wherein the spirit exerts its will to apply force against a physical object or entity.

TYPES OF SPIRITS

A countless variety of spirits exists. Some are elemental beings or spirits of nature. Others are the ghosts of the dead, and still others are demonic servants of the nightmare-god Apophis. Regardless of their nature, all spirits belong to another realm, and they cannot be perceived or touched by most mortals unless said mortals have command of powers that pierce the Shroud.

ELEMENTAL

These spirits tend to lurk about the areas most touched by the Web of Faith. They are spirits of sandstorm and sirocco, of water or purest flame.

GHOST

Ghosts are the souls of the unhallowed dead, who remain near but apart from the living world while they complete unfulfilled tasks. Until recently, most ghosts dwelled in a strange gray realm of spirit, a distorted and gloomy reflection of the real world. In the wake of the Dja-akh, the world of ghosts has been disrupted. This disruption might possibly be connected with the sudden emergence of the walking dead.

IFRIT (BANE)

The nightmarish spirit-servants of Apophis himself, Banes are malevolent beings devoted to the destruction of Ma'at and the corruption of the mortal world. Ifrif can often be found in service to Bane mummies or possessing mortals for their own foul ends.

WALKING DEAD

As beings who have died and been reborn, the Amenti are aware that many ghosts have been wrenched from the netherworlds back into the living world, and that those ghosts now inhabit and animate corpses. The precise reasons behind the creation of these walking dead are unknown thus far. Indeed, even the walking dead themselves seem unsure of the reason behind their rebirth. Nonetheless, the sudden





and overwhelming presence of these "zombies," as well as the obsessive purposes they carry with them from beyond the grave, constitute a threat to Ma'at, forcing the Amenti into conflict with these bizarre beings with increasing frequency.

HIDDEN

A hidden is a highly independent and self-motivated walking dead corpse that can usually pass for human — unlike other walking dead. While commonly prone to pallor and a bit socially inept at times, nothing about the creature is overtly monstrous. Only a reading of its aura shows that the creature is in fact unliving.

Attributes: Strength 5, Dexterity 5, Stamina 5, Charisma 2, Manipulation 4, Appearance 2, Perception 5, Intelligence 3, Wits 5

Abilities: (choose six from) Alertness 3, Athletics 4, Brawl 4, Dodge 4, Drive 2, Etiquette 2, Expression 2, Firearms 3, Intimidation 5, Melee 3, Streetwise 3, Subterfuge 5, Survival 4

Powers: Hidden can withstand 15 health levels of damage before being destroyed, and they can regenerate lost levels through the expenditure of Willpower points on a one-for-one basis.

Willpower: 10

WALKER

The midpoint between subtle hidden and the truly vile shamblers, walkers decompose slowly, although most have sufficient sense to cover their deformities with perfume, clothing and the like. Walkers can pass as human with effort, although even the most "cleaned-up" walker still appears like a sickly, ugly and possibly diseased or drug-ravaged member of its species. Unlike hidden, walkers seem driven to fulfill a specific purpose that motivates them from beyond the grave. For example, a walker might obsessively stalk and slay the Syrian terrorists that executed it in life, or it might seek to protect its living lover at all costs. Once that purpose is ended, the spirit typically dissipates.

Attributes: Strength 4, Dexterity 3, Stamina 5, Charisma 1, Manipulation 3, Appearance 1, Perception 3, Intelligence 2, Wits 4

Abilities: (choose from) Alertness 3, Athletics 2, Brawl 2, Dodge 2, Drive 1, Etiquette 1, Firearms 2, Intimidation 3, Streetwise 2, Subterfuge 2

Powers: Walkers can withstand 10 health levels of damage before being destroyed, and they suffer no wound penalties. They can regenerate lost levels through the expenditure of Willpower points on a one-for-one basis.

Willpower: 8

SHAMBLER

Shamblers are the type of walking dead that you find in George Romero zombie movies. They're lurching, fluid-

spewing, putrescent corpses that should not live but do. They are so named because they shamble and twitch as they move, since their rotting tendons and decomposing ligaments are unable to move their bodies properly. Unlike hidden and even walkers, shamblers don't typically display much in the way of sentience. They seem to prefer to eat brains rather than use them.

Attributes: Strength 3, Dexterity 2, Stamina 6, Charisma 0, Manipulation 0, Appearance 0, Perception 2, Intelligence 1, Wits 1

Abilities: Brawl 2, Intimidation 5

Powers: Shamblers can withstand 10 health levels of damage before being destroyed, and they suffer no wound penalties. They can be killed (again) only by decapitation or complete destruction of the body.

Willpower: 6

SHAPESHIFTERS

The newborn Amenti have come into contact with myriad bizarre beings, and none are stranger than the shapeshifters that haunt the regions near the Web of Faith. The Amenti do not know what to make of these creatures. Shapechangers are clearly of great spiritual potency, and they seemingly stand against monsters like the Followers of Set, yet they are capricious, savage and unpredictable. For now, the Amenti seek to watch known shapeshifters closely to determine their role in upholding Ma'at. However, doing so is obviously easier said than done.

Shapeshifters are so named because they have the ability to shift their physical form between that of a human and that of one or more types of animal. Additionally, most shapeshifters seem to be able to assume a monstrous hybrid form that combines the characteristics of man and beast. Some shapeshifters have displayed other powers as well, although these powers remain mysterious and unclassifiable.

ADVANTAGES

- **Animal form:** Each shapeshifter can change into a large, hardy version of her animal form. In this form, the shapeshifter may not manipulate objects, but it may move at speeds appropriate for the form. Therefore, a shapeshifter who takes the form of a wolf or cat can almost certainly outrun an Amenti, while a serpent-shifter could doubtless escape into a nearby crevice. Additionally, a shapeshifter in animal form can perform all of the natural attacks and abilities appropriate to the form. These attacks generally take the form of a Strength + 1 or + 2 lethal bite or claw strike, while other abilities rely on the Storyteller's discretion. Finally, assuming most animal forms enables the shapeshifter to subtract three from the difficulties of all Alertness, Athletics, Survival and Stealth rolls.



- **Monster form:** All shapeshifters seem to have the ability to assume the form of a towering, ravening hybrid of man and beast. Such a transformation takes one to three turns. The monstrous form doubles the shapeshifter's Strength and Stamina and adds two to the shapeshifter's Dexterity. Also, the shapeshifter's fanged maw and taloned paws allow the shapeshifter to inflict (Strength + 3) levels of aggravated damage in hand-to-hand combat.

- **Quickness:** All shapeshifters are inhumanly quick. Shapeshifters in monster form gain from two to five extra actions per turn.

- **Spirit walk:** When they are in areas in which the Web of Faith is strong (Storyteller's discretion), shapeshifters can step from the material world to the world of spirit. The process of doing so takes between one and three turns. The shapeshifter crosses the Shroud, body and all, but, otherwise, it functions as any spirit does in the underworld.

DISADVANTAGES

- **Bane:** Legends infer that shapeshifters are vulnerable to various common or precious substances. Gold, silver, salt and cold iron are among the items rumored to seal a shapeshifter's doom. If such stories are true (Storyteller's discretion), a blow from a weapon forged from or encrusted with such a substance inflicts double damage on the shapeshifter. Of all such banes, use of silver weapons seems to be the most agreed-upon means of dispatching a shifter. However, the Amenti already know well that making any assumptions about any of

the night-breed is a fool's exercise. (A bane of this sort is distinct from the spirit Banes known as ifrit.)

- **Rage:** When provoked or threatened, shapeshifters are capable of flying into murderous rages. Treat an enraged shapeshifter as a frenzied vampire.

SHAPESHIFTER

The following template depicts a shapeshifter in human form. When it changes into monster or animal form, change its Traits as per the preceding guidelines.

Attributes: Strength 4, Dexterity 3, Stamina 4, Charisma 2, Manipulation 1, Appearance 3, Perception 3, Intelligence 2, Wits 3

Abilities: Alertness 3, Athletics 3, Brawl 2-4, Dodge 3, Intimidation 3, Occult 1, Stealth 2, Survival 3

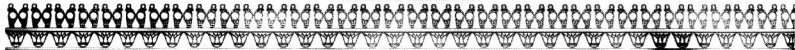
Powers: Listed under Advantages.

Willpower: 6

SHAPESHIFTER TRIBES

SILENT STRIDERS

The enigmatic Silent Striders seem to be the incarnations of Anubis itself, for they take the form of monstrous jackals. Silent Striders commonly walk alone, but they occasionally travel in small packs of two to five. They are most frequently encountered along the border of the Web of Faith. Although they seem physically able to venture within the region, they seldom do so. Curiously, they seem to have strong ties to Ma'at and the path of balance, and they have been known to gather at times and places of great portent. Still, some Silent Striders seem to act with inscrutable and possibly sinister motives.





