

NEKROPOLIS



5TH EDITION
COMPATIBLE

BY
MARK GREENBERG • BILL WEBB

NECROPOLIS

AUTHORS

Mark Greenberg
Bill Webb

ADDITIONAL MATERIAL

Tom Knauss, Edwin Nagy, Scott Greene, and
Clark Peterson

COVER ART

Artem Shukaev

BASED ON THE ORIGINAL WORK BY

E. Gary Gygax

EDITOR

Jeff Harkness

CARTOGRAPHY

Temple of Rahotep Maps: Alyssa Faden
Other Cartography: Robert Altbauer

DEVELOPER AND PRODUCER

Mark Greenberg

ART DIRECTOR

Casey W. Christofferson

5E PLAYTESTERS

Mark's Irregulars: Nick Abruzzo, Bill
Meinhardt, Billy Meinhardt, Kevin Trafton,
and Scot Yonan; and the Frog God Game Day
Players: Guoccamolé, dragonbait83, Darin
Rebertus, Bob Huss, Kim George, David
DeRocha, Kevin Hogan, Arthur Soares, Bob
Fields (TOS), and Eddy Doering

5E CONTENT EDITOR

Edwin Nagy

INTERIOR ART

Brett Barkley, John Bridges, Colin Chan,
Mike Chaney, Casey W. Christofferson, Chris
Curtin, Talon Dunning, Leif Jones, Veronica
Jones, Adrian Landeros, Brian LeBlanc, Santa
Norvaisite, Keith Parkinson, Thuan Pham, Nate
Pride, Sid Quade, Hector Rodriguez, Artem
Shukaev, Michael Syrigos, Richard Thomas,
and Tyler Walpole



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Дмитрий Рубин

NECROPOLIS

AN EPIC ADVENTURE DESIGNED FOR 6 TO 8 CHARACTERS STARTING BETWEEN 7TH AND 9TH LEVEL.

CHAPTER ONE · INTRODUCTION

Welcome to the Triple Kingdom of Khemit, bold adventurer! Located in the eastern continent of Libynos between the Ruby Sea to the east and the Kingdom of Guurzan to the west, Khemit is one of the most ancient of human nations in the Lost Lands. The people of this desert realm rely on the annual floods of the Stygian River to bring lifegiving water to their fields and orchards. This mighty river rises from headwaters far to the south, passes north through steppe, gorge, and desert, and finally fans out into a delta where it flows into the Sea of Baal. Ruled by Pharaoh, Khemit is a place of mighty magic, many gods, vast treasures, and deadly perils!

Between the covers of this volume you will find a series of adventures collectively known as *Necropolis*. Based on the work originally written by Gary Gygax, the grand master himself, it has been fully revised and updated for the fifth edition of the world's most popular roleplaying system.

Necropolis is best suited for six to eight characters, each starting between 7th and 9th level, depending on the number and experience of the players. By the time the party reaches Rahotep's Tomb (in **Chapter 8**), the characters should all be at least 10th level. Played as an extended campaign, the material contained herein could easily propel them to 12th level or higher.

Those who choose to adventure in Khemit must keep their wits about themselves. This is a difficult and challenging scenario, and it will bring out the best and brightest ideas from those who participate — or leave them to wither away as corpses under the blistering desert sun.

Therefore, gentle reader, read on, learn the mysteries and challenges of the lands of Khemit, and enjoy the many hours of play you will glean from this material.

A FEW NOTES

Detailed information concerning Khemit can be found in *The World of the Lost Lands* by **Frog God Games**, which provides national context and specifics that you might find helpful in running this adventure. However, access to that volume is by no means necessary. This book contains more than enough background and information to enable you to become knowledgeable and comfortable with the setting and the plot of the adventure. Moreover, the Triple Kingdom of Khemit has many parallels to a fantastic version of the ancient Egypt of our world. You can easily apply analogies from ancient Egyptian history and mythology to fill in gaps or provide additional color wherever you think proper.

For many encounters, we have included text that you can read to your players, sometimes describing what they see, and other times giving suggested dialog. Such material is provided as an example, however, and you should feel free to read the text verbatim or extemporize as you see fit.

Various Khemitian terms are sprinkled throughout the text. These are used to bring the setting to life and to enhance the flavor of this mysterious kingdom. If your players have trouble with these terms or if it confuses their roleplaying experience, simply use English ones.

In many cases, the text describing a non-player character (NPC) includes a summary of their personality and motives to provide you with an immediate grasp of that individual's part in the plot and to enhance your ability to bring them to life. The full statistics for NPCs and monsters unique to this scenario, however, are not included in the main text and

can instead be found in **Appendix A: NPCs of Necropolis** and **Appendix B: Monsters of Necropolis**. The appendices also include other material helpful in expanding the scenario if you so desire, and provide details for certain magic items and spells unique to the lands of Khemit.



INTRODUCTION TO THE LAND OF KHEMIT

Khemit considers itself to be three kingdoms joined together, hence the term "Triple Kingdom." Upper Khemit, which is farthest upstream on the Stygian River, is to the south; its capital is the great city of Elephantine. The Middle Kingdom (or Middle Khemit) is the central portion of the country and has its capital at Thybos, which is also the current royal capital. Lower Khemit (or the Lower Kingdom) is the farthest north, in the area where the Stygian fans out into a delta and then flows into the Sea of Baal. Its capital is Menefet, one of the largest cities in the world.

The history of Khemit begins more than 8,000 years ago when nomadic people of the region first began settling into small agricultural communities on the banks of the Stygian River. Over time, those communities grew, and by about 6,800 years ago, petty kingdoms had formed throughout the area, engaging in trade, conflict, and colonization. More than 5,000 years ago, Narmer — the first pharaoh — united many of the small kingdoms into what became known as the Conjoined Double Kingdom of Khemit. This was the time of the building of the great pyramids, symbols of Khemit to this day.

Over the ensuing centuries, different families founded Khemitian dynasties, and times of trouble came and went. During the 10th Dynasty (almost 4,000 years ago), most of the southern land of Nubara was added



to what then became the Triple Kingdom of Khemit. The legions of the Hyperborean Empire came to Khemit about 400 years later during the 13th Dynasty under Menkamin I. The kingdom had been weakened as a result of internal strife toward the end of the 12th Dynasty, and it fell to the legions in the fourth year of the Hyperborean Imperial Record (referred to by the abbreviation "I.R."). The pharaoh became a vassal of the Hyperborean emperor, permitted to govern Khemit, but under the close watch of the empire. The Canal of the Pharaohs connecting the Ruby Sea and the Sea of Baal was completed in 359 I.R. during the 15th Dynasty with the assistance of Hyperborean engineers. More land was added to Khemit in the 17th Dynasty, as the eastern peninsula known as Peleshtia was brought into the kingdom and renamed Tahmakht. But no country cares to be controlled by another forever, and when the weakened Hyperboreans finally withdrew from Libynos during the 34th Dynasty in 2632 I.R., Pharaoh Amyrtalos V declared independence and a new start to a modern Khemitian calendar, with that year becoming year 1.

In 328 New Khemit Reckoning (2960 I.R.), a great fleet of ships from the Kingdom of Foere from the western continent of Akados came to the Canal of the Pharaohs. They sought passage to the east to wage a crusade to liberate their Sacred Table and the holy city of Tircople from the Huun in northern Libynos. After lengthy debate among his advisers, some of whom were concerned about antagonizing the Huun, the pharaoh eventually permitted the flotilla to pass. The delay, however, angered the Foere leaders, and when a second crusade was launched 10 years later, the Akadians landed in Khemit, intent on using the nation as a staging ground for their forces. Although the Triple Kingdom was much stronger than it had been in the past, it was not strong enough to expel the Foerdewaith. The harbor of Pyrameses was taken by the overwhelming force of the crusader navy and, after a massacre in the city, it was used as the major supply hub for the entire army on its march to the east. The invaders occupied the metropolis of Menefet and much of Lower Khemit for about six years. The pharaoh, then ruling from Elephantine, was never threatened by the invaders, but the incident remains a point of resentment among the Khemitites to this day. Though now more than 500 years in the past, the occupation is a frequent topic of stories, and foreigners who seem to be from Akados may face hostility as a consequence. The Huun are also a target of anger, however, as they endangered Khemit by using the area to spy on and plot against the western invaders. As a result, suspected Huun are likely to be seized and taken to the authorities at once.

The current year is 3517 I.R., or 885 New Khemit Reckoning. Pharaoh Tuthmosis IX of the 39th Dynasty rules the Triple-Kingdom of Khemit, a productive country boasting many of the largest cities in the entire world. These urban centers are supported by the annual inundation by the Stygian River, which provides the fertile soil and water needed for

thriving agriculture. The vast majority of the population lives near the river, in cities along the Ruby Sea, or on the shores of one of the lakes in the northwest, with the remainder scattered among isolated oases on trade routes. Khemit has a structured, highly organized society where people know their place and most agree on the importance of working for the good of society as a whole. Army units are a reassuring presence in every city, but are especially important for those on the frontier.

PANTHEONS AND THE PLAYER CHARACTERS

Khemit follows its own complex religion, where good and evil deities are worshipped in their proper spheres and the living pharaoh is nearly divine. Almost every permanent settlement in the country, and even many isolated places deep in the desert or hills, has at least one temple or shrine. People here tend to be suspicious of those who worship foreign gods, but as long as the strangers do not disrespect the pharaoh and otherwise pay in good coin, the Khemitites are likely to mind their own business.

Unless a character is from Khemit or one of its dependencies, it is likely that they worship non-local gods. However, most deities of good alignment will not look askance at their worshippers' support of the goals of Khemitian gods of a similar outlook or sphere of influence.

As a consequence, the party can and should ally themselves with the beneficent deities of the Pharaonic pantheon. Foreign patron deities will not be offended by such an affiliation.

PLAYING THE ROLES

Roleplaying is crucially important to this adventure. There are many occasions where your players' group will travel and interact with strangers, some friendly and some malign, though the distinction may not always be obvious on an initial meeting. While you will find many details and suggested dialogue for various encounters, elsewhere it is up to you to bring the adventure to life through your own invention and creativity.

If your campaign, or at least the party, isn't based in Khemit, you might wish to augment this scenario through some preliminary adventuring of your own design. You might have the party undertake a sea voyage to the Land of the Pharaohs, journey by barge upstream to the city of Thybos, and finally travel by caravan to Farnoc, Aartuat, and points west. During the initial passage, there may be storms, encounters at sea, and foreboding events. Then, in Khemit, you can introduce the party to the local culture and have them become familiar with local customs and the powers of the land. Such a journey might very well consist almost exclusively of roleplaying, which would prepare the group well for interacting with the folk they meet as the main story of the adventure begins.

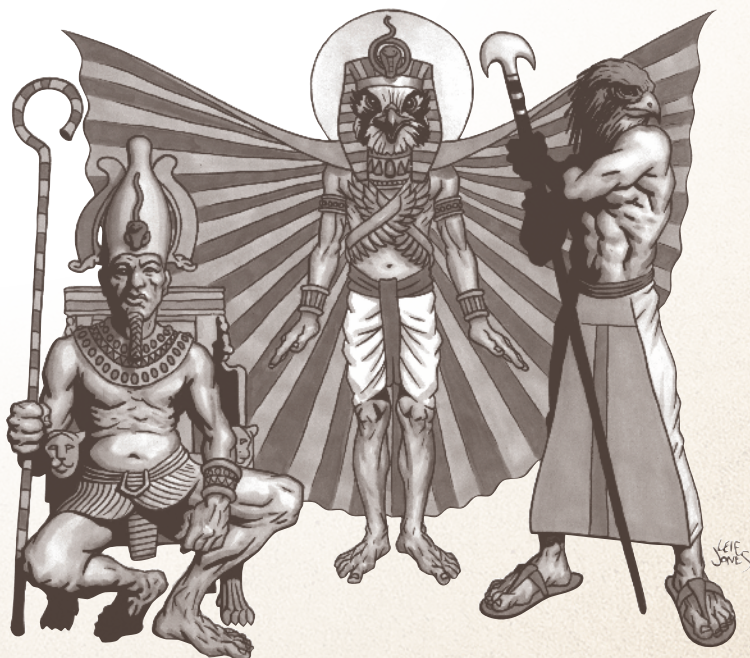
With firm friends already made and an understanding of Khemitian culture, the party is less likely to make perilous errors and the locals may be more forgiving and more willing to lend assistance. There will be times when such aid will be welcomed by those who would seek the hidden and well-guarded treasures of long-dead high priests.

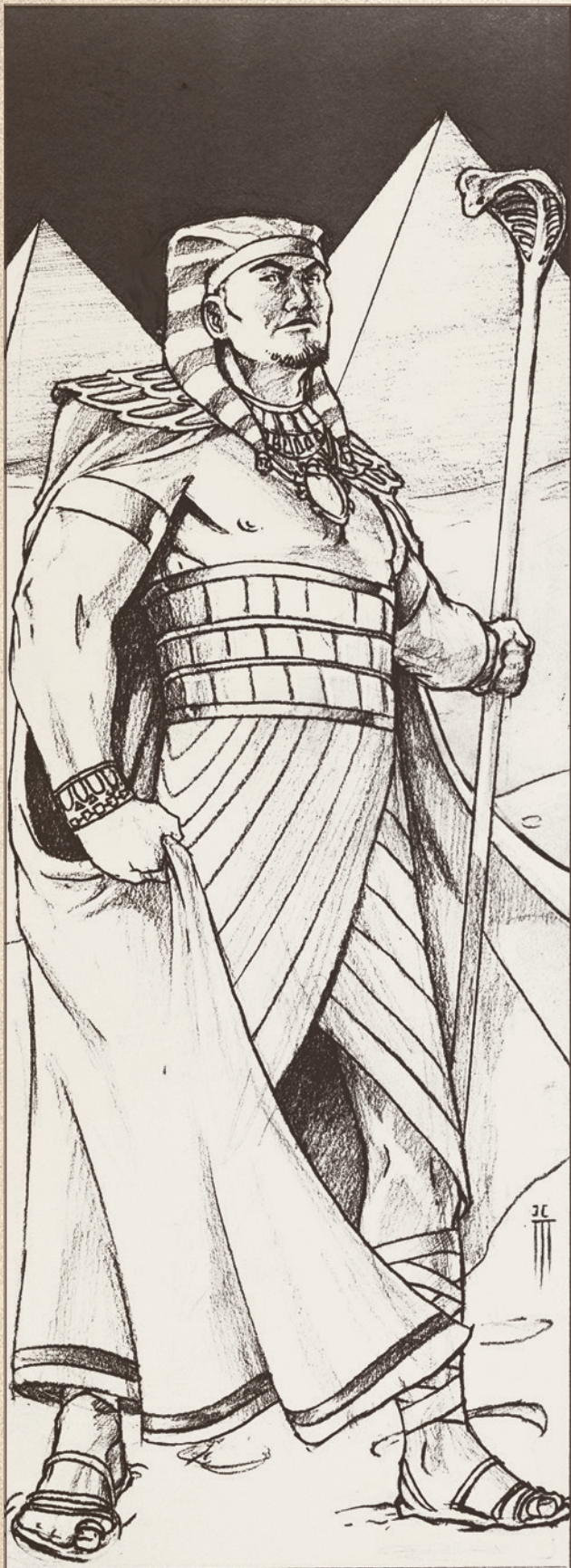
Even when exploration and action come to the fore, roleplaying will still be key. There are many secrets to be learned, and not all can be uncovered with the point of a sword.

THE ORGANIZATION OF EVIL

The party's ultimate antagonist is Rahotep, a servant of the god Set. However, Set is not the only evil deity in the Pharaonic pantheon, and it is worthwhile to understand the relationships between him and the other powers of darkness, here and elsewhere in the Lost Lands.

Agas ago, Set's domain was removed to a distant, dark star by the forces of good. Through his servant Rahotep, Set seeks to return to rule the land of Khemit and, thereafter, conquer the entire world. Should Set's plans succeed, other malign gods of Khemit — such as the Serpent Aapep, Sebk, and Serqet — would share in the gains, at least to an extent. But Set's plans are not their plans, and a triumphant Set, along with an





Unmortar Rahotep, could be as much a threat to their power as a benefit.

As a result, some of those dark gods and their allies may prefer to see Set and Rahotep fail and might indirectly oppose their plans. The party may find aid then from unexpected locations.

But this also means that should the party be triumphant and foil Rahotep, the power of evil in Khemit and the world at large will be only slightly diminished. One of the heads of the malign hydra of wickedness shall have been severed. Though two others might not spring forth in its place, those that remain will be as deadly, as potent, and as determined as before.

A NOTE ON THE EVIL NPCs

Throughout this adventure, the party will encounter many NPCs who appear to be of good or neutral alignment, but are in fact in service to evil. It is important to remember that a *detect evil and good* spell and a paladin's Divine Sense will not reveal the alignment of such individuals. While the party may attempt to *detect thoughts* on those they meet, the casting of this spell requires verbal, somatic, and material components, and doing so without being noticed will be difficult. Any NPC with any experience of magic should be given an opportunity to recognize that a spell is being cast upon them. Moreover, *detect thoughts* provides only surface thoughts unless the caster elects to probe deeper. Surface thoughts, even for one of the evil NPCs, primarily reflect the current conversation or circumstances, and while not necessarily benign, are unlikely to suggest more than perhaps a motive to swindle, cheat, or steal from the characters. Any attempt to probe deeper gives the target a save, of course, and even if that save fails, the target knows its mind is being probed. You should feel free to remind the players of these facts, that probing the mind of an NPC will likely make that NPC an enemy, and that word of the party's use of such magic will get around quickly.



CHAPTER TWO · BEGINNING THE SAGA

THE TALE OF RAHOTEP

Important Note: The information below provides the full history of Rahotep and is solely for you. Even to the Temple of Thoth, much of the truth remains unknown. Reveal these details only as the party employs such means as may be available to them to glean knowledge of this most evil servant of Set.

Rahotep lived in Khemit more than 1,000 years ago. Born into a noble family devoted to the god Set, he entered the priesthood at a young age, evidencing a fanatical zeal and enormous talents in the rituals of the god of destruction, as well as in the byzantine politics of his temple.

Servants of Set are known for their ruthlessness, arrogance, and cunning. But even among those most committed to the god of evil days, Rahotep stood out. He moved swiftly up the ranks, imposing his will on any who stood in his way, and sacrificing to Set those he could not cow into submission.

In time, he became grand high priest of Set and vizier of Lower Khemit, taking the name Sethu Neterankh. But his ambitions did not end there. He saw the priesthoods of the other gods as obstacles to his power, and the throne of pharaoh as a wasted, useless office. He sought to make Set first of the gods, to assassinate the pharaoh, and to himself sit as king of the Triple Kingdom. He sowed disorder through whispers and innuendo, and through dark means eroded the strength of the other temples, all while he built an army that could challenge the power of pharaoh.

In the end, however, Rahotep's unbridled ambition was his undoing. He had made too many enemies, and they finally banded together to oppose the waxing power of the Temple of Set. Battle was joined, and the soldiers of Rahotep fell in vast numbers, with the survivors fleeing into the desert or to foreign lands. Many of the priests of Set were captured or killed, and the grand high priest himself, with his most devoted followers, was driven into the rocky heights of the Harh-Ahu-Ra Hills on the verge of the great desert to the west.

Here, Rahotep made his last stand. His power was indeed great, and even the combined forces of pharaoh and the kheri-heb, the mightiest of the priests of the other gods, were for a time held at bay. But Rahotep knew that he could not oppose those arrayed against him forever and sought aid from Set himself.

With the labor of Rahotep's remaining followers and the assistance of demons summoned from the darkest parts of the Duat — the underworld — a great tomb was dug into the farthest reaches of an old Necropolis in the hills, a place where once the nobility of Khemit were buried. Powerful magics were ensorcelled into the very rock, and terrible traps were set. And the blessing of Set himself was laid on the tomb so that the kheri-heb would be unable to penetrate its walls without great peril.

Once the work was at last complete, the grand high priest sacrificed all of his remaining followers to Set, giving some the power to rise again as undead to guard the tomb. Finally, Rahotep slew himself, and his undead servants sealed his body into a sarcophagus deep within.

The priests of the other gods and the armies of pharaoh found the tomb, but divinations warned of the power that sealed it and threatened any who would attempt to breach its protections. So they left the tomb as it was, with Rahotep sealed within. No longer would any of the nobility of Khemit be permitted to bury their dead in the surrounding Necropolis. And they charged the priests of the Temple of Osiris, near the entry to the Necropolis, to watch over the tomb of this greatest servant of Set.

If this were all, then the Tomb of Rahotep would be of interest only to historians and treasure-seekers. But another plan, unknown to the forces of good, had been set into motion.

Rahotep sought more than eternal life in the Duat upon his death. His ambition was far too great for that. And most of all, he wanted vengeance on those who had thwarted his plans for domination over all Khemit. He wanted to achieve a power in death that none in life could ever obtain. He wanted to become Rahotep Unmortal, a demigod.



In the lore of Khemit, the human soul has nine aspects. These are *khat*, the body; *ab*, the heart; *sahu*, the spiritual body; *sekem*, the life energy; *ka*, the vital essence; *ba*, the personality; *khaibet*, the shadow; *khu*, the immortal self; and *ren*, the true name.

Normally on death, the *khat* and *ab* are entombed, while the other aspects of the soul pass into the underworld for judgment. The rituals around Rahotep's death, however, ensured that his soul remained in this world. While his *khat* and *ab* are indeed trapped in his sarcophagus, the other aspects were set free to roam abroad, to wreak havoc, and to build a cult that would remember him and, in time, free him and allow him to rise as immortal.

In furtherance of these plans, Rahotep made nine objects of great power and malice, each tied to one of the aspects of his soul. These are the Nine Evil Objects. Before the final sacrifices, Rahotep gave these objects to a servant who then fled the tomb in secret. This servant went about Khemit, giving each item away until all were scattered among the artifacts and treasures of the nation.

The Nine Evil Objects have a sinister purpose. Each harvests a part of the soul of any person who dies in its presence. Over centuries, each object became charged with more of this stolen life energy. As each object reached its threshold, it led its holder to seek out Rahotep's resting place where, in a final act of betrayal, the bearer was slain and the object secreted deep in the tomb.

Five of the Nine Evil Objects have so far been returned to the tomb. The other four are now near the tomb, ready to be brought to their master. With the power of all nine given freely to him, Rahotep can at last rise as immortal with the might of a demigod. He will then seize the priesthood of Set, raise an army of darkness, and set himself upon the throne of pharaoh. With all of the power of Khemit at his command, along with undead and demons, Rahotep will make war upon the world until all worship only Set.



Unknown to Rahotep, however, the Nine Evil Objects provide more than the means to his ascension. They also provide protection against curses he would lay and hold within them the power to destroy Rahotep's soul and end his scourge on the world forever.

ADVENTURE SUMMARY

The adventure can be roughly divided into three stages. The first stage, covered in **Chapters 3** and **4**, takes place in the village of Aartuat and the nearby Pool of Hapy. The second stage, set forth in **Chapters 5** and **6**, sees the party leave Aartuat and head into the desert to explore the Temple of Osiris. Finally, in **Chapters 7** and **8**, the party reaches the Gorge of Osiris and explores the Necropolis and Rahotep's Tomb.

FIRST STAGE

The adventure commences in earnest once the party reaches the Village of Aartuat, which is detailed in **Chapter 3**. Exploring the village gives the party the opportunity to gain some familiarity with Khemit and its culture, learn a little about their opposition, pick up crucial aid in the form of figurines of Khemitian deities, and meet its first demonic opponent: the demoncroc. **Chapter 4**, which describes the area of the Pool of Hapy, is largely an extension of the village and where the party may meet an important ally. Once the characters are ready to move on, they should have learned something about Khemit and the challenges they may face thereafter.

SECOND STAGE

In **Chapter 5**, the party leaves Aartuat for the Gorge of Osiris and is ambushed by a force of bandits along the way. **Chapter 5** concludes with a strange encounter at the Pylon of the Duat at the entrance to the Necropolis. With its resolution, the players should be suspicious of the appearance of all they encounter and become aware of the presence of some very potent evil.

That takes the party to **Chapter 6**, which details the Temple of Osiris. No longer is Osiris venerated here, however. Some time ago, the temple was taken over by the servants of Set, though they pretend to be otherwise. This chapter should help prepare the players and their characters for what lies ahead in the Tomb of Rahotep. After success here, they are veterans and ready to move on to the greater challenges within the Necropolis itself.

THIRD STAGE

Chapter 7 details the Gorge of Osiris and the Necropolis therein. The abandoned shrines and various tombs give the players an opportunity to learn a bit about the nature of Khemitian burial practices. Observant characters will thus obtain a few clues to the nature and design of Rahotep's burial place, though what they learn might in truth be misleading. The party may move swiftly through this area, or tarry for a while to gain treasure and experience. Regardless of exactly how this chapter is played, it leads inevitably to the denouement: Rahotep's Tomb ...

... which is detailed in **Chapter 8** — and what a grand chapter it is! The powers at work in the tomb are far greater than any the party has yet faced, and the threats much more deadly and unforgiving. Success depends upon careful play, teamwork, and perhaps more than just a bit of luck. Even experienced players should find Rahotep's tomb one of the most challenging adventures they have ever attempted.

Like any good tomb, there are false crypts here that may mislead the players into believing they have accomplished their goal, when in fact Rahotep watches them still, secure in his abode deeper in the complex of chambers and passages. These false endings, however, may offer the party a chance to leave the tomb, regroup and heal, and perhaps reflect a bit before they continue on to the next, and deadlier, stage.



THE NINE EVIL OBJECTS

Rahotep seeks the return of the Nine Evil Objects, the keys to his ascension as an immortal demigod. And in no small bit of irony, obtaining these same Nine Evil Objects is essential to his destruction and the party's ultimate success.

Four of the objects are outside the Tomb of Rahotep. The other five are within its confines. A complete exploration of the tomb is necessary to obtain all nine.

Of those Nine Evil Objects:

- The first, the Serpent Ankh, is held by the wizard Shenau, who lives in the village of Aartuat.
- The second, the Bloodied Moon, is held by Captain Turpur, chief of the desert bandits on the road to the Gorge of Osiris.

The third and fourth are in the Temple of Osiris:

- The Cleaver of Set is held by Setem-nefer, the high priest of Set.
- The Book of Eternity is in the black pylon on the island shrine of the Osirium.

The remaining five are within the Tomb of Rahotep:

- The Scepter of Set lies in **Area 6**.
- The Blackened Sun is hidden in the altar in **Area 12**.
- The Netherladder is in the crypt in **Area 17**.
- The Seal of Shadow is in the sarcophagus of Utat-nebbu in **Area 22**.
- The Cursed Star (which is a representation of Set's own domain) lies upon a table in **Area 32**.

The Nine Evil Objects all feel cold to the touch and faintly radiate an aura of magic, but they do not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. All nine have a distinguishing mark; somewhere on the object is a cartouche that sets forth the name "tesh tesh-ti Aasha Sethu Neterankh Rahotep." This is Rahotep's full name, and literally translated, means: "A red fiend terrible of Roarer (a name of Set) [that is the] Set Godlife Rahotep."

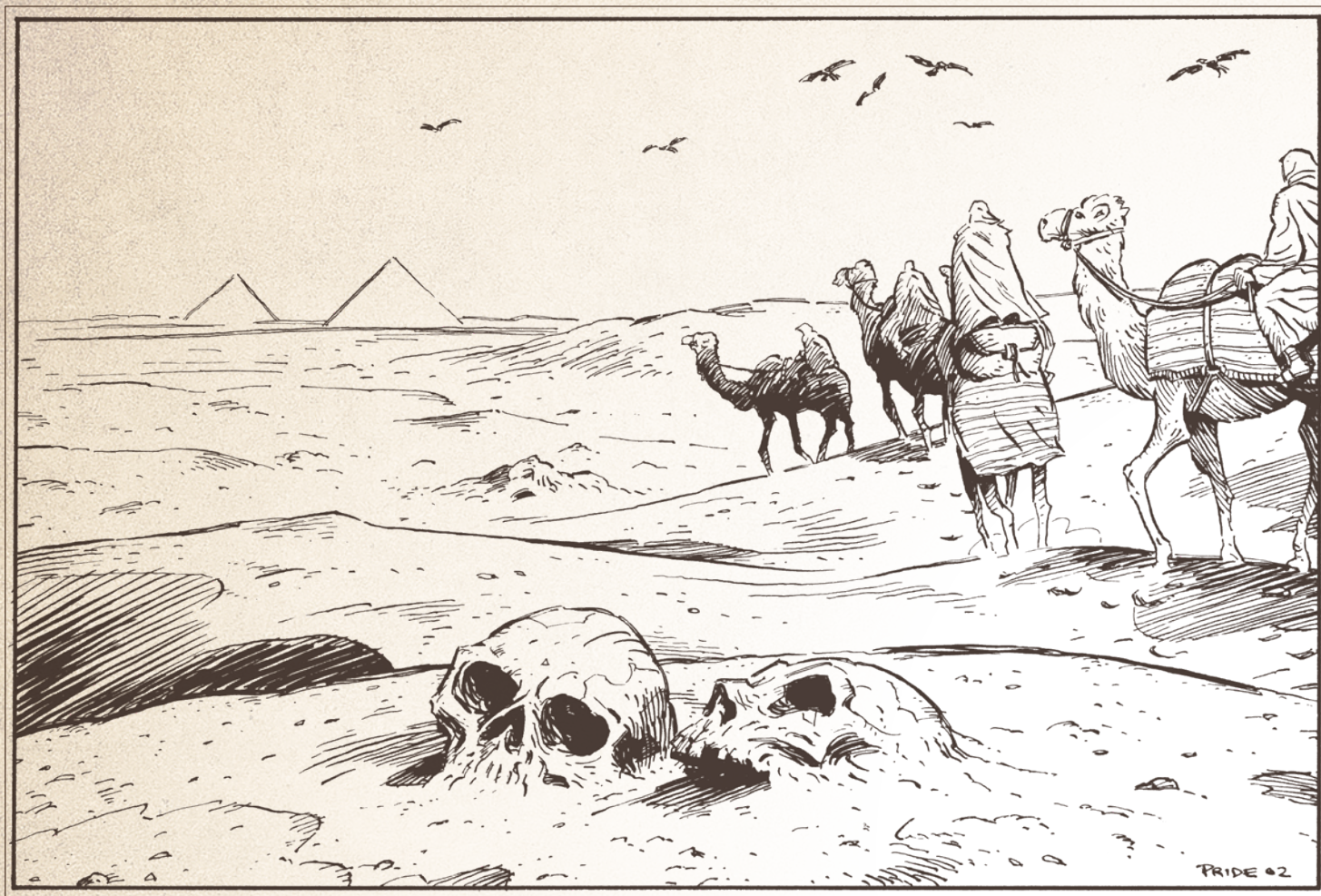
If they are wise, the party will seek to learn as much as they can about the Nine Evil Objects. Unfortunately, even the Temple of Thoth knows little about these items, and they know more than any others outside the tomb itself. They have long suspected the existence of the Nine Evil Objects and their true purpose. They and the temples of other gods of Khemit have learned that sometimes souls in the presence of these objects come to the Duat unready and impaired, a part of their energy stolen. They have had glimpses of some of these objects in visions, but the power of Set has prevented them from ever obtaining one. Thus, the Temple of Thoth knows that each object bears the mark of Rahotep on it. They suspect that the purpose of these objects is to revivify the grand high priest and that some of the objects have in fact found their way back to the tomb. Thus, they fear that the time of Rahotep's return may be nearing. But they know little else of these items or what other powers they may have.

On the other hand, once the party possesses one of the Nine Evil Objects, they may employ magical means to learn more about it.

If each of the nine objects is immersed in the correct pool at **Area 37** of the tomb, the power of the Nine Evil Objects is given to Rahotep and he rises as an immortal demigod. However, if all of the objects are instead immersed in a specific different pool, then Rahotep's soul is destroyed. Which is which can be learned by trial and error (a dangerous process) or through information from divination such as a *legend lore*, *commune*, or *contact other plane* spell. In particular, through magical inquiries, the following can be learned about each object once it is held:

- Serpent Ankh: "Offer this to the Evil One in its waters to grant him his *sekem* [life energy]. Or immerse it in the well of his *khaibet* [shadow] and stricken shall be his *sekem*."
- Cleaver of Set: "Offer this to the Evil One in its waters to grant him his *khaibet* [shadow]. Or immerse it in the well of his *sekem* [life energy] and stricken shall be his *khaibet*."
- Bloodied Moon: "Offer this to the Evil One in its waters to grant him his *ba* [personality]. Or immerse it in the well of his *ka* [vital essence] and stricken shall be his *ba*."
- Blackened Sun: "Offer this to the Evil One in its waters to grant him his *ka* [vital essence]. Or immerse it in the well of his *ba* [personality] and stricken shall be his *ka*."
- Book of Eternity: "Offer this to the Evil One in its waters to grant him his *khu* [immortal self]. Or immerse it in the well of his *ab* [heart] and stricken shall be his *khu*."
- Scepter of Set: "Offer this to the Evil One in its waters to grant him his *ab* [heart]. Or immerse it in the well of his *khu* [immortal self] and stricken shall be his *ab*."
- Cursed Star: "Offer this to the Evil One in its waters to grant him his *khat* [physical body]. Or immerse it in the well of his *sahu* [spiritual body] and stricken shall be his *khat*."
- Netherladder: "Offer this to the Evil One in its waters to grant him his *sahu* [spiritual body]. Or immerse it in the well of his *khat* [physical body] and stricken shall be his *sahu*."
- Seal of Shadow: "Offer this last and the name of the Evil One shall endure forever, or shall be erased for all eternity."

However, remember and strictly enforce the use of the necessary material components to a *legend lore* spell or other divination, which are consumed in the casting. No other information about any of the Nine Evil Objects can be acquired by any means whatsoever.



GETTING THE CHARACTERS TO KHEMIT AND ONWARD

A party of adventurers has two likely reasons to be drawn to the Gorge of Osiris and Rahotep's Tomb.

Perhaps they learned through their own research or investigation of the existence of an unexplored tomb amid a forgotten Necropolis in Khemit. Rumors of its existence have long been spread by the hidden cult of Rahotep, who seek to bring victims to the Nine Evil Objects to feed the items' hunger and to ultimately free him. Moreover, the Land of the Pharaohs is famous for its fabulous wealth. That hoards of treasure were buried with the mummies of the dead in olden days is common knowledge, even as far as Akados. The party might have acquired a copy of the *Blemmyish Nomad's Account* (a copy of which can be found in **Chapter 10**), which includes a sketch map showing the purported location of an unopened tomb. They can translate the manuscript with research or magic and can learn that this tomb is more than 1,000 years old and must contain untold treasures, all waiting for someone to come and take them!

Alternatively, the party may be called to the Necropolis by the forces of good. There are those in Khemit who know of Rahotep and have divined that his power is waxing. They send forth agents, in Khemit and perhaps even throughout the world, to seek potent adventurers to discover if their fears are well-founded. Of course, the party is entitled to expect gain, but that is secondary to thwarting evil. In this case, Khemitian agents deliver the *Blemmyish Nomad's Account* and other information to them.

In either case, the party learns that the tomb is not too far from the great metropolis of Thybos, the capital city of the Middle Kingdom, seat of many of the temples of the deities of Khemit, and the Palace of Pharaoh, from which all the empire is ruled.

If the party is already in Khemit, it may only be necessary for you to arrange for their arrival in Thybos, where they could learn of the tomb or be contacted by agents of good. If they are far from Khemit, you'll have to devise an appropriate travel adventure as you desire. Suffice it to say, a long voyage by land or sea could be quite costly and may involve any number of adventures along the way!

IF THE PARTY IS ENGAGED AS AGENTS OF GOOD

The section applies if the party is seeking out the Necropolis as agents of good and not merely treasure-hunting.

Shemsi Neteru-f, the archpriest of Khemit and a devotee of Thoth, is concerned. Certain signs and portents suggest that great evil is awakening within the Gorge of Osiris. Pharaoh Tuthmosis IX, however, is indifferent to such matters, and his closest confidant and companion is the Set-worshipping Marshal Ahau-ahtibek. Shemsi Neteru-f thus fears the king may be under the influence of darkness. As a result, the archpriest has secretly reached out to his fellows in the Temple of Thoth, and together they have made certain inquiries and sent agents to find suitable candidates to explore the gorge. Most preferable of all would be foreigners, who would violate no ethical or religious tenets by entering the proscribed gorge and taking on the necessary tasks.

Eventually, the party comes to the attention of the Temple of Thoth, and they are contacted by Tehi-neken, a superior priest of Thoth disguised appropriately. After a brief introduction, Tehi-neken asks: "Will you undertake a mission?"

If the characters agree or express willingness, Tehi-neken continues:

"In a gorge within the Harh-Ahu-Ra Hills is a Necropolis. Long ago, great nobles of this land were entombed there in splendor. But also within the Necropolis is a special tomb that holds the remains of one who in ancient times was a mighty priest and vizier, said to have been a pretender to the throne of Pharaoh. He was a great evil, and for a thousand years he has been held within, and our lands have been safe.

"I will say his name just this once, and only whisper it. As you know, names have great power in the lands of Pharaoh, and it is as ill to speak out loud the names of potent servants of evil as it is to give one's name to the unworthy. The name of this evil one is ... Rahotep.

"Certain signs and portents now tell us that something has awakened within the Necropolis, that a power of darkness waxes therein. We fear it may be the return of this evil one. Ancient bans imperil those sworn to the gods of Khemit who enter the region. But strangers such as yourselves could do so without fear of angering our gods. We ask you to go to the Necropolis, seek out the truth of what lies therein, and if possible, remove such evil as you may discover.

"Stories tell us that this evil one enchanted nine objects of dark power before he was sealed in the tomb. For centuries, each has been rumored to be in one place or another within the kingdom, only to vanish for years before appearing again somewhere else. Now we know some have returned to the tomb, while others are close by the Necropolis, waiting for some event to call them within. While of potent magic and evil, divination tells us that these items may constitute either the key to unlocking the evil one's freedom or bringing about his final destruction. You would be wise to seek these items out, in case they do indeed hold such power, and learn as much about them as you are able. We do not know what form they take, but from the whispers we have heard, each will have on it a cartouche giving the name of the evil one.

"Near the entrance to the Necropolis is a Temple of Osiris, whose occupants were dedicated to guarding the dead. We have heard no word from the temple in years, however. Perhaps they remain, and if so, you will be able to receive succor there. If not, and it is now held by evil, we ask you to purge that holy place of such malign powers.

"I can provide you this account of a nomad's visit to the Necropolis, as well as this map. These may help in your search.

"In all you do, take care to make no errors and bring proof of the wickedness and malign deeds done by any you slay in the process. That done, rest assured that Pharaoh will regard all of your acts as deeds he approves. Not only will you be allowed to retain such prize wealth as you might take in this process, but the royal Tuthmosis will grant you honors as well. At worst, you will be made not only citizens of Khemit, but chiefs of Pharaoh ... and you might be granted positions of warrior of Pharaoh or even scribe. These honors I speak of are great. Being made a chief is something similar to knighthood bestowed by sovereigns in other kingdoms, while the ranks of warrior and scribe are more prestigious still, and bear grants of lands.

"If, however, you find the foe too powerful to contest, you must gather information of its nature — proof is mandatory — and bring it here to me. For this, my organization will pay your expenses, plus 1,000 gold atens apiece for your personal service. You will have the friendship of Thoth's temple, too, and if all goes well, thereafter the freedom to go where you will in Pharaoh's lands as honored guests.

"Here is a purse of silver, 100 crescents total, as an advance against expenses. Take it, and the bargain is sealed."

Provide the players a copy of the *Blemmyish Nomad's Account* and the accompanying sketch map of the location of the unopened tomb.

One thousand gold atens is the equivalent of 5,000 gp, and 100 crescents is 500 sp. See **Appendix D** for more information on currency in Khemit.

If the party accepts his offer, the Temple of Thoth arranges for travel to a village called Aartuat near the Necropolis. The party travels with a caravan as sightseers come to view the mighty stretches of the Triple Kingdom. About this place, Tehi-neken says:

"There is a village near the gorge called Aartuat. We fear that malign forces may have found their way into this place and would ask you to find if that is the case. If so, relieve the folk of the town from any menace and danger. There is one in Aartuat who may be able to help you, for he has worked with our holy temple in the past."

This individual is Khonsu-khaibet, who is detailed in **Chapter 3**. Use your discretion as to how easy or hard it should be for the party to find Khonsu. Tehi-neken may know his name or perhaps just a description of what he looks like. The more skilled your players, the less information you should provide.

All necessary gear is available for purchase in the village. The party is also given proper papers for traveling in Khemit, but until they succeed to such an extent as possible and return to the priest, they are otherwise on their own. If there is trouble, the Temple of Thoth denies all knowledge or connection to the party.

KNOWLEDGE THAT CAN BE LEARNED IN ADVANCE

If the party is not engaged by the Temple of Thoth and is instead seeking treasure, they should be given the opportunity to seek out information about the tomb before arriving in Aartuat. Such information can be gleaned from libraries and records throughout the world, though better information is available within Khemit itself. Obtaining such information requires an ability to read hieroglyphs, of course, as well as the connections to gain access to the appropriate records. And should the party be seeking merely to rob a tomb, inquiries could lead to undesired attention from the authorities. Other alternatives include the use of magical divination or perhaps seeking the knowledge of denizens of other planes. The process of obtaining information and the success of the party is left to your discretion.

Of course, if the party has been recruited by agents of good to seek the tomb, they may obtain as much information as the clerics of Khemit have.

In addition to the *Blemmyish Nomad's Account* and the accompanying sketch map, information that may be obtained by the party could, at your discretion, include any or all of the following details:

- From Thybos, the gorge can be reached by road heading first to a town called Farnoc and then on to a village called Aartuat, which is some five miles from the gorge.
- Even in Khemit, the existence of the Gorge of Osiris is almost entirely forgotten. Only certain clerics and scholars recall that a necropolis once was located there, and just a few know of the tomb and the name of the one buried therein.
- A temple, a place of Osiris, is in the gorge. It may still be inhabited by clerics of that deity. Aid may be given to travelers who visit the temple before entering the Necropolis.
- The tomb holds the remains of one called Rahotep, a mighty priest and vizier believed to have been a pretender to the throne and a virtual Pharaoh for a brief period.
- There is a tale that Rahotep, despite his death, may one day return to wreak havoc on the lands of Khemit.

- It is said that Rahotep enchanted nine objects of great evil before he was sealed in the tomb. For centuries, each has been rumored in one place or another within the kingdom, only to vanish for years before appearing again somewhere else. It is said that some have returned to the tomb, while others are close by the Necropolis, waiting for some event to call them within. While of potent magic and evil, legends say that these items may constitute either the key to unlocking Rahotep's freedom or bringing about his final destruction. While the form of these objects is unknown, they are all said to be identifiable as they bear a cartouche with the name of Rahotep.
- Names have great power in the land of the pharaohs, and one should be careful when saying out loud the names of potent servants of evil, as well as giving one's own name to those from dark planes.

If the players make a decent effort at acquiring knowledge in advance, feel free to be generous and provide most if not all of the foregoing to them. After all, any chance for ultimate success requires knowledge of almost all of these facts.

ARRIVAL IN THYBOS

In Thybos, the party learns that Pharaoh Tuthmosis IX recently announced that anyone caught desecrating an ancient grave (let alone despoiling a noble's tomb) is subject to summary execution on the spot — without trial! If they are there at the behest of the forces of good, there will be dispensation from this proclamation, as discussed above. If the party is there merely for the treasure, the coincidence may give them pause, and, in any case, they need to carefully consider their approach and how they might transport what they find from Khemit. If you are willing, the party may be able to make arrangements with folk in the western desert for safe passage and even transportation, all for the right price, of course. Whether such folk are trustworthy is also left to your discretion.

GETTING TO AARTUAT

The body of the adventure doesn't commence until the party reaches the village of Aartuat. Though they could travel there from Thybos on their own, wise players will recognize that cover and safety are provided by joining a caravan — a train of camels, mules, and horses carrying goods westward to the deserts. If the party is engaged by the forces of good, they are directed to such a caravan. If they choose, the party can pose as merchants or sightseers.

Read the following on the day they depart Thybos:

In the nameless jumble of mud dwellings on the western side of Thybos, you come to a little bazaar. A man is standing amid camels, carts drawn by mules, and folk on horseback, yelling at first one group, then another, slowly organizing them into the semblance of a line, a caravan heading to Farnoc and other points west.

The party need not offer anything to join the caravan. The master simply says that they may ride where they wish, but they will need their own supplies. Should an attack occur on the way, the party is expected to lend aid and defend their fellow travelers.

Nothing of much interest is likely to occur en route, though you should feel free to add encounters as desired. The caravan leaves for Farnoc, a town of some 10,000 souls located about 150 miles by road and track west from Thybos. From there, it is about 75 miles to the little village of Aartuat, although as the crow flies it is closer to 50 miles. For each character without practice in riding camels, you may wish to require a DC 10 Wisdom (Animal Handling) check twice per day; failure means a fall resulting in 1 (1d3) bludgeoning damage.

At Aartuat, the party leaves the caravan, remaining perhaps to trade or to "see the land, hunt, and learn about the ways of the Khemitian barrens." Turn to **Chapter 3** and the beginning of the main adventure.

CHAPTER THREE · AARTUAT VILLAGE



ARRIVAL AT AARTUAT

The adventure truly begins now as the characters arrive by caravan at Aartuat. They have come along the dusty Farnoc Road, and the sight of a little collection of buildings amid bright green vegetation should gladden their hearts. Yet several of the denizens of Aartuat — as well as the demonic crocodile that now resides in the millpond — have other ideas for the party.

The caravan winds through the rock and sand all day, but near sunset it finally arrives at the village of Aartuat where you will make your initial base of operations. It is a welcome sight to all. Tall palms amid grasses, reeds, and cultivated crops glow with lush verdancy before you. There is water ahead and thick-walled buildings to keep out the chill of the desert night and the heat of the day's blazing sun. A bath with any luck, a proper meal, and a good rest are all you really need right now.

The distance you've covered since leaving Farnoc is nearly 75 miles, your route heading generally west from that town to bring you to Aartuat. The village is a collection of small buildings of mud brick or stone surrounding a large caravanserai strengthened so as to serve as a fort. Nomad raiders must abound in this region, as that construction testifies.

Tomorrow, the hundred camels, mules, and donkeys that bear the burdens carried by the Farnoc caravan will depart at dawn, wending their way toward the oasis of Dakla-Amun on the other side of the Harh-Ahu-Ra Hills. You, on the other hand, will stay behind, seeking the Necropolis nearby and whatever may lay therein.

The master of the train informed you that your group can stay in the caravanserai for as long as you would like, without charge. "Our Great Pharaoh thus provides comfort and safety for all travelers within the boundaries of his mighty kingdom," the fellow related to you with pride. Yet you have heard of such wayside rest houses elsewhere. If those in Khemit are similar, there will be a big dormitory room or two with wooden benches for beds, much noise and commotion, and sand fleas — the permanent tenants — by the score to give you glad welcome.

A little stream bisects the village, running generally south to north, from your left to your right. The road here is raised upon stone blocks with a ditch underneath through which the stream flows, broad and deep enough for those few days each year when the rains flood the streambed. Tangled rushes and palm trees mark its course to your right, north beyond the borders of Aartuat, initially through small fields, and then into scrubby growth, and then desert. Undoubtedly, the sand swallows the trickle not more than a few miles beyond the village's edge. However, before it disappears, the stream provides lifegiving water for many little fields and garden plots, and draws the numerous domestic ducks and geese you see about.

Crossing the bridge, you approach the square construction of the caravanserai, garrisoned by uniformed soldiers bearing arms. This seems good news. With military present, the road should be safe from brigands, and thievery should be kept to a minimum.

Then there's the matter of the camels you rode to Aartuat. It would be far better if you could manage to trade those beasts for good horses!

If the party has come at the behest of the forces of good, then continue with the following:

Somewhere in this village is the person the priest of Thoth told you to seek out, and you will have to begin searching for them tomorrow. Considering the size of this place, it shouldn't be much of a chore.

NOTES

The characters thus arrive at the village of Aartuat in the evening, seeking the Gorge of Osiris. The party should, even if they have casually come to Aartuat (as opposed to being directed here by the Temple of Thoth), remain in the environs of the village for a few days to learn the lay of the land and to get to know the Khemitian culture a little better.

LOCATING KHONSU-KHAIBET

If the Temple of Thoth sent the party, they were told to seek out a contact in the village who can provide aid and advice. As noted above, the amount of information about this individual given to the party is left to your discretion. They may have his name, Khonsu-khaibet, or his description, or even less if you want the players to work harder for his assistance. But even if the party is merely here seeking treasure, it would be advantageous if they make Khonsu's acquaintance since he is familiar with the wilderness around the village. Should the party gain the trust of Atmu-thoth-rahata or Merha-aptut, the priest of Hapy, and disclose their intention to seek the gorge, those worthies may very well suggest that the characters pay Khonsu a visit. And if the party is evidently motivated by good — and particularly if you feel they may need a bit of assistance — Khonsu can be convinced to join the characters in their explorations.

Depending on the party's actions, they may meet Khonsu in one of the following ways:

- In the caravanserai (**Area 1**), where he strolls in to see and talk to the folk passing through.
- At the local tavern (**Area 4**), where he is sitting alone drinking a pot of beer.
- In the trader's establishment (**Area 5**), where he comes in to ask about when his next lesson on the foreign gods is to be.
- At his own home (**Area 17**).

THE DEMONCROC

Shenau (**Area 13**), one of the major agents of evil in Aartuat, summoned a demonic creature of great power — the demoncroc — to slay the villagers or frighten them off so as to make the place suitable for yet more evil folk such as bandits, rogues, and the faithful of Sebk and Set to inhabit. The creature currently resides in the millpond (**Area 18**). Though originally summoned to devour villagers and aid the evil NPCs in gaining control of the town, the arrival of the party likely changes that plan.

If the party approaches the pond, the banks of the stream running north to it, or the Pool of Hapy (**Chapter 4**) at any time after their first day in the village, the demoncroc attacks. If it has no opportunity to attack, the demoncroc crawls from the water on the third night after the party's arrival and seeks them out. It is cunning and can smash through regular doors, though it cannot climb stairs.

See **Area 18** for more details on the demoncroc.

OVERVIEW OF ACTION IN AARTUAT

In truth, there is plenty to learn, acquire, and do in Aartuat. Obviously, it would be well for the party to meet Khonsu-khaibet, Merha-aptut, and Atmu-thoth-rahata, who can supply the characters with figurines that will be of great value later on. There are also minions of Rahotep in Aartuat, and they have been telling fearsome tales, stories aimed at chasing good folk from the locale. These servants of evil should be dealt with, and their summoned monstrosity — the demoncroc — destroyed.

If the party gets to know the villagers, becomes friendly with Atmu-thoth-rahata and some of the regular folk — as well as Khonsu and the priest Merha-aptut — all will be well. Should thereafter they become embroiled with Rahotep's minions here — Hept-f-hra's group and the malign trio in the small dwelling at **Area 13** — the villagers side with the characters, and this sways the troop commander to report favorably. Then again, all of what the party says and does eventually is reported to higher authorities outside the village.

THE VILLAGE OF AARTUAT

Because of Aartuat's location, the villagers all know at least a smattering of Common. Most have a fair command of the language, so the party should have little trouble communicating, though unless one of their number is learned in Khemitian, they may not be able to read hieroglyphic writing. Both the ancient and newer forms are used in Aartuat.

Although the common folk of the village are suspicious, they will not shun the party but instead treat them with a show of respect as long as they pay in good coin! The people here love to haggle a bit, so prices for any items the party may wish to purchase are initially inflated to about twice the usual cost. The Khemitites haggle as well as anyone. It isn't dishonesty, but if the characters agree to pay more than they should, then so be it. That's the way of the land, and in no way thought immoral by the locals.

If the party is a little shorthanded, you can include one or more soldiers of fortune in the village who might, for a share of the treasure, agree to join them as NPCs.

Once the party has a chance to talk to the locals and gets a sense for the layout of the area, feel free to share with them a copy of the **Players' Area Map of the Gorge of Osiris** included in **Appendix G**.

LODGING

The Caravanserai. The characters begin this scenario at the caravanserai (**Area 1**). The caravanserai is a hostel for passing travelers and a small military post. It is a relatively busy place, the east-west trade being active, with a caravan from each direction stopping at least once per week. This brings a fair income to Aartuat, along with the protection provided by the pharaoh's troops.

If the party does not immediately report to the Administration Building at **Area 1F** to register their presence, a guardsman fetches them to do so.

Unfortunately, the caravan master exaggerated when he spoke of the hospitality of the caravanserai. After two nights, nobody is allowed to remain longer, save in an emergency such as a storm or an attack. Thus, if they haven't already decided to move to more comfortable and private quarters, the party is forced to take lodgings at the tavern.

While the characters remain in the caravanserai, the guards there keep a suspicious eye on them, for these troops have no love for foreigners. Most they've encountered have been either raiders bent on killing them or merchants and traders seeking to fleece them of their pay.

At the Tavern. If the group decides to stay at the tavern, all is well and good. Their property is left untouched. Stealing isn't permitted in this establishment — it's bad for business!

Camping Outside Aartuat. Should the party think it better not to stay in the village and instead camp outside of town, one or more local folk may pay visits to their camp from time to time.

Each night there is a 30% chance a few locals creep into the encampment to see what they might be able to pilfer. If this occurs, determine when in the evening they pay their visit; if the party kept a watch, roll a +5 Dexterity (Stealth) check against the passive Perception of the character then awake with the highest Perception bonus. If the roll succeeds, then the party loses something that belongs to them. You must decide what this is, based on where they keep their animals and belongings. Should the roll fail, the characters "hear something near their camp, but whatever it was must have been frightened off." If you wish to allow the party a chance to apprehend one or more of these visitors, feel free to create such an encounter.

FOLLOWERS OF SET AND THE GORGE OF OSIRIS

From time to time, bandits from the road to the gorge (see **Chapter 5**) and clerics from the Temple of Osiris (see **Chapter 6**) come to Aartuat to

sell items from plundered caravans or to purchase supplies. They do so incognito, though the villagers have suspicions about the origins of these visitors.

As a general matter, most in Aartuat are reluctant to speak of these folk. Whomever they may be, they seem vaguely menacing, and if any of the suspicions are correct, undoubtedly dangerous. Even Atmu-thoth-rahath and Khonsu-khaibet are unsure of the nature of these visitors and are inclined to give them a wide berth and otherwise ignore them. Only Merha-aptut, the priest of Hapy, feels certain they are malign.

If the party gains the trust of the villagers, however, someone may be willing to speak of these mysterious folk:

"Strangers come here from the north a few times a month or so. We seldom see the same faces twice, although after a while you can recognize them. This has happened for almost one An (year) now. They buy food from us, spend a lot of time with that viper Hept-f-hra, eat and drink, and then disappear back to wherever they came from."

None of the bandits or clerics is in town during the party's initial time here, so there won't be an opportunity to find and capture or question any of them. Of course, if you wish to permit contact with one or more of the bandits or clerics in Aartuat, you should feel free to expand the scenario to allow it. But even if that isn't the case, the party may glean important knowledge from understanding that such visits occur, and have been regular events for the prior year.

GAINING THE TRUST OF THE VILLAGERS

In addition to the additional information they may learn, there are other benefits to the party if they earn the trust of the folk of Aartuat. Events that might otherwise draw the involvement of the soldiers of the caravanserai, or that might even bring in reinforcements from Farnoc, are more likely to be ignored. The occasional cultural *faux pas* will be forgiven. Advice and assistance from Atmu-thoth-rahath and Khonsu-khaibet will be forthcoming, and Merha-aptut stands ready to provide healing and other clerical benefits to the party.

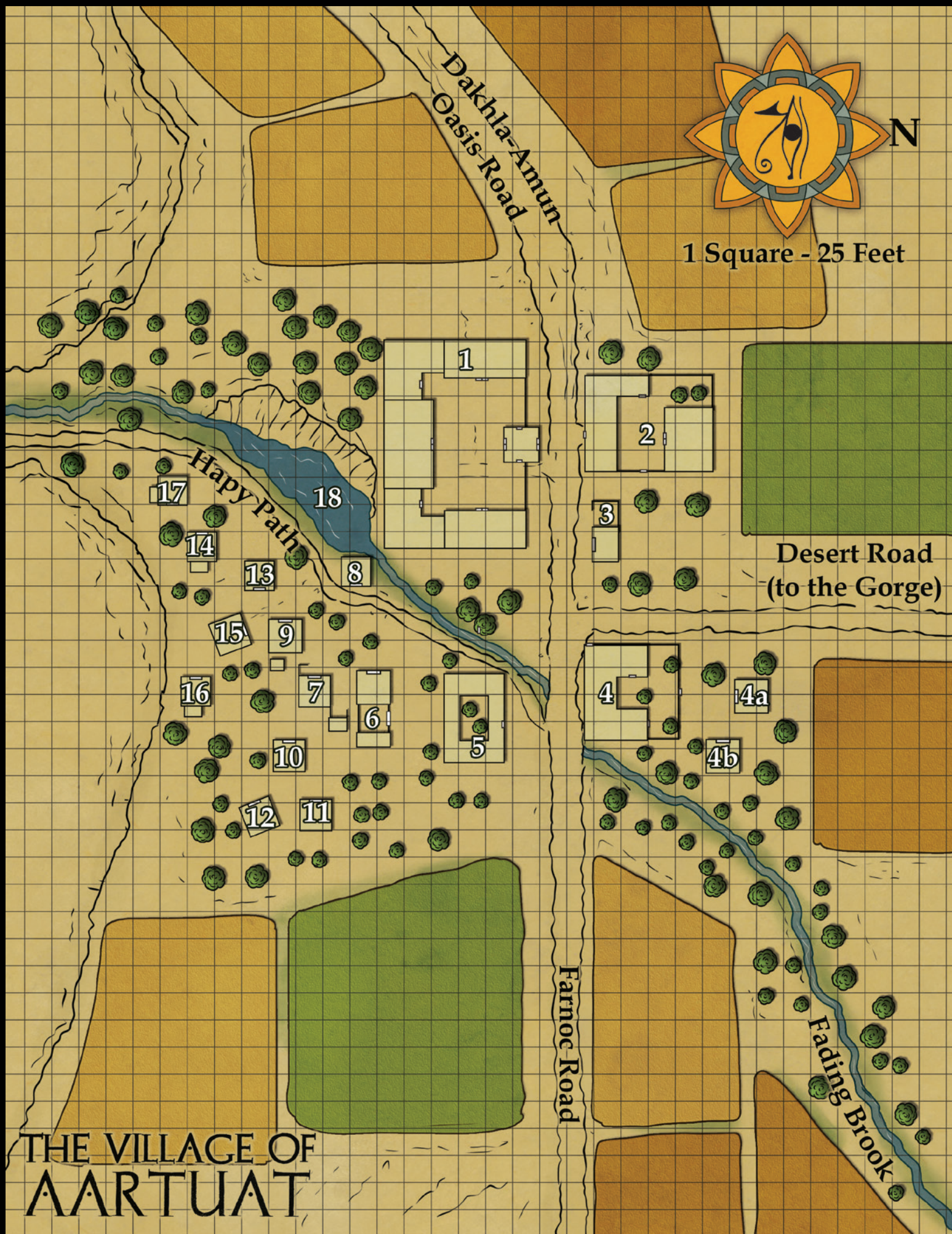
All of this should be available so long as the characters prove to be honest and otherwise serve the interests of the community. Treating villagers with respect is key, but slaying the demoncroc (**Area 18**), uncovering and defeating the followers of Set in town, and eliminating the threat of the bandits on the road to the gorge put the party in good stead with the officers and soldiers in the caravanserai and the people of Aartuat.

CAUSING TROUBLE IN AARTUAT

On the other hand, if for some reason the party causes trouble in Aartuat, there are consequences. Certainly, in the case of any unexplained disappearances or robberies in the village, the party — as strangers in their midst — attract immediate suspicion.

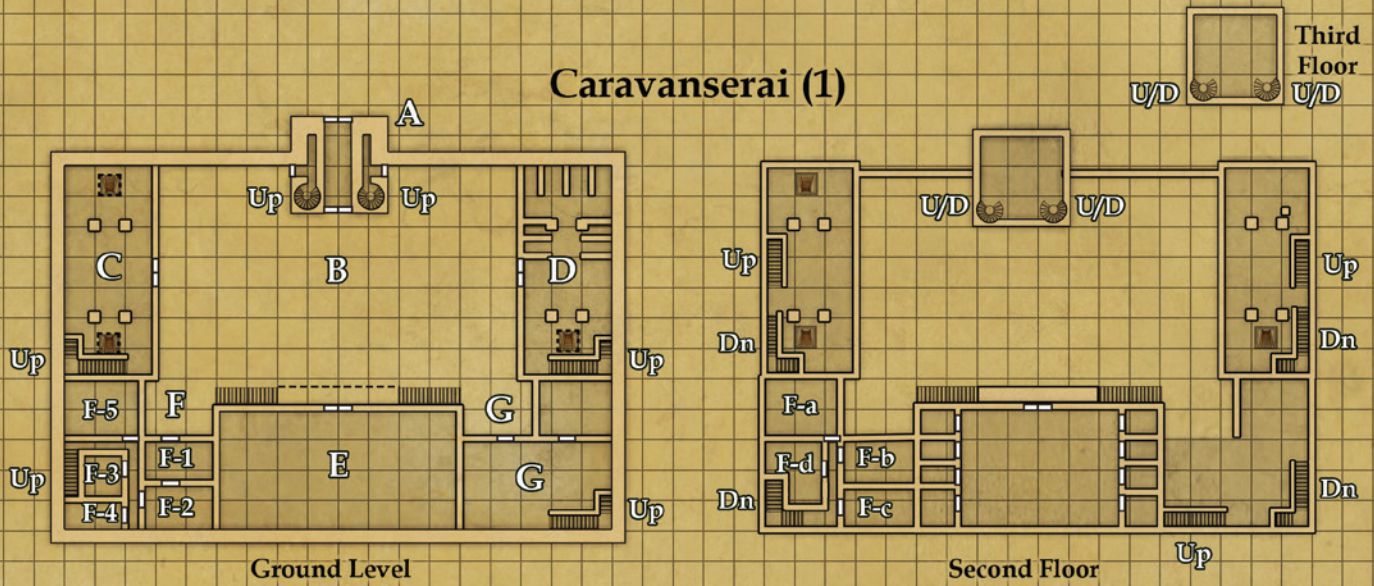
Under such circumstances, the villagers likely become hostile to the party and refuse them assistance. The local soldiers may try to apprehend the characters if they can do so without undue risk. The priest of Hapy and Khonsu-khaibet defend the villagers and assist the soldiers, if needed.

If the party is hostile but appears too powerful for the local soldiers to deal with alone, a message is sent to Farnoc seeking assistance. This is transmitted by carrier pigeon (about three hours' flying time) and by horse (about 12 hours' riding time). Depending on the threat indicated in the message, Farnoc could send anything from a priest accompanied by a few warrior-clerics and guards to a full regiment of 500 cavalry. Such aid arrives in 1d4 days' time and does what needs to be done to set things right.

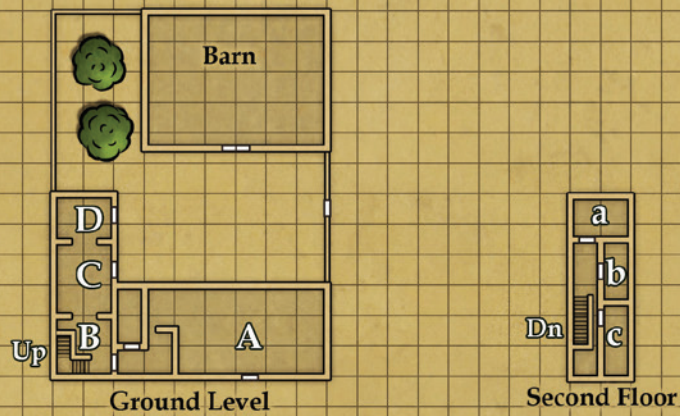


THE VILLAGE OF AARTUAT

Caravanserai (1)

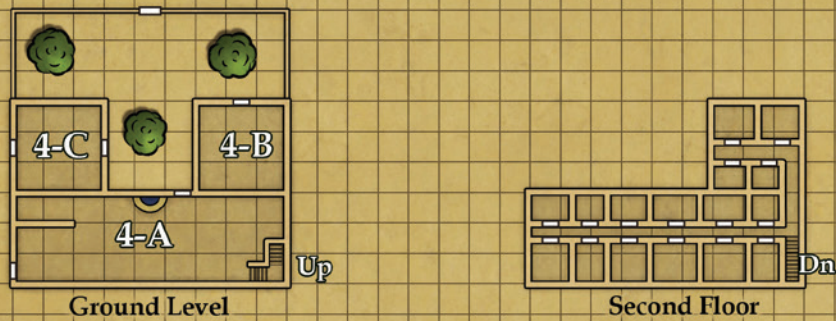


House of Hept-f-hra (2)



1 Square - 10 Feet

Tavern and Brewery (3)



Trader's Establishment (5)



ENCOUNTER KEY FOR AARTUAT VILLAGE

The following entries are descriptions of the numbered buildings and areas indicated on the **Map of the Village of Aartuat**. All structures shown without number keys are miscellaneous dwellings, shops, agricultural storage buildings, and the like. Unless you decide otherwise, they contain nothing of significance.



1· THE CARAVANSERAI OF AARTUAT

This is one of the locations where the party may find Khonsu-khaibet (**Area 17**).

The sandstone walls of the caravanserai are some 30 feet high and about four feet thick at the base. The buildings inside are 25 feet high, with the rooftops providing space for normal activities such as evening cooking, eating and sleeping, and for fighting in times of attack.

The exterior dimensions are about 180 feet east to west and about 130 feet north to south.

The caravanserai has a contingent of soldiers, of course, as the party soon learns.

Military Presence. The military is present to keep the peace in the caravanserai and the village, and to see that commerce flows smoothly and that traders and merchants and their animals and goods are secure and unmolested. They act to deter and punish crime, and protect Aartuat and nearby caravans from raiders and bandits. They also watch to see that no large force of nomads penetrates the kingdom undetected. The communications system with Farnoc — pigeons and riders — is designed to ensure the delivery of critical intelligence to higher authorities. It is 95% certain that any messages get through to Farnoc.

1·A· GATEHOUSE ENTRYWAY

Read the following as the party approaches the caravanserai:

Your caravan approaches the caravanserai. A high tower situated in the center of the north wall serves as a gatehouse. The entrance is 10 feet wide and some 15 feet high. A soldier on either side of the gate watches the newly arrived train with keen eyes.

There are 2 **soldiers** (see **Appendix A**) on guard duty here at the time of the caravan's arrival. Both soldiers at the gate wear leather armor and carry spears, and sheathed shortswords are at their waists. They have small shields resting against the wall behind them, beside which are their shortbows and cases holding 12 arrows each. They wear knee-length white smocks belted at the waist, over which their armor is fitted. A white cloth likewise covers their leather caps. For night and desert wear, each has a long, cowled cape of pale yellow with narrow stripes of brick red.

The tower is 30 feet square, 40 feet high (including a five-foot-high crenellated battlement), and has five-foot-thick walls. The passage through the gatehouse leading into the interior courtyard is about 10 feet wide, and archery slits pierce the walls. Behind each wall is a narrow passage accessed via a locked, ironbound door to the courtyard near the exterior wall. Spiral stairs from these side passages lead upward to the two upper floors of the tower. Arrow slits pierce the side and outer walls of both stories, and shuttered windows are on the wall that overlooks the inner yard to the south.

These two upper chambers are barracks for the infantry platoon assigned to this post. Each floor houses a squad of 10 soldiers and 2 **corporals** (see **Appendix A**). At any given time, about a third of them are present here and resting in their quarters, while the balance is either on duty in the caravanserai, on patrol in or near Aartuat, or elsewhere in the village taking leisure.

If an attack occurs, the two guards defend themselves as they shout the alarm. The soldiers in the tower don their armor and are ready in five rounds, while the troops elsewhere in the caravanserai rush to assist, including any cavalry soldiers at **Area 1D** and any other soldiers at **Area 1G**.

NPC INTERACTION AND MOTIVATION

Soldiers (N humans). These are average soldiers — tough, hard-drinking, and with a love for gambling. They are suspicious of outsiders and strangers, and not particularly friendly to anyone they don't know and respect. None of them likes brigands, and all hate nomad raiders, even members of the unit who themselves have a nomadic background.

These soldiers are disciplined and respectful, and rather like their sergeant, Hetet-f, and their commanding officer, Hamephat (**Area 1F**). They fight to the last man if these two are there and so order. Otherwise, they certainly fight, but if defeat seems likely, they retreat in good order and seek reinforcements.

Corporals (N humans). The corporals are veteran soldiers promoted to minor command because they are a bit more able than the rank and file, but they are otherwise not much different from the ordinary soldiers. Their primary concern tends to be maintaining order; otherwise, they lose their rank and extra pay and privileges.

For full details on the soldiers in the caravanserai, see **Appendix A**.

1·B· INNER YARD

Past the gatehouse is an open space some 120 feet across and 80 feet deep, with structures built to either side and along the far wall. The main building seems to be the one across the yard to the south, directly opposite where you entered.

The yard is open, dusty, and dirty. How many thousands of pack animals have left their waste on the dry ground here can't be guessed. It smells like a farm, even though there is a fellow ready to clear any dung dropped by your caravan's beasts of burden. Besides a cot of doves, some rabbit cages, and a score of chickens wandering about, you see a dozen people in the yard, including another pair of armed soldiers lounging at the entrance of the building to the south.

The courtyard is busy with activity. Read the following if any player asks for details of the people in the courtyard:

A number of people are about. One is the sweeper with a wheelbarrow and shovel at the ready. The others are:

A bald cleric of some sort asking alms of the caravan.

A cook with a brazier and skewers of meat and vegetables.

A small urchin begging for coins.

An old man selling things that might be amulets, charms, and the like.

A woman with baskets of bread for sale.

A grubby lad who seems to be offering to assist with the animals — a stable boy, most likely.

Another woman selling pottery.

A fellow sitting on the ground beckoning to the new arrivals.

A man with a cart and baskets of various fresh fruits and vegetables.

The folk here are villagers. They are around every day, save for the peddlers who come only when there is a caravan. Two villagers are of special interest and are detailed briefly below:

Dustman. The dustman is an NPC of a very ordinary sort whose job it is to clear the refuse from the caravanserai. He gets only a few copper pieces a day for this, but the garbage and waste he removes is used to feed his animals and fertilize his little garden plots, so he is content and well enough off.

Bald Priest. The bald priest is **Merha-aptut** (NG male human; see **Appendix A**), a servant of Hapy, the deity of all fresh waters of Khemit. Merha is a plump and smiling fellow, good, honest, and kind to all. Any donation is welcomed. If a character gives more than 10 sp, they receive warm thanks. If the party contributes 20 gp or more and demonstrates any interest in his deity, Merha offers to take them to the shrine in his dwelling to pay respects to Hapy and learn about him. See **Chapter 4, Areas 8–10** for details.

Merha-aptut has a dagger but will not usually attack another human with this weapon, preferring instead to use his spells and magic items to defend himself. He hopes one day to build a small temple to Hapy in the village. If the demoncroc is active and slays any villagers, Merha-aptut is prone to assist the characters if they come to him for advice or to seek help.

Food Cooker. A wonderful aroma rises from the food cooker's kebabs that sizzle over his small fire. They are quite tasty, too. One little wooden skewer of meat and vegetables costs 1 sp. Two or three satisfy a light eater. The man lives in one of the little huts nearby.

Beggar Boy. The urchin beggar is a shifty little chap who filches anything from strangers, especially those who don't treat him well! When watched, he is smart enough to do nothing more than ask for a few small coins, though if given 5 sp or more, he disappears for the day and troubles nobody. If not bought off and unwatched, the boy attempts to steal some small and valuable item from someone in the party. This little villain is **Hep-thait** (CE male human; see **Appendix A**), the son of Gerhit, one of the two evil men located at **Area 13**. He is a spy and relates the actions of the party to his father and to Shenau, their master. Refer to the text accompanying that area for more information.

Amulet Seller. The amulet seller offers worthless little trinkets that he says protect against poisonous animals, wild beasts, terrible diseases, the evil eye, and pretty much anything else that might be a threat. He asks from 10 sp to 50 gp for each, but he takes about one-fifth that price, which is still quite a bit more than the real value of the stuff.

Bread Woman. This woman sells round, flat loaves, each about two inches high and nearly a pound in weight for 5 cp each. The bread is nothing special, but it is nutritious.

Stable Hand. The stable boy is a "volunteer." He hopes to get a few coins for helping to unload, feed, water, rub down, and otherwise care for the pack animals. The soldiers put up with him, but if he gets in their way, they give him a kick, as do most members of the caravan. If a character treats him well and gives him at least 10 sp, the stable hand warns that individual not to trust Hep-thait, who always tries to steal from visiting strangers.

Pottery Woman. This woman lives in a little house at **Area 7**. She comes to sell her wares to those passing through the caravanserai. Her plates, bowls, jugs, pots, and cups are rather well made and colorfully decorated. Prices range from a few coppers for something small to 1 gp for larger ones.

Greeter. The man sitting on the ground is a local storyteller. He is well-versed in the legends of Khemit and a talented weaver of stories, and the villagers come readily to his presence. Always looking to expand his repertoire, he starts by asking all newcomers for news they may have from other lands. Once he extracts all of the news and gossip that others may bring and a good group is assembled before him, he launches into his work. All who stay and listen are expected to give him money (a reasonable fee is 5–10 sp) for a tale well-told and liked.

Fruit Peddler. The fruit and vegetable peddler brings the produce of the local gardens and groves to the caravanserai. His offerings are always fresh. He grows some himself and buys surplus from other farmers of the village, selling to the caravans and other travelers passing through Aartuat. The provisioner, **Hept-f-hra** (see **Area 2**), used to sell here as well, but the competition drove him away, for this fellow doesn't gouge. About 1–5 cp pays for a serving of fruits and vegetables sufficient for one or two persons, or a nibble each for a half-dozen or so. Regular visitors to the caravanserai know to buy his produce for their evening meal, breakfast, and the trek ahead. Small melons, oranges, onions, leeks, carrots, and big radishes seem to be the favorites.

1·C· WEST STABLE

A long building is along the west wall of the caravanserai, with large wooden doors in the center of the wall facing the yard.

Read the following if any character enters:

The interior is about 70 feet in length and 30 feet deep. It is all open, with brick pillars supporting the ceiling. Half a dozen camels are here, with room for perhaps 20. A narrow flight of steps going up is to the south. The ceiling overhead is about 10 feet high, with two openings where ladders provide access to the upper level.

If any characters venture to the second story, they find nothing of interest save for camel tack, fodder, empty sacks, and pallets and personal belongings of two workers who live here. Steps lead to the flat roof above.

1·D· EAST STABLE

A long building is along the east wall of the caravanserai, with large wooden doors in the center of the wall facing the yard.

Read the following if any of the characters happen to go inside:

The interior is about 70 feet in length and 30 feet deep. Eight box stalls to the north hold horses. The remainder of the area is open, with brick pillars supporting the ceiling. Half a dozen mules and donkeys mill about, eating fodder scattered on the ground. A narrow flight of steps going up is to the south. The ceiling overhead is about 10 feet high, with an opening in the south in which leans a ladder that provides access to the upper level.

This is the stable for horses, mules, and donkeys. The stalls hold the light warhorses belonging to the fifth lieutenant, his subaltern, the platoon sergeant, and the cavalry squad attached to the infantry platoon.

The second floor is storage for fodder, equipment for the troops, and quarters for the 5 **cavalry soldiers** (see **Appendix A**). Steps lead to the flat roof above.

In case of an alarm, these men are armored and armed, and their steeds saddled. They are ready to fight afoot or mounted in 1d6 + 2 minutes.

NPC INTERACTION AND MOTIVATION

Cavalry Soldiers (N humans). These are average cavalry troopers who are not always chummy with the regular infantrymen — except when outsiders threaten them.

1-E· MAIN BUILDING

A large, rectangular building takes up the better portion of the south third of the caravanserai. It is constructed of sandstone blocks, centered on the south wall, about 80 feet long east to west, and 40 feet from front to back. It has a parapet and crenellations on its roof, so its inner height is about the same as the wall, about 30 feet.

A pair of barn-like doors flanked by two armed soldiers open outward from the center of the wall facing the yard. Higher up on the wall are a number of windows, each with stout shutters. An open set of stairs to either side of the front door lead up to a walkway and a pair of doors directly over those at ground level.

Arriving caravans store their goods in the lower level of this building. The big doors are kept locked unless goods are being loaded or unloaded, and the soldiers guard the place with some care. The civilian laborers assist in unloading and repacking merchandise if the train master pays them 10–15 cp apiece.

The exterior doors on the walkway lead to a main room that is 40 feet deep and about 45 feet across above the storeroom. This is a dormitory for caravanners, with 20 narrow wooden pallets with straw-and-vermin-filled mattresses. The ordinary workers of a caravan sleep here, first come, first choice of pallet. A total of eight private rooms are to the east and west. The two south corner rooms are about 15 feet square, while the other six are about eight by 15 feet. The beds in these rooms are double-sized, though the mattresses are also filled with straw, with correspondingly larger colonies of lice. The master of the train, merchants, and other independent travelers stay in these rooms if they are empty.

In any case, whoever gets to a bed or a room first has it for the night.

1-F· ADMINISTRATION BUILDING

An L-shaped building in the southwest corner of the yard is set back a bit from the surrounding structures. It has a door facing north, and a number of narrow windows with shutters. You see the master of the train go in, and a soldier also enters, then another leaves, so it seems likely that this is the caravanserai's command post.

Immediately upon entering, there is a sort of waiting room (**Area F-1**) in which the platoon sergeant, **Hetet-f**, has a small desk and where a **soldier** serves as an orderly. **Tcharqu**, a civilian scribe (the lowest of the non-hereditary aristocracy, and a true bureaucrat), sits at a table. Each arriving caravan must register here with him, stating the name of its master, the number of persons and animals in the train, and if there are non-Khemitites present. Such individuals must also be registered by name, nationality, and purpose for being in Aartuat.

If the party does not come here within a short time after entering the caravanserai, a guardsman fetches them to do so. Anything the guardsman might learn about the party is repeated to the subaltern, **Bas-f-py**, rather than being reported to the commanding officer, **Hamephat**.

Farther in this building is a conference area (**Area F-2**) in which the subaltern **Bas-f-py** has a desk. The scribe's small records office (**Area F-3**) and a storeroom (**Area F-4**) are to the west. In the north is the office (**Area F-5**) of **Hamephat**, the fifth lieutenant and commander of the post. There are stairs in the interior leading up to the second story, which contains four rooms: that of the fifth lieutenant (**Area F-a**), one for the scribe (**Area F-b**), one for the subaltern (**Area F-c**), and a room (**Area F-d**) shared by the platoon and cavalry sergeants, **Hetet-f** and **Nemekh**.

For full details on the individuals found here, see **Appendix A**.

NPC INTERACTION AND MOTIVATION

Hetet-f (platoon sergeant) (N male human): **Hetet-f** is 28 years old and a military veteran of 13 years. He is strong, wily, tough, and able. Orderly in his own habits, he demands the same of others under his command. He is currently courting **Mastuti** (see **Area 4**) and is hostile to anyone whom he perceives to be interested in her.

Tcharqu (scribe) (LN male human): **Tcharqu** is a young man, the model of bureaucracy. He is more concerned with paperwork than with results. If crossed or treated roughly, he could cause innumerable "administrative delays" for the party.

Bas-f-py (subaltern) (CN male human): The subaltern is a younger son of a petty noble sent off to make his way in the military because he isn't suited for much else — certainly not the priesthood or scholarly life. Recognizing his modest talents, higher authorities sent him to this post to keep him out of the way. Because he is not particularly able and has no promising future, he yearns to do something important to make his name. He is just smart enough to be dangerous. He can be a lot of trouble or a big help to those who approach him correctly. **Bas-f-py** is a follower of **Khnemu**.