BUBASTI

In shadowed Cairo, the retainer of an Amenti (always "a friend of a friend") is rumored to have encountered a bizarre feline being who seemed to be the embodiment of the ancient cat-gods that adorn pyramid walls. This being was wise in the ways of Ma'at, and it knew much of the region's ancient lore. Some versions of the tale suggest that this creature is a servant of Ma'at. Others say that the being was engaged in rites devoted to the worship of Apophis.

COBRA CHILDREN

Many things lurk in the shadows that darken the Web of Faith. While the Amenti are well aware of the Followers of Set's ability to transform into cobras, tales speak of living half-ophidian beings slithering in hidden temples and dark cellars. As is all too common, the truth behind such legends is shrouded in mystery.

WIZARDS

The Middle East has long been the font for stories of wizards, wise men and sorcerers. From the astrologers of Chaldea to the eerie warlocks of *The Arabian Nights*, wise and formidable practitioners of magic and mystery have been the subjects of fabulous legends throughout the region surrounding the Web of Faith.

The Amenti know these stories to be true. Although these subtle beings do not necessarily summon the desert djinn or conjure castles from the air — although some are rumored to have such skills — there can be no doubt that the Amenti have encountered beings that are the heirs to the witches, warlocks, wizards and sorcerers of myth.

One thing is certain, however. The wizards whom the Amenti have encountered thus far have been mortal men and women. Their auras burn as brightly as any other mortal's, and more so than most. However, this likeness to the average mortal should hardly be taken to mean that the sorcerers are weak or helpless compared to a supernatural creature. Tales passed down from Horus and his advisors depict these viziers as having wielded great power in the region for millennia. Indeed, if certain cryptic passages in ancient texts are true, the wizards who call themselves the Ahl-i-Batin might well be the creators — or at least maintainers — of the Web of Faith itself. Certainly, most encounters between Amenti and sorcerers have taken place near sites where the Web is at its strongest.

Despite their proximity, though, interactions with wizards have been cryptic. At times, the Ahl-i-Batin have seemed to act in the best interests of the Web of Faith and the surrounding mortals. At other times, their deeds appear to be self-centered, although rarely as malevolent as those of, say,

the Bane mummies or the twisted devil-kings. It is certain that those sorcerers whom the Amenti have encountered seem as perplexed by the existence of the new mummies as the Amenti are by them. Indeed, on two separate occasions, Amenti have had to fend off wizards who sought them out seemingly out of curiosity — or, at least, curiosity used as a pretext for darker motives....

When storytelling a wizard, stress its inherent mortality and humanity. Remind the players that this particular character is no walking dead thing or Bane mummy. A wizard is a human being who is just as alive as the Amenti. Encounters with the Ahl-i-Batin or Taftani should be exercises in roleplaying and problem-solving, not dice-rolling. Of course, some legends speak of wizards who have made pacts with foul spirits of Apophis in their pursuit of knowledge and power. These sorcerers might provide Amenti characters with more than enough supernatural fireworks....

Should you choose to use the magic rules from **Mage: The Ascension**, give wizards 10 dots of Sphere magic. The Ahl-i-Batin specialize in Correspondence and Mind magic, and the Taftani emphasize the more dramatic elements of Spirit, Forces and Entropy.

AHL-I-BATIN

Subtle in the extreme, these wizards pass undetected among mortals and mummies alike. Their skill at misdirection and stealth is nothing short of legendary.

Attributes: Strength 2, Dexterity 3, Stamina 3, Charisma 3, Manipulation 4, Appearance 3, Perception 4, Intelligence 4, Wits 4

Abilities: Alertness 3, Dodge 2, Investigation 3, Linguistics 3, Medicine 2, Occult 4, Science 2, Stealth 4, Subterfuge 4

Powers: An Ahl-i-Batin character has the equivalent of one Hekau path at level three, two at level two, and two at level one with emphasis on the paths of Amulets and Alchemy.

Willpower: 7

TAFTANI

Fortunately, these bellicose sorcerers rarely travel outside the Rub al-Khali and the mountainous wastes of Afghanistan. Their enslavement of djinn and flamboyant use of violent magic is an affront to the principles of Ma'at.

Attributes: Strength 3, Dexterity 3, Stamina 4, Charisma 2, Manipulation 2, Appearance 2, Perception 3, Intelligence 4, Wits 5

Abilities: Alertness 3, Dodge 4, Investigation 3, Linguistics 2, Occult 4, Stealth 1, Subterfuge 1

Powers: A sample Taftani has the equivalent of one Hekau path at level three, two at level two, and two at level one with emphasis on the paths of Celestial, Nomenclature and Necromancy.

Willpower: 9





MONSTER HUNTERS

The ways of Ma'at are strange and often inscrutable. As the Amenti have arisen in pursuit of balance and justice, so has another force gathered to disrupt the ancient order of the night. These beings are certainly living and mortal, yet they display luminous auras that mark them as unique among their human fellows.

These mortals seem drawn like flies to the Web of Faith and the spiders that scuttle along it. More than one Amenti has observed a seemingly helpless victim who has been snared in a monster's clutches display miraculous powers spontaneously to strike down his would-be predator. Even more notable, some of these mortals seem to hunt and slay those predators actively. In other words, they perform much the same functions as the Amenti themselves.

Superficially, these hunters, then, would seem to be stalwart allies in the battle for Ma'at. And yet, these mortals are not always the friends that the Amenti would want. They act like grenade-bearing child-soldiers. They're violent and deadly, yet they understand little of what they do. Furthermore, most do not seem to place any great distinction between the Amenti and the minions of Apophis. One Amenti, seeking to contact a cell of mortal monster-hunters, was instead greeted with cries of "Unclean!" and several rounds from an AK-47.

The Shemsu-heru speculate that hunters are actually incarnate angels trapped in earthly bodies. However, the typical hunter — if such a thing can indeed be considered typical — seems to be a far cry from the ideal host for an angelic spirit. They are unmistakably mortal, and, although they have unusual talents, they lack the ability to return to life as mummies can. Most hunters seem to be marginalized or outright unfit fringe-dwellers, and a few strike the Amenti as borderline lunatics. Then again, the same has been said of many holy men who nonetheless bore a higher truth. For now, the Amenti prefer to help these hunters when they can, avoid them when they must and watch the Web of Faith for portents of the future.

When portraying a hunter character, stress the mortal's ignorance of the supernatural world. An Amenti who wishes to advance in the service of Ma'at should not walk in, guns and spells blazing, to waste a potential ally. In fact, such an atrocity should send the Amenti in question spiraling away from Ma'at. The mummy should make every attempt to use guile and reason to sway the hunter to his side. However, this feat is easier said than done when the hunter believes that the mummy is as wicked as the things both hunter and mummy fight.

HUNTER

Attributes: Strength 2, Dexterity 3, Stamina 3, Charisma 1, Manipulation 3, Appearance 2, Perception 3, Intelligence 2, Wits 3

Abilities: Alertness 3, Dodge 2, Drive 2, Empathy 1, Firearms 1, Stealth 1

Powers: Hunters occasionally display spontaneous supernatural abilities, which they themselves don't seem to understand or fully control. For game purposes, a hunter might display any sort of miraculous power from the Hekau chapter. However, most of their powers tend to be subtle. They include effects such as sudden Attribute boosts, the ability to see a disguised monster or a resistance to mind-control, and they should not exceed a level-three effect.

Willpower: 8

BESTIARY

Most normal animals rarely interfere with human beings. Occasionally a diseased creature or one under the influence of some supernatural force, will attack mankind. Natural animals can generally be described with only Physical Traits. Intelligence scores are generally less than 1 in human terms, while Perception is commonly at least 3. Most damage inflicted by animals is lethal, although some attacks may be deemed bashing at the Storyteller's option. Animals with an Incapacitated health level usually survive better than those without; others die upon losing their last health level. These attributes may be used to represent certain Effigy Hekau as well (see Chapter Four).

CAMEL

The workhorse of Arabia, a camel is a bad-tempered beast, and it typically ignores any but the strongest voice of authority. In a pinch, this template may also be used for a horse.

Strength 4, Dexterity 2, Stamina 5

Willpower: 4, Health Levels: OK, OK, -1, -1, -2, -2, -5, Incapacitated

Attack: Trample or kick for six dice; bite for three

Abilities: Alertness 2, Athletics 2, Brawl 1, Intimidation 2, Survival 3

CAT

Cats were greatly respected by the ancient Egyptians and traditional cults, and mummies generally look poorly upon anyone who harms one.

Strength 1, Dexterity 3, Stamina 3

Willpower: 3, Health Levels: OK, -1, -2, -5, Incapacitated

Attack: Claw or bite for one die



Abilities: Alertness 3, Athletics 2, Brawl 2, Climbing 3, Dodge 3, Empathy 2, Intimidation 2, Stealth 4, Subterfuge 2

CROCODILE

A crocodile can grow to impressive size. The Traits in parentheses represent a very large Nile specimen of the sort that once spanned stories of dragons among crusading Europeans.

Strength 4 (6), Dexterity 2, Stamina 4(5)
Willpower: 3(4), Health Levels: OK, OK, OK, -1, -1, -1, -2, (-2), -5, Incapacitated

Attack: Bite for seven (nine) dice; tail slap for six (seven) dice
Abilities: Alertness 2, Athletics 2, Brawl 2(3), Stealth 3

DOG (LARGE)

The listing here represents a large, fairly well-trained dog such as a mastiff. Smaller, less ferocious dogs will be far weaker. (Use the description for a cat.)

Strength 4, Dexterity 3, Stamina 3
Willpower: 5, Health Levels: OK, -1, -1, -2, -2, -5
Attack: Bite for five dice; claw for two

Abilities: Alertness 3, Athletics 2, Brawl 3, Empathy 2, Intimidation 3, Stealth 2

ELEPHANT

Elephants are being driven to extinction in Africa. Mummies are unlikely to encounter them except as victims of some poacher or as a zoo exhibit.

Strength: 7, Dexterity 2, Stamina 6
Willpower: 5, Health Levels: OK, OK, -1, -1, -2, -2, -5, -5, Incapacitated, Incapacitated

Attack: Trample or gore for nine dice; grapple for five
Abilities: Alertness 2, Athletics 2, Brawl 3, Intimidation 3

LION

This template represents a lion, but it may also apply to any other big cat (leopard, panther, tiger, etc.).

Strength 5, Dexterity 3, Stamina 4
Willpower: 5, Health Levels: OK, -1, -1, -2, -2, -5, Incapacitated
Attack: Claw for five dice; bite for six dice
Abilities: Alertness 3, Athletics 2, Brawl 3, Intimidation 4, Stealth 3

RAT

Strength 1, Dexterity 2, Stamina 3
Willpower: 4, Health Levels: OK, -1, -5
Attack: Bite for one die

Abilities: Alertness 2, Brawl 1, Dodge 3, Stealth 3

SCORPION

These arachnids can vary in size from a small as one's thumb to as large as one's hand, and they deliver a powerful venom with but a lightning-quick flick of their curled tails.

Strength 0, Dexterity 2, Stamina 1
Willpower: 1, Health Levels: OK, -2
Attack: Bite for one die; stinger with toxin rating 3
Abilities: Alertness 1, Brawl 1, Dodge 2, Stealth 4

VULTURE

The vulture is common to the Nile Valley; these Traits may also be applied to any bird of roughly similar size such as an eagle or hawk.

Strength 2, Dexterity 3, Stamina 3
Willpower: 3, Health Levels: OK, -1, -1, -2, -5
Attack: Claw for two dice; bite for one
Abilities: Alertness 3, Athletics 2, Brawl 1, Dodge 2, Intimidation 4

Amada led the others toward the cliff where Kufu's mallei rested, and she chewed coca to forget the fatigue and chill. Although she was barely an adult, it was she who had received the visions, she who had heard the call of their ancestor. The others looked to her for leadership.

Youthful vigor enhanced by the coca brought her before the tumble of stones minutes before the rest arrived. The place was unremarkable, but she sensed the rightness of it. It took them many hours to move the stones of the rockslide, and Uncle Fausto strained his back in the process, but finally the tomb stood revealed. Even better, it was clearly untouched by man or animal. Amada knew that was good. Kufu's bundle would be intact.

She drew forth the kipu as she entered. She had stolen the knotted bit from the museum a few weeks before, and she wondered if the museum had even noticed its loss. Running the kipu through her fingers reminded Amada of the names that they must call, the stars they had to invoke.

Dusk crept up on them as they chanted, and the steady light of the electric lanterns gave birth to harsh shadows on the walls and low ceiling. Kufu was a long time in coming, and Amada began to fret. Her voice grew hoarse, the kipu chafed in her hands, and dawn reddened the snowfield to the east. Then, finally, Amada felt it. She knew Kufu's spirit had returned moments before the still form before them spoke.


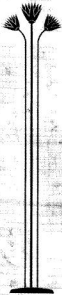
"My children," an ancient voice spoke in a tongue that had not been heard for centuries. It was a language that Amada had only just learned with the help of this very spirit. "It has been a long time. Tell me of the world." Kufu's wrappings still held, his mask's eyes focusing upon Amada, its mouth bending in a smile.

"Father Kufu, we welcome you," Amada replied in halting tones. Her awe was a distant feeling. She was surprised that she accepted this so calmly. The family with her was affected more strongly, clearly mute in wonder at the ancient creature that arose before them. "The land is ruined. Corruption and strife have cast your children into despair. The sea reek with filth, and the fish are gone. Even the sky stinks, and the great forests are lost."

He stirred within his wrappings. "This is monstrous. Whose doing is it, to kill and kill so?"

"Many. Return to us, Kufu. We have need of your wisdom and your strength."

"Warm me," Kufu replied. "Bring me forth that I shall walk from the ice and into the world."



Appendix: Other Immortals

HEAVEN ARMS WITH COMPASSION THOSE IT WOULD NOT SEE DESTROYED.

— THE TAO TE CHING

The Amenti are not the only immortals. Ancient mummies have existed in every corner of the globe since the dawn of time. Some, like the Cabiri and the Ishmaelites, are well known to the followers of Osiris. Others remain veiled in mystery, their motives unclear and their opinion of the upstart Amenti unknown.

Each of the mummy types listed here may be created using the standard rules in this book, although some may call for certain variations or limitations. One thing that these beings share is the fact that their resurrection is not as powerful as that the Amenti enjoy. As such, all except the Imkhu must take the Flaw: Lesser Resurrection.

THE ANCIENT UNDYING

They have walked the world for millennia. They are the first mummies, the survivors of the great struggle between Osiris and Set. Most have left the world now, ritually sacrificing themselves so that the Amenti might be born. A few exist still, secreting themselves in forgotten corners of the world and busying themselves with a plethora of individual-

istic goals. Still, these mummies are creatures of Ma'at. As much as they themselves might wish it otherwise, they generally end up on one side or the other in the battle for justice and balance.

Storytellers, take note: Only a few of the old Egyptian mummies remain, and they are extraordinarily wise and powerful beings. Their presence in a story should be portentous, not a mere throwaway encounter. The doings and plots of these beings can easily change the course of a story or entire chronicle.

IMKHU

Only 13 Shemsu-heru — the original children of mighty Horus as well as the One-Eyed King himself — remain extant. Those 13 Imkhu, however, have changed considerably. Acting on orders directly from Osiris, Horus and his disciples committed ritual suicide and were reborn with the full benefits of the new Spell of Life. Horus himself has returned to Egypt, and rumors claim that he takes on his falcon-headed aspect on a regular basis. The Amenti revere these hoary beings, who often act as mentors and guides for their younger brethren.

CABIRI

The Cabiri — mummies created by a Greek translation of the original Egyptian spell — have mostly disappeared from the world. A few allegedly remain in the Mediterranean region, carrying out their own inscrutable agendas. They shun the Amenti when they can, and they display reactions ranging from suspicion to outright hostility when confronted.

ISHMAELITES

The prodigal brethren of the Shemsu-heru, the Ishmaelites, refused Horus' call to ritually sacrifice themselves. Now, they remain sequestered in whatever dwellings they originally took for themselves. Of late, the Judges of Ma'at have intimated that the Amenti seek out and make contact with these ancient beings whenever they can. The Ishmaelites are quite skilled in the ways of concealment, however, and they aren't going out of their way to reveal themselves.

THE CAPACUCHA: CHOSEN OF THE GODS

Long before pyramids rose in Egypt, the peoples of Tawantinsuyu, or western South America, sent their beloved dead into the eternal cycle of rebirth. The first people known to practice artificial mummification were the Children of the Seal, dwellers in the desert of present-day Chile. Called the Chinchorro culture by archaeologists, these people lived by fishing and hunting sea-mammals, and they enjoyed a life that was rich in ceremony. The Chinchorro passed down the great spell of rebirth through the millennia to the peoples who followed.

Before 5050 BCE, the amawtas, or will-workers, of the Chinchorro began the practice of packing the corpses of the beloved dead in clay, stuffing them with herbs and grasses, and drying them beneath the sun, shaping the clay into a new body for the bones of the dead. Since it never rained in the desert, the Pachamalki (mud mummies) were created of unfired clay, complete with faces, genitals and the contours of the living body, so that the bones could live again.