Hamephat (fifth lieutenant) (LN male human): **Hamephat** is 23 years old and the only son of a free farmer. His abilities allowed him to attend school without cost to his family — something they hadn't the funds for. He first entered the priesthood but soon realized he wasn't meant for that, and so joined the army. After only one year, he was promoted from subaltern to fifth lieutenant — all at the age of 21. His rise was too rapid, however, and a jealous first lieutenant posted him to Aartuat when he realized that with opportunity for learning and performance this fellow would be a rival in just a few years. Now age 23, after having been stuck here for some time, **Hamephat** is itching to do something — anything. **Hamephat** is a devotee of **Herakhty** (Horus).

Nemekh (cavalry sergeant) (N male human): Nemekh is the best friend and continual rival of Hetet-f, even though he is 10 years older and regards him as a younger brother (or almost a son). While bragging up their respective branches, each secretly wishes they served in the same force. These two got into some trouble in Farnoc, and that's why they are posted to Aartuat and why they might remain here for many more years before getting better duty. Each wants to remove the blot on his record by doing something noteworthy (though ideally not through hard work or great danger).

1-G. REFECTORY

An L-shaped building in the southeast corner of the yard is set back a bit from the surrounding structures. It has a door facing north and a number of narrow windows with shutters. You see several persons entering, and the odor of food wafts from within.

This is the military mess hall where civilians and visitors attached to the caravanseraï can eat. A morning and an evening meal are served. The food is pretty bad and costs 1 sp per meal, so most travelers buy ready-to-eat or fresh food and cook it for themselves in the yard.

The interior is open, and its dimensions are the same as the administration building. The kitchen and food storage are in a separate chamber to the north. Above the whole is a dormitory for two squads of 20 **soldiers** and 4 **corporals**, with another set of stairs leading to the roof. At any given time, about a third of them are present here and resting in their quarters, while the balance is either on duty in the caravanseraï, on patrol in or near Aartuat, or elsewhere in the village taking their leisure.

For full details on the soldiers here, see **Appendix A**.

NPC INTERACTION AND MOTIVATION

Soldiers (N humans). These are average soldiers — tough, hard-drinking, and with a love for gambling. They are suspicious of outsiders and strangers, and not particularly friendly to anyone they don't know and respect. None of them likes brigands, and all hate nomad raiders, even members of the unit who themselves have a nomadic background.

These soldiers are disciplined and respectful, and rather like their sergeant, Hetet-f, and their commanding officer, Hamephat (**Area 1F**). They fight to the last man if those two are there and so order. Otherwise, they certainly fight, but if defeat seems likely, they retreat in good order and seek reinforcements.

Corporals (N humans). The corporals are veteran soldiers promoted to minor command because they are a bit more able than the rank and file, but they are otherwise not much different from the ordinary soldiers. Their primary concern tends to be maintaining order; otherwise, they lose their rank and extra pay and privileges.

For full details on the soldiers in the caravanseraï, see **Appendix A**.

2. MERCHANT & PROVISIONER: HEPT-F-HRA

You see a building of mixed construction, stone from the ground to the upper story and mud-brick thereafter, about 20 feet high. A stone wall extends from the side of the building and encloses a courtyard and a separate structure of stone to the northeast. A sign painted in the classic hieroglyphs of ancient Khemit hangs above the big entry door.

If anyone can read this writing, or if a translator/guide is present, the sign says: *House of Hept-f-hra. Honest Merchants for 1,000 Ans (years).*

This is a lie, for Hept started this enterprise about six years ago. The main building is L-shaped, 90 feet by 30 feet east-west, and 60 feet by 20 feet north-south. The trading business takes up the eastern wing of the structure. The residence is in the western part. To the northeast is a barn, 60 feet by 45 feet. The whole forms a rectangle connected by stone walls.

With the traffic through Aartuat, this establishment does a brisk business in sales and trade, and its proprietor thrives accordingly. **Hept-f-hra** (see **Appendix A**) is a follower of Sebkh and so has been recruited by the servants of Set in the locale to assist them as a spy.

The household and business comprise 10 persons: Hept-f-hra; his wife, **Fa-t-tep**; eldest son, **Sba-bennu** (age 19); their daughter, **Nektinefar** (age 18); middle son, **Pansbek** (age 16); youngest son, **Afu-abtem** (age 13); and 2 guards, **Nehsi** (a Nubaran) and **Maq-t** (a nomad warrior). (See **Appendix A** for the statistics of these NPCs.) There are also two elderly servants: the husband, Tefu-tep, and his wife, Hunitper (treat as **commoners**). The family lives in the residential part of the structure. Nehsi, Maq-t, Tefu-tep and Hunitper have small rooms in the barn out back.

The main room (**Area A**) is about 60 feet across and 30 feet deep, with a 20-foot-high ceiling, and is packed full of goods that are useful to caravan traders. This includes camel, mule, and donkey pack frames; various saddles and tack; and below-average quality weapons and armor. To the right of the entry are several displays containing a variety of (worthless) amulets, charms, religious items, and trinkets. In the barn are a number of camels, mules, and donkeys, all of which are for sale. There is a counter in the southwest corner, with locked doors behind it leading to a small storeroom and the residence. The cashbox is kept in the storeroom and contains between 2,000 and 4,000 gp. The locks can be opened with a successful DC 17 Dexterity check with thieves' tools.

All asking prices are three times normal, though successful haggling can reduce this to just twice normal. Hept buys goods for 25%–50% of book prices. The establishment sells most common items that cost 10 gp or less. Other, more exotic items can be had at your discretion. It is suggested that no metal armor heavier than breastplate be available.

NPC MOTIVATIONS

All of those in Hept-f-hra's household and business, other than the youngest boy and the two servants, are dedicated to chaos and evil.

If combat arises, Hept-f-hra, his sons, and the guards use hand weapons, while his wife and daughter fire light crossbows.

Hept-f-hra (CE male human). At age 43, Hept-f-hra is as thoroughly evil as possible. This man always attempts to kill a foe, especially when he has an advantage. He is not a coward, but he certainly has no death wish. If he can talk or buy his way out of a situation, he does so. He has no real love for any family members except his daughter, whom he dotes on.

Hept-f-hra would happily see his superior, Gerhit (see **Area 13**), disgraced or dead, as long as his own life isn't threatened in the process. Likewise, he abandons the two hired thugs or any of his family, save his daughter.

Hept-f-hra's primary goal is to assist those dedicated to Set and his agent Rahotep, to further the return of the latter, and to spy on and hinder those opposed to this end. If in so doing he can gain wealth by cheating others, particularly foreigners, so much the better!

Nehsi (Nubaran guard) (CE male human). Nehsi is rather ugly and has a husky build, with a false smile perpetually on his face. Though cruel and evil, in a tight situation he runs away as quickly as he can to save his own neck.

Maq-t (nomad warrior guard) (CE male human). Maq-t is a lanky fellow with pale blue eyes, a renegade from another land pretending to be Khemitite. Just like Nehsi, he quickly runs away if faced with a dangerous situation.

Fa-t-tep (wife of Hept-f-hra) (CE female human). Fa-t-tep doesn't seem old enough to be the mother of four children, two of whom are fully grown. She is selfish, demanding, bossy, avaricious, and depraved.

Nektinefar (daughter of Hept-f-hra) (CE female human). Nektinefar, age 18, is thoroughly evil. She is also attractive and uses this as a weapon to control and gain what she wants. She enjoys going to the tavern, or elsewhere, and leading on several of the soldiers to see them fight over her. She tries to charm and subvert those around her when it suits her ends.

In most respects, she is much like her mother, though perhaps even more clever and ruthless. Because Hept-f-hra dotes on her, she is hated by the rest of the family. She doesn't mind at all, for she is the virtual mistress of the place.

Sba-bennu (son of Hept-f-hra) (CE male human). Sba-bennu, age 19, hates everyone, especially his parents, sister, and brothers. In addition to the hatred for his family, he has scorn and contempt for those outside his family. He is an able enough student of dishonesty (having learned such traits from his parents). He is not bad looking, but already he evidences his inner wickedness. As people come to know him, they end up disliking him.

Pansbek (son of Hept-f-hra) (CE male human). Pansbek, age 16, is like his brother Sba-bennu and shares a hatred of his family and those outside his family.

Afu-abtem (NG male human). Afu-abtem, the youngest child, knows of his father's vile purposes and hates his family for what they do. He speaks out and is beaten, derided, and made to work as a servant. Thus, he and the two servants have become a family. He seeks to aid the party if possible (see **Afu-abtem Intervenes**).

Tefu-tep (N male human **commoner**) and **Hunitper** (N female human **commoner**) (servants of Hept-f-hra). Poorly treated and dominated into submission, Tefu-tep and his wife Hunitper have formed a bond with Afu-abtem, the good son of Hept-f-hra, and aid him if they can, though they will not aid the party unless so doing would also help Afu.

INITIAL ENCOUNTERS WITH HEPT-F-HRA

Upon entering the place, Hept-f-hra greets the party:

"You honor my unworthy establishment with your august presence," says a large Khemitite as he steps from behind a pile of leather saddles and tack. "I am Hept-f-hra, the hundredth generation of my family at this very spot, providing wonderful bargains to all those passing through Aartuat. Please peruse my wares, all at the lowest prices you can find anywhere in all Khemit!"

Read the following if any player observes the merchant and the interior in a careful manner:

He is a fellow of about 40, but seems in excellent physical condition, if a trifle beefy. He smiles, but his eyes are wary, measuring you. As you scan the place, you also see that he has a pair of brawny assistants or guards watching you, one off to the left, the other on the right, each about 30 feet distant. One looks to be a desert nomad, the other a Nubaran.

They stay back, trying to be unobtrusive, but you can see they are armed with daggers, and each has a weapon near at hand: the Nubaran a morningstar, and the nomad a heavy battleaxe.

Any hint that the party is here to investigate the gorge, or any query aimed at finding Khonsu-khaibet (or in general an agent of good), rouses Hept-f-hra's suspicions. The merchant engages the party in conversation,

pumping them for more information, all while pretending unctuous interest. Should they mention the gorge or the Temple of Osiris or the Necropolis, he expresses grave concern and suggests that they refrain from going anywhere near such a dangerous place! If a player asks whether Hept seems genuinely concerned, allow them to make a Wisdom (Insight) check against the merchant's Deception (which has a bonus of +8); a success reveals that the merchant appears to have an ulterior purpose to his questions.

Hept-f-hra, or one of his sons or guards, contacts Shenau or Gerhit (see **Area 13**) as soon as warranted by what is learned from observing and talking with the party. This might mean that even as they shop, someone is heading for help, and they may be attacked here before they have a chance to leave. In most cases, however, a first visit will not be sufficient, and only after the characters have been around for a time is Hept-f-hra instructed to dispose of the threat posed by these strangers.

AFU-ABTEM INTERVENES

At some point while the party is here, Afu-abtem, the youngest son, sees what is happening and attempts to speak to them. When you believe it is appropriate in the course of play, use some or all of the following:

A boy of about 12 comes shyly into the area. He has large, dark eyes that stare into yours as if he is trying to read your soul. When he comes closer, Hept-f-hra notices. He cuffs the lad soundly, boxing his ear and kicking him off toward a bead-curtained doorway. "Forgive me, masters, but the child is ... touched." He makes a circling motion with a finger pointed at his temple and gives you an odd smile.

When he can, the boy seeks out a character and attempts to warn the party:

You see the merchant's youngest boy again. He comes near, stares at you with a strange gleam in his eyes, and speaks. "Beware!" hisses the lad. "My father and others are part of a wicked plot." He looks afraid. He stares at you again, then turns and darts off.

The boy risks no more to help the party and seeks to escape as soon as possible if detained.

HEPT-F-HRA'S POISON



At such time as the merchant believes it is necessary, or when he is instructed to do so by Gerhit or Shenau, Hept offers wine to the party. He urges all to drink and becomes offended if any refuse the offer.

The wine, of course, is drugged. Each person drinking it must succeed on a DC 16 Constitution saving throw or fall unconscious for 1d6 + 10 minutes. On a successful save, the victim is poisoned for 1d6 + 10 rounds.

The merchant, his family, and the guards have weapons nearby. Once the poison takes effect, Hept, his two older sons, and the guards attempt to beat into unconsciousness any who are still on their feet. They tie up and gag their victims and toss them into the root cellar under the dwelling portion of the place until it is midnight. At that time, they drag the bound characters to the millpond, slip them into the water, and give the demoncroc the snack he loves most! See **Area 18** for more details on the demoncroc.

Alternately, these fellows aid Gerhit and Shenau in a nighttime ambush of the party if that can be arranged.

If defeated, any and all survivors attempt to mount a horse and flee into the desert to join the bandits there (see **Chapter 5**).

SEARCHING HEPT-F-HRA'S RESIDENCE

The residence comprises two floors. Downstairs is an entry room (**Area B**) with a set of stairs going to the second story; a dining and family room (**Area C**); and a kitchen (**Area D**) with doors leading to the walled yard. The second story includes a bedroom for Hept-f-hra and Fa-t-tep (**Area a**), a bedroom shared by all three of their sons (**Area b**), and a bedroom for Nektinefar (**Area c**).

Under questioning, all members of the household swear that the amount in the cashbox in the storeroom is the entirety of their wealth. However, if the dwelling is ransacked, every five minutes spent searching produces 10–100 gp in additional coins, up to a maximum of 2,000 gp.

Set into the wall under the stairs in the entry room of the dwelling (**Area B**) is a shrine upon a wooden shelf:

Upon a wooden shelf projecting from the wall, you see a statue of a deity in mummiform, green-visaged, about two feet tall. This is certainly Osiris. Beside it are two empty vases. Before it is an unlit lamp and an empty wooden bowl.

This is a decoy concealing a secret door that can be found with a successful DC 14 Wisdom (Perception) check. If the ledge is pushed down and pulled, a section of the wall swings out and opens to the household's real shrine. The opening mechanism can be discovered with a successful DC 14 Intelligence (Investigation) check. The party could also break down the secret door, which is AC 17 and has 30 hit points.

Shrine and Statue. Beyond the secret door is a stone slab altar and a gilded wooden shrine with a statue of Sebk, his crocodile-head set with two brilliant rubies worth 2,000 gp each! However, a pair of poisoned needles is hidden beside each gem-eye.

Poison Needle Trap. Each poisoned needle can be discovered with a successful DC 15 Wisdom (Perception) check. The trap can be disarmed with a successful DC 15 Intelligence (Investigation) check and a successful DC 15 Dexterity check with thieves' tools. An unsuccessful Dexterity check triggers the trap. Separate rolls must be made for each gem trap.

If triggered, the person attempting to remove the gem-eye or disarm the trap takes 1 piercing damage and must succeed on a DC 15 Constitution saving throw or take 16 (3d10) poison damage and be poisoned for one hour.

Altar. Various malachite and copper service pieces on the stone slab altar are worth 300 gp in total. In addition, the top of the altar slides sideways and lifts off. This mechanism can be discovered with a successful DC 16 Wisdom (Perception) check. Inside the altar are 350 cp, 180 sp, 95 gp, 15 pp, and 2 hungry **scorpions**.

If the party gives this wealth to Hept-f-hra's youngest son, Afu-abtem (as they should, for it is rightfully his), he thanks them profusely. They can have all incidental monies found elsewhere as a "reward," and he asks them to remove the shrine to Sebk as well. Atmu the Trader would be happy to buy the statue of Sebk for 50 gp, even without the gemstone eyes. If the party "does the right thing" as indicated, award each character an additional 1,000 XP.

3. SMITHY & HARNESS REPAIR

Next door to Hept-f-hra's establishment, on the east, is a small, flat building from within which clanging can be heard. An open gate in one wall reveals it to be a smithy.

The smith, Uptupi (N male human **commoner**), his wife, and three children live and work here, doing metal forging and repair, as well as saddle, harness, and tack repair. He is a quiet fellow, peaceful, and he and his family venerate Ptah. Uptupi isn't very bright, and he merely shrugs during the whole of most conversations not connected with his work.

4. TAVERN & BREWERY, "THE HOUSE OF HORUS' FORTUNE"

Well-off travelers choose to lodge in this tavern at the intersection of the Farnoc Road and the Desert Road running north, knowing all too well the discomforts and noise of the caravanserai!

This building is constructed of mud bricks, and is some 25 feet tall with a flat roof. It is in the shape of a "U", with a walled-off area in the back to the north. The whole compound is about 90 feet square.

Signs in Khemitian and Common flank a door on the west wall in the building's southwest corner. They proclaim the place as "The House of Horus' Fortune." By the traffic in and out, the odors, and the sounds coming from within, you are certain that this is a tavern.

Inside is a big common room (**Area 4-A**) with tables, wall benches of brick with mats to soften them, and a scattering of chairs. A plain board serves as the bar, and usually the owner, **Abfernehu** (N male human **commoner**, with AC 13 [leather armor and shield], 19 hit points, +3 to hit, and 3 [1d4 + 1] bludgeoning damage), or his wife, **Behutt-aa** (N female human **commoner**), are there to serve passable beer and date wine brewed by them right here. They are approaching middle age, and their two young children and one small servant boy help in serving, cooking, and doing chores. The family lives in the northwestern wing (**Area 4-C**). Cooking is done in the open kitchen near the center by the north wall. A stairway at the east end leads to sleeping rooms above. In the evenings when a caravan is in the village, a bartender named **Rutat-om** (N male human **commoner**, with AC 13 [leather armor and shield], 14 hit points, +3 to hit, and 3 [1d4 + 1] bludgeoning damage) comes to assist. Horses and camels are stabled in the northeastern wing (**Area 4-B**).

Each evening after dinner, a trio of musicians and two dancing girls — **Mastuti** (N female human **commoner**, with a dagger and a pouch with 2d4 gp) and **Khepifar** (N female human **commoner**, with a dagger and a pouch with 2d10 sp) — perform for a half hour every hour, from around eight until midnight. As there is nothing else to do, whenever any villager wants entertainment (has money, and can get out), they come here. The musicians live free at **Area 4a**, and the dancers too, at **Area 4b** (on the village map). They receive meals at the tavern but depend on gratuities for their money.

This is one of the locations where the party may find Khonsu-khaibet (see **Area 17**).

NPC INTERACTION

Read the following if the party seeks lodgings here:

The owner, Abfernehu, tells you that rooms are available for rent upstairs, over the stable and common room, both large and small. You have your choice of any you wish. Unlike many other places in this land, the prices here are stated for all to see. Rather than haggle, he simply points to the sign, it likewise being done in hieroglyphs and Common with the prices in sp:

Large Room, daily 35, by the week	200
Small Room, daily 25, by the week	150
Stabling horse or camel,	daily 10, by the week 60
Morning or noon meal as prepared,	4–6
Evening meal as prepared,	8–10
Coffee or tea (sugared & minted),	1
Beer, pot or date wine, cup,	2
Ouzo or raki, shot,	2
Bread or bowl of dates, figs, fresh vegetables, etc.,	2
Whole roast rabbit or chicken,	10
Whole roast duck (advance order),	12
Whole roast goose (advance order),	80

Please be generous to our servants and entertainers. Thank you.

Trouble. In case of trouble in the tavern, Abfernehu and Rutat-om wade in, swinging their clubs to ensure things quiet down in a hurry.

Gathering Information. The dancers and musicians are not much help unless some money changes hands in the process. Abfernehu and Rutat-om are forthcoming only if the party is spending a fair amount of coin in the establishment.

If the party needs assistance, a number of mercenaries may be lodging here and can be hired for the right price.

5. TRADER'S ESTABLISHMENT

This is the other all-sandstone building in Aartuat in addition to the caravanserai. It is as tall as the caravanserai, 30 feet or so, though without battlements. The whole appears to be a rectangle 90 feet long east and west, 60 feet north and south. Above the doorway in the middle of the north wall is a painted sign, the writing done in beautifully drawn and colored hieroglyphs. A figure of a goddess wearing a seven-pointed crown with horns is painted on the wall next to the door.

If a party member reads hieroglyphs, or if they ask someone to translate the sign for them, read the following:

The sign proclaims the place to be “The House of All Neteru,” the term for gods in Khemitian. The goddess flanking the door is called Seshat.

The place is open from just after sunrise to just before sunset. Read the following if the party enters:

This is certainly the most unusual place you have seen in many a day. The whole ground floor of the building is literally bulging with statues and religious objects of all kinds. There is an inner courtyard of about 20 by 30 feet, with sunlight coming in through a series of flat-topped archways. Atop tables and stands burn candles and lamps of all sizes and shapes, and from a variety of braziers and burners, tiny wisps of incense smoke rise.

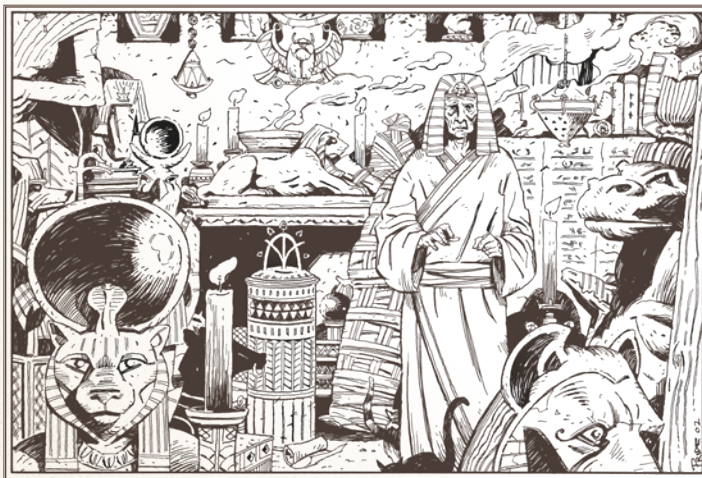
The plastered interior walls are filled with shelves and niches, or else hidden by racks and cases, or covered by masks and tapestries. All about, the floor is crowded with standing idols and tables and stands atop which are figurines and objects for altar service. Everywhere you look, you see statues and statuettes of animals, animal-headed deities, gods, and strange idols and figures.

Just inside the entrance stand a flanking pair of big panthers carved from a reddish-hued stone.

There are a fair number of ibis-headed idols, as well as figures of jackal-headed men. And sphinxes with all manner of visages; human-bodied figures with heads of a bull, cat, cobra, cow, crocodile, dog, falcon, frog, hawk, hippopotamus, owl, ram, and others you can't definitively identify. Some are of blue- or green-skinned, humanlike forms, many mummiform. A leering dwarf with a cap of feathers stands next to a strikingly beautiful woman.

Some of the objects are of cast metal, while others are of carved stone, pottery, wood, ivory, and bone. A few nearly reach the 10-foot-tall ceiling, while most are but little figurines that would fit in the palm of your hand.

And as you continue to look, you see censers, boxes, altars, screens, shrines, paintings of deities, tablets of strange writing, candle sticks and candelabra, ewers, plates, bowls, and all sorts of service implements of religious use.



This is the establishment of **Atmu-thoth-rahata** (CG male human; see **Appendix A**), a philosopher, pantheologist, and mystic who serves Seshat — the goddess of wisdom, knowledge, and writing, consort of Thoth, and one of the chief powers of good in Khemit. This place is dedicated to all deities generally, but to Seshat in particular, as evidenced by the profusion of figures of the goddess. The whole lower floor is a shop filled with Atmu's wares. Locked storage rooms are in the southwest and southeast corners. A staircase leading upstairs to Atmu's quarters is in the locked room to the southeast.

This is one of the locations where the party may find Khonsu-khaibet (**Area 17**).

NPC INTERACTION AND MOTIVATION

Shortly after they enter, Atmu approaches the party.

An elderly man approaches. Two cats weave around his feet as he walks. He wears unusual garb: a long white gown and a headdress of yellow-and-orange-striped linen bound with a pin in the form of a stylus. He bows and smiles.

“Greetings, travelers,” he says in a soft but resonant voice. “Welcome to the House of All Gods and may they watch over you always. I am Atmu-thoth-rahata, the owner of this establishment. Have you come to look? Buying or selling, I am at your service.”

Atmu is a dealer in all things having to do with religion. He supplies statuettes and other similar items to those passing through Aartuat. He likewise buys from any who come with such things for sale. Atmu is a noble, a chief scribe, and reasonably wealthy. He doesn’t depend on this business for income. He purveys and collects because of his deep faith in the gods of Khemit and his fascination with the gods of all lands, both near and far.

Thus, he is willing to purchase any figure of a deity or demon, any and all service pieces, and all things dedicated to religious purposes. He usually buys at 60% of full value, but pays up to 90% for very old, rare, or strange items. More information about trading with Atmu’s is detailed under **Buying and Selling Figurines** below.

More than 600 different figurines from three to four inches in size fill cases and shelves, nooks and crannies, all around this floor. About 200 figures between one and three feet in height, and more than 50 larger than that, are scattered here and there in the shop. Ninety percent depict Khemitian deities, while the remainder are gods of various pantheons from outside of Khemit. Intermixed with these are paintings and mosaics depicting still more deities, altar pieces, censers, ewers, fonts, jars, and devotional objects and symbols such as ankhs, beads, and the like. One whole section of the eastern part of the establishment is given over to books, scrolls, papyri, and other written religious material. There are prayers for the living, dying, and dead, and texts for all sorts of rites and ceremonies.

Atmu is a widower, his wife having died a few years ago. A family of servants — a young couple with two children — take care of the house, gardens, and his few wants. In fact, the husband is very much devoted to Atmu and loves the shop, often assisting customers. At the time the party arrives, the family is outside looking after the garden and taking care of the old man’s livestock.

Atmu has a son, a scribe who lives in Menefet and serves the royal court there. The son, however, has no interest in owning the trading business or returning to Aartuat. Thus, when Atmu dies, the servant family will become the owners of this place.

Obviously, the old man loves his merchandise. His apartment on the upper floor is filled with his personal collection of like goods — the most ancient, rare, exotic, and unique ones that he has acquired over the decades.

For full details on Atmu-thoth-rahata, see **Appendix A**.

Treasure: A little box in a table drawer is filled with 1,327 gp, 216 sp, and 125 cp. The strongbox in his bedroom in the residence above contains 2,500 gp, 1,100 sp, and 300 cp, as well as loose jewelry and gemstones worth 3,200 gp.

ALTERCATIONS WITH ATMU

The party will surely get into serious trouble if they are so foolish as to molest or harm anyone here! The trader has a pair of domestic cats as his constant companions. Both animals are much more than they appear, however, and in fact serve as spirit receptacles for the presence of Seshat. If Atmu-thoth-rahata is ever threatened, each cat transforms into a huge

panther (use statistics for **saber-toothed tiger**) and viciously attacks the old fellow’s assailants.

This isn’t the worst to happen, however. Atmu also curses his assailants: “May every god I have pleased in my life now reject you!”

See **Appendix A** for a description of Atmu’s power to call down the wrath of the gods of Khemit.

Naturally, no Khemitian deity save those of chaotic evil alignment will ever aid the guilty ones thereafter. However, if such individuals should reconsider, humbly apologize, and beg for forgiveness, Atmu is lenient if they do some service in atonement (your discretion). When that is completed to his satisfaction, he withdraws his curse.

Should Atmu be slain, the whole of the village (save the evil ones), the garrison, and Merha-aptut (see **Chapter 4**) combine to bring the felons to swift and speedy justice. Khonsu-khaibet reveres this old fellow, being a pupil and a friend of Atmu’s now-absent son. He swears vengeance upon the criminals and then dedicates himself to hunting down the killer or killers.

BUYING AND SELLING FIGURINES

If the characters show no interest in acquiring a statuette or figurine, Atmu-thoth-rahata suggests that having such would be of some benefit, for they are in the land of Khemit. However, he sells no one more than a single statuette or figurine. If any person insists on buying another, the trader opens a case containing various little sphinxes.

“Choose one of these, if you must, and then that is enough for you,” he says, and nothing more will he sell to that individual. Refer to **Chapter 5** for a listing of some of the types of sphinxes available. Others can be added as desired.

If the characters desire anything other than the little figurines, you will have to decide how best to handle the transaction. In your discretion, there could be a magical or useful charm here, or perhaps something that might provide additional information concerning Rahotep among the thousands of written works.

Figurines. The party should be encouraged to obtain several of these figurines, as some of these statuettes have special benefits at a later time (in the Temple of Osiris or the Tomb of Rahotep) — for those wise or lucky enough to have purchased them! If Khonsu-khaibet is present, he certainly suggests doing so.

About half the value of any item is in its material (ivory, metal, rare wood, inlays) and the remainder in its craftsmanship, age, and rarity. A lower-priced one would be made of common wood or soapstone, for example. Invent appropriate descriptions based on the character’s choice or the random die roll, as set forth below.

Selection. If a character asks for a figurine of a specific Khemitian deity, Atmu produces one for their inspection. Each and every figurine the characters choose to examine has a dim radiance of magic. However, there is no clue as to the purpose of that energy.

If the character in question asks for a figurine but doesn’t name a deity or otherwise select a statuette, Atmu selects one (use a random roll or choose as you wish) for examination and approval by the prospective purchaser. The table below provides deity names, alignment, and a brief description. Note that this table is by no means exhaustive and contemplates the forms of these deities as they are in Khemit, not necessarily the same as their ancient counterparts of Earth. The old trader tends to favor chaotic good and neutral good deities for casual foreign customers. Thus, if asked, he suggests figures of those groupings. He dislikes chaotic evil and neutral evil deities. He will not favor any selection from those deities, suggesting that the person might be better advised to choose some other figurine.

At such time as a purchase is made, the player should record the information on their character sheet, and you should keep notes on a separate sheet of paper.

As previously mentioned, there will be times during the course of play in other portions of this adventure when certain figurines will be of benefit. Each such instance is noted in the text. Note that the size of a figurine is irrelevant, save that for practical purposes a character should select only what he or she can carry with ease.



MERCHANDISE

Item	Price (sp)
Khemitian figure, large (4–10 ft. tall)	5,000–50,000
Khemitian figure, medium (1–3 ft. tall)	1,000–10,000
Khemitian figurine* (1–3 in. tall)	200–1,200
Foreign figure, large (4–10 ft. tall)	7,000–70,000
Foreign figure, medium (1–3 ft. tall)	2,000–12,000
Foreign figurine	300–1,800
Service pieces, Khemitian	500–5,000
Service pieces, foreign	1,000–6,000
Artistic pieces	500–50,000
Written work, Khemitian	100–10,000
Written work, foreign	200–20,000

* Including the miniature sphinx statuettes

RANDOMLY SELECTED FIGURINES

First, generate the alignment of the randomly selected figurine deity. Then roll on the accompanying alignment-specific table to determine the figurine chosen.

1d100	Alignment
01–10	Neutral
11–15	Lawful Neutral
16–20	Chaotic Neutral
21–35	Evil
36–65	Neutral Good
66–85	Chaotic Good
86–00	Lawful Good

FIGURINES BY ALIGNMENT

NEUTRAL

1d100	God/Goddess, description
01–25	Aten, winged solar disc
26–50	Bes, leering dwarf with club
51–75	Geb, goose-headed man
76–00	Thoth, ibis-headed man

LAWFUL NEUTRAL

1d100	God/Goddess, description
01–40	Horus, hawk-headed youth
41–60	Khebsenef, mummiform, owl-headed man
61–00	Ptah, bearded bald man with scepter

CHAOTIC NEUTRAL

1d100	God/Goddess, description
01–45	Menu, falcon crowned by solar disc
46–00	Sekhmet, lioness-headed woman

EVIL

Die Roll	God/Goddess, description
01–15	Aapep, multi-legged, winged snake
16–25	Amemt, lion-hippo-croc-monster
26–30	Iubeni, fiend/demon-faced, animal-man
31–45	Sebk, crocodile-headed man
46–60	Set, ass-headed man
61–75	Set, warthog-headed man
76–90	Set, okapi-headed man
91–00	Fiend: various horrid, malformed things

NEUTRAL GOOD

Die Roll	God/Goddess description
01–10	Amun, bearded, capped man
11–15	Aker, two-headed lion
16–20	Apis, bull with a cobra amulet on its head
21–30	Hapy, fat man with lotus & papyrus
31–35	Hamehit, fish-headed woman
36–40	Hathor, cow-headed woman
41–45	Herakhty, falcon-headed man
46–50	Isis, woman with L-shaped crown
51–55	Khnemu, flat-horned ram-headed man
56–60	Mert, raven-headed woman
61–65	Nefertem, man crowned by lotus
66–70	Nut, beautiful, winged woman
71–80	Ra, hawk-headed man
81–85	Seker, man with nighthawk-head
86–00	Seshat, woman with ink pallet and pen

CHAOTIC GOOD

Die Roll	God/Goddess, description
01–15	Anhur, man with four plumes, spear
16–25	Anqet, woman with feather crow
26–35	Apuat, wolf-headed man
36–45	Bast, cat-headed woman
46–55	Chons, young man with crescent
56–65	Maftet, woman with 20 clawed fingers
66–70	Min, mummiform, bearded man
71–80	Neith, woman with bows & arrows
81–90	Nephthys, woman wearing tall hat
91–95	Pakhut, leopard-headed woman
96–00	Renenet, woman with hand up/down

LAWFUL GOOD

Die Roll	God/Goddess, description
01–10	Amset, mummiform man
11–20	Anubis, jackal-headed man
21–25	Duamutef, mummiform, jackal-headed man
26–30	Buto, cobra-headed woman
31–35	Heru, owl-headed man
36–50	Maat, woman with ostrich plume
51–60	Nekhbet, vulture-headed woman
61–65	Shu, bearded man with plumes
66–70	Tefnut, lion-headed woman with disc
71–80	Serqet, mummiform, scorpion-headed woman
81–95	Osiris, mummiform man with green face
96–00	Tuart, white hippopotamus



6· BRICK MAKER

This is a typical house with a low wall and shed in the back. All about are stacks of mud bricks, while in the front mud bricks have been laid out individually to dry. This household of nine venerates Ra and his son Herakhty. The family brings clay and mud from the nearby stream and millpond bank (thus enlarging the reservoir, to the gratitude of all in the village). This stuff, mixed with some straw, is then placed into forms, semi-dried, then taken out and sunbaked for a week or so to harden each brick.

The eldest son has built a kiln and is experimenting with pure-clay bricks fired in it — a new technique that is growing in popularity in the big cities. Most of his family is skeptical.

7· POTTER'S DWELLING

Just behind (and south of) the brick maker's place is the potter's house. These two families — the potter and the brick maker — are friends, naturally. The potter wife and husband have three children. They are poor, hardworking, and not unfriendly to strangers. They venerate Kanum and Ra equally.

The smoke and the lines of various sorts of earthenware around the place to the south of the brickyard clearly indicate that the family dwelling in this house are potters. In front of the small house, you see the woman from the caravanserai who had been selling pottery.

The plates, bowls, jugs, pots, cups, etc., are rather well-made and colorfully decorated. Prices range from 5 cp for something small to about 5 gp for larger pieces.

8· MILL

A small stone building with a water wheel is beside the water. It appears to be a mill, and through the open door to the east you can see some empty sacks, several full ones, and a snowy dusting of flour everywhere.

This little place is a stone house built so that it takes advantage of the flow of water from the nearby pond to turn a small millstone. The miller grinds all the village grain and has a comfortable income. Flour is everywhere in the low-ceilinged ground-floor room, and even some up on the floor above where he, his wife, and their children dwell. The family serves Isis and Nepri (goddess of the harvest).

9-12· SMALL DWELLINGS

A handful of flat-roofed cottages here are the residences of folk who dwell in Aartuat. Most have rabbit pens, dovecots, and sheds, and a few goats nearby. Several have pens for little flocks of ducks and geese.

Two of the eight cottages are a bit different from the others, however. The one just south of the mill is in need of whitewash, and its garden is weedy. A hut well south of the potters is decorated with animal horns, skulls, and hides.

Each cottage here is small, no more than 30 feet to a side, with a single floor, and with a flat roof used as a patio. Little vegetable and fruit plots are scattered throughout this area. These folks raise a bit of grain in fields nearby; maintain gardens (vegetables, berries, and even a few flowers); keep goats and small livestock, and maybe a couple of cows; hunt; and fish. Excess produce is sold to passing caravans.



13· HUT OF GERHIT & SHENAU

You see two cheerful-looking fellows lounging on the pond-side of this shabby house. With them is a boy who looks familiar. The lankier of the two men waves casually at you and grins. “Buy our fish if we catch any?” he calls out.

Gerhit (CE male human; see **Appendix A**) and his son, the boy rogue **Hep-thait** (CE male human; see **Appendix A**), are subject to the orders of **Shenau** (CE male human; see **Appendix A**), a wizard who is the chief of all evil in the vicinity outside the Gorge of Osiris itself. Shenau venerates Tu-t, “Lord of Evil in Serpent Form,” serves the Seven Powers of Evil, and is thus a devotee of Set. These three attempt to prevent anyone from discovering the truth behind the Temple of Osiris, and eliminate anyone who learns too much.

Of course, the greater powers of evil in the gorge expect that any truly able group will pass or eliminate those in Aartuat. Shenau and his accomplices are just the first of the challenges that must be overcome by those who will ultimately feed Rahotep in his tomb.

NPC BACKGROUNDS

See **Appendix A** for full stats on these important NPCs.

Gerhit is a follower of Sebk. Because he provides an excuse for Shenau to be in the village, and because his son serves as a useful spy, Gerhit gets a fair sum from the wizard. He has no love for anyone other than himself, including his own son, whom he finds annoying at best, but who is useful as a tool. Gerhit is rather cowardly; in a tight situation, he either runs away or surrenders — if he thinks that by doing so, he’ll save his skin.

A sneaky and vile lad of 11 years, Hep-thait is the son of Gerhit, but he scorns his parent and toadies to Shenau. It does no good, as both men treat him badly — which this little swine deserves. He lies and cheats whenever possible, and enjoys it. If he is convinced it will avoid torture or death, he talks readily about Shenau and his father. However, Hep-thait would rather lie or use a trick to get free. Speaking the truth is his last resort, unless perhaps he is given a large amount of money, a mount, and some gear to get him safely out of Aartuat. He is a dedicated criminal, a follower of Sebk, and eager to serve Set and aid in the return of Rahotep. If he learns anything about the party, he tells his father, who in turn relates the matter to Shenau.

Shenau is a devotee of Set. He is chief of all evil in the vicinity outside the gorge itself. He would gladly become master of the Temple of Osiris, but not being a priest is a bit of a drawback, though he thinks somehow to overcome that impediment. As he has not hidden his ambitions well, there is friction between Shenau and the high priest of the temple. There is also tension between him and Hept-f-hra and the merchant’s family as well. Shenau would gladly slay all save the merchant’s daughter, whom he would make his concubine.

He dares not surrender to any foes, for his punishment would be terrible indeed. Shenau attempts to succeed through treachery and trickery, flee to the bandits in the wastes, or otherwise fight to the death. Shenau possesses the Serpent Ankh, the first of the Nine Evil Objects (see **The Serpent Ankh** below).

Pretending to be Gerhit’s brother-in-law, Shenau came to live with him in Aartuat about two years ago, just a year after Gerhit himself came to the village. This was the same time the old hedge-practitioner in Aartuat died suddenly. The folk were glad that Shenau had come, for he too could wield magic so as to keep out destructive wild animals, reduce rodent depredations, and generally serve to assist in the care and well-being of the community. However, this newcomer soon became unpopular, for he charged too much gold for his services and was slow in answering calls for assistance. When Merha-aptut (see **Chapter 4, Areas 7–11**) appeared shortly thereafter, many in Aartuat rejoiced, for he was a kheri-heb able to do all that was necessary to maintain the folk and their land, too!

Even though Shenau lowered his fees thereafter, few turned to him for aid. The folk wonder to themselves why he lingers here, for he does nothing most of the time.



THE SERPENT ANKH

Shenau possesses the Serpent Ankh — a magical object in the form of a serpent twisted and looped to resemble an upside-down ankh. This is the first of the Nine Evil Objects that the party should acquire in the course of the adventure. Like all of these objects, it is cold to the touch and radiates a faint aura of magic, but it does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin’s Divine Sight. And as is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep’s name.

At first, the Serpent Ankh neither aids nor hinders its possessor, but once in the Tomb of Rahotep, it has a key role to play, as described in **Chapter 8**.

If taken to Atmu, the trader recognizes this as an object of divine power, but he glances away from the cartouche on the object, refusing to read it. He suggests that the possessor “keep this hidden from sight, guarded closely, for it has a purpose beyond my ken but which seems fated to be linked to you by the neteru,” a term that refers to the Khemitian gods. If this advice is followed, it will be of great benefit to the possessor, too, for Shenau used this device to conjure the sand devil (see **Chapter 5**). The individual with this object is unassailable by the creature.

INTERACTIONS WITH SHENAU, GERHIT, AND HEP-THAIT

Shenau and Gerhit are naturally suspicious of everyone, including each other. Strangers are doubly alarming to the pair, so as soon as they become aware that the party is in Aartuat, these two discuss them and begin to plot and scheme.

Demoncroc. If one or two of the characters comes to speak with them, Shenau invites them to “Come with us and try your luck fishing in the millpond.” Once at the millpond (**Area 18**), a little shove, and perhaps the demoncroc has a hearty repast of a hapless stranger! If three or more party members approach, the pair are unlikely to take this approach since they are outnumbered and instead look for an opportunity to ambush them elsewhere.

USING HEP-THAIT AS A SPY

Once Shenau and Gerhit are aware of the party, they use the boy to advance their aims. Hep-thait is given one or more of the following tasks:

Spying. He is told to stay close to and report on all that the group of foreigners do.

Stealing. The little thief is ordered to steal all he can from the strangers, paying special attention to papers (such as papyri, scrolls, maps, and documents), seals, and badges.

Joining. Hep-thait is instructed to ingratiate himself with the group. He then returns something they have had stolen from them and/or volunteers to “serve” as an interpreter and guide:

“I am just a poor village boy, masters, but I know everyone and everything in and around Aartuat. Why, I can even show you a place where the ancient ones hid their eternal houses — it’s in a big ravine, and I sometimes sneak in there because there are little antique things to be found and sometimes even old coins. That’s how I live, you know. I am an orphan and have to fend for myself.”

If he is caught stealing or lying, Hep-thait uses a story like this:

“Forgive me, masters, please! (Whine, snivel, sob!) My dear mother is dead, and my father beats me; he even allows his friend to strike and kick me if I don’t bring them money for strong drink. I have to lie and steal or he will kill me! I don’t like it, and I want to live like other children do. Please help me by making me your servant!”

“I can show you how to get to the old Necropolis where there are treasures. I can even make it so the greenfaces don’t —

“Oh, greenfaces is ... a name ... for the priests who serve Osiris. They don’t let outsiders into the ravine. I think they want all the riches for themselves.”

Of course, these are all lies. He always keeps his father informed, and if the party accepts any of his offers, he attempts to guide them into an ambush by the bandits lurking in the wastes outside the gorge (see **Chapter 5**).

MORE DRASTIC MEASURES

If the merchant Hept-f-hra (**Area 2**) can’t get rid of the strangers, and the boy’s efforts come to naught, Gerhit and Shenau use all forces at hand to ambush and slay the party at night. You must handle this as you deem best. However, if the merchant and his guards are slain, Gerhit and Shenau lure the party into the desert themselves by “guiding” or running off with the party in pursuit, so as to have the bandits attack and kill them.

If defeated, any and all survivors attempt to mount a horse and flee into the desert to join the bandits there (see **Chapter 5**).

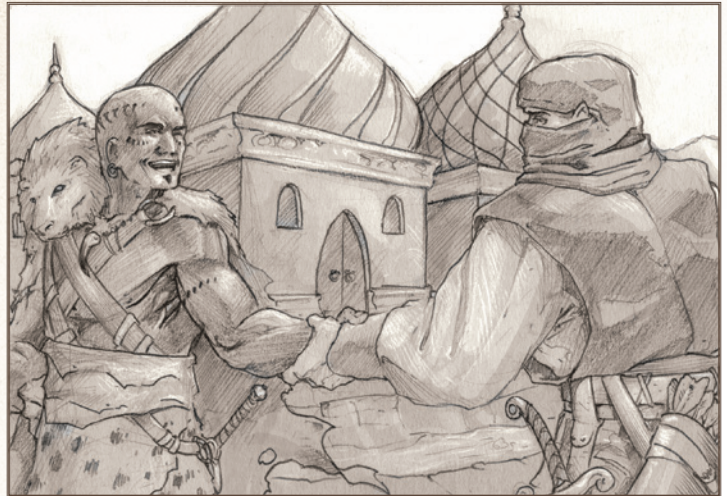
For full details on the individuals here, see **Appendix A**.

14-16 SMALL DWELLINGS

Villagers live in these flat-roofed buildings. You can use the same descriptive text as for **Areas 9-12**. As with the other residents of Aartuat,

these folk raise a bit of grain; garden; keep goats and small livestock, and maybe a couple of cows; hunt; and fish. Excess produce is sold to passing caravans.

17 KHONSU-KHAIBET’S DWELLING



This house is decorated all about with trophies, presumably marking the dwelling of a hunter of some skill. Every type of animal you know of in this locale is represented by a skull or pelt, along with several you can’t identify for certain.

This is the dwelling of **Khonsu-khaibet** (NG male human; see **Appendix A**).

If the party has been sent by the Temple of Thoth, a priest passed through Aartuat a few weeks before to alert Khonsu of their imminent arrival. He was instructed to pass on a message and to provide such assistance as he can; but only once he has assured himself of their legitimacy.

If the party has just recently arrived in Aartuat, it is likely that Khonsu is hunting in the wilderness. It should likely be a day or two before the characters are able to meet with him.

NPC BACKGROUND

Khonsu is the only son of a free farmer, but his abilities enabled him to attend school at the Temple of Thoth without cost to his family — something they couldn’t have otherwise afforded. Khonsu was then “adopted” by the temple’s high priest and raised as if he were the son of an aristocratic Khemitite. He learned much and has been sent here to Aartuat to watch the gorge as an agent of the Temple of Thoth.

Khonsu-khaibet means, literally, Khonsu’s shadow; Khonsu, also called Chons, is a chaotic good Khemitian deity. Evidencing perhaps some Hyperborean ancestry, he is taller than average (over 6 feet 3 inches), and big-boned and muscular. His physique, dark brown hair, and gray eyes set him apart and make him attractive. He is popular with the men and chased by young women, including Hept-f-hra’s daughter, Nektinefar, whom he doesn’t like at all.

Whether or not he has been directed to aid the party, Khonsu is a great fellow and will assist them as he sees fit if the characters are well-intentioned, friendly, and of good alignment. If they gain his trust and friendship, Khonsu is certainly a solid assistant to them while they are in Aartuat. And if the party needs bolstering, you may have Khonsu agree to travel with them as an NPC. Of course, you should play him with all the cleverness and expertise at his command!

INTERACTING WITH KHONSU-KHAIBET

Read the following when Khonsu is encountered for the first time:

A broad-shouldered young man walks toward you. He is tall, with long, dark brown hair, and gray eyes. He nods in a not-unfriendly fashion and asks, “To what do I owe the honor of a visit from outland lords?”

While Khonsu is disposed to assist the party if they indicate they have been sent by the Temple of Thoth, he doesn’t just take their word for it. And whatever the party’s motivation for seeking the Necropolis may be, he engages them in general conversation, judging their characters. If they are positive, open, and honest, he becomes friendly. Use your judgment in determining how long it takes for Khonsu to decide whether the characters are worthy of his trust and assistance.

If he deems the party worthy, Khonsu provides the following assistance:

- Be an interpreter, for he reads even ancient hieroglyphic writing well.
- Serve as a guide to the Necropolis in the gorge.
- Engage in combat as a full member of the party.
- Locate the Tomb of Rahotep and warn of its demonic nature.
- Assist in exploring the tomb.
- Cover for the party as need be.

Khonsu-khaibet will not attack anyone not proven to be an enemy, however.

Khonsu is a follower of Chons (Khonsu), a chaotic good deity and a demon-slayer. He already possesses a devotional figurine of Chons and gains from this accordingly if he participates in further activity in the Temple of Osiris or the tomb. Anyone who follows Chons or Thoth has an advantage in obtaining Khonsu’s trust.

For full details on Khonsu-khaibet, see **Appendix A**.

18. MILLPOND

The little stream that runs through Aartuat passes between the mill and the walls of the caravanserai. To the southwest from that point, it forms a pond some 150 feet in length. The water is around 60 feet wide where it is closest to the mill and caravanserai, tapering to about 20 feet in breadth at the southwest where the stream enters. The east bank is grassy and drops cleanly into the water. Toward the west, the shore is flatter and muddy. Reeds and marsh plants grow in abundance. Beyond are fruit trees, bushes, and vegetable plots.

The water is full of little particles and algae. Lots of ducks and geese are around the water and swimming in the pond, too. Obviously, the whole village shares this resource.

The mill pond is the current home of the **demoncroc** (see **Appendix B**) — a monstrous abomination summoned by Shenau.

If you determine the demoncroc is lurking in the water when the party arrives, then they may note that, oddly, the ducks and geese are all around the edge of the pond, but none of them are swimming in the water.

The pond at its deepest is 15 feet in the middle. Along the east side closest to the Hapy Path, the bottom is five or six feet down. However, because the water is muddy, the party knows this only if they ask a local or if they enter the water to check for themselves.

The village grew up around the caravanserai because there was water here. Brick makers took the clay-rich soil from the banks of the stream to provide building material for themselves and others. As the village grew, the pond developed, and then the mill was constructed, with a small dam that caused the water to flow rapidly enough for the wheel to turn the millstone. As the pond grew even larger, its service to the community increased. Small channels for irrigation were run from it, more domestic waterfowl could be kept, and fish and crustaceans from its waters added a pleasant variety to the diets of the folks by its banks. The stream from the rocky land to the south continues to pour forth, the brick maker’s work expands the pond, and its aquatic life flourishes.

Insects, minnows, frogs, crayfish, turtles, and fish make their home in the pond. However, not long ago, something most sinister appeared in the millpond.

THE DEMONCROC

Through the sorcerous conjuration of Shenau (**Area 13**), a daimotherion crocodile — an evil spirit-beast, in form apparently a natural animal but in fact a minor demon of Sebk — was summoned to this little body of water. It is a demoncroc, a massive, reptilian thing 30 feet long, its body over five feet broad, with sprawling legs protruding another foot or so on either side when it isn’t erect and running.

Shenau summoned the creature to slay Merha-aptut and other villagers, and to frighten off the rest so the minions of Rahotep could replace the garrison with soldiers of evil and make Aartuat their own. With the arrival of the party, however, the demoncroc has been given an additional mission.

If the party comes to his attention, Shenau instructs the demoncroc to seek them out and devour them. At any time after their first day in the village, should any of the characters come near the pond, to the banks of the stream running north to it, or to the Pool of Hapy (**Chapter 4**), the demoncroc attacks. If it has no such opportunity, on the third night it crawls from the water and seeks out the party while they sleep.

Tactics. If reduced to below 70% of its normal hit points while in or near the pond or the stream, the demoncroc changes itself into a huge carp (six feet long) that can swim as fast as a human runs. It then attempts to swim off and hide upstream, downstream, or in the depths of the pool or the muddy bottom of the pond. It is subject to normal weapons in this form, but its armor protection is unchanged.

Special Note. If Khonsu-khaibet is engaged in combat against the demoncroc, the god Chons aids him. Khonsu strikes as if using a magical weapon and has a +5 bonus on all attack rolls, saving throws, and ability checks for the duration of the combat. If the demoncroc is killed in combat with Khonsu, then Khonsu retains a +1 bonus to attack rolls, saving throws, and ability checks forever after!

For full details on the demoncroc, see **Appendix B**.

AFTERMATH

If the characters kill the demoncroc, and should they be wise enough to cut it open, they find three figurines in its stomach:

- A statuette of Aapep, a greater god and master of all evil serpents. On it, in red, is the crocodile hieroglyph, the head looking backward, indicating a wrathful and dangerous form.
- A figurine of Set, in boar-headed form. Inscribed in red upon this little statue is the rectangular hieroglyph for a body of ornamental water (or a pond and the like). Incidentally, this mark, pronounced “sh,” is also the first in the name of Shenau.
- A figurine of Sebk, upon which is also the “sh” hieroglyph noted above.

Identifying the Items. If the party takes these statuettes to Atmu-thoth-rahath — and Khonsu encourages this — he notes the following:



“Hmmm. I believe these three ushabtu were used to conjure a spirit crocodile, a daimotherion. The hieroglyph on the figures seems to be implorations of the one conjuring the monstrous thing into being here, although I can’t be certain. The crocodile drawn on the vile serpent lord’s form surely indicates the shape the fiend was to take.

“The figurine of Aapep should be broken and destroyed in fire, for otherwise it will draw the attention of all manner of evil things to the vicinity of he who retains it!

“The other two might have some use in the future, provided they are separately encased in gold containers and properly blessed to imprison malign influences from them.

“I believe that I have a pair of reliquaries that will serve this purpose, although they are somewhat costly. I will let you have both of them for 500 gold pieces.

“In case you decide to do so, I am certain Merha-aptut, the priest of Hapy who dwells in the cave behind the pool, will gladly assist you with spells.

“On the other hand, I find these two figurines interesting, for they are both very old and especially well-crafted. If you choose to sell them, I will pay 500 gp each.”

In fact, for the very low fee of 30 gp, Merha is happy to consecrate and lay blessings on the containers, thus ensuring they are safely kept and provide certain benefits to the one holding either container. Any nonmagical weapon wielded by one possessing a cased figurine is treated as a *+1 magic weapon*, and any magical weapon wielded gains an additional +1. A spellcaster may, alternatively, use the cased figurine as the equivalent of a *ring of spell storing*, but so long as any levels are stored therein, no weapon benefits apply.

INTERIM EXPERIENCE AWARDS

When the party has exhausted all activities in the Aartuat locale, or whenever they leave from Aartuat to pass through the desert to the George of Osiris or to the Pool of Hapy, you should award XP for various story accomplishments and allow for character advancement.

STORY AWARDS

While peril lurks at every turn, there is more to this adventure than combat, and the characters should be rewarded for their actions and interactions in Aartuat! In addition to such other XP as they may have earned while in the village, you may grant the following additional XP awards to each member of the party who participated in any of the following for their accomplishments:

Locating and befriending Khonsu-khaibet	300 XP
Befriending Merha-aptut	200 XP
Being invited to the temple of Hapy by Merha-aptut	150 XP
Befriending Atmu-thoth-rahata	300 XP
Obtaining figurines from Atmu	400 XP
Significant interaction with any of the other major non-evil NPCs (Nemekh, Hetet-f, Bas-f-py, Hamephat, Mastuti, Khepifar)	350 XP
Befriending or aiding Afu-abtem	300 XP
Discovering any of the three evil leaders (Shenau, Gerhit, and Hept-f-hra)	400 XP per evil NPC discovered
Defeating any one of the three evil leaders	400 XP per evil NPC defeated (in addition to the XP for the combat encounter)
Obtaining the Serpent Ankh	700 XP
Getting rid of any of the associated evil NPCs (Hept-f-hra's wife, two sons, daughter, two guards, or Hep-thait the boy-thief)	300 XP per associated evil NPC eliminated (in addition to the XP for the combat encounter).
Overcoming the demoncroc	700 XP (in addition to the XP for the combat encounter)
Locating the statuettes inside the demoncroc	700 XP
Taking the statuettes to Atmu for his analysis	400 XP
Causing trouble in Aartuat	–500 XP
Stealing from any non-evil NPC	–550 XP
Harming any non-Evil NPC	–550 XP

ADDITIONAL AWARDS

Use your discretion and award XP for the exceptional use of skills, for outstanding interpersonal exchanges with the NPCs, and for excellent roleplaying. For these, you should award a bonus of 200 XP to the particular player.

In addition, you should decide if there was an exemplary player, one whose character carried the day, as it were, constantly acting quickly and intelligently, discouraging bad actions and illogical courses, or being stalwart at all times. To this player, you should award their character an additional bonus of 500 XP.

WHERE TO GO FROM AARTUAT

Before the party sets out for the Gorge of Osiris, they would be well-advised to investigate the Pool of Hapy, which is detailed in **Chapter 4**. Action in Aartuat is likely to lead them to do so on their own, though not going to the pool should not be fatal to the party's chances. And even after initially departing the village, they may return at some point when the need for healing, advice, or other aid may lead them to visit the priest.

If the party rides around in the desert, be sure to consult the Outdoor Random Encounters table in **Appendix C**. If they leave Aartuat by the road north, then move ahead to **Chapter 5**, the Desert Road to the Gorge of Osiris.



CHAPTER FOUR · THE POOL OF HAPY

Less than half a mile south of Aartuat, an underground stream pours from a cliffside cave and tumbles down into a pool of cool water in a bowl-shaped dell. From the pool, the water flows north in a small stream through a shallow valley until it feeds the millpond in Aartuat. From the village, the stream continues north into the desert, until eventually the sands swallow the last of its moisture.

To the south of Aartuat, a well-worn track runs alongside the stream. The villagers call this the Hapy Path, and they call the pool in the dell the Pool of Hapy. Both are named for the Khemitian god of the river, and of all waters of a lesser sort, precious and life-giving in this dry land. The cave from which the stream rises by the pool is itself the residence of a beneficent cleric devoted to Hapy.

Together with the occasional rainfall, night dew, and ground water seepage, this small stream and the irrigation channels the villagers cut from it support fields of vegetables and flowers, and palms and other trees and bushes bearing fruit. These are all carefully tended by the folk of Aartuat. Most of the cultivated fields are within the dell near the pool, but all sorts of vegetation are tended along the entire route of the stream. The watercourse also provides opportunities for hunting, as antelopes, gazelles, and other game animals visit the pool and stream at night.

The stream is typically between three to eight feet deep and seven to 12 feet wide as it flows from the pool to the millpond. The volume of water it carries decreases as it goes north, reduced by the series of irrigation channels as well as evaporation.

ENCOUNTER KEY

1. VALLEY PATH

From the village, the Hapy Path runs along the eastern side of the stream to the dell in which lies the Pool of Hapy. An attack by the demoncroc is possible in several places along this route (see **Area 4** below).

The path leads from the millpond along the eastern verge of the stream. The land rises slightly to your left and right, with clumps of grasses, scrub, and clusters of rocky outcrops here and there. After 120 feet, you enter a shallow-sided and gentle cut in the hill just south of Aartuat. The floor of the little valley is about 90 feet or so across, rising fairly steeply beyond that on either side to rocky outcroppings and scrubby vegetation topping out some 60 feet above you. The ground ahead is verdant, with all manner of bushes and vegetables that are obviously tended by the villagers.

2. ENTRANCE TO THE DELL

You walk about 200 feet beside the stream through the small valley to where the path enters a beautiful dell, a bowl-shaped vale with clusters of tall date palms and smaller banana palms, and a scattering of fig trees. Carefully tended garden plots cover much of the floor of the dell. A few hundred feet ahead, you can see where the stream emerges from a pool of blue water. The path ahead departs from the shore of the stream a bit, wending through the trees, their foliage providing relief from the hot daytime sun.

The floor of the dell is roughly 1,000 feet wide and deep. At its eastern and western ends, the land rises in rock and scrub-covered slopes. The Pool of Hapy, which is about 300 feet in diameter, is in the southern portion of the dell. Its water is 16 feet or so deep on average and 32 feet deep near the center.

Cultivated palms, trees, bushes, and vegetable plots cover nearly the entire floor of the dell.

3. GARDEN PLOTS

Read the following as the characters pass the garden plots:

It is plain that the villagers come here and expend considerable effort in cultivation. All manner of vegetables grows in plots throughout the dell: here onions and leeks; there garlic and scallions; various kinds of lettuce everywhere; and carrots, potatoes, beans, tomatoes, cucumbers, and melons. The beds are neat, well-worked, and watered by little trenches that interlace the whole area. Even on the rising slopes of the dell, you see grape vines and berry bushes.



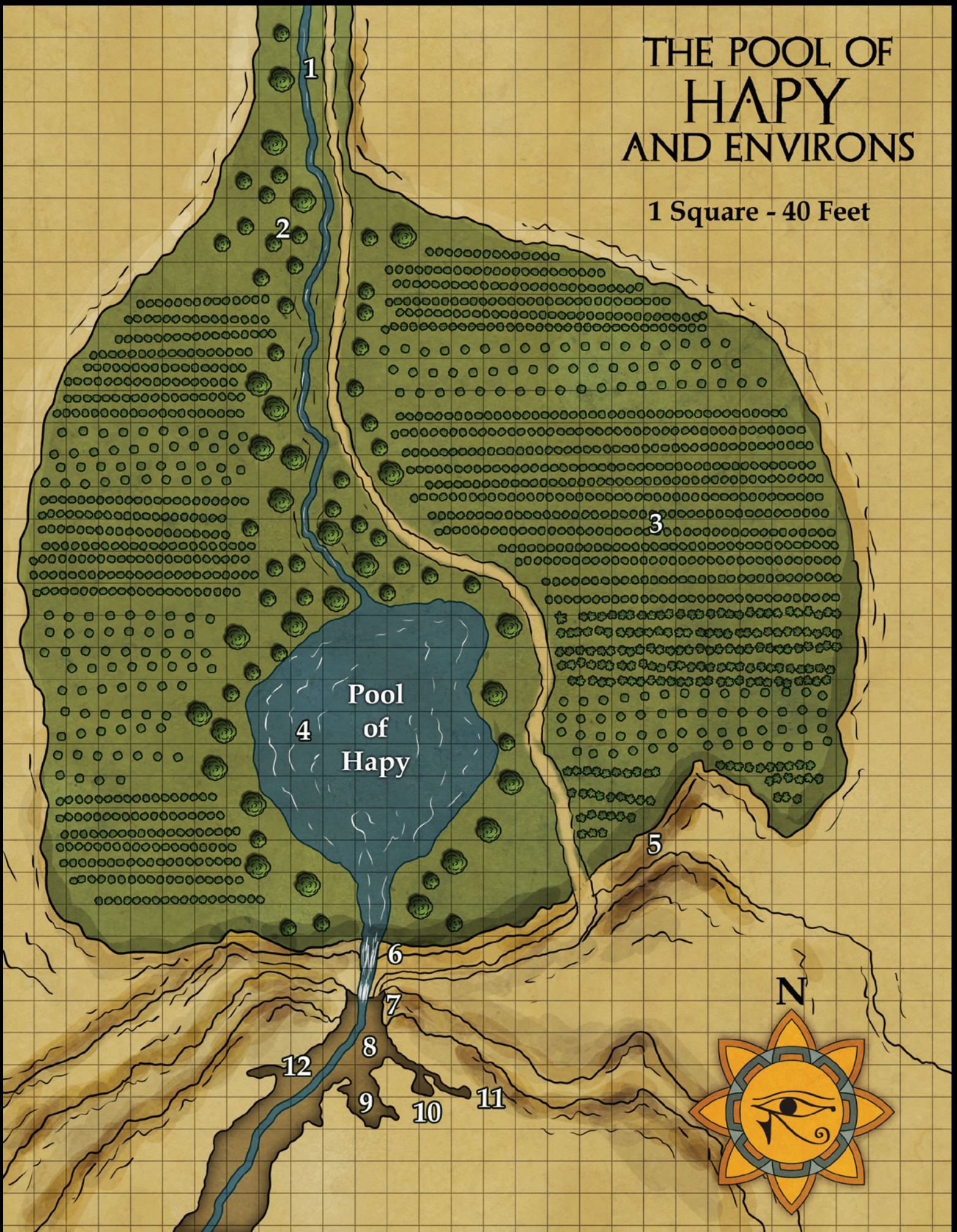
4. POOL OF HAPY

This could be one of the storied oases of the desert, for the brightly shining body of clear water seems a marvel. It is about 300 feet in diameter, and from the looks of it, the water is very deep. The banks along the southern end are marshy. It seems a perfect place for fishing.

An abundance of fish are in this big pond. The demoncroc might well be lurking here, too. If it has not yet attacked the party, it is likely to do so where the path nears the shore of the pool. However, the water here is fairly clear, and a “crocodile” can be noted by anyone making a successful DC 14 Wisdom (Perception) check. Note that the demoncroc is unable to get into Merha-aptut’s cave.

THE POOL OF HAPY AND ENVIRONS

1 Square - 40 Feet



5. STEEP HILLSIDE RISE

After some 150 feet or so, the path again leads away from the Pool of Hapy, heading straight south through vegetable gardens. Before you rises a steep cliffside. While the ground round this dale is mostly a gentle slope, here at the southern end is a precipice that crests more than 60 feet above the pool. From a cave about halfway up this rocky cliff flows a stream of silvery water that drops in a bright waterfall.

As the path reaches the cliff, it turns to the right and climbs the rise some 30 or 40 feet, where it then enters the cave mouth next to the flowing water.

6. WATERFALL

Water pours from the cave mouth and tumbles over a ledge and down a rocky slope amid a shimmering mist of spray, into a swift stream that flows into the pool some 100 feet farther north. The waterfall makes a fair bit of noise, covering the sounds of the birds and insects from the dale behind you.

This area is a popular spot for villagers on a hot Khemitian afternoon, with the mist and spray serving as a refreshing shower. You might find some workers cooling off here if the time and circumstances are appropriate.

7. CAVE MOUTH

The emerging underground stream cut a fairly large exit in the stone here some 40 feet above the valley's floor. The water comes forth in a bed 15 feet wide, leaving ample room on either side to enter the cave. The path divides here, with one part turning sharply back up the steep hillside — as much an animal track as one for humans — while the other is a well-trod footpath that enters the eastern side of the cave.

Read the following if the party is here to seek **Merha-aptut** (NG male human; see **Appendix A**), the priest of Hapy:

This is the place where Merha-aptut, the priest of Hapy, has taken up his solitary residence. It seems a very fine spot indeed considering the beauty of the view, the abundance of good water, and the cool current of air that wafts forth from the cave mouth. It is obvious from the tracks that the holy man leaves frequently and that many others come to see him.

8. ENTRANCE CAVE

Merha uses the front area of the cave to greet those seeking his aid. Just inside the entrance, but far enough back to be dry and to allow for normal talk but close enough to be illuminated by the daylight, are a few rough

chairs villagers brought as a token of appreciation for all the priest does for the village. In the back, near the entrance to **Area 9** is a collection of clay vessels of beer and wine, containers filled with dried fruits, root vegetables, and other foodstuffs, all brought to Merha as payment for his services.

As your eyes adjust from the brightness of the light outside to the dimness within, you see that the cave is some 40 feet across, with the stream running down the middle, and extends back to the south into darkness as far as you can see. Ahead and to your left are openings into two side caves, with the first about 50 feet ahead, and the second another 20 or 30 feet beyond that.

Some typical Khemitian country chairs of palmwood are just a few paces inside the entrance, obviously placed there for the comfort of callers.

Unless the priest accompanies them, it would be best if the party calls out their presence. If Khonsu-khaibet is with them, he insists on doing so before going farther into the cave. Certainly, any noise or the sound of voices brings Merha to see who has come to visit. If the characters introduce themselves and ask for aid against the evils they have discovered in Aartuat, the priest says the following:

“You’re welcome to my humble place of dwelling, one and all. This place is fine for ordinary conversation, but your needs seem great. I suggest it might be wise for us to remove to my personal chamber. Please come this way.”

9. MERHA-APTUT’S QUARTERS

A pallet, a stool, a little writing table, and a small trunk are on the west wall of this side cave. Opposite this are three pegs with Merha’s garments hanging on them, a wicker hamper, several woven baskets of varying sizes, a shelf holding personal hygiene items (towels, razor, tweezers, soap, unguent, etc.), a leather bag, and the wooden alms bowl used by the priest when he is in Aartuat.

The chamber is illuminated in a deep and wonderful blue-green light, sufficient to see the entire chamber. The light emanates from a pair of fish of carven crystal, each about a foot long and suspended in midair. One glows with a soft, emerald green; the other is aqua blue.

If Merha leads the party to **Areas 10** or **11**, he calls to the crystal fish, “Abtu, Ant, swim after me,” upon which they spring to life like fat perch disporting themselves in the current of a river, and follow his direction.

SPEAKING WITH MERHA-APTUT

Merha-aptut’s mission is to spread an appreciation for the role of Hapy in the scheme of things, particularly here in the barren west so far from the great Stygian River. He might have climbed far higher in the ecclesiastical ranks, save for the fact that he was more concerned with nature and the well-being of living things than with organization and prestige. Thus, he came here to escape the crowded cities and to dwell in relative isolation, yet where he also might assist the villagers of Aartuat with his abilities and counsel.





Merha-aptut is not simple, but he does have relatively rigid ways and fixed views. He remains distant and does not become involved in the events of the wider world unless the characters do some outstanding service.

Such services include discovering the malign nature and schemes of Hept-f-hra and his family and associates while aiding the decent youngest child of the merchant; uncovering Gerhit and Shenau for what they are and getting rid of them; defeating the demoncroc; and/or having Khonsu-khaibet as a friend and ally. Kindnesses shown to the villagers along the way certainly inclines Merha to aid them as well.

As noted above, for 20 gp, Merha is happy to consecrate and lay blessings on the containers in which the statuettes of Sebk and Set will be hidden, thus assuring they are kept safely.

He recognizes the Serpent Ankh for the vile, perverted object of evil that it is, and says something like this to the party:

“A dark power created that thing, and I will not read the cartouche upon it. But I think one of you must carry it with you, for it serves a purpose in your destiny. Keep it concealed, for any of the servants of the wicked who see it will lust after it. Have no fear otherwise, for it has no power over those of good heart and clean mind! That you came upon it in this little village bodes ill for Aartuat and for all our beloved Pharaoh’s kingdom, too. You must have been sent to Khemit by great powers indeed, and I pray that your mission succeeds.”

Despite the nature of the party’s mission, Merha-aptut still requires a fee for any aid or assistance he provides, as is his custom. Such charges are the only means he has to provide for the needy in Aartuat and to fulfill his goal to one day to build a small temple to Hapy in the village. As a result, his charges are high but fair. This is particularly the case for outsiders, since they have the wherewithal and the villagers are not wealthy. All that he collects is used to help the needy and the poor.

In addition to such spells as he has available to assist the party, he has access to certain items he may decide to give the characters, as detailed in **Area 10**. Under no circumstances, however, will Merha-aptut leave the vicinity of the Pool of Hapy or Aartuat.

If asked, the priest speaks well of Atmu-thoth-rahat and Khonsu-khaibet (even if the latter is present, much to his embarrassment).

While Merha-aptut is generally a benign and peaceful fellow, he has a dagger, but he will not usually attack another human with this weapon, preferring instead to use his spells and magic items if necessary to defend himself. Naturally, he will not initiate any violence against any normal creature or a fellow human. If attacked within these caves, he gains a +6 bonus to his AC from Hapy’s statue in **Area 10**.

SIDE CAVE

At about 70 feet in, before the opening to Merha’s quarters, is a side passage some four or five feet wide on the eastern wall of the main cave. Slanting south by southwest for about 20 or 25 paces, this side cave leads to **Areas 10 and 11**.

10: SHRINE CAVE

This cave detects as a consecrated location to anyone using a *detect evil* or *good* spell or to a paladin using Divine Sense.

Read the following if the party approaches this cave, with or without Merha:

You see another small cave about 15 feet wide and 20 feet long, but with a high ceiling. The stone here is striated in a mixture of minerals so that the walls seem to be water. There are bands of blue and green and milky quartz too, all glazed over with ancient deposits of a clear sort.

An elaborate shrine of gilded wood, carved and painted so as to resemble the waterweeds of the great river, is upon a rock in the middle of the chamber. Within the shrine, through partially open doors, you can see a three-foot-tall statue of Hapy carved of lapis lazuli, with gems of peridot inset for eyes, a gold lotus crown, a papyrus scepter, and a water jar worn and held. Before this figure, upon a small wooden table, are arrayed three vessels of beaten gold: a tray, a bowl, and a ewer. On the tray are many little golden figurines of fish and other animals and plants that live in the Stygian.

In the event this place is entered without the express permission and attendance of Merha-aptut, the priest will, if he discovers the sacrilege, order the trespassers out and never again speak to or assist them thereafter. However, if anything was defiled or stolen, this is the same as an attack upon his person, and the priest fights back with all the abilities at his command.

The statue, shrine, and other altar service cannot be sold anywhere in Khemit without incurring the wrath of the entire clergy of the nation. If broken up into pieces and the metal melted, the raw materials could be sold in Khemit for perhaps a few hundred gold pieces. If the whole were to be kept intact and sold far from the lands of the Pharaoh, the right purchaser might pay 10,000 gp or more.

However, should the statue (or any part of it) be removed, the waters of the stream rise suddenly to fill the entire cave, gushing forth as the thieves leave the cave complex's mouth. Each character in the cave when the stream rises must make a DC 20 Dexterity saving throw, taking 35 (10d6) bludgeoning damage on a failure or half as much damage on a success, and be thrown from the cave and down the waterfall into the stream below. Anyone unable to swim or otherwise encumbered with armor is at risk of drowning in the pool.

Moreover, if any of the items from the shrine fall into the pool, Hapy reclaims his own. They vanish utterly, sent to such safe locales as the god may choose.

In addition to the altar service, the chamber contains various religious items that the priest keeps here: ceremonial garments, lamps, scrolls and papyri, carved wood that shows scenes of water and its flora and fauna, and so forth, and many books of scholarly interest and of minor magical formulas.

11: HIDDEN PASSAGE & SECRET CAVE

A boulder in the passage just outside the shrine cave can be rolled aside. Doing so reveals a "pipe," a crawlspace that winds into the rock for many feet, then ends in a bubble-like area about eight feet in diameter. This is where the priest places weapons and armor he doesn't approve of, but which he may give over to the characters as detailed in **Area 9**. Read the following if Merha-aptut leads the party here:



The cleric beckons for you to follow as he takes a few paces back along the route of entry to the shrine cave. Merha-aptut bends, shoves a boulder aside, and points to the small tunnel in the rock thus revealed: “I will not go, but one of you can crawl in and get from the place beyond certain things of battle that will be of use to you. And no, do not ask what each does, for I am a man of peace, and I have no answers for you.”

Continue with the following, either after the foregoing, or if the characters discover this place on their own:

A long crawl, then some effort, and back you come with weapons and armor. From this hiding place you bring forth the following:

A trident that has a cord of silvery material fastened to its end. An axe, obviously made for warfare, with a golden blade. A mace of shining copper, also two-handed. A pair of golden boots, a cuirass, and an old-style Khemitian helmet with a flowing neck protector of silvery mesh with a crest of a sun and a silver moon crescent atop it.

The cord attached to the trident is unbreakable, and the trident acts as a *dancing sword*. The axe is a +2 *battleaxe*. The mace acts as a *mace of smiting*. The boots, armor, and helmet are the *boots of Hapy*, *cuirass of Hapy*, and *helm of Hapy*. See **Appendix E** for details on these last three items, which make up the *armor of Hapy*.

12. WATERCOURSE TUNNEL

There is sufficient room for curious characters to walk deeper into the hillside, following the watercourse for many furlongs’ distance. However, it is arduous, requiring immersion at times, clambering over obstructions, and so forth. In any case, after about one or two miles traveled thusly, the way ends.

In your discretion, you may include a number of fissures and side passages along the route. The party might get lost or suffer a cave-in, sinkhole, or similar threat. While this is extraneous to the adventure at hand, you might wish to develop the place for some later scenario of your own devising. Passages could lead to the local subterranean realms, an underground lake, some forgotten sort of place, or anything else that is desired.

INTERIM EXPERIENCE AWARDS

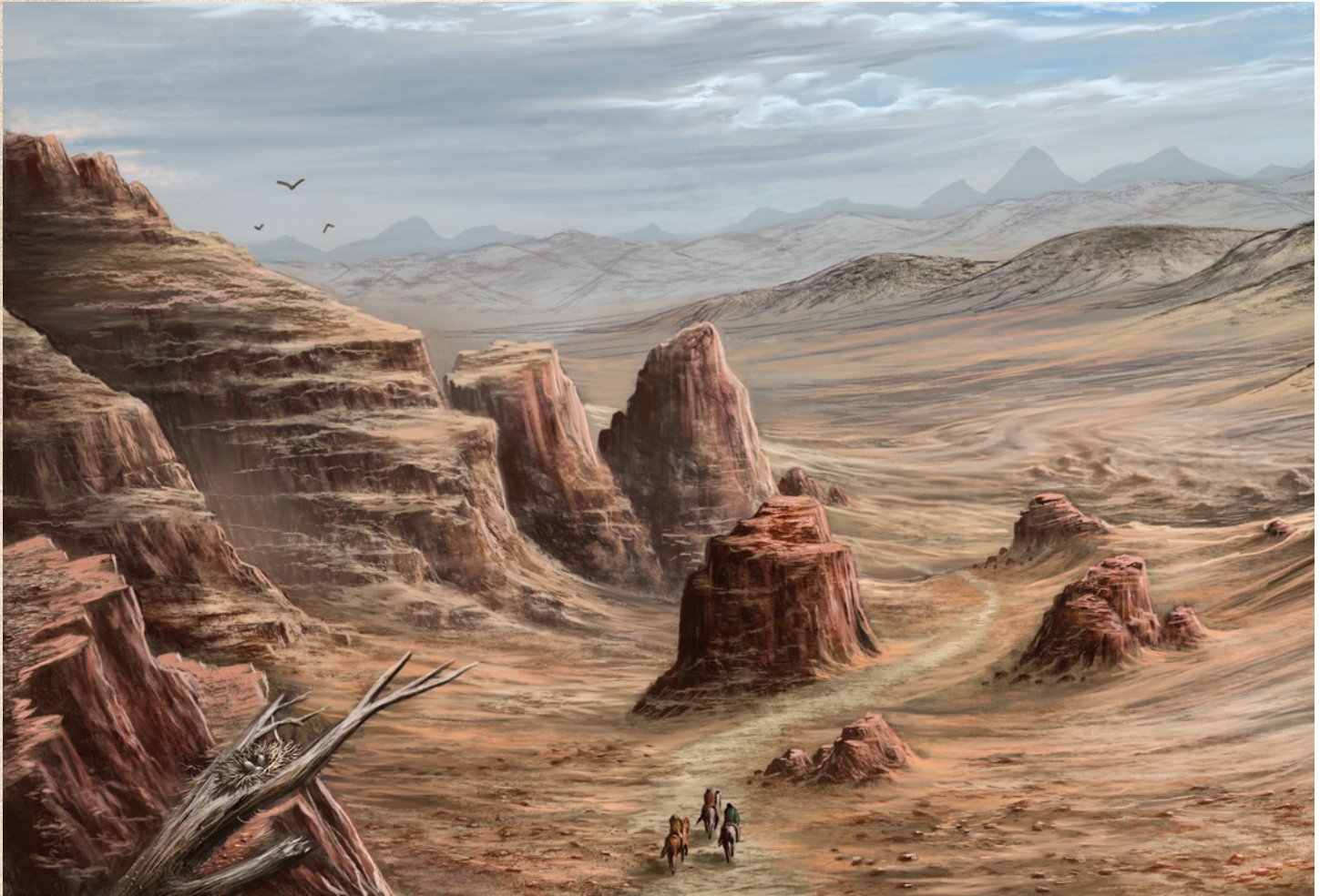
After interacting with Merha-aptut or fighting the demoncroc, such that the primary activities at the pool are accomplished, you should award XP for various story accomplishments and allow for character advancement.

STORY AWARDS

You may award the following XP to each character for certain story accomplishments. The following are suggested awards; as always, your sound discretion controls. Note that the party should be rewarded for overcoming the demoncroc only if they defeated it here.

Interacting appropriately with Merha-aptut	300 XP
Allowing Merha to examine the Serpent Ankh	400 XP
Entering the shrine cave without permission	–300 XP
Desecrating the shrine or harming Merha	–850 XP
Overcoming the demoncroc	700 XP
Locating statuettes inside the demoncroc	700 XP
Having Merha consecrate the containers from the demoncroc	300 XP

CHAPTER FIVE · THE ROAD TO THE GORGE



NOTES

In this chapter, the party departs the village and heads north on the Desert Road to the entrance to the Gorge of Osiris. However, a group of bandits in service to evil waits along the road and ambushes the party along the way. And there may be a challenge or two to overcome before they can enter the gorge itself and discover what lies therein.