Chanting the spell of Going Westward to the Sunrise over the clay-packed bones prepared the dead for rebirth. The mummies returned to the living at intervals, laying dormant until the amawtas called them forth to aid their descendants. When the Pachamalki returned, they spoke of a new life beyond the grave, and they wielded powers to which no others had access. When not in the living world, the illi (spirit) of the corpse walked to the Realm of Pacarina, called the Dark Kingdom of Obsidian by ghosts in later centuries.

For more than 3000 years, the Children of the Seal continued their way of life, aided and protected by the immortals they had made. As their culture changed with the introduction of maize and the potato, amawtas among them instructed the wise people of the nearby Chimu to carry the

A NOTE ON LANGUAGE

The Chinchorro, Chimu and Quechua-Aymara cultures lived in what are now present-day Peru, Chile, Ecuador and Colombia for over 7000 years. These people had many different languages, and they comprised very diverse cultures. Since there is too little space here to describe them all or to give word lists for the languages which are known at present, most terms used in this section appear in Quechua, the Inca language. Today this tongue is spoken by about six million natives of the Andes.

legacy forward. The Chimu, a nation of farmers and fishermen on the shores of the Great Sea, acknowledged the power of the mallki. Their Intimalki (sun mummies) were dried, wrapped in cloth and given masks and artificial heads to make them strong and wise. Their powers were ones of battle, fertility and weather. Like the Children of the Seal, the Chimu brought the Intimalki from their tombs and paraded them on holy days, showing each new generation of children the living dead who protected them and feeding the Intimalki with offerings.

The rise of the Maya and Teotihuacano nations of Mexico led to exploration and contact between the cultures. Some mallki journeyed forth and even attempted to remain there permanently. They were enthralled by the wisdom and sophistication of the Maya culture, even though they were appalled by its mania for torture and human sacrifice.

Later, the Quechua and Aymara nations, ruled by the Inca family, established a mighty empire, called the Land of the Four Quarters, or Tawantinsuyu. They unified the mountains, forest, desert and seashore into a realm of perhaps 30 million people, the largest nation to exist below the equator.

The jungle nations of the Amazon gained knowledge of the Chinchorro spell, using it to create Uchumalki (fire mummies), which they smoked and rubbed with mysterious balsams for preservation purposes. These undying corpses, like other South American mummies, returned to life when called by their kin. Their power over fire and smoke made them valuable guardians in the rainforest.

The Incas themselves were mummified, and the mightiest among them were "sent westward" according to the ritual that they had learned ages ago. Gold masks adorned the Chaskimalki (messenger mummies), and they were housed in ceremonial buildings befitting their station. Not only the rulers received this benefit, but the strong and wise did as well, since mystical signs indicated that they had been chosen by the gods for just such a fate. So that accident or age could not rob them of their vigor, many were sent westward as children or youths. Human sacrifice ensured that they would arrive in the Lands of the Dead on schedule. These mallki were



chosen to atone for the "royalsin," or *capacocha*. This term has since become the name for all mallki.

Then came the Spanish conquest of 1529, a time of death or servitude for all but a few in Tawantinsuyu. Desperate natives tried to summon the Reborn from their ancient, jeweled bundles, but the ancient traditions had fallen into disuse. Often, the mallki had lain too long in slumber to be roused. The few mallki who were awakened wasted their lives in sorrow and futile attacks on the Spanish as the iron of the foreigners' swords inflicted grievous wounds on their immortal flesh. As these *Capacocha* fell, so too were lost the great secrets of immortality. No more of the Reborn could be created, it seemed, as the spell of Going Westward was forgotten.

RETURN OF THE CAPACOCHA

The turbulent passing of the *Dja-akh* roused the mallki spirits, the illi, after centuries of slumber. The spirits sensed a great darkness clouding the land, a corruption that threatened to swallow all that they held dear. They remembered their duty to their people, to defend against the wave of darkness that threatened to crash against the shore of humanity. The mallki must return and defend their lands as they had done in a bygone age. The spirits of the mallki struggled to return to the flesh, only

HEIGHT AND HEAT

Western South America is a land of extreme climate and extreme cultures. The desert in the lowlands is hot and dry. Any exertion there requires the traveler to drink huge amounts of fluids, and local water is scarce (and likely to cause illness). A character who is trying to hike or work in the day's heat for more hours than he has points of Stamina will suffer one point of bashing damage each hour from dehydration and heatstroke. Natives know to rest in the hottest part of the day, and they exert themselves only in the morning or evening.

The high mountains hide many other dangers as well. Sudden rockslides, avalanches of ice and treacherous climbs are accompanied by altitude sickness. This malady causes nausea, vomiting and exhaustion for anyone who did not grow up accustomed to the thin air and bright sun. Allow one Stamina + Athletics check per day for anyone traveling in the Andes. Difficulty ranges from 6 (the high plains) to 9 (for ridge-top climbing). The highest peaks call for a roll against difficulty 10. Failure makes the character ill — losing two dice from all rolls and able to move at only half speed — until his player succeeds at another check on a following day.

Chewing coca lowers the difficulty by one, but processed cocaine offers no aid. Certain rituals can also make things easier on the traveler.

to discover a truth that had first been hinted at during the conquests of the 16th century: The ritual of Going Westward to the Sunrise did not make them as immortal as they might have wished. Although their spirits lived on, they lacked the strength to animate bodies that had been savaged by the passage of centuries.

It seemed that being summoned periodically by their living descendants was essential to keeping the magic fresh. The *Capacocha* had to find new *amawtas* to refresh their crumbling forms and return them to the living. The search took time, but it finally bore fruit. Scattered descendants of relatives and of the holy men and women from ancient Tawantinsuyu still lived in the regions of western South America. These few perceived the illi of their ancestors and learned of their desire to return to life.

Relatives and mystics did what they could to gather the old bodies that had not already been snatched by archaeologists or utterly lost to the passing of centuries. With time and increasing skill, they remade the vessels for their ancestors to possess, and they recovered just enough of the spell of Going Westward to call forth their mallki's spirits. The life attained was as it had always been — vital and powerful — but it was not complete. The mallki existed in a sterile and ageless semblance of life.

Since the return of the ancient *Capacocha*, new mallki have been seen prowling the high puna or stalking the slums of Arequipa or La Paz. *Amawtas* and elders agree that these are ancient mallki who have somehow "married" their souls to living humans, who must be entranced or nigh dead for such a union to occur. These mummies' actual goals and eventual destiny remain unknown at present. See p. 222 for specifics on these "new mummies," or *Teomallki*.

THE FOUR SUYU OF THE CAPACOCHA

The South American immortals are divided into four *suyu*, or quarters, that symbolize the four Sacred Things that created them. The *suyu* are often rivals, but they are seldom enemies. Each has a purpose and liability not unlike that of an *Amenti*.

CHASKIMALLKI

The messengers of the gods are Inca who were selected to die in sacrificial rituals. As ambassadors to the High Ones, they received royal treatment to induce them to speak well of the priests who sent them.

Purpose: The *Chaskimallki* returns to life completely restored to health as long as the body is frozen perfectly or kept in ice-cold water when it is preserved.

Liability: The *Chaskimallki* depends on this preservation. The mummy can never return to the physical world if his body rots away during a death cycle. The few alive today have arranged to pack themselves in freezers when they die or even to use chemical means to preserve their bodies.



INTIMALLKI

Mummies of air and sun are primarily from Moche, Chimu or Inca nations. Desert mummies are corpses that have been dried and wrapped in huge bundles of cloth, usually with masks and false heads attached. The corpse retains its internal organs. The Chimu and other desert nations made these mummies before 1530 CE.

Purpose: The Intimallki never thirsts or suffers from dehydration. If he is kept from water long enough, he simply shrivels into a desiccated (but living) form.

Liability: Unknown to almost anyone besides the Intimallki themselves, desert mummies are vulnerable to steel. It causes aggravated damage whether the mallki is living or dead.

PACHAMALLKI

Mummies of the earth had their corpses gutted, stuffed with grasses and herbs, reinforced with native cane and packed in red or black mud. All known Pachamallki entered eternity between 5050 and 1720 BCE, and no one knows how many remain able to return to life.

Purpose: A Pachamallki can repair his body by plastering himself with clay. Each turn, a mud mummy with access to suitable material (Storyteller's option as to where this material can be found) can repair one health level of damage to himself.

Liability: When a Pachamallki is dead, its corpse will dissolve if it is immersed in running water. While it is still living, the mummy is not vulnerable to water.

UCHUMALLKI

Mummies of fire and smoke come from the north, from the jungles of the equator. They were gutted and then smoked over a fire of scented wood to preserve them. They lived their First Lives before 1770 BCE.

Purpose: Their origin in flame gives them a limited immunity to the ravages of fire. Only direct application of flame causes any damage, and it is considered lethal instead of aggravated in terms of soaking.

Liability: Cold can kill an Uchumallki in human form. When it is exposed to weather that is below freezing, the mallki loses one health level due to aggravated damage each hour.