AREAS OF AMBUSH

As soon as any of the servants of evil in Aartuat became aware of the party, they notified the bandits who watch the Desert Road. From that time on, scouts placed along the road and in the hills north of Aartuat watch for the party's departure toward the gorge. Unless the characters are using magic to hide their travels or if they avoid the lands north of Aartuat entirely, they will be seen. The scout then gallops north to alert the other bandits, who lay an ambush for the party.

Each location on the **Area Map of the Gorge of Osiris** marked with an "A" is a potential location of an ambush by the bandits, where the terrain provides cover so they can hide. Which location the bandits choose depends on the route the party takes. Needless to say, once the bandits' ambush is encountered, another ambush at a different location is unlikely unless the first encounter is indecisive.

If the party drives off the bandits, the survivors retreat to their lair at **Area B** on the map.

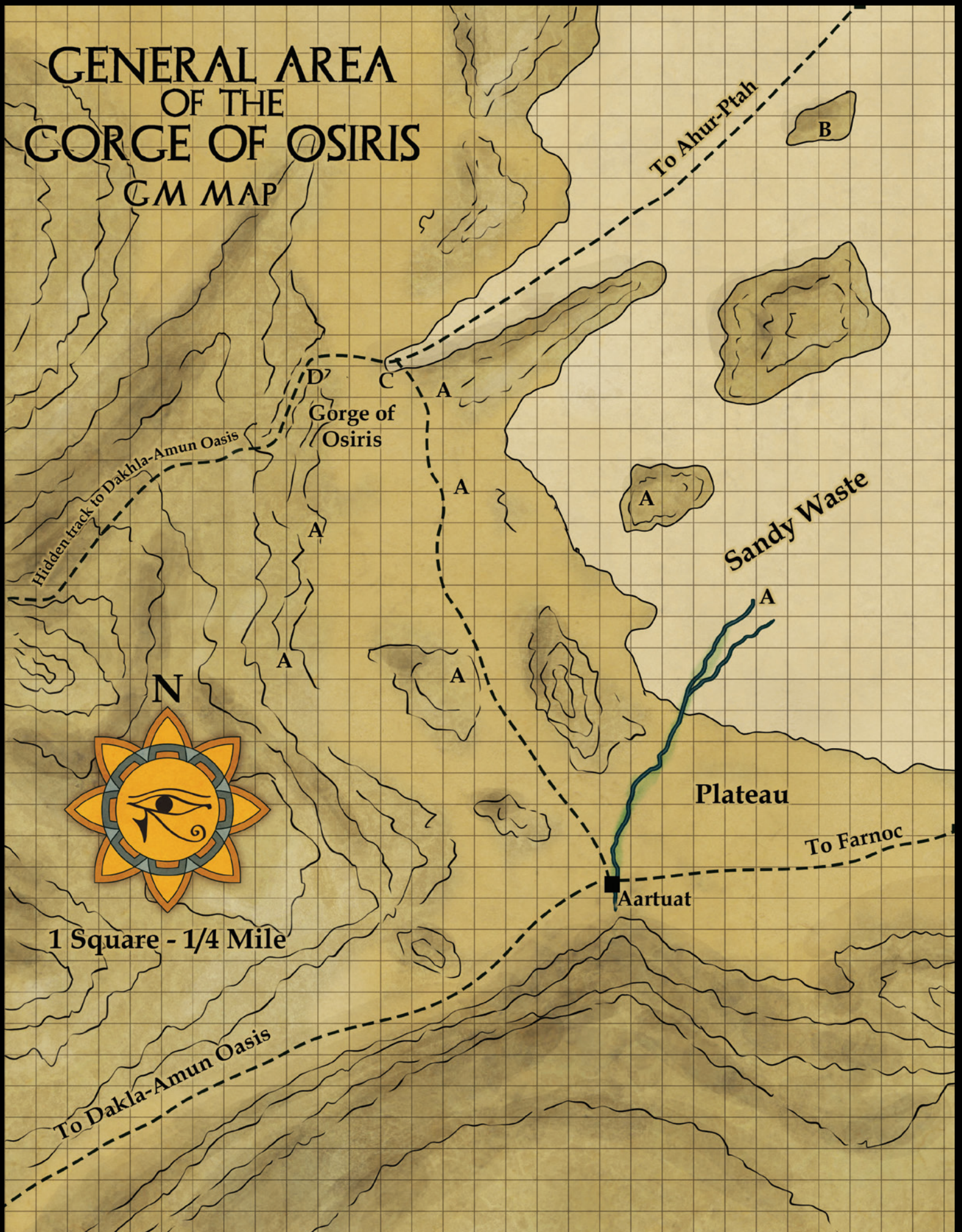
THE BLOODIED MOON

The Bloodied Moon, the second of the Nine Evil Objects, is with Turpur, the chief of the desert bandits. The party may find this object if he is killed or captured in the ambush. If not, the party has the opportunity to pursue the fleeing bandits and may catch Turpur before he reaches their lair or at the lair itself (**Area B**). Since having this object is essential for the party to have a chance at complete success over Rahotep, you may want to encourage pursuit if Turpur escapes. Khonsu may suggest such a course of action, as any surviving bandits may return later and lay another ambush. But do not feel compelled to force the players into any action they choose to avoid.

Like all of the Nine Evil Objects, the Bloodied Moon feels cold to the touch and faintly radiates an aura of magic but does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. And as is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep's name.



GENERAL AREA OF THE GORGE OF OSIRIS GM MAP



ENCOUNTER KEY FOR THE AREA MAP OF THE GORGE OF OSIRIS

As the party departs Aartuat, read the following:

You leave the caravanserai and its little collection of buildings headed northward. The vegetation about the village stands out like an emerald in a copper setting. All around, the soil and stone are reddish-orange, the desert scrub brown and sere.

A string of green angling away to your right marks the route of the stream flowing from Aartuat, through rock and scrub until it enters the desert beyond. After a farther distance, the line of green fades away, swallowed by the dry sands that stretch to the horizon to your right. Here and there amid the dunes, you spy pinnacles of rock, rugged and deeply carved by centuries and more of desert winds.

To your left, the land rises in step-like tiers and massive hills of stone. The elevations are marked by precipitous slopes leading to flattish tops, one after another, marching to the west. Sand-weathered peaks thrust skyward, crags jut, and ravines cut deep into old rock.

Ahead of you, the path runs through a tableland north of the village. The ground is hard-packed red clay, sandy in places, and rocky more often than not. Your route wends through great and small mounds of stone rising from the earth, weathered into odd shapes by wind-driven sand.

A BANDIT AMBUSH

As the party begins its journey north, they may notice one of the scouts watching for their departure. If a player says that their character is closely watching the way ahead, on a successful DC 20 Wisdom (Perception) check they see a rider on horseback some half a mile distant riding away into the scrub. If no one indicates such an intention, the check is against passive Perception.

Once the bandits are alerted to the party's presence, they set up their ambush at one of the locations marked on the map with an A. The ambushers include **Captain Turpur** (CE male human), the priest **Hu-benti** (CE male human), 10 **bandits** (Khemitian ex-soldiers), 8 **bandits** (desert warriors), and 4 **bandits** (riffraff) (in each case, see **Appendix A** for NPC details).

In addition, the bandits are joined by any evil NPCs from Aartuat whom the party has not previously dealt with, including Shenau, Gerhit and Hep-thait, and Hept-f-hra and his family and guards.

Shenau assembled this band of outlaw Khemitites and servants of Set under their chief, Turpur, stiffened them with warriors of the desert who care for no Khemitian deity whatsoever, and prepared them to keep everyone not a part of the dark plot out of the gorge. The head of the temple, however, who trusts Shenau little, sent his own watchdog — the priest Hu-benti — to keep track of the lot.

NPC BACKGROUNDS AND MOTIVATIONS

Turpur and his band are posted outside the Gorge of Osiris to see that nobody stumbles upon the overthrown Temple of Osiris (now of Set) or otherwise troubles Shenau in Aartuat. Turpur likes his work, and he collects pay from Setem-nefer, the high priest in the temple, as well as Shenau, supplementing these sums with what can be pillaged from small caravans foolish enough to come this way rather than stay on the Farnoc Road.

As a consequence, Turpur and his bandits are here for the money, not devotion to any cause, and will not risk their lives. If threatened by a

superior force, they all do whatever they can to save their own hides, whether that means fleeing or surrendering with whatever promises they can make.

Hu-benti, a priest of Set, isn't particularly bright, but what he lacks in intelligence he makes up for with a rigid outlook and strict adherence to instructions from his master, Setem-nefer. His job is to make sure that the bandits do not reveal any secrets. In the fray ahead, this means that Hu-benti fights!



AMBUSH!

As the party reaches the site of the ambush, the hiding bandits can be noticed on a successful DC 20 Wisdom (Perception) check. Unless someone has said that they are specifically watching for an ambush, passive Perception should be used for this check.

If the party is walking or riding normally, the bandits spot them as they approach. If the party is using magic to hide their presence (via *invisibility* or the like) or if they sent ahead their own scouts who are invisible or approaching with stealth, have the bandits make a Wisdom (Perception) check against the party or scout's Dexterity (Stealth) roll. If the bandits fail the check, while the characters succeed on theirs, the party has the opportunity to turn the tables and ambush the ambushers!

Read the following if the party surprises the bandits:

You see a couple of dozen ragged folk, bandits for sure. Their horses, which seem skinny but appear to be light horses, are tethered, and you see bows in cases on their saddles. All have hand weapons, lances, and a few have crossbows, too. They seem to be lurking as if prepared for ambush, but they aren't aware of your approach.

Adjudicate the party's actions as you see fit. But the bandits, though surprised, were ready to quickly form an ambush, so they mount up and return fire in no more than two rounds.

If, on the other hand, the bandits achieve surprise, they are mounted, bows at the ready. Allow each of the bandits with a missile weapon to fire at the party for a surprise round. Remember that mounts may be struck in addition to the characters. Hu-benti usually waits a round or two to see how the combat is going, but if things go poorly, he casts *circle of death*, *flame strike*, or *black tentacles*, depending on what seems most effective. In any event, he tries to keep his distance and may cast healing spells on allies when appropriate. In addition, if Shenau is present, he begins combat by casting either *mass suggestion* (commanding the party to "surrender") or *fireball*. Turpur usually stays close to Shenau and protects the spellcaster if he is attacked, though the captain rushes into combat if he sees a good opportunity to wreak havoc on his opponents.



On an ambush by the bandits, read the following:

Ambush! Arrows land all about you! Looking up at the rocks, you see groups of armed and horsed bandits. Some are reaching for more arrows while others are leveling lances and unsheathing swords and beginning a charge!

After resolving any surprise round, roll initiative and adjudicate the combat. Most of the bandits fire only a volley or two of arrows before riding into combat; only the desert warriors stay back and attack from a distance for as long as possible. In any case, the bandits are generally undisciplined, underestimate the party, and are likely to leap from a horse and fall upon a prone foe to immediately loot the injured or dead. Remember that if the party inflicts substantial losses on the bandits, the survivors break and flee.

CONCLUDING THE BATTLE

Rout. Turpur flees for his life as soon as he sees the battle is going to be carried by the characters and their allies. He retreats to the protection of the lair at **Area B**. Just as certainly as Turpur runs, the rest of his surviving band follows. However, the bandits know that they can enter the lair only

if Turpur, who holds the Bloodied Moon, is with them; otherwise, the sand devil there will not allow them to pass.

Captured Bandits. If somehow taken alive, Turpur confesses only that he is a “poor tool of the wicked Shenau,” but if he thinks it means his life, he finally reveals that “someone in the Temple of Osiris” is in league with the magician. To reveal all is certain doom for Turpur, so he speaks no further. Hu-benti, on the other hand, is a fanatic. He dies fighting if possible, rather than surrender. If he is somehow taken alive, he never speaks freely about any association with the Temple of Osiris. The rest of the bandits have occasionally visited the temple, but have been confined to the courtyards and know nothing of either the interior of the temple or those who dwell within. As far as they know, their leader took instructions from Shenau, the magician of Aartuat.

Assuming the party has not made enemies of the military contingent in Aartuat, they may take any prisoners back to the caravanserai in the village. Lieutenant Hamephat is most pleased that the bandit threat on the road north has been eliminated, and he happily ensures that those captured are subject to Pharaoh’s justice. The party gains much favor in the eyes of the local troops and the villagers.

Warning the Temple. If the rover band is defeated and any bandits escape, those at the Temple of Osiris receive news of this; and they learn of the bandits’ defeat in any event within three days when their absence is noted. Once alerted to the bandits’ defeat, those in the temple prepare to receive “guests” as further detailed in **Chapter 6**.

B: BANDIT LAIR

The bandits lair here in a cave in a rocky pinnacle of sandstone rising out of the desert sands. Unless the party is led here by bandits fleeing a failed ambush, it is unlikely the party finds its way to this location.

THE SAND DEVIL

The cave entrance to the bandit lair is partially obscured by a hummock of sand about 15 feet high at its center and 30 feet in diameter. If the bandits were defeated in battle, Turpur likely is hiding within the cave, along with any of his band who kept up and got inside as well. All others continue riding off along the desert track, for without the power of the Bloodied Moon, they dare not enter the lair.

The hummock of “sand” is, in fact, a **sand devil** (see **Appendix B**). It lies in wait, ready to assail anyone who approaches unless they bear the Bloodied Moon. Allow any character approaching the dune to notice that something is odd by successfully making a DC 20 Intelligence (Nature) check. Otherwise, the sand devil attacks the party with surprise. The creature is a demonically possessed earth elemental. Its body is sand and gravel, and it can expel portions of itself, replacing this material from the surrounding sand.

Figurines. Should any of the characters be carrying a Khemitian figurine of an evil deity, the sand devil singles out such individuals for preference in its attacks as it is drawn to the dichotomy of a non-servant of Set bearing such a token.

THE CAVE

Just inside the cave mouth is an area about eight feet wide by 17 feet deep. A fairly high opening to the east leads into a large cave in which mounts are kept. About halfway along the west wall is a low passage, some four feet in height and three feet wide.

Eastern Cave. If any character looks into the large passage to the east, read the following:

Just past the opening you see another large cave, about 60 feet deep and half that wide. From the ceiling above, you see several openings through which light and air filter in. Dung litters the floor, and there are piles of coarse fodder. There is a little trickle of water coming down the stone wall in the south. It fills a natural rock basin there, then washes over the edge to be absorbed by the sandstone of the cave’s floor.

In addition, if the party is here either before an ambush occurs or after the return of fleeing bandits, read the following:

A leather rope is tied across the mouth of the cave. Within are a number of horses, unsaddled but sweaty, standing calmly, munching the dry fodder, and stopping now and then to suck up water from the nearby pool.

Western Caves. The opening on the western wall of the entrance cave is low and small, four feet high and three feet across, and winds for 15 feet. This passage gives onto the gallery cave in which the bandits have their quarters, and where any survivors from a failed ambush make their final stand. The gallery rises to about 20 feet in height, is tapered from 10 feet in width at the entrance to 40 feet in the mid-portion, then back to about 10 feet at the far western end. It has numerous ledges and niches along its walls, and the bandits keep their own personal belongings on and in these places. Two finger-like extensions to the south at the western end of the area are the private accommodations of the chief bandit, Turpur, and

Hu-benti, the priest of Set. Each of these extensions is about five feet high and wide, and some nine feet or so long.

Whenever the sand devil devours a victim, it emits a high-pitched whistling sound. Unless they hear a whole chorus of such whistles, nobody here even peeks out! There are dates, bread, beer, wine, dried meat, and water aplenty stored here. In a week, the survivors might venture forth, but not sooner. The bandits pile rubble in front of the entrance to make it look as if the crawlway passage dead-ends:

A look down the small passage reveals that its ceiling tapers downward to about two feet in height and width. It ends in a pile of rock debris, as if the end might have collapsed.

Bandit Survivors. Bandits that were routed or who fled from a failed ambush are found here. If there are four or more, they set up a guard at the entrance and attempt to ambush any intruders. Bows or swords are plied as a foe attempts to come crawling through the low entry. If there are three or fewer, they simply cower here, hoping nobody comes looking for them.

Treasure. A fair amount of stolen loot is stored in the quarters of Turpur and Hu-benti in the back of this cave. The following can be found, although you might wish to adjust the treasure to suit your campaign:

- **Leather pouches:** six large leather pouches each containing between 250 and 300 sp, between 100 and 250 gp, and between 50 and 100 pp.
- **Armor, weapons, and gems:** 5 shields, 5 chain shirts, 3 suits of leather armor, 4 daggers, 6 longswords, 4 scimitars, a hand crossbow, 4 shortbows; an emerald (300 gp), 4 pieces of pearl (50 gp each), 2 red spinels (30 gp each), a violet garnet (65 gp), and 5 pieces of lapis lazuli (10 gp each).
- **Ancient funerary objects:** 12 objects of small size, with a total value of 1,000 gp. In a civilized state far from the lands of the Pharaoh, these might fetch 10 times that price. However, these should be returned to the Khemitian authorities. Simply taking them to the military commander in Aartuat suffices.
- **Scroll:** an ancient papyrus scroll with a *magic circle* spell inscribed on it. When read, this spell fades from the papyrus. It returns at dawn of the following day and may be used again indefinitely (once per day).
- **Potions:** At your option, 1d6 potions of your choosing (possibly, *potions of superior healing*) may be added to this loot in the event the party needs a “boost” to recover before its next task.

C: APPROACHING THE GORGE

The road forks some five miles from Aartuat. One branch heads off to the east and north, into the desert toward the distant town of Ahur-Ptah. The other branch heads almost directly west, into a deep valley cut into the rocky hills. Read the following as the party reaches **Area C**:

Your path rounds a tall shoulder of rock on your left. Here, the road forks. One route continues ahead and to your right, into the desert. But that way leads to oases far from here. Instead, you turn toward the other path to your left, and face west. The stony rise you passed forms the southern arm of a deep valley. Some half a mile distant on your right is a similar rise, forming the northern arm. Ahead, the two walls of rock close in upon each other, the ground between narrowing until, in but half a mile, the cliffs are at best a bowshot apart. A streambed, now dry, runs out from the valley alongside a faint path leading in. This, you know, is the way to the Gorge of Osiris.



D: THE PYLON OF THE DUAT

Read the following as the party approaches the end of the valley and the mouth of the gorge at **Area D**:

As you continue, the cliff walls close in, looming to either side a hundred feet or more above you. Some distance ahead, you can see that the way becomes a narrow, gloomy canyon. But before you, blocking passage through the mouth of the gorge like a stopper, is a square stone building some 125 feet across. Its walls taper as they rise 70 feet above you and are covered with bas-relief carvings of Osiris, Anubis, and other deities associated with the Khemitian afterlife, along with a multitude of large pictographs and glyphs, all now faded.

In the wall facing you is an open entrance, formed by a Khemitian arch, with tapering sides and a flat lintel forming a trapezoid about 30 feet across at the bottom, 20 feet high, and 10 feet across the top.

The dry streambed, strewn with rocks, passes out of the depths of the gorge, rounds the left side of the structure, and runs back behind you the way you entered. While there is space between the canyon walls on either side, the ground is steep, rocky, and covered in thorn scrub. You could perhaps clamber over this terrain and go around the tower, but there is no way your mounts could manage the route.

Any character able to read hieroglyphs or the script writing of Khemit note that the glyphs on the pylon's walls proclaim this to be the Pylon of the Duat. On a successful DC 12 Intelligence (Religion) check, a character recalls that the Duat is Osiris' realm, where the departed dwell much as they did in Khemit ... if they pass the god's judgment. Further, the path proceeds through the pylon from east to west, which reflects the sun's course and the passage from life to death.

The Pylon of the Duat marks the transition between the world of the living and the burial ground within the gorge. One way or the other, the characters must pass this pylon, the first of the challenges of the Necropolis before them. As a result, if they are injured or depleted their magic resources, the party should feel free (and you may wish to encourage them) to return to Aartuat to regroup, heal their wounds, and

seek further aid from their allies in the village before they proceed further.

Once the party is ready, they may seek entrance to the gorge either by skirting the pylon or by passing through it.

SKIRTING THE PYLON

The party can avoid the encounter with "Anubis" and his minions within the pylon in several ways:

Climbing Over the Pylon. A character could attempt to climb over the pylon. Successfully climbing up one side requires 4 successful DC 16 Strength (Athletics) checks. On a failure, the climber falls and takes 3 (1d6) bludgeoning damage per 10 feet fallen. Climbing down the other side requires three successful DC 16 Strength (Athletics) checks. If a rope is used, the checks are made against DC 10.

Navigating Around the Pylon. The ground around the pylon is strewn with broken rocks and perilous, such that anyone attempting to go around it must make a successful DC 14 Strength (Athletics) or DC 14 Dexterity (Acrobatics) check, taking 3 (1d6) bludgeoning damage plus 3 (1d6) slashing damage on a failure. If a character rides a mount, they must make three successful DC 18 Wisdom (Animal Handling) checks to make it to the other side of the pylon; on any failure, the mount falls and takes 7 (2d6) bludgeoning damage plus 7 (2d6) slashing damage, and has a percentage chance of breaking a leg equal to the ratio of the amount of damage taken divided by its maximum number of hit points. In addition, if the mount falls, the rider must make a DC 16 Dexterity (Acrobatics) check, taking 3 (1d6) bludgeoning damage plus 3 (1d6) slashing damage on a failure.

Flying Over or Teleporting (or Other Interdimensional Travel). The party may use spells such as *fly*, *teleport*, or *dimension door* to reach the other side of the pylon.

However, 3 **gloom demons** (see **Appendix B**) are lurking nearby. If the party uses any means to bypass the pylon, each gloom demon is entitled to make a Wisdom (Perception) check at +8 (and without disadvantage, even during daylight) to notice the attempt. If any of the checks is successful, all three gloom demons immediately move to attack the party. During daylight hours, they cast *darkness* on one or more of the characters and attack while enshrouded in the dark. However, in no event do any of the gloom demons attack the crazed priest who believes himself to be Anubis (described below) nor do they enter the pylon.

ENTERING THE PYLON OF THE DUAT

Read the following if the party elects to enter the pylon:

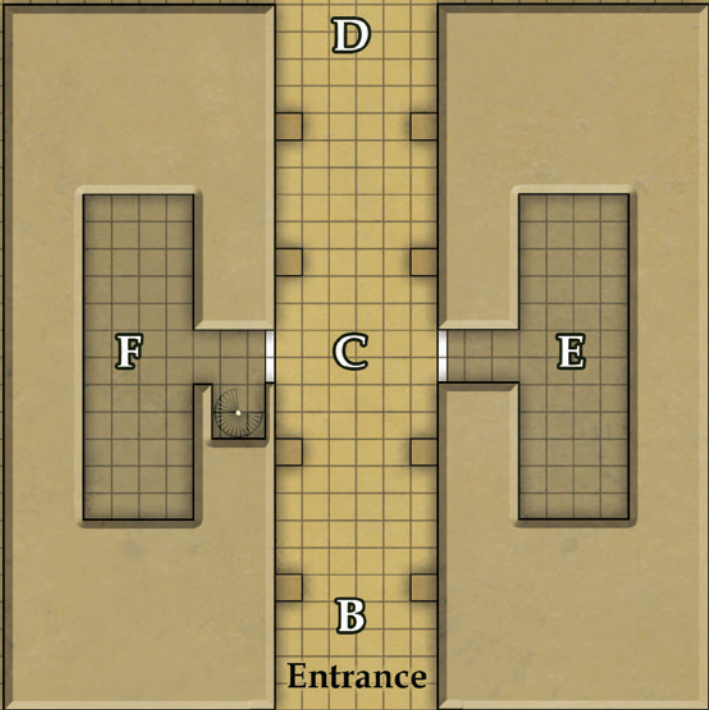
You peer into the shadowy tunnel that pierces the massive edifice east to west. Great plinths are spotted every 20 feet or thereabouts down its length, their tops supporting stone beams, these lintels certainly helping to support the tons of stone above. The interior walls are carved and painted with scenes of Khemit's afterlife alongside various hieroglyphs.

Most of the writing is of a religious nature, but there are also imprecations to those entering, warning that only the dead and those who mourn them or come to offer to them may enter without fear of terrible curses.

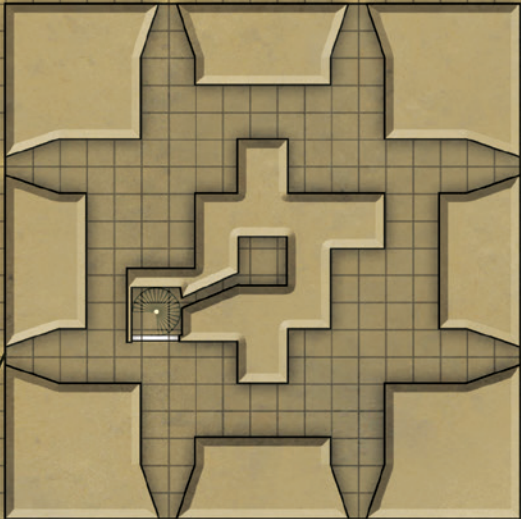


THE PYLON OF THE DUAT

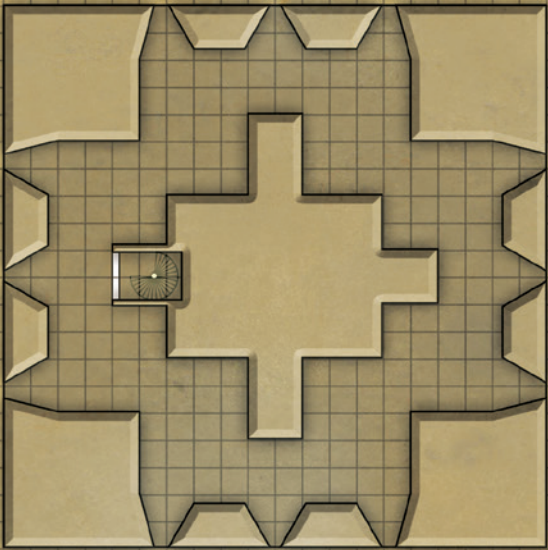
1 Square - 5 Feet



Ground Level



Third Level



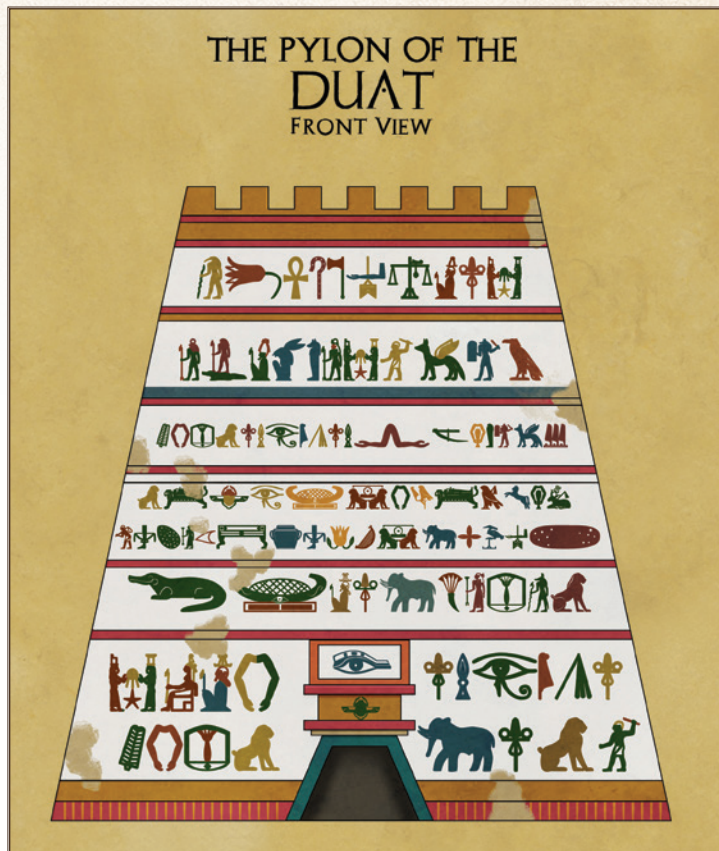
Second Level



Fourth Level

A. Arrow
Slits





AREAS WITHIN THE PYLON

Except for a cleric who believes himself to be Anubis and his companions, the pylon is unoccupied. The following areas are detailed on the map of the Pylon of the Duat:

A	Arrow slits.
B	The eastern entrance passage.
C	The location of “Anubis”; see below.
D	The western exit from the passage through the pylon, leading to the gorge and the Necropolis.
E	A side chamber. Apuat, the lionweres, and the two Upnats (described below) reside here. The large stone doors are unlocked. They have no treasure.
F	A side chamber. The Four Sons of Horus reside here. The large stone doors are unlocked. They have no treasure.
Second Level	The cleric made his home here. A few items of creature comfort are here, though little in the way of treasure other than his spellbooks, which detail all the spells he knows.
Third and Fourth Levels	Empty.

ENCOUNTER WITH “ANUBIS”

Lurking within the pylon at **Area C** (at the doors to **Area F**) is the **False Anubis** (see **Appendix A**), an old and insane priest, a kheri-heb, who believes himself to be Anubis because of a curse laid on him by the high priest of Set in the temple. With his jackal-headed mask and a strong magical illusion, this fellow indeed appears to be Anubis — especially considering his associates. They are malign creatures who use the man’s delusions to their own ends.

Accompanying this priest are various weretherios, evil animals able to take human form, which he believes to be as follows:

- **Apuat** the Wolf-headed (a wolfwere).
- The Four Sons of Horus: **Nebkau** (a wolfwere), **Mabheri** (an owlwere), **Sebtef** (a jackalwere), and **Amikhat** (a baboonwere), guardians of the body of the deceased.
- **Isis** and **Nephthys** (two female lionweres), who assist the dead into the afterlife.
- The two “Upnats,” **Gebir** and **Afabu** (male wolfweres), who watch for malign ones who would devour the deceased.

See **Appendix A** for statistics for each of these weretherios.

Encounter Modification: If the party is strong, you may add another baboonwere, wolfwere, and jackalwere on the second level of the pylon who rush to the aid of their evil brethren.

You are near the mid-point of the long passage through the massive pylon when a shadowy form appears before you. It has a jackal’s head and speaks loudly:

“Identify yourselves, dead ones, so that I might answer to Osiris in the Hall of Judgment as to whom I bring into his realms!”

The weretherios wait to attack, hidden beyond the doors to **Areas E** and **F**. Should the adventurers come up with some prompt and strange answer to the mad priest’s queries, there might be no immediate attack. Eventually, however, the weretherios move to the attack if “Anubis” seems ready to allow the party to pass. But if the characters convinced “Anubis” that they are good and just, and have shown him respect, the fellow attacks the weretherios with spells, damning them for assaulting those under his care!

Since this priest is insane, he believes himself to be totally immune to magical attacks, including his own spells directed at the intruders at close range.

Saving the Priest. If the party saves the priest while destroying the weretherios and are able to cure him of his insanity, the real Anubis bestows a +1 bonus that applies to all attack rolls, saving throws, and ability checks for all members of the party for one month! In addition, the priest is grateful to the characters, and though he will not accompany them farther into the Necropolis, he remains here at the pylon. Should the party return, he casts such spells as he has that may aid them in their quest.

INTERIM EXPERIENCE AWARDS

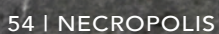
As the characters pass through the pylon into the darkened west, they experience a sense of foreboding. Even though they may not rest here, feeling it is not safe, it would be appropriate to take a pause or break and award experience. The characters have certainly earned it!

Intelligent play may save the party a great deal of heartache in this phase of the adventure. Many opportunities to avoid combat with truly dangerous opponents, and even gain a powerful ally in the form of an insane priest, present themselves. Hence, a wise party should be rewarded as well as a strong one.



You may award the following XP to each applicable character for certain story accomplishments.

The Gorge of Osiris, his temple, and the many dangers of the Necropolis now lie before the characters!



CHAPTER SIX · THE TEMPLE OF OSIRIS

NOTES

The Temple of Osiris is marked as “Temple” on the Map of the Gorge of Osiris. By the time the party reaches this location, the characters should all be at least 8th level, and preferably some are 9th level.

The path from the Pylon of the Duat leads directly to the main entrance to the temple, through an avenue of paved stone between two rows of statues of great sphinxes. The party has ample reason to investigate this temple and not just pass it by to reach the Necropolis.

If they have been directed here by the Temple of Thoth, the characters know of this temple, which was dedicated to Osiris. Part of their mission is to find out if servants of that god still hold sway here, and if not, to cast out those defiling this holy place.

Whether or not they are on a mission from the forces of good, the party may have learned of the existence of unholy relics — the Nine Evil Objects — that they know they should seek in their quest to defeat Rahotep. And they will have learned that while some of those objects may be in the tomb, others are thought to be somewhere nearby. If they have already acquired the Serpent Ankh from Shenau and the Bloodied Moon from Turpur the bandit, they should certainly be considering the possibility that one or more may be within the temple.

And in any event, this place may hold treasure just as assuredly as the Necropolis beyond, and so is worthy on its own of investigation.

That being said, if the players elect to bypass the temple, the priests therein notice their passage unless the most potent magical means are used to disguise their presence. The priests gather their followers and assail the party within the Necropolis with force at the earliest point the party appears vulnerable. They underestimate the party’s strength, however, and do not send their full numbers to the attack. As a result, this foray should be enough to inflict substantial injury on, but not defeat, the characters. Survivors flee to the temple, and a wise party should realize that having such a force at their back is not the best tactical position; a return to eliminate this threat would seem wise. If not, a further assault occurs later, with greater numbers.

The total complement of guards and priests in the temple is substantial, and all but a very powerful party would be challenged to defeat all of them simultaneously. However, careful players are unlikely to put themselves in a situation where the full power of the temple can be brought against them. Moreover, most of the guards and lesser priests are displeased by their confinement to a minor temple in the middle of nowhere. As a result, should Setem-nefer and Tcheripep both be slain, the morale of the other residents of the temple almost certainly fails; they try to break off combat as soon as they can and flee into the desert.

As a general matter, the temple does not detect as either consecrated or desecrated if a character uses a *detect evil or good* spell or if a paladin employs Divine Sense. However, all of **Area 7** detects as consecrated; while it was originally consecrated to Osiris, it is now in fact consecrated to Set and Sebku. In addition, the entire Underworld Osirium detects as desecrated, other than the image of the door on the wall at **Area U6G** that detects as neither consecrated nor desecrated.

Nine Evil Objects. One of the Nine Evil Objects, the Cleaver of Set, is with the high priest in the temple, and the Book of Eternity is found on the island shrine of the Osirium below. The characters may have previously acquired the Serpent Ankh and the Bloodied Moon.

Benefits from Figurines. In many places within the temple, the figurines or statuettes from Atmu-thoth-rahut in Aartuat (see **Area 5** in **Chapter 3**) may give an advantage or clue to the characters who possess them. In such situations, that additional information is noted by a **Figurines** entry.

APPROACHING THE TEMPLE

Once the party passes the pylon, read the following:

You pass beyond the Pylon of the Duat. Before you is an avenue some 20 feet across and 100 feet long, paved with large, hard blocks of gneiss or granite, probably meant to last for thousands of years. Flanking the avenue to the left and the right are two rows of painted stone sphinxes, 10 on each side. Each has the typical body of a lion, but with a different kind of head, and each rests upon a pedestal, 10 feet deep and tall and five feet wide. You can see carvings and hieroglyphs on the front of each pedestal.

The nearest sphinx on the left is man-headed and painted green, and that on the right is bull-headed and black. Both are in fairly good condition, although the paint is much faded now. The next two — again, left and right — have the heads of a gray owl and dark-brown jackal.

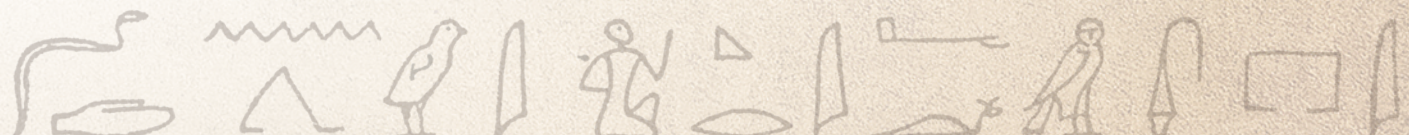
The eyes of each sphinx are more than just paint. Rather, each is a gemstone of some sort, polished serpentine, agate, and so forth, ranging from green to brown and gray in color, with yellow, amber, and bluish shades, too.

Past the rows of sphinxes is a huge structure, some 300 feet across, with a gate flanked by two towers at the end of the avenue.

Descriptions of the various sphinxes along the avenue are set forth in the table below. The statues have been skillfully carved from hard, yellow sandstone. The painting is quite old and hasn’t been renewed for 10 or more years. The plinth upon which each sphinx rests is carved with a scene depicting that sphinx accompanying a pharaoh in some sort of combat. Hieroglyphs and script writing describe the exploit, but they use the term Osiris for the king rather than his actual name. If persistent examination of a plinth by one who can read hieroglyphs occurs, however, the name of the Pharaoh Herkhamose V is discovered with a successful DC 18 Intelligence (Investigation) check.

STATUES ALONG THE AVENUE OF SPHINXES

Left Side		Right Side	
<i>Sphinx Head</i>	<i>Color</i>	<i>Sphinx Head</i>	<i>Color</i>
Ibex	Orange-tawny	Woman	White
Scorpion	Black	Falcon	Golden-yellow
Vulture	Black-brown	Goat	Red-tan
Cobra	Olive-pale yellow	Scarab	Red-brown
Ram	Black	Crocodile	Dark green
Heron	Blue-gray	Baboon	Gray-brown
Wolf	Red-brown	Frog	Bright green
Hippo	Deep gray	Ibis	Yellow-white
Owl	Gray	Jackal	Rusty brown
Man	Green-black	Bull	Black





In addition, the engraved writing on each pedestal contains the following warning for anyone who is able to decipher the script:

O Mortal, Beware!
Approach not with haughty spirit or heart set upon
wrongdoing.
Great is the Power of Asar and His Brother.
Even mountains must obey them!

Notes: Asar is a name for Osiris; the reference to his brother means Pharaoh Herkhamose V. The stone sphinxes, and the power formerly imbued in them described below, are implied in this last line.

The eyes of the sphinxes are fancy and ornamental stones each worth about 500 gp, though to remove the eyes brings about the curse described below. It may also bring the enmity of the gods of Khemit at some future time, so bear such desecration in mind should the party do so.

At one time, these sphinxes were active guardians of the temple, and the high priest of Osiris had the power to bring them to life. Now, however, they are but statues, although each houses a minute vestige of energy from

the past. A *detect magic* spell reveals a faint trace of enchantment magic on each sphinx.

Any character who boldly walks down the avenue is granted two boons by the gods of Khemit while they are within the temple:

- The character may reroll any one failed attack roll or ability check while in the temple.
- The first saving throw the character makes in the temple receives a +2 bonus.

Any character who defaces or mocks any of the sphinxes is penalized with the reverse:

- The character's first attack roll or ability check in the temple must be rolled with disadvantage.
- The first saving throw the character makes in the temple is at a -2 penalty.

If a character examines the ground behind the statues to either side of the avenue, they find little shreds and bits of bone. These are bleached bits left from a long-past war when bandits and thieves invading the Necropolis didn't heed the warning of the sphinxes.



PROCEEDING DOWN THE AVENUE

If the party approaches the temple by proceeding down the avenue, read the following once they have gone approximately halfway:

A stern and imposing structure at the end of the avenue is undoubtedly the Temple of Osiris, but it looks more like a fortress than a place of divine contemplation. Constructed of enormous stone blocks precisely fitted together, it is some 300 feet across, its walls 30 feet high and crenellated at the top. At the far left and right corners are bartizans rising 10 feet higher still where the walls are rounded and splayed. Straight ahead is a 10-foot-wide gate flanked by two towers in the shape of pylons, each 60 feet tall and covered with heroic scenes in bas-relief depicting the epics of the Khemitian deities and of some ancient pharaoh. Beyond the walls, you see a central edifice of some sort. No windows pierce the walls, no banner flies, and no person is visible on the battlements. The gate is closed.

AVOIDING THE AVENUE

If the characters elect to enter the temple through means other than by walking up to the front gate, adjudicate their actions accordingly. The walls are only 30 feet high, so climbing or flying over them is not particularly difficult. Once characters cross over the wall, however, the high priest is alerted to their presence unless the whole party is employing a *nondetection* spell or similar magic. Note also that the temple is occupied, and residents move from place to place at most hours of the day and night. Sooner rather than later, the priest Tcheripep and the priestesses Hat-shepu and Nekebet (who are usually encountered in **Area 4** below) approach the party (calling out to them if they are invisible) and speak to them similarly to that described in **Area 4**.

If the party attempts to pass the temple completely as noted under **Notes** above, the temple priests gather their followers and assail the party within the Necropolis with force at the earliest point the party appears vulnerable.

TEMPLE OF OSIRIS MAIN LEVEL

Keyed areas on the temple's main floor are designated with numbers; locations in other parts of the temple have been given letter/number codes. All area designations beginning with a **U** are in the Underworld section; areas with an **N** or **S** are in the north or south cellars. The other maps for

the Temple of Osiris Cellars and Underworld appear on a page following this section, just before the corresponding encounter key.

1. GATE

As the party reaches the end of the avenue, read the following. In the meantime, unless the party is invisible, guards within note their arrival and notify the priests within the temple.

The closed gates are made of heavy wood studded and bound with iron, 10 feet across and some 20 feet tall. The two pylon towers are covered with various hieroglyphs and symbols, and are pierced by numerous arrow slits, though each appears closed by some inner covering. Above, where a bridge connects the pylons above the gate, you see slits and murder holes in the stone.

If the party pauses to read the hieroglyphs on the pylon towers, they find most to be various poems extolling the glories of Osiris and of the Pharaohs Herkhamose V and Omnubisu I; others are certain prayerful sayings or tell of various historical events.

Within the towers, guards watch the party through spyholes.

As soon as any person acts to gain entry with a call or a knock, or attempts to open the gate, the doors open and the party may enter. Read the following:

With the sound of chains, the tall gates swing inward, and you immediately smell growing things and the perfume of flowers! A narrow walkway through the gatehouse runs uphill some 20 feet, where it opens into a courtyard. Beyond that is an interior structure of bright marble adorned by gilt and vivid painting on lotus-topped columns. No one is in sight.

The interior ground past the upslope at the entrance is about five to 10 feet higher than the terrain outside.

A total of 52 guards are in the temple. While no guards are standing at the gate (**Area 1**), 20 are nearby:

- In the bridge above the gate (**Area 2**) are 2 **temple guards** and 2 **temple guard veterans** (see **Appendix A**).
- In each pylon tower (**Area 3**) are 5 **temple guards**, 2 **temple guard veterans**, and a **temple guard sergeant** (see **Appendix A**).

In addition, 32 more guards in the temple complex can be called upon:

- In each of the four bartizans (**Area 20**) are 2 temple guards and a temple guard veteran.
- 15 temple guards, 4 temple guard veterans, and a temple guard sergeant are asleep or resting in the third-floor area above the southern **Area 24**.

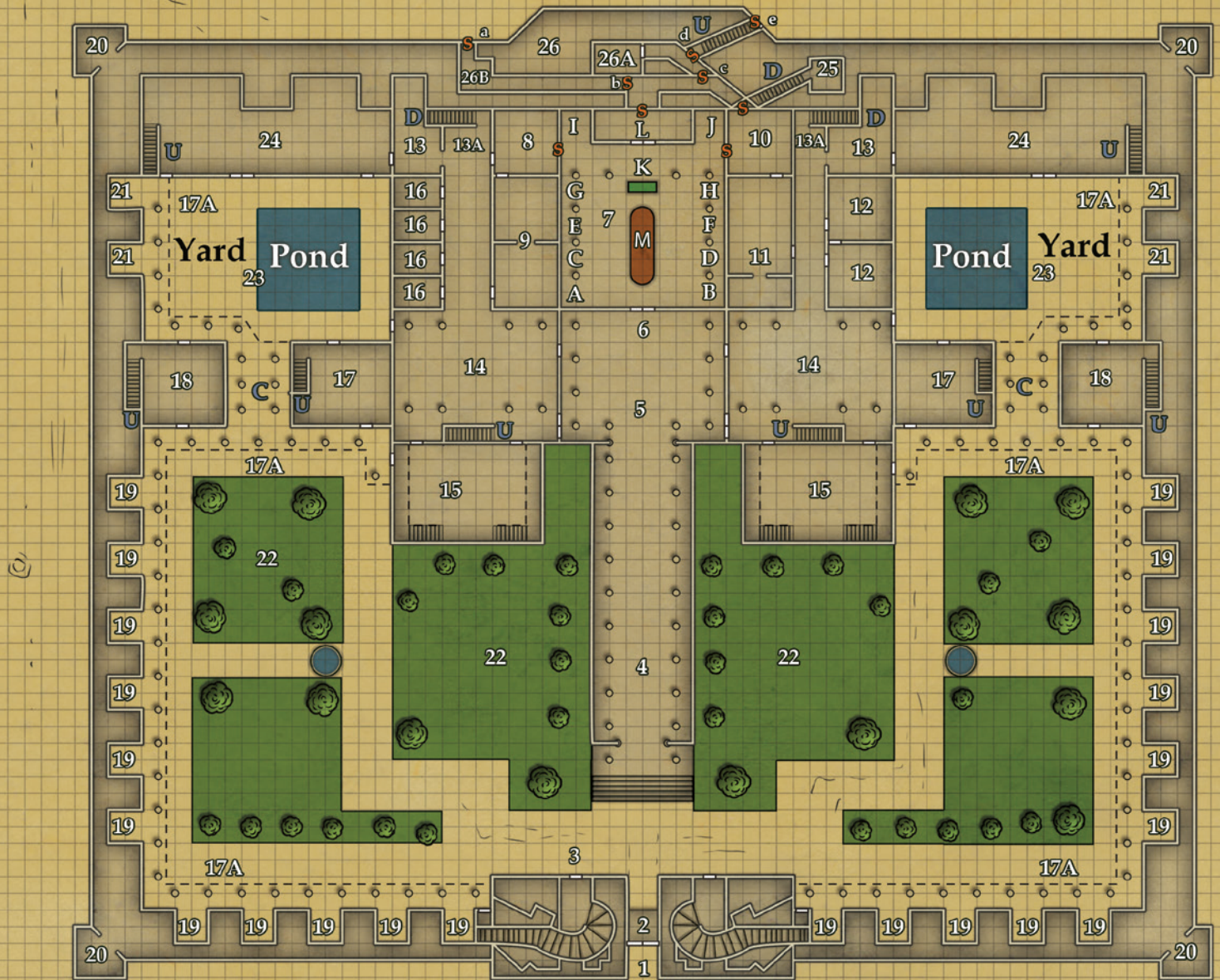
Any priest or priestess of the temple can command all the guards.

2. UPPER BRIDGE

The 2 **temple guards** and 2 **temple guard veterans** (see **Appendix A** for each) posted in the bridge between the pylon towers bear crossbows. Two watch with ready weapons while the other pair operates the gate-opening mechanism — a simple but well-greased system of pulleys and levers — to raise the inner portcullis, withdraw bars, and pull the gates inward.

TEMPLE OF OSIRIS

MAIN LEVEL MAP



Path to Necropolis

- U Stairs Up
- D Stairs Down
- C Courtyard



Avenue of the Sphinxes



1 Square - 5 Feet

3: STEEL DOORS

These doors block the courtyard entrances to the pylon towers and are barred from the inside. As noted above, there are 5 **temple guards**, 2 **temple guard veterans**, and a **temple guard sergeant** (see **Appendix A** for each) in each pylon tower. Steep, narrow steps spiral upward within each pylon, with small alcoves with archery slits. The steps lead to the bridge (**Area 2**) between the towers, more archery slits, the wall battlements, and the roofs that serve as walkways.

4: HYPOSTYLE

As the party passes through the gatehouse, read the following:

As you pass the gatehouse, you see two grassy garden courtyards, one ahead of you to your left, the other ahead and to your right. Straight before you and separating the courtyards, up half a dozen broad stone steps, is a hypostyle hallway, a structure some 30 feet wide and 90 feet deep. Palm trees stand to either side of the open entrance, and two massive stone columns support the lintel. Beyond, two parallel rows of similar columns support a peaked roof over the hallway. Each of the columns is carved to resemble a man or woman, 12 feet tall upon a four-foot stone plinth, each crowned by a papyrus or lotus. The whole is brightly painted and gilt, with hieroglyphs, images, and symbols.

Near the far end of the hypostyle, you see what appears to be three unmoving figures.

Any player who indicates that their character is listening carefully, on a successful DC 18 Wisdom (Perception) check notices a deep droning chant faintly accompanied by reeds and gong off in the distance somewhere. The three priests await the party's approach through the hypostyle. If the party elects to go elsewhere, the priests slowly walk to meet them.

If the party continues up the steps to the hypostyle, read the following:

You see a peaked stone roof overhead that is supported by lintels resting on columns. At the place where the roof joins the walls, about 20 feet up, are long, narrow openings for daylight. The floor is made of dull green marble blocks. The walls and ceiling are adorned by hieroglyphs, hieratic script, and paintings and frescoes of heroic scenes, each featuring various gods of the Pharaonic pantheon and a pharaoh.

Ten brightly painted pillars line each side of the hallway. The first one to the left is a brightly clothed male holding a blue-and-gilt spear. His skin has been painted black. Opposite him stands a blue-skinned female in white robes; she holds a black net and silver dagger. The columns alternate thus, 10 on each side, for the entire length of the hallway. Each seems to look directly at you, although their eyes are plainly nothing more than pigments of white, green, and black applied to the stone. You can faintly detect floral aromas under the scent of incense.

If any player indicates that their character is closely inspecting either the statues or the frescoes on the ceiling or walls, they note on a successful DC 18 Wisdom (Perception) check that the frescoes appear neglected or even defaced in places, while the statues seem freshly painted and well-maintained. If they can read hieroglyphs, they note the following phrase in several places: "Let only the truly faithful approach along the way."

Anyone using *detect magic* on the columns notes that they radiate a slight aura of enchantment and illusion magic.

A GREETING

If the party continues down the hypostyle, read the following:

You continue past the alternating blue and black statues to your left and right. Ahead of you, three figures stand near the end of the hallway. The one in the middle is male, clad in black. The two flanking him are women. The one on the left wears a red gown, while the one on the right wears a blue gown. Behind them, the hall opens into a larger chamber.

The man in the center speaks: "If you come to pay homage to Osiris, outlanders, then you are welcome to advance. But if you carry aggression in your hearts, beware! No enemy can pass by here."

Any cleric or other character with knowledge of Khemitian religion will be suspicious of the priests' garb on a successful DC 14 Intelligence (Religion) check. Those who serve the gods of Khemit usually wear white, or in the case of Osiris, often green.

If the party does not act with hostility to the priests, the one in the middle speaks to them as follows:

"My name is Tcheripep, and I am a priest and khenu of this temple. If such term is unusual to you, it means a prophet or officiating cleric. Allow me to introduce you to our attendant priestesses." He motions to the priestess in blue and says, "This is Hat-shepu." He then motions to the other in red and says, "And this is Nekebet."

"The approach of outlanders such as yourselves has been foretold in the omens. If you would be willing, I would ask your permission to introduce you to the high priest, the hem-neter-tepi."

If the party agrees, Tcheripep asks them to follow him to **Area 5**. He will not speak of the omens or why the high priest might wish to see the party, and he says only that the high priest will answer all of their questions.



If, on the other hand, the party acts with hostility to the priests, read the following:

You hear grinding noises all about you, like a mountain beginning to move. Turning, you see the columns moving, stepping off their plinths! Their eyes now glow a brilliant emerald hue. The blue hafts of the spears shimmer, and the spearheads crackle with the fires of a lightning stroke. Cold seems to radiate from the black nets held by the females; the deep chill of the void is in them, and the long daggers they hold are filled with energy as bright as the stars. No longer do these figures resemble painted stone — they are as living rock!

In fact, the columns are not moving at all. They appear to do so because of particularly powerful illusions cast on each column. The illusionary statues move immediately to the attack, and initiative should be rolled. The statues do not attack simultaneously, and so each makes its own independent initiative roll.

A character may use its action to carefully inspect one of the moving statues. If they succeed on a DC 21 Intelligence (Investigation) check, they realize that it is an illusion, and thereafter cannot be affected further by it or any of the other statues; however, the illusionary statues do not disappear. Anyone using *true sight* immediately recognizes that the statues are illusions and are immune to their effects. If a character who has realized the statues are illusions alerts another party member to that fact, then that other member may make their own DC 21 Intelligence (Investigation) check with advantage to recognize the illusion.

An illusionary statue may be dispelled by a *dispel magic* spell, but for this purpose the illusion is treated as an 8th-level spell, and the ability check to dispel is made with disadvantage. Note that each statue is an independent illusion, so *dispel magic* affects only one at a time.

Attacks on the illusionary statues that strike AC 10 appear to do minor damage (though no real damage is done, of course). Any character attacked by a statue will be hit without regard to their AC, and must make a DC 21 Constitution saving throw. In your judgment, if the player is responding with great courage, you may allow them to make the roll with advantage; on the other hand, if the player is fearful of the attack, impose disadvantage. On a failure, the victim is struck with lightning, flame, and bolts of flashing energy, and drops to the ground, apparently dead.

If any character makes a successful saving throw against an attack from any statue, the illusion of all of the statues is broken, and they all fade away. Characters previously “killed” by a statue’s attack are in fact just unconscious but remain so for 2d6 hours unless healed by a *greater restoration* spell.

If all members of the party are rendered unconscious by the statues, they are stripped of all weapons and armor (and even most clothing) and then taken and locked in **Area S1** in the South Cellar (beneath **Area 13**). Any figurines of Khemitian entities will not be taken from them, but all other items of magic and jewelry are removed. All of their possessions are stored for safekeeping in the Reed Boat (**Area 7**), hidden under a tarpaulin in the bottom of the vessel. At this point, the captives must devise and execute a plan of escape; they should have a few harrowing moments until they find their gear.

If, on the other hand, a party member resists an attack and the illusions are dispelled, the two priestesses bow low, shouting cries of amazement. The priest speaks:

“Hail, Chosen Ones of the Duat! We did not know that Osiris himself had directed you here to his house. The whole of the temple is yours to command!”

If the party attacks any of the priests, they call out to the others in **Area 5** for aid. These additional priests rush forward, raising the alert to bring guards.

On the other hand, if the party stands down, what happens next depends on whether any of the characters fell to the attack of a statue. If no party member was rendered unconscious, Tcheripep immediately takes the characters to **Area 5** before taking them to **Area 14** to meet the high priest. If any party members were rendered unconscious, however, Tcheripep tells the party that their fallen colleagues will recover in time. He takes them to **Area 12** until they all recover, after which the party is escorted to meet the high priest in **Area 14**.

NPC INTERACTIONS AND MOTIVATIONS

The priest Tcheripep is robed so as to conceal his full plate mail armor and weapons. He has fully prepared spells and employs them readily and most intelligently. The priest’s fellow “prophet,” Hu-benti, was traveling with the bandits. If Hu-benti has not yet been encountered, then he is at **Area 5**, ready to assist.

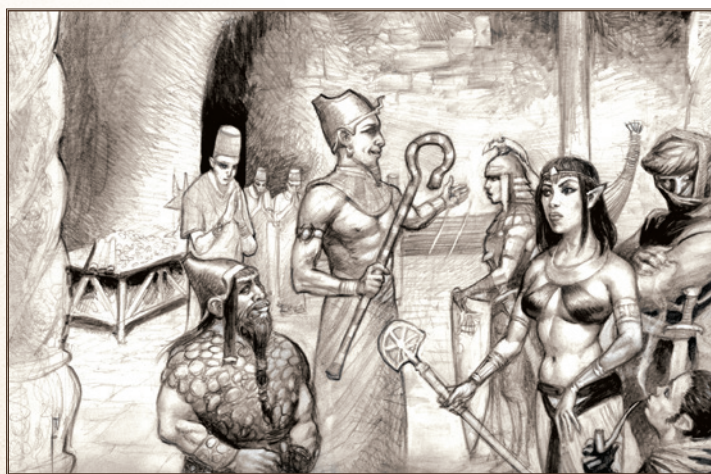
The priestesses Hat-shepu and Nekebet each has a poisoned dagger hidden in her girdle. However, neither priestess attacks unless ordered to do so by the high priest or Tcheripep (or unless attacked).

5: THE OUTER SANCTUM

Read the following when the party enters this area:

The ceiling, once light green, is now darkened with the smoke of time. The walls depict scenes of Osiris and the other deities of the Duat, and various panels also show several pharaohs being welcomed there. The west wall represents the entrance to the Mansion of Osiris. The floor is made of green and black marble squares. Along the north and south walls are four pillars apiece, and two pillars flank the entry you just crossed. The columns are all shaped as papyri, painted brightly and gilded.

If the party arrives here on their own, there are either 2 or 4 **novice priests** and another **attendant priest** or **attendant priestess** (see **Appendix A** for each).



If, on the other hand, Tcheripep brought them here before meeting with the high priest, standing before the bronze doors (**Area 6**) are 8 attendant priests singing and playing instruments, and 12 novice priests carrying censers and chanting. In this case, continue reading as follows:

A group of priests is here, eight of whom are singing and playing instruments, and another 12 who hold censers and are chanting. You can see dim flashes from column-mounted oil lamps.

The priest bows before you. “Allow me to alert the high priest that you are here. You may enjoy the music we play in honor of Great Osiris. I will return shortly.”

He bows again, and departs through one of the doors to the north.

If the party has not previously dealt with him, the Priest Hu-benti is also present, heading up the group of musicians.

The musicians continue to play for some 10 minutes or so. If the party remains in this chamber and the priests are not interrupted, each character here is subject to a –1 penalty on all attack rolls, ability checks, and saving throws for the next 2d6 hours. However, any character who was within the area of effect of a *protection from evil and good* spell the entire time, or who is carrying a statuette of Osiris or Horus, is immune to this penalty.

If a player whose character speaks ancient Khemitian asks about the nature of the chant (or if they employ a *comprehend languages* or *tongues* spell), on a successful DC 18 Intelligence (Investigation) roll they notice that some of the phrases call upon an unnamed god to “weaken the limbs” and “still the tongues” of the enemies of the temple. This is the source of the curse, of course. If asked about this, the priests say that this is a standard imprecation against the unworthy in the rituals of this temple.

After those 10 minutes pass, Tcheripep returns and escorts the party to **Area 14** (north) to meet the high priest.

6. BRONZE DOORS TO DUAT

The relief cast on these large bronze gates shows scenes of the Duat, the Realm of Osiris. The applicable assembly of clerics set forth in the description of **Area 5** are nearby.

These doors are too large and thick to batter down, and they are enchanted to resist physical force. Each is 21 feet high, seven feet wide, and one foot thick.

The following message in hieroglyphs is inscribed upon the doors:

*The Sacred Region of Osiris
can be Entered by
His Servants, by the Dead,
or by the Gods Themselves.*

Let Others beware Transgression.

7. INNER SANCTUM

When the priests of Osiris held sway here, only those dedicated to the Pharaonic pantheon and Osiris in particular were permitted to enter this chamber. It has, however, been perverted by the forces of evil. Should a character use a *detect evil and good* spell or if a paladin employs Divine Sense, all of **Area 7** detects as consecrated; while it was originally consecrated to Osiris, it is now in fact consecrated to Set and Sebk.

Read the following if the party enters:

The ceiling of this very large chamber is lost in darkness. As you enter, light springs suddenly from many eyes within! This rosy illumination is faint and emanates from the eyes of figures of coiled serpents and hideous monsters hewn into the 12 great columns that stand left, right, and ahead.

In the center of the area before you is a large boat with a high bow and stern, a craft made of reeds in typical Khemitian fashion. In the dim illumination it is difficult to be certain, but it appears to be about mid-sized, 24 feet or so long and about 10 feet wide amidships. Beyond it to the west is a large block that might be an altar.

Various pieces of furniture stand between the columns to either hand; those nearest to you appear to be of religious sorts. The walls behind the pillars are in shadows, and there is a deeper darkness beyond the west columns. The chamber seems to extend farther in that direction.

Between each of the pillars and along the north and south walls are small shrines, labeled **A** through **H**. Two other shrines are at locations **I** and **J**, the altar is at **K**, and the shrine to Osiris is at **L**. The reed boat is at the point marked **M**. All of these locations are described in further detail below.

Any character inquiring about the rosy light notes on a successful DC 16 Intelligence (Religion) check that the typical light for the Khemitian gods of good is white, or sometimes green in the case of Osiris.

Hush Effect. Throughout **Area 7**, only prayers and the like can be heard normally; due to a permanent enchantment of *hush* (see **Appendix E**), all other sounds (even shouts) are muted and sound as if they are whispers.

If the party is here with Setem-nefer, he leads them to the reed boat at **7M** and asks them to climb into the vessel with him. If the party follows, they have little time to examine the other areas of this chamber, though you may allow them a DC 15 Wisdom (Perception) check to see some of the details of the various shrines. The high priest then operates the boat and descends with the party to the Osirium (see the description at **Area 7M** below).

If the party becomes hostile, the high priest summons **boar demons** (see **Appendix B**) to his defense from the pillars, as described below.

PILLARS AND BOAR DEMONS

The carved creatures on the columns are depictions of the Savage-Faced Servants of Osiris, which a character recognizes on a successful DC 18 Intelligence (Religion) check. These carvings were originally here to emphasize the horrors of the Duat’s underworld with which Osiris punished sinners. At that time, mother-of-emerald orbs were inset into the statues’ eyes, and they acted as portals by which the related servant of Osiris could enter this world.

Since the forces of Set occupied the temple, however, they replaced the eyes with reddish quartzite, for in that light can evil be manifested. The statues now serve as doors to evil realms of the Duat, the Khemitian underworld. While in this chamber, Setem-nefer can, with a bonus action, summon one boar demon per round, one from each column (to a maximum of 12).



The presence of the columns has changed the nature of the intersection of the planes in this chamber, such that any effort by any person to summon a creature from another plane (even an elemental) while here results in the appearance of a boar demon rather than the desired creature (again, up to a maximum of 12 total).

Figurines. Any person possessing a talisman or statuette of Chons, Horus, or Osiris is immune to the gaze effect of a boar demon. Any weapon wielded by this individual acts as a magic weapon against a boar demon.

OUTER SHRINES (A-H)

Along the north and south walls between the columns are eight separate shrines to various gods of Khemit. The description of each of these shrines is set forth below. Each contains a number of items of value. However, these shrines remain dedicated to good, and it would be an evil act to remove any of the items. If a character elects to do so, use your discretion as to whether any curse should befall the thief, and whether and how much those items might be sold for if retained.

Should a character make a small offering at any of these shrines, a mental voice whispers a warning to the individual, saying:

“Beware treachery and deceit. Brother has replaced brother ...”

If the offering is made at the shrine to Ptah, Seker, Apuat, Thoth, Anubis, or Khnemu, or the four sons of Horus, and if the offeror possesses a figurine of that god, then the message continues:

“Below is the Underworld of Evil, and there is no easy return for the unprepared.”

Figurines. Whenever a person bearing a statuette of one of the deities represented here comes within four feet of the shrine dedicated to that entity, the lamps there ignite automatically, giving off a strange, silvery light that extends only to the immediate area. However, if the high priest is within six feet, the illumination lights briefly and then is immediately extinguished. If for some reason Setem-nefer were to move beyond six feet while the character remains in range, the lamps rekindle.

7A· SHRINE OF PTAH

In this shrine is a human-sized statue of dark red stone in mummiform with legs together, its head bald and unadorned by headdress or crown. There is a beard on the chin, and both hands hold a scepter. Before the figure is a carved wooden table with a ewer, a cup, a bowl, and a platter of copper. Small lamps in iron stands are to either side of the low table.

7B· SHRINE OF SEKER

A human-sized obsidian statue adorned by an atef crown is in this shrine. The crown is white, and the plumes are of various colors. The head of the figure is that of a bird, possibly a nighthawk, and the hands hold a scepter similar to that in the Shrine of Ptah at **Area 7A** but of somewhat smaller shape and less complex form. Before the statue is a wooden, sarcophagus-shaped stand, upon which are a single oil lamp and several ceramic models of food and drink.

KHEMITIAN ITEMS

The shrines depict a number of deities of Khemit. They hold or wear various items unique to the region of Khemit:

Atef Crown: A high, miter-like cap flanked by tall plumes, normally white in color.

Uas Rod: Sometimes called an uas scepter, this rod is a long staff of wood or metal. The top is crowned with the emblem of a phoenix. It is believed to hold the powers of resurrection and has the ability to free those imprisoned or entombed within the earth. It is often depicted with the gods Osiris, Amun-Ra, and Ptah.

Ankh: The ankh is a cross with a looped top and means “life” in the language of Ancient Khemit. It is also a symbol for the power to give and sustain life and is typically associated with material things such as water (which is believed to regenerate life), air, and sun, as well as with the gods, who are frequently pictured carrying an ankh.

Uraeus Serpent: Appears as a hooded serpent similar to a cobra; also known as the serpent emblem. The uraeus serpent is regarded as a representative of a goddess who has many names; in it, one sees the embodiment of the eye of the sun god. Its likeness appears on the forehead of pharaohs as a symbol of protection and rulership. Many Khemitian gods include the uraeus serpent in their personal symbols.

Triple Crown of Khemit: Often associated with the actual land of Khemit itself; refers to the Upper, Middle, and Lower kingdoms of Khemit. Also, a representation of the three primal elements used by the gods to create the universe (air, earth, and fire).

Ewer: Large pitcher of bronze, crystal, or brass. Each is handcrafted and unique in construction. Most are decorated with various hieroglyphs depicting scenes of life, death, the harvest, the gods, or events.

7C· SHRINE OF APUAT

A wolf-headed figure, slightly taller than a normal human, stands here. It is carved of gray-black stone and wears a typical Khemitian headdress. The statue holds an uas rod in its left hand and an ankh in its right. On a table of black and white marble is a miniature doorway, a lamp, a bowl, and a cup.

7D· SHRINE OF MERT

A seven-foot-tall figure of a raven-headed woman hewn of yellow sandstone is in this shrine. Above her head is a disc. She holds an ankh in her left hand and a lyre in her right hand. Ceramic utensils of white and yellow are spread on an altar-like table before her. Two lamps flank the service.

7E· SHRINE OF HORUS'S FOUR SONS

A quartet of three-foot-tall mummiform figures stands against the wall in this location. Two (Amset and Hapy) have a man's head, another (Duamutef) a jackal's, and the last of the four (Khebsenef) is owl-headed. On the stone table before these statues stand four small obelisks, each of a different hue (red, blue, green, and black). A small oil lamp is before each obelisk.



7F· SHRINE OF THOTH

An eight-foot-tall, ibis-headed figure of alabaster towers at this location. Its headdress is flat and consists of horizontal ram's horns with a disc set into a crescent that is flanked by two plumes. The statue holds a quill in its left hand and a billet (ink palette) in its right. A table of ebony wood between two silver lampstands holds a service of silver vessels, a silver mirror, and a silver scroll.

7G· SHRINE OF ANUBIS

An eight-foot-tall, jackal-headed figure of deep black stone stands here. The statue is adorned with a headdress, and it holds an ankh in its left hand and an uas scepter in its right. On the table of greenish-black stone in front of the figure are a dagger, a balance, and a jar, all fashioned from black stone. A large oil lamp is on the floor at the foot of the statue.

7H· SHRINE OF KHNE MU

A statue of dull and brownish-gray stone in this shrine is some seven feet tall and depicts a ram-headed man with flattened horns projecting from a white crown set with plumes on either side. The statue holds a scepter in its left hand and a gray ankh in its right, and an uraeus serpent and a sun disc of gold is at its base. A round table of plain wood is before the statue; on it are a potter's wheel, clay, and ceramic utensils, plus a lamp shaped like a prone human figure.

ALTAR AND INNER SHRINES (I-L)

Read the following when the characters reach the rear of the room:

Past the reed boat and the columns along the walls demarcating the side shrines are four more columns flanking a green and black stone altar. Polished smooth, the altar is some three feet wide, seven feet in length, and four feet in height, atop which are a large and shallow dish, a ewer, and a lamp, each apparently carved from solid lapis lazuli.

The last 25 feet of the north and south walls, as well as the western wall before you, are paneled in a deep mahogany wood. Next to the paneled walls on your left and right are pairs of silver globes about five feet apart, each atop a four-foot-tall twining metal stand.

Behind the altar against the back wall is a structure of carved wood inlaid with mother of pearl and silver that is 20 feet tall, 30 feet across, and 10 feet deep. Two folding doors are set into the center of the wooden structure and allow access to the interior. You expect this is the holy of holies, screening the image of Osiris within from all but those worthy enough to pass those doors.

Two more shrines to gods of Khemit are against the far wall to either side of the central shrine.

Concealed Doors and Traps. Doorways into **Areas 8** and **10** are to either side between the pairs of silver globes, but the paneling conceals both. Discovering the concealed doors requires a successful DC 18 Wisdom (Perception) check. A successful check also reveals the mechanism to open the door (pressing an inlay in the wood).

The silver spheres are a trap. They radiate an aura of evocation and conjuration magic. Anyone other than a priest of this temple who crosses between them (which must be done to pass through the concealed doors) or any who directly or indirectly touch a sphere or its stand is struck by lightning arcing between them and must make a DC 18 Constitution saving throw. On a failure, the victim takes 42 (12d6) lightning damage; in addition, all non-living material worn or carried is teleported to **Area 25** while the individual and all living material worn or carried (such as a

familiar) is teleported to the cell at **Area 26A**. On a success, the victim takes half damage, and neither they nor their items are teleported.

7I· SHRINE OF HORUS

A nine-foot-tall, owl-headed statue in this shrine is carved of yellow-green stone and depicts Horus, the son of Osiris and Isis. Atop its head is the triple crown of Khemit, and it holds a weapon-like rod in its right hand and an ankh in its left. No other objects are in the area. (The offertory service has been removed.)

7J· SHRINE OF ISIS AND NEPHTHYS

Two six-foot-tall female statues, one hewn of alabaster and translucent, the other of pale-rose stone, are in this shrine. Each is adorned by a tall headdress of an unusual sort, one L-shaped, the other tall and flat-topped, each resting upon a crescent. Each goddess holds a rod whose top is shaped to resemble a papyrus, while in the other hand each holds an ankh. No other objects are here. (Again, the service pieces have been removed.)

7K· ALTAR

The altar is formed from a single block of dark-hued serpentine with inlays of jet and malachite. The dish, ewer, and lamp on the altar have a thin layer of dust on them.

Figurines. No light springs from the lamp on the altar here even if someone with a statuette of Osiris approaches, because the god's statue has been removed from **Area 7L**. If the lamps in other shrines were previously illuminated by the presence of a character with the corresponding figurine, this fact may serve to alert a thoughtful player that all is not right with this shrine.

7L· SHRINE OF OSIRIS

The wooden walls of this shrine are elaborately carved with images of Osiris and the Duat, and completely screen the interior from view. A length of red cord is twisted around knobs on the two folding doors to the wooden shrine to hold them closed. In no event will Setem-nefer permit the party to open the doors if he is able to prevent it.

Read the following if the characters untwist the red cord and open the doors to the shrine:

When you open the folding doors, you are greeted with an unexpected sight. Instead of a figure of the great Osiris, you see the statue of the grinning crocodile-headed Sebk, an ally of Set! A wave of palpable hatred emanates from the figure and washes over you. Before your eyes, a magical transformation passes over the horrid idol. It appears to be coming to life!

A 10-foot-tall statue of Sebk, the crocodile-headed deity, is within this wooden shrine. The statue is made of deep green stone and is crowned by a pair of flat, wavy-curved ram's horns topped by two tall plumes of black. The figure holds a scepter in its right hand and a red-hued ankh in its left hand.

THE SEBK-GOLEM STATUE

Opening the doors to the shrine animates the statue, transforming it into a sentient **Sebk-golem statue** (see **Appendix B**) with malign power. It immediately moves to attack any and all it can see. Once in combat, it uses a bonus action in each of its first two rounds to summon a **giant crocodile of Sebk** (see **Appendix B**). It even attacks priests and other residents of the temple, other than the high priest, who can command the statue to return to the shrine.

If a member of the party gains initiative on the first round and elects to close the doors to the shrine before the statue can move, then so long as no other living creature is within the shrine, the statue returns to its original position and the animation ceases. However, opening the doors again causes it to reanimate as before.

Figurine of Sebk. Neither the Sebk-golem statue nor the crocodiles attack anyone with a statuette of Sebk. Such protection is limited to just the individual possessing the figurine, however.

Figurine of Horus. If a character carries a statuette of Horus (the son of Osiris), they are outraged upon seeing the croc-headed figure in the shrine and become very angry at the statue of Sebk. When it animates, the character is flooded with an almost berserk rage. At the end of each turn in which it attacks the statue, the character receives a cumulative +1 bonus on AC and +1 bonus on attack rolls against the statue. However, after two rounds of attacks by the character, the statue detects the power of Horus at work and attempts to interpose giant crocodiles of Sebk between it and the character.

If the party runs from the statue and leaves the doors open, the statue pursues at a speed of 20 feet per round. It can keep up this pace indefinitely and does so for as long as the group or any of its members are within the temple grounds. It is able to sense the presence of any persons opposed to Sebk here, making it impossible to hide from the thing. However, the statue does not attack any character who boards the reed boat at area 7M. If the entire party clambers aboard, the Sebk-golem statue taps its scepter on the boat, which causes it to sink to **Area U1**, trapping the party there unless they devise a means of escape. In the meantime, the golem is loose and will not return to the shrine unless the high priest is there to command it. This may be a bit of a mixed blessing for the other residents of the temple.

If the party defeats the statue, it immediately shatters into thousands of shards. Shining amid the remains is an emerald amulet in the shape of a crocodile that radiates an aura of enchantment magic but appears neither consecrated nor desecrated under inspection by a *detect evil and good* or by a paladin's Divine Sight. This figurine provides a number of benefits to the one who holds it in the Osirium, as described below. It is worth 5,000 gp.

INSIDE THE SHRINE

Within the shrine of Osiris (now consecrated to Sebk), a pair of low tables stand by the wall to either side of where the Sebk idol stood. Upon each are gold utensils (worth 500 gp per set). On one table is also a figurine of Set (with ruby eyes, whose value is 1,000 gp for the gems, 5,000 gp if sold intact), and an amulet-like figure of an ibex, whose rear legs are drawn out behind into a long, thin stem.

The ibex-shaped amulet radiates an aura of transmutation magic. It is worth 500 gp but, more importantly, it is the key to the operation of the reed boat (see **Area 7M** below).

Secret Door: Note the secret door in the rear of the shrine. It is well hidden and can be found only with a successful DC 20 Wisdom (Perception) check. It is also sealed with a powerful *arcane lock*. Anyone holding the Cleaver of Set can open the door merely by pushing it. A *knock* or *dispel magic* spell opens the door only if the caster makes a successful DC 16 ability check using their spellcasting ability. Otherwise, the door can be smashed down, but it is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 3, and has 75 hit points.

7M: REED BOAT

This boat is of the type typically used in Khemitian processions honoring various deities. In such usage, a figure of the honored entity would be placed in the boat, and the whole would then be hoisted on poles for carrying. These symbolic and processional features of the boat should be known to the players if any are from Khemit or did even minor research about Khemit before beginning their search for the Necropolis.

The craft is made of enchanted reeds. Its substance is now as light as its

original components but as hard as fine steel alloy. A long wooden oar in the back of the boat rests next to an oar lock fixed to the gunwale (side) of the boat. The oar lock, however, is missing the cross-piece that would hold the oar in place. The ibex amulet from the shrine is the missing piece; see below for the effect of inserting the amulet in place. If the characters were captured or imprisoned, their possessions are hidden under a tarp in the bottom of the boat.

Yet this particular boat serves another purpose: to carry sacrifices to a cave complex beneath the temple — once a peaceful Osirium, now a hellish place of evil.

DESCENDING TO THE OSIRIUM

The reed boat in fact sits on a stone platform that, upon the right command, descends 200 feet through the floor until it reaches **Area U1** in approximately one minute. Careful inspection of the floor around the boat and a successful DC 15 Wisdom (Perception) check reveal a seam outlining a space slightly larger than that taken up by the boat.

Setem-nefer has complete command of the boat, including causing it to descend or rise on this platform by invoking certain ancient Khemitian words of power. Without training, however, merely repeating the words he intones have no effect. If the party agreed to aid the high priest, or if they were captured and are being taken for sacrifice, he is present and operates the boat to take the group down to the Osirium. Once there, he sees to their demise or abandons the party to its fate (returning via the *word of recall* embedded in his talisman).

If the party took refuge from the Sebk-golem statue in the boat and the statue caused the boat to descend as described in **Area 7L**, the boat reaches **Area U1** and begins moving through the Osirium as described in **Areas U2** and **U3**. In this case, unless the party takes control of the boat as described below, they will have no power to change its course and inevitably arrive at **Area U7**.

In the absence of Setem-nefer's assistance, the party is able to control the boat through one of two ways. The first entails the use of the ibex-amulet from the shrine at **Area 7L**. The oar in the back of the boat lies next to an unlocked oar lock. Anyone who studies the oar lock and has seen the ibex-amulet and makes a successful DC 15 Intelligence (Investigation) check recognizes that the amulet would fit perfectly to lock the oar in place. Once that is done, moving the oar up or down controls the movements of the boat within the elevator between **Area 7K** and **Area U1**, while moving the oar left or right while in the waters in the Osirium causes the boat to move in the opposite direction (as a real oar would).

In the alternative, any character who possesses a statuette of Osiris, Horus, Isis, Nephthys, Thoth, Seshat, or Anubis can cause the boat to perform just as if the amulet key were in place. This fact will not be obvious to the characters, however, and requires the one possessing the statuette, while in the boat, to concentrate on where they wish the boat to move. This is unlikely to occur by accident, so it will probably arise only by pure chance or through trial and error.

Setem-nefer knows the command words that cause the reed boat to move as he directs, and he also knows words that cause it to shrink down to four inches in length or to grow to a mighty ship 240 feet in length. It is left to you as to how these command words might be discovered, but it should be a very difficult task at best.

8: VESTRY

The southern door to this room consists of heavy hardwood and is bronze-bound. It is locked. It can be opened only by Key #1 (from **Area 9**) or by picking its lock with a successful DC 15 Dexterity check with thieves' tools.

Poles with banners and standards are ranked in holders in the center of the room, and various linen garments of white, red, blue, and black hue are hung on pegs or in wardrobes. There are trays for bringing offerings of food and drink to the shrines, plus unguents, incenses, perfumes, oils, lamps, and lamp oil. All of this is stored in wooden shelf units along the walls.

The concealed door in the north wall is hidden behind a wardrobe whose back opens when a peg is moved upward, and can be discovered with a successful DC 18 Wisdom (Perception) check. The eastern door, which provides access to this vestry to the priests in **Area 9**, is unlocked.

9· PRIESTS' QUARTERS

The door on the south wall consists of heavy hardwood and is bronze-bound. It has hieroglyphic writing on the side facing the corridor that translates to "Abode of the Prophets." It is not locked and opens easily. Beyond is a long, very gloomy chamber. These are the chambers of 2 **priests of Set** (see **Appendix A**), each a khenu, who officiate at ceremonies when Setem-nefer does not. They are quartered here when they are not out on some mission elsewhere.

This room is divided into two sections, which are nearly identical. Each is furnished with a large bed, a stand with a lamp, a wardrobe (with clerical garments), and a table with chairs. Each table holds another lamp, plus some fresh fruits and a jug of date wine.

Various arms are displayed on the walls, along with painted figures of deities. The latter have been defaced, with some painted over to show Sebku or Set. There are two small shrines as well: one in honor of Set and the other favoring Aapep, the dragon-serpent who is allied to Set.

Chests and boxes hold unholy religious texts on papyri, along with various material components. There will be from 200–500 gp value of such things in both places. If you like, allow a 10% chance for some magical weapon or piece of armor/shield, and 20% for some papyri or magical elixirs.

Keys. There are also 24 keys of various sorts hanging in these two rooms. They open a variety of the locks in the temple, some of which are noted throughout this adventure. Feel free to add other locks if you enjoy such complications.

10· TEMPLE LIBRARY

This room is 20 feet square and is illuminated by four crystal spheres suspended in silver chain mesh from the ceiling, each of which glows with the light of a *continual flame* spell. Piles of papyri, parchment scrolls and books, vellum tomes, clay tablets, and even some metal plates engraved with strange writings are on various small tables and in cases on the walls. A few curios and items of religious nature are in or on the cases and shelving. Several comfortable chairs have been placed about the room. The walls of the chamber are plastered stone, with frescos on the west wall. The other walls are covered by a mirror, the various cases, and wall hangings.

The eastern door to **Area 11** is constructed of heavy hardwood with the typical bronze reinforcements, and is unlocked and swings inward with a little shove. The southern door is concealed, hidden by shelving that swings inward. Faint marks are on the floor where the pivoting door has slightly scraped the stone, which can be discovered with a successful DC 16 Wisdom (Perception) check.

In addition, a secret door is also in the west wall, which is covered with frescoes depicting various scenes of the Duat. The door and the opening mechanism are well concealed and can be discovered only with a successful DC 18 Wisdom (Perception) check. If the check is successful, a very slight seam in the wall is noted, as well as a place where a black column drawn on the fresco is revealed to actually be a thin slot. The door opens if the Cleaver of Set is placed in the slot. If inserted with the point up, the door pivots to the right to reveal the passage left to **Area 26**. If the cleaver is inserted with the point down, the door pivots to the left to reveal the passage right to **Area 25**. A *knock* or *dispel magic* spell opens the door (to a randomly chosen direction, left or right) only if the caster makes a successful DC 16 ability check using their spellcasting ability. Otherwise, the door can be smashed down, but it is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 3, and has 75 hit points.

Mirror. The mirror is a scrying device connected to a pair of mirrors in each of the chambers designated **Area 12**. By use of a command word in

this room, Setem-nefer or any priest or priestess can use the mirror to see and hear all that goes on in either area.

Texts and Items. Most of the written materials are in the ancient hieroglyphic form or other ancient writings such as cuneiform; the majority of the rest are in Khemitian script. Any character able to read extensively in these forms of writing can gain much knowledge of the religions and pantheons of the land, granting proficiency in Khemitian religion and history but only after 1d4 + 2 weeks of careful study.

The curios are primarily figurines of foreign deities and offertory pieces, worth perhaps 2,000 gp to the right purchaser. A small gong of brass slightly radiates an aura of magic. (Its only purpose is to sound an alarm if the northern door to the high priest's chamber at **Area 11** is disturbed, as described below.) Of course, all of this is the property of the Temple of Osiris and should be left or returned to that temple.

11· SETEM-NEFER'S CHAMBERS

The heavy hardwood door on the north wall is bronze-bound and locked. The lock can be opened with a DC 18 Dexterity check with thieves' tools. The door can also be barred from the inside. If barred, a DC 25 Strength check can smash the door open enough to allow removal of the bar. Extensive hieroglyphs cover the door. If read by one who understands the script, they describe the room beyond as the "Inviolable Abode of the Chief God Servant" and admonish the reader never to disturb such a person unnecessarily. There follow various traditional texts of Khemitian prayers for the dead. If any further text is read, however, an enchantment causes the light in the chamber within to change its hue and the gong in **Area 10** to sound. In addition, a *glyph of warding of explosive runes* is triggered, causing any creature within 20 feet to make a DC 18 Dexterity saving throw, taking 40 (9d8) cold damage on a failure or half as much on a success. The glyph can be noted with a successful DC 18 Intelligence (Investigation) check and removed with a DC 18 *dispel magic*.

If the adventurers get into the Temple of Osiris by means other than those anticipated, they find the high priest as well as the two priestesses Hat-shepu and Nekebet here if they have not been previously encountered.

The whole apartment is about 40 feet east to west and 20 feet north to south. It is illuminated dimly by a soft, rosy glow that seems to come from the ceiling 15 feet above. The western section of the chamber contains an ebony table and four chairs all inlaid with ivory and bits of gold, two couches, various cabinets and small stands, and the arms and armor of the occupants. Choice viands, ewers of wine, and delicacies are placed here and there. The freshly painted walls show ancient scenes of the pantheon, scenes that leave in doubt the outcome of struggles and acts in which the benign deities are opposed to the forces of Set. Malign religious papyri and adornments are stored in various places throughout the room. The nature of the written texts is also ambiguous. At your option, 1d4 magical items of moderate power are also located here. (Plundering this stuff is perfectly just and correct!) The eastern 15 feet of the apartment is partitioned into a semi-private area that can be entered through an archway masked by strands of colorful beads. This section has a large bed, a big wardrobe, chests of drawers, a cabinet, and three coffers of moderately large size. Personal items belonging to Setem-nefer and the priestesses are herein, including 2,000 gp in jewelry. The murals in this area are explicit and lascivious in the extreme.

12· GUEST CHAMBERS

These two rooms are next to each other between **Areas 13** and **14** on the north side of the temple. They are identical for all practical purposes.

Each of the doors opening on the corridor is of heavy hardwood with bronze and unlocked. They open inward with ease. Beyond each is a nearly identical bedroom that is clean, whitewashed, and decorated with scenes typical of a place dedicated to Osiris. A woven mat is on each floor, with a large and comfortable bed with a stand next to it, a small table with a pair of chairs, an ambry, a small table against one wall with a bowl beneath a mirror, and a shelved cabinet. Visiting clerics would be lodged

here, and a great cleric or noble would command both rooms (thus the door between the apartments).

If some but not all of the members of the party were rendered unconscious by the statues at **Area 4**, the party is brought here while those so stricken recover before meeting the high priest. In the meantime, Setem-nefer observes them through the mirrors in these rooms.

Mirrors. The mirrors are scrying devices connected to the mirror in **Area 10**. Setem-nefer or any priest or priestess can use the mirror there to see and hear all that goes on in either of these two chambers. Breaking the mirrors prevents scrying from **Area 10**.

13· ATTENDANT PRIESTS' ROOMS

There are two of these rooms, one on the north side of the temple, and one on the south. They are identical for all practical purposes.

An archway allows the party to see into a room about 20 feet deep with an L-shaped part that cannot be properly viewed from outside the chamber. Cots, chests, and various personal belongings are scattered throughout the place.

Each area houses 6 individual **attendant priests** (see **Appendix A**). (Eight of these priests will most probably be encountered in **Area 5**.) Two are awake and on duty here at all times, and the open archway permits those here to hear a summons (or commotion) from outside and respond.

The walls here are plain. Each priest has a small pallet, a little trunk for belongings that also serves as a seat, and a stand that doubles as a writing desk and table. Their shields, armor, and weapons are on the walls within easy reach. The doors to each **Area 24** are usually kept unlocked.

13A· STAIRWAYS

The stairs just outside each **Area 13**, at the end of the hallway, lead down to the cellars. (See **Temple Cellars Map** and the key below.)

14· GRAND HALLS

There are two of these rooms, one on the north side of the temple, and one on the south. They are identical for all practical purposes.

Each of these large chambers has a row of pillars along its eastern and western walls, and doorways that provide access to the outside and to **Area 5** as well as the applicable **Area 15**. The white ceilings are painted with murals, as are the walls, and all depictions are of a religious-heroic nature. The pillars are sculpted and painted with gilt, and the floors are made of white marble blocks.

Of old, these halls hosted formal receptions, banquets, entertainments of music and dancing, and meetings with dignitaries. The areas behind the rows of pillars enabled servants to discreetly move about the chamber.

If the party followed the priest Tcheripep to **Area 5**, he thereafter brings them to the northern of these halls to meet the high priest. Read the following as the party enters the chamber:

You follow the priest through a door to the north and come into another large room that is some 40 feet wide and 50 feet deep. Rows of pillars are to your left and right, each sculpted and painted with frescos and gilt. High above, the white ceiling is painted with murals, as are the walls. The floors are of white marble blocks. At the far end of the room is a throne, upon which sits a man of middle years, tall, dressed in a white linen robe with a belt of gold, papyrus sandals, and a feathered crown upon his bald head. He holds a golden rod in one hand, and hanging off of his belt is a ceremonial khopesh or sickle in a leather scabbard, its handle green with red striations.

The priest Tcheripep beckons you to walk forward. As you approach the throne, the man smiles and addresses you, "I welcome you to the Temple of Osiris. I am the hem-neter-tepi.

"I divined that you are those mighty ones who slew the vile demoncroc that threatened my worthy colleague Merha-aptut and all the good folk of Aartuat. A similar creature, yet even more powerful, has somehow managed to find its way to the blessed Osirium beneath our temple! It desecrates the venerable place."

His face is cut by lines of concern, but he continues, "I have tried, but I am unable to exorcise the wicked thing — not even with the assistance of my loyal priests and priestesses! I dare not risk their lives further, and soon I fear more of these bad things will come, overrun the holy waters, and possibly come above to slay us all and make this a place of darkness! Can you, will you, help?"

"Those who destroy the abomination defiling the waters of Osiris will have a great reward of gold from my own treasury, and the triple blessings of the Father of the Duat."

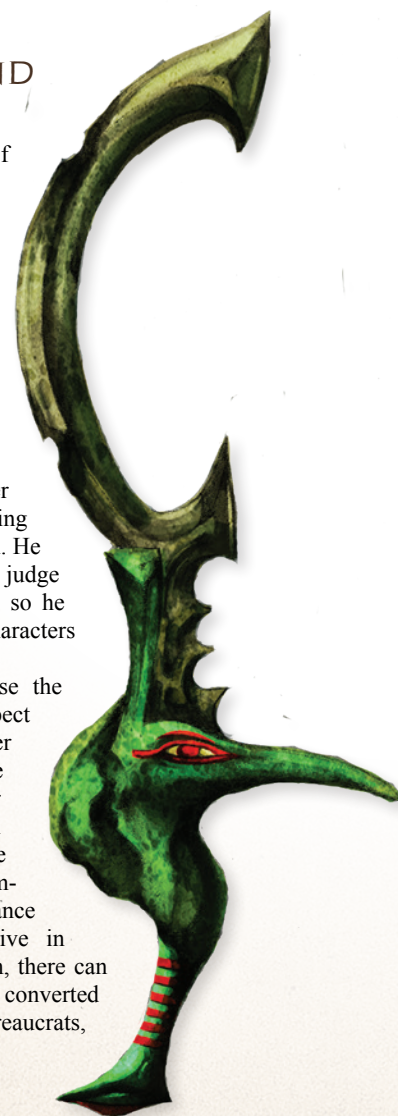
This is the **High Priest Setem-nefer** (see **Appendix A**). He does not give his real name, however, as it translates literally into "Set's works are beautiful." If the party agrees to his request, he asks if they require rest or refreshment before going forth to the Osirium. If the party says they do, then he has Tcheripep lead them to **Area 12** where they can rest overnight and are provided with food and drink. Of course, the high priest uses the mirrors in those chambers to spy on the party while they are therein. After the party has rested, or immediately if they say they do not require rest, the high priest leads them back to **Area 5** and then through the bronze doors at **Area 6** into **Area 7**.

NPC MOTIVATIONS AND INTERACTION

Setem-nefer is a handsome man of middling age with a commanding presence and an air of authority of a (falsely) benign sort. His power seems to radiate about him, and there is no question he is a potent ecclesiastic.

He is the false chief of the seeming Temple of Osiris and actually the hem-neter-tepi (high priest) of this (hidden) Temple of Set, and is most malign and clever. His speech is convincing, his manner most captivating, and his understanding of all sorts of magical devices thorough. He is not a brilliant mind, but he is a fair judge of people and an able and ready liar, so he should be able to convince unwary characters of whatever he desires.

His goal is to glorify Set, increase the dominion of evil, and earn greater respect and power for himself. Setem-nefer regularly sacrifices to Set, his obedience and offerings aimed at climbing higher once Rahotep is the Unmortal Pharaoh of Khemit. Set himself appoints the archpriest of the kingdom, and Setem-nefer would be that left hand. To advance these plans, the high priest is active in Khemitian politics, and, at your option, there can be evidence that he subverted and converted several regional governors, nobles, bureaucrats, and military officers within the nation.



The appearance of the party in the temple presents a double opportunity to Setem-nefer. First, their sacrifice will be the greatest offering to Set the high priest has ever accomplished. Second, he believes that the party's removal would eliminate a direct threat to Rahotep's plan to return. Unfortunately for him, poor Setem has not been given knowledge of all of the requirements for Rahotep's ascension — in fact, only those who can overcome the high priest can bring Rahotep the Nine Evil Objects he requires to rise as Unmortal. In his arrogance, the possibility has never occurred to Setem-nefer that he is nothing more than a test, a servant to be sacrificed to determine the worthiness of those who would enter Rahotep's tomb.

Setem-nefer himself carries the Cleaver of Set, one of the Nine Evil Objects. It hangs from the belt at his waist as if it were a ceremonial instrument or perhaps a weapon. Like all of the Nine Evil Objects, the Cleaver of Set feels cold to the touch and faintly radiates an aura of magic, but it does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. And as is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep's name. In addition, it also works as a key that unlocks the door to the high priest's secret rooms.

Stairs Up. This room is the first level of a three-story structure. The two floors above have chambers the same size as this one that are accessed by staircases along the east walls. Ten-foot-wide archways in the west walls in the corner closest to the centerline of the temple open into the second- and third-floor chambers and lead to 60-foot-long corridors that head west. Off of each of these corridors are three rooms, each about 20 feet wide and 40 feet deep.

These upper spaces are for classes, study, meditation, and additional living space (unneeded for many years now). During the average day, there might be some activity on the second level. The balcony (**Area 17A**) connects to the second-story chamber. The uppermost level is disused and neglected. Because of this, no maps are given herein for these (and other) upper floors, but you might add them and develop additional material as you desire. **Novice priests** (see **Appendix A**) could be housed upstairs, for example, and their current quarters (**Area 18**) could be changed to those of regular soldiers or guards.

15· FORE-BUILDING ROOM

There are two of these rooms, one on the north side of the temple, and one on the south. They are identical for all practical purposes.

Each of these is a rectangular room with plastered and whitewashed walls decorated with typical Khemitian scenes. Long, horizontal windows set with bars high up on the north and south walls admit air and light. In days past, these chambers were used as informal activity halls, council rooms, and side salons for large events in either of the grand halls. Musical performances were often done in these areas, and the Set-worshipping musicians of the temple, instrumentalists and singers alike, practice here still. The 20-foot-high ceilings and uncluttered space give these rooms excellent acoustics.

Along the eastern wall of each room, open staircases lead to a balcony that overlooks the chamber and provides an excellent view of performances below. A door at the end of the balcony leads to the exterior balcony (**Area 17A**).

Depending on the time of day or night, the following may be present in these rooms: 2–4 **attendant priestesses** (which may include either Hatshepu or Nekebet, or both), 6–8 **attendant priests**, or 9–16 **novice priests** (see **Appendix A** for each).

16· QUARTERS OF “THE PURE”

Four of these chambers are next to each other between **Areas 13** and **14** on the south side of the temple. Each is identical for all practical purposes.

The door to each of these rooms is of wood and opens inward to the south and west. Above each door is a hieroglyph announcing that this

place is the living quarters of one of the Pure (female nominative), which refers to the **attendant priestesses** (see **Appendix A**). The priestesses are rarely found in these chambers. The walls are whitewashed and adorned by murals of typical temple scenes and writing of a religious nature. Each chamber measures 10 feet by 20 feet and contains a small bed, a stand, a table and chair, a wardrobe, and a small trunk for seating/storage. Stored in each chamber are writing materials, robes and garments, and some small amount of money and jewelry (100–600 gp per room.)

17· TEMPLE OFFICES

There are two of these rooms, one on the north side of the temple, and one on the south. They are identical for all practical purposes.

The doors to these areas are heavy wood bound with bronze and have been seldom opened in years, so their hinges creak when opening. The interiors, 25 feet by 30 feet, are disused and dusty, with a variety of tables, chairs, desks, and shelves. Barred windows facing east admit light and air. A narrow flight of stairs along one wall leads upward.

These chambers were originally the offices of the temple's clerk-scribblers and minor ecclesiastical officials. The rooms are now disused and dusty. If the characters need anything in the way of writing supplies, they find plenty here! Such papyri as remain are all logs and records of the holdings of the temple, which once — before the coming of Rahotep, and for many centuries thereafter — controlled thousands of head of livestock and hundreds of peasants, and collected tolls and taxes over the nearby village and for miles around. It would take hours to read all that is here, and absolutely nothing of interest will be discovered.

The staircases lead up to rooms of the same dimensions as these that were originally used as storage, though nothing but dust and debris remains. There is also a door to the second floor of **Area 14** and a door over the courtyard marked on the map with a **C** to access the balcony (**Area 17A**).

17A· PORTICO AND BALCONIES

A 12-foot-high portico supported by painted and gilt columns runs around much of the interior of the temple. It covers the entirety of the courtyard marked with a **C** between **Areas 17** and **18**, runs the length of the cells at **Areas 19** and **21**, and is over the entrances to **Areas 15** and **18**. Other than over the courtyard at **C**, the portico is about eight feet wide. The roof of the portico is flat and forms a balcony with a low iron railing that can be accessed from the upper floors of **Areas 15**, **17**, and **18**.

18· GUARD ROOM

There are two of these rooms, one on the north side of the temple, and one on the south. They are identical for all practical purposes.

The doors to these rooms are heavy and bronze-bound but swing inward silently on well-greased hinges. The interior is 25 feet square, with narrow, barred windows. A staircase up is set in one wall. These spaces are now the quarters for 12 **novice priests**.

The first floor serves as a guardroom, refectory, and lounge. In each of these lower chambers are two chairs and a desk table beside a long dining board with benches, plus a gaming table for draughts, senet, backgammon, chess, and the like. Upstairs are pallets, pegs for clothing, garments, shields, armor, and various weapons. Each novice priest has his own small chest that contains unremarkable personal effects and 10–60 sp in small-value coins. In addition, doors in the north and south wall of the upper floor lead to the exterior balcony (**Area 17**), and a third door leads to the wall battlements via a short stairway.

At any time, it is likely that four novice priests are in the lower chamber, four are asleep in the upper chamber, and the remaining four are elsewhere on duty in the temple. Unless the temple has been cleared, there is usually much coming and going in these chambers.

19· GARDEN COURTYARD CELLS

There are 22 cubicles set into the walls of the temple's garden courtyards. Originally built to accommodate merchants, tradesmen, craftsmen, peddlers, and other visitors that once came to the temple, the cells are now largely unoccupied and unused. Most are barren, though some contain an old bench or stool. Some have curtains that can be drawn to screen the cell from the courtyard.

When the bandits (**Chapter 5**) are in the area, they stay in these rooms; only their leader and the priest are allowed inside the temple. If by some off chance the party avoided the bandits, they may be here.

20· WALL BARTIZAN

There are four bartizans, one at each corner of the temple's outer walls. They are identical for all practical purposes.

Each bartizan consists of two floors and a stairway access to the battlements on top of the walls. Four arrow slits pierce the walls on each level of the bartizan. Two **temple guards** and one **temple guard veteran** (see **Appendix A**) are typically present, each armed with a crossbow and gisarme. Normally, two of the guards would be walking the walls at any time, but since the temple has been alerted to the approach of the party, they remain hidden and observe through the arrow slits. They sound the alarm and defend themselves if attacked. Otherwise, their movements are cautious and furtive.

21· INNER YARD CELLS

Four cells are set into the walls of the temple's inner yards, two by the north yard and two by the south yard.

A clean cubicle about 10 feet square is behind a solid but unlocked wooden door. Inside is a narrow bed, a small table, and a plain chair. Empty pegs are stuck into the naked stone wall. Visiting **priests of Set** (see **Appendix A**) use these locations for their domiciles. If the party seems likely to overmatch the roster of the temple, you may add one or more visiting priests of Set staying here to balance things.

22· GARDEN COURTYARDS

Two garden courtyards are in the eastern half of the temple, one on each side of the hypostyle.

Each is roughly 100 feet square, and green with grass, fruit trees, low decorative plants and shrubs, alongside beds of colorful flowers, crossed by flagstone walkways. Near the middle of each courtyard is a four-foot-diameter well nearly full of water, with a pail nearby. (The water is fed via magic from the cistern beneath the temple.)

Before the coming of Rahotep, the Necropolis was not proscribed but rather a place where many came to visit. And for centuries thereafter, the temple still controlled the lands about, providing support for its mission to watch over the Necropolis. In those days, these courtyards were used as markets, with the temple taking a tithe for the use of the facilities. Now only a few people are found here during the day, mostly novice priests and workers from **Area 24**. In the evening, the other clerics stroll through the coolness, enjoying relief from the blistering heat of the day.

If the party escapes from the Osirium via the stairs near the ledge at **Area U13**, they arrive at the courtyard north of the hypostyle. If Setemnefer, Tcheripep, or Hu-benti remain alive and know that the party was stranded in the Osirium, they set a watch and prepare an ambush here in the event the characters return, using whatever remaining force the temple can muster. On the other hand, if all three are dead, then the vast majority of the occupants of the temple drift away in short order, and at most a few attendant priests may be here to welcome the party's return to the surface.

23· INNER YARD AND POND

Two inner yards are near the west end of the temple complex, one to the north and one to the south of the main temple building.

Each of these rectangular inner courtyards is about 50 feet by 70 feet in size. A shallow, square pond holds domestic waterfowl and provides water for livestock. The rest of the yard is paved in square blocks of heavy stone designed to bear traffic. More often than not, quite a bit of activity is found here — primarily animal care, though cooking is usually done in these yards as well.

Each pond is three feet deep at the edge and five feet at the center. Both are kept full by pipes leading from the wells in the garden courtyards (**Area 22**). Periodically, the water is lowered by stopping the inflow, and the laborers clean the muck from the middle to use as fertilizer in the garden area.

24· STABLES AND GUARD QUARTERS

Two stables are along the temple's western wall, one to the north and one to the south of the main temple building. Both are effectively identical.

The stables reek of dung so familiar to such places. Pens contain goats and swine and other livestock, and there are stalls for horses. Saddles and tack are kept near each mount. A forge for smithy and farrier work is in one corner.

At any time, five to eight medium warhorses, several of which are of exceptional quality, are usually in the stables for use by the priests.

A set of worn and rickety stairs leading to a floor above is along one wall.

A character with knowledge of the Khemitian religion recalls that pigs are a sign of Set and his minions on a successful DC 12 Intelligence (Religion) check.

Upstairs Rooms. The staircases give access to two upper floors.

The first floor aboveground holds supplies of hay, grain, and lumber, and serves as the quarters for the temple's servants, including stable hands, livestock handlers, carpenters, gardeners, and cooks. There are eight adults and 15 children here, along with overseers. Treat all such individuals as **commoners**. While none of these folks aid the temple priests in the event of combat, neither do they assist the party. If the temple's forces are defeated, they likely slink off at the earliest possibility.

The topmost floor of the southern **Area 24** are the quarters for the temple's guards. At any one time, 15 **temple guards**, 4 **temple guard veterans**, and a **temple guard sergeant** can be found here, usually asleep. The topmost floor of the northern **Area 24** is empty and disused.

25· SECRET TREASURY

This area may be accessed only by one who opens the secret door at **Area 10** or who finds the passages hidden within the temple's western walls via the secret door at **Area 7L** or the secret doors on the exterior wall of the temple as described in **Area 26**.

Read the following if the party looks down the passage to **Area 25**:

Just past the secret door is a passage just two feet wide. After a short landing of just a few feet, an unlit stairway descends into the darkness to the northwest.

Figurines. Anyone holding a figurine of Isis, Nephthys, Hapy, Apuat, Anubis, Thoth, or Seshat has a feeling of extreme danger ahead.

If they proceed, continue reading as follows:

The stairway descends about 15 feet, where it opens into a square chamber about three paces per side, with a ceiling barely high enough to stand, and with a large niche filled with objects in each wall.

Note: If any character triggered the enchanted spheres in **Area 7** and failed their saving throw, their non-living possessions are found here in a heap in the center of the floor.

Various treasures are held in the niches set in each of the walls of this little room, as described below. However, each niche also holds a figurine (marked below with an asterisk) that radiates an aura of conjuration magic. Removing a figurine from its niche summons a creature of the same form as the figurine (a lesser serpent, a monster, a demon, or a fiend) that appears in **Area 10** one minute after the figurine is removed. For the details of each type of summoned creature, see **Appendix B**. If the party exits into **Area 10**, the summoned creatures immediately attack. If the party instead seeks to exit via the secret door to **Area 7** or the secret doors to the outside, the creatures follow the party (as they are able to open the secret door to **Area 10**) and attack either in **Area 26A** or **26B** or after the party exits to **Area 7**.

TRAP

This staircase and the chamber below are subject to a particularly insidious trap. Characters who search carefully may notice the following:

- In the center of each step is a small chip in the stone, as if something struck there. Note that the holes from which the spikes descend are concealed by permanent illusions that match the stone; they can be discovered only by *detect magic* (which reveals magic at the location of each hole), *true seeing* or similar magic, or by physically inspecting the ceiling (which reveals the concealed holes).
- There is a very slight seam around the floor of the room where it meets the wall, which suggests they may not be fully connected.
- Similarly, there is a very slight seam around the ceiling of the room where it meets the wall. This is noted only if someone uses a *fly* or *levitate* spell to investigate the ceiling closely.
- A number of vertical scratches are found at various points along the walls.

If a player asks to check for traps, ask them where they are looking. If they search an appropriate location, the information above is revealed on a successful DC 18 Wisdom (Perception) check. There is no way to disarm the trap, but if no one touches the floor of the chamber (using, for example, a *fly* spell to navigate the room), it will not be triggered. Of course, the *glyph of warding* in the north recess may adversely affect the use of such means.

As soon as anyone touches the floor of the chamber, the trap is triggered unless a word of power (known only to Setem-nefer) is spoken. A three-inch-wide steel spike plunges from the ceiling and strikes the floor at the topmost step of the stairway into the chamber. One second later, a second spike plunges down into the next lower step; a second later, another one drops on the third step down; and so forth, until one strikes each step. Anyone on a step when a spike descends must make a DC 20 Dexterity saving throw or take 28 (8d6) piercing damage and be impaled on the spike. On a successful save, the character takes no damage and is moved to a space without a spike. For the first spike, the character may choose to move back up the small corridor, or farther down the stairs. After the first spike falls, only movement down is possible. If those on the stairs do not start moving into the chamber, the stairway will be crowded, and saves thereafter are made with disadvantage.

Anyone impaled by a spike remains where they were and is treated as restrained. The spikes are locked in the down position and can be lifted (thus freeing the victim) only with a successful DC 21 Strength check.

Since the stairway is only two feet wide, the spikes make it impassable to any but an unarmored, unencumbered, and very thin individual (use your discretion). Even in that case, anyone attempting the stairs has to squeeze through which reduces their movement rate to one-tenth normal.

Once the last spike falls, the ceiling begins to drop. It takes 10 rounds (one minute) before it reaches the floor. The block consists of solid granite, weighs over 150 tons, and is accordingly extremely difficult to stop. Use your discretion in adjudicating methods the players may attempt to prevent its descent. Anyone still in the chamber when the block reaches the floor is crushed and dead, and anything not in a niche is almost certainly destroyed. (Note that the niches aren't large enough to hold even a halfling.) Though normal physical means of leaving the chamber are blocked by the spikes, any number of other methods of departure should be available (*misty step*, *teleport*, *gaseous form*, *reduce*, etc.).

The block remains dropped for five minutes, after which it ascends automatically. Once it reaches the top, each of the spikes also rises, starting with the lowest step, until all are back in position. It takes a further 10 minutes for the trap to reset. During this time, the trap cannot be re-triggered. While this delay is not apparent, carefully listening at the walls in this area (requiring a successful DC 15 Wisdom [Perception] check) reveals the sound of some sort of moving mechanism within the stone, which continues until the trap resets.

NORTH RECESS

This recess contains:

- 10 bags (each containing 1,000 gp in gold and silver coins)
- 250 copper ingots, each of 1-pound weight and worth 10 gp
- 1 coffer, containing jewelry (total value 2,000 gp)
- 1 **black serpent** figurine, about 12 inches long, ruby-studded*

Glyph of Warding. A *glyph of warding* is written on the back of this recess. If any of the items in this recess are moved, the glyph is triggered and casts a *dispel magic* that affects the closest person to the niche. It targets spells that have been cast on such individuals first. If there is more than one such spell (such as a *fly* spell and *invisibility*, for example), randomly choose which spell is affected. Needless to say, dispelling a *fly* results in the victim falling to the ground, which triggers the trap in the stairway and this chamber.

SOUTH RECESS

This recess contains:

- Potions of *heroism*, *superior healing*, *clairvoyance*, *invulnerability*, *gaseous form*, and *flying*
- 3 jars of *restorative ointment*
- 4 amulets: *amulet of proof against detection and location*, *amulet of health*, *amulet of natural armor* (see **Appendix E**), and *medallion of thought*
- 3 talismans: *brooch of shielding*, *scarab of protection*, and *stone of bad luck* (–2 penalty to ability checks and saving throws; cannot discard without use of *remove curse* spell)
- 1 **white monster** figurine, about 12 inches high, diamond-studded*

WEST RECESS

This recess contains:

- 12 scrolls of papyrus, each containing a randomly determined cleric or wizard spell.

- Cursed *candle of invocation* (person lighting it and all allies make all attack rolls, ability checks, and saving throws with disadvantage, while all opponents roll with advantage; any attempt to cast *gate* instead summons a **glabrezu** demon)
- 1 ivory scepter set with amethyst (2,000 gp value)
- 1 **blue demon** figurine, about 12 inches tall, emerald-studded*

EAST RECESS

This recess contains:

- A +3 *scimitar*
- A matching pair of two +3 *daggers*
- 1 **brown fiend** figurine, about 12 inches tall, opal-studded*

26· SECRET AREA

This section can be accessed through the secret door from **Area 10** or the secret door from **Area 7**. In addition, two small secret doors on the outside of the temple's outer wall, each of which is located 15 feet off the ground, open into this area. These can be found with a successful DC 15 Wisdom (Perception) check by someone actively searching those sections of the wall. Note that there are further secret doors in the passages in **Area 26**, each of which can be found only on a successful DC 18 Wisdom (Perception) check.

Opening the Secret Doors: Unlike the secret doors that allow entry from **Area 7** or **Area 10**, those in the narrow passageways operate through a combination of actions. Beside each is a round opening in the wall that is about four inches wide and concealed by an illusion that makes it appear to be solid stone. Anyone feeling along the wall finds the hole, but unless the illusion is dispelled, they will not be able to see through it.

A vertical metal rod is located about six inches inside the hole. Each secret door can be opened only by inserting a hand in the opening, grasping the rod, and then turning and/or pushing or pulling the rod in a specific combination, as set forth below. If the operation is done incorrectly, a poisoned blade slices at the wrist: +8 attack bonus (ignore Dexterity AC bonus); 10 (3d6) slashing damage on a hit; hand severed at the wrist on either a critical or maximum damage; and if struck, the victim must make a successful DC 18 Constitution saving throw or take 7 (2d6) poison damage and be poisoned for 1d3 hours.

SECRET DOOR OPERATION

Secret Door	Method of Operation
a. West wall exit	Push, then turn right 90 degrees
a. West wall entry	Turn left 90 degrees
b. North from Area 26B	Push, then turn left 90 degrees
b. South to Area 26B	Pull, then turn left 90 degrees, then turn right 180 degrees
c. To prison cell (Area 26A)	Pull, then push, then turn left 90 degrees
c. From prison cell (Area 26A)	Push, then pull
d. To northwest escape passage	Turn right 90 degrees, then turn left 180 degrees, then pull
d. From northwest escape passage	Turn left 90 degrees, then pull, then turn right 90 degrees
e. Northwest wall exit	Pull, then turn left 90 degrees, then push
e. Northwest wall entry	Push, then turn right 90 degrees, then push again, then turn left 90 degrees

26A· CELL

This chamber is granite, mortared, and has a steel door that is locked and barred from the outside. The interior is eight feet wide, 13 feet long, and 12 feet high. A jar of poisoned water and a plate of various dried fruits and other foodstuffs that have also been poisoned are on a small table in the cell (Setem-nefer thinks this is amusing.) Anyone drinking the water or eating the food must make a DC 18 Constitution saving throw or take 10 (3d6) poison damage and be poisoned for 1d3 hours.

Anyone who triggered the silver globe traps in **Area 7** and failed their save is teleported to this cell.

If Setem-nefer suspects that a prisoner has been teleported here, he triggers a mechanism (located outside the door) that releases gas into the cell through tiny vents near the ceiling. Anyone in the chamber must make a DC 20 Constitution saving throw or fall asleep for 3d10 hours. The victim cannot be awakened during this time unless a *lesser restoration* spell or similar magic is cast. The gas dissipates after one minute, at which point Setem-nefer enters the cell and examines his prisoners.

The walls, floor, and ceiling of this cell are covered with various wards and glyphs that prevent the use of teleportation or similar magic, or ethereal or astral travel, to exit the cell. The door is airtight, and air flows into the room through the same vents in the ceiling that permit the poison gas to enter. Someone able to turn into gaseous form could use those vents to escape, which eventually provide exit to the outside of the temple. But recall that all non-living items are stripped from any prisoners when they are initially teleported into this cell, including all scrolls and potions.

Whoever created this cell, however, must have decided to include a hidden escape for particularly clever prisoners. If a prisoner specifies that they are studying the floor carefully and successfully makes a DC 16 Wisdom (Perception) check, they note that a few of the floor blocks are inscribed with strange little sigil marks unlike hieroglyphs or script or anything else. A successful DC 16 Intelligence (Investigation) check reveals that those sigils are instructions on how an escape might be made. A tunnel slants down beneath the floor of the cell to a wall in the temple's cellar. If a prisoner hammers the pavement with their hands and feet for 1d4 minutes, the vibrations set up thereby grow until they shatter the stone, which allows access to the tunnel beneath. At the far end is a small block of loose stone that can be pulled aside, which gives access to the hallway of the South Cellar.

Whether any imprisoned characters are able to devise other means to escape this cell is left to your discretion.

Prisoners who do not manage to escape are bound, gagged, and carried to the Osirium for sacrifice.

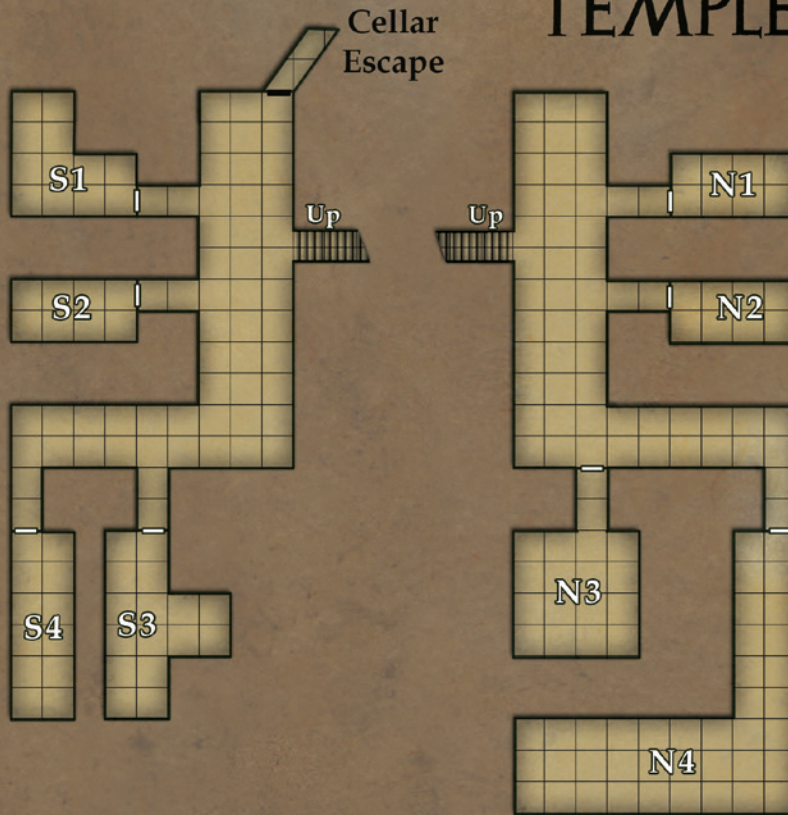
26B· SMALL PROVISION CHAMBER

This secret room holds rough garments for travel in the barren country, water and wineskins (periodically refreshed), pouches of dried rations, a collection of useful outdoor gear, weapons for hunting and self-defense, and portable treasure (20 each of platinum, gold, silver, and copper coins in separate little pouches. There are also six platinum rings set with gems worth 100–300 gp each), a pass commanding all to allow the bearer freedom in the name of Pharaoh (duly signed), and a broad variety of clerical spell components.

TEMPLE CELLARS MAP AND ENCOUNTER KEY

Refer to the map hereafter for a complete layout of the cellar areas. Except for the storage room in the North Cellar (**N1**), all of these chambers are locked. The keys to these chambers can be found in the priests' quarters (at **Area 9**) or the locks can be opened with a successful DC 17 Dexterity check with thieves' tools. If the characters are captured, they are imprisoned in **Area S1** in the South Cellar.

TEMPLE CELLARS MAP



1 Square - 5 Feet

You might also wish to add various items of clutter to the cellar areas for dressing. For example, barrels, crates, and boxes may be stacked along the walls, old furniture might be piled up in a corner, and low-quality weapons might be stored in one or another of these chambers. A few spiders and rats might be in order, too.

The doors here are fairly solid and strong but can be battered open with sufficient force. The door to **Area S3**, though, where service pieces of gold and silver are stored, is twice as strong as the others.

SOUTH CELLAR

The stairs lead down about 20 feet to the center of a lightless hallway, some 60 feet long and 15 feet wide. Cressets for holding torches are set at intervals in the walls, but no torches are there now. Keys to locked cellar areas can be found upstairs in **Area 9**.

Note that the tunnel from **Area 26A** comes out near the west end of this hallway. If the characters did not enter the cellars this way, then a stone block hides the tunnel from view.

S1: LOCKED ROOM

Key #2 (from **Area 9**) opens the door to this storage chamber, which is vacant. It is used to keep prisoners for sacrifice or valuable goods in transit when the smuggling caravan stops for a time at the temple. If the party members are physically captured, they are stripped and locked in this chamber. The door can be battered open with a successful DC 20 Strength check. Picking the lock requires a successful DC 18 Dexterity check, but if made without thieves' tools, the check is made with disadvantage.

S2: LOCKED ROOM

The best wines and kegs of beer are stored here even now. A few dozen bottles of excellent spirits are also here. This lock is fairly simple (opened with a successful DC 12 Dexterity check with thieves' tools), unless Key #16 (from **Area 9**) is used.

S3: LOCKED ROOM

The door to this room is locked and is very heavy and bound with bronze. Unless Key #19 from **Area 9** is used, the lock can be picked with a successful DC 18 Dexterity check with thieves' tools, or the door can be bashed down with a successful DC 24 Strength check. Banquet service pieces used for grand functions are kept inside this room. The pieces are sufficient to serve a score of noble diners and twice as many guests of lesser status, and are valued at about 10,000 gp as they are.

S4: LOCKED ROOM

Key #11 (from **Area 9**) fits the lock on this storeroom, where porcelain and pottery service pieces are kept. Alternatively, the lock can be picked with a successful DC 16 Dexterity check with thieves' tools, or the door can be bashed down with a successful DC 20 Strength check.

If the party seems to be underpowered, you may have a helpful NPC held here who is intended to be a sacrifice for Set. A skilled rogue or cleric might be in order — someone who has some knowledge of the layout of the temple.

NORTH CELLAR

The stairs lead down about 20 feet to the center of a lightless hallway that is some 60 feet long and 15 feet wide. Empty cressets are along the walls, and an unlit lamp is on the last stair. If the lamp is lit, it is a source of dim illumination (about 10 feet in radius).

N1: STORAGE CHAMBER

Key #9 (from **Area 9**) fits the lock on the door to this chamber. Alternatively, the lock can be picked with a successful DC 14 Dexterity check with thieves' tools, or the door can be bashed down with a successful DC 18 Strength check. This cool place is used to hold foodstuffs that are to be used soon. Nothing of interest is here unless the characters profess hunger and thirst.

N2: STORAGE CHAMBER

The door to this chamber is unlocked. This is a root cellar and grain room for long-term storage.

N3: LOCKED ROOM

Key #24 (from **Area 9**) opens the door to this room where the panoply used in processions to honor Osiris are stored. The lock can also be picked with a successful DC 14 Dexterity check with thieves' tools, or the door can be bashed down with a successful DC 18 Strength check. The area is now dusty, musty, and obviously disused. There are pennons on staves, palanquins, standards, and the parts of a processional chariot here. Dirty and broken musical instruments (drums, bells, sistrums, and the like) have been cast into odd corners.

N4: LOCKED ROOM

Key #5 (from **Area 9**) opens a locked door to this dark and grisly place. The lock can also be picked with a successful DC 18 Dexterity check with thieves' tools, or the door can be bashed down with a successful DC 20 Strength check.

Mummification of corpses took place in this room long ago. Vats with a residue of niter, tables, linen bandages, stone knives, old perfumes, resins, unguents and herbs, canopic jars (for intestine/organ storage), and all sorts of containers are here. The paintings on the walls depict scenes of Anubis and other Khemitian gods mummifying Osiris after his murder by Set. Horus and his four sons are shown assisting Isis and Nephthys in seeing to the dead deity (Osiris). Prayer texts, instructions, and religious formulae are written in hieroglyphs and script on the plastered walls.

A careful search of the linen bindings reveals a few amulets, but only one of them is worth anything. That one is a silver moon disc (with the crescent moon beneath it) that enables its wearer to see as if in bright moonlight at worst (darkvision).

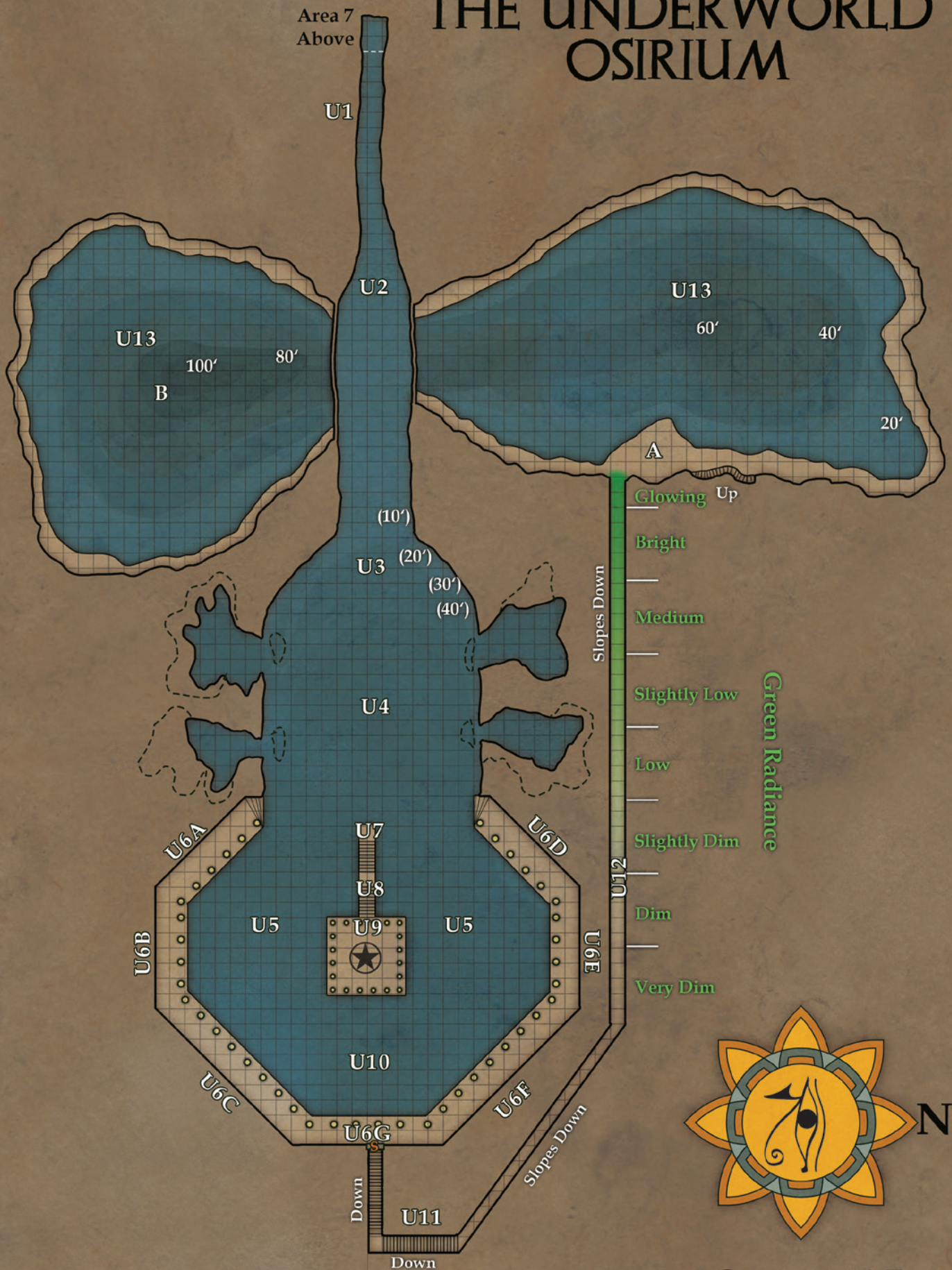
THE OSIRIUM AND ENVIRONS NOTES

These caverns and rooms can be entered only via the reed boat at **Area 7M**. The party likely has come to this vessel by one of these means:

- The party may have been captured, bound, and carried there as captives for sacrifice. In this case, High Priest Setem-nefer is present and controlling the reed boat.
- The party may have agreed to assist Setem-nefer in attempting to cleanse the Osirium of the evil he claims has infiltrated the level.
- The party may have learned of the purpose of the reed boat by interrogating a captured priest.



THE UNDERWORLD OSIRIUM



1 Square - 10 Feet

- The party may simply have figured out how to use the reed boat by chance (as they regain their goods after capture, or through normal exploring).

The high priest's objective here is to carry or lure the group to **Area U9** to serve as sacrifices. However, he may vanish suddenly at any time (using his magical talisman to return to the temple above) if he thinks it necessary for self-preservation.

The entire Underworld Osirium detects as desecrated to anyone employing a *detect evil or good* spell or to a paladin using Divine Sense, other than the area of the door depicted on the wall at **Area U6G**, which detects as neither consecrated nor desecrated. The center of the desecration is at **Area U9**.

Figurines. As the reed boat descends to this level, a character who possesses a statuette of Osiris gets a feeling of wrongness and lurking evil, and a desire to set things right.



DESCENT IN THE BOAT

If Setem-nefer is present, he controls the movements of the reed boat by invoking certain ancient Khemitian words of power. Without training, however, merely repeating the words he intones has no effect. Once in the water, he directs the boat to go straight to **Area U7**. The monsters within the waters leave the boat alone so long as the high priest is present.

If Setem-nefer is not present, the party can control the movements of the reed boat in two ways:

- First, as described in **Area 7M**, the party may insert the ibex amulet into the oar lock. Once that is done, moving the oar up or down controls the movements of the boat within the elevator between **Area 7** and **Area U1**, and moving the oar left or right while in the waters in the Osirium causes the boat to move in the opposite direction.
- Alternatively, any character who possesses a statuette of Osiris, Horus, Isis, Nephthys, Thoth, Seshat, or Anubis can cause the boat to perform just as if the amulet key were in place. This fact will not be obvious to the characters, however, and requires the one possessing the statuette, while in the boat, to concentrate on where they wish the boat to move. This is unlikely to occur by accident, so it will probably arise only by pure chance or through trial and error.

If Setem-nefer is not present and the party does not have control of the reed boat, the boat drops into the water at **Area U1** and is then carried by the current directly to the landing (**Area U7**). The current is strong enough that it is nearly impossible to paddle upstream, and any efforts to use magic to control the boat's movements fail unless the caster makes a successful DC 21 ability check using the caster's spellcasting ability.

THE UNDERWORLD

This area hides the secrets of the evil priests above. The creatures here act as a method of sacrifice to the priests' fell god as well as a convenient method for disposing of unwanted visitors and troublemakers. Great evil radiates from these darkened passages, and the smell of death pervades the area. The rush of water assaults the characters' ears, making all but the loudest noises impossible to hear until **Area U3** is reached.

U1· NARROW PASSAGE

As the reed boat descends, read the following:

The boat and the floor beneath it sink 200 feet in about a minute, dropping through a shaft carved into the natural rock.

Your descent comes to a sudden end amid a splash and spray of water all about you. You have landed in water in a dark cave that is barely wider than your boat. There is a charnel, reptilian stench to the air, and the spray of water has a slightly oily feel. The vessel rocks for a few seconds and then lurches forward, carried by a strong current.

If the party carries no light sources and does not possess darkvision, they see nothing, of course. Assuming that is not the case, continue with the following:

You are in a chute-like natural tunnel just wide enough to accommodate the boat, dropping sharply as you race ahead. The sound of rushing water fills your ears and makes it hard to hear even someone right next to you. The smell is foul, and the mist and spray greasy. After just a moment you've gone more than 100 feet, but at that point the passage levels slightly and opens up until it's about 50 feet wide and perhaps half that high. The speed of the current slows, though you are still being pulled swiftly along.

U2· BUBBLING INFLOW

The passage is wider here, and if the party has control of the reed boat, they can try to stop or change direction. Otherwise, it continues forward at a good pace, directly through the center of this passage.

U3· BROADER WATERWAY

Unless the party is in control of the reed boat and changes its course before reaching **Area U3**, read the following:

You are now more than 150 feet down the 50-foot-wide passage, which now begins widening again. Fifty feet ahead, the cavern is almost 150 feet across, the ceiling 30 feet over your heads. The current slows substantially, now at the pace of perhaps a slow walk, but the boat continues unerringly forward. The sound of rushing water recedes, and you hear the splash of your bow wave and gurgling, swirling noises ahead in the dark water. The wet smell is unwholesome, and you feel a deep sense of unease.

There is no incline here, and the widening waterway slows the current considerably. The depth also increases rapidly from 10 to 40 feet, as shown on the map. It takes about one minute for the boat to drift from the point on the map marked **U3** to the point marked **U4**.

Allow each character a DC 14 Wisdom (Perception) check as they move between **Area U3** and **Area U4**. On a success, they note large, dark shapes moving in the water, giving rise to swirls on the surface.

If the party takes no action to change the direction of the boat, the creatures at **Area U4** do not attack, and the boat continues straight until it stops at **Area U7**. On the other hand, if they do change the boat's course, see the results described in **Area U4**.

U4: LURKING MONSTERS

The water here is fully 40 feet deep. About 10 feet below the surface, four underwater openings lead to caves that serve as lairs for four **hippodilemons** (see **Appendix B**). These caves are mostly filled with water, though there is perhaps three or four feet of an air pocket at the top of each. Nothing of interest is in these caves other than a fair bit of bones sunk to the floor; the priests collected any items of value from previous victims.

Alerted by the sound of the reed boat plunging into the water at **Area U1**, the hippodilemons are just beneath the surface circling around **Area U4**, waiting for the boat to arrive.

The monsters do not attack if Setem-nefer is in the vessel or if the boat moves down the middle of the passage directly to **Area U7**. As noted above, a character watching the water notices dark shapes moving in the water and perhaps the head of something large just breaking the surface on a successful DC 14 Wisdom (Perception) check.

However, if the party causes the reed boat to stop or change direction while in **Area U4**, or if they go anywhere in **Area U5** other than directly to **Area U7**, the creatures attack those on the boat, rushing through the water, jaws agape. A hippodilemon flees to its lair if reduced to below 25% of its hit points.

Figurines. Apply the following if anyone in the party carries one of the figurines listed below:

*Crocodile Figurine (from the Sebk-golem idol, in **Area 7K**).* A person carrying this amulet gains a +3 bonus on attack rolls and damage against the hippodilemons. If in the water, the possessor can move as if a swimming crocodile and does not need air for up to five rounds.

Horus or Chons Figurine. A person carrying this figurine gains the following bonuses to weapon use: any and all weapons used are treated as magical and so can affect the hippodilemons; and the possessor gains a +2 bonus on attack rolls and damage against the hippodilemons when using a spear, trident, harpoon, or similar weapon.

Amemt, Mert, Osiris, or Tuat Figurine. If any character has such a statuette, the hippodilemons cannot upset the reed boat.

U5: SHRINE WATERS

If they are still alive, the hippodilemons from **Area U4** immediately swim to this area and attack should the reed boat go anywhere other than directly to **Area U7** (including any effort to redirect the boat to the galleries at **Area U6**) or should any character enter the water here or go anywhere in this chamber other than the central island (including by means of flight or teleportation).

U6: STEPS & RAILED GALLERY

A 20-foot-wide gallery runs around the edge of this large chamber, less than a foot above the water. Carved and painted pillars at 15-foot intervals down the middle of the gallery reach to a ceiling some 40 feet high. Three steps, each with only about a four-inch rise, lead from the water to the floor of the gallery at the ends of **Areas U6A** and **U6D**.

The walls are covered by brilliantly colored murals, as described below. The image of a door adorned with hieroglyphs is roughly in the center

of each wall. Taken together, the murals depict the passage that the sun (represented by the god Ra) follows each night and that the dead follow on their way to the afterlife. The images proceed from the west, where the north and south murals depict the beginning of the journey, all the way to the wall on the east side, which shows the judgment of the deceased in the Halls of Truth and the Field of Reeds, the holy afterlife. This fact can be discerned by anyone with knowledge of the Khemitian religion who makes a successful DC 14 Intelligence (Religion) check.

All of the murals in this area strongly radiate auras of magic, of conjuration, transmutation, evocation, and abjuration. In addition, the murals detect as desecrated to a *detect evil and good* spell or a paladin's Divine Sense, with one exception: The door at **Area U6G** is neither consecrated nor desecrated.

U6A: THE WESTERN HORIZON AND THE WATERS OF OSIRIS

In the center of this panel is the painted image of a door, its lintel adorned with hieroglyphs. To the right of the door is the setting sun, over a desert and mountains, with images of people making their way across the sands amid scorpions and other desert beasts. To the left of the door, open water is shown, with a great boat holding a pharaoh and his servants as sea monsters swim around the boat.

Hieroglyphs cover the walls here as well. If a character can read them, they are prayers for protection against the creatures shown, as well as the names of the gods of the waters and desert. The glyphs over the door read:

All of right spirit shall pass with Ra to the Waters of Osiris.

These murals radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. Anyone who touches the mural to the right of the doorway must make a successful DC 20 Constitution saving throw or take 10 (3d6) fire damage and take one level of exhaustion. The lungs of anyone who touches the mural to the left of the doorway are filled with water, and they must make a successful DC 20 Constitution saving throw or drop to 0 hit points. Anyone who touches the door must make a successful DC 20 Wisdom saving throw or be drawn through the door (randomly choose left or right). Their figure appears in the mural on the applicable side of the door. Tell the player that they are now in the Duat and that they see the door they came through beginning to fade. If they immediately say they are trying to return through the door, they may do so if they make a successful DC 10 Wisdom saving throw. If the save fails or if the player indicates that their character does not seek to return, they are now in the Duat. Absent an ability to travel the planes, they remain there.

U6B: THE TOMB OF OSIRIS AND THE MEHEN SERPENT

The painted image of a door, its lintel adorned with hieroglyphs, is in the center of this panel. To the right of the door is the image of a pyramid floating over a lake of fire, with two birds of prey on the pyramid. To the left of the door is the great boat holding the pharaoh, surrounded by the circle of a serpent, its tail in its mouth.

Hieroglyphs cover the walls here as well. If a character can read them, they are prayers for opening a tomb and uniting body and soul. The glyphs over the door read:

*Come now to the Tomb of Osiris, watched by Isis and Nephthys,
Where God-Soul and Body Unite.*

These murals radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. Anyone who touches the mural to the right of the doorway must make a successful DC 20 Constitution saving throw or take 14 (4d6) fire damage and take one level of exhaustion. Anyone who touches the mural to the left of the doorway must make a successful DC 20 Wisdom saving throw or take 14 (4d6) psychic damage. Anyone who touches the door must make a successful DC 20 Wisdom saving throw or be drawn through the door (randomly choose left or right). Their figure appears in the mural on the applicable side of the door. Tell the player that they are now in the Duat and that they see the door they came through beginning to fade. If they immediately say they are trying to return through the door, they may do so if they make a successful DC 10 Wisdom saving throw. If the save fails or if the player indicates that their character does not seek to return, they are now in the Duat. Absent an ability to travel the planes, they remain there.

U6C: WATERS OF OSIRIS AND THE RESTORATION OF RA'S EYES

In the center of this panel is the painted image of a door, its lintel adorned with hieroglyphs. To the right of the door is an underwater image filled with various swimming creatures. To the left of the door is an image of Ra, with the pharaoh and servants around him.

Hieroglyphs cover the walls here as well. If a character can read them, they are prayers for healing, and the names of various sea creatures and semi-divine servants of Ra. The glyphs over the door read:

Immersed in the Waters of Osiris, Complete Healing is Granted, and the Divine is Restored to Its Throne.

These murals radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. The lungs of anyone who touches the mural to the right of the doorway fill with water, and they must make a successful DC 20 Constitution saving throw or drop to 0 hit points. Anyone who touches the mural to the left of the doorway must make a successful DC 20 Wisdom saving throw or take 17 (5d6) necrotic damage. Anyone who touches the door must make a successful DC 20 Wisdom saving throw or be drawn through the door (randomly choose left or right). Their figure appears in the mural on the applicable side of the door. Tell the player that they are now in the Duat and that they see the door they came through beginning to fade. If they immediately say they are trying to return through the door, they may do so if they make a successful DC 10 Wisdom saving throw. If the save fails or if the player indicates that their character does not seek to return, they are now in the Duat. Absent an ability to travel the planes, they remain there.

U6D: THE SANDY REALM OF SEKER

In the center of this panel is the painted image of a door, its lintel adorned with hieroglyphs. To the right of the door is a great desert with many rocky outcrops, with a boat in the shape of a snake upon it being dragged through the sands by rows and rows of people. More empty desert is to the left of the door, and a hawk-like creature hovers in the sky.

Hieroglyphs cover the walls here as well. If a character can read them, they are prayers for protection against thirst and heat and for passage through a realm, as well as the names of certain gods of the desert. The glyphs over the door read:

The Sands of Seker and its Labyrinth Must be Passed by the Devout on a Desert Boat.

These murals radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. Anyone who touches the mural to the right of the doorway must make a successful DC 20 Constitution saving throw or take 10 (3d6) fire damage and take one level of exhaustion. Anyone who touches the mural to the left of the doorway must make a successful DC 20 Constitution saving throw or take 10 (3d6) piercing damage. Anyone who touches the door must make a successful DC 20 Wisdom saving throw or be drawn through the door (randomly choose left or right). Their figure appears in the mural on the applicable side of the door. Tell the player that they are now in the Duat and that they see the door they came through beginning to fade. If they immediately say they are trying to return through the door, they may do so if they make a successful DC 10 Wisdom saving throw. If the save fails or if the player indicates their character does not seek to return, they are now in the Duat. Absent an ability to travel the planes, they remain there.

U6E: BATTLE WITH AAPEP

In the center of this panel is the painted image of a door, its lintel adorned with hieroglyphs. To the right of the door is a great serpent bound in chains. To the left of the door is that same serpent belching forth fire before images of Ra, Isis, and other gods.

Hieroglyphs cover the walls here as well. If a character can read them, they are prayers for protection from harm and the names of various gods that serve Ra. The glyphs over the door read:

The Great Serpent Aapep, Enemy of Ra and Lord of Chaos, Must be Faced by Those with the Courage of the Gods.

These murals radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. Anyone who touches the mural to the right of the doorway must make a successful DC 20 Constitution saving throw or take 14 (4d6) cold damage and take one level of exhaustion. Anyone who touches the mural to the left of the doorway must make a successful DC 20 Wisdom saving throw or take 14 (4d6) poison damage and be poisoned for one hour. Anyone who touches the door must make a successful DC 20 Wisdom saving throw or be drawn through the door (randomly choose left or right). Their figure appears in the mural on the applicable side of the door. Tell the player that they are now in the Duat and that they see the door they came through beginning to fade. If they immediately say they are trying to return through the door, they may do so if they make a successful DC 10 Wisdom saving throw. If the save fails or if the player indicates their character does not seek to return, they are now in the Duat. Absent an ability to travel the planes, they remain there.

U6F: THE EASTERN HORIZON

In the center of this panel is the painted image of a door, its lintel adorned with hieroglyphs. To the right of the door is a green land, with the sun rising over it. To the left of the door is an image of the Stygian River, with crocodiles swimming in its waters and people on boats and in the lands around.

Hieroglyphs cover the walls here as well. If a character can read them, they are prayers for the rising of the sun, for the growth of the green earth, and the names of the Stygian River gods. The glyphs over the door read:

See Now, the Sun Rises Again from Darkness, and Life Fills the Great River.



These murals radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. Anyone who touches the mural to the right of the doorway must make a successful DC 20 Constitution saving throw or take 17 (5d6) fire damage. Anyone who touches the mural to the left of the doorway must make a successful DC 20 Wisdom saving throw or take 17 (5d6) slashing damage. Anyone who touches the door must make a successful DC 20 Wisdom saving throw or be drawn through the door (randomly choose left or right). Their figure appears in the mural on the applicable side of the door. Tell the player that they are now in the Duat and that they see the door they came through beginning to fade. If they immediately say they are trying to return through the door, they may do so if they make a successful DC 10 Wisdom saving throw. If the save fails or if the player indicates their character does not seek to return, they are now in the Duat. Absent an ability to travel the planes, they remain there.

U6G: THE HALLS OF TRUTH AND THE FIELD OF REEDS

In the center of this panel is the painted image of a door, its lintel adorned with hieroglyphs. To the right of the door is a landscape of bountiful fields, clearly the Field of Reeds of the Khemitian afterlife. To

the left of the door is an image of Osiris and various other gods, with a pharaoh before them. In between are the scales weighing the pharaoh's soul against the feather of Maat.

Hieroglyphs cover the walls here as well. If a character can read them, they are various prayers for responding to the queries of the gods. The glyphs over the door read:

If Your Soul Passes Judgment, the Field of Reeds Awaits.

The murals to the left and the right of the door radiate auras of strong magic as well as desecration, as they have been altered by the forces of Set. The door, however, while it does radiate an aura of magic, does not detect as consecrated or as desecrated under a *detect evil and good* spell or a paladin's Divine Sight.

Anyone who touches any part of the mural other than the doorway must make a successful DC 20 Constitution saving throw or take 28 (8d6) necrotic damage.

If a person who does not possess a figurine of a Khemitian god touches the doorway, the character is transported onto a giant extradimensional senet board (see below).

If a character holding a figurine touches the doorway, the doorway glows green very slightly (successful DC 14 Wisdom [Perception] check to notice). If more than one person holding a figurine touches the doorway, the glow gets brighter with each such person; once all of the members of the party who possess figurines are touching the door, the stone door swings open to reveal steps down, as is detailed at **Area U11**.

THE SENET BOARD

If you have this game, simply get it out. Otherwise, create a larger-scale drawing of the one shown here. Note from the drawing that the start point (for the player character) is on the left. Use tokens or miniatures to mark positions. The player must move east nine spaces, then one space south, then nine west, then one south again, and finally 10 spaces east to get off the board. "D" positions indicate the locations of **demons of Iubeni** (see **Appendix B**).

The game begins with the player character moving. The player rolls 1d6, rerolling if a 5 comes up. The character must then move the number of spaces indicated by the die. A second, successive roll must be made if the first result is a 1, 4, or 6. In such cases, the character must continue to move and roll anew until a 2 or 3 comes up, and they must move the number of spaces indicated by the roll.

There are five demons on the board. There is also a trap at the glyph in the middle row (which is otherwise unoccupied). You move the demon pieces by die roll, one demon per turn. However, you don't get to roll again on a 1, 4, or 6, as does the player. Fives don't count; simply reroll.

The character can't land on a space where there are two demons adjacent to each other and on the same row, nor can the character's token pass three demons lined up in the same row; but two in a row on one rank and one adjacent on the next file can be passed over.

Here's the catch: Don't tell the player what happens when the character lands on a space with a demon on it. If that happens, surprise! The demon goes back to the place where the character was. If a demon lands on the character's space, however, a battle to the death occurs.

The trap space is the single one with hieroglyphs in the middle row, but it has no effect when landed on by any token. The triggering mechanism is the space to the southeast, the square with the three lines of water on it. Landing thereon sends the character or demon that landed on it back to the trap space — and, if that square is occupied, all the way back to the northernmost space in the west, the START square.

For purposes of this adventure, the space with the three ankhs on it (south of the trap) restores full hit points to the character, and the space with the three geese (sacred birds of Isis) restores all spells cast by the

character. Furthermore, these two spaces are safe ones; the character cannot be attacked there by a demon.

The space with the two human figures gives the character twice the normal number of attacks in melee combat. Yet this square is not safe, and a demon can land on one and fight. Any roll allowing the player's token to move off the board permits escape; no exact number is needed. Once freed, the character returns to **Area U6G**.

U7· BOAT LANDING

A stone block, 10 feet square, its surface only a few inches above the water, forms this landing. From there, a series of five, hieroglyph-inscribed steps ascend eastward.

The island is an Osirium, symbolic of Osiris' death, mummification, and restoration to power as the great Lord of the Duat. Carved into the five steps ahead are hieroglyphs that explain how Isis, with the aid of Nephthys, rescued the dismembered portions of Osiris' corpse from the waters where Set had thrown them, magically restored them, and brought Osiris to safety in the Duat.

As the characters set foot upon the landing, a dull, purple radiance grows over the area. As the characters climb up these steps, those who have been injured regain up to 20 hit points, providing that at least one person in the group has a figurine of Isis, Nephthys, or Osiris. Descending and re-ascending does not give additional benefits.

If Setem-nefer is with the party, he stays with them but insists he be at the rear.

U8· SECOND LANDING

Going up the first five stairs, you feel refreshed in all ways. You stand on a second 10-foot-square landing some three feet above the water. Five more steps with carved hieroglyphs covering them ascend yet higher to the east to a square island with columns around its perimeter. At the center of the island amid the columns you see a large statue of Osiris seated upon a throne, before which is a large sarcophagus. But there is something hazy about the statue and the sarcophagus, as if the air between the columns was hot, though you feel no heat.

SENET BOARD





These hieroglyphs are prayers and warnings announcing that only those who are the beloved of Osiris may go farther. As the characters approach, the ugly purple light alters, becoming a red-lilac glow of much greater luminosity. If the party proceeds without delay, they all receive a blessing from Osiris, granting them a +1 bonus to attack rolls, saving throws, and ability checks (which stack with any other bonuses they may have) for so long as the character remains on the island (including its parallel dimension as described below). If the party delays, in your judgment, then no such benefit is obtained: Osiris honors only the brave.

If he is present, Setem-nefer explains that the haze amid the columns is the curse placed on the Osirium and that it can be removed only by those who enter between the columns. He will not cross the columns, however, except in the circumstances discussed below. If challenged or threatened, the high priest uses his *talisman of recall* (see **Appendix E**) to return to the temple, leaving the party stranded (unless they have means of controlling the reed boat or find the exit at the ledge in **Area U13**).

If Setem-nefer brought the party here as prisoners, he has them unbound and thrown past the columns to their fate.

U9: THE ISLAND OF COLUMNS

An island some six feet above the water awaits beyond the second flight of steps. It is 50 feet square, and 20 great columns hedge its verge on all four sides. Those columns depict horrible, bloody scenes from the realms of the Duat under the sway of Set.

This place was once the jewel of this underground Osirium. There, amid the columns, was the statue and sarcophagus of Osiris. Then the main temple above fell into near-disuse, and the servants of Set crept in, posing as returning faithful of their own deity's great enemy. They came and pulled up the statue and threw it into the underground pool beyond **Area U13**. They then brought a dark realm of the Duat close, a place sacred to Set, so that this island would be in both the living world and the world of the dead. When sacrifices cross the threshold of the columns, a **Serpent of the Duat** (see **Appendix B**) is there to ensure Set's hunger is satiated.

Read the following as the party crosses the columns:

You walk between the columns that are carved to depict the horrors of the Duat under the dominion of Set, and you feel your stomach lurch as if you had fallen suddenly. There is no heat, but instead cold and wind. Though you still see the inside of the Osirium, it now looks like a shadow, as if you are now in two places at once. You also see that you are on a wide, blasted plain of bare rock with a black sun hanging huge in an ochre sky. The shadows of the pillars and the sarcophagus remain, but the statue you had seen is gone. In its stead is a jet-black stone pylon, some eight feet tall, with hieroglyphs glowing brilliant purple. The surface of the pylon is uneven, as if it has some sort of indentations or carvings in various places.

But you have no more time to consider this as a roar fills your ears. You turn your head to see a horrific serpent behind you, not 50 feet away. Its body is like a snake's, but more than 60 feet long and four feet thick, with a head resembling a cross between a snake and a crocodile, with long front fangs and rows of lesser teeth besides. Set along the middle third of its body are three pairs of legs, and wings rise up behind it. It rushes to the attack!

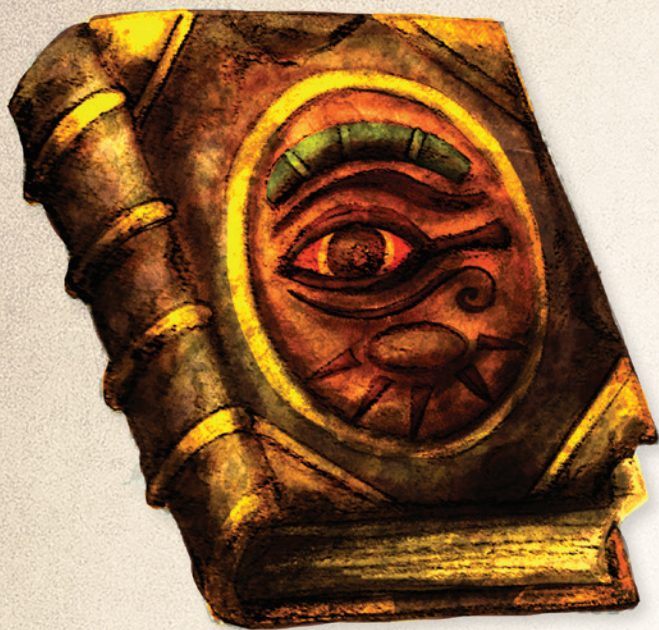
Begin combat immediately by rolling initiative. Defeating the serpent should be a challenge for even strong parties, but doing so will not remove the desecration upon the Osirium. Rather, the key is the black pylon where the statue of Osiris once sat.

If Setem-nefer is present and sees that the party is likely to defeat the serpent, or that any party members are attempting to flee past the pillars, or that the party inserts a figurine onto the pylon, he joins combat. The sacrifice to Set must be assured! If he has time, he casts *antilife shell* on himself first before he crosses the pillars. If the serpent is badly hurt, he casts *heal* on it from his scroll as soon as he walks onto the island, and the next round casts *circle of death* on the party.

The Pylon. The indentations in the pylon are reverse images of various deity figurines, including those sold by Atmu-thoth-rahah in Aartuat. This is obvious to anyone who possesses such a figurine and looks closely at the pylon. Each round a character searches the pylon, they find the indentation that matches their figurine with a successful DC 12 Intelligence (Investigation) check. Allow such a search as a bonus action if the character does not move more than five feet from the pylon. If any character takes their figurine and sets it in the proper indentation, it sticks there and some of the glowing hieroglyphs darken. Once this is done for all of the figurines possessed by the party (and it doesn't matter who places the figurines), the last hieroglyphs darken and the pylon shatters into a thousand fragments. With a howl from the serpent, the two worlds separate, and the party is back on the island in the world of the living.

Once the pylon shatters, the desecration of the Osirium is lifted, though it is not reconsecrated. To do that, the statue of Osiris in the pool beyond **Area U13** must be returned to **Area U9**. If Setem-nefer is still alive, he uses his talisman to return to the temple. Amid the wreckage of the pylon, the party easily finds their original figurines, all undamaged, as well as the Book of Eternity (the fourth of the Nine Evil Objects) and an obviously valuable ruby carved into a figurine of Set in his human form. Like all of the Nine Evil Objects, the Book of Eternity feels cold to the touch and faintly radiates an aura of magic, but it does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. And as is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep's name.





The ruby figurine of Set, however, exudes a disgusting aura of evil (which is felt, even without the aid of magic, by any individual not of an evil alignment), and is cursed as well. It is worth 25,000 gp, but anyone holding it gains a cumulative –1 penalty to all attack rolls, ability checks, and saving throws for each day it is kept, unless possessed by a servant of Set. The loss is permanent until the statuette is destroyed (which can be done with any blunt magic weapon) and the curse removed by a *remove curse* or *greater restoration* spell.

In addition, upon the shattering of the pylon, the paintings upon the pillars change: They once again depict scenes of Osiris and his portion of the Duat. Further, the pillars now have new scenes showing each member of the party engaged in a heroic act, fighting against one of Set's minions, or destroying something representing Set. Each character who sees their own depiction (successful DC 14 Wisdom [Perception] check to find after a five-minute search) is immune to fear for the next 24 hours. They also feel that there is still something left to do in the Osirium to return it to its consecrated state; if they have yet to explore the galleries at **Area U6**, they feel drawn there.

U10: DRAIN

Forty feet below the surface of the water is a drain (two feet in diameter) that carries water down to the cistern (**Area U13**). There is a small disturbance on the surface of the water here, and if the boat reaches this position, it remains fast, rotating slowly. Six people paddling can free it eventually, but a swimming person is drawn down and into the drain unless they make a successful DC 18 Strength (Athletics) check, drowning unless they are able to breathe underwater.

U11: STAIRS AND SLOPING PASSAGE

Once the door at **Area U6G** is opened, it slides to the right and reveals a lightless flight of steps leading downward to the east.

The stairway descends for some 20 feet and then turns to the left (north). The stairway ends after another 20 feet, and a 10-foot-wide corridor, as dark as the steps, angles off to the left ahead (northwest).

Characters moving along this corridor cannot fail to note that it slants downward, about one foot in 10. The passage is totally unlit, and a damp smell grows more noticeable after the characters reach the bottom of the staircase.

U12: WEST PASSAGEWAY

After a distance, the passageway turns west. Unless the characters are employing sources of very bright light, they notice a faint, glowing haze of greenish hue as soon as they turn the corner. It is almost as if dust motes float in the still air of the tunnel, glowing luminously. The passage still slants downward, and with every 30 feet of travel west the greenish light becomes slightly more intense and brighter. Near the end of the passage, even bright and/or magical illumination does not wash out the jade-hued light that makes the air of the place glow with a translucent quality. At the end of the corridor, the light is all-pervasive.

U13: UNDERGROUND POOL

This is the temple's deep, natural cistern, which is fed by an artesian well. Water from it is transported magically to the Osirium above and to the wells of the temple. Read the following if the characters arrive on the ledge at **Area A** at the end of the passageway at **Area U12**:

The passage opens into an enormous, water-filled cavern, its air aglow with green luminescence. The far wall is more than 150 feet distant, with the right extent farther away than that. You can't see how far the cavern reaches to your left. You stand on a ledge just a few inches above the surface of the water. The ledge narrows to your left and right, down to just a foot or two, but it continues around the cavern as far as you can see. The ceiling is low, maybe 30 feet above at its highest extent. The water glows a milky emerald light that illuminates the whole cavern. The origin of the light seems to be beneath the water somewhere to the left, beyond your sight.

On a successful DC 10 Intelligence (Religion) check, a character with any knowledge of the Khemitian religion recalls that green is typically associated with Osiris.

The light originates from the statue of Osiris, which the high priest and his followers removed from **Area U9**, brought here, and dumped into the water. It now rests on the floor of the cavern 100 feet below the surface at the point marked **B** in the southern half of the cavern.

Four **ophidiles** (see **Appendix B**), snake-crocodile monsters, make their home in the southern half of the pool and are kept fed through sacrifices brought here by the priests. Each creature has a 20-foot-long crocodile-like body, with three snake-necks: a seven-foot-long cobra head, an eight-foot-long viper head, and a 15-foot-long python head. If any creature enters the cavern, they hide in the depths of the pool and wait for the opportunity to attack. While so hidden, they are well-camouflaged and can be noted only with a successful DC 30 Wisdom (Perception) check for an observer above the water's surface or a successful DC 25 Wisdom (Perception) check for an observer in the water. Once the ophidiles are in motion, they can be seen with a successful DC 16 Wisdom (Perception) check.

Figurines. Apply the following if anyone in the party carries one of the figurines listed below:

- Anyone with a figurine of Sebk has resistance to all ophidile attacks.
- A character bearing the crocodile figure from the golem-idol of Sebk (**Area 7K**) has resistance to all ophidile attacks. If in the water, the possessor can move as if a swimming crocodile and does not need air for up to five rounds.
- A figurine of Buto confers upon its possessor immunity to the poisons of the ophidiles.
- Anyone possessing a statuette of Osiris has a bonus of +4 on attack and damage rolls against the ophidiles.
- Anyone possessing a statuette of Bes or Tuart, the two gods assigned to keep Sebk in check, has the urge to leap into the water to fight the demons. If the character complies with this urge, they are turned instantly into a gigantic hippo upon

immersion in the water. The character rolls to attack normally, using the usual modifiers and AC, but any hit does 44 (8d8 + 8) slashing damage. Meanwhile, the individual has resistance to all attacks by these monsters. When all four ophidiles are destroyed, the character-hippo climbs up onto the landing and returns to normal form.

Stairs. A set of stairs carved into the rock wall to the east of the landing at **Area A** climb upward and around the wall of the chamber. Set back into the wall, they are not visible from the entrance of the cave.

At first glance, the steps appear to be normal, ascending and curving around the rough cavern walls. However, upon a closer look and a successful DC 16 Intelligence (Investigation) check, it is apparent that the steps in fact become progressively smaller and smaller from the bottom of the staircase to the top, until they come to an end. Any character climbing the stairs becomes proportionately smaller with each step. At the top, when the 100th step is reached, the climber suddenly finds themselves their normal size again, standing beside the well in the north garden courtyard of the upper temple (**Area 22**).

REPLACING THE STATUE OF OSIRIS

The statue weighs approximately 2,300 pounds. A normal character can carry weight in pounds equal to 15 times their strength. However, any character possessing a figurine of Osiris, Horus, Isis, or Nephthys is able to carry three times their usual capacity when trying to lift or move the statue. With a little planning and the aid of either a *telekinesis* spell or a *levitate* spell (or both), the party should be able to carry the statue from its resting place at the bottom of the cistern all the way back to **Area U9**.

If this task is accomplished, the desecration of the Osirium is immediately dispelled, and the place is fully reconsecrated to Osiris. All evil effects here cease, all curses here are canceled, and all evil creatures (such as the hippodilemons) are sent back to their home planes.

INTERIM EXPERIENCE AWARDS

The party may well be exhausted and drained of resources and spells by the time they complete the cleansing of the Temple of Osiris. They should feel free, if necessary, to return to Aartuat for rest and curative magic from Merha-aptut.

In any event, once the party rests, each character should be granted normal XP for their accomplishments, as well as additional story awards to the extent applicable to that character:

STORY AWARDS

Discovering that Set and the powers of evil are behind the corruption of the temple	750 XP
Destroying the Shrine of Sebk and restoring the Shrine of Osiris in the temple (Area 7K)	1,500 XP
Securing and using the amulet to control the reed boat	300 XP
Recovering the Cleaver of Set and the Book of Eternity	750 XP each
Successfully winning the senet game	500 XP
Destroying the ruby figurine of Set found in the Shrine of Set	500 XP
Restoring the Statue of Osiris in the Underworld	5,000 XP
Each time after the first that a mural is touched in Area U6 that results in the need to make a saving throw	-300 XP per occurrence
Harming or taking any non-evil thing within the temple	-600 XP per occurrence
Being taken captive and carried into the Underworld	-750 XP
Keeping/selling the ruby figurine of Set found in the Shrine of Set	-1,500 XP



CHAPTER SEVEN · THE GORGE OF OSIRIS



NOTES

While the Tomb of Rahotep is the party's ultimate goal, the surrounding Necropolis boasts ample opportunities for adventure and plunder. However, attempting to clear out the entire city of the dead would take a great deal of time, both in-game and of yours, as this volume does not detail all that one might find there. You should decide if you wish to allow your players to tarry with these preliminary encounters or if you wish to see them progress quickly to the tomb. One consideration is whether you think the party may need more experience before seeking out Rahotep: We suggest that characters entering his tomb be at least 10th level. In any event, if you allow more exploration in the Necropolis, you will need to flesh out the tombs there using the information below as a guide.