The dead body of an Uchumallki does not suffer from this damage.

CHARACTER CREATION

Although they are culturally distinct, the Capacocha and the Amenti share certain clear similarities. Capacocha characters should be created in the same fashion as outlined in Chapter Three, with the distinctions described here.

ABILITIES

Expression (Kipus): This talent provides skill with kipus, mystical "spirit knots" that can transfer memories and information.

Linguistics (Tongue of the Seal): This the language of the Chinchorro people of ancient Chile, a tongue still common to almost all Andean mummies as well as many spirits in the region.

BACKGROUNDS

The modifications listed here are primarily matters of terminology. Other useful Backgrounds include Arcane, Re-





NEW BACKGROUND: AYLLU

Your ayllu, or clan, has survived to the present day. They know something about you, although they may not be much help. You may call on your ayllu to perform sacrifices, defend your corpse or summon you to the mortal world. This Background might be considered a blend of the Legacy and Retainers Backgrounds, although Ayllu denotes a shared heritage kept alive among a specific localized group.

- A few survivors whisper tales of you around a campfire.

- Your family is aware of its heritage.

-

A large clan of people who know where your mallki is located and revere you regularly. The family elders perform rituals to your memory, but they are not amawtas.

-

A village or barrio of your mortal family who mention you in their prayers.

-

A huge rural area or neighborhood of your tribe, with shrines to your memory and perhaps even an amawta hedge wizard who performs sacrifices.

tainers, Tomb and Influence (such as in the government, university archaeology departments or the drug trade).

Ayllu: The mallki may call upon his descendents for aid (see sidebar).

Illi: Also known as "the gleaming." This Background functions just like the Ka Background (see p. 65).

Samapa: The "breath," or physical life. This term substitutes for Ba, but it otherwise functions like that Background (see p. 64).

HEKAU

The magic of ancient South America is a rich and fascinating tradition that is much too complex for the space available. For game purposes, an Andean mummy may use any Hekau that the player desires from Chapter Four, as well as spells and rituals mentioned here. Unless South American mummies teach them, Egyptian mummies will not know any Capacocha magic.

OTHER DETAILS

Waka: Andean mummies draw upon spiritual energy just as Amenti do, but they refer to it as Waka instead of Sekhem. That term is used throughout this section to denote the distinction between the two types of immortals.

One Soul: Capacocha are single-spirit entities. They can have lived a First Life any time since 5050 BCE, which means that they can have come from an enormous range of cultures and peoples. Those chosen for the spell of Going Westward were mostly rulers, religious leaders, artists and learned ones chosen

by the people or the gods for immortality. Commoners would have had to distinguish themselves in spectacular fashion to warrant receiving the spell, and merchant or beggar isn't an option. These social classes simply did not exist in Tawantinsuyu. Some Capacocha are even children. These immortals reform the body of a child or youth, but they have adult Attributes, because their souls are fully mature. As time passes, these mallki age enough to reach adulthood.

Being an ancient spirit that is out of touch with the modern age brings with it a variety of complications. In game terms, a Capacocha receives Memory 5 and the Flaw: Anachronism automatically.

Sacrifice: The illi can "eat" the spiritual energy released by sacrifices and thereby gain strength. Each sacrifice provides a number of points equal to the victim's Willpower that may be allocated in any fashion to the Capacocha's Waka or Willpower or even channeled to heal his physical form. A not altogether pleasant practice in modern times, sacrifices provide a rich source of ready power for the Andean mummy.

Resurrection: A mallki must be summoned by his followers or descendents to return to life once the spirit is ready. (Treat Samapa as Ba to enable rebirth.) Very few Capacocha manage to return on their own. In game terms, a Capacocha attempting rebirth on his own must have his player succeed on three successive resurrection rolls against difficulty 10.

Along with the summoning aspect of rebirth, a Capacocha's original, physical body is the literal key to his return. The mallki's form must be returned to the place of burial from his First Life before the resurrection can occur.

ALCHEMY

LEVEL ONE

Humpu

Type: Ritual

Dice Pool: Medicine + Alchemy

Difficulty: 7

Waka: Special

This ritual allows the alchemist to create a mixture of road sweepings, shavings of horn and rosemary. When burned, it restores Attributes lost to illness or injury. Each point of Waka that the player spends on the ritual restores one lost Attribute point.

LEVEL THREE

Hurtloam

Type: Ritual

Dice Pool: Medicine + Alchemy

Difficulty: 6

Waka: 1



This ritual came to the Children of the Seal long ago. It allows any damage to a mud mummy to heal when mud is shaped to cover the injury. For each success, the mummy heals one health level of damage. This ritual does not work on any other beings, or on Pachamalki in their ill forms.

LEVEL FIVE

Rose of Ayacucho

Type: Ritual

Dice Pool: Thanatology + Alchemy

Difficulty: 6

Waka: 10

This powerful Hekau creates the Rose of Ayacucho, a medicine used by desert mummies to destroy their enemies and help their friends. A person who imbibes the draught suffers one level of bashing damage per hour from dehydration until he dies. Upon death, the cadaver remains perfectly preserved for a number of years equal to the successes on the Thanatology + Alchemy roll. Once water is poured upon the corpse, the subject is restored to Incapacitated, and he begins healing his lost health levels normally. This potion does not protect the corpse from any damage inflicted. If the body sustains further health levels of damage before it is restored to life, the subject dies.

AMULETS

LEVEL ONE

Bundle

Type: Ritual

Dice Pool: Occult + Amulets

Difficulty: 6

Waka: 10

This bundle encloses the corpse of the mummy in yards of hand-woven fabric, in which various other amulets, treasures and so on may be placed. When finished, the large and sturdy bundle lasts for one century per success rolled. The bundle protects the enwrapped contents from all normal damage, and it has a soak of five dice against aggravated attacks. The bundle may be unwrapped by mundane means, although the mummy's spirit will feel the exposure no matter where it is in the universe.

LEVEL TWO

Mask

Type: Ritual

Dice Pool: Awareness + Amulets

Difficulty: 7

Waka: 6

This ritual creates a mask of gold, silver or precious shell. The mask forms a face for the Bundle ritual, enabling the mummy to see out of its eyes at any time, no matter where his spirit is. By expending one Waka, the Capacocha may speak

through the mask for one scene. For mummies who have living worshippers, this mask is a useful accessory.

SACRIFICE

These Hekau are a variation on the Necromancy practiced by Egyptian mummies. Sacrifice magic is well known in Mesoamerica; note that any practice of Sacrifice magic will draw much unfavorable attention to the practitioner, and anyone but a traditional native of the region will find it disgusting.

LEVEL ONE

Challa

Type: Ritual

Dice Pool: Awareness + Sacrifice

Difficulty: 5

Waka: None

This is a sacrifice of alcohol. The celebrant must drink huge amounts of liquor, spitting and spraying it toward the object of the sacrifice. For each two health levels of bashing damage the celebrant suffers from ingesting vast amounts of alcohol (see toxin ratings on p. 136), the celebrant gets one Waka point. A botch leaves the celebrant Incapacitated with alcohol poisoning while yielding no Waka.

Puka Lampu

Type: Ritual

Dice Pool: Medicine + Sacrifice

Difficulty: 6

Waka: Special

This ritual is a method of curing disease by rubbing a puppy or guinea pig on the afflicted area, then sacrificing the animal and examining its heart. Strains on the heart indicate illness, and the mummy then covers the afflicted area with medicinal clay. Each point of Waka expended heals one health level of damage of any type.

LEVEL TWO

Kuchu Pacha

Type: Ritual

Dice Pool: Occult + Sacrifice

Difficulty: 4

Waka: None

This self-mutilation ritual allows the practitioner to slash and pierce his own body to draw forth spiritual energy. He cuts or lances his lips, tongue, genitals or other body parts and soaks the blood into bark-paper or cloth. Every two levels of bashing damage or every one level of lethal damage that the ritualist suffers provide the mummy with one point of Waka. Every level of aggravated damage suffered translates to two points of Waka. The Waka gained may exceed the mallki's normal limits.



LEVEL THREE

Chaqui

Type: Ritual

Dice Pool: Occult + Sacrifice

Difficulty: 7

Waka: 5

This ritual creates a ghostly servant (chaqui, or "ambassador") from the sacrificial victim. The practitioner slays the victim while chanting ancient sacred songs, and he binds the rising spirit to serve him. The effects are equivalent to Bind the Living (p. 119). When the sacrificer performs the ritual to wipe out sin, the rite is called "royal sin," or *capacocha*. Depending on the circumstances and the victim, a mummy could well lose Balance for casting this ritual.

LEVEL FOUR

Luqla

Type: Ritual

Dice Pool: Occult + Sacrifice

Difficulty: 7

Waka: 2

In dry Peru, the rains were often a blessing, but they could also be a danger. With this sacrifice of animals and/or humans, the practitioner calls forth a flood. Total the Willpower scores of the sacrifices (animals have Willpower 1). Each point is the equivalent of an inch of rain. Five inches signifies a downpour, and 10 or more is a tremendous flood.

LEVEL FIVE

Wayo

Type: Ritual

Dice Pool: Occult + Sacrifice

Difficulty: 7

Waka: 10

This gruesome rite involves sacrificing a human whose face the mummy skins and makes into a mask. The mask allows the wearer to draw upon the victim's abilities. The successes indicate the number of Attribute or Ability points that the practitioner may allocate to himself for one scene. After the initial sacrifice, the mask may be used for the next six months by expending one Waka each time. After that, it becomes little more than a gruesome trophy.

THE TEOMALLKI: THE NEWLY IMMORTAL

While technically immortal, the physical forms of the mallki are far too vulnerable while they are dormant to achieve the long existence of their Egyptian counterparts. Beyond the dangers presented by human curiosity and stupidity, the mallki also have to deal with changes in climate and landscape. Many

methods have been used to get around the destruction of the original body, from possession to rebirth, but none that allow the Andean mummy to live on any differently than before.

The mallki long believed that there was no way to return to the Land of the Living once their body was destroyed and their human cult was scattered. With diligent research and the aid of illi watching from the Shadowlands, a rare few amawtas have gathered enough rumors of the Amenti to suspect that a similar approach might work for their own ancestors. Those illi who lacked physical forms could be reborn by joining with a new spirit that had strong ties to the living world. The spell of Going Westward could then be performed to bind the souls to the body, in an imitation of the Egyptian Spell of Life.

The only other choices were to eventually succumb to oblivion or undergo the Amenti ritual. The proud Capacocha spirits would not accept the defeat of final death, nor would they obligate themselves to another. Incomplete though their own spell of rebirth was, they saw it as their only choice.

The Teomallki don't have the compelling force of Ma'at guiding them along in their new life. Most find themselves directed by the drives of their original illi. The previous mallki wanted to stay alive, which most likely becomes the new immortal's driving goal. However, just as some Amenti may feel like they've been hijacked into their new immortality, so too may the Teomallki. It remains to be seen whether the Amenti view the Teomallki—and all Capacocha—as allies in the war against Apophis or as a new variety of Bane mummy that revels in sacrifice and corruption.

CHARACTER CREATION

In most respects, the creation of a Teomallki is identical to that of an Amenti mummy. A recently deceased person meets an ancient soul in the underworld who promises him immortality. The body is then animated and taken to someone who can complete the necessary magic. The primary difference comes from how the two souls mix. Instead of the old illi—the equivalent to an Amenti's *tem-akh*—replacing only a small part of the host's soul, the new and old spirits have more of a shared relationship. The most pronounced aspects of each soul come through in the new combined illi. Note that this arrangement doesn't necessarily mean that the more aggressive traits win, just those that are strongest in the respective individuals. So an aggressive warrior merging with a peace-loving minister may have just as strong an inner strength as before, but it is now geared toward solving problems through peaceful persistence rather than violent confrontation.

Since the illi is a larger part of the Teomallki's soul, the Andean mummy retains a fairly clear memory of his First Life. However, the joining of souls using the ancient South American ritual does not allow for a complete resurrection. Giving a Teomallki Memory 3 and the Flaw: Lesser Resurrection reflects these factors.





Due to its bond with another soul, the Teomalki enjoys a somewhat greater degree of resurrection than its Capacocha cousins do. The body starts aging after a number of decades equal to the character's Samapa (Ba) rating, and it eventually dies like any aging mortal would. The corpse does not decay without preservation like other mallki bodies do. Instead, it remains in a kind of stasis as an Amenti does. The corpse may still be destroyed, however, and a Teomalki whose body is destroyed while its illi is separated is just as out of luck as the old Capacocha are. Otherwise, upon the next resurrection, the corpse resets to the physical age it was when it died at the end of the First Life. Further, the Teomalki may return to life just like an Amenti does, rather than having to wait for the living to summon it.

Aside from the distinctions mentioned previously, follow the rules for Capacocha, including languages, background details and magic choices.

THE WU T'IAN: ETERNAL WARRIORS OF THE TAO

The Capacocha predate the Shemsu-heru by centuries, but the first of the immortal Taoists postdate the Nile Empire by millennia. Throughout much of their history, the mystics and philosophers who followed the teachings of Lao-Tzu and his disciples have sought to create perfect harmony within themselves in order to come to a greater understanding of the essential unity of life and death. After the Qin Dynasty that often persecuted the sages, followers of the Tao studied the ways of the alchemists in the hopes of attaining a state beyond the cycles of life and death: immortality.

The mystics sought the key of immortality in numerous ways. Among the Taoist-influenced Zen monks of Japan, some stopped their own bodily functions completely and used mercury and other materials to preserve their flesh so that they would see the fulfillment of time. Others studied alchemical transformations, hoping that their bodies would be subsumed completely into the spirit lands at death. Still others studied the natural movements of their bodies and developed the arts of Tai Chi Chuan to further balance their internal flows of life energy and sustain health far beyond the expectations of normal mortals.

Some achieved a state of near agelessness in the mortal realm. Rare others cycled constantly between the Middle Kingdom of mortal humans and the Yellow Springs, the Dark Kingdom of Jade, much like the Shemsu-heru of Egypt did. The greatest ascended to be with the ancient sage Lao-Tzu and became the Eight Immortals, patrons and advocates of those who followed heaven's ways.

But that was long ago, before heaven turned its back. Now, the August Personage of Jade has vanished from his throne in a

manner even more mysterious than that in which Osiris departed from Amenti. The supernatural of the mortal realm whisper prophecies of a coming demon emperor who will rule heaven for an age. Once advisors and advocates, the Eight Immortals now find themselves exiled from heaven. Now that the Jade Throne has been abandoned, they have no one to whom they can present their charges. Touched by the eternal Tao, but still retaining the compassion of the greatest sages of the Middle Kingdom, the Eight Immortals felt that every existing hope was lost.

THE BURDEN OF IMMORTALITY: THE CALLING OF THE WU T'IAN

Now locked outside heaven's gate, the Eight Immortals pondered the plight of all the Ten Thousand Things of Heaven that they had once ruled over in justice and compassion. They knew that they could not stop the coming of the rumored demon emperor any more than they might stop ice from melting in a desert. A battle with the Abyss, that which the Amenti know as Apophis, was not their plan, for such a battle would be suicide. Instead, these venerable beings sought to salvage, protect and hide whatever they might keep sacred and safe in the coming time of crisis.

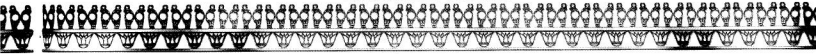
They realized that they would need protectors who could move through each of the realms of existence, who could work great feats of magic and who could survive the depredations of the burgeoning demon age.

The Eight Immortals turned to the 200 last great sages of the Tao who lived on Earth, but they found that many of these sages were already sinking into their final hours. Therefore, they called out to the hearts and minds of the great sages and asked them to select from among their students those who might best represent the ancient Way of Heaven during the long reign of hell. To each of these students, as young and naïve as many of them were, the Eight Immortals gave the elixir of eternal life in return for their eternal service to the Tao.

These new immortals have been given the name Wu T'ian — the family of heaven — because they are the daughters and sons that heaven has called to service and compassion before its fall.

THE DUTY TO HEAVEN: THE PURPOSE OF THE WU T'IAN

From the first draught of the elixir, the new Wu T'ian is taken in body and spirit to the gate of heaven where he sits and contemplates how he may militate against the coming terrors. At the end of this meditation, the Eight Immortals — as representatives of heaven in exile — give the Asian immortal a quest. The mission may take the immortal to the Middle Kingdom (the physical realm of Asia) or its surrounding nations. It could also take him to the Yin or Yang worlds (the





Shadowlands or Middle Umbra) with their numerous realms and denizens. It may even take him to the farthest reaches of Yomi, the Thousand Hells.

The quest may be specific or very general, from finding and destroying the works of a certain lesser demon to creating a place within the Wicked City wherein tortured souls may find peace. The quest may have a set duration or specific requirements unrelated to time, from standing guard for 200 years over the Spring of Eternal Yang to delivering a young girl in China safely to her immigrant parents. When he completes the quest, the Eight call the Wu T'ian to return to the gate of heaven and again spend time in rest and contemplation before beginning a new quest. If the immortal should be destroyed in seeking to fulfill the quest, his body and soul appear once again at the gates of heaven for a period of rest and reflection before either returning to complete the original quest or being sent on a new task.