On the other hand, if you want to move things along, you may have the party encounter a messenger or contact who gives them good reason to hurry. Perhaps there is a rumor of others seeking the tomb or of the possible departure of a contingent of pharaoh's troops to see that the Necropolis remains undisturbed. Or perhaps the Temple of Thoth (if they sent the party) fears that the time when Rahotep's plan comes to fruition

is close. Whatever the reason, the party knows it must hurry before the window of opportunity given them closes. Remember, however, that even after the characters enter the tomb, they may have need from time to time to rest and recover, and perhaps even return to Aartuat for healing or aid from their allies in the village. Any reason to proceed with greater haste should not be so imminent that the party believes they cannot take the time necessary to recover hit points or spells, or to seek needed assistance; this scenario is challenging enough without the imposition of artificial time constraints.

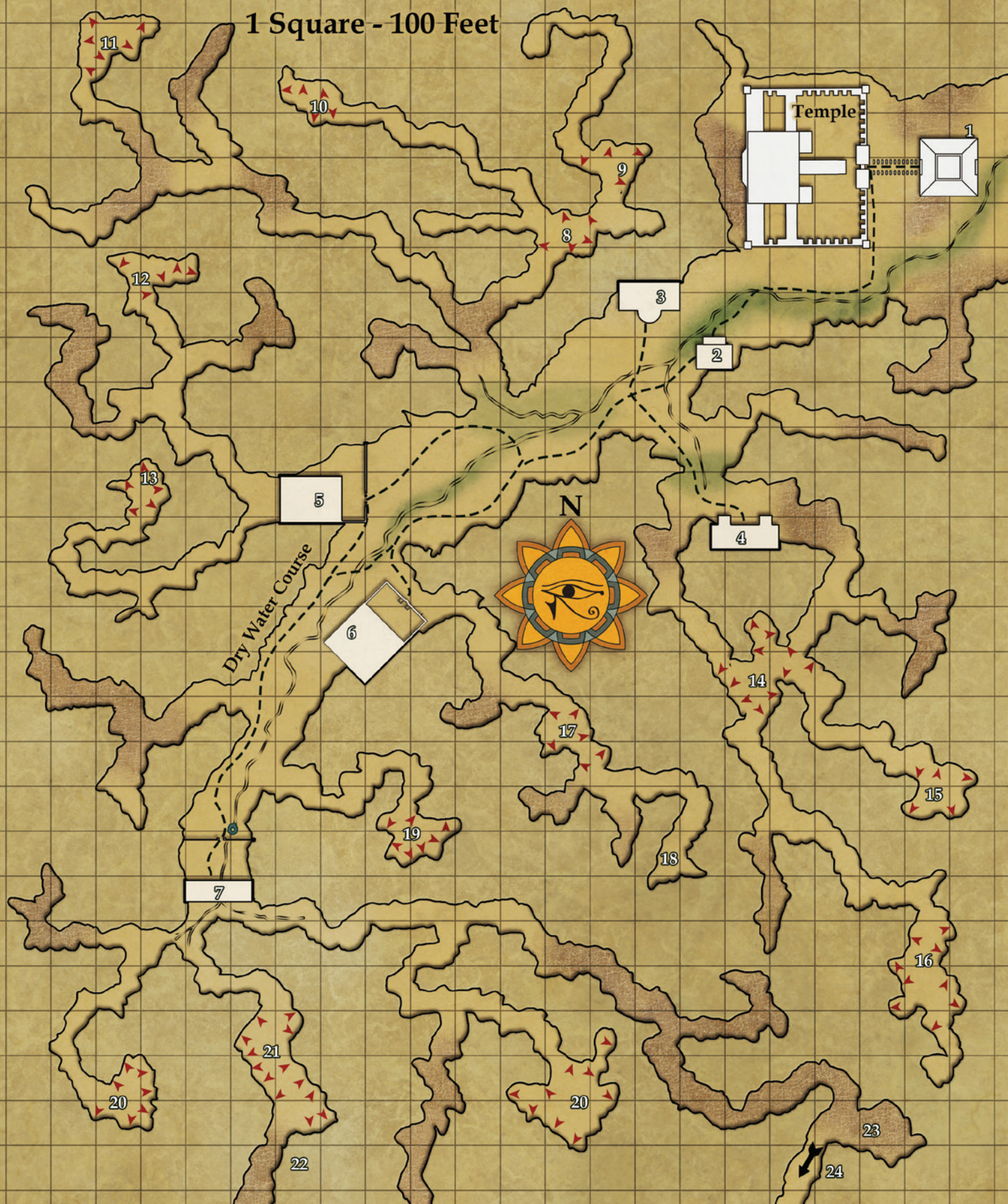
THE NECROPOLIS

A long bowshot to the west of the Temple of Osiris, the walls of rock rise steeply and close in to form the gorge proper. The streambed, nearly dry, runs along the whole length of the main gorge, though thick brush, scrub, and small plants reveal that plenty of water is still under the dusty earth.

The whole length of the gorge and the ravines to either side that lead into the gorge contain a mosaic of tombs and small brick mastabas. This is the Necropolis, the City of the Dead.

GORGE OF OSIRIS

1 Square - 100 Feet



TERRAIN

In general, the terrain here is rough and uneven, with ledges, upthrusts of stone, loose rock, and detritus everywhere. Mounted movement is possible only at a walking pace at best.

Refer to the Gorge of Osiris map as you read this section. Shaded areas are particularly rough, littered with large boulders and rock fragments that make riding impossible. A mount can be led through such areas at a slow walk, but only mules or donkeys can carry normal burdens. If anyone insists on loading a horse or other mount, check for injury once per animal for every 20 yards of travel in such areas. If the mount is carrying a light load, the chance for injury is 20%; or 35% for a medium load; and 50% for a heavy burden. Injury means the mount is disabled for one week, and the injury might (50% chance) be permanent, requiring magical healing or a mercy killing.

Sufficient water for drinking can be found anywhere vegetation grows along the streambed simply by digging down about a foot. Note that the pool by **Area 7** is a rock basin filled with fresh water.

TOMBS

The vast majority of the tombs in the Necropolis gape open and are ruined, having been looted long ago by one band of thieves or another. Though the entrances are not specifically noted, nor are any of the broken mastabas depicted on the map, the base of each face of rock wall in the gorge proper has at least one tomb entrance, as do many of the side ravines. Some entrances are perfect rectangular openings carved directly into the rock, while others are natural cave mouths that have been artificially enlarged. The mastabas are of firebrick or stone, some of the oldest having been cannibalized in the construction of later shrines.

All of the aristocrats and the free class (primarily officials, nobles, scribes, and the like) whose tombs are here had their eternal houses constructed well away from the main part of the gorge, usually at the terminus of one of the branching, narrow ravines. There, even the least wealthy were entombed with such treasures as they could afford.

After placing the tomb entrance high up, or hiding it (or both), the builders largely relied on the use of heavy stone slabs to prevent or discourage robbery. For the greater tombs, where the family had the benefit of magical assistance, strong guards were carefully placed outside and inside the burial site to prevent magical penetration. And sometimes mechanical devices and traps, both mundane and arcane, were employed to defeat and kill those who would violate the tomb.

It was also assumed that time worked to prevent defilement, for if almost anyone — normal folk, priests, or military — spotted an attempt to break into a tomb, the thieves would be reported to the authorities and hunted down. As a result, robbers mostly worked secretly at night and over extended periods to break into the more elaborate burial places. This was easiest in those times when the military might of the pharaoh was far away, and invaders or ruffians controlled the roads and nearby villages.

Despite all of the efforts of those who entrusted the remains of their dead to this Necropolis, robbers seeking wealth broke into nearly all of these tombs over the ensuing centuries, and when all else was looted, the desperate thieves even took the relatively poor pickings offered by the smallest and least of the burial places. Just a few today remain undisturbed.

To assist in designing and filling out tombs in the Necropolis, a short list of funerary offertory items, as well as descriptions of the wall paintings and writings of a typical Khemitian tomb, appears in **Appendix D**.

MASTABAS

Although the word mastabas (sometimes spelled mastabah or mastabe) comes from ancient Persia, these structures are distinctively Egyptian (and hence Khemitian). A mastaba is a flat-topped rectangular tomb with sides that slope outward slightly toward the base.

NIGHTTIME ENCOUNTERS TABLE

d100	Result
01–05	1d2 vrock
06–10	1d3 + 1 gholles ^B
11–15	Nefertem (ghost priestess) ^A
16–23	2d4 ghouls
24–30	1d3 + 1 ghulaz ^B
31–35	1d2 lamias
36–45	2 leopards ^B (mated pair)
46–55	1d6 + 4 lions (pride)
56–70	(50%) 2d4 bandits or (50%) 1d6 thugs with an evil priest accompanying them (use statistics for Rutch ^A)
71–80	1d3 + 1 specters
81–85	Unseelie sphinx ^B
86–90	2d4 therianthropes *
91–00	2d4 wolves

^A See Appendix A.

^B See Appendix B.

* Therianthropes will be **baboonwere**, **jackalwere**, **lionwere**, **owlwere**, or **wolfwere** (determine randomly). For details, see **Appendix B**.

ADVENTURING IN THE NECROPOLIS

A carefully planned and executed exploration of the Necropolis and the gorge alone could encompass many sessions of game play. However, the party is principally here in search of the Tomb of Rahotep, and in any case the locals and the government of Khemit look poorly upon those seeking to rob their dead of treasure. As a result, we assume that the party will not spend an excessive amount of time adventuring among these tombs. That being said, some exploration may be in order and would give the characters an opportunity to learn something of Khemitian burial practices before they enter the Tomb of Rahotep. As a result, the following information is presented to enable you to handle encounters and exploration in the gorge, and to flesh out such locations and tombs as you wish to develop.

This section provides an overview of the Gorge of Osiris and the principal structures within it, but, as a general matter, encounters here are only suggested. You should add such details as may be necessary to the extent that the party devotes more time to exploration here.

Depending on your larger campaign, other forces may arrive in the gorge over time, and your encounters here should take that into consideration. Perhaps members of Rahotep's cult from elsewhere in Khemit arrive once they hear of the defeat of their fellows in Aartuat or the temple. A nearby noble may send his retainers to the village in response to rumors of the presence of foreigners or thieves who would loot the tombs in the Necropolis. Or nomads ride into the gorge from the west, angered that invaders entered lands they consider their own. While the party may be focused on the tomb, the wider world continues apace, and those developments may bode good or ill for the characters when they emerge.

NOCTURNAL ENCOUNTERS

Daytime is a challenge in the gorge, with snakes and scorpions active in the heat. At night, though, far worse things creep out of the little crannies and ancient tombs to prowl the darkness. Hungry carnivores from the wild barrens stalk through the ravines, and lurking creatures hunger for food or worse. From an hour after sundown until shortly before sunrise, use the **Nighttime Encounters Table** above for random meetings when the party is in or near the gorge. (Do not, however, use it within the Temple of Osiris.) Decide upon the number of creatures encountered according to party size and common sense. For example, a big pride of a dozen hunting lions might be encountered, but leopards are solitary or hunt as a mated pair. Animals usually attack mounts rather than people.

Demons, spirits, and restless undead may be encountered here. They seek blood, or perhaps just the pleasure of bringing death to those who still live.

Robbers present in the gorge are seeking tombs to pilfer and may have an interest in the party's goods. They may be accompanied by a wizard or evil priest of some sort. Or they may be encamped nomad bandits waiting for sunrise.

TEMPLE & SHRINE MAPS AND ENCOUNTER KEYS

As noted above, the Necropolis beyond the Temple of Osiris is described below in limited detail. If your party explores the area in more than a cursory fashion, use the suggestions for encounters below to personalize the adventure as appropriate.

KEYED ENCOUNTER LOCATIONS IN THE GORGE

In addition to the Pylon of the Duat and the Temple of Osiris detailed above, maps of the Funerary Chapel of the Duat, the Shrine of Bast, the Shrine of Amun, the Shrine of Bes, the Chapel of the Sun, and the Shrine of Buto are provided below. Other tombs and shrines you may wish to include in the gorge are left to your design; the layout of some sample tombs is also set forth below to provide some suggestions and guidance.

1. THE PYLON OF THE DUAT

This area is detailed in **Chapter 5**.

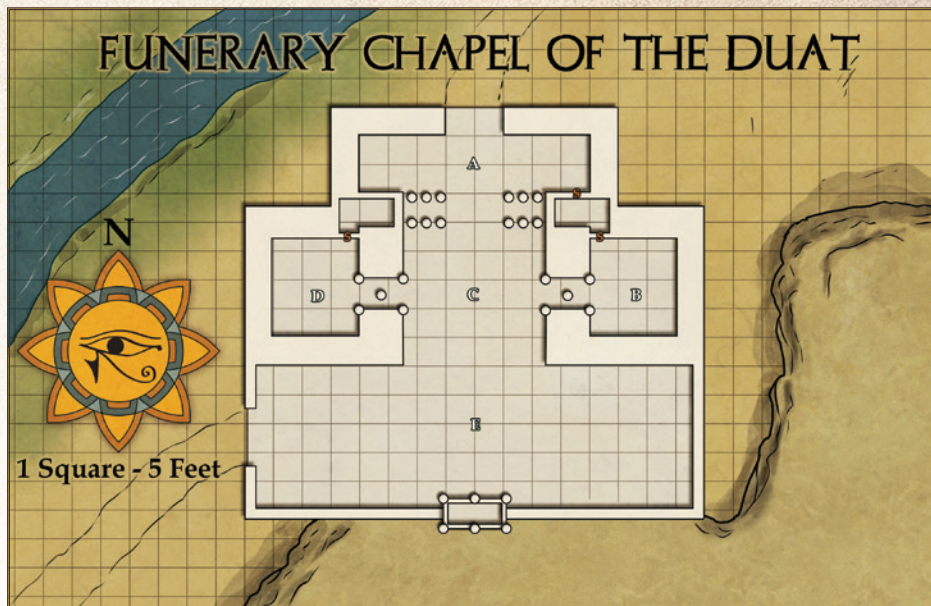
TEMPLE

This is the Temple of Osiris and is detailed in **Chapter 6**.

2. FUNERARY CHAPEL OF THE DUAT

All those entering the Necropolis were expected to pass through this chapel to pay homage to the dead before proceeding further. Once attended by priests of Khemit, it has been abandoned for centuries, its floors covered with dust and sand.

When the chapel was in use, the sarcophagus of the dead (other than a great personage) would stand in **Area A** while the mourners went inside.



Area B is a shrine to the god Seker, **Area C** to Anhur, and **Area D** to Serqet.

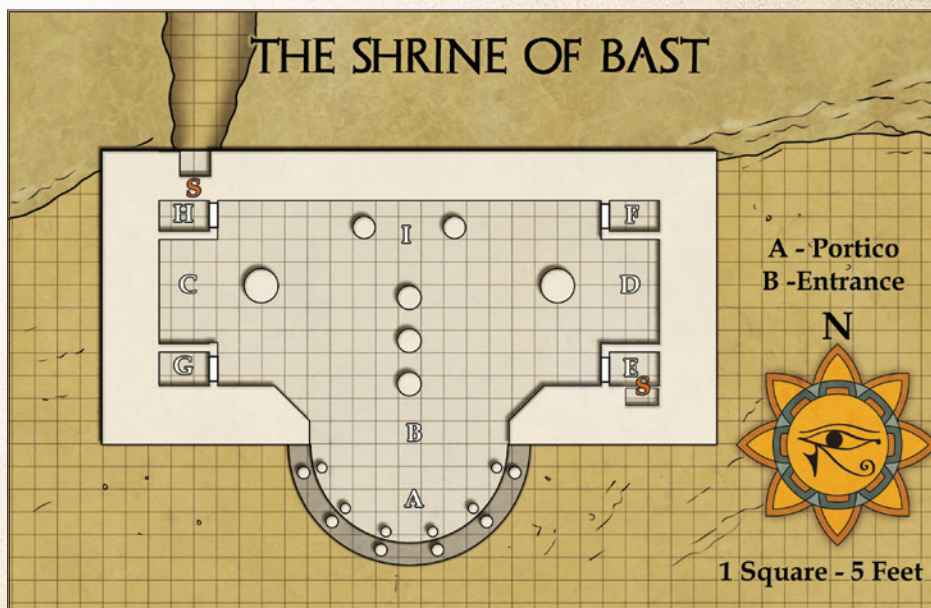
The chapel's main chamber (**Area E**) is dedicated to Ptah. Faded murals on the walls depict that deity and Osiris alongside a long-dead pharaoh. The dead of the aristocracy would stand in this area rather than in **Area A**.

After the completion of appropriate prayers and homage to the gods, the prominent dead would pass through the great, flat-linteled archway at **Area F** in procession to the path into the Necropolis for entombment.

Suggested Encounter. In addition to Ptah and Osiris, the faded murals on the walls of **Area E** depict **Pharaoh Tankhefre I** (see **Appendix A**), under whose reign this chapel was first built. The dead monarch's spirit now haunts the place because his tomb within the Necropolis was desecrated. The powerful ghost may leave the party alone if they agree to find his tomb and reconsecrate it. If this is done, and a prayer for the dead pharaoh recited, his ghost finally rests.

3. SHRINE OF BAST

Followers of the goddess Bast built this shrine for their departed long ago. Nearby tombs hold the remains of such folk, alongside small sarcophagi holding cats that long ago lived with the priests and



A - Portico
B - Entrance

priestesses serving the goddess in her temples. **Areas C and D** are despoiled shrines, and **Areas E, F, G,** and **H** are empty. A statue of Bast still stands in **Area I**.

Suggested Encounter. **Priestesses of Bast** (see **Appendix A**) still serve here, but they are now strange and degenerated, with the power to transform themselves into cats or lions. A dozen of them dwell within a series of caverns that can be reached via the secret door at **Area H**. The main cavern, which is quite some distance down and to the north, is home to these priestesses and also a host of living cats and lynxes, along with numerous mummified felines.

4. SHRINE OF AMUN

Three open archways lead into this shrine to the god Amun.

Centered within **Area B** is a depiction of the god made of blue stone and wearing two towering plumes. This blue-skinned deity of fertility, things hidden, and secrets is flanked by two other statues, one of a ram-headed avatar of the god in **Area A** and the other a pharaonic statue in **Area C** (weathered hieroglyphs on the base indicating this to be Resamun V).

Suggested Encounter. A demonic **false avatar of Amun** (see **Appendix A**) manifests itself here at night, taking the partial shape of the god's ram-headed form. With it are usually 1d4 **gloom demons** (see **Appendix B**). The false avatar is bound to the shrine but is able to prowl the immediate vicinity to seek victims.

Within a small chamber behind the secret door between **Areas B** and **C** are a statuette and certain magical paraphernalia once dedicated to Amun but now desecrated. Either reconsecrating these items (cleaning them and having a priest of the Khemitian religion cast a *hallow* spell on them) or destroying them breaks the power of the gloom demons and frees the shrine of their curse.

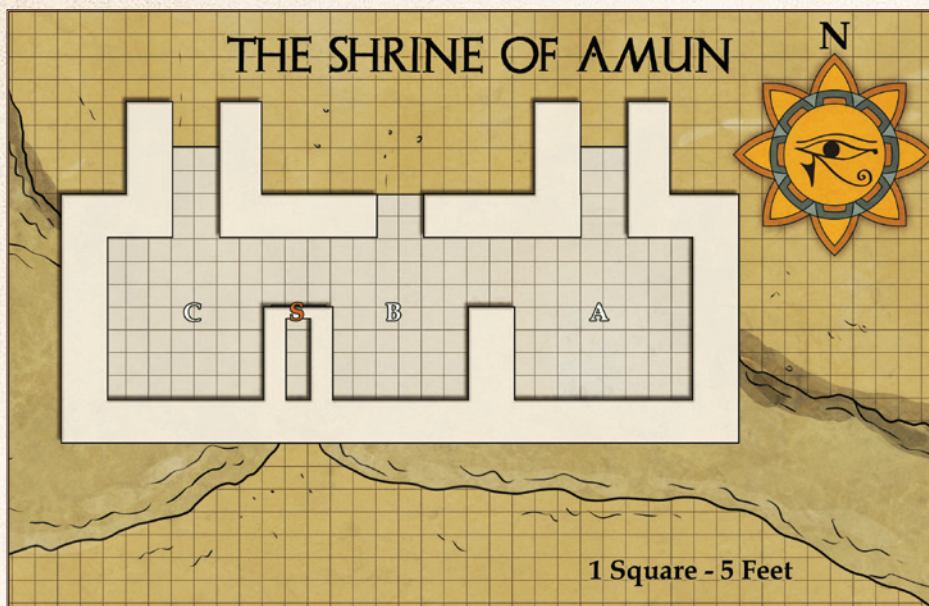
5. SHRINE OF BES

An open gateway here between two heavily weathered pillars leads into a rock-strewn courtyard before the shrine to Bes, the god of jocular, games, music, dance, and happy fortune. Within, the columns and walls are decorated with faded frescoes of just such joyful scenes, an odd sight in a place otherwise dedicated to the afterworld. However, Bes has a place in the Duat as a fierce guardian of the deceased, as well as a warlike protector of folk in mortal lands.

At **Area A** stands a 20-foot-tall statue of this bandy-legged, shaggy-bearded, grinning dwarf wearing the feather crown, symbolic of the pharaoh's power. He is shown goggle-eyed, tongue sticking out, and capering merrily in a lion pelt, with his tail dangling.

The goddess Isis is honored here (at **Area B**), along with the child Horus (at **Area C**), for Bes served as guardian of Osiris' son when Set was seeking to harm the child. Childbirth and care (Isis) and guardianship and its excellent results (Horus) are thus shown as part of the necessary human condition, to dwell forever after death in the happiness within the Duat.

Suggested Encounter. At certain times, the power of the statue of Bes transports intrepid adventurers to a part of the Duat where the god himself and his associates hold court. Any characters so transported find themselves subjected to comical demands, with rewards for those who perform well and amuse the god. As Bes is somewhat of a mountebank at times, he is prone to forgive (and possibly even favor) those who have a little larceny within, so long as they are



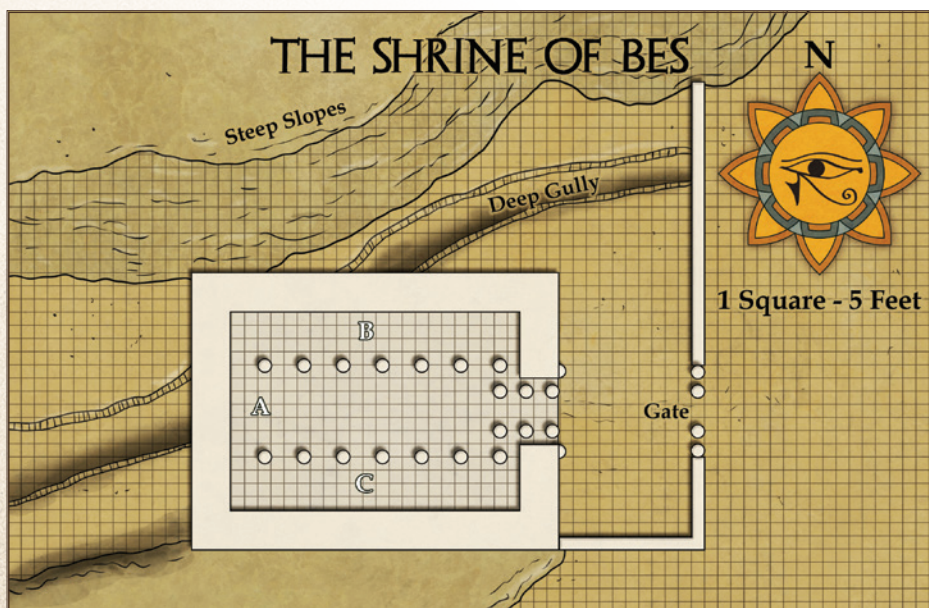
not devoted to dark powers or causes.

There will be magical music, dances, and games, with jokes and riddles, and probably even awful puns. Impossible questions and demands for the performance of feats rigged against success result in trials and tests to make up for the failures. The initial contests should determine a character's bent toward evil or good, and what then follows chastises or disconcerts and subsequently rewards the individual.

Bes is unlikely to provide much assistance to the party in their larger quest, though a particularly good performance that amuses him might lead to a hint or two. In any event, this encounter should provide an opportunity for a bit of distraction and roleplaying, without putting the characters in any real danger. Ample opportunities exist for that in the near future.

6. CHAPEL OF THE SUN

This chapel, located well into the gorge, was dedicated to Khemitian deities of light, and Ra in particular. A gate leads to an open courtyard, with an archway carved with hieroglyphs providing access to the chapel proper. **Areas A, B, C,** and **D** are shrines dedicated respectively to Hathor; Horus, the son of Ra; Herakhty, another son of Ra; and Auf, the avatar of Ra during hours of darkness. At **Area E** is a statue of Ra himself, flanked by statues of his avatars, Chepri (**Area F**) and Atmu



(**Area G**). The solar disc of Aten shines magically from the ceiling if anyone enters bearing a statuette of any of the deities honored herein. Well frescoes feature good deities such as Shu and Tefnut in cooperation with neutral deities such as Thoth, Geb, and Ptah.

Suggested Encounter. Auf, the avatar of Ra in the Duat, can be brought into attendance by activating the statue at **Area D** through a ceremonial service. To successfully perform this service requires the use of the garments, oils, unguents, and incense hidden in the small room behind the secret door in **Area D**. The necessary requirements for the ritual, including prayers and incantations, are inscribed on the wall of this room, though properly deciphering it requires the use of a *comprehend languages* or a successful DC 18 Intelligence (Religion) check. Further, the one leading the ceremony must also make a successful DC 18 Intelligence (Religion) check. If the ceremony is properly done, Auf's awareness manifests in the statue and speaks to the party. If the ceremony is improperly performed, the avatar is not summoned and nothing happens.

If the party is evil or destructive, or has in any way damaged or desecrated this chapel, they are subjected to a divine curse that results in a -4 penalty to all saving throws thereafter until removed by a *greater restoration* by a cleric aligned with a good deity (which affects only one individual) or a *wish* spell.

If the party performs the ceremony successfully and is respectful, the avatar answers a small number of questions asked of it. However, if the party includes a lawful good priest or paladin, and are particularly respectful, Auf carries one of those in his dark chariot and flies over the gorge at night. That honored person sees the entire locale clearly and learns the location of each major area within it (show the player the gorge map and allow some limited amount of copying, but do not explain map symbols) and the location and entrance of the Tomb of Rahotep (**Area 24**) is seen in bold illumination.

7. SHRINE OF BUTO

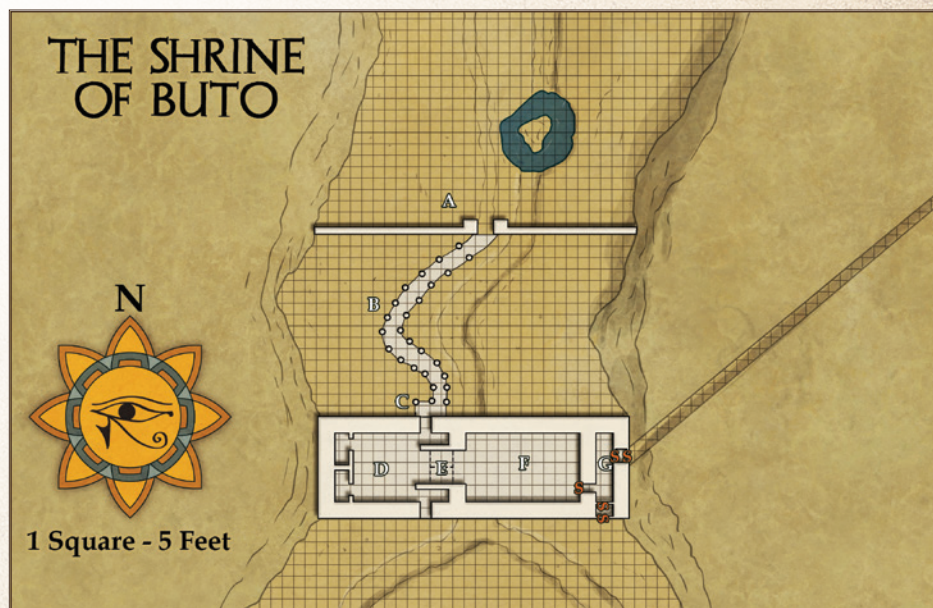
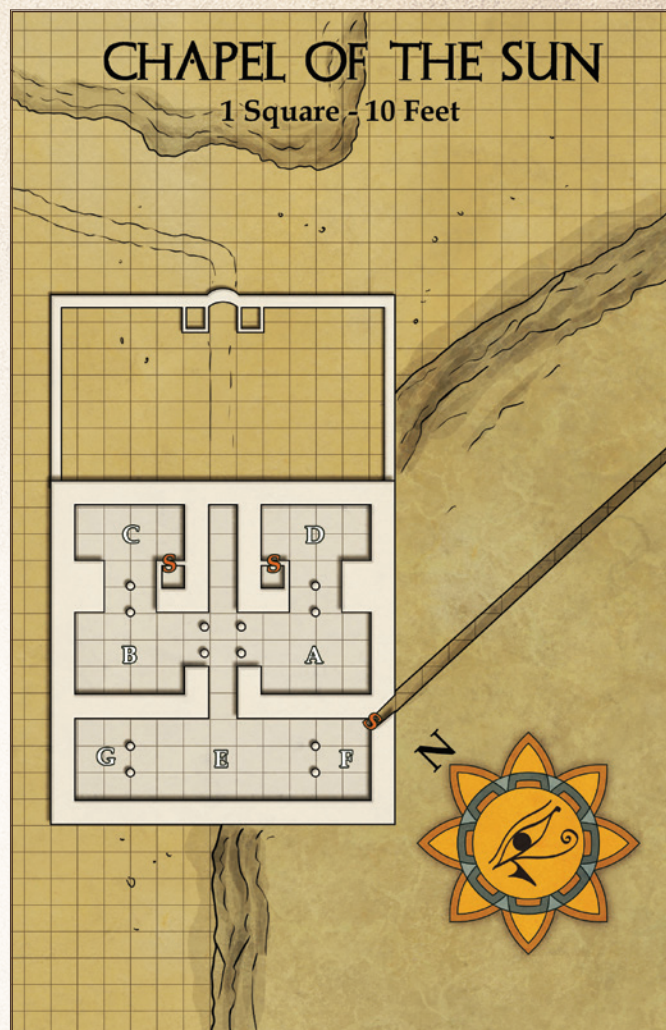
A little over 2,000 feet past the Temple of Osiris, this shrine and its courtyard wall mark the end of the main gorge. Both shrine and wall fill the floor of the gorge, running from one cliffside to the other. An open gateway (**Area A**) is set in the middle of the wall, flanked by two large columns carved to depict the shapes of writhing snakes of all sorts. From the opening in the wall, a causeway (**Area B**) of stone blocks flanked by more columns covered with snake motifs winds through the courtyard, rising seven feet to the entry porch to the shrine.

The streambed runs from farther up the gorge, passing beneath the shrine, through the courtyard, and then through an arched opening in the wall just to the east of the gate. Centuries of erosion by the stream when flooded by the seasonal rains carved a wide and shallow rock-strewn gully below the shrine, providing about four feet of clearance at its deepest point. Though the stream is currently largely dry, the pool just beyond the wall contains fresh, clear water, which brings all sorts of animals here to drink.

Unless the cliffs are scaled, the only way past the shrine is either through the building itself or under it through the ditch and the streambed.

Other than along the causeway and in the streambed, scrub and weeds fill the courtyard. Anyone walking in this area likely runs into one or more **poisonous snakes** or a **king cobra** (see **Appendix B**). This is particularly the case in the gully below the shrine.

Though the presence of snakes here, both real and depicted in bas reliefs, carvings, and frescoes, may give pause to the party, this shrine is in fact dedicated to Buto, the cobra-headed goddess of good aligned with those who oppose Set.



The entry porch (**Area C**) is about seven feet above the ground. At **Area D** is a statue of Nekhbet, the vulture-headed goddess and friend of Buto. The two small rooms off **Area D** were once used for storing various temple service items, but they are now empty. **Area E** marks the location of two pit traps that can be found with a successful DC 16 Wisdom (Perception) check and disarmed with a successful DC 16 Dexterity check with thieves' tools. These traps may no longer be functional, but if triggered, they drop the victim 20 feet to the floor of the gully beneath the shrine, where their sudden arrival attracts the attention of several **poisonous snakes** and a **king cobra** (see **Appendix B**). **Area F** is the main sanctuary of Buto, with a statue of the cobra-headed goddess in the middle.

Area G is behind a well-hidden secret door that can be found with a successful DC 20 Wisdom (Perception) check. This room once held important religious objects used to venerate Buto. Two further secret doors lead from this room, one to the south and deeper into the gorge, and the other into a tunnel that leads to a cave with the tomb of **Tcheri** (see **Appendix A**), the first high priestess of Buto to serve here.

Suggested Encounter. If the party passes the secret doors and discovers the tomb of the ancient high priestess of Buto, her residual spirit appears and demands that the party leave her a funerary gift such as a minor magical item, some rich set of jewelry, or a precious statuette of the appropriate type. She insists that the party do this and immediately depart. If disobeyed, she presents a gift of her own: a *curse* that gives all reptiles attacking the trespassers a +2 bonus on attack rolls and subjects

the characters to a –2 penalty on all saving throws against poison. In your discretion, this curse may be permanent until removed by a *greater restoration* cast by a cleric of the Pharaonic pantheon, until the party performs some other good act on behalf of the gods of Khemit, or until the party finally departs Khemit. Furthermore, if the party has not yet triggered the pit traps, they automatically trigger when the party passes over them (even if previously disarmed), and the gully below has at least four **poisonous snakes** and a **king cobra** (see **Appendix B**) for each member of the party (regardless of the actual number of victims falling through).

An appropriate gift given to the spirit of the high priestess avoids this curse, though no other benefit is obtained. A generous gift, however, brings a blessing: natural reptiles ignore the party; any other reptiles have a –2 penalty on attack rolls against the party; and each character has a +2 bonus on all saving throws against poison. This blessing remains at least so long as the party continues to adventure in the region of the Necropolis. Should the party give a truly exceptional donation, in addition to this blessing, you may have Buto or Nekhbet decide to intervene to the benefit of the characters should some dire circumstance arise while in Rahotep's Tomb.



SAMPLE TOMBS



NECROPOLIS TOMBS MAPS AND ENCOUNTER MAPS

SAMPLE TOMBS

Four samples of standard major tombs are described and illustrated below. The scale of the maps can be either five feet or 10 feet to the square, as you determine. If the party is engaging in considerable exploration of the Necropolis, you should design several other simple tombs to provide additional variation. A good book or two on Egyptian archaeology will be useful in designing additional tombs and in filling out their contents. Refer also to the Tomb Contents and Decoration information in **Appendix D**.

SAMPLE TOMB A: BASIC NOBLE'S BURIAL PLACE

1. Entrance sealed by concealed stone slab, often placed high on a cliffside.
2. Entry passage showing the deceased in life and in the afterlife, with religious texts and prayers for the deceased. Scenes depict deities and judgment of the soul. A second stone slab at its far end seals the passage.
3. Interior passage painted as the entry corridor, with various warnings and curses featured heavily. At the ends of this passage are yet more stone slabs, sealed so they are airtight.

4. Funerary objects chamber that contains items belonging to the deceased for their use in the afterlife. Many such items are valuable, and many are quite ordinary; they typically include miniatures of household goods, animals, and people (ushabtu figurines), along with a statue of the deceased. Doors painted upon the walls are common, to be employed by the spirit of the deceased to pass in and out of the tomb.

5. Burial chamber with shrine, sarcophagus in a stone vault, and certain precious things most personal to the deceased. Painted doors are likely included as in **Area 4**.

SAMPLE TOMB B: ELABORATE BURIAL TOMB

- 1–3. As in **Sample Tomb A**.
4. Short passage with some form of trap.
5. Chamber for minor goods.
6. Long passageway with several false stone door slabs.
7. False burial chamber with seemingly real trappings as in **Area 5** of **Sample Tomb A**. The sarcophagus might contain a false mummy or a mummy of someone other than the principal deceased. The sarcophagus may be empty, and if so, may be made to appear as if it had been looted.
8. Passage entered from a secret door in **Corridor 3**, with a stone slab sealing the end.
9. Trapped passage with a stone plug sealing the end when a triggering mechanism is contacted, perhaps a paver on the floor.
10. A short and trapped passage as in **Area 4**, but with an alcove for a shrine. Two stone slabs seal it from the burial vault.
11. Burial chamber, with greater trappings than those found in smaller tombs.

RANDOM TOMB ENCOUNTERS

Check once per hour on 1d20.

1	1d6 king cobras (see Appendix B)
2	3d6 giant rats
3	1d6 gargoyles
4	1d6 giant scorpions
5	2d6 stirges
6	1d6 giant spiders
7	3d4 poisonous snakes
8	2d4 giant scorpions
9	1 will-o'-wisp
10–20	No Encounter

RANDOM TRAPS TABLE

Roll 1d6 on the following table:

- Burnt Othur Fumes Traps:** Trap found on a successful DC 16 Wisdom (Perception) check and disarmed on a successful DC 18 Intelligence (Investigation) check and a DC 18 Dexterity check with thieves' tools. If triggered, trap releases burnt othur fumes in a 30-foot radius; victim must succeed on a DC 14 Constitution saving throw or take 10 (3d6) poison damage and must repeat the saving throw at the start of each of its turns. On each successive failed save, the character takes 3 (1d6) poison damage; after three successful saves, the poison ends.
- Poisonous Wall Scythe Trap:** Trap found on a successful DC 16 Wisdom (Perception) check and disarmed on a successful DC 16 Intelligence (Investigation) check and a successful DC 16 Dexterity check with thieves' tools. If the trap is triggered, make a +6 attack roll on all targets in the 10-foot range of the trap; a target that is hit takes 16 (3d10) slashing damage and must make a DC 16 Constitution saving throw, taking 17 (3d10) poison damage and being poisoned for one hour on a failed save, or half as much damage and not being poisoned on a successful one.
- Volley of Spears Trap:** Trap found on a successful DC 16 Wisdom (Perception) check and disarmed on a successful DC 16 Intelligence (Investigation) check and a successful DC 16 Dexterity check with thieves' tools. If the trap is triggered, make a +7 attack roll on all targets in the 40-foot range of the trap; a target that is hit takes 11 (2d10) piercing damage.
- Poison Gas Trap:** Trap found on a successful DC 16 Wisdom (Perception) check and disarmed on a successful DC 18 Intelligence (Investigation) check and a DC 18 Dexterity check with thieves' tools. If triggered, trap releases poison gas in a 30-foot radius (victims must succeed on a DC 13 Constitution saving throw or lose 2 points of Constitution until restored by a *greater restoration* spell).
- Fire Trap:** Trap found on a successful DC 16 Wisdom (Perception) check and disarmed on a successful DC 18 Intelligence (Investigation) check and a successful DC 18 Dexterity check with thieves' tools. If the trap is triggered, all targets in a 20-foot radius must make a DC 16 Dexterity saving throw, taking 11 (2d10) fire damage on a failed save, or half as much damage on a successful one.
- Bestow Curse Trap:** Trap found on a successful DC 16 Wisdom (Perception) check and disarmed on a successful DC 18 Intelligence (Investigation) check and a successful DC 18 Dexterity check with thieves' tools. If the trap is triggered, the closest person to trigger mechanism must make a DC 18 Wisdom saving throw; if failed, the victim has a –4 penalty to all attack rolls, saving throws, and ability checks until the curse is removed by a *greater restoration* spell.

SAMPLE TOMB C: SUNKEN OR RAISED TOMB

This type of tomb is a variant of **Sample Tomb A** and **Sample Tomb B** above. The steps likely are more extensive and bring the level of the chambers farther down or higher up. **Chamber 4** might contain a full-sized or large-scale model of a boat, or it might feature a number of statues of deities. The chamber of goods is **Area 5**, and **Area 8** is the burial chamber.

SAMPLE TOMB D: COMPACT TOMB

This type of tomb is also a variant of **Sample Tomb A** and **Sample Tomb B** above. **Area 5** is a false possessions room, while **Area 6** is the false tomb. The actual possessions are in **Area 7**, while **Area 8** contains the shrine and sarcophagus.

8: FIVE TOMBS AND INTERSECTION

One of the tombs in this area contains an overlooked papyrus that acts as a *tome of understanding* if translated into a readable language from its ancient hieroglyphs. It is un- guarded but may be trapped.

9: FOUR TOMBS AT CORNER

Anyone carefully searching these looted tombs will, with a successful DC 18 Wisdom (Perception) check, discover a few overlooked valuables. The tombs are unguarded (except possibly by random encounters) but may be trapped.

Treasure. 500 gp are tucked away in sacks.

10: FIVE TOMBS AND RAVINE TERMINUS

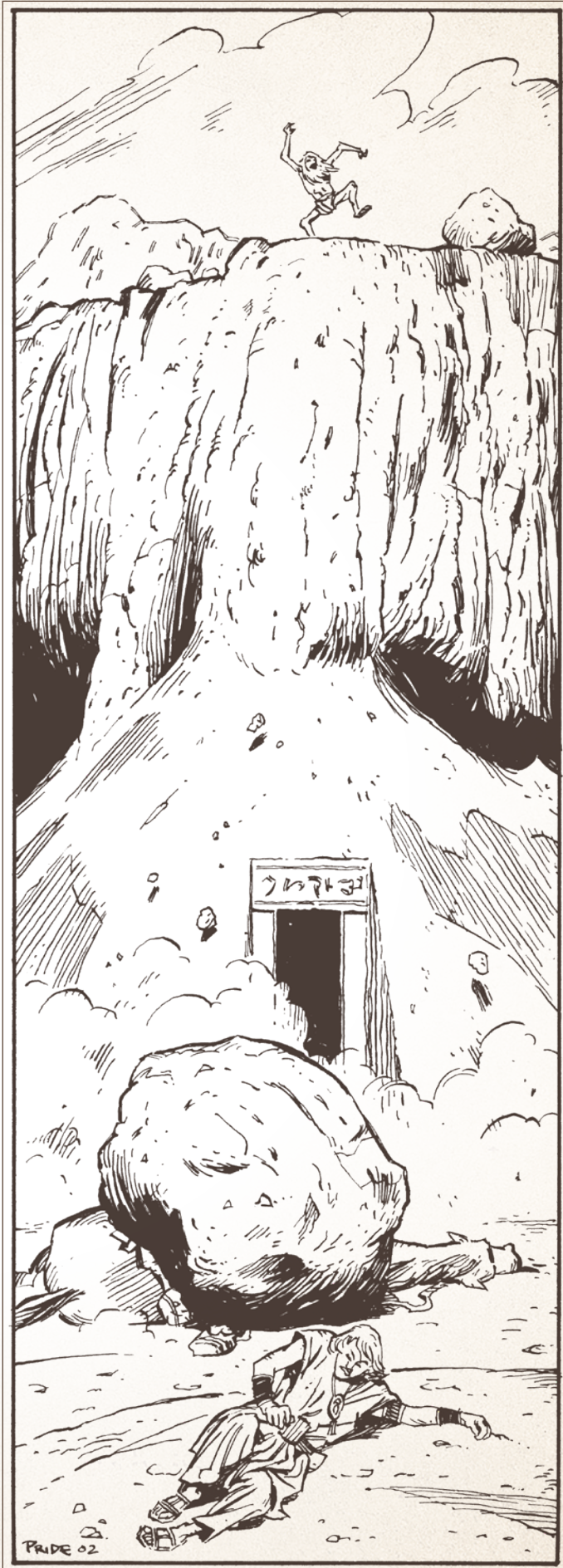
A crazed hermit named Goto (N male human **commoner**) dwells in one of the highest of the tombs here. He notes the party's approach and rolls a large boulder to the lip of the tomb entrance. If he manages to surprise the party, he rolls the boulder as soon as a party member is proceeding with less than 10 feet between them, must make a successful DC 16 Dexterity saving throw or take 35 (10d6) bludgeoning damage. Regardless of his success, the hermit ducks into the tomb after sending the boulder down, running and crawling away into a mass of small natural passages in the rock.

Goto won't reappear for a day or two after his attack, but will then be at it again. While certainly crazed, he is not evil. If he is somehow captured and cured of his insanity, grant each party member a story award of 1,000 XP.

11: SIX TOMBS AT TERMINUS

Due to the remote location, difficult terrain, and narrowness of the ravine, one of the tombs here has not been looted. Assume it to be that of a scribe and petty official, built low and lost beneath the rubble caused by the digging of a tomb in a later and higher-up burial site. Locating this tomb requires a successful DC 20 Wisdom (Perception) check to notice that something looks strange in the vicinity of the tomb. A further successful DC 18 Intelligence (Investigation) check must be made to locate the entrance.

Suggested Encounter. The hidden tomb of the scribe and minor official can be opened by leveraging up a one-ton block of stone that is cleverly made to appear natural but, upon close inspection, shows mason's stonecutting tool marks. Beyond the block are 12 steps (each one-foot tall) that lead down to the west and into the burial site.



After the characters descend, describe the area as follows:

You are at the bottom, where a three-foot-wide, five-foot-high passage continues west for some distance. A door at the end of the passage is mortared fast with cement and bitumen, and is covered with hieroglyphic writing. Some means of force is needed to break open the heavy stone plug.

The passage is 35 feet long and ends in the sealed stone slab. The writing includes the name of the official, praises to various deities, prayers for the departed, and a clear warning: "Death's wind will strike down any who dare enter my Eternal House." The hieroglyphs may be read with a *comprehend languages* spell or by anyone able to read the ancient script.

As soon as the slab is cracked, shattered, shifted, disintegrated, or otherwise altered, two traps are immediately triggered:

- The 10-foot section of ceiling before the slab collapses. All those in the area must make a DC 14 Dexterity check, taking 55 (10d10) bludgeoning damage on a failed save, or half that on a successful one. Each victim must choose if they are jumping out of the tomb or into the tomb. The fact that the ceiling has been intentionally weakened can be noted before the trap is triggered if anyone carefully searches the ceiling and makes a successful DC 16 Wisdom (Perception) check.
- In addition, the tomb itself is filled with poisonous gas that pours out when the door is unsealed. All those within 20 feet of the door must make a DC 16 Constitution saving throw, taking 22 (5d8) poison damage on a failed save, and half that on a successful one. Without the use of magic, there is no way to discover this trap before it is triggered.

After the ceiling collapses, a small passage is all that remains through the rubble into the tomb. Any recovery of the treasure therein requires excavation to reopen the passage. If the party elects to do so, have the strongest member make a Strength check with advantage (assuming others are assisting). Clearing the rubble takes a number of hours equal to 50 minus the result of the Strength check.

Treasure. Within the tomb is a sarcophagus containing a mummy-wrapped noble corpse, three gold idols (900 gp each), six figurines of various Khemitian nobles (300 gp each), four jeweled anklets (250 gp each), a jeweled gold crown (1,000 gp), and two gold chalices (300 gp each).

12. TOMB CAVES

At various places around this cul-de-sac are small cave mouths in the sandstone, though each perhaps appears a little too regular. Natural caves here were used as tombs. A search reveals that, at some point, despoilers actually went so far as to tunnel between these seven graves for their ease while housing themselves within the tombs. In fact, a band of grave robbers dwelt here for a number of years as they systematically looted these and other nearby tombs.

Suggested Encounter. One of the grave robbers was a mage of considerable ability. He cast a powerful *programmed illusion* upon the area so that explorers entering see a phantasm of a beautiful girl wearing a veritable fortune in gem-studded and glittering gold jewelry slip away into the darkness of one of the thieves' tunnels. Those who follow her hear an illusory sound of clinking and see a small but heavy antique ring of gold rolling across the stone floor. It must have slipped off her finger! The illusion ceases thereafter (depositing the ring in a crack, and the girl around a corner), but is programmed to reappear (possibly with slight variations) from time to time, such as whenever certain areas are entered or passed.

This can keep a party busy for quite a while. Nothing of value is in the place.

13 FIVE TOMBS IN A SHORT RAVINE

If the characters search carefully, they find a broken spear protruding from the base of a wall of the last of the tombs they examine in this area. Further study reveals this to be a huge stone block that must have been a trap that fell ages ago and blocked a passage into the wall. Moving the slab requires a successful DC 20 Strength check with appropriate tools. If the party is successful, they find a small chamber beyond, with a wooden table on which sits a gold model of a chariot that is some four inches wide and tall, eight inches long, and weighs about three pounds. They also find the crushed skeleton of a former tomb thief below the block. The falling stone destroyed anything of value on the robber.

Suggested Encounter. About the time the party comes upon the spear's splintered length and determines to get past the fallen slab, they hear a mournful howling that approaches and then fades away, leaving all quiet. A bit later, they hear the beating of huge wings, but then all is silent once again. If and when they deal with the huge stone block, they hear a strange and feral laughing.

Wolves, a huge eagle, and a prowling hyena are responsible for the noises. There is no actual encounter unless the party delays sufficiently to meet one (or a few) animals or things of horrid sort by random chance.

Treasure. A four-inch-by-eight-inch golden model of a chariot is behind the stone slab. It is worth 1,500 gp to the right buyer.

14 HALL-LIKE TOMBS

The many tombs in this area are carved into the face of the stone and set plainly forth by porticos, pillars, and other obvious works aimed at a great display. Some of these places actually have little chapels below, with flights of stairs carved into the rock face ascending to the tomb entrances. Naturally, each and every one of the sites has been looted.

Suggested Encounter. An organized group of 4 **thugs** and 4 **bandits** is here, looking to rob graves. The band is Khemitian, criminal, and quite evilly disposed, especially toward anyone doing what they do, for that cuts down on their proceeds. The robbers are led by a high-ranking renegade kheri-heb priest named **Rutch** (see **Appendix A**). His group includes rogues and fighters with a fair bit of experience in grave robbing.

When the criminals meet the party, they pretend to be quite pleased to meet foreign folk who possess power and skill. If approached without hostility, they say:



"We will gladly share the knowledge we have of a tomb hidden not too far from here, and will share with your group in its wealth, if you in turn tell us of any hidden place known to you whose contents are yet to be liberated."

The grave robbers do in fact know of a small area near a tomb (at **Area 15**) that has not yet been looted, and they will take the characters to it. (This is a cursed funerary shrine and is bad news; see below.)

If the party agrees to the deal, the robbers cooperate only if they get a map showing the place to which the party intends to go. A simultaneous exchange of information is perfectly acceptable. However, the robbers exploit their gains at some later time and first lead the characters to **Area 15**. If and when this occurs, go to the description of **Area 15**. The criminals naturally wait for their best opportunity to strike, either when the tomb at **Area 15** is opened or later; they are very clever and patient. During the battle with the party, Rutch stays away from the fray, maneuvering his forces to his best advantage and casting spells as he deems necessary. Those grave robbers who survive (including the leader) might well start to weigh the potential lucre against the costs and at some point flee rather than fight to the last man.

15 LOOTED TOMBS

All the tombs visible in this area are utterly ruined, obviously and thoroughly looted. However, there is one small and untouched crypt, high up, though it is very unlikely to be found unless the robbers described in **Area 14** act as guides. Without aid, it can be found only if the players indicate that they are searching the high walls in this specific area and make a successful DC 24 Wisdom (Perception) check. If the party allows only one outlaw to accompany them, the other robbers follow, staying hidden until the crucial moment.

The unexplored crypt contains a small shrine. It is, however, heavily warded with magic. The grave robbers from **Area 14** try to have the characters open the tomb while they stand guard. If necessary, they point out that it is the party who will benefit most, not them, from the contents. If at all possible, at least four of the robbers are nearby, with their leader well away from the place.

When the tomb is broken open, all within a 30-foot radius must make a successful DC 18 Constitution saving throw or become infested with *mummy rot* (as if stricken by a **mummy**). The same curse strikes all who approach within 30 feet of the tomb in the next 30 hours.

The shrine itself is to the deity Uag, a very ancient and forgotten god. Anyone who offers both recognition and a reasonable token honoring Uag negates the curse described above. If looting takes place, those who honored Uag are still not penalized, as long as they take no active role. However, all looters receive the curse described above and also are afflicted by a second curse: They must make a successful DC 18 Wisdom saving throw or lose 2d8 points of Wisdom (which can be restored only by a *greater restoration* spell). Inside the shrine is a gold statue of Uag (worth 2,000 gp if intact and sold outside Khemit), four pieces of lapis lazuli (150 gp each), and a *tome of clear thought*.

16 MANY TOMBS

This large burial site was one of the earliest to be totally looted. Because of its proximity to the flat barrens to the east, some wild animal encounters are possible, but this should be left to random chance. Nothing noteworthy is found here.



17· TOMBS ALONG RAVINE

These are looted and open burial sites. These tombs are open and empty. They do, however, house a pride of 9 **lions** that attack anyone who enters their lair.

18· TOMB TRIAD

The burial sites here are empty of all treasure save a golden one of considerable extent. The gold is the amber of wild honey, for exceptionally large bees of black hue have taken over the openings for their hives! If the bees are disturbed, they attack the intruders and continue to do so, so long as any living creature is within 300 feet of the hive. Treat the bees as a **swarm of insects**, with 44 hit points, a walking speed of 5 feet, a flying speed of 30 feet, and no climbing speed.

19· CUL-DE-SAC TOMBS

Nothing of interest is here, though there are signs that something or someone has been around the place fairly recently. Random encounter checks should be focused on wild animals since they use the nearby water pool at **Area 7**.

20· DRY TOMBS

As with **Area 19**, these tombs are deserted and utterly stripped of all valuables.

21· TOMBS NEAR EXIT

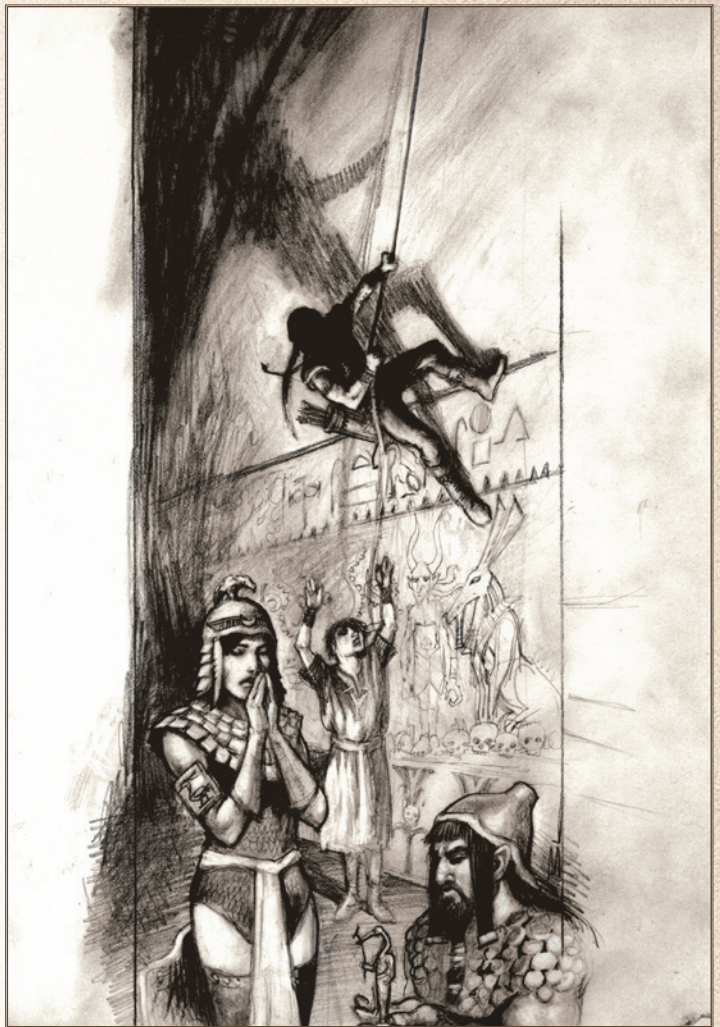
This whole area is littered with small bone fragments. Though the bones are bleached and dry, close examination and a successful DC 10 Intelligence (Investigation) check shows that most are human and marked by teeth. Many are cracked and lacking marrow. Some bones are quite new, having been exposed to the sun for only days or weeks.

Suggested Encounter. A pack of ghouls resides in these tombs. The priests of the Temple of Osiris placed these undead creatures here to protect against intruders coming up the narrow trail at **Area 22**. In addition, those waylaid by the bandits along the road to the gorge are sometimes brought here for the ghouls' feast. The pack consists of 6 **ghouls** and 4 **ghasts**, along with 3 **ghulaz** and a pair of monstrous **gholles**. See **Appendix B** for details on these last two.

Anyone passing this area is first attacked by rock missiles hurled down from above. Many of the tombs here are connected by tunnels that allow the undead to move from location to location while hidden from those below.

22· NARROW TRAIL

This trail continues up the narrowing gorge until it enters the Khalla Wadi, a pass through the Harh-Ahu-Ra Hills that leads to the oasis of Dakla-Amun. This route provides an additional exit from the Necropolis, other than returning to Aartuat or taking the desert track north to the oasis at Ahur-Ptah. If the party made arrangements to meet desert nomads to assist in carrying forth treasure, this is the route they likely planned to use. In any event, anyone leaving the gorge by this means is neither followed nor pursued.



23· RAVINE TERMINUS

On first examination, it appears that the tombs in this locale are the same as most of the others in the gorge. Any closer look, however, shows that they are somewhat different. Previous sites have been dedicated to Osiris and to others of good or neutral alignment. The bas-reliefs and paintings herein are all of evil-natured deities, be they god, serpents, demons, devils, fiends, or monsters. In short, this is the place where those who worshipped Set, Aapep, or other horrific deities were entombed.

Suggested Encounter. Only random encounters should occur here, with most being of evil nature. The feel for this whole place is dreadful, and that alone should spur the characters to move elsewhere. If the party lingers overnight, check hourly for encounters, even doubling the normal chances and adding some probability of monstrous things and/or spirits wandering by.

24· PATH TO THE TOMB OF RAHOTEP

A little exploration here quickly reveals the narrow ravine to the south-southwest that leads off about 400 feet to the site of the tomb's entrance.



CHAPTER EIGHT • RAHOTEP'S TOMB

NOTES

This last adventure section is a classic dungeon setting. It should prove to be a challenging test of ability for even expert players and experienced characters. By the time the party gets here, it is highly recommended that characters be at least 10th level.

The following information is applicable to all locations in the Tomb of Rahotep. You should become familiar with each of these concepts to effectively run the encounters later in the tomb.

SECTIONS AND INTERLUDES

The Tomb of Rahotep is the final encounter area of the adventure. In the tomb, however, are two times when the party may believe they have been victorious over Rahotep, but in fact have much left to do. Exploration in the gorge may have alerted the players to the existence of false tombs, so they should perhaps be wary of endings that seem a bit too easy.

That being said, each of those two occasions may provide opportunities for the party to recuperate and perhaps return to Aartuat for healing and supplies. At the least, XP should be awarded when they reach these milestones to reflect the knowledge they gained exploring this tomb.

Each of these false endings is noted in the text below.

USING THE MAPS

The Tomb of Rahotep is constructed on several different levels, and, in several places, passages go above or below other parts of the tomb. To make it easier to understand how these areas relate to each other, a cross-section of the tomb along its principal east-west axis has been included. The main map of the tomb includes all of its chambers and passages other than the final section. That last part, which contains **Areas 32** through **37**, is shown on a separate map later in this chapter.

As there are false tombs and several areas where the actual extent of the tomb is deceptive, take care not to allow the players to inadvertently glimpse the map in this chapter. Until the very end, they should always be left in doubt as to whether they discovered all that may be found in the tomb.

READING ANCIENT KHEMITIAN HIEROGLYPHS

In many places throughout the tomb, the ability to read and interpret ancient Khemitian hieroglyphs is critical to the party's success. A *comprehend languages* spell is not always sufficient, as that provides only a literal translation and does not reveal hidden meanings or cultural nuance. As a result, it is highly recommended that at least one and preferably two or three of the party members have the ability to read these hieroglyphs.

In the text, we assume that a character with the ability to read hieroglyphs is able to do so without the need for an ability check. If you prefer, you may elect to require an Intelligence (Investigation) check each time a character attempts to read any hieroglyphs, though this may make progress through the tomb impossible should all literate members of the party fail to read a critical glyph. If you would like some verisimilitude but do not want to overly handicap the party, you may want to assign a DC and assume that a successful roll provides a perfect translation, while each point failed leaves one word untranslated. It all depends on how challenging you wish to make this aspect of the adventure.

THE USE OF CERTAIN MAGIC IN THE TOMB

Almost without exception, the ceilings, floors, walls, and doors in Rahotep's Tomb radiate auras of abjuration magic. This enchantment prevents the use of divination spells that would pass or seek to perceive through any of these barriers, and bars the use of any magical means (such as a *teleport* or *dimension door* spell or traveling ethereally) to cross them. Divination magic works, however, with respect to objects or creatures in the same room as the caster that the caster can physically see. As a result, spells such as *detect magic*, *detect evil and good*, and *find traps* are effective but only within line of sight. In addition, any effort to use transmutation magic on any of the ceilings, floors, walls, or doors of the tomb (such as a *passwall* or *stone shape* spell) succeeds only if the caster makes a successful DC 24 ability check with their spellcasting ability. Note that casting a spell that is ineffective for any of the foregoing reasons still uses the applicable spell slot.

Unless otherwise specified in the text, areas of the tomb do not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight.

Finally, all undead in the tomb, which enjoys the protection of Set himself, have advantage on saving throws against any effect that turns undead. Note that while in the tomb, Rahotep, all aspects of Rahotep, and Utat-Nebbu cannot be turned.

NAMES IN THE TOMB

By now, the party should be well aware that, in Khemit, there is enormous power in a true name and in names when spoken aloud. Perhaps nowhere in the Triple-Kingdom is this more the case than here in Rahotep's Tomb.

If any character at any time speaks Rahotep's name while in the tomb, that character from that point on has disadvantage on all saving throws against any of the Nine Curses of Rahotep and against any other spells or traits of Rahotep or any **aspect of Rahotep** (see **Appendix B**). This penalty is permanent and applicable any time the character is in the tomb, even should the party leave for a period of time and later return. This effect can be removed only by a *wish* spell or other similar magic.

If that's bad, actually speaking one's true name to Rahotep, any aspect of Rahotep, or certain of the denizens of the tomb (as noted in the text below), is worse. Should a character be foolish enough to do so, then Rahotep and each aspect of Rahotep can telepathically command that character at any time as a bonus action, with the same effect as a *dominate person* spell — *but no further saving throw is permitted*. Note that this is similar to one of the consequences of failing to resist one of the Nine Curses of Rahotep discussed below. Again, this result can be removed only by a *wish* spell or other similar magic. This effect is also suppressed if the character is inside the bounds of an *antimagic field*.

If you feel that the players have not had sufficient warning of these matters, if they are a bit on the unexperienced side, or if you are just feeling generous, you may allow Khonsu-khaibet (if he is with the party) or a figurine in the possession of the character to intervene before such an error is made. But do not be too generous. If the party is forewarned yet acts so thoughtlessly (or recklessly), they should have to face the consequences.

THE NINE CURSES OF RAHOTEP

Khemitian lore conceives of nine parts of a human soul. Normally at death, most of the parts of the soul pass to the afterlife to be judged. As described earlier, however, Rahotep used powerful magics on his death so that the aspects of his soul stayed in the mortal realm. He also connected these parts of his soul to Nine Evil Objects that he fashioned to gather the life essence necessary to allow him to ascend as Unmortal. These parts of the human soul, and the Nine Evil Objects of Rahotep that correspond to them, are as follows:

Aspect	Meaning	Characteristics	Evil Object
<i>Ab</i>	Heart	The physical heart; the seat of emotion, thought, will, and intention; that which is weighed against the feather of Maat to determine whether a soul is worthy of the blessed afterlife	Scepter of Set
<i>Ba</i>	Personality	That which makes a person unique; able to move equally in the spiritual realm as the mortal realm	Bloodied Moon
<i>Sahu</i>	The Spiritual Body	That which protects those the person loved and exacts vengeance on its enemies	Netherladder
<i>Ka</i>	Vital Essence	That which distinguishes between life and death, and is breathed into the body at birth by the gods	Blackened Sun
<i>Khaibet</i>	Shadow	An ever-present part of the soul even during life, but linked inextricably to death and service to Anubis	Cleaver of Set
<i>Khat</i>	Body	After death, the corpse; forming a permanent link to the essence of the dead	Cursed Star
<i>Khu</i>	Immortal Self	That which represents the will, intellect, and intentions, and after death lives with the gods	Book of Eternity
<i>Ren</i>	True Name	That which must remain, for the destruction of the <i>ren</i> destroys all the other parts	Seal of Shadow
<i>Sekem</i>	Life Energy	That which goes on to the afterlife with the gods upon death	Serpent Ankh

For centuries, the aspects of Rahotep's soul have roamed the lands of Khemit, sowing discord, wreaking havoc, and raising the cult that would restore him to power. Now that the Nine Evil Objects are in or near the tomb, charged with life essence and ready to give Rahotep the power to rise Unmortal, Rahotep has called the parts of his soul back to the tomb. These are the **aspects of Rahotep** (see **Appendix B**). Each now has the ability to bestow a powerful magical curse on those who enter and desecrate this place.

The location where each of the Nine Curses of Rahotep is bestowed is set forth below in the encounter key for the tomb. When this happens, the entire party feels a palpable wave of doom and evil sweep over them, but the curse itself targets only one character. The applicable text specifies which member of the party is targeted by that curse. Alternative targets are given, however, since a character that has already been so cursed will not be targeted by a subsequent curse. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Successfully resisting the curse of an aspect of Rahotep does not provide any protection against the curse of any other aspect. However, a character who possesses one of the Nine Evil Objects has complete immunity for the curse bestowed by the corresponding aspect of Rahotep, as specified above.

If a character fails its saving throw against one the Nine Curses of Rahotep, there are two principal effects on the character:

- First, Rahotep and each of the aspects of his soul can command that character at any time as a bonus action, with the same effect as a *dominate person* spell — *but no further saving throw is permitted*. (See, however, the sidebar for a discussion of possible mitigants to this result.) This effect is permanent and applicable any time the character is in the tomb, even should the party leave for a period of time and later return. This effect can be removed only by a *wish* spell or other similar magic. This

effect is also suppressed if the character is inside the bounds of an *antimagic field*.

- Second, should the character at any time die while in the tomb, they cannot be raised from the dead by any means short of a *true resurrection* or *wish* spell. Further, within five minutes of the character's death, their body begins to shrivel and change physically, teeth lengthening into fangs, hands twisting into claws. If either *gentle repose* or *remove curse* is cast on the body within five minutes of the beginning of this transformation, it reverses and no further transformation occurs. If, however, neither such spell is cast in that time period, the body irrevocably continues to transform, and in 10 more minutes becomes a **Rahotep's tomb mummy** (see **Appendix B**). At that point, the corpse animates and is under the complete mental control of Rahotep, including any aspect of Rahotep. The body seeks to flee the party and join with Rahotep's forces further in the tomb, where it can join in the destruction of its former friends.

TRACKING CHARACTER BENEFITS AND PENALTIES IN THE TOMB

It is critical that you maintain careful track of which figurines and which of the Nine Evil Objects each character possesses, as well as which characters may have taken one of the unfortunate actions available to them (such as saying Rahotep's name or their own true name while in the tomb) or become the victim of one of Nine Curses of Rahotep. To make this easier, you may wish to use the Character Tracking Sheet found in **Appendix F**.

RAHOTEP'S CURSES AND SAYING A TRUE NAME: ARE THE PENALTIES TOO SEVERE?

The penalties for failing to save against one of Rahotep's curses or for saying the character's true name in the tomb are severe: They become a servant to Rahotep whenever that evil one decides to command them. Depending on the number of party members and their saving throw bonuses (and whether one is a paladin, giving anyone within 10 feet the benefit of a substantial bonus to saving throws), there is a chance that the entire party succumbs to one (or both) of these events. If such comes to pass, the consequence is likely to be the party's destruction, either in **Area 25** or at the end of the adventure in **Area 37**. This may make for a less than satisfying conclusion to the Tomb of Rahotep.

If your party suffers bad luck in saving throws or is small such that each character is targeted by a curse multiple times, you may wish to mitigate the effect of such failures. For example, if Rahotep commands a character subject to a curse, you may decide to allow that character a DC 18 Wisdom saving throw at the beginning of each of its turns. If it succeeds, then the character can take whatever action it wishes that round; but for each round it fails, Rahotep controls the character. Such a save does not end the curse, and the character is not free of this chance of Rahotep's Command until one or the other is dead. You can also allow certain events or circumstances to override Rahotep's Command, if you deem it appropriate. Nevertheless, a curse endowed by one as powerful as Rahotep should be a fearsome thing, so do not reduce its potency lightly or without due thought.

On the other hand, a character forewarned who elects to disclose its own true name in the tomb should not be given such lenience. If one offers one's neck, one should not begrudge the executioner for swinging the axe.

APPROACHING THE TOMB

Beyond **Area 24** of the Gorge of Osiris, the ravine narrows as the cliff walls close in, curving south by southwest. Fissures in the rock can be seen, as well as rocky ledges above. After some 400 feet or so, the ravine ends in a near-vertical gully only a couple of feet wide. There is no obvious tomb, not even a place that seems likely to hide the entrance to a burial crypt. Yet the map accompanying the *Blemmyish Nomad's Account* shows that this is the spot where the nomad warriors located an untouched burial place.

Searching the area reveals many fissures in the rock and a number of ledges at varying heights, some of which lead to small natural caves. One particular fissure, about 250 feet back from the end of the ravine, usually has one or two **king cobras** (see **Appendix B**) sunning themselves nearby on the warm rocks. This fissure, in fact, leads to a nest of these snakes in **Area 11A** in the tomb. Any king cobras slain here reduce the numbers found in **Area 11A** accordingly.

Where the map indicates the tomb's location, there is in fact a ledge some 40 feet above the ravine floor. From below it seems nondescript, similar to all of the other rocky projections along the way. But once anyone reaches the ledge, they see a painted stone slab flanked by two carved pillars — the entrance to the Tomb of Rahotep!

The 40 feet of cliff face to the ledge may be climbed with a successful DC 18 Strength (Athletics) check. If a rope is affixed, then only a successful DC 10 Strength (Athletics) check need be made. Magical means of ascent are also possible, of course.

RAHOTEP'S TOMB: ENCOUNTER KEY

Refer to the **Tomb Map** for the areas described here.

THE FIRST SECTION: THE OUTER CHAMBERS AND THE FALSE TOMB

1. ENTRANCE

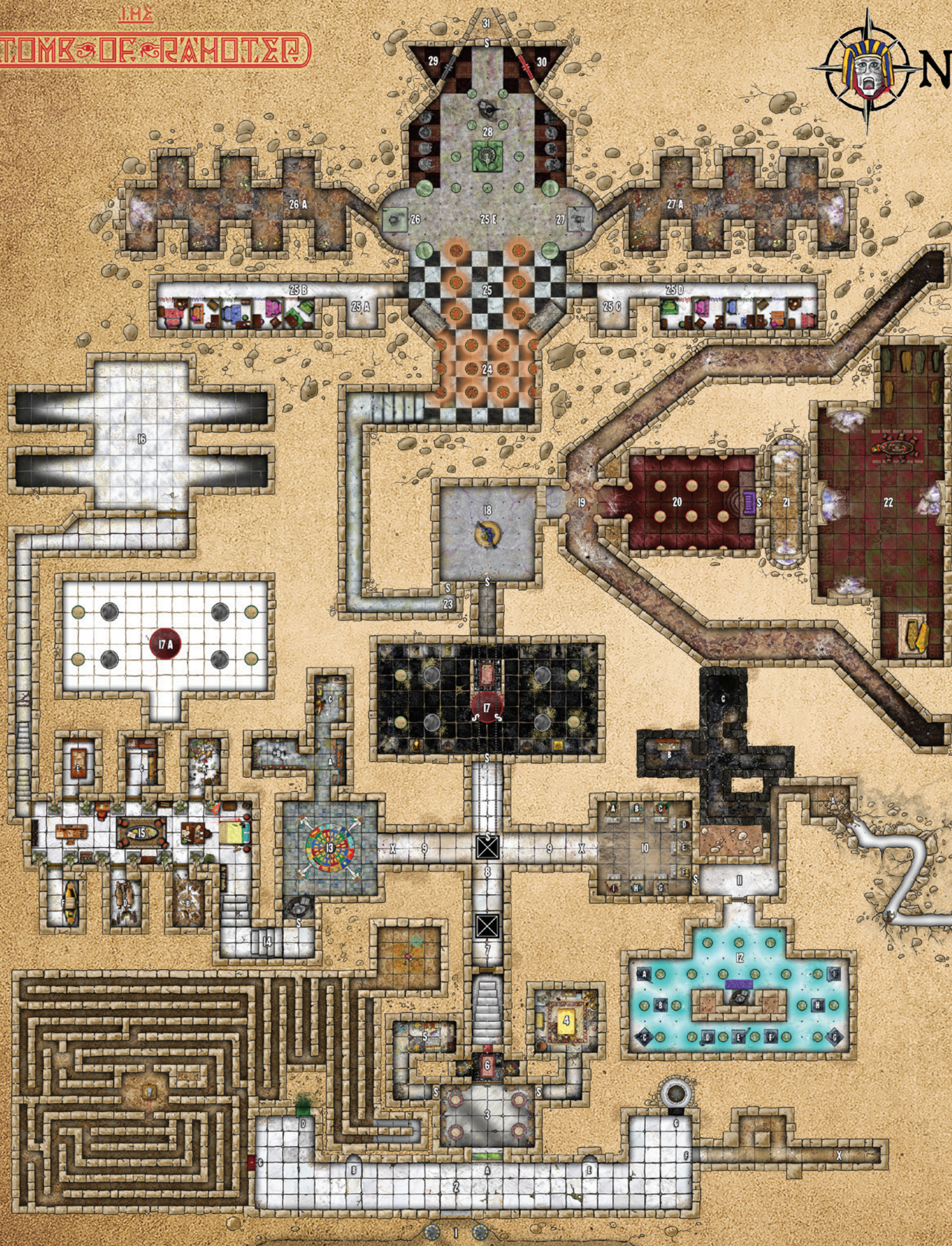
Read the following if a character reaches the ledge:

The ledge forms a wedge into the cliffside, about eight feet deep. From some 30 feet across, it narrows to but 10 feet in width, where a great stone slab, some eight feet across and 10 feet tall, is set into the rock. The slab is covered in painted hieroglyphs and a cartouche. To either side are painted and gilded pillars depicting a variety of people and creatures, each reaching some 15 feet to the overhang of stone above the ledge.

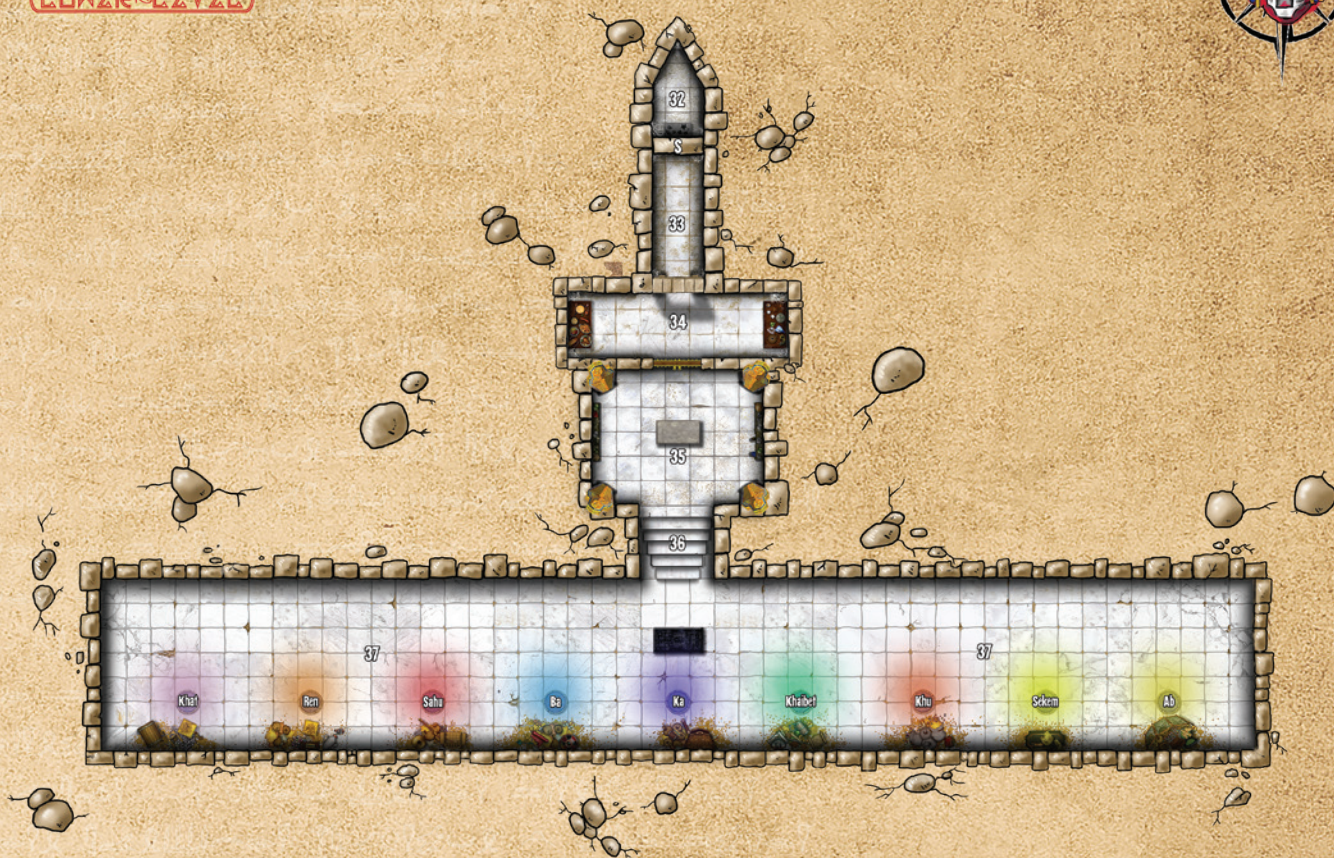




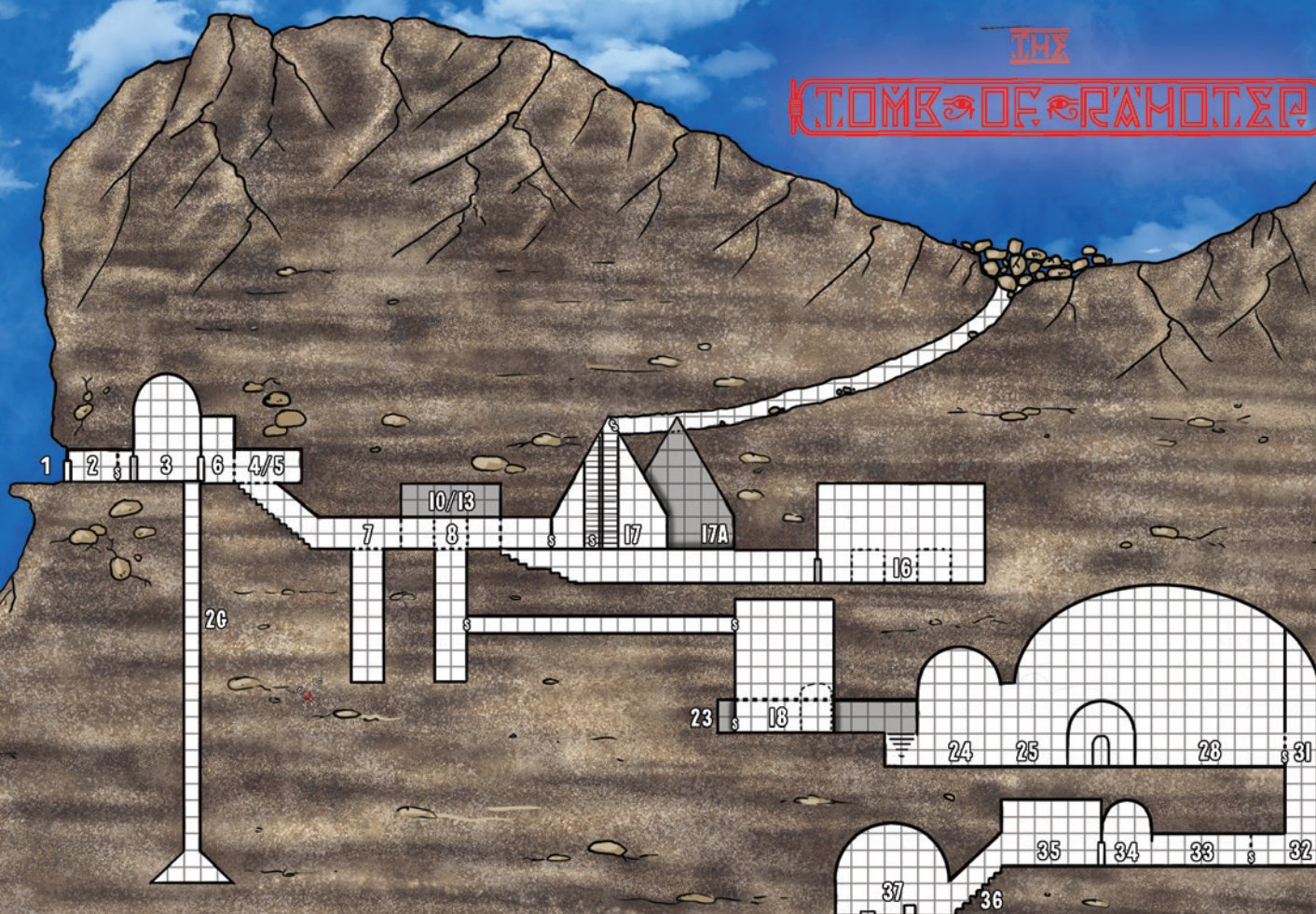
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TOMB OF RAMOTSA



THE TOMB OF RAMOTEP (LOWER LEVEL)



THE TOMB OF RAMOTEP



The stone slab radiates an aura of abjuration magic, and the pillars radiate auras of transmutation magic.