ENTERING THE FAMILY OF HEAVEN: CHARACTER CREATION

Unlike the new immortals of Amenti, the Wu T'ian are not souls who are deemed to be lacking or incomplete. Instead, they are spirits in whom heaven saw some state very near balance and who had been set early to serve the Tao. The majority of Wu T'ian are Chinese or the descendants of Chinese families scattered throughout the World of Darkness, although their numbers have also included other followers of Lao-Tzu's way. Most are followers of religious Taoism, although a handful of

them are Buddhist, Confucian or even Jewish, Muslim, Christian or agnostic.

CONCEPT

Asian mummies may reflect almost any background or concept, although the majority expresses some serious interest in spirituality and an honest commitment to matters of justice and compassion.

Viable concepts include social worker, monk, clergy person, union organizer, peace activist or pro-democracy idealist. The average Wu T'ian ended his First Life between 1996 and the present, although many daughters and sons are still to be chosen.

Nature and Demeanor: Perhaps the most suitable Natures include Architect, Caregiver, Martyr, Rebel and Visionary, although heaven may also find use for a wide variety of other Natures. Given the Taoist predilection for simplicity and integrity, the Nature and Demeanor often match, although Demeanors such as Deviant, Jester, Judge and Traditionalist are not unheard of.

TRAITS

Wu T'ian characters have the same range of Attributes, Abilities and Advantages that the Amenti mummies do. Most Wu T'ian tend to emphasize Mental Attributes, and many give priority to Perception. Similarly, most also focus on Perception-related Abilities such as Alertness, Awareness and Investigation. Almost all Wu T'ian have relatively high ratings in Meditation. A good number have also studied Academics, Cosmology, Linguistics, Medicine and Occult.

Despite the fact that their underground war with the coming demon emperor necessitates certain combat capabilities, most young students of the Tao have little knowledge of the





ways of war. The possible exceptions are the few who have studied Martial Arts (see *Kindred of the East* for the Martial Arts Skill), or substitute adequate ratings in Brawl, Dodge and Melee). Only a very few Wu T'ian ever had need to fire a gun in their First Life.

BACKGROUNDS

High ratings in the Mentor Background are unusual, since most Middle Kingdom sorcerers and wizards are ill-equipped to train a new Wu T'ian to his full potential. Some Wu T'ian learn from spirits of the Yin and Yang worlds — sometimes even the ancestor spirits of their first teachers.

Although Asian mummies do not have a distinct ba or ka as such, their function in the setting can be translated fairly easily into **Mummy's game terms**.

The Wu T'ian remain in the realm to which they are sent until either they complete their quest or they die (whichever comes first). Upon completion or death, the Wu T'ian spirit returns to the heavenly gates to contemplate his last incarnation, the work he must accomplish in future quests and the **coming age of the demon emperor**. The time he spends thus may be long or short depending on the amount of rest and contemplation the mummy needs. The Ba Background represents this requirement handily enough. A higher rating is suitable for a highly insightful Wu T'ian who may take on a new mission with little meditation needed between lives.

Since the whole spirit departs for contemplation, an Asian mummy may not take the Ka Background. However, the Wu T'ian's corpse does benefit from its basic level, which keeps the corpse from decomposing as it awaits the soul's return.

The Storyteller should refuse to allow a Wu T'ian character to return too soon to a realm in which he failed to complete a quest. The elapsed time should depend on the pace and needs of the chronicle. Wu T'ian who complete a quest but who try to refuse the call to return should suffer penalties to both their Chi and their normal dice pools. This penalty reflects the increasing state of exhaustion that unnecessary absence from the heavenly realms causes in these immortals.

BALANCE, SEKHEM AND HEKAI

The Quest Trait functions much like Balance for the Wu T'ian, representing the individual immortal's alignment with the Way of Heaven. Likewise, the Wu T'ian also draw upon mystical energy in order to channel magical effects as the Amenti do. The Asian mummies use Chi instead of Sekhem, and they call their powers Arts rather than Hekau. The distinctions do not extend appreciably beyond simple terminology, though. The following sections outline notable differences in the ways in which Amenti and Wu T'ian use these Traits. Otherwise, assume that these Traits abide by the same rules as described in Chapters Three and Four.

COMPASSION FOR ALL THINGS UNDER HEAVEN: QUEST

Instead of mastering increasingly rarefied moral steps as a proponent of Balance must, the Wu T'ian strive to master the Ten Heavenly Precepts. The number of precepts that one has mastered represents each Wu T'ian's Quest rating. Just as the Judges of Ma'at determine whether an Amenti is worthy to receive a higher level of Balance, the Eight Immortals decree whether a Wu T'ian may advance his Quest score. The Storyteller should require that the character show by repeated action that he is ready to master a given precept. Failure to do so should bar the player from spending the experience points to raise the character's Quest rating.

Similarly, just as an Amenti may lose Balance for failing to uphold Ma'at, a Wu T'ian may suffer a loss of Quest for acting routinely in ways contrary to what the precepts dictate. This loss impacts upon the Asian mummy just as a reduced Balance affects an Amenti adversely (see p. 142).

THE TEN HEAVENLY PRECEPTS

Unlike the dictates of Ma'at, which are expressed in terms of Balance, the precepts need not necessarily be mastered in any particular order. Some tend to complement certain others, and Storytellers may decide that individual characters should earn a given one before another. For instance, an impulsive character might have to learn **Keen Observation** before mastering **Just Decisions**.

Compassionate Dealings: The Wu T'ian has been gathered from everywhere that the Tao has been known for one purpose: to protect the Ten Thousand Things in the coming age. While they use their resources wisely and acknowledge the need for balance, the members of heaven's family must never overlook those who are in need. Indeed, the masters of this precept seek out those whose need is greatest and find ways to deliver them from their crises.

Gentle Deeds: Although the Wu T'ian must surely do battle with those beings who threaten the things that the Wu T'ian are to protect, the Wu T'ian know that they must not become monsters themselves. Those who master this precept know that they must never do unnecessary harm — even to the servants of the demons — and that they must always encourage growth and preservation of all things whenever possible.

Honest Speaking: Lies and deceit are the way of the demons. Although Yomi has its place in the balance of all things, the family of heaven must oppose the demon emperor by speaking truth in the face of lies. Those who have mastered this precept know that truth must be spoken regardless of the cost.

Humble Mind: Those who follow the Precept of the Humble Mind show no favoritism to themselves. They know that they exist to serve until the end of the demon emperor's reign, and they ask only to serve as well as they can. The masters of the Humble Mind act



knowing that they have only a small place in the protection of the world, and they do not expect undue power or praise.

Just Decisions: The coming of the Age of Sorrows and the protection of the Ten Thousand Things necessitates that decisive but fair decisions be made. The masters of this precept have long since managed to make their decisions as fairly and justly as possible, showing neither favoritism nor vengefulness.

Keen Observation: The character has achieved a state of disciplined watchfulness. The character will not act hastily; he will always observe a situation as fully as possible before taking action. Many Wu T'ian who have mastered this precept spend several hours a day simply watching the world around them for signs of the demon emperor.

Outer Harmony: The protection of all things requires that some things survive the Demon Age in safety. By safeguarding places of harmony and solace, the immortal ensures that some of the creation will survive the Age of Sorrows in relative peace. Those who master this precept work tirelessly to protect those things which otherwise might not survive.

Passion for Learning: Knowledge is a potent weapon and a source of great enlightenment. The true sage delights in meditating on all that he can learn about a subject. Masters of this precept spend significant amounts of time in reflection, study and reading, and they encourage learning as much about an antagonist as one can learn.

Respect for All Life: Those who master this precept know that might does not always make right, and they realize that the greatest hopes for survival may come from even the lowest of creatures. The Wu T'ian who follow this precept seek to show respect for life by nourishing all creatures as much as they can and by doing as little harm to other creatures as possible. However, respecting all life includes respecting one's own, so followers of this precept are free to eat and defend themselves and their charges.

Solitary Heart: The family of heaven must remain detached from individual ties if they are to be able to serve and protect those things that can be saved from the demon emperor. While treasuring friends, family members and lovers, those who have mastered this precept know that their quests will eventually take them far away from those they love. Therefore, they do not rely on others for their direction.

THE WELLSPRING OF IMMORTALITY: CHI

Just as the Amenti draw on Sekhem, heaven has granted its family an inner wellspring of Chi. Chi powers the Wu T'ian's Arts as an Egyptian mummy spends Sekhem to power his Hekau. The Wu T'ian may also use Chi to heal health levels. Each point that the mummy spends restores one level lost to bashing or lethal damage. Additionally, a Wu T'ian may use a point of Chi in lieu of a point of Willpower to gain an automatic success. Only one point of Chi may be used per turn. The Wu T'ian regain Chi just as the Amenti regain Sekhem, although their Blessing of Heaven (the equivalent

of Osiris' Blessing) is performed in dragon nests or along dragon tracks (see *Kindred of the East*, p. 22).

THE KNOWLEDGE OF TEN THOUSAND THINGS: ARTS

The underlying philosophies and thaumaturgical practices of Chinese Taoism differ significantly from those of ancient Egypt. In game terms, the heavenly Arts of the Wu T'ian function almost identically to the Hekau of the Amenti. The exception is that Eastern immortals spend more time on the study of spirits and less on the significance of names. Therefore, they cannot learn Nomenclature, although the Wu T'ian have expanded on Necromancy.

The following are the additional Necromancy spells and rituals known only to the Wu T'ian:

LEVEL ONE

SEE THE LANDS OF THE SPIRIT

Type: Spell
Dice Pool: Perception + Necromancy
Difficulty: 6
Chi: None

Those who are on their way to enlightenment may begin to see things that are hidden from normal eyes. The caster may see into the Yin (Shadowlands) or Yang (underworld) realms and observe the inhabitants. The caster loses three dice on Perception rolls within the physical world when he is looking at one of the other worlds.

THE WAY OF THE CALM SOUL

Type: Spell
Dice Pool: Empathy + Necromancy
Difficulty: 5
Chi: None

Through their knowledge of the ways of the spirits that reside in all things, the Wu T'ian may call out to the troubled soul and ease states of panic or anxiety in one individual. If that individual is a supernatural creature resisting frenzy or some similar state, this spell reduces the difficulty to resist by two.

LEVEL TWO

CALL THE SPIRITS

Type: Ritual
Dice Pool: Occult + Necromancy
Difficulty: 7
Chi: 1

The wise immortal knows the spirits of all things. With this ritual, the caster can summon an element or nature spirit. The immortal must learn each type of spirit — earth, air, fire, water,





metal, plant, animal—as a separate ritual. Otherwise, this ritual functions the same way as Summon the Dead (p. 117).

KNOW THE WANDERING SOUL

Type: Ritual
Dice Pool: Divination + Necromancy
Difficulty: 6
Chi: None

To the enlightened mind, all things are more alike than unlike. However, each thing is separate from even those things most like it. By understanding these distinctions and similarities, and with even the most rudimentary knowledge of the spirits within all things, the caster may gain insight into even the strangest mortals, animals and spirits. By greeting or sharing a meal with an unknown creature (such interaction being part of the ritual), the caster may ask one simple question (yes/no, true/false or a two-word answer) of the Storyteller about the individual, spirit or creature per success scored. For information that the character is attempting to hide, the player or Storyteller may resist the questioner by rolling the subject's Willpower. A particularly difficult question, especially one to which the subject does not know the answer, may require a higher difficulty or the expense of multiple successes. The Storyteller may disallow the question altogether. The affected character does not sense the influence of this Art unless the casting character's player botches.

LEVEL THREE

BIND THE DEMON'S SERVANT

Type: Spell
Dice Pool: Occult + Necromancy
Difficulty: 6
Chi: 2

Called to protect the Ten Thousand Things from the reign of the demons, the caster may use this spell to bind or banish lesser spirits. In Mummy terms, this spell has the same function as Banish the Dead and Bind the Dead (see Chapter Four, p. 118, for both).

BRAMBLES ON THE ROAD

Type: Ritual
Dice Pool: Cosmology + Necromancy
Difficulty: 8
Chi: 1

Distinctions are as important as similarities in seeking to maintain justice, balance and compassion for all things created by heaven. When he needs to, the caster may increase an area's Shroud rating by one for each success he rolls, thereby enhancing the division between the worlds. This effect lasts for the scene.

THE CLEARING OF THE WAY

Type: Ritual
Dice Pool: Cosmology + Necromancy
Difficulty: 7
Chi: 1

The reverse of Brambles on the Road, this ritual allows the caster to focus on the similarities between the worlds and lower the Shroud rating for the immediate area by one for each success that the player rolls. This effect lasts for the scene.

LEVEL FOUR

PROTECT AGAINST THE DEMON

Type: Ritual
Dice Pool: Occult + Necromancy
Difficulty: 6
Chi: 2

Within the dominion of the coming demon emperor, the Wu T'ian seek to create places of safety that nourish and protect life. By warding an area with this ritual, the caster may protect an area from the servitors of one of Yomi's lords, be they lesser demons, mortals or other supernatural.

This ritual functions similarly to Sense the Dead (p. 119), with the following distinction: It works against anyone who serves Aophis in some fashion, consciously or not. For game purposes, this category includes anyone from a Satan-worshipping mortal bent on mayhem to a vampire who spreads Aophis' corruption actively.

Furthermore, the caster's power is such that he may deny the offending creature entry into the protected area. His player rolls Occult + Necromancy while the target's player rolls Willpower to resist, each against difficulty 6. If the caster's player gets more successes, the subject cannot enter the space. The supernatural blockade plays upon the subject's own weaknesses, so it could have any effect from causing the subject to lose interest to forcing him to face a fear so overwhelming that he flees the area immediately. On a tie — or if the subject's player rolls more successes — the invader may cross the boundary of the protected area without hindrance. The intruder is oblivious to any mystical influences, but the caster still senses the incursion.

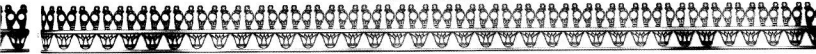
LEVEL FIVE

WALK THE BARRIERS

Type: Ritual
Dice Pool: Occult + Necromancy
Difficulty: Shroud rating
Chi: 4

The quests of heaven are not easily to fulfill, and the Wu T'ian must sometimes walk between the barriers that separate our reality from the spirit worlds in order to complete them. By enacting this ritual, the caster may walk across the barriers that separate these worlds.

This ritual functions like Separate Ba (p. 120) except that the caster's physical form transfers across the Shroud as well. The caster becomes a single psychic entity when he crosses the Shroud. This art is subject to no time limit; to return to the living world, the mummy simply enacts the ritual again.





MUMMY™

The Resurrection

NAME _____
PLAYER _____
CHRONICLE _____

NATURE _____
DEMEANOR _____
CONCEPT _____

AMENTI _____
HAMARTIA _____
INHERITANCE _____

ATTRIBUTES

PHYSICAL		SOCIAL		MENTAL	
Strength _____	●0000	Charisma _____	●0000	Perception _____	●0000
Dexterity _____	●0000	Manipulation _____	●0000	Intelligence _____	●0000
Stamina _____	●0000	Appearance _____	●0000	Wits _____	●0000

ABILITIES

TALENTS		SKILLS		KNOWLEDGES	
Alertness _____	00000	Animal Ken _____	00000	Academics _____	00000
Athletics _____	00000	Crafts _____	00000	Bureaucracy _____	00000
Awareness _____	00000	Drive _____	00000	Computer _____	00000
Brawl _____	00000	Etiquette _____	00000	Cosmology _____	00000
Dodge _____	00000	Firearms _____	00000	Enigmas _____	00000
Empathy _____	00000	Melee _____	00000	Investigation _____	00000
Expression _____	00000	Meditation _____	00000	Law _____	00000
Intimidation _____	00000	Performance _____	00000	Linguistics _____	00000
Intuition _____	00000	Security _____	00000	Medicine _____	00000
Leadership _____	00000	Stealth _____	00000	Occult _____	00000
Streetwise _____	00000	Survival _____	00000	Research _____	00000
Subterfuge _____	00000	Technology _____	00000	Science _____	00000

ADVANTAGES

BACKGROUNDS		HEKAU		MERITS/FLAWS	
_____	00000	Amulets _____	00000	_____	_____
_____	00000	Alchemy _____	00000	_____	_____
_____	00000	Celestial _____	00000	_____	_____
_____	00000	Effigy _____	00000	_____	_____
_____	00000	Necromancy _____	00000	_____	_____
_____	00000	Nomenclature _____	00000	_____	_____
_____	00000			_____	_____

OTHER TRAITS

_____	00000
_____	00000
_____	00000
_____	00000
_____	00000
_____	00000
_____	00000

EXPERIENCE

BALANCE

0 0 0 0 0 0 0 0 0 0

WILLPOWER

0 0 0 0 0 0 0 0 0 0

SEKHEM

0 0 0 0 0 0 0 0 0 0

HEALTH

Bruised		<input type="checkbox"/>
Hurt	-1	<input type="checkbox"/>
Injured	-1	<input type="checkbox"/>
Wounded	-2	<input type="checkbox"/>
Mauled	-2	<input type="checkbox"/>
Crippled	-5	<input type="checkbox"/>
Incapacitated		<input type="checkbox"/>
Broken/Scorched		<input type="checkbox"/>
Crushed/Burned		<input type="checkbox"/>
Disembled/Incinerated		<input type="checkbox"/>
Pulverized/Cremated		<input type="checkbox"/>
Dust/Ash		<input type="checkbox"/>





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