The hieroglyphs on the slab may be read by anyone who knows ancient Khemitian or uses a *comprehend languages* spell. It reads:

The [name set forth in a cartouche] dwells within his Eternal House, knowing full well the nature of humankind. He lies within, awaiting the fools who think to despoil what is his. No prayers will avail you hereafter; so mutter them now and be done with it! You are the funerary offerings for which I hunger and thirst. ... Join me.

The party should by now be familiar with the cartouche, which is Rahotep's full name, *tesh tesh-er-ti Aasha Sethu Neterankh Rahotep*. Literally translated, this says: *A red fiend terrible of Roarer (a name of Set) [that is the] Set Godlife Rahotep*.

Note that the slab and the walls of **Area 2** have been enchanted as described above under **The Use of Certain Magic in the Tomb** to prevent the use of divination magic and to resist efforts to enter the chamber via magical means.

Entering the Tomb. There are two ways to pass the slab. First, it may be broken down, but it is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 4, and has 240 hit points.

The alternative requires a close study of the pillars on either side of the slab. Each one is covered in hieroglyphs and figures, all carved in bas-relief. A few moments of study reveals images of humans, elves, dwarves, gnomes, halflings, and all other types of people found in the world. There are also figures of various demons, devils, ghouls, monstrosities, and other sinister creatures. Above all these are hieroglyphs that read:

Let each who would enter freely identify themselves to the heart of the one within.

As soon as anyone touches an image on a pillar, or if anyone strikes hard at the stone slab or attempts to pry it open or casts a spell upon the door, read the following:

Mist grows before the stone slab, thickens, and becomes a figure of greater than human proportions and of hideously evil visage. Its eyes seem feral and gleam with lambent fire. Then this man-thing opens its huge mouth, and its fangs glitter as it speaks:

"I am the Set Rahotep!

No man was more potent when I was among those dwelling in the land of Khemit. In death I am greater still!

Do you not fear serpents? I am the Aapep Rahotep!

Who does not tremble before the monsters of the Duat? I am one!

Does not your flesh crawl at the sight of a terrible Wyrms? I am the Deathwyrms Rahotep!

Does your blood run cold before the face of a fiend? Know, then, that I am Rahotep the Fiend!

Who shuns not demons? Shun me, for I am the Demon Rahotep, the red devil.

And which fool listens? That one is wise!

Praise Set and the Set Rahotep, that one, and pity the rest!"

The figure is nothing but an illusion, can take no damage, and does not respond to any actions or words of the party. As soon as it finishes its speech, it fades away.

If someone touched an image on a pillar that matches their description, they now note that the slab seems oddly translucent. If they attempt to touch the slab, they find that their hand goes right through it. In fact, they can now simply walk through the slab into **Area 2**. This ability to pass through the slab works to enter or exit the tomb through the slab and lasts until the next sunrise.

2. HALL OF PREDICTIONS

Read the following if the party passes through the slab into this area:

Beyond the stone slab is a long hall, only 15 feet deep, but running to your left and right as far as your light can reveal. At the farthest you can see both ways, it appears there is an area that opens to the west. The floor is bare rock, lightly coated with undisturbed dust, but the walls and ceilings are covered with plaster and brightly painted with murals and hieroglyphs. On the wall right across from where you stand at the entrance is a section of prominent hieroglyphic writing, larger than what you dimly perceive elsewhere. The air smells old, but tainted with the distant scent of carrion. There is no noise, no wind, no movement at all.

This long hall runs 140 feet north to south and is 15 feet deep. At the north and south ends of the hall are 20-foot-wide and 15-foot-deep alcoves, opening to the west. There are obvious stone slabs on the north and south walls, as well as in each of the two alcoves. Two doorway-like recesses are set in the western wall, to the left and the right of the entrance. The ceiling arches to a point about 15 feet overhead.

A light coating of undisturbed dust is on the bare stone floor, and the vague but disturbing scent of carrion taints the air. The walls and ceiling are plastered and brightly painted with murals and hieroglyphs. As usual, the hieroglyphs can be read by anyone with sufficient knowledge of ancient Khemitian or by a spellcaster using a *comprehend languages* spell.

Wall Frescoes. The murals and surrounding hieroglyphs in this hall vary by theme in different locations. If the characters inspect a specific section of the walls, use the following to describe what they see:

- The **eastern wall, south of the entrance**, shows scenes of a large man, presumably Rahotep, conversing with all manner of evil entities: Set, devils, fiends, monsters, demons, serpents, Sebk, and creatures such as ghouls, huge scorpions, and human-faced hyenas. Nearby hieroglyphs tell of Rahotep's life as a great servant of Set, defeating all of his enemies.
- The **southern wall** depicts Rahotep leading lines of terrible, demonic-looking children, as well as images of humans, both male and female, giving birth to similar horrors. Surrounding these images are hieroglyphs that set forth perverted versions of the typical prayers for childbirth.
- The **walls of the alcove to the south** depict nearly skeletal humans crushed beneath Rahotep's feet. The hieroglyphs in this area are in the form of prayers for healing, but twisted into calls for illness, death, withering, and destruction.
- The **western wall to the south** depicts a dismal part of the Duat, with ghoul-like creatures, vampires, and other monsters eating the dead, who writhe in their mouths and claws. The hieroglyphs here describe the suffering of those consigned to be eternally devoured in the Duat.
- The **central part of the western wall** shows Rahotep leering from a gate to the most malign and gloomy division of the Duat, surrounded by all variety of demonic creatures and undead. The

hieroglyphs near this painted portal are prominent, brightly colored, and larger than elsewhere in the hall, so they will likely be noted as the party enters the hall, and are described below.

- The **western wall to the north** depicts multitudes of demons, fiends, devils, chimerical monsters, serpents, sphinxes, and lamia, all bowing before the commanding figure of Rahotep. This is surrounded by hieroglyphs calling such creatures to the service of Rahotep and his master Set.
- The **walls of the alcove to the north** depict horrible scenes of Rahotep and his minions torturing humans, their very skin melting off their bones. The nearby hieroglyphs set forth warnings to those who would oppose the power of Rahotep and his master Set, cursing them to eternal damnation.
- The **northern wall** also shows scenes of torture, with naked humans staked out in the burning desert sand, being eaten by scorpions, or buried under rocks. The surrounding hieroglyphs set forth warnings to those who would oppose the power of Rahotep and his master Set, cursing them to eternal suffering.
- The **eastern wall north of the entrance** depicts Rahotep at the head of a great army, surrounded by the dead of other gods, amid torture, filth, and destruction. The hieroglyphs here tell of Rahotep's future as great pharaoh, as Set's right hand on the earth, bringing all to obey the God of Evil.

Rahotep's Hieroglyphs. Exactly opposite the entrance, to the left of the image of the gate to the Duat and the leering Rahotep, is a large section with bright, hieroglyphic writing in a size larger than found elsewhere in the hall. Anyone who reads ancient Khemitian or uses a *comprehend languages* spell is able to decipher it as follows:

The Set Rahotep's Prediction:

Right and left you will turn to seek me.

Turn as you might, there is no escaping my curse.

Foul is the Death that shall hunt you down; swift its strike, burning its measure of punishment.

The Set Rahotep's Pledge:

Hunt the way as lowly ones. Your tongue shall taste only dust and death.

Delve deep, and the tears you shed will burn and wash you away.

Fair gholles or kindly demon you are not; no gate passes you through.

Beat down the portal to no avail, for rock is unyielding.

Turn and twist back and forth, and the end is the same as afore.

So you must accept the dark curse and thus find your dark fate!

Details for **Areas A** through **G** are described below.

BREAKING THE FOUR GRANITE SLABS

If the party penetrates or breaks all four of the granite slabs in this area (**C**, **D**, **F**, and **G**) without locating the actual entrance to the tomb (**Area A**), they are given a clue.

Immediately upon breaking through the fourth slab, no matter which that happens to be, read the following:

As you break open this portal, a voice echoes through the long hall:

"Thrice cursed fools you are, now seeking yet a fourth folly. Right it should have been, and then should you have left, for I most dearly desire sport with you. Come now! Take a deep breath and get on with it. You have no chance of success, no hope of life or riches, save in honoring me. Pray now to the Set Rahotep, and I will reward you."

This perhaps leads the party to rethink their path and find the correct one. Remember, however, that anyone who actually speaks Rahotep's name in the tomb is subject to a rather unfortunate consequence, as described above under **Names in the Tomb**.

2A: RAHOTEP AND THE GATE TO THE DUAT

Rahotep is depicted here leering out into the initial entry passage from a gate to the most malign and gloomy division of the Duat. Above this image of a gate is the following, written in ancient hieroglyphs:

That which is best hidden is plain to see, luring the fool to seek naught but their own death in service to me.

The plaster behind the mural of the gate and Rahotep covers a thin layer of bituminous cement, not solid stone. This can easily be determined by anyone tapping the plaster. The space beyond, however, is filled with poisonous gas under some considerable pressure. Any damage of more than 5 hit points causes the plaster and cement to rupture. A billowing cloud of yellow-green toxic vapors comes rolling forth to cover a 30-foot radius along the corridor. The vapors thin and dissipate in one minute.

Poison Gas Trap: The trap can be found on a successful DC 16 Wisdom (Perception) check. There is no way, however, to disarm it, other than breaching the plaster and cement from a distance beyond the range of the gas. Once triggered, the trap releases burnt other fumes. Anyone within 30 feet of the opening must succeed on a DC 14 Constitution saving throw or take 10 (3d6) poison damage, and must repeat the saving throw at the start of each of its turns; on each successive failed save, the character takes 3 (1d6) poison damage. After three successful saves, the poison ends.

After the gas dissipates, the characters are able to see a small recess just five feet deep behind the false wall. At the back of the recess, to the west, is a stone slab upon which is written ancient Khemitian hieroglyphs that read as follows:

Right and left you came, but even so you have only assured your deaths. The Nine Curses of Rahotep be upon you!

The stone slab is solid limestone. It can be levered out of the opening with appropriate tools and a successful DC 18 Strength check, in which case it falls back into the recess and **Area 2**. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the slab can be broken down with the proper equipment. It is immune to all damage other than bludgeoning, is AC 16, has a damage threshold of 2, and has 150 hit points.

Once the door is opened, refer to the key for **Area 3**.

2B: PORTAL OF THE CORPSE-EATERS

The western wall to the south depicts a dismal part of the Duat, with

ghoul-like creatures, vampires, and other monsters eating the dead, who writhe in their mouths and claws. The hieroglyphs here describe the suffering of those consigned to be eternally devoured in the Duat.

A doorway-like recess that is five feet wide, 10 feet high, and two feet deep is set in this wall. A painting of what appears to be all manner of bestial things is at the back of the recess. Ghouls, ghulaz, gholles, and therianthropes (jackalweres, lionweres, wolfweres, and the like) are featured, but there are also creatures such as vampires and other hungering undead. The back of the recess strongly radiates an aura of conjuration magic.

In fact, this is not a painting but a portal to a part of the Duat. Anyone touching one of these depictions begins to feel slightly dizzy, and the stone seems to grow hazy and transparent before their eyes. Beyond the surface, a dark, claustrophobic space filled with the same type of creature as shown in the depiction touched is visible. If the character withdraws his or her hand, the dizziness ceases, and the back of the recess appears solid again. However, characters who continue to touch the image for two full rounds are immediately transported to the place seen. This results in the character's unfortunate but final end — unless they have a means of planar travel — as the portal works (for the characters) only in one direction. If you are feeling particularly nasty, feel free to run a combat between the transported character and 100 or so of the depicted creatures. Otherwise, allow the player to grieve for a moment before turning back to the rest of the party for their next actions.

On the other hand, if the touch is withdrawn but someone (whether the same character or a different one) touches that or another depiction within three rounds, the depicted creatures are transported to **Area 2**, where they rush out of the back of the recess as if through an open doorway. Roll 1d4 for the number of creatures so appearing for each type whose depictions were touched. Two can emerge from the portal each round. Note that there is no theoretical limit to the number of such creatures so summoned, as they are coming from the Duat or another dark plane of existence.

If it becomes apparent to the summoned creatures that they will all be slaughtered, all those surviving attempt to step back into the recessed doorway, whereupon they vanish. Yet instead of returning to the place from whence they came, the monsters are moved to **Area 25**, where they are mustered into defensive forces.

In the event any of these creatures are brought forth, see **Appendix B** for their statistics.

2C· RED GRANITE SLAB

The southern wall depicts Rahotep leading lines of terrible, demonic-looking children, as well as images of humans, both male and female, giving birth to similar horrors. Surrounding these images are hieroglyphs that set forth perverted versions of the typical prayers for childbirth.

A block of polished red granite is set in this wall. It is seven feet high and four feet wide, and bears the cartouche of “The Set Rahotep.” Hieroglyphs beneath the cartouche warn that the intruder must not pass beyond or incur the dread curse of Set's favored one.

This slab can be levered out of the opening with appropriate tools and a successful DC 18 Strength check, in which case it falls back into **Area 2**. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the slab can be broken down with the proper equipment. It is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 4, and has 200 hit points.

If this is the last of the four slabs to be broken, turn immediately to **Breaking the Four Granite Slabs** as detailed in **Area 2**.

The Maze and Two Chambers. Beyond the slab is a simple maze, with passages that are three feet wide and only five feet tall. The walls between the passages are of three-foot-thick granite. Two chambers are within this maze: one in the center, and one at the end.

In the chamber in the center, which is about 15 feet square with a 10-foot-high ceiling, is a low stone plinth, with a statue of a normally

inoffensive animal upon it carved of gray granite. However, each individual who views the statue sees a different creature; one may see a camel, another a mule, a third a huge rabbit, or a flamingo, and so on. The statue radiates an aura of illusion magic. Anyone who touches the statue sees it animate and attack; treat this as a *phantasmal killer* spell and resolve the combat accordingly. Others in the chamber, however, still see whatever creature they had seen before, still immobile. There is no limit to the number of times this effect can occur.

The chamber at the end of the maze is 20 feet square and 10 feet high. A skeleton lies in the center of the floor, with tattered strips of red cloth all that remains of whatever garments it once wore. Four candles sit on the floor about the skeleton, each alight, though the wax does not melt. The skeleton holds some sort of tome in one outstretched hand. The skeleton, the candles, and the tome all radiate an aura of conjuration magic. Anyone who directly or indirectly touches the skeleton, any of the candles, or the tome is immediately transported to **Area 2**, right in front of the opening at **Area 2C** (thus fulfilling Rahotep's pledge: “*Turn and twist back and forth, and the end is the same as afore.*”). This occurs even to a caster who uses *mage hand*, *levitation*, *telekinesis*, or any other magical means to attempt to move the skeleton, any of the candles, or the tome. If 1 hit point or more of damage is inflicted on the skeleton, any of the candles, or the tome, they all disintegrate into dust, and everyone in the chamber is immediately teleported to **Area 2C**. In addition, a delayed-effect *hideous laughter* spell is cast upon each character and takes effect at the beginning of the character's first turn of combat in **Area 3** (or, if combat is avoided in that chamber, in **Area 6**) unless a successful DC 18 Wisdom saving throw is made.

2D· DARK GREEN GRANITE SLAB

The walls of the alcove to the south depict nearly skeletal humans crushed beneath Rahotep's feet. The hieroglyphs in this area are in the form of prayers for healing, but twisted into calls for illness, death, withering, and destruction.

A block of polished dark green granite is set in this wall. It is seven feet high and four feet wide, and bears the cartouche of “The Set Rahotep.” Hieroglyphs beneath the cartouche read:

*Break not this sealed way, for only hard work and my Curse
will be the reward.*

This slab can be levered out of the opening with appropriate tools and a successful DC 18 Strength check, in which case it falls back into **Area 2**. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the slab can be broken down with the proper equipment. It is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 4, and has 200 hit points.

If this is the last of the four slabs to be broken, turn immediately to **Breaking the Four Granite Slabs** as detailed in **Area 2**.

Behind the Slab. The solid rock behind the slab is carved with the incised impression of a face and two hands. The impressions radiate an aura of necromantic magic, so there should be ample warning for the cautious.

Should anyone place a hand or face into those indented areas, they must make a successful DC 21 Constitution saving throw or whatever is so placed is magically aged the same length of time as Rahotep has been dead — 1,000 years! Unless the character has an expected lifespan of more than 1,000 years, a failed saving throw results in the complete loss of the applicable hand or, if their face was placed in the impression, their death. On a successful saving throw where a hand was placed in the indentation, that hand still suffers a loss of 2 Strength points for the next 24 hours, while on a successful saving throw where a face was placed, the character suffers a loss of 2 Constitution points for the next 24 hours.



2E· PORTAL OF THE EVIL SPIRITS

The western wall to the north depicts multitudes of demons, fiends, devils, chimerical monsters, serpents, sphinxes, and lamia all bowing before the commanding figure of Rahotep. This is surrounded by hieroglyphs calling such creatures to the service of Rahotep and his master Set.

Set in this wall is a doorway-like recess that is five feet wide, 10 feet high, and two feet deep. At the back of the recess is what appears to be a painting of demons, fiends, devils, and a half-dozen chimerical monsters common to the evil portions of the Duat, in addition to many-legged serpents, sphinxes, and lamia. The back of the recess strongly radiates an aura of conjuration magic.

In fact, this is not a painting but a portal to a part of the Duat. Anyone touching one of these depictions feels slightly dizzy, and the stone seems to grow hazy and transparent before their eyes. Beyond the surface, a dark, claustrophobic space is visible, filled with the same type of creature as was shown in the depiction touched. If the character withdraws his or her hand, the dizziness ceases, and the back of the recess appears solid again. However, characters who continue to touch the image for two full rounds are immediately transported to the place seen. This results in the character's unfortunate but final end unless they have a means of planar travel, as the portal works (for the characters) only in one direction. If you are feeling particularly nasty, feel free to run a combat between the transported character and 100 or so of the depicted creatures. Otherwise, allow the player to grieve for a moment before turning back to the rest of the party for their next actions.

On the other hand, if the touch is withdrawn but someone (whether the same character or a different one) touches that or another depiction within three rounds, the depicted creatures are transported to **Area**

2 where they rush out of the back of the recess as if it were an open doorway. Roll 1d4 for the number of creatures so appearing for each type whose depictions were touched. Two can emerge from the portal each round. Note that there is no theoretical limit to the number of such creatures so summoned, as they are coming from the Duat or another dark plane of existence.

If it becomes apparent to the summoned creatures that they will all be slaughtered, all those surviving attempt to step back into the recessed doorway, whereupon they vanish. Yet instead of returning to the place from whence they came, the monsters are moved to **Area 25**, where they are mustered into defensive forces.

In the event any of these creatures are brought forth, see **Appendix B** for their statistics.

2F· GRAY GRANITE SLAB

The northern wall shows scenes of torture, with naked humans staked out in the burning desert sand, being eaten by scorpions, or buried under rocks. The surrounding hieroglyphs set forth warnings to those who would oppose the power of Rahotep and his master Set, cursing them to eternal suffering.

A block of highly polished gray granite is set in this wall. It is seven feet high and four feet wide, and bears the cartouche of "The Set Rahotep." Hieroglyphs beneath the cartouche read:

I will avenge myself on those who violate my Eternal House. In darkness shall they sleep eternal, my Curse upon their heads!

This slab can be levered out of the opening with appropriate tools and a successful DC 18 Strength check, in which case it falls back into **Area 2**. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the slab can be broken down with the proper equipment. It is immune to all damage other than bludgeoning, is AC 17, and has a damage threshold of 4, but due to internal fractures, it has only 100 hit points.

If this is the last of the four slabs to be broken, turn immediately to **Breaking the Four Granite Slabs** as detailed in **Area 2**.

Beyond the Slab. Success reveals an opening that is five feet square heading northward. The floor of the corridor is smooth limestone, and the walls and ceiling are plastered and painted with scenes of a happy pastoral existence in the Duat (quite the contrast to depictions seen elsewhere). A close inspection of the walls, however, reveals disturbing motifs of misshapen creatures and twisted faces. Fifteen feet in is a small, 15-foot-by-15-foot chamber on the left, with a square stone pillar in the middle. The passage continues some short distance beyond.

Death Trap. Aspects of this trap may be found with a successful DC 18 Wisdom (Perception) check. Depending on the locations searched, the characters can find many small holes all throughout the surface of the pillar and a seam in the floor just before the point marked on the map with an X. If the party removes the plaster over the ceiling near the entrance, they may also note the seam around a stone block there. The falling block or the floor trigger can be disarmed with a successful DC 18 Intelligence (Investigation) check and a successful DC 20 Dexterity check with thieves' tools. The former prevents the block from falling, while the latter prevents the trap from triggering at all. However, a failed attempt to disarm the floor seam triggers the trap.

If more than 20 pounds of pressure is applied to the floor at any point at or beyond the point marked on the map with an X, a five-foot cubic stone block falls from the ceiling at the entrance to this passage, blocking it off entirely. At that point, sand starts pouring out of the innumerable tiny holes in the pillar to fill the entire area in two minutes (20 rounds).

Various spells may be effective to permanently or temporarily stop the flow of sand, including various *wall* spells. If the party is trapped, determine how much of the space remains that is not filled with sand or blocked by any walls they have created. Each 100 cubic feet of air is sufficient for one person for one hour. After that time, carbon dioxide poisoning sets in.

The limestone block that dropped from the ceiling is not protected by the enchantments typical in the tomb, and so may be destroyed by a *disintegrate* spell or passed via a *passwall* or *stone shape* spell. *Dimension door* and *teleport* are also effective, so long as the destination is solely **Area 2**. The gaps are not airtight, so a character in *gaseous form* can also escape. If the party has no other means of egress, they can try to break through the block. The block weighs approximately nine tons. It is immune to all damage other than bludgeoning, is AC 16, has a damage threshold of 2, and requires 1,800 hit points to destroy. However, as the falling block left a cavity above it in the ceiling, it would be much easier to break through the ceiling right above the block (which would require only 200 hit points damage), crawl over the top of the block, and break back into **Area 2** through the wall over the block (another 200 hit points). Note, though, that each character working to break through any stone here uses up twice as much air and expels twice as much carbon dioxide as normal.

2G· BLACK GRANITE SLAB

The walls of the alcove to the north depict horrible scenes of Rahotep and his minions torturing humans, their very skin melting off their bones. The nearby hieroglyphs set forth warnings to those who would oppose the power of Rahotep and his master Set, cursing them to eternal damnation.

Set here is a slab of smooth, ebon-hued granite. It is seven feet high and four feet wide, and bears the cartouche of "The Set Rahotep." Hieroglyphs beneath the cartouche read:

*Cursed are you and cursed again, so do not proceed farther,
else you must go down into death.*

This slab can be levered out of the opening with appropriate tools and a successful DC 18 Strength check, in which case it falls back into **Area 2**. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the slab can be broken down with the proper equipment. It is immune to all damage other than bludgeoning, is AC 17, and has a damage threshold of 4, but due to internal fractures, it has only 100 hit points.

If this is the last of the four slabs to be broken, turn immediately to **Breaking the Four Granite Slabs** as detailed in **Area 2**.

Beyond the Slab. Past the slab is a circular chamber about 10 feet in diameter and 20 feet tall, in the center of which is a hole (a well) four feet across. The ceiling is plastered, and a fresco depicts a horrid wyrm scowling down at those below. Very careful examination and a successful DC 20 Wisdom (Perception) check reveals that the floor slopes slightly (an inch at most, and thus almost undetectably) downward to the edge of the well.

The well's sides are very smooth, but ancient wrought-iron rungs provide a ladder for descent into it. All of the iron rungs are very strong and securely imbedded, and they show almost no rust, as the place is very dry. The bottom is 120 feet down, but if a bright light shines down, golden and silvery gleams can be seen, as well as the rainbow transparencies of manifold gems. (All below is shiny but worthless junk.)

Acid Trap. A huge vat of acid is concealed over the ceiling. Any pressure on any of the upper 12 iron rungs in the well shatters a small ceramic plug and exposes a copper plate that the acid slowly dissolves. A successful DC 20 Wisdom (Perception) check alerts anyone who closely inspects any of those rungs that they were designed to move slightly if pressure is applied to them.

One minute after the trap is triggered, a few tiny flakes of plaster fall from the ceiling. Anyone at the top of the well may notice these flakes on a successful DC 16 Wisdom (Perception) check, though the reason for the flaking is not apparent.

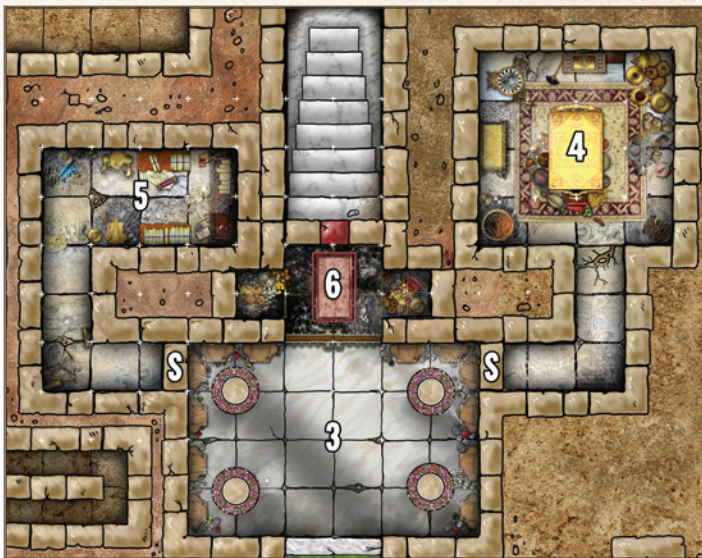
Three minutes later, any characters at the top of the well notice an acrid smell upon a successful DC 16 Wisdom (Perception) check.

One minute later, the acid precipitates suddenly through the ceiling plaster and rains down as a waterfall. The stuff covers the entire chamber, destroys all materials subject to acid (including armor and weapons), and inflicts 35 (10d6) acid damage upon everyone within the room or the well. As the acid drains down the well opening, it weakens the iron rungs, dissolving them within 2d4 rounds. The acid ultimately fills the lower half (60 feet) of the well. Any character submerged in the acid suffers 17 (5d6) acid damage per round.

Other than avoiding the use of the iron rungs, there is no way to disarm this trap.

3· FOYER OF THE DARK DUAT

Read the following once the limestone slab blocking the entrance to this chamber is broken or removed (at **Area 2A**):



Beyond the slab, you see a chamber 30 feet across and 20 feet deep. The air is stale and smells foul. The floor is polished alabaster covered by a thin layer of undisturbed dust. A column in each of the chamber's corners supports an arched ceiling 30 feet above. Each column is painted to resemble a bone set on a plinth of human figures being crushed by its weight. Atop each column, a series of grinning skulls rings the capital. The walls and ceiling are covered with plaster and adorned with horrifying murals and hieroglyphs. Those on the walls depict various forms of wicked activity, with evil spirits and evil gods, among which strides a commanding Rahotep. The ceiling above has images of devils, demons, monsters of malign visage, bat-things, and the like, all glaring fiercely down on those within the room.

A set of double doors, 10 feet across, are in the middle of the far wall. These are painted to show a massive red throne-chair, upon which is seated a giant black skeleton. Its hands hold a barbed hook (in mockery of a clerical crook) and a flail, both of silvery hue. The skeleton is crowned by a moss green and putrescent purple headdress that resembles the crown of the ancient Khemitian pharaohs. A vulture with a human head is perched on the back right corner of the throne.

Four wooden sarcophagi stand upright along each of the south and north walls, behind the pillars, and four more are against the far wall, two to the left and two to the right of the double doors, making a dozen in total. Each is painted with the figure of a Khemitian noble of a thousand years ago, dressed in white linen, and holding what appears to be a red lotus blossom atop a stem with black leaves in its left hand. On the floor next to each sarcophagus sit six small ceramic or clay jars.

The hieroglyphs on the walls here set forth evil prayers and recount the horrific deeds of Rahotep in life.

Secret Doors. Secret doors are in the western corners of the room, on the south and north walls. These can be found by anyone searching with a successful DC 16 Wisdom (Perception) check. Each secret door is opened by applying slight pressure on a hieroglyph next to it that represents the phrase "submission to the will [of Set]" that can be found by trial and error or a successful DC 18 Wisdom (Perception) check. Pressing the hieroglyph releases a hidden trigger and causes the wall to pivot and reveal the passage beyond.

Sarcophagi and Iron Mummies. Each sarcophagus is sealed with ancient black pitch but can be fairly easily pried open with a successful DC 12 Strength check using appropriate tools. Inside each is a bandage-swathed figure that holds a strange, lotus-like crystalline object in one hand (mirroring the painted figure on the outside of the sarcophagus). Cutting away the linen bindings reveals a black mummified form that is exceptionally hard and rings as metal if tapped with a hard object. The lotus cannot be removed from the grasp of the mummy, but if struck with a hard and magical object, it shatters in a shower of rust-colored fragments.

These are in fact **iron mummies** (see **Appendix B**). They are constructs made of iron, not undead, and radiate an aura of conjuration magic. Until animated, they may be damaged by weapons, carried into other chambers (each weighs about 150 pounds), or even removed from the tomb. If the plaster upon the double doors is broken (as described below), all iron mummies still in the tomb move to attack anyone present in **Areas 1** through **6** of the tomb. Any damage done to an iron mummy beforehand remains when it animates, and if an iron mummy has already taken more damage than its hit point maximum, it will not animate. Any iron mummies that are actually thrown out of the tomb also do not animate, as they are too far for the magic to take effect.

Canopic Jars. Six jars stand at the foot of each coffin. Four of each group resemble canopic jars, but the heads are different; instead of the normal human, baboon, owl, and jackal heads, these are of a demon, fiend, serpent, and monster. The other two jars of each set are plain pottery. Almost all of the jars contain only dust; one plain jar of each set contains ancient grain.

Double Doors. The double doors are eight feet wide and 16 feet tall, with wrought-iron pull-rings and hinges on this side of each door. The outer seams are sealed with pitch, but the seam between the doors is covered with plaster on which is painted the throne and the skeletal figure, which is nearly twice the size of a normal human. The doors radiate auras of illusion and conjuration magic. A *knock* spell crumbles the seals around the doors, but this does not cause them to open (but they are otherwise unlocked).

As soon as either door is touched or any attempt to open them is made (such as with a *knock* spell), the skeletal figure painted upon them appears to animate and speaks to the party:

"So, you jackals not only dare to enter my Eternal House but also seek to discover all of my secrets too, do you? Well, then, learn this: I confer power and domains upon each who now touch the Crook of Sovereignty I hold."

Whether or not any characters elect to follow these instructions, the image follows this up with something along the lines of the following:

"No? As you wish. Yet I know all, and for those who acknowledge my overlordship by kissing my foot, I will answer whatever query is put before me."

This is an illusionary image, but controlled by Rahotep. He continues playing this game, offering all sorts of false promises, lying, misleading, and so forth. The players may attempt to outwit him and get him to divulge his secrets, but he will do no such thing. The illusion is dispelled immediately if anyone pulls one of the pull-rings on the door or strikes any part of the door with a weapon.

If any character takes any of the actions suggested by Rahotep, the eye sockets of all the skulls atop the pillars glow crimson, and the character must make a DC 21 Wisdom saving throw. On a failed save, the character from that point on has disadvantage on all saving throws against any of the Nine Curses of Rahotep and against any spells or traits

of Rahotep or any **aspect of Rahotep** (see **Appendix B**). This penalty is permanent and applicable any time the character is in the tomb, even should the party leave for a period of time and later return. This effect can be removed only by a *wish* spell or other similar magic.

Opening the Double Doors. As soon as anyone pulls one of the pull-rings or strikes at the door, the animated image (if it was summoned) disappears and the plaster on the door collapses in a shower, creating a great cloud of blinding, choking white dust. Anyone within 10 feet of the door must make a DC 16 Constitution saving throw. On a failure, they are *blinded* but may make a new DC 16 Constitution saving throw at the end of each of their subsequent turns to end the condition.

Read the following:

Immediately upon the collapse of the plaster, a strange, flapping noise is heard, and a dim figure, a vulture with the head of a man — just like the image that had been on the mural over the throne — flies from the door. In a croaking voice that you somehow understand, it says:

“The seal is broken! The seal is broken! The Set Rahotep is free! You seek to rob me of my worldly riches? My curse is upon you!”

All of you feel an icy tingling of fear along your spines. You experience a sensation of nausea, as if some plague passed briefly through your body.

This is an **aspect of Rahotep** (see **Appendix B**) — the *khu*, his immortal self taken form — and it has spoken the first of the Nine Curses of Rahotep. All party members should immediately roll their saving throws against the *khu*'s Aura of Fear. The *khu* automatically obtains surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct) and they did not fail their saving throw against the Aura of Fear, roll initiative for



that character and the *khu* (remembering that an aspect of Rahotep has advantage on initiative rolls). Keep track of any damage inflicted on the *khu*; it will be relevant should the party make it to **Area 37** of the tomb. If the party somehow does more damage than its total hit points, the *khu* vanishes and returns to its pool in **Area 37**. The *khu* bestows its curse this surprise round and uses its movement to fly overhead. It is able to pass through the entry portal even if it is closed, and its movement takes it a full 40 feet outside the tomb. At this point, have the target of the curse (identified below) make its saving throw.

The Khu's Curse of Rahotep. See the section on **The Nine Curses of Rahotep** for the effects of the curse. This curse targets characters in the following order: first clerics, then paladins, then druids, then other spellcasters, and then non-spellcasters. If there is more than one party member within a category, roll randomly to determine the character targeted. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Book of Eternity provides immunity to the *khu*'s curse.

Read the following at the end of this surprise round:

The creature flies straight over your heads and out the door behind you. Its croaking voice echoes in your minds:

“Do what you will, mortal jackals, defilers of tombs! My great khu is loosed by your bungling, nevermore to be imprisoned in stone! I will return to collect a reckoning from each of you when the moment is ripe!”

And then the voice fades.

Now outside the tomb, the *khu* flies off at maximum speed in the direction of the Temple of Osiris. It uses a limited array of powers and spells given it by Rahotep to wreak ill, animate objects by possessing them, and generally causes fear, destruction, and death wherever it can.

At this point, however, have all other party members roll initiative as the iron mummies animate, break through their sarcophagi, and move to attack. They are silent, for the bandage wrappings pad their metal feet. The red lotus flower held by each iron mummy is actually a magical lotus-asp. When reduced to 0 hit points, an iron mummy breaks into hundreds of inanimate fragments of metallic material. A small jewel can be found amid the remains of each iron mummy if characters search. These were the animating charms, and although their magic is now dissipated, each jewel is worth 500 gp.

Opening the double doors to **Area 6** requires a successful DC 18 Strength check by the character pulling on the pull-rings. Two party members can pull at a door simultaneously, in which case the character with the higher Strength can roll with advantage.

4: NORTH SECRET ROOM

The secret door from **Area 3** is opened by applying slight pressure on a hieroglyph next to it that represents the phrase “submission to the will [of Set],” which can be found by trial and error or a successful DC 18 Wisdom (Perception) check. Pressing the hieroglyph releases a hidden trigger and causes the wall to pivot to reveal a lightless passage beyond.

The door opens on a five-foot-wide corridor with plain sandstone walls inscribed with hieroglyphs. After just 10 feet, the passage turns to the left. Ten feet beyond that, it opens up into a chamber that is 20-feet square.

In the chamber are carved chairs, gilt stools, chests, a bed, a couch, and several dry leather sacks. Various dishes with desiccated food offerings, headdresses, wigs, and other possessions of a Khemitian noble from a millennium ago are on several small tables.

The hieroglyphs on the walls set curses upon “Those who dare steal the treasure of Rahotep.”

The furniture and other items in the room have considerable value to antiquarians; if removed intact and undamaged, the whole could be sold for perhaps 15,000 gp. The chests contain only clothing, most of which is now exceptionally fragile. In the sacks are 200 pounds of bronze and copper discs from a thousand years past. While the metal value is only about 100 gp, the antiquarian value is about 20 times that.

5. SOUTH SECRET ROOM

The secret door from **Area 3** is opened by applying slight pressure on a hieroglyph next to it that represents the phrase “submission to the will [of Set],” which can be found by trial and error or a successful DC 18 Wisdom (Perception) check. Pressing the hieroglyph releases a hidden trigger and causes the wall to pivot to reveal a lightless passage beyond. This corridor is cut from the native sandstone, and the walls are carved with images and hieroglyphs warning of death and destruction to those who despoil the treasures of Rahotep.

The passage turns to the right after but 10 feet to the south, and after another 10 feet it opens up into a small chamber that is 20 feet deep and 10 feet wide.

Two life-sized statues stand to either side of the chamber. One is of Rahotep, and the other is of the deity Set, with a warthog head glaring evilly.

Both are simply statues. Rahotep’s, however, holds a +2 *mace*, while the statue of Set holds a +2 *battleaxe*. Age has harmed neither weapon; both are quite usable and untrapped.

The chamber also contains a number of small tables, and upon those tables and resting on the floor are small coffers, jars and other containers, several papyri and scrolls, and a staff. This last item is worm-eaten and rotted, as are the scrolls and papyri, though examination of the shreds reveals some to have been of religious nature. The jars contain dried or otherwise worthless unguents, perfumes, oils, and what seems to have once been magical liquors. Most of the coffers contain materials of magical utility, which are now useless. One coffer, however, is filled with gems and jewels totaling 10,000 gp or so.

6. THE BURIAL CHAMBER

Once the double doors are opened and the party has a chance to inspect what lies beyond, read the following:

Before you is a chamber of black granite, 10 feet square, its ceiling arching to a point 20 feet high. In the left and right walls are five-foot-wide alcoves, each some five feet deep. A shrine screen made of wood, some five feet across and 10 feet tall, is in the middle of the chamber. It is painted red and black, gilded, and bears the cartouche of “The Set Rahotep.” A set of folding doors shut with lead seals are in front of the screen.

The walls of the chamber are painted plaster, with images of Rahotep and Set in the depths of the Duat, surrounded by hieroglyphs. Vile stone statues three feet tall stand in front of the doors and to the left and right sides of the shrine. From what you can see at this point, the alcoves are filled to overflowing with various funerary treasures.

The hieroglyphs on the walls repeat the usual evil prayers and curses the party has seen throughout the tomb.

Recesses to Each Side of the Chamber. These contain chests, jars, bowls, mirrors, weapons, and so forth, including 100 ancient gold coins, various small precious items, and much jewelry. None of this treasure radiates magic. If sold intact and undamaged, the total value is approximately 20,000 gp.

Once the treasures in **Areas 4** and **5** are discovered in addition to that found here, a player may ask whether the sum total that has been recovered seems like the treasure for a once-vizier of Khemit. If such a query is presented, the character may make a DC 15 Intelligence (Investigation) check to realize that what has been found, though certainly of value, seems rather modest in the aggregate for one of such high station.

Small Stone Statues. Four of these statues exist, with each depicting a servant of Set from the Duat, two to the front of the shrine screen, and two to the back. They radiate an aura of conjuration magic, but this is due to an *arcana*’s *magic aura* spell cast on them. They have no magical effects and are merely red herrings to distract the party and deplete their spells.

Shrine. Lead seals close the folding doors at the east end of the shrine screen, facing the party. When these are broken, there is a rush of wind from within, and a moaning sigh says, as it fades in the distance: “*Curse you for what you have done to destroy me ...*”

The sturdy wooden shrine screen is a complete cage about an inner vault of granite the color of dried blood, some seven feet long, four feet high, and four feet wide. The lid, which weighs about a ton or so, is mortared shut. The mortar must first be chiseled away, and then the lid may be levered off the vault with a successful DC 20 Strength check. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the lid can be smashed open with the proper equipment. It is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 4, and has 200 hit points.

Within the vault is a sarcophagus of porphyry, with a lid weighing 1,000 pounds. This lid may be levered off the sarcophagus with a successful DC 18 Strength check. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later.

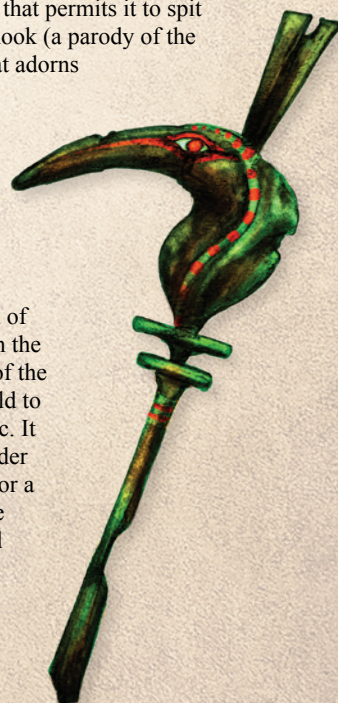
If this cover is removed, a second sarcophagus of wood is revealed; its lid is painted and gilded with Rahotep’s likeness, along with a variety of horrific scenes and hieroglyphs. A *detect magic* spell reveals magical auras from within (radiated by the mummy’s golden mask and the Scepter of Set). However, since the sarcophagus provides full cover, the creature therein is not revealed by a *detect evil and good* spell or a paladin’s Divine Sight.

When this final lid is opened, the **lightning-quick mummy** (see **Appendix B**) inside jumps out of the sarcophagus and attacks. It wears a golden mask with Rahotep’s features that permits it to spit scarab beetles. It carries a flail and a barbed hook (a parody of the clerical crook), as depicted in the painting that adorns the double doors to this chamber.

The golden mask loses all magical properties once it is removed from the face of the lightning-quick mummy. Nevertheless, it is worth 5,000 gp if kept in pristine condition and sold to an antiquarian.

Scepter of Set. The Scepter of Set, the fifth of the Nine Evil Objects, is under the mummy in the bottom of the wooden sarcophagus. Like all of the Nine Evil Objects, the Scepter of Set feels cold to the touch and faintly radiates an aura of magic. It does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin’s Divine Sight. As is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep’s name.

Secret Exit. If a character taps or investigates the wall of the back of this chamber, they notice something odd about



it with a successful DC 16 Wisdom (Perception) check. If the plaster is broken off the wall, the central three feet are revealed to be a large slab of limestone. It can be levered out of the opening with appropriate tools and a successful DC 18 Strength check, in which case it falls back into **Area 6**. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the slab can be broken down with the proper equipment. It is immune to all damage other than bludgeoning, is AC 16, has a damage threshold of 2, and has 125 hit points.

HANDLING THE FALSE TOMB

If the party explored some of the tombs elsewhere in the Necropolis, the presence here of a burial chamber and side treasure rooms may suggest to them that this indeed is the end of the adventure, and that they have found and defeated Rahotep. Players with experience, however, are likely to assume that there must be more here than meets the eye, particularly since they have yet to find all of the Nine Evil Objects. If nothing else, the flight of Rahotep's *khu* and the curse that washed over the party should strongly suggest that they have not put the ancient evil to rest. As a result, further exploration should swiftly reveal the secret door to **Area 7**.

That being said, if the party is in fact deceived by this false tomb, do not force the issue. Allow them to leave the tomb with their belief in their own success intact. In short order, the *khu* will be ravaging the countryside, bringing chaos to the land and cursing the locals. Merha-aptut or the Temple of Thoth soon alert the characters that all is not well in the region of Aartuat and that some evil must still be abroad. This should lead them back to the tomb to see if perhaps they missed something.

FIRST INTERLUDE

Whether or not the party has been deceived into believing they have explored the entirety of the Tomb of Rahotep, you should use this opportunity to award experience points, and if the party is beaten up, allow them to return to Aartuat for rest and healing. Should the party be clearly overmatched, this may also be a chance for them to explore the rest of the Necropolis, or perhaps chase the rampaging *khu* of Rahotep and gain some additional experience.

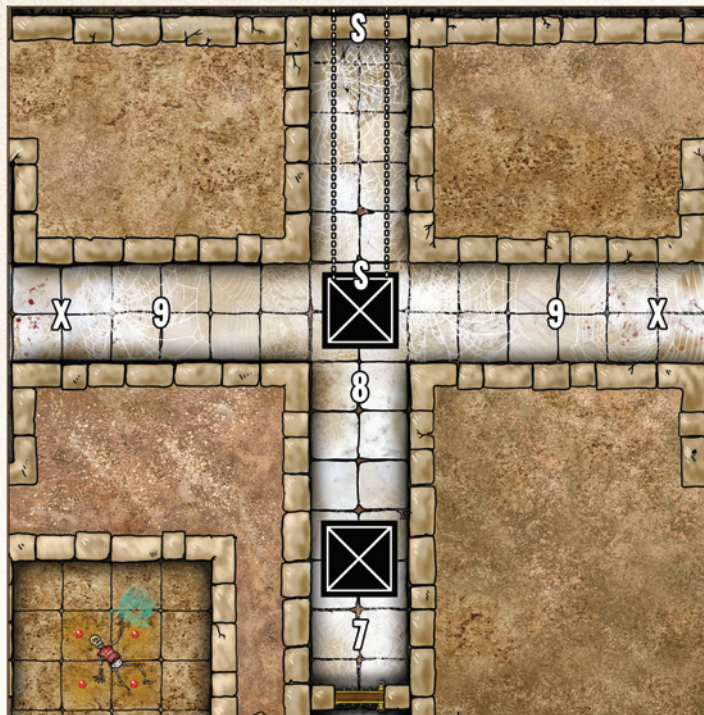
Once the party finishes exploring the tomb through **Area 6**, you may award each character an additional 250 XP in story awards. That, if nothing else, should suggest to the wise player that they have not in fact achieved their goal.

THE SECOND SECTION: THE HIDDEN CHAMBERS

Here, past the Burial Chamber at **Area 6**, begins the second section of Rahotep's Tomb. On to the adventuring once more!

7. STAIR AND CORRIDOR

As soon as the party opens the way to **Area 7**, Rahotep summons his *khu* back to the tomb, and it returns invisibly. Beyond the opening is an unlit staircase that steeply descends a bit more than 20 feet to where it ends at a closed door. The door is made of some pitch black, extremely hard wood bound with bronze. Inset into the face of the door is a bronze metal plate, green with verdigris, that bears the cartouche of Rahotep



and hieroglyphs that read, “*Sorrow and Suffering, Death and Disease, Upon All Who Would Violate the Slumber and Desecrate the Tomb of the Greatest Servant of Set.*”

The door is unlocked and untrapped, and may be pushed open with a successful DC 16 Strength check. The bronze plate radiates an aura of necrotic magic, but this is due to a permanent *arcanist's magic aura* placed on it. It is otherwise nonmagical and has no worth beyond the limited value of the metal.

Read the following once the party opens the door:

Beyond the door is an unlit, 10-foot-wide corridor. The floor consists of five-foot-by-five-foot squares of smooth marble that fit tightly together. The walls and the ceiling about 10 feet overhead are covered with plaster and painted. Upon the walls are depictions of Rahotep's malign deeds, the evils of Set and his associates, and the horrors of the evil realms of the Duat. Devils and monsters leer from the images on the ceiling. A four-way intersection can be seen 10 to 15 paces ahead.

Pit Trap in Corridor. About 10 feet beyond the stairway door is a hidden pit trap 10 feet long and running from one wall to the other. The pit beneath is 40 feet deep and has sharpened bronze spikes at the bottom. If a player indicates that their character is searching the corridor for traps, the slightly wider seams around the marble squares forming the pit covers can be noticed on a successful DC 18 Wisdom (Perception) check. If so noticed, the trap can be disarmed by blocking it from opening with a successful DC 16 Intelligence (Investigation) check and a successful DC 16 Dexterity check with thieves' tools.

If the trap is not disarmed, the pit's hinged cover swings open when a randomly chosen member of the party crosses over it. That character, as well as any character walking next to them or in the rank before or after them, must make a successful DC 18 Dexterity (Acrobatics) check or fall into the pit. Anyone who falls into the pit takes 14 (4d6) bludgeoning damage and 11 (2d10) piercing damage.

Once the pit opens, the two cover pieces remain down to the sides of the pit. The walls are rough limestone and unadorned.

8. INTERSECTION AND A SECOND PIT TRAP

Read the following as the party approaches the intersection at **Area 8**:

You are approaching an intersection, with side passages leading off to your left and right. Ahead is a plastered, whitewashed passage with unadorned walls that ends in a blank wall 30 feet away. The side passages are likewise unadorned and white but seem to open into large areas, again after 10 or so paces distance.

Pit Trap in Intersection: The entire 10-foot-square intersection here is a hidden pit trap, similar to that in **Area 7**. The pit beneath is 40 feet deep and has sharpened bronze spikes at the bottom. If a player indicates that their character is searching the corridor for traps, the slightly wider seams around the marble squares forming the pit covers can be noticed on a successful DC 20 Wisdom (Perception) check. If so noticed, the trap can be disarmed by blocking it from opening with a successful DC 18 Intelligence (Investigation) check and a successful DC 18 Dexterity check with thieves' tools.

If the trap is not disarmed, the pit's hinged cover swings open when a randomly chosen member of the party crosses over it. That character, as well as any character within five feet of them must make a successful DC 18 Dexterity (Acrobatics) check, or fall into the pit. Anyone who falls into the pit takes 14 (4d6) bludgeoning damage and 11 (2d10) piercing damage.

INSIDE THE PIT

Once the pit opens, the two cover pieces remain down to the sides of the pit. Unlike the pit trap at **Area 7**, however, the walls of this pit are granite and carved with images in bas relief and incised with hieroglyphs, all painted garish colors. The hieroglyphs tell of the battles between Rahotep and the cowardly minions of the pharaoh and the temples of the other craven gods, of his entombment here, and his ultimate victory when he rises as the chosen of Set. (Note that all of this is spoken of in generalities, and no information about Rahotep's plot or locations within this tomb are revealed.)

On the western wall of the pit, about 15 feet above the pit's floor, is a place where the cartouche of Rahotep should be located based on the surrounding hieroglyphs. Instead, the space is left blank, with an inset oval carved into the granite, as if the cartouche should be inserted into the space. This will be obvious to anyone in the pit who attempts to read any of the hieroglyphs at this height. On a successful DC 15 Wisdom (Perception) check, a seam can be found marking off a rectangle around the missing cartouche some five feet wide and seven feet tall. On a successful DC 10 Intelligence (Investigation) check, this is recognized as the outline of a secret door, but there is no apparent way to open it. In fact, the passage beyond is currently blocked by some 60 feet of solid stone.

If the two pieces of the cartouche (located at **Areas 12** and **15C**) are inserted into the blank space, the blocking stone shifts down, opening the passage. This pushes out the stone slab that forms the secret door. If anyone is directly in front of the slab when this happens (such as the individual inserting the cartouche), they must make a successful DC 18 Dexterity saving throw or be hit by the slab, taking 7 (2d6) bludgeoning damage from this impact on a failed check. The slab then plunges down to the spike-covered pit floor, carrying anyone so hit with it. Any character who is struck and any character then below the slab or on the floor of the pit must make a successful DC 20 Dexterity saving throw or be driven onto the spikes by the slab, taking 35 (10d6) bludgeoning damage and 33 (6d10) piercing damage on a failed check.

SECRET PASSAGE

The secret passage leading out of the pit trap is more than 20 feet below the level of the floor at **Area 8** and so passes beneath **Area 17** and leads to **Area 18**. Refer to the **Cut Away Map of Rahotep's Tomb** to see the vertical alignment of these chambers and passages. Until the two pieces of Rahotep's cartouche are inserted into the wall of the pit, this entire passage is blocked by stone. Once the blocking stone drops, the passage revealed is five feet wide and seven feet tall.

As the narrow tunnel heads west — running beneath **Area 17** — the ceiling keeps getting lower. After 50 feet, it is just high enough to permit crawling on hands and knees, and after 80 feet a completely prone crawl is required. The last 10-foot section of tunnel slopes downward slightly, and the passage ends before a wall of wood and plaster. This can be broken open with 20 points of bludgeoning damage or with 30 points of slashing damage. It otherwise resists magical passage, as do the other walls in the tomb.

For the consequences of breaking open this wall, see **Area 18**.

9. CROSS-CORRIDOR

This passage running north and south is plastered, whitewashed, and entirely unadorned. The last 10-foot-by-10-foot section of the floor of the corridor right before the entrance to **Areas 10** and **13** are pressure-sensitive. Anyone walking across, standing upon, or even crawling over any part of this section triggers a trap.

POISON SPEAR AND DARTS TRAP

Anyone searching the last 10 feet of the corridor without touching any of the pressure-sensitive stones notices the slightly wider seams around the marble squares forming those sections on a successful DC 20 Wisdom (Perception) check. If so noticed, the trap can be disarmed by inserting small wedges that prevent the floor stones from moving with a successful DC 18 Intelligence (Investigation) check and a successful DC 18 Dexterity check with thieves' tools. If the Dexterity check is failed, the darts trap described below is triggered.

Spears Trap. If the trap is not disarmed, anyone walking across or standing upon any of the pressure-sensitive squares triggers the spear trap, and poisoned spears thrust out at a height of three feet through lightly plastered spots along the entire length of this 30-foot-long corridor. These protrude from both walls and form an interlocking pattern. Each character in the corridor is subject to two +9 spear attacks. A target that is hit takes 3 (1d6) piercing damage and must succeed on a DC 16 Constitution saving throw, taking 21 (6d6) poison damage, and being poisoned and deafened for one hour on a failed save, or taking half as much damage on a successful one.

Note that the spears withdraw into the wall only when all weight is removed from the triggering section of the floor. This trap operates again and again, but the poison is effective only once per spear.

Darts Trap. If, on the other hand, the trap is not disarmed and anyone crawls over any of the pressure-sensitive squares (thus spreading out their weight), the darts trap is triggered, and heavy poisoned darts shoot down from the ceiling (through lightly plastered holes) along the entire length of this 30-foot-long corridor. Each character in the corridor is subject to two +9 ranged attacks. A target that is hit takes 2 (1d4) piercing damage and must succeed on a DC 16 Constitution saving throw, taking 21 (6d6) poison damage, and being poisoned and blinded for one hour on a failed save, or taking half as much damage on a successful one.

Once the weight on the pressure-sensitive squares is removed, the trap resets. There are enough darts for this trap to be triggered six separate times.



10. CHAMBER OF SUN DEITIES

Read the following when the party enters into or can see the contents of this room:

The chamber is 30 feet square, with a ceiling 20 feet high. There are nine painted statues on plinths, each slightly more than human size, three along each of the west, north, and east walls. You immediately recognize them as depictions of various Khemitian deities, none of which are evil. Before each statue is a highly polished stone block, two feet square and four feet high, upon which are a golden lamp, a ceramic flask, and three small figurines. The ceiling is plain, but the walls are painted with scenes and covered with ancient hieroglyphs. The floor is hard sandstone. There are no other exits from the room.

The writings on the walls praise “Those Great Ones Who Are Here Assembled For Honor.” The deities portrayed are:

- A. Ra (hawk-headed god)
- B. Mekhit (lion-headed goddess)
- C. Hathor (beautiful goddess)
- D. Herakhty (hawk-headed young god)
- E. Menu (falcon-headed god crowned by two plumes)
- F. Sekhmet (lioness-headed goddess)
- G. Shu (human figure, bearded god)
- H. Anhur (bearded god crowned by four plumes)
- I. Mût (cow-headed goddess)

The statues do not actually depict these deities, however. They are masked by powerful illusions, and in fact are statues of various fiends and monstrosities. Similar illusions hide the true appearance of the small figurines on the stone blocks. A *nonetection* spell prevents these illusions from being detected, but the true forms of the statues and figurines can be seen by anyone using *true seeing*, or if someone seeking to disbelieve makes a successful DC 20 Intelligence (Investigation) check. The illusions can also be suspended while they are within an *antimagic field*. Finally, should a character who holds a figurine from

Atmu-thoth-rahath that matches one of the gods apparently depicted here touch either the statue that appears to be of that god or one of the figurines before it, that character immediately sees through the illusions on that statue and the related figurines (though not any of the other illusions here). The same occurs for any of the statues in this chamber if the character holds a figurine of Thoth or Seshat.

Each of the lamps has an oiled wick, and the ceramic flasks contain perfumed oil.

If any character touches either a statue or one of the figurines before a statue and does not see through the illusion as described above, they have an urge to light the lamp and anoint the figurine with oil from the ceramic flask, and to beg assistance of the depicted deity in overcoming the threats of this tomb. The player is free to ignore this feeling, but if the character in fact does so, they feel as if a blessing has been given them, when in fact it is as if they had spoken Rahotep’s name. That character from this point on has disadvantage on all saving throws against any of the Nine Curses of Rahotep and against any spells or traits of Rahotep or any aspect of Rahotep. This penalty is permanent and applicable any time the character is in the tomb, even should the party leave for a period of time and later return. This effect can be removed only by a *wish* spell or other similar magic.

Any character who anoints a figurine with oil in this chamber notices the secret door in the northeast corner of the chamber if it has not already been discovered.

Secret Door. The secret door behind the statue of what appears to be Sekhmet at F can be found by any character searching the wall here with a successful DC 16 Wisdom (Perception) check. It can also be seen automatically by any character who anoints a figurine and lights a lamp in this room. The door is opened by sliding the stone block in front of the statue about one foot to the left; small scratch marks can be noted on the floor if anyone searches here and makes a successful DC 14 Wisdom (Perception) check.

11. CORRIDOR BEYOND THE SECRET DOOR

Read the following once the secret door from **Area 10** is opened:

Beyond the secret door is a 30-foot-long corridor. The plastered walls here are stained and cracked, the markings upon them disfigured and faded, and plaster dust and shards are on the floor.

In the center of the east wall on your right is a large cedar door bound with iron and sheathed with bronze. Above it is a stone lintel supported by stone posts that flank the door. The posts and lintel are engraved with hieroglyphs.

A small opening, perhaps just three feet high and wide, is in the west wall on your left at the very end of the passage.

THE DOOR

The hieroglyphs on the lintel read “Metu-en-neteru” (Poison of the Gods). The phrases on the posts (one on each) are “Neru-tuat,” Terror of the Underworld, and “Pat-netchet,” the Dead Avenger.

In mimicry of certain doors found in the Duat, this door can be opened through conversation. Upon the door are hieroglyphs that read:

“To pass this portal, call aloud to me —

“Who is the Chief of Darkness?

“Who is the Chief of Set’s Workers?

“Who is Worthy of Death?”

The answer to the first question is “Set”; the answer to the second is either “Rahotep” or “the Set Rahotep”; and the answer to the third is anything that indicates either the individual speaking, the party members, all humanity, or all that live. If the right answer to each question is spoken aloud in any language, the door opens.

Note, of course, that the answer to the second question requires speaking the name of Rahotep, which, as has already been noted, has adverse consequences to the speaker.

You should feel free to give hints to any character who anointed a figurine with oil and lit a lamp in **Area 10**. They have an innate sense of the right answers to these questions.

On the other hand, if any wrong answer is given or if any attempt is made to physically or magically open or force the door, 3 **guardian fiends** (see **Appendix B**) immediately appear in the corridor, one before the door, and one before each post. The center fiend speaks as follows:

“Tell us your names now, mortals, that we may escort you properly to the fair fields of Re-stau. It is only by name that you may command entrance.”

Disaster awaits any character who gives his or her true name, of course. If this is done, these guardian fiends, as well as Rahotep and each of the aspects of his soul, can command that character at any time as a bonus action, with the same effect as a *dominate person* spell — *but no saving throw is permitted*. This result can be removed only by a *wish* spell or other similar magic, though it is suppressed if the character is inside the bounds of an *antimagic field*.

If the characters ask the fiends for their names, they laugh, saying, “Never shall you know them, foolish mortals.” Yet in fact, their names are plainly written about the doorway, and each fiend stands before its own name: Neru-tuat to the left, Metu-en-neteru before the door, and Pat-netchet to the right. If these names are used prefatory to commands, the fiends are utterly powerless to resist. They can open the door, though they do not know what lies behind it. They cannot pass through the door, however, or even leave this corridor. If so ordered to leave the corridor, they scream and vanish, for this destroys them.

If one or more characters give a name, the fiends command them to “lay down your weapons” and “stretch forth your neck for my axe.” Those who have given their true name have to comply, while others are free to ignore the command. At this point, the guardian fiends move to attack.

If the characters are simply stalling for time, the guardian fiends shortly tire of this and just attack. If at any time the party retreats to a place outside the corridor, the fiends vanish. They reappear, healed of all wounds, if the party again comes before the door and attempts to open it.

Once the guardian fiends are defeated, the door can be pushed open with a successful DC 16 Strength check.

TUNNEL

This three-foot-square tunnel is carved through the natural sandstone and runs west for 15 feet, where a five-foot-wide passage opens up to the south. In this direction the rock through which the passage has been carved changes to a dense black with silver veins. The tunnel continues to the west through the normal sandstone for another five feet before turning north.

Any noise in this passage alerts the **king cobras** (see **Appendix B**) that have a nest in **Area 11A**. Once alerted, 1d4 + 3 king cobras attack the party, less any the party may have killed when outside the tomb. If these are eventually slain, 1d4 + 1 others arrive within an hour, and 1d4 + 1 more within another hour.

11A· COBRA NEST

This chamber was carved from the natural sandstone and is unadorned. A small fissure a foot or so wide breaks into the room at the northeast corner, where rubble litters the floor. This fissure eventually exits into the gorge, some distance from the tomb’s entrance. Nothing is here other than the snakes.

11B· DISUSED STUDY

The small complex of passages and chambers beyond the entry tunnel are carved into a different type of rock, a dense black stone with silver striations. This material provides a natural protection against divination magic. Early in the years of the tomb, Utat-nebbu (**Area 20**) used this chamber as a study while he researched ways to thwart Rahotep’s schemes. Here, the vampire-sorcerer developed the alterations he made to certain traps and magic throughout the tomb. As noted in the text for **Area 20**, however, Rahotep was not fooled, though he was sufficiently amused to leave Utat-nebbu’s alterations in place. He did, however, torture the vampire until, centuries ago, Utat-nebbu’s will was broken, and he again became an unyielding servant of the Set Rahotep.

This room appears to have been untouched for hundreds of years, though there are some snake tracks in the dust. There is an old table and a chair, with a small shelf. All of these are of simple wood, and so dry that they splinter apart at the slightest touch. Several papyrus scrolls are on the table, along with a few quills and a dry inkwell. The scrolls are rolled up and incredibly dry; any effort to unroll them turns them into powder and tiny fragments. A successful DC 18 Intelligence (Investigation) check reveals that the scrolls are related to magical spells, but nothing else can be discerned.

A successful DC 16 Intelligence (Investigation) check confirms that long ago this chamber was once used as some sort of magical study.

11C· DISUSED WORKSHOP

This was the workshop of Utat-nebbu, where he experimented with the spells that he would use to modify Rahotep’s traps and magics as described in **Area 11B**. The walls here are also of the dense black stone with silver striations. Much like that other chamber, this room appears to have been untouched for centuries, other than by the occasional visiting king cobra. Some ancient scorch marks are on the walls, and bits of paint on the floor and walls appear to once have been hieroglyphs, though there is too little that remains to determine what they might have once said. In one corner are a few small pots, with dried paint staining the bottoms of each, and a couple of wooden brushes that break into splinters if handled.

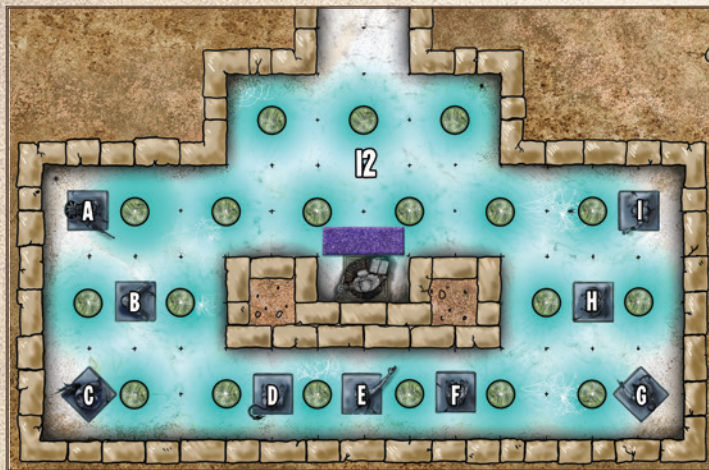
A successful DC 16 Intelligence (Investigation) check confirms that long ago this chamber was once used as some sort of magical workshop.

12· MORTUARY CHAPEL

Read the following when the party opens the door to this room:

The door swings into the room beyond. Past the threshold is a short, 10-foot-by-10-foot passage that then opens up to a breadth of 30 feet. After 10 more feet, the chamber opens further to the left and right. Before you are two rows of columns of a dark, black-green stone supporting an arched ceiling some 30 feet above. A wall is 30 feet distant beyond the second row of columns. A huge, painted statue of Rahotep, some 18 feet tall and eight feet wide, is set into a towering recess in that wall. Before the statue is a four-foot-high block of purple porphyry that appears to be an altar.

An aqua blue radiance pervades the entire area.



This entire chamber detects as consecrated to a *detect evil and good* spell or a paladin's Divine Sight. Of course, it's consecrated to Set, so this fact should not be a relief to the party.

Read the following as soon as anyone enters the chamber:

You pass the doorway, and a shadow seems to fall upon the statue. A voice, a rasping susurruration of evil, whispers in your ears and echoes in your heads:

"Defilers! I curse you for your arrogance! You seek me and my secrets and treasure? You shall find it and me in death! Soon now you will join Rahotep, but you will be his servants."

An icy tingling of fear runs along your spines, and you feel a sensation of nausea, as if some plague passed briefly through your body.

This is an **aspect of Rahotep** (see **Appendix B**) — the *khaibet*, his shadow — and it has spoken its Curse of Rahotep. All party members should immediately roll their saving throws against the *khaibet*'s Aura of Fear. The *khaibet* automatically obtains surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct) and they did not fail their saving throw against the Aura of Fear, roll initiative for that character and the *khaibet* (remembering that an aspect of Rahotep has advantage on initiative rolls). Keep track of any damage inflicted on the *khaibet*; it will be relevant should the party make it to **Area 37** of the tomb. If the party somehow does more damage than its total hit points, the *khaibet* vanishes and returns to its pool in **Area 37**. The *khaibet*'s action this surprise round is to bestow its curse and, as a bonus action, command any characters subject to Rahotep's Command to take no action. At this point, have the target of the curse (identified below) make its saving throw.

The Khaibet's Curse of Rahotep: See the introduction to this chapter for the effects of **The Nine Curses of Rahotep**. This curse targets the first character into the room who is not already the victim of one of Rahotep's curses. If two characters enter simultaneously, determine the target randomly. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Cleaver of Set provides immunity to the *khaibet*'s curse.

The next round, the party members and the *khaibet* act according to their initiative. In this round, the *khaibet* uses its Teleport action to return to **Area 37**.

THE ALTAR AND THE CEREMONY OF EVIL

Once the *khaibet* departs, the statue is simply a statue.

If the altar is investigated, niches can be found on either side in the stone, with each containing a wooden coffer. The altar and items in the coffers radiate auras of enchantment magic.

The coffers are filled with golden figurines, ritual service pieces, and other items, as follows:

- **Left (north) coffer:** Breastplate set with gems, girdle, rod, headband (with asp form), copper dagger, and six golden figurines.
- **Right (south) coffer:** Plate, chalice set with jewels, ewer, cistern, crook, flail, unguent box, and oil jar.

The figurines depict fiends, demons, devils, serpents, and monsters. All of the items in the coffers radiate auras of enchantment magic and collectively are worth some 10,000 gp if sold intact to a buyer willing to overlook their purpose.

Figurines. Any character with a statuette of Chons, Horus, Isis, Osiris, Thoth, or Seshat has no desire to touch anything at all in **Area 12** provided the individual considers the figurine he possesses beforehand.

Anyone who touches any of the items in either of the coffers must make a DC 18 Wisdom saving throw (and if they said Rahotep's name or their own true name while in the tomb, bear one of Rahotep's curses, or anointed a figurine and lit a lamp in **Area 10**, they must make this saving throw at disadvantage). On a failure, they open the coffers, lay out the service pieces on the altar, and don and take up the vestments and trappings. If questioned, they say that a ceremony must be performed here to ensure that Rahotep's presence is banished.

As soon as the first item is placed on the altar or donned, a hollow-voiced chanting arises, and red flames spring alight in the air over the altar. The number of flames equals the number of members of the party who are the victim of one of Rahotep's Curses, or who have said Rahotep's name or their own true name while in the tomb, or who anointed a figurine and lit a lamp in **Area 10** (plus the person who is conducting this ceremony, if not one of the foregoing). Each of these individuals now joins in a semicircle around the altar.

At this point, each of these characters is allowed one final DC 18 Wisdom saving throw at disadvantage to cease participating in the ceremony. Any who make this save are free to do as they wish, but if any one or more fail, they do everything in their power to continue this service to its completion, including attacking other members of the party. They cry out that the others must be in thrall to demons and that this ceremony is essential to ending Rahotep!

The ceremony takes two minutes to complete, and the requirements for it come unbidden to the minds of those performing it. If other characters forcibly remove those performing it from **Area 12**, they come to their senses. But if they re-enter **Area 12**, they again try to perform the ceremony. The physical destruction of all of the items in the coffers ends the compulsion. Should, somehow, the ceremony be completed, all of those performing it immediately die and begin the transformation into **Rahotep's tomb mummies** (see **Appendix B**).

BACK SECTION OF AREA 12

Nine human-sized statues of black onyx stand in the back portion of **Area 12** at locations **A** through **I**, each upon a three-foot pedestal. A golden mask is upon the face of each statue. The masks are of the most exquisite artistry. The statues, thus arrayed with masks, appear to represent the same nine gods of the sun as were found in **Area 10**, and in the same order:

- A. Ra (hawk-headed god)
- B. Mekhit (lion-headed goddess)
- C. Hathor (beautiful goddess)
- D. Herakhty (hawk-headed young god)
- E. Menu (falcon-headed god crowned by two plumes)
- F. Sekhmet (lioness-headed goddess)
- G. Shu (human bearded god)
- H. Anhur (bearded god crowned by four plumes)
- I. Mût (cow-headed goddess)

Again, as in **Area 10**, the statues are masked by powerful illusions. However, unlike the former statues, the visages beneath the masks are those of the true beings.

Anyone who said Rahotep's name or who anointed a figurine and lit a lamp in **Area 10** must make a DC 21 Wisdom saving throw at disadvantage as soon as they are within five feet of any of these statues. On a failure, they reach for the mask on the closest statue and put it on. Anyone who spoke their true name in the tomb or bears one of Rahotep's curses is not entitled to a saving throw and automatically puts on a mask.

Immediately upon putting on a mask, the character is possessed by the evil entity depicted by the statue. They then use all of their powers and abilities to slay their former comrades in the most efficient manner possible. A mask can be forcibly removed from a character if another member of the party succeeds at an attack and makes a successful DC 16 Strength check. Once removed, the possession is broken, and the character no longer has an urge to put on a mask.

Retaining or Destroying the Masks. A close inspection reveals that each of the masks has tiny demonic features. They radiate powerful auras of conjuration and enchantment magic. If retained intact, they could be sold for 5,000 gp apiece. However, each non-evil character possessing one of these masks, even if held in an interdimensional space such as a *bag of holding* or a *portable hole*, is subject to a –2 penalty on armor class and on all saving throws, ability checks, and attack rolls so long as it is retained, and each evening must make a DC 18 Wisdom saving throw or be possessed by the evil entity depicted on the related statue. If the masks are heavily damaged by magical weapons, their magic and curse are dispelled, but the aggregate value of the gold of all of the masks in that case is only 300 gp.

The Blackened Sun. Any good character passing near the altar on taking leave of this place has an urge to use a weapon to destroy it. Once the masks are all destroyed, a single strike from a magic weapon is all that is necessary to split the altar in half. In addition, whether or not the masks are destroyed, if a vial of holy water is poured on the altar, a loud crackling is audible as its surface is covered with hairline cracks. At that point, the altar shatters if 1 hit point of damage is done to it by any solid blow. Otherwise, the altar is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 4, and has 100 hit points.

If the altar is broken, an empty space in its center is revealed. Two items are found within. One is the Blackened Sun, one of the Nine Evil Objects. Like all of the Nine Evil Objects, the Blackened Sun feels cold to the touch and faintly radiates an aura of magic, but does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. And as is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep's name.

In addition, a piece of blackened metal, like half of an oval, is also found. On the face of the oval is half of the cartouche of Rahotep. This is one of the two pieces needed to open the secret passage at **Area 8** (the other being in **Area 15C**).

Trap Reminder. When the party leaves **Area 10** heading south (toward the intersection), remember that the party may re-trigger the traps in the corridor at **Area 9** unless they previously disabled them. Such is life in this dangerous burial place.

13· ZODIAC DIAL AND STATUE OF RAHOTEP

Read the following when the party can see the contents of this room:

The chamber is 30 feet square, with a ceiling 30 feet above you. The walls and ceiling are covered with plaster and painted with colorful images, figures, and hieroglyphs.

In the southeast corner of the room, at the far end on your left, is an enormous alcove, within which stands a red sandstone statue, 24 feet tall, nearly reaching the ceiling. From its sandaled feet, linen kilt, and ornamental collar and headdress (clasped by the uraeus serpent), all depicted with brilliant paint and gilding, this figure appears as a giant replica of a Khemitite of old. There are rings on its fingers, armlets of gold and red on its arms, and even a knife and some strange sort of ankh, both painted realistically and carved to appear as protruding from the girdle. A massive 19-foot iron rod extends from the statue's base up through the closed hands carved from the stone. Upon the tip of the rod, which reaches to the middle of the statue's chest, is represented some beast's head, perhaps that of a camel.

Inlaid in the floor in the center of the room is a circular mosaic of polished stones depicting the 12 divisions of the Khemitian sky, with a bronze dial in the center and a pointer topped by a bronze knob.

A five-foot-wide archway in the west wall leads to a passage from this room.

Read the following as soon as anyone enters the chamber:

You pass the doorway, and the face of the statue animates. It glares down at you with disgust, as a booming voice speaks directly into your minds:

"Behold the Face of Rahotep, which brings down the violators of his Eternal House!"

An icy tingling of fear runs along your spines, and you feel a sensation of nausea, as if some plague passed briefly through your body.

This is an **aspect of Rahotep** (see **Appendix B**) — the *ba*, his personality — and it has spoken its Curse of Rahotep. All party members should immediately roll their saving throws against the *ba*'s Aura of Fear. The *ba* automatically obtains surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct) and they did not fail their saving throw against the Aura of Fear, roll initiative for that character and the *ba* (remembering that an aspect of Rahotep has advantage on initiative rolls). Keep track of any damage inflicted on the *ba*; it will be relevant should the party make it to **Area 37** of the tomb. If the party somehow does more damage than its total hit points, the *ba* vanishes and returns to its pool in **Area 37**. The *ba*'s action this surprise round is to bestow its curse and, as a bonus action, command any characters subject to Rahotep's Command to take no action. At this point, have the target of the curse (identified below) make its saving throw.

The *Ba*'s Curse of Rahotep: See the introduction to this chapter for the effects of **The Nine Curses of Rahotep**. This curse targets a randomly chosen character who does not have spellcasting ability and who is not already the victim of one of Rahotep's curses. If there are no



such characters, it targets another character chosen at random who is not already the victim of one of Rahotep's curses. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Bloodied Moon provides immunity to the *ba*'s curse.

The next round, the party members and the *ba* act according to their initiative. In this round, the *ba* uses its Teleport action to return to Area 37.

The frescoes on the walls depict Rahotep and other Khemitites, male and female, royal, noble, and commoner, all engaging in religious and domestic activities. Rahotep is seen in various situations: eating; attended by servants; entertained by musicians, dancers, and performers; accompanied by his harem of concubines; speaking to an audience of attendant priests; and so forth. Hieroglyphs and hieratic script recount his typical activities and state that Rahotep enjoys these things and more after death.

The zodiacal mosaic and bronze pointer radiate auras of magic, but oddly of many schools, including abjuration, conjuration, enchantment, evocation, necromancy, and transmutation. The iron rod held by the statue also radiates an aura of transmutation magic.

Secret Door and the Iron Rod. A secret door is in the wall of the alcove behind the statue. It can be found by anyone searching this area with a successful DC 16 Wisdom (Perception) check. However, the means of opening the door is not evident.

If a player inquires, it is apparent that the means of inserting the huge iron rod into the statue's hands are a mystery. The rod is itself some 20 feet tall, so there isn't sufficient room beneath the ceiling to permit it to slide into the statue's hands.

A character who closely inspects the statue's hands notes that there is some sort of projection from the rod that is covered by hands, and that seems to connect to something deeper in the stone. This, in fact, is the mechanism that opens the secret door in the alcove behind the statue. If the rod is lifted one foot (sliding through the hands of the statue), the secret door opens with a slight pop. Lifting the rod that distance requires a successful DC 20 Strength check. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later.

However, the rod is also a polymorphed **giant red amoeboid** (see Appendix B). It regains its true form 10 minutes after being touched and is then insatiably hungry after its long imprisonment. It moves to attack anyone in this room, and if no one is present but the secret door has been left open, it flows through that doorway and searches for food in Area 14. If it senses movement beyond the archway in the west wall, it heads in that direction. Otherwise, it waits in this chamber for something edible to arrive.

Zodiac Dial and Pointer. If the party inspects the zodiacal mosaic, read the following:

Inlaid in the center of the stone floor is a circle of bronze, 10 feet in diameter. Bronze strips divide it into 12 wedges of equal size. Each wedge is fashioned of inlaid stone and tile to depict one of the houses of the ancient Khemitian zodiac.

Attached to a large bronze dial in the center of the circle is a three-foot-long bronze pointer. Gold markings are inlaid in a field of black near the center; these are Khemitian numeral hieroglyphs, one for each wedge of the circle. The orientation seems to be toward the north, for the hieroglyph for 12 lies in the wedge nearest you, that for one in the wedge to its left, that for two in the next wedge, and so forth.

The outermost ring of the mosaic depicts the zodiacal signs, one for each wedge. In between the numerical hieroglyphs in the center and the zodiacal signs, each wedge contains three cartouches in gold inlay. Perhaps these give the names of some Khemitian deities, but none are recognizable.

Finally, inscribed on the floor outside the circle at each of the cardinal points are strange male deities depicted in brilliant color. All of them hold oddly shaped devices in their hands, and each has a human body, but multiple heads and wings.

Roll 1d12 to determine which wedge the pointer is in when the party first enters the room.

The four figures outside the circle are:

- At 3: Ram and beetle heads, four gray wings.
- At 6: Lion and scorpion heads, four red wings.
- At 9: Serpent and hawk heads, six green wings.
- At 12: Four ram heads, four black wings.

The zodiacal signs in the outermost ring, by the corresponding hieroglyphic number, are set forth in the table below.

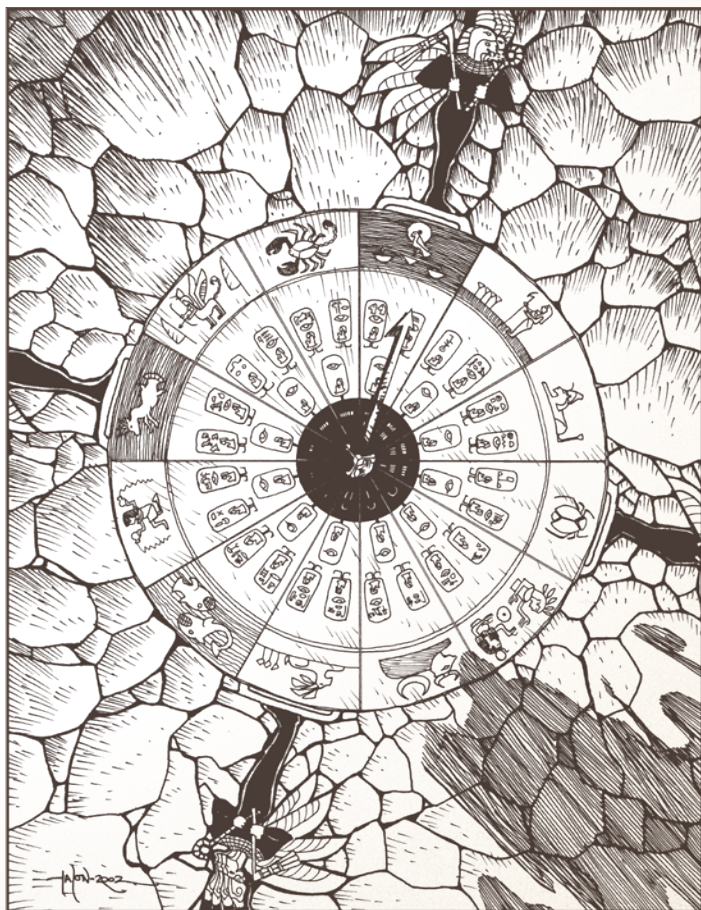
Turning the Dial. The pointer turns easily. As it moves from one sign to the next, various musical noises can be heard, like strings being plucked, harps strummed, bells tinkling, a sistrum being shaken and thumped, drums beaten, a tambourine rattled and clapped, a gong sounding, pipes playing, horns of reed or brass horns windied, and even something like a bagpipe whining. At the same time, everyone in the

room detects various scents such as flowers, musk, perfume, incense, or spices. No pattern of either sound or smell can be identified, and they are not repeated when the pointer is returned to a previous sign.

All of this, in fact, is meaningless, and unless more is done, there are no effects from so moving the pointer.

The true magic of the dial is realized only if the proper figurines from **Area 13C** are placed in each of the applicable wedges of the circle. Originally, the results of doing so as designed by Rahotep were universally malign. However, in the early years during his secret rebellion, Utat-nebbu modified the magic of the dial such that some results are beneficial, and even some of the ill consequences have a mitigating effect. Though he tortured the vampire-sorcerer for his insubordination, Rahotep ultimately decided to retain those changes, as he thought them amusing.

Once all of the figurines are in place, the following table sets forth the effect on any character that moves the pointer to the indicated zodiacal sign. This occurs whether the character touches the pointer or moves it indirectly — through a rope, for example, or magic spell (such as *telekinesis*, *mage hand*, or even *unseen servant*). If more than one character moves the pointer together, the effect applies to the one who first chose, or first suggested, which sign to stop at. Once the pointer is moved to a wedge and the effect applied, its power is spent, and no further effect occurs from moving the pointer to that sign for one year and one day. No saving throws apply to any of these results, as the individual moving the pointer is a willing target. And nothing short of divine intervention (not even a *wish* spell) can reverse any of these consequences.



Zodiacal Sign Number	Description	Principal Effect	Additional Effect
1	Pair of great fish with pearly white teeth, one coral-hued and the other silvery-gold, against a dark blue background	The character is stricken by a permanent wasting disease. Their Constitution is permanently reduced by 6 and their Strength is permanently reduced by 2 (in each case to a minimum of 1).	If any members of the party are victims of one of Rahotep's curses, one such curse is dispelled. If none are currently so affected, this character is granted permanent immunity to Rahotep's curses.
2	Man with white skin, crowned by green leaves and red flowers, pouring silvery waters from two golden chalices into a deep blue background	The character gains the ability to cast <i>protection from energy</i> one time per day as a reaction.	None
3	Three-horned goatfish of silver and white upon a field of dark green	One ability score of the player's choice increases by 2 (which can exceed 20 but cannot exceed 24), but the character also must lose 2 points from another ability or 1 point from each of two other abilities of their choice (or randomly chosen).	None
4	Winged black centaur with scorpion tail wearing a red crown and flanked by two gold feathers, drawing a bow; royal purple background	A powerful demon or devil becomes the character's enemy, seeking their ruin and suffering before attempting to slay them. This is likely not apparent until after the party leaves the tomb and time passes. It lasts until either the character or the demon or devil dies.	None
5	Dark-red scorpion with claws and stinger of jet crawling on a pale gray ground	The character immediately transforms into a different form, determined on the table for the <i>reincarnate</i> spell (or as you decide). If necessary, reroll until a form different from the character's original form results. All abilities of the character are unchanged, except that it exchanges its original race for the new one and changes its racial traits accordingly. Items and clothing worn or held by the character do not transform, so they may no longer fit or be usable by the character.	None
6	Golden solar disc; a falcon in its center supports the beam of a balance, from which two iron pans are suspended by silvery chains; background is black	A magical item (of your choice) that is at least very rare appears in the character's hands or at the character's feet, but two wondrous, uncommon, or rare magical items of your choice owned by the character disappear permanently.	None
7	Priestess with pearly-hued flesh wearing a golden headdress and bearing a gold scepter, standing on a deep brown field	All forms of wealth carried or owned by the character, other than magic items, are lost forever. Portable property vanishes. Businesses, buildings, and land are lost in a way that alters reality the least. Any documentation proving ownership of an asset also disappears.	If any members of the party are victims of one of Rahotep's curses, one such curse is dispelled. If none are currently so affected, this character is granted permanent immunity to Rahotep's curses.
8	Bronze-maned lion adorned by a double crown of purple and gold on a blue-green field	The power to unravel and spin anew reality's fabric one time is given to the character. The character can avoid or erase one event as if it never happened. This can be used immediately or at any later time until the character dies.	None
9	Orange scarab beetle with claws and mandibles of silver upon a field of dark gray	All magic items worn, carried, or owned by the character (even if held by another party member) disintegrate. Artifacts are not destroyed, but instead vanish from the character's possession. This has no effect, however, on any of the Nine Evil Objects or on any deity figurines purchased from Atmu-thoth-rah that the character may possess.	If any members of the party are victims of one of Rahotep's curses, one such curse is dispelled. If none are currently so affected, this character is granted permanent immunity to Rahotep's curses.
10	Two humans raising hands to touch one another; the male's headdress is of gold feathers, and the female's is a golden sun and uraeus serpent; background is indigo	A nonplayer character of your choice becomes hostile toward the character. The identity of this new enemy isn't known until that NPC or someone else reveals it.	None
11	Black bull with pearl blaze and ruby red hooves and horns bearing a silver crescent and white moon-disc upon its back, upon a variegated field of light blue, light green, and violet	The character becomes permanently undead. They retain all memories, abilities, and spells they had while alive. They do not need to eat, drink, or breathe, and are immune to poison damage, but they hunger for blood and raw flesh, and an aura of death surrounds them at all times. In addition, they are subject to all spells and clerical abilities that affect undead. Healing spells and potions no longer benefit the character, who may regain hit points only through long and short rests or other nonmagical means. Clerics and paladins must immediately choose a new deity that represents death or be unable to regain spell slots.	None
12	Straight-horned blue ram crowned with four plumes (red, white, blue, and gold), on a pale green field	The character gains proficiency in two skills of their choice (and if a skill that the character already has proficiency in is chosen, then the proficiency bonus is doubled for that skill), and 10,000 XP; but their Charisma is permanently reduced by 2.	None

CONSEQUENCES OF THE ZODIAC

Several of the consequences of moving the zodiacal pointer are particularly detrimental to the character doing so. Initially, of course, there is no warning that such might be the case. As a result, if a player has their character move the pointer to one of those severe results without having had much warning, you may in your discretion decide to permit the effect to be removed through the completion of an epic quest or by accomplishing an extraordinarily difficult task. The player may not learn of this chance for redemption, however, until later, or perhaps through the use of divination.

On the other hand, once players are alerted to the dangers of the zodiac, they should bear the full consequences of the risks they take, whether for good or for ill. Great peril awaits those who tempt the fates.

13A· MUSIC ROOM

In just a few paces, the five-foot-wide passage west opens into a small chamber that is 15 feet long by 10 feet wide. It is an absolute jumble of strange musical instruments and includes a variety of stringed instruments, bells, sistrums, drums, gongs, harps, cymbals, and trumpets that are in cases, on stands, or hanging on the walls. None is magical or even of exceptional workmanship. If played, most soon break due to their age.

The musical sounds mentioned above for the zodiac device come from this chamber, arising from a magical aura detectable throughout the room (rather than from the instruments herein).

13B· FRAGRANCES

A short, five-foot-wide passage leads south from the room of musical instruments and opens into another room 15 feet in length and 10 feet in width. Many small containers are arrayed here in various stands and on tables, and a small censer on a wooden stand smokes faintly, giving off a pungent stream of spicy smoke.

The manifold scents that rise when the zodiac dial is moved come from this chamber. The walls are bare and unmarked. Cases and stands contain ancient perfumes, unguents, fragrant oils, spices, and incenses within tubes, bottles, jars, etc. None is magical, but the containers have marginal antiquary value (between 20 gp and 50 gp each). Each container is approximately 12 cubic inches in volume and weighs one pound. They are quite fragile, however, and likely break if not carefully packaged.

13C· STORE OF ZODIAC MATERIALS

The five-foot-wide passage continuing west opens into a third 15-foot-by-10-foot chamber.

Dozens of figurines stand in rank after rank on shelves around the walls and on the floor, ranging in height from three inches to a foot tall. Some are carved from various woods, bone, ivory, or soft stone; some are cast in bronze, or are hammered from copper, brass, or tin; and some are fashioned in clay and painted. A map of the stars is portrayed on the ceiling, and papyrus star charts and astrological instruments are scattered around the room.

All of the zodiacal symbols are represented among the figurines found here, with many depictions of each, some plain, some ornate, and many quite fanciful. A fair number of these figurines faintly radiate auras of magic. If a player indicates that their character is looking for figurines that closely match the zodiacal symbols in the mosaic on the floor in **Area 13**, they note that several do seem to be a very close match on a successful DC 15 Wisdom (Perception) check. In fact, 12 figurines are

matches, with each bearing the hieroglyphic number corresponding to the applicable wedge of the mosaic on its underside. The zodiac dial can be activated if these are placed in the proper wedges in the zodiac on the floor in **Area 13**.

14· HIDDEN STAIRWAY AND GLYPH OF WARDING



Immediately behind the secret door is a space that is 10 feet square with a flight of stairs descending to the south. After 10 feet, the stairs end in a landing where another set of stairs turns to the west. After 10 more feet, the stairs end in a passage that goes for 10 feet more, where it opens into **Area 15**.

This stairway is carved from the native sandstone, and the walls are inscribed with images and hieroglyphs that tell of Rahotep's victory over death and the glories he achieved in the name of Set.

Glyph of Warding. One of the hieroglyphs on the east wall of the first landing, however, is in fact a *glyph of warding*. It will not be noted unless *detect magic* or *find traps* is used here, as its meaning fits within the sense of the surrounding text (where it refers to a plague of insects that torment those who defy Rahotep). The *glyph* is armed whenever anyone passes this landing and triggers eight minutes after the last person passes the landing. When triggered, it casts *insect plague*. The insects do not pass into **Area 13**, however, even if the secret door is left open. As a result, the cloud of swarming, biting locusts pours down the stairs and flows into **Area 15**, where its volume fills the entire chamber to the ceiling. Characters must make a DC 21 Constitution saving throw as soon as they are within the area of the spell on a turn and at the start of each of their turns thereafter while in the area of effect, taking 27 (5d10) piercing damage on a failed save, and half as much damage on a successful one.

The *insect plague* can be dispelled by a *dispel magic*, but unless the *dispel* is cast at 6th level or higher, the caster must make a successful DC 16 ability check using their spellcasting ability. Various *wall* spells prevent the insects from crossing a barrier if cast soon enough and in a position that entirely blocks the insects' flight. No spell creating wind or a similar effect affects the *insect plague* unless it is cast at 6th level or higher. A *fireball* reduces the damage of the *insect plague* for two rounds by 3d10, but if cast in **Area 15**, the effects of such fire in that room should be noted as set forth in the text below. The *insect plague* spell expires after 10 minutes if not dispelled before that.

A character may attempt to escape the *insect plague* by fleeing into one of the side chambers of **Area 15**, but if the door is left open for 10 counts or more of initiative but less than a full round (in order to allow other party members to follow), enough of the insects enter the side chamber that those in the room must continue to make saving throws against the spell at advantage for the following two rounds. If the

door remains open for a full round, the spell's effects include the side chamber, and it is no longer a refuge from the insects.

If the door to **Area 16** is opened, characters may flee down the stairs and the corridor beyond, and the insects reach only about 10 feet past that door.

Note that the giant red amoeboid from **Area 13** and the lesser clay golems in **Area 15** are immune to the effects of the *insect plague*.

Refer to the text for **Area 15** for other consequences of actions the party may take to avoid the *insect plague*.

15. HALL OF FURNISHINGS

Read the following as soon as anyone can see into this room:

You see a 70-foot-long chamber that is 20 feet wide and high. The ceiling stone seems blue-violet, almost as if it were a cloudless night sky, for a full moon and myriad stars not only appear on the surface but also produce illumination identical to the real things. Yet the light is unusually radiant, enough so that you can detect colors.

Household furnishings dominate the room — the sorts of things a wealthy noble might possess. You see a large bed, couches, tables, chairs, and chests; a desk, and several workbenches; an assortment of vials, bottles, jars, beakers, and flasks; shelves with scrolls; crates, ceramic jugs and jars; and a variety of clothing and ceremonial garb. All of this is cluttered and piled here and there, without any evidence of organization.

The whitewashed walls show extensive inscriptions of religious and possibly magical sorts, with pictures and small glyphs of all sizes.

Three cedar and bronze-bound doors are along the west wall, three along the east, and one smaller door to the south near the west corner. Flanking each of the east and west doors are pairs of human-sized statues. Each appears to be a warrior in leather armor of an ancient style, with horn and metal trimmings. One of each pair is armed with a large club, while the other wields a large spear. All the statues are fashioned of some dark material that seems shaped rather than carved, and is painted and adorned with real feathers so they appear most lifelike.

Each door in this room is made of cedar, bound with bronze, and unlocked. Each can be opened by pushing on the door with a successful DC 14 Strength check.

Five minutes after the first character enters this chamber (or upon any attack on a statue intended to inflict damage), the 12 statues animate and become **lesser clay golems** (see **Appendix B**) that attack the party. The timing of this attack likely just precedes the appearance of the *insect plague* from the *glyph of warding* in the stairway at **Area 14**.

Many of the vials, bottles, jars, and the like in this room contain highly volatile and flammable substances as detailed below. In addition, the furnishings here are ancient and extremely dry.

Because of the clutter, this room is considered difficult terrain for the party (though not for the lesser clay golems). Any characters attempting to move faster than half their speed in here or who are engaged in combat must make a DC 12 Dexterity (Acrobatics) check on their turn each round. On a failure, a character strikes a table and topples 1d6 – 3 bottles onto the floor. If this occurs, roll for each bottle on the **Broken Container Result** table below.

In addition, any area of effect fire spells used in this chamber, and any other fire spells that strike any of the tables, cause several vials, bottles, and jars to burst and burn fiercely. As a result, increase the area of effect of any such fire spell by 50% and increase any damage caused by the spell by 50%.

Further, any lightning-based spells cast in this room are almost certain to strike one or more tables or desks and topple or ignite one or more vials, bottles, or jars. If such a spell is cast, roll three times on the **Broken Container Result** table below.

And finally, if any fire- or lightning-based spell is cast in this room, the furnishings catch fire and quickly burn. Dense smoke fills the chamber within five minutes. The lesser clay golems and the giant red amoeboid are immune to the smoke, but the *insect plague*, if still in effect, is reduced to just 5 (1d10) piercing damage per round. However, any characters in the smoke suffer 3 (1d6) fire damage per round from inhalation. If not otherwise cleared from the room, the smoke remains for one hour but thins thereafter, leaving a breathable space near the floor. The height of this space increases by one foot per hour until the room is entirely clear.

BROKEN CONTAINER RESULT

1d8	Result
1	Explosion: 10 (3d6) fire damage to all within a five-foot radius (DC 18 Dexterity saving throw for half damage); fire immediately spreads to nearby furnishings
2	Toxic combination: 17 (5d6) poison damage to all within a 25-foot radius (DC 18 Constitution saving throw for half damage).
3	Minor combustion: 3 (1d6) fire damage to all within a five-foot radius (DC 18 Dexterity saving throw for half damage); table or workbench set ablaze, and fire spreads to nearby furnishings within one minute; 10% chance each of the next three rounds that an explosion (as in 1, above) occurs.
4	Destructive solution: Dissolves table or workbench within two minutes, causing its collapse; roll twice more, ignoring this result when the table or bench collapses.
5	Insect repellent (affecting the <i>insect plague</i>) within a five-foot radius for five minutes.
6	Curative fumes: Heals 10 (3d6) damage to all within a five-foot radius.
7–8	No effect.

All of the foregoing, as well as events that may arise from the side rooms, may very well result in substantial damage to the items in this chamber. Depending on the degree of damage, the following items may be found here after a thorough search:

- Eight potions: *climbing*, *diminution*, *gaseous form*, *growth*, *greater healing*, *heroism*, *invulnerability*, *speed*
- Three *spell scrolls*: *legend lore*, *greater restoration*, *harm*
- *Brooch of shielding* hanging from a sculpture of a young prince; the bust is made of obsidian and worth 500 gp
- +2 *dagger* in a jeweled sheath, made of silver with ruby studs; the sheath is worth 1,000 gp
- *Arrow of slaying* (dragons) encased in a wax-covering.

If any material amount of fire damage affects the chamber, however, it is likely that many or all of the potions, the scrolls, and the arrow are destroyed.

Items that do survive are hidden within secret compartments, disguised, masked by illusions, or protected by traps. A sampling of such traps you may wish to include can be found below:

Secret Compartment Smeared with Contact Poison. DC 18 Wisdom (Perception) check to notice the poison; DC 16 Dexterity check to remove with thieves' tools; contact or failed removal requires DC 16 Constitution saving throw; 10 (3d6) poison damage and be poisoned for 24 hours on a failed saving throw, or half as much damage and not poisoned on a successful one.

Confusion Mist Trap. DC 18 Wisdom (Perception) check to notice the trap; DC 16 Dexterity check to remove with thieves' tools; triggered trap or failed removal requires DC 16 Constitution saving throw for all within 10 feet; on a failed saving throw, affected as *confusion* spell for 10 minutes.

Poison Needle Trap. DC 18 Wisdom (Perception) check to notice the trap; DC 16 Dexterity check to remove with thieves' tools; triggered trap or failed removal requires DC 16 Constitution saving throw; 21 (6d6) poison damage on a failed saving throw, or half as much damage on a successful one.

15A· NORTHWEST SIDE ROOM: FOOD AND DRINK FOR THE DEAD

The door to this room is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check.

This room is 15 feet by 10 feet and filled with dozens of sealed clay pots, ceramic jars, amphora, and similar containers all sitting on the stone floor. The walls are plastered and covered with frescoes of Rahotep and his entourage eating and drinking.

The vessels in this chamber contain dried grains or once contained wines or other alcoholic drinks. Most of the liquids evaporated with the passage of time, leaving just a dry residue in the bottom of the container.

However, the contents of a few of the larger amphora have rotted. If any of these vessels are opened, there is a 1-in-4 chance that the seal bursts, and dust and spores explode out to fill the chamber. All within 15 feet must succeed on a DC 15 Constitution saving throw or take 10 (3d6) poison damage and become infected with a disease on a failed save. An infected creature dies in a number of hours equal to 1d12 + its Constitution score unless the disease is removed with a *lesser restoration*, *protection from poison*, or *greater restoration* spell. In half that time, the victim becomes *poisoned* for the remainder of the duration.

Treasure. A *gem of seeing* is embedded in the residue in the bottom of one of the ceramic jars that contained wine.

15B· NORTHEAST SIDE ROOM: RAHOTEP'S ARMY

The door to this room is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check.

This room features rank upon rank of fired clay figurines and statues, all of armored soldiers, dozens of which are small and on shelves along the walls of the rooms, others of which are several feet tall and standing upon the floor. All are accoutered as would Khemitian warriors of a millennium ago, and all radiate an aura of conjuration magic.

Upon close inspection and a successful DC 12 Wisdom (Perception) check, each figurine and statue appears to have a demonic aspect to it, perhaps a tail, or fangs, or talons, or claws. One, however, instead has angelic features, but this one is noticed only if the roll on the Wisdom (Perception) check was 22 or higher.

If any figure other than the one with angelic features is touched, it transforms into a **vrock**. Each vrock can transform one (but only one) other figurine into another vrock and tries to do so. Immediate and continuous combat keeps a vrock busy enough to avoid doing this; otherwise, the place is soon filled with 200 of these horrors.

If the figure with angelic features is touched, a **deva** springs forth and aids the party if vocks have been summoned. If not, it warns the party against touching any of the other figures and statues but departs without providing any other assistance or advice. This figurine was placed by Utat-nebbu during his period of rebellion against Rahotep.

15C· WEST CENTRAL SIDE ROOM: PUZZLES AND GAMES

The door to this room is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check.

Shelves and tables in this room are filled with games and puzzles, boards and playing pieces, inscribed tiles, interlocking puzzles, metal cages (about one cubic foot volume) containing small gold-and-jewel items, boxes that rattle and that have panels that slide this way and that, and the like. Among the 200 or so items are 20 of value, each worth 300 gp to 700 gp. Determining whether an item is valuable requires one minute to inspect it and a successful DC 12 Intelligence (Investigation) check.

In addition, a piece of blackened metal, like half an oval, sits on one of the shelves. On the face of the oval is half of the cartouche of Rahotep. This is one of the two pieces needed to open the secret passage at **Area 8** (with the other being in **Area 12**).

15D· EAST CENTRAL SIDE ROOM: RAHOTEP'S CHARIOT

The door to this room is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check.

In this chamber, taking up nearly the entire floor, is a colorfully painted and gilt two-man wooden chariot with clay-fired statues of horses before it painted to show armor and adorned with feathers. A three-foot-tall golden basket on the floor in the southeast corner holds three wooden spears with silver points. An unstrung bow rests in the northeast corner next to a golden quiver with 10 feathered arrows. The walls are painted with images of locales all around Khemit, from the delta to the Nubiar Oversight, from the Ruby Sea to the vast deserts.

The chariot itself, the spears, the bow, and the arrows all radiate auras of magic.

Treasure. The spears are all *+1 spears*, with two that can be thrown as *javelins of lightning*. The third spear is cursed, and while it also throws as a *javelin of lightning*, if so thrown, it travels 10 feet then returns to attack its thrower. Randomly choose which spear is used whenever a player attempts to throw one. The golden basket is highly decorative and can be sold for 1,000 gp to the right purchaser.

The bow is an *oathbow*. It is unstrung, and a bowstring must be attached before it can be used. The arrows are all *+1 arrows*, but like the spears, two are cursed and return to attack the one who fired it. Randomly choose which type of arrow is fired whenever a character attempts to use one. The golden quiver is decorative and not designed to be used, but it brings 500 gp from an antiquarian or other wealthy purchaser.

The chariot is endowed with a permanent conjuration enchantment. Two people may stand in the chariot. If one of them imagines a location anywhere in Khemit and concentrates on a desire to be there, whoever is in the chariot is immediately teleported to that location. The destination must be a place where the sky can be seen; if a location indoors or underground is envisioned, the chariot teleports the subjects to the nearest location to that locale that is outdoors.

Note that the chariot itself does not teleport, just those standing in the chariot. As a result, the transportation provided by this chariot is only one way. If any characters use this means to travel far from the tomb, they have to make their way back to rejoin the party.

Sadly, the chariot is too large to be removed as it was originally constructed in this chamber. Disassembling it so it fits through the door permanently dispels its enchantment.

15E· SOUTHWEST SIDE ROOM: THE ROYAL PALACE

The door to this room is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check.

In the center of this chamber is a large cedar table that is five feet across and 10 feet deep. Upon the table is a model of a Khemitian temple, in incredibly intricate detail, including marble floors and columns, painted statues, tiny pieces of furniture, and wall frescoes. On shelves in the northwest and southwest corners of the chamber are open-topped boxes of cedar, each with a lattice of wood subdividing the box into small squares. A small metal token upon which a hieroglyph has been incised is in each square.

Anyone familiar with Khemit may (with a successful DC 14 Intelligence check if they've been there) recognize that this is a replica of the imperial palace at Menefet, which in Rahotep's time was the pharaoh's seat. The palace has changed somewhat in the intervening millennium, but given the conservative nature of Khemitian rulers, not as much as one might expect.

The model of the palace and each of the metal tokens radiate auras of divination magic.

The hieroglyph on each metal token denotes a location in the palace. If anyone picks up and holds a token and concentrates, with a successful DC 12 Intelligence check they are able to see and hear what is currently happening in that location in the actual palace at Menefet. Some tokens no longer work (around 5%), as the locations they refer to no longer exist. But the vast majority still do.

The party can spend as long as they wish eavesdropping on the royal palace at Menefet. As this city is no longer the capital of Khemit, the pharaoh is not present and the highest level of state secrets are not disclosed. And, of course, most conversations are entirely mundane. But if you wish, an interesting tidbit could be heard that might lead to further adventure, assuming the party manages to escape the Tomb of Rahotep alive.

The tokens work only while in this chamber and have negligible metallic or antiquarian value; there is no way to remove the model of the palace.

15F· SOUTHEAST SIDE ROOM: THE ROYAL BARGE

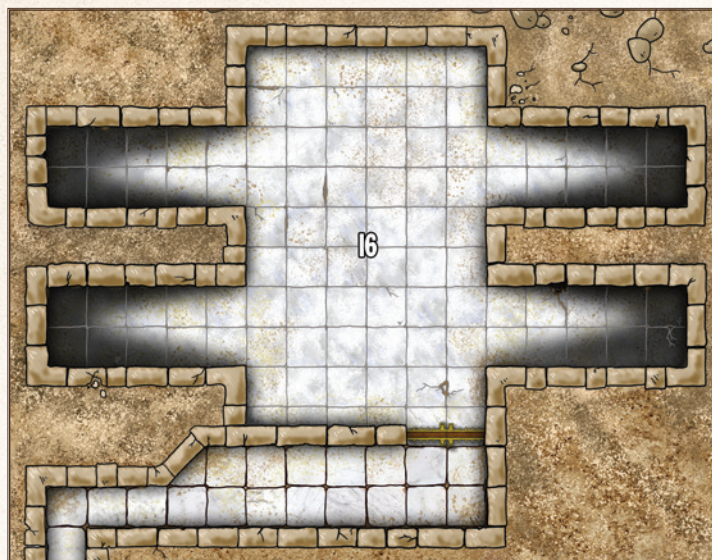
The door to this room is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check.

A 12-foot-long wooden barge sits on a two-foot-tall stone plinth in the center of this chamber. The barge is flat-bottomed and narrow, only four feet across at its widest extent. The bow, which is closest to the door, rises up and narrows, twisting in the air until it points back toward the stern. At the back end of the room, the boat's stern rises up as well, but less so, and flattens to a seat where two oars are set, one on each side, with the paddles resting on the ground. In the middle of the barge is an embroidered canopy with silver and gold thread on top of four wooden posts, and below which sits a painted and gilded wooden throne.

The walls are covered with frescoes depicting life on the Stygian River. The throne faintly radiates an aura of divination magic.

Unfortunately, the enchantment that was once upon the throne has dissipated over the thousand years it has been here and is no longer effective. But it may take some time for the party to figure that out. No treasure or other items of interest are in this room.

16· INFINITE EXPLORATION



The door to the passage to **Area 16** is made of cedar, bound with bronze, and unlocked. It can be opened by pushing on the door with a successful DC 14 Strength check. Read the following once the door is opened:

Beyond the door is a set of stairs, five feet wide, that head down and immediately to the right. After a landing and another set of stairs down, the passage continues for a little over 50 feet before turning right to the north. The passage broadens to a width of 10 feet and ends after about 30 feet where a set of double doors is set in the west wall on your left. Each door is 10 feet tall and five feet wide and sheathed in copper now turned to verdigris hues and inscribed with hieroglyphs. Pull-rings are set into each of the doors, and the seams around them are sealed with bitumen.

If the party reads the hieroglyphs, they say:

Curses upon those so foolish as to have delved so deeply into my Eternal House. May you wander endlessly for daring to seek the ultimate richness stored for my lasting enjoyment in the Afterworld. Turn back!

No curse is actually bestowed here, but the words are a clue to the nature of the chamber beyond. After the door seals are broken and the bitumen freed from them, the portal can be tugged outward with a successful DC 18 Strength check.

The Chamber. Beyond the door is a large chamber, 30 feet wide and 50 feet long. The ceiling is 30 feet above. The walls are plastered white and painted with scenes of Rahotep counting his wealth, inspecting magical items and jewelry, and otherwise preparing his great wealth for storage for his future use in the afterlife of the Duat.

When first entered, the chamber is otherwise entirely empty.



ROOM ILLUSIONS

Color	Contents
Purple	A shallow water basin (10 feet in diameter) in the center of the room.
Black	Phosphorescent figures of strange beings slowly writhe in the walls, but these are insubstantial, as if on another plane of existence.
Red	A 20-foot-tall statue of Set is in each corner, each with a different head (human, warthog, ass, okapi).
Orange Flames	The room is hot, and the walls are embers and fire.
Gold	The room has a sand floor, with snakes sunning themselves near the edges.
Yellow	Here are eight black pillars painted (in white) with demonic forms.
Brown	This appears to be a roughly hewn area, like a natural cave.
Pale Green	The hard earthen floor is grassy, with plants near the walls.
Emerald	The walls appear as water, with fish and sea creatures of all sizes swimming therein.
Azure	The floor is of clouds; the walls and ceiling are clear sky.
Blue	This appears to be a palace room of lapis lazuli; music and female voices are heard in the distance, but nobody is visible.
Indigo	The room is a sphere in deep space, crossed by a crystal bridge, with stars in all directions.
Violet	Statues of Rahotep are in the corners, and the hieroglyphs on the walls are green.
Gray	The room is misty, with a thundering waterfall nearby; shadows move in the fog.
Pearl	This appears to be a garden, with a central path through flowers; birds sing nearby, and they can be seen in the bushes.
Silver	The room is metal, and footfalls clank and ring; distant gold and silver bells sound plangent and sweet in response.
Crystal	Wind blows softly, and chimes tinkle tantalizingly nearby.

CORRIDOR ILLUSIONS

The passage is blocked by a door that must be opened to proceed.

Phosphorescent worms are on and in the walls.

Archway.

Cobwebs.

Broad steps lead up. (Climbing seems normal, though it is illusory.)

Rushing water can be heard underfoot.

The passage slants downward.

The passage is blocked by a barred grill that must be unlocked, forced open, or the lock picked.

Hissing vents of steam are in the walls.

Hieroglyphs warn people to “turn back.”

Croaking can be heard in the distance.

The walls are rough-hewn.

Broad steps lead down a few feet.

Chained human skeletons hang from the walls.

Half-pillars line the way.

Bas-reliefs of monsters adorn the walls.

A trap on the floor is detected automatically and must be defused.

Hieroglyphs portray a curse, and sudden chills run down someone’s back (as if from one of the Nine Curses of Rahotep).

Archways and Corridors. Four archways lead to passages from this chamber, two each in the north and south walls. Each passage is 10 feet broad, but there appears to be no end to the corridor from the chamber. This is an illusion masking a permanent teleportation effect. In fact, after walking 100 feet down any of these corridors, a character re-enters this chamber from the corridor on the opposite side of the room.

Illusions. Each time a character re-enters the room by walking down one of the corridors, powerful illusions change the appearance of the chamber so it appears that they have arrived at an entirely different room, though one with the same dimensions. This illusion masks the presence of the door in the eastern wall and changes the appearance of the floor and walls and sometimes the ceiling, and may add illusory objects in the room. If the walls are not dramatically changed, they still have hieroglyphs, but these shall differ somewhat from room to room.

These illusions arise from a modified version of the *mirage arcane* spell. As a result, it includes audible, visual, tactile, and olfactory elements, and illusory objects feel solid and can be interacted with physically. Only the use of *true sight* or similar magic reveals what is illusory and what is real.

As the party proceeds to each new room, work down the **Room Illusions** table, in order, to determine the description of the chamber. If they double back, work back up the list, of course; and if they then strike out in the opposite direction, skip to the bottom of the list and continue up. Feel free to add further details or additional options to the list.

To increase the likelihood that the party believes they are exploring an infinite series of rooms, you may use the **Corridor Illusions** table so that the passages between the illusory rooms also appear unique. Other options here include adding one-time effects such as temperature, wind, noises of creatures, and persons. A surprised human who screams and runs off (just a bit faster than the party’s maximum rate) is usually good for a chase.

Keep careful track of what was seen or encountered and in which order so that this “vast complex of chambers” is truly unique in each of its component portions!

The party can leave at any time, either through the door in the “original” room or by finding the illusion-covered door in any other room thereafter.

Astute players may try to leave one or two characters in one room while the others proceed down a corridor. Those departing can be clearly watched in the process, but neither group sees the other ahead until the travelers re-enter the room. Note that the illusory effect takes precedence over the real room, and each new illusion likewise takes precedence over its predecessor. As a result, the stationary characters might believe — and will believe, if you describe the process correctly — that they have been teleported to rejoin their comrades!

You might thus be able to keep the party marching around here for quite some time thinking that Rahotep has hewn a labyrinth of identical chambers, and that somewhere there must be a secret cache of his treasures.

17. ANOTHER “FINAL” CHAMBER

Secret Door. Given the apparent dead-end at the end of the passage from **Area 8**, the party will likely search here for a secret door, which is found with a successful DC 16 Wisdom (Perception) check. In fact, a good push and a successful DC 14 Strength check is sufficient to open the door.

When this happens, there is a brilliant flash of red light from beyond. Each character within 30 feet of the secret door (which is likely the whole party) must make a successful DC 21 Constitution saving throw or be blinded for two rounds. Any character not blinded sees a fiery figure roughly human in shape beyond the door. A voice like burning needles arcs into their minds, saying:

The Force of the Set Rahotep smites you, and bestows its curse on those who would prowl through his Eternal House!

As usual, with these words each member of the party feels an icy tingling of fear along their spines and experiences a sensation of nausea, as if some plague passed briefly through their body.

An **aspect of Rahotep** (see **Appendix B**) — the *sekem*, his life energy — was waiting behind the door, and it has spoken its Curse of Rahotep. All party members should immediately roll their saving throws against the *sekem*'s Aura of Fear. The *sekem* automatically obtains surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct) and they did not fail their saving throw against the Aura of Fear, roll initiative for that character and the *sekem* (remembering that an aspect of Rahotep has advantage on initiative rolls). Keep track of any damage inflicted on the *sekem*; it will be relevant should the party make it to **Area 37** of the tomb. If the party somehow does more damage than its total hit points, the *sekem* vanishes and returns to its pool in **Area 37**. The *sekem*'s action this surprise round is to bestow its curse and, as a bonus action, command any characters subject to Rahotep's Command to take no action. At this point, have the target of the curse (identified below) make its saving throw.

The Sekem's Curse of Rahotep: See above for the effects of **The Nine Curses of Rahotep**. This curse targets the character with the highest XP who is not already the victim of one of Rahotep's curses. If two or more such characters have the same XP, roll randomly to determine the character targeted. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Serpent Ankh provides immunity to the *sekem*'s curse.

The next round, the party members and the *sekem* act according to their initiative. In this round, the *sekem* uses its Teleport action to return to **Area 37**.

THE CHAMBER



Read the following once the party can see and look through the doorway:

Beyond the doorway is a great chamber some 70 feet across and 40 feet deep. The ceiling is about 10 feet high at the walls, but it rises to a peak at the center of the room, 40 feet above you. Hieroglyphs and other images cover the walls, in front of which, all about the room, are lined stone statues of Set, Sebk, and other strange deities for which you have no name. The floor is of black onyx, polished smooth.

Nine columns dominate this chamber, all reaching from floor to ceiling. Four are in the southern half of the room to your left, four are in the northern half to your right, and one, the biggest of all, is before you in the center of the chamber. The two farthest to the left and the two farthest to the right, closest to the walls, are each four feet in diameter, almost 20 feet tall, and made of dark green stone. The two sets of columns inside of those are each six feet across, almost 30 feet tall, and made of black-gray granite. And the massive column before you is a full 10 feet in diameter, 40 feet tall, and made of deep red sandstone.

Pictures and texts on the walls praise Rahotep and Set, recounting the vile and wicked deeds of the former and raising prayers to the latter. Some also display magical formulae for preserving and protecting the mummy, the tomb, and the name of Rahotep.

The entire chamber detects as consecrated (to Set, needless to say) to anyone using a *detect evil and good* spell or to a paladin using Divine Sight. From the doorway, a *detect magic* spell does not reveal any magical auras.

The statues around the room are carved of solid stone blocks and elaborately painted, depicting terrifying visages of horrific gods and demons. They are, however, entirely inanimate.

Stone Crypt. A stone crypt stands behind and adjacent to the large pillar, although it is mostly obscured from the door but quickly noticeable after the characters enter. It is constructed of solid black granite and is 10 feet wide, 10 feet deep, and 15 feet high. The crypt is open on the west side, where it faces a painting on the wall depicting a gateway into the Duat. Along the top of the crypt above the opening are two inscriptions in ancient hieroglyphs. The first reads:

Joy forever in this Eternal House, as the name of the Set Rahotep endures forever amongst the living.

The second one implies to the knowledgeable that all of the nine parts of Rahotep are indeed entombed within this very chamber:

Stay, Shadow of Rahotep, to make the Body whole; Fortunate, Spirit, to dwell in such splendors as this tomb; Here, Heart, you will know joy and wisdom endless; Fly, O Life, to bring thy will to the heavens; Grow, Essence, so that each other might increase; Walk amongst the stars, Person of Rahotep; Glorious Immortal Self, exist and vanquish all thy foes. Your Name shall be Eternal!

As soon as someone approaches the opening to the crypt, they glimpse a wooden shrine screen therein, as well as canopic jars upon ivory coffers. However, there will likely be little time to consider this. As soon as anyone is within three feet of the opening, refer to the section below titled **Attack!**

Inside the Crypt. In the center of the crypt is a wooden shrine screen, five feet wide, 10 feet tall, and eight feet deep, that is painted red and black, and gilded. It bears the cartouche of the Set Rahotep upon folding doors on the west side and is closed with a length of red cord. A canopic jar with a demonic head stands at each corner within the crypt. An ivory coffer is under each jar. The coffers hold, respectively, 200 antique silver coins, 20 antique gold coins, 100 loose gemstones, and 10 pieces of jewelry. In addition, each coffer holds a quarter of a clay tablet, which, when put together, sets forth the true name of the Demon Lord Aldinach. However, it is unlikely the party will be able to see the undisturbed contents of any of the coffers, as explained below.

If the cord holding the folding doors is unwound and the doors opened, an inner vault of red granite is revealed. The vault's lid, about a ton or so in weight, is mortared shut. The mortar must first be chiseled away, and then the lid may be levered off the vault with a successful DC 20 Strength check. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later. In the alternative, the lid can be smashed open with the proper equipment. It is immune to all damage other than bludgeoning, is AC 17, has a damage threshold of 4, and has 200 hit points.

Within the vault is a sarcophagus of porphyry with a lid weighing 1,000 pounds. This lid may be levered off the sarcophagus with a successful DC 18 Strength check. If two or more characters work in tandem, allow the character with the higher Strength to roll with advantage. If the first try fails, you may allow a second attempt five minutes later.

When this cover is removed, a second sarcophagus of wood is revealed; its lid is painted and gilded with Rahotep's likeness, along with a variety of horrific scenes and hieroglyphs. No magic radiates from the sarcophagus, nor does a *detect evil and good* spell or a paladin's Divine Sight reveal anything. In fact, the mummy within is inanimate and nonmagical. See below for the valuables to be found here.

ATTACK!

Read the following if anyone comes within three feet of the opening to the crypt:

Without warning, a huge horned being suddenly steps from the painted doorway on the wall! It stands about 16 feet tall, and its skin is jet black, marked in blood red with arcane, demonic patterns. Its ferocious visage is awful to behold, with glowing eyes and dripping fangs. You feel your soul sink, head spinning from the horror of this being!

Its hands have too many fingers, each of which is tipped with a razor-sharp talon a span long. In one hand it wields a mammoth khopesh sword. The priests recognize this entity from their studies: It is the Demon Lord Aldinach.

Speak not its dread name aloud!!!

This actually is the **Demon Lord Aldinach** (see **Appendix B**). Rahotep used an ancient ritual to compel him to appear whenever anyone approaches the false crypt. As part of the ritual, Rahotep inscribed the demon lord's true name upon a clay tablet that he then broke into four pieces, each of which he then placed into one of the ivory coffers. Aldinach himself cares nothing for the party; his only goal is to destroy the pieces of the tablet so his true name remains secret. Rahotep's intent was to force intruders to face this most dire foe. But Utat-nebbu, during his period of rebellion, changed the conditions of the demon lord's service. As a result, Aldinach need not enter combat, and once the four coffers are destroyed, he is free to depart.

Upon his arrival, the demon lord fires a crackling ray of red-black energy into the crypt, where it destroys entirely one of the coffers, all of the contents of the coffer, and the canopic jar on top of the coffer. He continues to do so, once per round, until all four are destroyed. If the party takes no action to interrupt him, the demon lord turns to the characters. If any are then subject to one of the Curses of Rahotep, Aldinach speaks, "In repayment for this foolish service, I free one of these mortals from your clutches, priest." With that, the curse upon one character (choose randomly if there is more than one) is removed. If no party members are then subject to a curse, he instead says, "In repayment for this foolish service, I grant reprieve to one of these mortals from your clutches, priest." In this case, the next time an aspect of Rahotep attempts to bestow a curse, the subject automatically succeeds on its saving throw. After so speaking, Aldinach laughs maniacally and vanishes in a cloud of smoke and fire.

On the other hand, if the party attacks Aldinach, the demon lord defends himself. He uses his *slow* spell and paralyzing gaze to minimize the characters' attacks, while each round he uses his bonus action to fire another ray of energy into the crypt to destroy an ivory coffer, its contents, and the canopic jar on top of it. These rays strike unerringly, even if a character attempts to flee with a coffer. As each is destroyed, fragments fly out, inflicting 3 (1d6) piercing damage to anyone within 10 feet (other than Aldinach). The demon lord certainly attacks any characters who attack him, but his goal is not to kill any members of the party — he would much prefer they live and perhaps slay Rahotep. Once the last ivory coffer is destroyed, Aldinach departs (though in this case, he confers no boon upon the party).

If anyone examines the painting of the gate to the Duat from which

Aldinach emerged, nothing will be found. If the plaster is removed, nothing but solid wall is revealed.

Treasure. Unless the party is somehow able to defeat Aldinach before he finishes the destruction of the ivory coffers and canopic jars, everything in those containers is melted and worth nothing more than their metal and gemstone value. All told, perhaps 200 sp in silver, 200 gp in gold, and 2,000 gp in gems.

Within the wooden sarcophagus is a gold mask upon the mummy's face, with an antiquary value of 10,000 gp, along with a golden scepter worth 5,000 gp and a torc worth 2,500 gp. Upon the mummy are nine gems, each worth 1,000 gp. These are placed carefully on the body (arms, legs, thighs, shoulders, chest) in a ritualistic pattern. As each is touched, you may add side effects (cold shudder, eerie sound, and so forth — all meaningless).



As was the case in **Area 6**, one of the Nine Evil Objects — the Netherladder, a ladder-like amulet with all the telltale characteristics of the others of its kind — is beneath the mummy in the wooden sarcophagus. Like all of the Nine Evil Objects, the Netherladder feels cold to the touch and faintly radiates an aura of magic but does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. And as is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep's name.

THE GREAT COLUMN AND SECRET DOORS

Two sets of bas-relief hieroglyphs are carved on the central pillar. A successful DC 18 Wisdom (Perception) check reveals that each of these glyphs appears to be inset into the column like a button. These are in ancient pictograms, with each glyph representing a single word. As usual, knowledge of ancient Khemitian hieroglyphs or a *comprehend languages* spell is required to read them.

Northeast Face. The following message is on the northeast face:

*Here were glad those Under-Priests of Rahotep who saw his
Greatness safely placed in this Eternal House!*

If the glyphs for *glad* and *safely* on this message are pressed simultaneously, a man-sized secret door upon which the glyphs are inscribed pivots open at floor level.

This gives access to a narrow and cramped spiral staircase within the column, which in turn leads upward to an escape tunnel. This passage inclines gently upward about 100 feet, whereupon stairs continue up

another 30 feet, ending in a heavy wooden door bound with iron, which opens inward. It opens if tugged at hard enough.

Avalanche of Boulders Trap. A successful DC 16 Wisdom (Perception) check and a successful DC 16 Intelligence (Investigation) check reveals that something of great weight is pressing on the other side of the door. There is no way to disarm this trap, however, other than by not opening the door at all.

Opening the door releases an avalanche of melon-sized boulders that cascade into the tunnel, each one bouncing and rolling down the steps and slope. Anyone in the stairway or passage must make a DC 20 Dexterity saving throw, taking 35 (10d6) bludgeoning damage on a failed save, or half damage on a successful one. However, unless the avalanche is somehow stopped (by a *wall* spell or the like), the stones pile up and block the staircase within the column. This could trap party members on the other side of the stone blockage.

Southeast Face. The following inscription is on the southeast face:

*By such Powers as this does the Set Rahotep descend to the
rightful depths of his deserved Realm!*

If the glyphs for *descend* and *depths* on this message are pressed simultaneously, a small secret panel (at a height of two feet) in the east side of the pillar pivots open.

Within are four bronze rings of verdigris hue and four dark iron bracelets. If any of these items is touched, everyone within the room is transported instantly 100 feet south and 20 feet west to **Area 17A**, which is utterly isolated.

17A· ISOLATED CHAMBER

Since the chamber is essentially identical to **Area 17**, as are the characters' relative positions within it, describe the event as follows:

When you touch the item, all of the contents of the tomb vanish! Even the crypt is gone. It is as if nothing was here, nothing was disturbed ...

If the characters fought Aldinach, all signs of that fray also vanish. If they opened the secret door to the staircase, that portal is now closed (in fact, although those glyphs are here, there is no doorway or staircase). The pillars and walls are otherwise identical to those of **Area 17**. Finally, the secret compartment with the rings and bracelets is still open, and identical items are therein. However, if a count was previously made, someone should notice that there is now one extra ring or bracelet — the one touched so as to trigger this event.

Escape. At this point, there are only two means of escape. One option is for the party to dig its way to freedom. This form of escape takes a while, but if pursued eastward, the tunnel eventually breaks into **Area 15A** or **15C**. You may allow the party to recognize that the stone blocks forming the wall in the eastern alcove appear poorly set, such that they could be easily removed. That should give them a direction to proceed.

The alternative requires the party to don the rings and/or bracelets in the secret compartment. If a spellcaster puts on a ring, they feel an urge to touch one of the outermost, green columns. Doing so transports that character immediately to **Area 17**, but the ring vanishes. Similarly, a non-spellcaster who puts on one of the bracelets feels an urge to touch one of the larger granite columns, and doing so returns them to **Area 17** as well. If the party has more than four spellcasters or more than four non-spellcasters, then someone may have to stay behind and dig ...

HANDLING YET ANOTHER FALSE TOMB

Yet again, the party has found a false tomb. If they have already discovered the secret door in the pit at **Area 8**, however, they have also likely found the two halves of the cartouche of Rahotep at **Areas 12** and **15C** and know there is more to explore. In any event, they should find it odd that the mummy in **Area 17** was unanimated, and that they have not seemed to actually face a real Rahotep. So they should be primed to look further.

If not, you can either allow the party to leave, whereupon the *khu* again roams the countryside, wreaking havoc until the party returns. Or before the party exits, you can have one of the aspects of Rahotep's soul appear and lead the party on a merry chase, until it drops into the pit at **Area 8**, leaving a magical trace aura around the entrance to the secret door. After all, Rahotep knows that the party possesses some of the Nine Evil Objects, and he would like those brought to him, and soon.

SECOND INTERLUDE

Whether or not the players recognize that there must be more to this tomb than they have found, this moment provides an opportunity for the party to rest and recover spells, and if necessary, to leave the tomb for healing, recuperation, and perhaps additional experience before they proceed to the final stage. You should award XP at this point as well.

THE FINAL SECTION: THE INNER TOMB

The description of **Area 8** above sets forth the process of opening the secret door in the pit using the two pieces of the cartouche of Rahotep found in **Areas 12** and **15C**, as well as the passage leading to **Area 18**. As soon as the party breaks the wall into **Area 18**, continue with the following:

18· STATUE OF THE SERVANT



The passage from **Area 8** enters this chamber at a height of 30 feet off the floor. The character breaking through the wall must succeed on a DC 16 Dexterity saving throw or fall from the opening to the ground, taking 10 (3d6) bludgeoning damage.

Read the following once the party opens the passage and can see into this chamber:

A 30-foot-square chamber with a 40-foot-high ceiling is at the end of the passage. The opening you made in the wall is some 30 feet above the floor.

A painted statue of a figure on a circular plinth is in the center of the room, half again as large as a normal human and kneeling in a position of supplication, its arms outstretched and its face looking upward. It is painted and gilt, in the dress of an ancient Khemitian noble warrior. You cannot see its face, as it is turned toward the northwest away from you, in the direction of an archway that is 10 feet high and eight feet wide in the north wall of that corner.

The walls of the chamber are plastered and whitewashed, painted with the usual images of gods, demons, Rahotep, and hieroglyphs. The floor is made of a highly polished gray marble, with veins of dark purple the color of a bruise.

The hieroglyphs on the walls tell of mighty Rahotep and his servants, ones devoted to his service in life and death, and to the glory of Set.

Hieroglyphs carved into the stone of the plinth indicate that this figure is one known as Utat-nebbu, a servant of Rahotep. Many praises of this servant are described, along with his actions in life in service to Set and his master. If the character reading the hieroglyphs is doing so due to their skill with the language (as opposed to a *comprehend languages* spell), they realize that there are subtle insults to Utat-nebbu in the text if they make a successful DC 19 Intelligence (Investigation) check. Since *comprehend languages* translates only the literal meaning, the subtlety of the insults cannot be discerned with that spell.

This is indeed an image of Utat-nebbu, whom the party shortly will meet in **Area 20**. If the face of the statue is inspected closely, a successful DC 16 Intelligence (Investigation) check reveals scars and burns that suggest torture. In addition, inspecting the statue's hands reveals a rectangular impression with rounded corners carved into the right palm.

Rotating Plinth and Secret Door. If the plinth is inspected, a successful DC 15 Wisdom (Perception) check reveals that the statue and the plinth are carved from the same piece of stone, but the plinth itself seems slightly raised off the floor by just a fraction of an inch. It would seem that perhaps it could be moved or rotated, but no amount of pushing or prodding causes the statue to move unless the party places the Seal of Shadow — one of the Nine Evil Objects found in **Area 22** — into the impression in the statue's right palm. So long as the statue and plinth have not been rotated, the secret door in the southwest corner is entirely undetectable, even by magic, as five feet of stone fills the passage behind it.

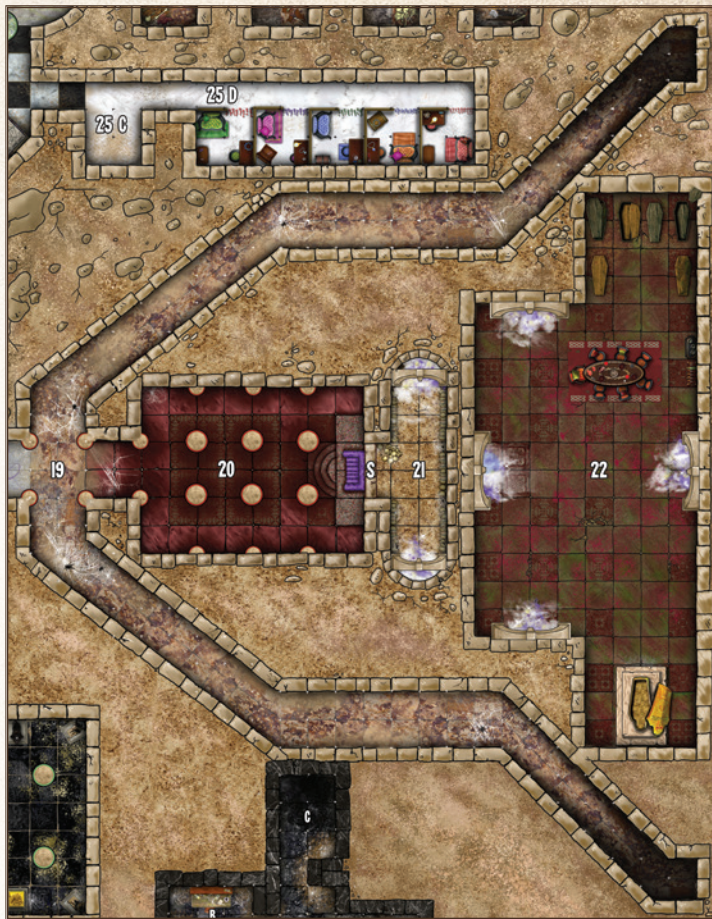
If the party possesses the Seal of Shadow and places it into the impression in the statue's right palm, the plinth and statue immediately rotate counterclockwise. It continues to do so until the statue faces southeast. At that point it stops, and plaster cracks off a five-foot-square area on the wall, 20 feet above the floor in the southeast corner (where the upraised face of the statue is looking). A block of stone five feet deep pushes out and crashes to the floor to reveal a dark passage to the south. As soon as this occurs, turn to the description for **Area 23**.

Archway and Passage. The archway is of natural red sandstone hewn smooth, but unpainted. Hieroglyphs overhead on the archway read:

Now do you Abandon all Hope.

The passage north leads 10 feet to a 10-foot intersection, with columns at each corner shedding a rust-colored illumination, dark flames flickering and burning within the very stone. Anyone who stares at the flames detects vague shapes and features of prancing, leering devils and their ilk, and hears the distant sound of high-pitched laughter.

The passage north continues for 10 feet, but whatever lies beyond is shrouded in complete darkness. The passages east and west go 10 feet before angling northward.



19· SIDE CORRIDORS

Read the following if the party moves down either of the passages east or west:

You see a passageway of about three paces width and twice a man's height angling off before you. It is difficult to see far in the dim light, but it appears that the corridor bends toward the [right/left] after about 40 or 50 feet.

The stone walls of the left (northwest) corridor are gray-red, while those to the right (northeast) are yellow-red. Much like **Area 16**, these corridors are unending magical teleportation loops. When the characters reach the second turn to the north, they are transported back to the first such turn. They should notice their problem either when someone looks back and sees the rusty light of the initial corridor or after they complete a few turns and find nothing. The teleportation magic is a part of this place, and infused within its magic, and thus cannot be separately detected.

20: THRONE OF “DISPATER”

This chamber is entirely shrouded by a *darkness* spell. If any party member steps into the chamber, or if a *dispel magic* or any form of magical light is projected into the chamber, the darkness is instantly dispelled. Read the following as soon as this happens:

The darkness is dispelled, and a dull, bloody-hued light illuminates a columned chamber that is 40 feet deep and 30 feet wide. Your noses are assaulted by smells of heated metal, sulfur, and things old and foul. The ceiling above is black as pitch. Three pairs of larger pillars line the way toward a massive amethyst throne, a seat that dominates the chamber. On that throne sits a muscular, dark figure — much larger than a human — with red, leathery skin, long black horns, and a huge tail curving behind it like that of a scorpion. It raises the palm of its right hand toward you.

“So, at last you managed to find my retreat,” its deep, rumbling voice booms forth. “My congratulations and greetings, mortals!”

“Were you perhaps expecting Rahotep? He is just a fiction. A fiction I found amusing to continue. That pathetic priest-wizard now fries on the iron floor of my domain.”

The devil throws his head back, and his hideous, mocking, diabolical laughter echoes throughout the hall, as if it were a vast cavern. The creature, whose long upper fangs glinted briefly as he laughed, shifts slightly on his throne and twitches his needle-tipped scorpion tail.

“Well done, well done, indeed. Most of the robbers who come here die much sooner than you will — or will you? I am sufficiently impressed to allow you a choice of three options.

“You have shown yourselves worthy to become knights and nobles in my service — ahh ... I crave your pardon; I have not introduced myself. I am the one known as Dispater, Lord of the City of Dis, and Father of Darkness. And your names, ye who shall be ennobled in my service? All of the world’s riches and powers shall be yours, to be sure, though such service does entail certain duties as well. But more of that after introductions! Please, introduce yourselves.”

Utat-nebbu. This is in fact not Dispater, but the vampire-sorcerer **Utat-nebbu** (see **Appendix A**) disguised by a powerful illusion. One of Rahotep’s original and mightiest servants, he was sacrificed during the construction of the tomb and given the reward of undeath as a powerful vampire. For a time, Utat-nebbu begrudged the loss of his life and secretly worked against Rahotep, slightly changing various traps and devices in the tomb, hoping that someday adventurers would come, slay Rahotep, and free the vampire from his eternal bondage. But the archpriest of Set was not fooled, and he tortured Utat-nebbu until the last of the vampire’s free will was destroyed and he again became a willing and devoted servant of Rahotep. In the meantime, Rahotep left many of Utat-nebbu’s alterations in place since they amused him.

But now, Utat-nebbu seeks to regain the favor of his master, to test those who come so deep within the tomb, and to bring about their destruction. He is in all ways evil, very sly, and intelligent. The illusions concealing his true form are exceptionally powerful. A character trying to see through them must make a successful DC 21 Wisdom (Perception) check and a successful DC 21 Intelligence (Investigation) check to realize that there are illusions in place. Any effort to dispel the illusions must either be cast at the 8th level or will be effective only if the caster makes a successful DC 18 ability check with their spellcasting ability. Of course, if a party member begins to cast a spell, Utat-nebbu likely considers that an attack and responds appropriately. If severely pressed, however, he shapechanges into a cloud of mist and escapes to **Area 22**.

Should any character at this point give the vampire their true name,

Utat-nebbu (and Rahotep as well) have complete power over them as described earlier. If general titles or false names are given, the devil simply laughs derisively; he can easily detect such lies. Continue with the following after the characters have had a chance to reply:

“You would hear my other options? Very well. For the second I offer a fiefdom in my realm for each of you. I will change you from mortal to eternal, and you shall become barons in Hell, with lands and estates and servants greater in extent and number than would fit into this petty land of Khemit! Come now, which of you would not like such a rich prize? Name yourselves, ye who deny me!”

As above, characters foolish enough to give their true names place themselves in this being’s power. Assuming the party ignores this offer as well, continue with the following:

“So, the third option is to be heard? Very well. As you have managed to delve even unto this final chamber of the tomb, I am willing — well, not altogether willing, but I am feeling rather generous this day, having so recently recruited an entire priesthood east of here — to grant you a reward to which is attached no pledge of fealty. You can receive as much gold as you can carry and any magic item you crave. Merely pledge not to come here again. I shall then transport you safely to the land above to enjoy the fruits of your victory.”

Before your startled gaze, panels in the great throne open and spill forth a stream of gold coins, twin heaps of coins beyond counting. Then, gems and jewelry as well start piling up to the left and right of throne. A few bright jewels roll by your feet and might be picked up easily. Now a scattering of other objects appears in the cascade, a ring here, a wand there, then an amulet, a talisman, a brass-bound tome, a couple of glowing weapons, sections of armor. All manner of magical devices pour forth! Dispater waves the stream to a halt and peers inquiringly at you.

“That is enough! You have more than enough to select from. Which of you shall take the first choice, which the second? Now that you see the wealth and things of great enchantment, do not hesitate. And the rest of you who hang back, ask your questions; I know you mortals are eager to learn just what these puny magical baubles can do.”

Much like Utat-nebbu’s appearance, most of this pile of offered treasure is illusory. There are 150 real gold coins here and a handful of actual gems. There are also a half-dozen minor magical items whose nature and sort are determined as you see fit. While within the tomb, however, these illusions continue to be effective to convince the characters that whatever they have taken comprises a pharaoh’s ransom of treasure.

Utat-nebbu will not press for names if the characters take the third option. In dropping this request, he acts in an offhand manner as might be expected of one in high power who has tired of minor trifles. If anyone takes either of the first options, however, he insists on true names, those being absolutely required by the “Laws of Hell.”

If party members accept the offer of riches, once they have loaded up all they can carry, the vampire takes them to **Area 21**. The throne and wall move aside with a wave of his hand, and Utat-nebbu explains that “therein lies the magical transport to the surface.”

Should combat ensue here and he be sorely pressed, Utat-nebbu shapechanges into a cloud of mist, passes through the wall behind the throne, and escapes through an arch in **Area 21** to **Area 22**. This should alert the party to the existence of a secret door here, though the means of opening it is not apparent.

THRONE AND HIEROGLYPHS

The throne has compartments that hold another 10,000 gp in coins, which can be found on a successful DC 20 Wisdom (Perception) check while searching the sides of the throne; if taken to a collector, they fetch five times that much due to their antiquated nature.



The lower front of the throne is a sliding stone panel that cannot be found unless a character makes a successful DC 20 Wisdom (Perception) check while searching the front of the throne. Three hieroglyphs are carved into the stone behind it. These, and the effects of pressing them, are given below.

An Eye. If a character presses this hieroglyph, they are targeted by a *disintegrate* spell and take 75 (10d6 + 40) force damage (and being disintegrated if this damage leaves them with 0 hit points) unless a successful DC 21 Dexterity saving throw is made.

A Scorpion. If a character presses this hieroglyph, the throne and wall section behind it swing north, pivoting along its east edge. However, they must also make a DC 21 Wisdom saving throw, losing 3d4 Intelligence points until they complete a long rest on a failed save.

A Heart. If a character presses this hieroglyph, they are targeted by a *finger of death* spell and must make a DC 21 Constitution saving throw, taking 61 (7d8 + 30) necrotic damage on a failed save, or half as much on a successful one. A character killed by this *finger of death* rises as a **Rahotep's tomb mummy** (see **Appendix B**) unless *remove curse* or *gentle repose* is cast within five minutes.

21. SECRET ROOM OF SKULLS

The entrance to this room is via the pivoting throne in **Area 20**. Characters might venture herein after dispatching or chasing off the vampire sorcerer Utat-nebbu, or they might be escorted by that creature. Refer to the appropriate section below.

Each of the arches radiates an aura of conjuration magic, while something in the two hidden niches (described below) also radiates an aura of conjuration magic.

Behind the pivoting throne is a short passage, beyond which is a narrow chamber, only 10 feet deep but about 40 feet wide. The floor is of solid sandstone, and the plain ceiling is about 12 feet above you. Skulls are in ranked rows from floor to ceiling along the long walls, except for two spaces about two-feet square and five feet off the floor that are obscured by heavy cobwebs. One of these spaces is in the far wall to your left, and one is in the far wall to your right. Archways decorated in bas-relief are at the eastern and western ends of the chamber. The eastern archway is surmounted by the image of a devil's head, while the western is adorned with carvings of human figures alternating with flowering plants. A gray mist within the archways obscures whatever might lie behind it.

ENTRY WITHOUT UTAT-NEBBU

Cobwebbed Niches. The cobwebs cover two niches set into the far wall. Within the niche to the west are 12 bat-headed pendants on chains, all of silver; 12 almost-identical pendants made of gold fill the eastern niche. Each pendant radiates an aura of conjuration magic. If removed from the tomb, each gold pendant could be sold for an antiquary value of 250 gp, and each silver pendant could be sold for an antiquary value of 100 gp. See below for the effects of these pendants.

Twelve small but highly poisonous **spiders** (with +5 to hit, and target must succeed on a DC 18 Constitution saving throw or take 10 [3d6] poison damage and be poisoned for six hours) dwell within each recess. Anyone who reaches into the webs to obtain a pendant is attacked by surprise (spiders automatically get one free attack before initiative). Cautious folk will, of course, use some instrument, not their hands, to pull out the pendants, or else they'll burn the webs (which kills the spiders) before they reach in.

Archways and Pendants. Any living or undead creature passing through either of these archways emerges from the northern archway in **Area 22**. The condition in which one arrives in **Area 22**, however, depends on whether the individual possesses any of the pendants from the cobwebbed niches.

- If the individual does not possess a pendant, they are transported without their possessions, all of which instead are teleported to the treasure compartments in the throne in **Area 20**.
- If the individual possesses a gold pendant, they are transported with their possessions.
- If the individual possesses a silver pendant, they arrive in **Area 22** both stunned and afflicted with temporary amnesia, and are unable to recall their name, where they are, or any spells they may have known. After arriving in **Area 22**, a character may make a DC 18 Wisdom saving throw at the end of each of its turns, ending the stun on a success, and a separate DC 18 Wisdom saving throw at the end of each minute (that is, every 10 rounds), ending the amnesia on a success.

The pendants do not need to be worn to have these effects, just held by the individual passing through the archway. If one possesses both a gold and a silver pendant, both effects apply: They arrive with their possessions but are stunned and afflicted with temporary amnesia.

A living creature is able to return to **Area 21** via the northern archway in **Area 22** only if it possesses a gold pendant. The silver pendants have no effect if worn or held while using the northern archway in **Area 22** to return to **Area 21**. The silver pendants do, however, permit passage to the gorge through the western archway in **Area 22**, as described below.

If carefully inspected, hieratic script (a cursive form of ancient Khemitian hieroglyphs) can be noted on each pendant. The same script appears on each of the gold pendants: “Enter into the House of Death, and in Eternal Life shall your grave-goods be with you.” Similarly, script on each of the silver pendants reads: “Nothing shall you recall, you shall be as one newborn in the Duat, yet beyond you may return to the World of Life.” These scripts, quotations from the *Book of the Dead*, provide the thoughtful player with a hint as to the actual consequence of carrying the pendants through the archways.

Except as noted above, neither the gold pendants nor the silver pendants have any other powers or effects.

ENTRY WITH UTAT-NEBBU

“Dispater” points to the east, and says, “The devil’s head arch is still usable by those who change their mind and accept either of my offers for service in Hell. If not, the other arch transports you to the surface world as I promised.”

He then reaches into the western niche (the spiders leave him alone) and withdraws sufficient silver pendants for each member of the party. “Please take these as a last gift.” He then directs the party to the western arch, which of course leads not to the surface, but to **Area 22**.

RETURNING FROM THE DOMAIN OF UTAT-NEBBU

Assuming the party survives **Area 22** and uses the northern arch there to re-enter **Area 21**, as soon as the last party member arrives through the arches here, the room goes entirely dark as a *darkness* spell, extinguishing all sources of light. Any character who can see in magical darkness sees a figure darker than the dark, roughly human in shape. A deep voice, as if coming from under the very earth, sounds in their bones:

Filthy jackals! From the bones of the earth the Set Rahotep curses you who come into his home, seeking not the obedience of your lowly station, but to rob him!

As usual, with these words each member of the party feels an icy tingling of fear along their spines and experiences a sensation of nausea, as if some plague passed briefly through their body.

This is an **aspect of Rahotep** (see **Appendix B**) — the *sahu*, his spiritual body — and it has spoken its Curse of Rahotep. All party members should immediately roll their saving throws against the *sahu*’s Aura of Fear. The *sahu* automatically obtains surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct), can see in magical darkness, and did not fail their saving throw against the Aura of Fear, roll initiative for that character and the *sahu* (remembering that an aspect of Rahotep has advantage on initiative rolls). Keep track of any damage inflicted on the *sahu*; it will be relevant should the party make it to **Area 37** of the tomb. If the party somehow does more damage than its total hit points, the *sahu* vanishes and returns to its pool in **Area 37**. The *sahu*’s action this surprise round is to bestow its curse and, as a bonus action, command any characters subject to Rahotep’s Command to take no action. At this point, have the target of the curse (identified below) make its saving throw.

The *Sahu*’s Curse of Rahotep: See above for the effects of **The Nine Curses of Rahotep**. This curse targets the last character who entered **Area 21** via the archway who is not already the victim of one of Rahotep’s curses. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Netherladder provides immunity to the *sahu*’s curse.

The next round, the party members and the *sahu* act according to their initiative. In this round, the *sahu* uses its Teleport action to return to **Area 37**.

22: DOMAIN OF UTAT-NEBBU

Characters passing through either archway in **Area 21** arrive in this room through the archway in the north wall. The chamber is entirely unlit, but it echoes with the sounds of cries, sobbing, and terror. If light is brought or characters have darkvision, read the following:



You are in a large chamber, 40 feet deep and more than 100 feet long. It reeks of death and is as moldy as a grave. You see ancient furniture, a cluster of coffins near an alcove in the west, and a large sarcophagus on a plinth in an alcove to the east. There are many huddled figures throughout the chamber, emaciated humans wearing nothing but scraps of clothing.

Also, a half-dozen pale women — tall, slender, with long, stringy hair — smile and beckon to you, but their eyes glow with a feral, red light, and long fangs in their upper jaws show them to be undead! You have no time for further observation, for they are coming toward you with purpose.

Six female **vampire spawn**, the harem of Utat-nebbu, are here, accompanied by their stock of nourishment, a score of humans (**commoners** with 1d2 hit points) who are all near death from blood loss. Consider the chamber difficult terrain for the party due to the furniture and captives. If they arrived without gear (as a result of not bearing the gold pendants), this may be a challenging if not impossible encounter, particularly if they are stunned and have temporary amnesia. The vampire spawn do not attempt to kill the party, however, as they prefer to capture and keep them alive for as long as possible to serve as food.

Note that the use of area effect spells (such as *fireball* or *cone of cold*) is likely to encompass (and so kill) a number of the human captives in this chamber.

In the event a character attempts during combat to throw one of the vampire spawn through an archway, see below for the effects of this action.

If Utat-nebbu is here, he assists his concubines only if it appears that they need assistance. However, he shapechanges into a cloud of mist and escapes via the south archway if he is reduced to 50% or less of his hit point maximum. In this event, he joins the creatures attacking the party when they arrive in **Area 24** unless his *soul object* (located in his coffin) is destroyed.

Searching the Room. When there is time for the party to look around, read the following:

Scattered throughout the chamber are couches, upholstered chairs, and other furniture, all of ancient manufacture, and stained with blood and filth. Six coffins are in the area of the western alcove, while a large stone sarcophagus upon a stone plinth, its lid off to one side, is in the eastern alcove.

A score of humans, ragged and emaciated, look at you with fear and hope.

Of goods and wealth, you see none.

A wooden coffin is within the stone sarcophagus. Hidden beneath the cushions in the bottom of the coffin are two objects. One is the Seal of Shadow, the eighth of the Nine Evil Objects. Like all of the Nine Evil Objects, the Seal of Shadow feels cold to the touch and faintly radiates an aura of magic, but it does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin's Divine Sight. As is the case with the other Nine Evil Objects, it bears the engraved cartouche of Rahotep's name.

The other object is a black opal three inches in diameter that is carved into a leering skull. This is Utat-nebbu's *soul object*. As long as it is not destroyed, Utat-nebbu cannot be slain permanently. It radiates a powerful aura of necromancy. Utat-nebbu is immediately aware if anyone touches his *soul object*. So long as it remains in contact with a living being, Utat-nebbu can see and hear all that occurs within 30 feet, and by concentrating he can, at will, cast *detect thoughts* on the individual



possessing the *soul object*. If it appears that the party intends to destroy the *soul object*, the vampire immediately returns and does all within his power to recover it.

Utat-nebbu's *soul object* can be destroyed only if, first, either it is bathed in holy water or a *remove curse* is cast upon it by a caster who makes a successful DC 20 ability check with their spellcasting ability, and, second, at least 40 hit points of damage is done to the *soul object* (which has an AC of 18) by a magic weapon.

ARCHWAYS

Four archways are in this chamber, each of which is described in more detail below. A gray mist within each archway obscures whatever might lie behind it. The archway to the east leads to a cavern deep below this place, from which there is no escape. The archway to the west leads outside to the gorge, but a silver pendant is needed to make this passage. The archway to the north is connected to the two archways in **Area 21**. And the archway to the south is connected to the archways in **Areas 26A** and **27A**.

Restrictions or prohibitions are noted below if a living being attempts to pass through the archways to the west, the north, or the south. If a living being attempts to pass through an archway but does not satisfy the required condition (or tries to pass the archway to the south, which cannot be used by a living creature), they are thrown five feet back into the chamber and knocked prone, and must make a DC 16 Constitution saving throw, taking 5 (1d10) necrotic damage on a failed save.

East Archway. A hawk hieroglyph and the cartouche for the lawful good deity Horus is over the archway to the east. It should be apparent that nothing herein could have anything to do with good, so this must be falsely marked. It does in fact lead only to a lightless cavern complex deep below that is infested with all manner of ghoulish creatures. To go there is death for a character — as there is no escape, and the chamber is warded against transporative and divination magics!

Any vampire spawn thrown through this archway in combat are also trapped in the cavern and do not return.

West Archway. The cartouche for Set is over the archway to the west, and to either side of it is an owl and an ankh hieroglyph. The owl and the ankh symbols mitigate the evil name, and this archway in fact provides transportation to the gorge, not far from the entrance to the tomb. However, it works only for a living being if at least one person passing through is wearing one of the silver pendants from **Area 21**. Each person bearing a silver pendant can bring three others safely with them, so long as they grasp each other firmly. As soon as they step through, the silver pendant automatically returns to the applicable niche in **Area 21**. Utat-nebbu knows a command word that allows someone in the gorge who knows the proper location to use the archway to travel the other direction and enter **Area 22**. Unless that command word is used, however, there is no evidence in the gorge of the transportation mechanism, and no way to travel from there to here. This is the manner in which the servants of Rahotep outside the tomb are given instructions, and how captives are brought to the tomb for the needs of Rahotep and his minions.

Any vampire spawn thrown through this archway in combat are trapped in the gorge and do not return until one of Rahotep's minions can summon them.

North Archway. No marks are on or near this arch. Anyone passing through either of the archways in **Area 21** appears here. It also provides passage back to **Area 21** through either the eastern or western archway in that room, chosen at random for each creature crossing through. Undead creatures may use this archway without limitation. Living beings, however, must bear a gold pendant from **Area 21** or they will be unable to pass. Any vampire spawn thrown through this arch in combat return through this same arch 1d4 rounds later, possibly gaining surprise in the process.

South Archway. No marks are on or near this arch. It is entirely unusable by living beings. Any undead passing through this arch are sent to **Area 27A**, while any objects (such as corpses) are sent to **Area 26A**. Undead in **Area 27A** are able to use the arch there to arrive through this arch. As a result, any vampire spawn thrown through this arch during combat return through this same arch in 2d4 rounds, accompanied by 6 **ghulaz** (see **Appendix B**).

CAPTIVES

The score of humans in this place cower and hide during the battle. The party should — at some point — concern themselves with rescuing these hapless captives.

If the party speaks to the captives, one of them recalls the following:

"There was a time just a few days ago! I recall it because we had light then, dear, sweet light! Three men visited the vampire. Before they left, the vampire gave one of them, their chief, a silver pendant. It glittered in the light! When they left, he grasped his comrades firmly, and all then stepped through of one of the arches, but ... but ..."

Sadly, the poor fellow does not remember which arch was used to leave this little hell, and he is ashamed to say so. If the other captives are given some food and water, however, another one becomes alert enough to remember that the visitors arrived and departed through the western archway.

The party can either leave these folk in **Area 22** and promise to return for them, or they can figure out which archway returns to the surface and send them there by properly using the silver pendants. Given how weak most of the captives are, however, the party should provide healing, food, and water first. Otherwise, there is a good chance that many of them are not able to make it back to Aartuat alive.

Penalty. Simply abandoning these people and not providing them any healing, food, or water incurs the wrath of the gods. If this occurs, all further benefits of the figurines are lost, along with any bonuses or special protections the party may have earned from the gods through their prior actions.

23· SECRET PASSAGE FROM AREA 18

Once the party obtains the Seal of Shadow from Utat-nebbu's coffin, they can rotate the statue in **Area 18** and open the secret door to the passage as described there. Read the following as soon as the passage is opened:

A stone block grinds out of the wall until it plunges to the ground with a crack and thud. Above, in the wall some 20 feet off the floor, you see a five-foot-square opening to a passage. Suddenly, a swarm of small, bat-winged horrors comes flying out of the opening toward you. Each looks like a flying black scorpion!

There are 10 flying scorpions (use statistics for a **scorpion**, with 4 hit points, a flying speed of 30 ft., and a +4 Sting) that fly forth into the chamber and attack the party like angry hornets. They also embody a part of Rahotep's *ka*. They can be slain normally; in addition, a scorpion dies should it make a successful strike upon a party member. As each expires, it hisses a word with its dying breath (no matter how it is slain): "Upon ... you ... now ... falls ... the ... curse ... of ... Rahotep's ... vital ... essence!"

Upon the death of the last scorpion, an icy tingling of fear runs along each character's spine and they feel a sensation of nausea, as if some plague passed briefly through their body. At this point, have the target of the curse (identified below) make its saving throw.

Each dead flying scorpion reduces the hit points of Rahotep's *ka* by 1 (not 4), which should be reflected should the party make it to **Area 37** and face the aspects of Rahotep there.

The *Ka*'s Curse of Rahotep: See above for the effects of **The Nine Curses of Rahotep**. This curse targets the character with the lowest XP who is not already the victim of one of Rahotep's curses. If two or more such characters have the same XP, roll randomly to determine the character targeted. The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Blackened Sun provides immunity to the *ka*'s curse.

AFTERMATH

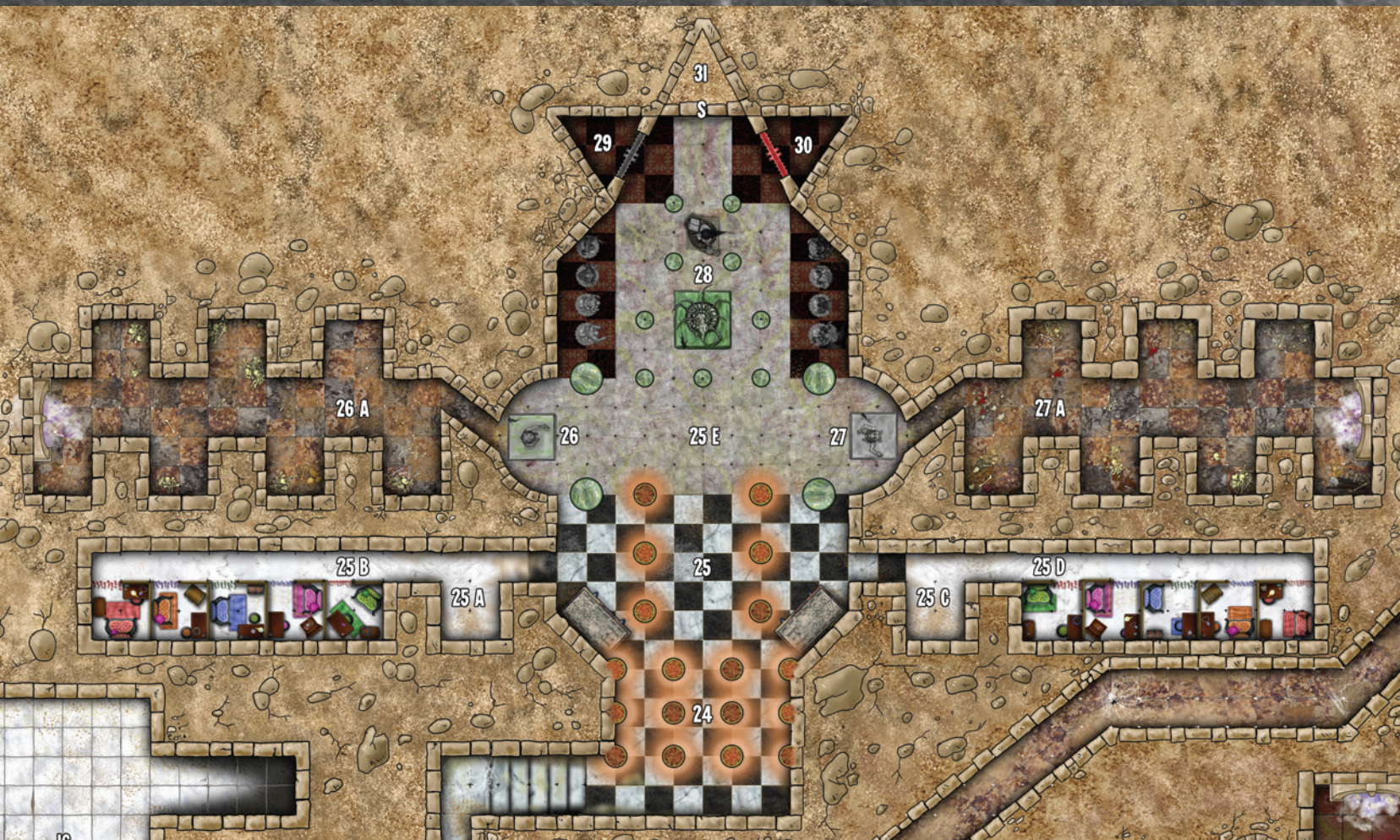
Once the flying scorpions are all dead and the party looks into the opened passage, read the following:

The dusty passage leads five feet east and turns southward. After going south about 20 feet, it turns sharply to the west.

This next length of the passage is more than 60 feet, but at last it comes to an end at a 10-foot-square chamber. This time, you gratefully note that the floor of the passage is on the same level as that of the space beyond. You peer into the room and think you see a flight of steps that descend northward.

24· THE MORTUARY PALACE

Read the following as the party reaches the bottom of the stairs and looks into this chamber:



At the end of the 20-foot-long stairway is an area roughly 30 feet square that opens into a larger chamber toward the west. The floor is a checkerboard of black and white squares. The walls in here are not plastered, but granite, brown with black and gray veins covered with carved hieroglyphs and images, with elaborate bas-reliefs of skeletal figures highlighted in what seems to be inlaid copper.

Six columns rise up in the midst of the floor to support a ceiling at least 30 feet over your heads, as do three half columns along each of the north and south walls. For a moment, you are puzzled by the chamber's ambient light, which flickers a sickly, wan orange. Your eyes are then drawn to the columns, which you realize are the sources of this light. Or rather, something in the columns, for you detect movement within them. Pressed up against the surface of the columns are barely visible human faces contorted in agony, their mouths and eyes opening and closing as they slowly move through a dense, red liquid. The light in the chamber is coming from their eyes, noses, and open mouths, all spilling out this nauseating orange glow.

Tearing your eyes away from the columns, you also see a large sarcophagus along the angle of the north wall, where it widens toward the west. It appears to be solid stone at least 12 feet long and eight feet wide. You cannot see the corresponding location on the south wall from where you are at the entrance to this chamber, so there could be a second sarcophagus there as well.

In this chamber, no light sources, whether magical or mundane, provide illumination to more than 10 feet, and even then, it is weak. As

a result, the party must largely rely on the flickering orange light from the columns to see around them. This reduces visibility in this chamber substantially.

Copper Skeletons. The bas-reliefs of the skeletons on the wall are about 10 feet off the floor. There are 12 of them: two on the south wall (though these can only be seen once the party enters the chamber), four on the north wall, and six on the east wall. Each is somewhat larger than a normal human and holds a spear and shield, which is also covered with copper and some other inlay. These are 12 **copper skeletons** (see **Appendix B**) that animate, jump down to the floor, and attack when the party reaches **Area 25**.

Columns. These are actually cylinders of the Duat itself, where the souls of those punished by Set spend eternity. They are nearly impenetrable, and there is no way to free any of the souls visible in the columns. If, however, a character does 50 hit points or more damage to a column with a magical weapon in a single strike, they are instantly sucked into the column and transported to the Duat. Absent planar travel or the assistance of one who can travel to the Duat to rescue them, there they shall remain.

As the party enters the room and turns toward the west, read the following:

You can now see that this chamber is at least 100 feet in length, though your visibility is poor in the odd, orange light.

As you had thought, beyond the first 30 feet the walls angle out until the room is some 50 feet wide. Another enormous stone sarcophagus is indeed along the angled south wall. And past that, you see another three sets of the terrible columns that reach up to a ceiling hidden by darkness. Just beyond each of the sarcophagi, dark archways are set into the north and south walls.

25 THE GREAT HALL



As soon as any member of the party reaches the location marked by the “25” or approaches within five feet of either of the stone sarcophagi, the 12 **copper skeletons** (see **Appendix B**) leap from the walls and rush to attack. The two sarcophagi lids are also pushed open from the inside, and a **great spider mummy** (see **Appendix B**) emerges from each. As a result, unless some members of the party have not entered into **Area 24** at all, they are surrounded. Roll initiative and commence combat.

The second round, however, any undead and therianthropes freed in **Area 2B** and any fiends freed in **Area 2E** join the fray, coming from **Area 25E**. And on the third round, they are joined by any party members who were previously turned into **Rahotep’s tomb mummies** (see **Appendix B**) and escaped, as well as by **Utat-nebbu** (see **Appendix A**) if he survived his earlier encounters with the party.

Finally, at the start of the fourth round, any party members who succumbed to any of the Nine Curses of Rahotep turn on their friends, attacking the rest of the party with the most devastating means they have at hand.

Read the following if and when the party dispatches all of these threats:

The ruins of the combat are all around you. The copper skeletons and the two enormous mummified spiders lie dead. But in the sudden silence, you hear an odd thing: a woman’s voice, calling for help from the dark archway to the south!

25A & B SOUTH SIDE CHAMBERS

If the party looks down this corridor after they hear the woman’s voice, they see a brief movement well down the passage, but then nothing. If they call out, there is no response.

Four **Rahotep’s tomb mummies** (see **Appendix B**), former adventurers who fell to Rahotep’s curses, stand in the initial foyer (**Area 25A**). They attack any intruder who enters and fight until destroyed. Allow each of the leading characters (three at most) to make a DC 16 Wisdom (Perception) check. Any success means the mummies do not surprise the party.

As you go along the passageway some four or five paces, you are set upon by a handful of dreadful, humanoid creatures with skin the color of soot and long talons that were lurking in an alcove to one side of the passage. Their eyes are points of red fire, and they lunge to the attack.

Read the following if the party defeats these undead:

The passage continues on ahead. It is about 50 feet in length. You can see openings along the left-hand wall, with strings of beads hanging before each of these five doorless openings.

As the characters approach an opening and look past the beaded curtain, read the following:

A beaded curtain closes the room space from the hallway leading to it. The place is lavishly decorated with a couch, a chair and table, and a chest for jewelry, clothing, and cosmetics. The walls are plastered, painted, and adorned with inscriptions and colorful drawings. It is thus quite similar to those used by wealthy Khemitian women of ancient times, you recall, though perhaps somewhat smaller.

Your eyes are drawn to something else, however. A pale and beautiful girl is staring at you, and she cries with relief as she sees who you are.

These are in fact **vampiric ghouls** (see **Appendix B**) and concubines of Rahotep who have been readying themselves for company since they heard the noises of battle beyond.

When confronted by any intruder, they frantically cry out for help and rescue:

“Please don’t kill me! I am a prisoner, I don’t belong here, I’m like you! Help me, take me out of here. I want to be free, to see the sunlight! Don’t leave me here for that, that awful fiend. I can’t stand it anymore ...”

If she can see that the party has already “rescued” one or more of the other “prisoners,” she naturally cries out with relief. Each vampiric ghoul wears a talisman beneath her garb that provides a continuous *nondetection* spell for undead. As a result, divination spells and a paladin’s Divine Sight do not reveal their undead nature. If the talismans are discovered, the vampiric ghouls claim these were given to them by a terrible vampire who feeds upon their blood:

“He said that this token restores my health after he bites me, after he ... drains my blood. I can’t die, but ... He just laughs horribly and says that if I remove this, I’ll become an undead like the mummies!”

Though they are likely to be skeptical, make an effort to convince the players.

Once all of the creatures on one side are “saved,” they beg the party to save their sisters across the hall. If and when all 10 are gathered together, they attack the party in concert.

If the party doesn’t fall for this, the five vampiric ghouls attack with touch and bite. If seriously wounded, they assume rat-form and try to escape to the next side room (**Area 26A**). These creatures are eager to consume humans, for that will make them more like Rahotep. They yearn for the eternal existence that they know their master plans to achieve.

The talismans work only for undead, but could be sold to the right purchaser for 250 gp each. In addition, each vampiric ghoul owns jewelry worth 2,000 gp.

25C & D· NORTH SIDE CHAMBERS

These chambers are identical to **Areas 25A** and **25B** in all respects, except that instead of the guards being Rahotep's tomb mummies, 4 **mummies of Khemit** (see **Appendix B**) are in the alcove. Otherwise, refer to the text above for this area.

25E· THE GRAY AISLE

Once the party finishes with **Areas 25A** through **D** and prepares to move farther into the Mortuary Palace, read the following:

Ten feet past the archways, the black-and-white checkerboard pattern on the floor ends and is replaced by a polished stone of a sickly gray color with splashes of maroon and veins of jaundiced yellow. Here, 10-foot-deep, semicircular alcoves are set into the north and south walls, each of which contains a pale gray statue of hideous appearance, twice the height of a tall man. Close to the walls to each side of each alcove stands a huge pillar of serpentine, four in total, each more than five feet in diameter.

Beyond the alcoves, the gray stone floor continues down the center of the chamber ahead of you, where nine smaller serpentine columns rise to the ceiling to surround some sort of large statue. Along the north and south walls, however, the checkerboard pattern on the floor resumes, with squares alternating red and black.

If the party approaches either alcove, turn to the appropriate description (**Area 26** for the left/south, or **Area 27** for the right/north). If the party ignores these places and moves ahead, skip to **Area 28**.

26· HYENA-FACED MAN

As the party approaches the southern alcove, read the following:

You see a 12-foot-tall male figure fashioned of leprous, gray marble. The body is deformed but muscular. The clawed hands and feet are of animal nature, despite the fingers and toes. The skull is human — almost. It is elongated, with hyena-like jaws, and the bestial eyes and ears bespeak some nightmare-blend of man and animal. A vile stench fills the air near the statue.

This statue is of Gholl, the father of all the gholles. Anyone with a figurine of Chons or Horus recognizes its demonic depiction and senses its danger. In 1d4 rounds, 10 **gholles** (see **Appendix B**) appear from **Area 26A** through an archway concealed behind the statue. The stench noted above is that of the first of these creatures. The gholles fight fearlessly until slain.

Casual visual examination of the base of the statue reveals a decoration of skulls and bones in bas-relief. It conceals a secret compartment in the plinth that can be discovered with a successful DC 18 Wisdom (Perception) check and opened with a successful DC 20 Intelligence (Investigation) check. A papyrus scroll inscribed with strange, silvery-black hieroglyphs is within, but it cannot be understood without magical assistance. The scroll bears an aura of terrible evil and



radiates conjuration magic. Upon touching this papyrus, any character with a figurine of Thoth or Seshat knows it is dangerous.

Should the party actually read the scroll, it summons the great demon **Gholl** (see **Appendix B**) himself and his companion, the lesser demoness **Ghul** (see **Appendix B**), whose statue stands in the opposite alcove (**Area 27**). This would be an astonishingly bad development, so you may wish to discourage the party from proceeding in this direction. On the other hand, if anyone destroys the scroll, immediately award 500 XP to each individual deciding on that course of action.

26A· STINKING LAIR

Read the following if the party enters this area (presumably after killing the gholles who resided here):

The stench in this place is unbearable. It is a den, a bestial lair littered with refuse and bones, excrement, and rags. You see nothing that even faintly resembles an item of worth or interest. An arched exit seems to be in the far wall, however.

This is a filthy, carrion-strewn, bone-littered place with no treasure — the lair of the gholles encountered above. An archway is in the southern wall, with gray mist obscuring whatever might lie beyond. This transporter receives corpses and objects from **Area 22**. Living creatures may not pass through the archway; any that attempt to do so are thrown five feet back into the chamber and knocked prone, and must make a DC 16 Constitution saving throw, taking 5 (1d10) necrotic damage on a failed save.

The odor is so bad that anyone remaining for more than five rounds is penalized unless magically protected: Bonuses for Strength, Dexterity, and Constitution all drop to half normal for twice as long as the character remained within the place.

If any of the vampiric ghouls fled to this location from **Areas 25A** or **25B**, they might be encountered here, probably still with injuries. If so, they assume rat forms immediately and try to escape once again, this time back to their original lair.

27· HOUND-FACED WOMAN

Read the following as the party approaches the northern alcove:

Here stands a 12-foot-tall statue of some female monstrosity. It is a misshapen creature hewn from dirty-gray stone. Its bestial face combines the worst features of a hound, a baboon, and a woman into a leering, fanged visage of demonic appearance. The long arms, corded with muscle, terminate in clawed hands; the feet are similarly ugly and clawed. The hollow, empty eye sockets stare balefully outward. The overall impression bodes of horrors most malevolent.

The statue is of Ghul, the mother of all the ghulaz. Those characters bearing figurines of Chons or Horus recognize the depiction as being that of a demoness. Hieroglyphs at the base of the statue state, “Ghul, she who spawned the Ghulaz!” In fact, a dozen **ghulaz** (see **Appendix B**) appear immediately, coming from **Area 27A** and arriving through the archway concealed behind the statue.

A glance at the pedestal of the ineffably gross statue reveals a motif of dismembered body parts adorning its front. It conceals a secret compartment in the plinth that can be discovered with a successful DC 18 Wisdom (Perception) check and opened with a successful DC 20 Intelligence (Investigation) check. A pair of faceted gems carved to make them appear as eyeballs are within this compartment. Placing

these in the eye sockets of the statue summons the demoness **Ghul** (see **Appendix B**) and her companion **Gholl** (see **Appendix B**), whose statue stands in the opposite alcove (**Area 26**). Upon seeing these stones, any character with a figurine of Isis knows that they are unspeakably evil and dangerous and should not be placed in the statue’s eye sockets or even retained as treasure.

If either of these gems is retained, each character carrying one is cursed, with the same effect as one of the Nine Curses of Rahotep. If the gems are destroyed immediately, however, each character that agrees with the decision gains 500 XP.

27A· MESSY LAIR

Read the following if the party enters this area (presumably after killing the ghulaz who resided here):

The stench in this place is terrible, but you manage it by breathing through your mouth. It is a den, a bestial lair littered with refuse and bones, excrement, and rags. You see nothing that even faintly resembles an item of worth or interest, save possibly the archway of gray mist at its far end.

This lair is identical in contents to **Area 26A** in most respects, save it doesn’t smell quite as bad (though that is a low bar). Refer to that area’s description for details, but ignore the notes relevant only to the stench of the gholles. The archway receives undead — but not objects or non-animated corpses — from **Area 22** and can be used by undead here to go to that place. Living creatures may not pass through the archway; any that attempt to do so are thrown five feet back into the chamber and knocked prone, and must make a DC 16 Constitution saving throw, taking 5 (1d10) necrotic damage on a failed save.

28· RAHOTEP’S COURT OF EVIL

Read the following as the party approaches the columns at the western end of the chamber:

Past the alcoves in the north and south walls, the chamber is again 50 feet across. To your relief, none of the horrid orange pillars are in this area, but the light you carry still seems suppressed, with anything more than 30 feet distant left in shadow.

Ahead, the floor in the center is the same sickly gray polished stone, but the 10 feet along either wall is a red-and-black checkerboard where stand rows of statues. Along the left wall, they depict ghoulish undead, vampires, mummified zombies, and skeletal creatures. Along the right wall are statues of fiends and demons.

Nine serpentine pillars rise up until they are lost in the darkness above. In the center, surrounded by seven columns, stands a huge statue of a monster, a nightmare work also carved from serpentine. It has five pairs of spider-like legs spaced five feet apart along a coiled, snake-like body that is thick like an enormous python. Atop its neck, a crocodilian head sports gaping jaws from which protrude sharp, foot-long teeth. The tail terminates in a huge scorpion-like stinger. Were this monster real and stretched out, it might measure 50 feet in length.

Beyond this, barely visible in your dim light and hedged round by the last four pillars, looms a huge stone figure of Rahotep. You see it in profile, for it faces left (to the south). A headdress that resembles a vulture, adding three feet to the total height, crowns the 15-foot-tall figure.

What may lie beyond that statue is hidden by darkness.



As soon as any party member is within 10 feet of the snake statue or otherwise crosses more than 15 feet into **Area 28**, the magic holding this **scorpion-snake** (see **Appendix B**) in suspended animation breaks, and the creature inhales a breath. This is obvious to any party members watching the statue, so it is unlikely anyone is surprised. If you are generous, you may allow a DC 20 Wisdom (Perception) check, with success meaning the character can act for one surprise round before the creature. In any case, it attacks the next round. Remember the rows of statues along either wall here. They are entirely inanimate but may perhaps deter characters from getting too close to the walls. If anyone tries to avoid the beast by staying close to the walls, however, the statues make it difficult terrain for movement.

Turning the Creature Back to Stone. Although it is unlikely a character checks during combat with the scorpion-snake, the statue of Rahotep rotates to face east and its eyes glow bright red. Should the gemstone eyes be removed from the statue (which is difficult, as it animates when anyone approaches within 10 feet) or if the eyes are covered in some way, the scorpion-snake immediately turns back into stone. If anyone is being constricted at the time, they are caught fast and have to be freed by breaking the statue (unless it re-animates first). Damage done to the creature while it is a statue applies to the scorpion-snake should it reanimate thereafter.

If the Serpent is Destroyed. The scorpion-snake wears a jeweled collar about its neck. While the monster is a statue, this collar is incorporated into the stone. But if the beast is slain while animated, the collar remains. It is made of green crocodile leather and set with emeralds (*collar of immunity*, see **Appendix E**). The leather, emeralds, and bronze settings are green with verdigris and blend almost perfectly with the scorpion-snake's hide, so the collar likely goes unnoticed (DC 25 Wisdom [Perception] check) until the monster is slain and searched.

While the collar itself is not magical, each emerald and the bronze setting it is in radiates an aura of magic. An *identify* spell or similar magic is necessary to determine the effect of each talisman. Each of the emeralds is worth 2,500 gp; however, removing it from the setting destroys the magic of the talisman.

THE STATUE AND THE REN'S CURSE

During the battle, the visage of the great statue of Rahotep rotates to face the melee. The figure's glowing red crystal eyes can be seen at a range of up to 20 feet.

This statue, a golem, animates if anyone comes within 10 feet of it; at that time, read the following aloud:

As you approach the towering figure of the archpriest, the eyes change into deep, lightless pits, like holes into a void. A voice seems to echo from whatever depths lie behind those eyes: "The name of Rahotep curses you and your eternal souls!"

An icy tingling of fear runs along your spines, and you feel a sensation of nausea, as if some plague passed briefly through your body.

At the same time, the huge stone figure steps off its plinth and takes a ponderous step toward you!

The black, lightless eyes are an **aspect of Rahotep** (see **Appendix B**) — the *ren*, his true name — and it has spoken its Curse of Rahotep. All party members should immediately roll their saving throws against the *ren*'s Aura of Fear. The *ren* automatically obtains surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct) and they did not fail their saving throw against the Aura of Fear, roll initiative for that character and the *ren* (remembering that an aspect of Rahotep has advantage on initiative rolls). Keep track of any damage inflicted on the *ren*; it will be relevant should the party make it to **Area 37** of the tomb. If the party somehow does more damage than its total hit points, the *ren* vanishes and returns to its pool in **Area 37**.

The *ren*'s action this surprise round is to bestow its curse and, as a bonus action, command any characters subject to Rahotep's Command to take no action. At this point, have the target of the curse (identified below) make its saving throw.

The Ren's Curse of Rahotep: See the introduction to this chapter for the effects of **The Nine Curses of Rahotep**. This curse targets the character who is not already the victim of one of Rahotep's curses who did the most damage to the scorpion-snake (or, if the combat is still ongoing, who has done the most so far). The character targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Seal of Shadow provides immunity to the *ren*'s curse.

The next round, the party members and the *ren* act according to their initiative. In this round, the *ren* uses its Teleport action to return to **Area 37**. As soon as this happens, any characters who were subject to the *ren*'s Rahotep's Command are freed of their compulsion and may again act. In addition, the **golem idol of Rahotep** (see **Appendix B**) moves to attack the party this round.

Once the golem idol of Rahotep is defeated, anyone searching its remains finds within it a shriveled, black-red mummy wearing ancient finery and a necklace, the latter inscribed with Rahotep's cartouche. This mummy was one of the ancient priests sacrificed by Rahotep to fashion guardians for his tomb.

The creature clutches a papyrus scroll (which animated the statue) and wears a ring on one bony finger (*ring of stone passage*, see **Appendix E**). Also with the mummy are a bronze crook and a bronze flail. Both radiate an aura of transmutation magic.

After the Golem is Destroyed. Once the golem idol of Rahotep is destroyed and the party looks to the west, read the following:

The end of the chamber is finally before you, just 20 feet past where the statue stood. A set of double doors is in each of the angled walls to either side of the chamber's apex.

Oddly, no hieroglyphs are on or around either set of doors. The portals to the left (south) are made of some dark, black wood. Upon it are painted row after row of stylized creatures, some mundane and natural, some supernatural. To the right (north), the doors are of bright reddish mahogany. Upon them are painted rank upon rank of ravening demons, devils, and fiends.

Both gateways are done in the ancient style, with heavy metal hinges and supports, and large, bronze pull-rings in the middle of each door. They are closed tight, and each pair is sealed with a large lead cartouche that you recognize as "the Set Rahotep."

29: BLACK GATE OF MONSTERS

Anyone who understands ancient Khemitian hieroglyphs can attempt to discern the meanings of the paintings on either set of doors with a



DC 18 Intelligence (Investigation) check. On a success, they realize that some of the painted images on the doors match the pictographs that comprise hieroglyphs and that some seem to be ordered in a manner that spells out words and phrases. (If the party already discovered this fact with respect to the other set of doors, this initial roll is automatically successful.) A second successful DC 18 Intelligence (Investigation) check by that character (or by any other character who also understands ancient Khemitian hieroglyphs and has been shown these symbols) reveals the following phrase:

“The bronze weapon of war brought to the serpent of fire and thence to the seal shall open the way.”

A further DC 12 Wisdom (Perception) check (by any character) confirms that only one image of a serpent spitting fire is among the painted images on this door. If anyone takes the bronze flail from the ruins of the golem and touches it to that image and then to the lead seal, the seal breaks and the doors open silently toward the party. Lying on the floor (another gift from Utat-nebbu) is a *sword of sharpness*.

On the other hand, if the door is simply pulled open or struck in any way, the doors burst asunder, and a **sekem of the Duat** (see **Appendix B**) emerges and attacks the party. Once the *sekem* is slain, it vanishes, leaving behind the *sword of sharpness*.

30· RED GATE OF FIENDS

Anyone who understands ancient Khemitian hieroglyphs can attempt to discern the meanings of the paintings on either set of doors with a DC 20 Intelligence (Investigation) check. On a success, they realize that some of the painted images on the doors match the pictographs that comprise hieroglyphs and that some seem to be ordered in a manner that spells out words and phrases. (If the party already discovered this fact with respect to the other set of doors, this initial roll is automatically successful.) A second successful DC 18 Intelligence (Investigation) check by that character (or by any other character who also understands ancient Khemitian hieroglyphs and has been shown these symbols) reveals the following phrase:

“The bronze tool of the gods’ servants brought to the demon of water and thence to the seal shall open the way.”

A further DC 12 Wisdom (Perception) check (by any character) confirms that only one image of a demon with webbed hands and feet is among the painted images on this door. If anyone takes the bronze crook from the ruins of the golem and touches it to that image and then to the lead seal, the seal breaks and the doors open silently toward the party. Lying on the floor (another gift from Utat-nebbu) is a *staff of thunder and lightning*.

On the other hand, if the door is simply pulled open or struck in any way, the doors burst asunder, and a **sahu of the Duat** (see **Appendix B**) emerges and attacks the party. Once the *sahu* is slain, it vanishes, leaving behind the *staff of thunder and lightning*.

31· SECRET DOOR TO THE HIDDEN TOMB

Once both of the doors at **Areas 29 and 30** are opened and the *sword of sharpness* and the *staff of thunder and lightning* have been taken up, the back end of the alcove here begins to glow with a reddish light. A rectangular outline, like the seam of a door more than 10 feet wide and 20 feet tall, appears in the solid stone, along with glowing hieroglyphs in the middle at approximately eye level that read:

“Speak the verse and open the way to my Eternal Home, where I shall at last devour your beings and souls. An incantation, from the stand, my Name’s Mighty Curse.”

Absolutely no magic whatsoever permits passage through this doorway.

If the party returns to the plinth — the stand — on which the statue of Rahotep stood and from which his *ren* — his name — cursed the party, hieroglyphs that were not there before have now appeared on the western side of the plinth. They read:

*“I was here before the winds brought forth the Great Desert,
I was here before the waters of the rains flowed into the Great River,*

I was here before the Seas filled the low places of the Earth.

I shall enter the Secret Place, and speak with Set.

The ground shall be in the West, and then below me.

And I shall live, even after the Great Desert, the Great River, and the Seas, and the Earth, are all forgotten.”

Anyone with knowledge of the Khemitian religion recognizes this as a familiar passage from the *Book of the Dead*.

If anyone recites this verse within 10 feet of the chamber’s western end, the stone that had been in **Area 31**, over 15 feet deep and 10 feet wide, simply vanishes, leaving a gap in the wall without a floor below. At the same time, a powerful gravity spell similar to *reverse gravity* but oriented to the west is automatically cast and pulls anyone within 50 feet of the end of the chamber to the west into the opening. If a character is close to one of the double doors at **Areas 29 or 30**, they may make a DC 18 Dexterity (Acrobatics) check to grab hold and prevent their fall. Otherwise, all characters in this area fall into **Area 31**, taking 5 (1d10) bludgeoning damage for every 10 feet “fallen” (with greater damage than normal being dealt because the effect is actually more powerful than normal gravity).

Within **Area 31**, the gravity becomes a downward force, but enhanced in strength. Any character who falls into **Area 31** now falls down 30 feet to **Area 32**, taking 16 (3d10) bludgeoning damage from this second fall.

Feather fall, *fly*, *levitate*, and similar spells avoid the damage of the falls only if the caster makes a successful DC 19 ability check with their spellcasting ability.

The vanished block in **Area 31** does not return, and the gravity effect ends after five rounds. At that point, anyone who managed to avoid falling and remained on the upper level of the tomb can use normal means to descend to **Area 32**.

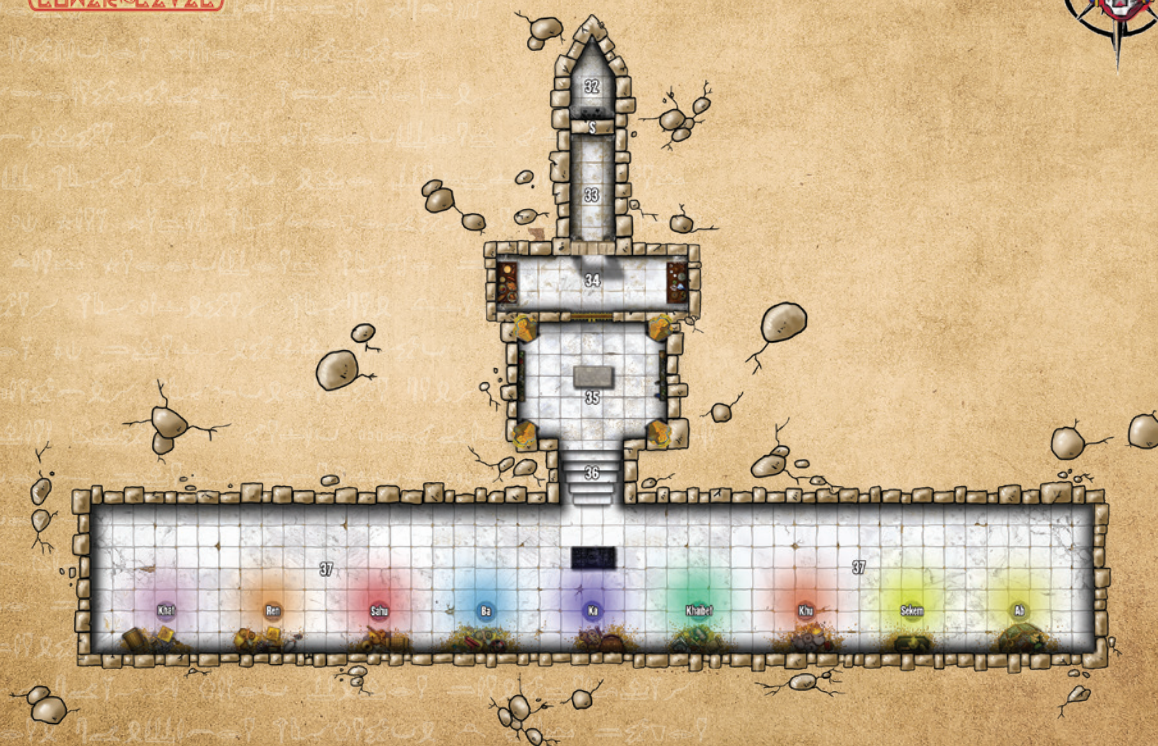
THE LOWER LEVEL — HIDDEN TOMB ENCOUNTER KEY

With the party now in the first room of the lower level of the tomb, you should feel free to give them appropriate XP awards. The gods of Khemit themselves are watching and offer the party this final assistance before they come at last to the resting place of the Set Rahotep.

32· SUNKEN CHAMBER

Once the party descends (voluntarily or involuntarily) from **Area 31** to **Area 32**, read the following:

THE TOMB OF RAHOTEP (LOWER LEVEL)



You find yourself in a small, dark space that is just 10 feet wide and 20 feet long. The air is stale, and a layer of dust covers the floor. At one end, which you take to be the west, the walls close in at a sharp angle until they meet. The other end is a wall carved with bas-relief figures and hieroglyphs. Before that wall is a stone table upon which are six objects made of a dark, nearly black metal, each perhaps eight inches in size: a model of a barge, a model of a chariot, a goblet, a lamp, a star-shaped object, and a sealed vial.

Bas-relief figures of demons, devils, fiends, and serpents cover the walls.

Each object on the stone table looks as if it could be one of the Nine Evil Objects, and each radiates auras of dim magic and bears the cartouche of Rahotep. The challenge for the party is to determine which one is correct.

Hieroglyphs on the wall above the table provide a clue. If the party reads those hieroglyphs, read the following (a copy of this translation is included as a handout for your players at the end of this volume):



I am the Set Rahotep!

*In life I was greater than Pharaoh, a darkness that devoured
Ra's Chariot.*

In death I am greater still, vindicated, the Life Aapep!

*I am the sharp edge of Set,
I slice Khonsu, red covers his face.*

*From my Lord's domain in night's depths,
I climb to the Duat,
Where I shall reign as a new Pharaoh, the god's power in my
outstretched arm.*

*The record of ages shall recall for all time,
All powers of darkness shall I possess!*

*Nine am I,
And Nine are the Tools of My Dominion.*

*Choose with wisdom, and proceed to Me, and pay homage.
Or choose foolishly, and dust shall fill your mouth and your
nostrils, and you shall know the taste of the tomb!*

The second through 10th lines each refer to one of the Nine Evil Objects, as follows:

- The “darkness that devoured Ra’s Chariot” refers to the Blackened Sun.
- The “Life Aapep” refers to the Serpent Ankh (Aapep being a great serpent, and the ankh being the symbol of life).
- The “sharp edge of Set” refers to the Cleaver of Set.
- “I slice Khonsu, red covers his face” refers to the Bloodied Moon (Khonsu being the god of the moon).
- “My Lord’s domain in night’s depths” refers to the Cursed Star (Set’s domain being a star).
- “I climb to the Duat” refers to the Netherladder.
- “The god’s power in my outstretched arm” refers to the Scepter of Set.
- “The record of ages” refers to the Book of Eternity.
- “All powers of darkness shall I possess” refers to the Seal of Shadow.

Once the party connects the various phrases with each of the Nine Evil Objects, it should become clear that “my Lord’s domain in night’s depths” is the only one that does not reflect an object in their possession. And among a model of a barge, a model of a chariot, a goblet, a lamp, a star-shaped object, and a sealed vial, the star-shaped object is most obviously the one that matches that phrase. It is indeed the Cursed Star. Like all of the Nine Evil Objects, the Cursed Star feels cold to the touch and faintly radiates an aura of magic but does not appear consecrated or desecrated under the inspection of a *detect evil and good* spell or a paladin’s Divine Sight.

All of the other objects are decoys, and picking any of them up is perilous. Anyone who touches any of the other objects must make a DC 21 Constitution saving throw. On a failure, the creature touching the object suffers from a desiccating curse. They immediately lose 50% of their hit points, which also reduces their hit point maximum by the same amount. This effect can be reversed only by a *wish* spell or the intervention of a god. The reduction of the hit point maximum also terminates (allowing the character to regain hit points up to their old maximum) if Rahotep is finally destroyed in **Area 37**.

Read the following if the Cursed Star is picked up from the table:

As you remove the object from the table, you hear a grinding sound, and the floor vibrates. The stone wall before you begins to sink into the ground, along with the table and the floor beneath it. As it drops, you see a passageway beyond. The top of the stone, some five feet deep, reaches the floor, with a projection that covers the hole into which the table dropped. It stops there, flush with the floor. Ahead, the corridor now revealed continues for about 25 feet before it appears to open up into a larger space.



33· CORRIDOR OF THE FINAL CURSES

Read the following as soon as anyone steps beyond the sunken stone floor:

As you step forward, a spectral image appears some 25 feet ahead where the passage ends and opens up into a larger space. It looks like a mummified figure without bandages, thin, gnarled, black, and wet, radiating palpable evil. Its eyes are like pits of black fire. A voice like the grinding of deep stone against deep stone pierces your heads:

“Seven of the Curses of the Set Rahotep have come upon you. Twice more are ye cursed, fated mortals who dare my tomb! Nine am I and nine are my curses, and I will have your lives all. Then will I have mine. The triumph of Set is at hand!”

An icy tingling of fear runs along your spines, and you feel a sensation of nausea, as if some plague passed briefly through your body.

The figure floats backward.

These are the last two **aspects of Rahotep** (see **Appendix B**) — the *khat* and *ab*, his body and his heart — and they have spoken their Curses of Rahotep. All party members should immediately roll their saving throws — twice — against each of these aspects’ Auras of Fear. The *khat* and the *ab* automatically obtain surprise on the party. If any characters are able to act during a surprise round (such as a barbarian using Feral Instinct) and they did not fail their saving throws against the Auras of Fear, roll initiative for that character and the *khat* and *ab* (they act simultaneously, and act on the same initiative number, rolled with advantage). Any damage is split evenly between the *khat* and the *ab*. Keep track of any damage inflicted on either of these two aspects; it will be relevant shortly in **Area 37**. If the party somehow does more damage than either aspect’s total hit points, it vanishes and returns to its pool in **Area 37**. The actions for the *khat* and the *ab* this surprise round are to bestow their respective curses and, as a bonus action, command any characters subject to Rahotep’s Command to take no action. They also move backward until they are near the doorway on the east wall of **Area 34**, as far as possible from the party. At this point, have each target of the curse (identified below) make its saving throw.

The *Khat*’s and the *Ab*’s Curses of Rahotep: See the introduction to this chapter for the effects of **The Nine Curses of Rahotep**. Each of these curses targets a separate character who is not already a victim of one of Rahotep’s curses, chosen at random. Each character so targeted may resist the curse with a successful DC 18 Wisdom saving throw. Possessing the Cursed Star provides immunity to the *khat*’s curse, and possessing the Scepter of Set provides immunity to the *ab*’s curse.

The next round, the party members and the *khat* and the *ab* act according to their initiative. In this round, the *khat* and the *ab* use their Teleport action to return to **Area 37**. As soon as this happens, any characters who were subject to Rahotep’s Command are freed of their compulsion and may again act.

34· FOOD AND DRINK FOR THE DEAD

Read the following as the party reaches the end of the passage at **Area 33** and can see into this room:



At the end of the short passage is a room 45 feet wide but only a little more than 10 feet deep to the east. The ceiling is arched, reaching a peak 20 feet above you. The walls are plastered and covered with frescoes of people relaxing in the Duat amid fields of reeds and grain. Across from you in the opposite wall is a set of double doors made of dark cedar and bound with bronze. You see no pull-rings or hinges on this side of the doors, but you do see bronze plates with hieroglyphs set into the face of each door.

At the left end of the room is a large table set with gold and silver goblets, with crystal decanters of liquids that gleam in your light, along with a variety of porcelain jugs and ceramic jars. At the right end is another table set with platters of meat and fish and poultry, golden fruit, and steaming loaves of bread. All seem to be offerings of food and drink to Khemitian gods.

You suddenly realize you have been smelling the odors of wonderful food, and your mouth waters involuntarily.

The hieroglyphs on the bronze panel on the left door read: “These offerings of food and drink are made for the mighty of the Duat, and for Rahotep the Eternal, in his journeys beyond life.”

The hieroglyphs on the bronze panel on the right door read: “May all who wish to pass here partake of these offerings so they may come before Rahotep refreshed.”

It likely goes without saying that partaking of any of the food or drink in this room is a rather poor idea. While the meat, bread, fruit, and liquids all look normal, *true sight* reveals that the platters and bottles are in fact filled with small, squirming Duat-worms. Anyone who does partake, even of the smallest amount, must make a DC 21 Constitution saving throw. On a failure, the character suffers the exact same consequences as if they had failed a save against one of the Nine Curses of Rahotep. On a success, the character vomits for five minutes and loses 2 points of Constitution for 24 hours. This latter effect can be removed by a *greater restoration* spell.

These doors can be pushed open with a successful DC 16 Strength check.

35: CHAMBER OF RITUAL AND MUMMIFICATION

Read the following as soon as the party opens the double doors:

The doors open into a chamber about 25 feet deep and 35 feet wide, with the ceiling arching about 20 feet above. A large stone block, seven feet wide and four feet deep and high, is in the middle of the room. A wooden sarcophagus painted and gilded with the figure of an ancient Khemitian priest stands in each corner. Shelves with jars and bottles, folded scraps of cloth, and lots of dust are along the north and south walls. The walls are plastered and densely covered with hieroglyphs.

An archway that is 15 feet wide and 15 feet high is in the far wall. Beyond that, you see a flight of stairs going down into darkness.

This is where four of Rahotep’s most devoted priests performed the rituals necessary at his death to allow the nine aspects of his soul to remain in the mortal realm to prepare for his eventual ascension as Unmortal. The jars and bottles on the shelves are mostly empty or leaked, and the liquids within long since dried out. The dust on the shelves is all that is left of rolls of unused bandages. The hieroglyphs on the walls recite the various prayers needed to effect this terrible ritual.

The inside of each sarcophagus is lined with lead, so a *detect evil and good* spell or a paladin’s Divine Sight does not reveal the presence of undead unless the sarcophagus is opened.

Greater Priest Ghosts. After the ritual was complete, the four priests sealed themselves alive into the four sarcophagi in this room, where they died. But their souls remain within their mummified bodies, and they are now 4 **greater priest ghosts** (see **Appendix B**). Any party member who enters this chamber may be targeted by one of the greater priest ghosts with Possession, although the ghosts do not target any character who is subject to one of the Nine Curses of Rahotep. If the Possession is successful, the priest’s soul moves into the target’s body, and the target’s soul becomes trapped in the dead body of the priest within the sarcophagus. The priest attempts to avoid the party’s notice, move with

them into **Area 37**, and attack the party in conjunction with the aspects of Rahotep. A target that makes its saving throw knows that it resisted a spell, but it does not know the origin.

If the party moves to open or attack any of the sarcophagi, all four greater priest ghosts attack, attempting Possession first.

If a greater priest ghost possesses a target and combat commences (whether here or in **Area 37**), it uses its spells but will not seek to avoid damage to the body it possesses; any damage inflicted on the target's body harms the target, of course, not the greater priest ghost. If driven from the target's body, the greater priest ghost becomes visible and attacks (and can be attacked) normally.

If the mummified body within a sarcophagus is attacked while holding the soul of a character and 50 or more hit points are inflicted on the body, the character dies. No damage to any of the bodies has any effect on the ghosts. Any character subjected to a successful Possession but whose soul is restored to its body is stunned for two rounds as they recover from the shock of having been trapped in the dead and desiccated body of the priest.

Treasure. No treasure is in this room.

If the party is already beaten up by this point, or if many of the party members are already subject to Rahotep's Command, you may consider omitting the greater priest ghosts and having the four sarcophagi contain just the mummified but otherwise harmless bodies of the four priests.



36· STAIRS OF RAHOTEP'S MEMORY

The stairs at the western end of the chamber descend 15 feet and end in a wall of complete darkness. The steps are one-foot broad and tall, and are of a gray stone that appears heavily weathered and worn as if they had been outside in the elements for generations.

The stairway radiates a dim aura of divination magic. If a character treads upon a step, they see images, hear sounds, and smell odors — all from Rahotep's life. The steps go from his earliest childhood at the first step at the top until shortly before his death at the last step before **Area 37**. No real knowledge can be gained from this other than impressions and a sense of his great arrogance and evil. It is disturbing, nonetheless, and may suggest ill effects. But other than the experience, there is no other consequence to walking these stairs (or to avoiding them).

The darkness beyond can be dispelled only when someone steps onto the floor of **Area 37**.

37· RAHOTEP'S CRYPT AND THE NINE POOLS

Read the following as soon as anyone steps off the stairs into this chamber:

You step off the stairs, and the darkness is instantly dispelled. Before you is a long chamber. The opposite wall is a little more than 30 feet away, but to your left and right, the room stretches at least 100 feet in each direction.

In front of you, less than 10 feet from where you stand, is a large stone vault, 10 feet long and four feet deep and tall. It is made of nearly jet-black granite, with a lid some five inches thick sealed with lead. The surface is covered with bas-relief images and hieroglyphs, but the stone is so dark that it is difficult to recognize what they are intended to depict.

Evenly spaced along the length of the hall, in a row about 10 feet behind the vault, are what appears to be nine wells or pools. Each is about five feet in diameter and surrounded by a circle of polished gray stone the color of smoke, about two feet high. Within the closest of these you can see a watery surface just inches below the top of the stone. The light in the room originates from these pools, either the water or something in the water. Each one emits a flickering, shifting radiance of a different color, one purple, one mauve, one ochre, and so forth.

Along the far wall behind each of the pools are treasures such as your eyes have never seen. Statues and figurines of gold, golden masks, piles of jewels, and coffers; gleaming suits of armor, shields, and weapons of all sorts; furniture crafted of rare woods and inlaid with mother of pearl, ivory, and gems; tables atop which are wands and rings and jewelry; piles of gold and silver coins; and other things you can't even identify.

Allow the party to explore this room. Nothing happens until one of the following occurs:

- A member of the party touches any item of treasure or the water within a pool.
- The party attempts to open Rahotep's vault.
- Members of the party read the hieroglyphs on three of the stone rings (see below).

Note that any party members possessed by one of the greater priest ghosts in **Area 35** cannot participate in any discussions about what to do in this room; privately inform their players that for some reason, they cannot help at the moment. All other players can consider their options and hopefully recall the information they learned about the Nine Evil Objects.

The Pools and the Nine Evil Objects. Rahotep wants the party to take the Nine Evil Objects they possess and place each in a different, specific pool. If this is done for all nine, the life energy collected in those objects pours into his body, completing the ancient ritual, and he bursts from his sarcophagus in the vault, alive again and Unmortal. Even if the party doesn't have all nine, he wants as many as they do have put into the proper pools; that leaves fewer to be found and returned later. To accomplish this, when the action commences as described below, the aspects of his soul commands each party member subject to Rahotep's Command to do exactly that, giving them telepathic instructions. If challenged, the character says that this is the only way to defeat Rahotep.

In fact, there is a way to destroy Rahotep, but it involves placing each of the Nine Evil Objects in a different, specific pool. If this is done, the life energy in the objects strip him of the immortality of undeath, his body and his heart disintegrate into dust, and he is flung into the primal chaos, his immortal soul annihilated.



The information about which pool is which should have been obtained by the party via *legend lore* or similar divination when they inspected each of those objects. Rahotep has no idea that this might be the case, so he won't initially be worried if party members drop his items into the wrong pool. But if they keep doing so, he eventually figures it out.

Note that the Nine Evil Objects can be dropped into and removed from a pool, and then dropped into a different pool, repeatedly, and without any effect, until all nine are either in the pools that empower Rahotep, or all are in the pools that destroy him. (Needless to say, neither can happen if the party lacks all nine of the objects.)

The light emanating from the pools has no meaning. However,

Pool Number	Translation of Hieroglyph	Evil Object: Empowers Rahotep	Evil Object: Destroys Rahotep	Appearance of Aspect
1	<i>Khat</i>	Cursed Star	Netherladder	Rahotep's corpse
2	<i>Ren</i>	Seal of Shadow	Seal of Shadow	Black eyes like lightless holes
3	<i>Sahu</i>	Netherladder	Cursed Star	Extremely dark, vaguely human shape
4	<i>Ba</i>	Bloodied Moon	Blackened Sun	Face of Rahotep
5	<i>Ka</i>	Blackened Sun	Bloodied Moon	A flurry of flying shapes
6	<i>Khaibet</i>	Cleaver of Set	Serpent Ankh	Human shadow
7	<i>Khu</i>	Book of Eternity	Scepter of Set	Man-headed vulture
8	<i>Sekem</i>	Serpent Ankh	Cleaver of Set	Fiery human figure
9	<i>Ab</i>	Scepter of Set	Book of Eternity	Rahotep's heart

Note that the Seal of Shadow is always dropped into the same pool — pool number 2 — whether to empower or destroy Rahotep.

When the Action Begins: Aspects of Rahotep Attack. All the aspects of Rahotep (see **Appendix B**) — other than his *khat* (body) and his *ab* (heart), which are within the vault — fly out of their applicable pools as soon as a member of the party touches any item of treasure or the water within a pool; or if the party attempts to open Rahotep's vault; or if members of the party read the hieroglyphs on three of the stone rings.

At this point, roll for initiative. The seven free aspects of Rahotep fly around the room. Their initial actions are to direct party members subject to Rahotep's Command to take the Nine Evil Objects they possess and drop them in the correct pool. After doing so, each such party member then tries to take any of the Evil Objects held by other party members and do the same. Note that any damage previously delivered by the characters to any aspect of Rahotep in the tomb remains; any aspects previously reduced to zero hit points appear here with 1 hit point.

If no characters are under Rahotep's control, the aspects' goal is to simply slay all the party members. Their deaths further charge the Nine Evil Objects, but Rahotep must send the objects abroad again until they are voluntarily returned to the tomb. A disappointing setback, but he has waited a thousand years; what's another decade or so?

Any characters possessed by one of the greater priest ghosts from **Area 35** attacks any party members who are not under Rahotep's Command, but they cannot themselves drop one of the Nine Evil Objects into a pool; only commanded or free characters can do that and effect the conclusion of the ritual.

The aspects try to avoid melee combat and use their Aura of Fear, Rahotep's Eye, and Teleport, as well as Legendary Actions, to avoid damage if possible. Any aspect of Rahotep that takes more than its total hit points is driven into the vault with Rahotep's *khat* and *ab*.

Rahotep the Undead Attacks. Under certain circumstances, all the aspects of Rahotep fly into the vault with Rahotep's *khat* and *ab*, the vault's top blasts off, and **Rahotep the Undead** (see **Appendix A**) emerges and enters combat. The specific circumstances depend on whether or not the party possesses all of the Nine Evil Objects.

hieroglyphs can be found on the sides of the stone rings around the pools, though they are not obvious as they are in bas relief and not colored in any way. Anyone searching the side of the pools notice the hieroglyph on a successful DC 16 Wisdom (Perception) check. Checks made during combat are at disadvantage.

The following table sets forth each of the pools (by the number designation on the map of **Area 37**), the aspect of Rahotep's soul that is associated with that pool (reflected by the hieroglyph on the stone), which of the Nine Evil Objects if dropped in the pool corresponds to empowering Rahotep and which to destroying him, and the appearance of the related aspect (for reference when the action commences):

- *The party does not possess all of the Nine Evil Objects.* If this is the case, Rahotep the Undead emerges either when all of the present objects have been dropped into the proper pool or if the party drops more than one object in the "wrong" pool, or if the party defeats two of his aspects. Once Rahotep the Undead emerges, he has all the characters subject to his command attempt to drop any of the remaining objects present into the correct pools as he attempts to kill all other members of the party. Once all of the Nine Evil Objects present are in their correct pool, he seeks to slay all remaining characters. After all, there is nothing more they can now do for him.
- *The party possesses all of the Nine Evil Objects.* If this is the case, Rahotep the Undead emerges either if the party defeats two of his aspects or if four of the Nine Evil Objects are dropped into the pools that will destroy him (in which case, he suddenly realizes the peril he is in). Once Rahotep the Undead emerges, he has all the characters subject to his command attempt to drop all the Nine Evil Objects into the proper pools while he tries to slay all others.

Note that Rahotep's hit point total when he enters combat should be reduced by all damage previously taken by any of the aspects of Rahotep.

A confrontation between the party and Rahotep in this area has five possible results:

The Party is Defeated but Rahotep does not Become Unmortal. Rahotep slays all the party members, each of whom then rises as a Rahotep's tomb mummy. Sad.

Rahotep the Undead is Defeated and All Nine Evil Objects are Not Present. If Rahotep the Undead is defeated by the party in combat but they lack all of the Nine Evil Objects, all the items that are present suddenly vanish, teleported throughout the lands of Khemit. Rahotep's soul passes to Set, where it awaits a time when the god allows him to return. The party receives a vision from one of the gods whose figurines they hold, telling them they may take one item of magical treasure and two items of other treasure apiece, whereupon the gods teleport the party

back to the gorge near the entrance to the tomb. In short order, Set seals this place from mortal lands, and all those still herein are trapped for uncertain years. The party succeeds, but only temporarily; the greatest servant of Set will return someday.

Rahotep the Undead is Defeated and All Nine Evil Objects are

Present. On the other hand, if the party defeats Rahotep the Undead in combat while all of the Nine Evil Objects are present, his spirit remains in this chamber, a mere shadow, but temporarily powerless. He offers such treasures as are here and more still if the party just puts each of the Nine Evil Objects in the pool he specifies. He offers power, magic, and domains. He says that what they do will destroy all the treasure in this chamber. He pleads, threatens, and cajoles. This is a delaying game. The characters receive a vision from one of the gods whose figurines they hold, telling them they must find a way to destroy the Nine Evil Objects or face annihilation. If the party does not place all the Nine Evil Objects in the correct pool to destroy Rahotep within 10 minutes, the grace of Set re-empowers him to full hit points and restores all used spell slots. Rahotep the Undead attacks again — and this time to slaughter.

Should the party somehow defeat Rahotep the Undead again — which seems rather unlikely — then all the Nine Evil Objects suddenly vanish, teleported throughout the lands of Khemit. Rahotep's soul passes to Set, where it awaits a time when the god allows him to return. The party receives a vision from one of the gods whose figurines they hold, telling them they may take one item of magical treasure and two items of other treasure apiece, whereupon the gods teleport the party back to the gorge near the entrance to the tomb. In short order, Set seals this place from mortal lands, and all those still herein are trapped for uncertain years. The party succeeds, but only temporarily; the greatest servant of Set will return someday.

Rahotep the Unmortal Rises. If all of the Nine Evil Objects are dropped into the pools that empower Rahotep, a brilliant flash of dark energy pours forth from the pools into his *khat*, and he is immediately transformed into **Rahotep the Unmortal** (see **Appendix A**). All his hit points are restored, as well as all spell slots. If he is feeling generous, he may offer party members the opportunity to serve him as his servants. If not, he immediately destroys them.

Rahotep is Destroyed. Finally, if the party drops all of the Nine Evil Objects into the pools that destroy Rahotep, a blinding golden light shines from each pool, and golden tendrils of this light shoot forth into Rahotep. With a howling scream, light bursts from his eyes and mouth, and in an explosion of golden fire, his body immediately disintegrates into dust as his soul is flung into the outer chaos of the universe, never to return.

The ground then begins to shake violently, stone shards and dust falling from the ceiling, and the party receives a vision from one of the gods whose figurines they hold telling them they may take two items of magical treasure and three items of other treasure apiece, whereupon the gods teleport the party back to the gorge near the entrance to the tomb. Moments later, the entire tomb collapses, dust billowing out of the entrance.

Treasure. If Rahotep is defeated, each member of the party is able to take either three or five items of treasure from this chamber, as noted above. Each item of nonmagical treasure has a value of not less than 15,000 gp. In addition, the following items of magical treasure can be found (subject to your discretion):

- *Amulet of the planes*
- *Animated shield*
- +3 armor (any type)
- *Two belts of giant strength* (stone giant, fire giant)
- *Bowl of commanding water elementals*
- *Brazier of commanding fire elementals*
- *Carpet of flying*
- *Censer of controlling air elementals*
- *Crystal ball*
- *Cube of force*
- *Efreiti bottle*
- *Figurine of wondrous power* (obsidian steed)
- *Iron flask*
- *Mace of terror*
- *Nine lives stealer*
- *Ring of elemental command*
- *Ring of shooting stars*
- *Scarab of protection*
- *Scimitar of speed*
- *Staff of power*
- *Stone of controlling earth elementals*
- *Wand of polymorph*
- *Well of many worlds*

See **Chapter 9** for awards to characters who survive this adventure.



CHAPTER NINE · EPILOGUE

At this point, either your players are rolling dice and writing down new stat numbers, or they defeated Rahotep, at least temporarily, if not forever. Or ... perhaps they released the Unmortal Rahotep, who decided to let them live, so they could suffer the anguish of watching the consequences of their failure unfold.

CHARACTER AWARDS

If some of the characters survived, they have at a minimum gained nearly a pharaoh's ransom in gold and treasure, and likely a few items of potent magic apiece. Of course, some of what they find may be bulky and cumbersome, and bringing such wealth with them may be an adventure in itself.

Depending on what transpired, they may also realize certain other benefits, in XP and otherwise:

TRIUMPH!

The party placed each of the Nine Evil Objects into the pools that resulted in Rahotep's final destruction. No longer will that evil one haunt the lands of Khemit, and Set's plans for dominion are thwarted.

Each character should be awarded one level's worth of XP, over and above all other XP awarded in connection with the adventure.

In addition, whether or not the party had originally been sent as agents of the Temple of Thoth, the priests of Khemit become aware of Rahotep's demise and seek to honor those who participated in his defeat. So long as the party returns any treasure that belonged to temples of good (such as some found in the Temple of Osiris), all clerics of Khemit's good and neutral deities are friendly to the party and willing to assist them. If the characters divulge their identities, they are given honorary citizenship in Khemit and are feted at a banquet at which the pharaoh himself appears. If they wish to remain in Khemit, each party member is granted an appropriate hereditary title and a fiefdom. In any case, they gain important connections to great personages in Khemit, including the archpriest of Khemit, the vizier of the Middle Kingdom, the high priest of Thoth, and perhaps a chief scribe in Pharaoh's court.

On the other hand, those devoted to Set and the other Khemitian gods of evil also know of the characters and may someday seek to take vengeance upon them. At the least, the party now has powerful enemies in this land.

VICTORY

The party defeated Rahotep in combat, consigning his soul to dwell with Set for unknown years, but they did not destroy him utterly.

This is still quite the success, and each character should be awarded 75% of a level's worth of XP, over and above all other XP awarded in connection with the adventure.

In addition, whether or not the party had originally been sent as agents of the Temple of Thoth, the priests of Khemit become aware of Rahotep's defeat and are grateful to those who participated in his downfall. So long as the party returns any treasure that belonged to temples of good (such as some found in the Temple of Osiris), all clerics of Khemit's good and neutral deities are friendly to the party and willing to assist them. If the characters divulge their identities, they are

given honorary citizenship in Khemit and gain important connections in Khemit, including the high priest of Thoth and perhaps a chief scribe in pharaoh's court.

On the other hand, those devoted to Set and the other Khemitian gods of evil also know of the characters and may someday seek to take vengeance upon them. At the least, the party now has powerful enemies in this land.

FAILURE

The party escaped Rahotep's tomb even though they did not defeat him in combat, but they did not deliver to him all of the Nine Evil Objects. He still lies in his tomb, waiting for the day when he can rise as Unmortal ...

Each character should be awarded 25% of a level's worth of XP, over and above all other XP awarded in connection with the adventure.

In this case, survival and such treasure as the party retained will have to be sufficient accolades. The priests of Khemit are not particularly inclined to the party, though they are relieved that a greater disaster did not come to pass. And, of course, the characters now have a powerful, immortal enemy who causes his allies in Khemit and throughout the world to hunt them wherever they may be, especially if they still have any of the Nine Evil Objects.

DISASTER!

The party gave all the Nine Evil Objects to Rahotep and he rises as Unmortal, but somehow — either due to their own luck or Rahotep's twisted sense of humor — they escaped the tomb alive.

No additional XP are awarded for this outcome.

In relatively short order, Rahotep deposes Pharaoh and declares himself the immortal king of all Khemit. Temples of the good and neutral gods of the nation are driven underground. Soon, the Pharaoh Rahotep begins raising an army with which he intends to sweep across all Libynos until he is the undisputed lord of the whole continent. Then, Akados awaits ...

Supernatural forces hunt the party members wherever they are. They had best seek out some allies and start working on a plan to reverse the catastrophe they brought about.

AFTERWARD

Whatever the outcome, if the party survives, they may leave Khemit, or they may stay. Even if awarded lands and titles, they can appoint overseers to see to the care of their domains, and leave and return at their leisure. But now, they are part of the politics of the nation, and adventure surely awaits those who must pay homage in Pharaoh's court. Perhaps their aid is sought to restore the Temple of Osiris. Or Pharaoh's agents or representatives of the temples may seek the party's aid in undertaking missions. If you wish, there is enough campaign material in Khemit to last the characters' lifetimes. Make of it what you will!

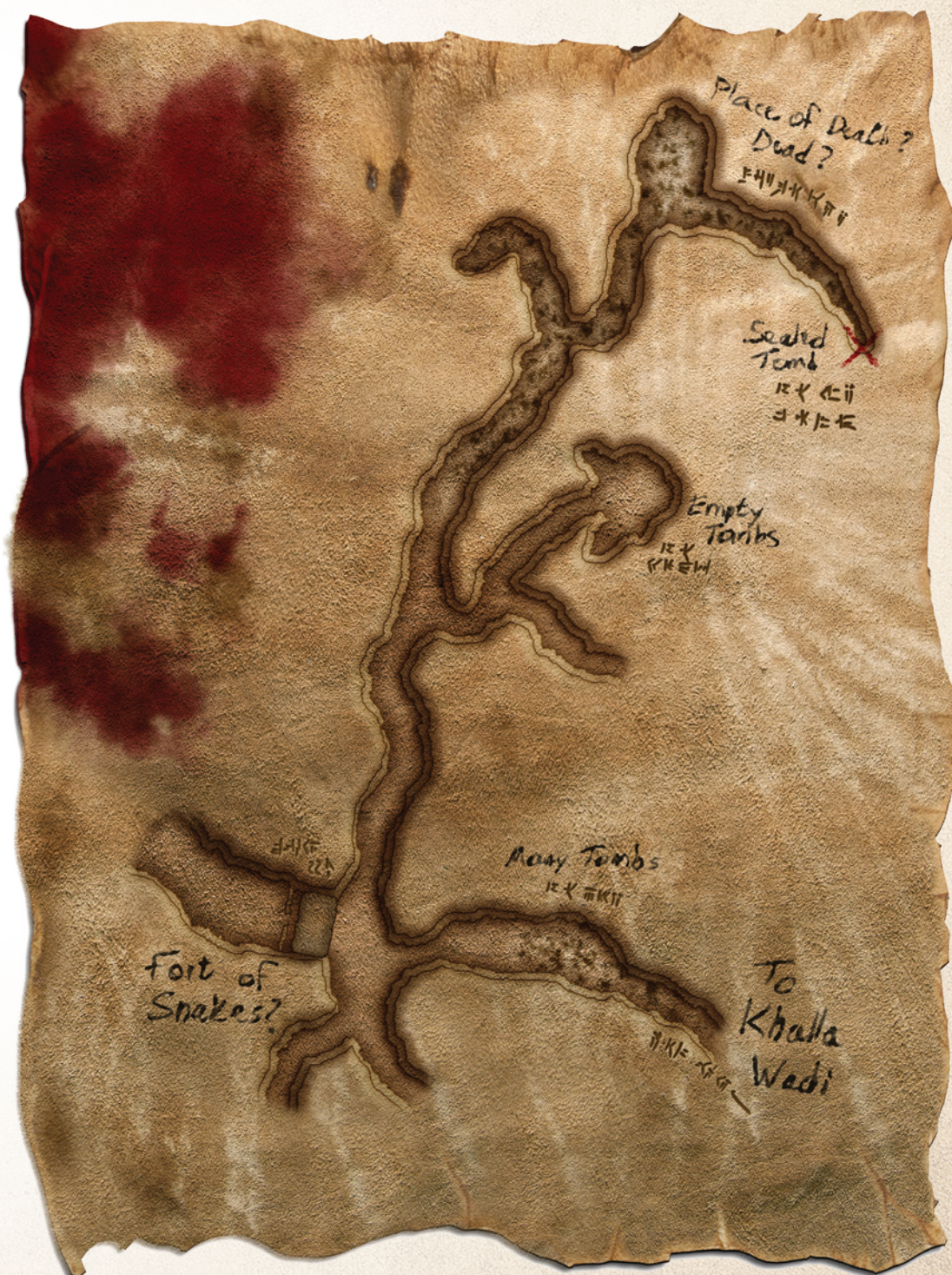
THUS ENDS THE ADVENTURE INTO THE NECROPOLIS!
What lies ahead, only the future knows!

CHAPTER TEN · THE BLEMMYISH NOMAD'S ACCOUNT

A group of nomadic warriors from the deserts of Khemit came upon the Necropolis an unknown number of years ago. One of the nomads left an account of what they encountered, perhaps in writing, perhaps only as an oral tale. The original, if there was one, has been lost. But a translation of the account has long circulated among some scholars of ancient Khemit, and may be discovered by the party (or given to them if they are engaged by the Temple of Thoth). Some copies of the account indicate that it was translated by Telemnna Sharos, a well-known scholar at the Hyperborean University of Khemit at Heliopolis, who died some 200 years ago. A map of a portion of the Necropolis, supposedly

drawn by the hand of the nomad, is typically found with copies of the translation. The map, while fairly accurate, only reveals the section of the Necropolis beyond the Shrine of Buto. In addition, it is oriented so that the top of the map is east. As a result, it may take some trial and error before the players recognize how to use the map to find the location of Rahotep's Tomb.

A handout of the translated account and map is included at the end of this book.



Translated and Annotated by Telemna Sharos, Hyperborean University of Khemit at Heliopolis

"We came down from the north, the hills to our right hand, raiding the lands of the mud-dwellers.

We took many captives and much treasure, which we sent back to our people with two hands of warriors as guards and to sing of our success. Most of our chief warriors were for riding on toward the sunrise, but then we discovered the fort in a gorge in the hills, not far from where we had camped. Everyone knew that the mud-dwellers hoard their wealth in these forts, so all were agreed that we should attack it instead of moving onward.

"There could not be many within, we knew, as the mud-dwellers did not ride out when we surrounded them. The ones who always stay close to water are great cowards, who hide behind walls and use dirty magic in battle because their arms are weak. We made camp and looked for a weak place to breach their walls. After two days, our scouts found that beyond the fort in the gorge were places where the mud-dwellers buried their dead. So that was what this fort guarded! The mud-dwellers are crazy people, for they pay more heed to their dead than to the living. They build fine dwelling places and squander precious things upon dried and useless corpses. Such a waste of wealth and treasure!

"So we abandoned the useless waiting. We left some warriors to keep the mud-dwellers in their fort, and the rest of us rode with eagerness into the ravine to plunder the tombs of their dead. But most were already broken, and what treasures within already taken. Mud-dwellers steal from the sacred burial places of their own. They have no shame! But some were still sealed, too fearsome for the thieves among the mud-dwellers. We showed them the courage of the desert peoples, and opened the places they feared, and we shared out much silver and gold. And we burned the withered corpses we found, for that is a great insult and brings tears to the eyes of the mud-dwellers. We feared no magic, for their meager tricks have no effect on those of stout heart. We also knew our courage and the humiliation of the mud-dwellers pleased the Lord of Warriors.

"Down one ravine, my cousin Jhunna discovered a long, narrow path that led back out of the ravine and into the Khalla Wadi that crosses the hills. We knew this meant luck was with us, for now we had a way to take our plunder and return to the clean sands of our homeland to the west.

"We were preparing to leave when, at the end of another ravine, I found a rich-looking tomb, still sealed. Its entrance was untouched, though why I do not know. It is obvious, if one just knows where to look. The mud-dwellers are stupid, so maybe their robbers are too. I shouted, and others came to join me. This was certainly a great tomb, for it had the full picture-writing of the mud-chiefs all around it, with two pillars of stone. But then the dung-gods of the land interfered.

"Before we could break open the stone door, there was a great shout, and clu-clu-cluta of the mud-dwellers' soldiers rode down upon us. I managed to fight so well, I escaped, as did Jhunna beside me. A few hands of our brothers likewise battled free. We used the path Jhunna had discovered and rode through the Khalla Wadi back to our clean lands. Even then, some of our brothers died as we went, some by falls, and others by snake or scorpion. It was the curse of the dung-gods, of that I am certain.

"But now we are home. Although we mourn the many brave warriors lost, we who survived are rich indeed. The fortunes we brought will make our families wealthy and our clan famous. I will certainly become chief. And Jhunna will have almost as many horses, camels, carpets, wives, goats, and servants as do I!

"My sons will certainly return to the place of the mud-dwellers one day to avenge the deaths of my brothers and to take wealth from useless places such as their houses and graves. And they shall take what they will from the great tomb, and they shall bring its wealth back to the desert, and they shall live as kings."

Translator's Notes

1. Lands of the mud-dwellers refer to the settled cities and towns of Khemit.
2. Two hands of warriors means 10 mounted warriors. The plunder taken must have been considerable to send off that many. Incidentally, the Blemmyish, their kindred clans, as well as most of the Yarban nomads now intermingled in the desert lands surrounding Khemit, use a quinary rather than a decimal system for counting. Numerals are used for 1 through 4, a glyph for 5, 25, 125, etc.
3. Fort is probably erroneous, given the location of the structure near the entrance to what appears to be a necropolis. Rather, it is likely the author of this tale discovered a fortified temple.
4. The ones who always stay close to water is an expression for the Khemitites in general.
5. Magic is, of course, anything magical and the use of spells. Most of the desert clans consider the use of magic as cowardly, as they have few if any spellcasters themselves.
6. Lord of Warriors is the chief deity of the Blemmyish pantheon. He is said to have as many names as there are different sorts of weapons, but no single one of them may be uttered by a member of the clan on pain of death!
7. Khalla Wadi is the pass through the Harh-Ahu-Ra Hills to the oasis of Dakla-Amun.
8. Picture writing means not only hieroglyphs but those contained in cartouches, for otherwise the reference to "chiefs" makes no sense.
9. Dung-gods could be an epithet of a derogatory sort for the Pharaonic pantheon in general, but this being related after the fact, it is possible that it actually refers to unclean or evil deities worshipped by the attacking force. Deital standards are sometimes carried by troops serving a temple.
10. Clu-clu-cluta literally means the number 525. However, it is also used in Blemmyish to refer generally to a large number. As a result, this figure is likely an exaggeration. It seems unlikely that a band of nomads the size of the one here could have escaped from a force of 525 Khemitian soldiers.
11. A few hands can mean from fewer than 15 to no more than 24 total escapees. If 25 had been able to flee, he would have used cluta after hands.
12. Clean lands refers to the deserts over which the Blemmyish rove.
13. My sons is probably a general term, as is "brothers" as used in the text. He likely means those of kindred spirit.

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"We were preparing to leave when, at the end of another ravine, I found a rich-looking tomb, still sealed. Its entrance was untouched, though why I do not know. It is obvious, if one just knows where to look. The mud-dwellers are stupid, so maybe their robbers are too. I shouted, and others came to join me. This was certainly a great tomb, for it had the full picture-writing of the mud-chiefs all around it, with two pillars of stone. But then the dung-gods of the land interfered.

"Before we could break open the stone door, there was a great shout, and clu-clu-cluta of the mud-dwellers' soldiers rode down upon us. I managed to fight so well, I escaped, as did Jhunna beside me. A few hands of our brothers likewise battled free. We used the path Jhunna had discovered and rode through the Khalla Wadi back to our clean lands. Even then, some of our brothers died as we went, some by falls, and others by snake or scorpion. It was the curse of the dung-gods, of that I am certain.

"But now we are home. Although we mourn the many brave warriors lost, we who survived are rich indeed. The fortunes we brought will make our families wealthy and our clan famous. I will certainly become chief. And Jhunna will have almost as many horses, camels, carpets, wives, goats, and servants as do I!

"My sons will certainly return to the place of the mud-dwellers one day to avenge the deaths of my brothers and to take wealth from useless places such as their houses and graves. And they shall take what they will from the great tomb, and they shall bring its wealth back to the desert, and they shall live as kings."

TRANSLATOR'S NOTES

1. *Lands of the mud-dwellers* refer to the settled cities and towns of Khemit.
2. *Two hands of warriors* means 10 mounted warriors. The plunder taken must have been considerable to send off that many. Incidentally, the Blemmyish, their kindred clans, as well as most of the Yarban nomads now intermingled in the desert lands surrounding Khemit, use a quinary rather than a decimal system for counting. Numerals are used for 1 through 4, a glyph for 5, 25, 125, etc.
3. *Fort* is probably erroneous, given the location of the structure near the entrance to what appears to be a necropolis. Rather, it is likely the author of this tale discovered a fortified temple.
4. *The ones who always stay close to water* is an expression for the Khemitites in general.
5. *Magic* is, of course, anything magical and the use of spells. Most of the desert clans consider the use of magic as cowardly, as they have few if any spellcasters themselves.
6. *Lord of Warriors* is the chief deity of the Blemmyish pantheon. He is said to have as many names as there are different sorts of weapons, but no single one of them may be uttered by a member of the clan on pain of death!
7. *Khalla Wadi* is the pass through the Harh-Ahu-Ra Hills to the oasis of Dakla-Amun.
8. *Picture writing* means not only hieroglyphs but those contained in cartouches, for otherwise the reference to "chiefs" makes no sense.
9. *Dung-gods* could be an epithet of a derogatory sort for the Pharaonic pantheon in general, but this being related after the fact, it is possible that it actually refers to unclean or evil deities worshipped by the attacking force. Deital standards are sometimes carried by troops serving a temple.
10. *Clu-clu-cluta* literally means the number 525. However, it is also used in Blemmyish to refer generally to a large number. As a result, this figure is likely an exaggeration. It seems unlikely that a band of nomads the size of the one here could have escaped from a force of 525 Khemitian soldiers.
11. *A few hands* can mean from fewer than 15 to no more than 24 total escapees. If 25 had been able to flee, he would have used *cluta* after hands.
12. *Clean lands* refers to the deserts over which the Blemmyish rove.
13. *My sons* is probably a general term, as is "brothers" as used in the text. He likely means those of kindred spirit.

APPENDIX A · NPCs OF NECROPOLIS

The characters may face a great many NPCs on their quest to defeat Rahotep, particularly in the village of Aartuat. The major NPCs from the adventure are listed below alphabetically by the chapter (and, in some instances, by the applicable subsection of a chapter) in which they are first encountered.

CHAPTER THREE NPCs — AARTUAT VILLAGE

CARAVANSERAI



BAS-F-PY (SUBALTERN)

The subaltern is a younger son of a petty noble sent off to make his way in the military because he isn't suited for much else — certainly not the priesthood or scholarly life. Recognizing his modest talents, higher authorities sent him to this post to keep him out of the way. Because he is not particularly able and has no promising future, he yearns to do something important to make his name. He is just smart enough to be dangerous. He can be a lot of trouble or a big help to those who approach him correctly. Bas-f-py is a follower of Khnemu.

BAS-F-PY (SUBALTERN)

Medium male human, chaotic neutral

Armor Class 19 (+1 chain shirt, +1 shield)

Hit Points 44 (8d8 + 8)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	14 (+2)	12 (+1)	12 (+1)	11 (+0)	13 (+1)

Saving Throws Str +4, Con +4

Skills Animal Handling +2, Athletics +3, Perception +2

Senses passive Perception 12

Languages Khemitian, some Common

Challenge 3 (700 XP)

ACTIONS

Multiattack. Bas-f-py makes two melee attacks or two ranged attacks.

+1 Shortsword. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

Longbow. *Ranged Weapon Attack:* +4 to hit, range 150/600 ft., one target. *Hit:* 6 (1d8 + 2) piercing damage.

Spear. *Melee or Ranged Weapon Attack:* +3 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 4 (1d6 + 1) piercing damage.

POSSESSIONS

+1 chain shirt, *potion of superior healing*, +1 shortsword, +1 shield, longbow, 20 arrows, spear, long cowled cape of pale mustard yellow with red hem and gold sleeves (200 gp), two gold crescent moon military insignia (50 gp), pouch with violet garnet (300 gp) and 68 sp.



CAVALRY SOLDIER

These are average cavalry troopers, not always chummy with the regular infantry — except when outsiders threaten them.

CAVALRY SOLDIER

Medium human, non-evil alignment

Armor Class 15 (chain shirt)

Hit Points 22 (4d8 + 4)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	14 (+2)	13 (+1)	10 (+0)	12 (+1)	10 (+0)

Skills Animal Handling +3, Perception +3

Senses passive Perception 13

Languages Khemitian, some Common

Challenge 1/2 (100 XP)

ACTIONS

Handaxe. *Melee or Ranged Weapon Attack:* +4 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

Lance. *Melee Weapon Attack:* +4 to hit, reach 10 ft., one target. *Hit:* 8 (1d12 + 2) piercing damage.

Scimitar. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

Shortbow. *Ranged Weapon Attack:* +4 to hit, range 80/320 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

POSSESSIONS

Chain shirt, scimitar, shortbow, 20 arrows, lance, handaxe, long cowled cape of white fur with narrow mustard yellow stripes (25 gp), light warhorse, pouch with 23 gp.



CORPORAL

The corporals are veteran soldiers promoted to minor command because they are a bit more able than the rank-and-file, but they are otherwise not much different from the ordinary soldiers. Their primary concern tends to be maintaining order; otherwise, they lose their rank and extra pay and privileges.

CORPORAL

Medium human, non-evil alignment

Armor Class 16 (studded leather, shield)

Hit Points 27 (5d8 + 5)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	14 (+2)	13 (+1)	10 (+0)	11 (+0)	12 (+1)

Skills Perception +2

Senses passive Perception 12

Languages Khemitian, some Common

Challenge 1/2 (100 XP)

ACTIONS

Multiattack. The corporal makes two melee attacks or two ranged attacks.

Shortbow. *Ranged Weapon Attack:* +4 to hit, range 80/320 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

Shortsword. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

Spear. *Melee or Ranged Weapon Attack:* +4 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

POSSESSIONS

Studded leather armor, shortbow, 30 arrows, spear, shortsword, long cowled cape of pale mustard yellow with narrow red stripes (25 gp), silver crescent moon military insignia (5 gp), pouch with 62 sp.



HAMEPHAT (FIFTH LIEUTENANT)

Hamephat is 23 years old and the only son of a free farmer. His abilities allowed him to attend school without cost to his family — something they hadn't the funds for. He first entered the priesthood but soon realized he wasn't meant for that and so joined the army. After only one year he was promoted from subaltern to fifth lieutenant — all at the age of 21. His rise was too rapid, and a jealous first lieutenant had him posted to Aartuat, realizing that with opportunity for learning and performance, this fellow would be a rival in just a few years. Now age 23, having been stuck here for some time, Hamephat is itching to do something — anything. Hamephat is a devotee of Herakhty (Horus).

HAMEPHAT

Medium male human, lawful neutral

Armor Class 20 (half plate, +1 shield)

Hit Points 65 (10d8 + 20)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	14 (+2)	15 (+2)	14 (+2)	11 (+0)	15 (+2)

Saving Throws Str +6, Con +4

Skills Animal Handling +4, Athletics +8, Insight +4, Perception +4

Senses passive Perception 14

Languages Khemitian, some Common

Challenge 4 (1,100 XP)

Action Surge. On his turn, Hamephat can take one additional action. Once he uses this feature, he must finish a short or long rest before he can use it again.

Second Wind. On his turn, Hamephat can use a bonus action to regain 1d10 + 8 hit points. Once he uses this feature, he must finish a short or long rest before he can use it again.

Spellcasting. Hamephat is a 1st-level spellcaster. His spellcasting ability is Wisdom (spell save DC 10, +2 to hit with spell attacks). He has the following spells prepared: Cantrips (at will): *guidance*, *light*, *spare the dying*
1st level (4 slots): *command*, *cure wounds*

ACTIONS

Multiattack. Hamephat makes two melee attacks or two ranged attacks.

+1 Longsword. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 9 (1d8 + 5) slashing damage.

Longbow. *Ranged Weapon Attack:* +4 to hit, range 150/600 ft., one target. *Hit:* 6 (1d8 + 2) piercing damage.

POSSESSIONS

+1 longsword, +1 shield, *potion of stone giant strength*, *potion of greater healing*, half-plate, longbow, 20 arrows, light warhorse, pouch with 5 pp, 35 sp, 15 gp, and a topaz (150 gp).



HETET-F (PLATOON SERGEANT)

Hetet-f is 28 years old and a military veteran of 13 years. He is strong, wily, tough, and able in a lot of different areas not entirely approved of by the government. He is very orderly in his habits and demands likewise of others under his command. He is currently courting Mastuti and will be hostile to anyone whom he perceives to be doing the same.

HETET-F (PLATOON SERGEANT)

Medium male human, neutral

Armor Class 16 (+1 chain shirt)

Hit Points 52 (8d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	14 (+2)	14 (+2)	10 (+0)	12 (+1)	10 (+0)

Saving Throws Str +4, Con +4

Skills Animal Handling +3, Athletics +4, Perception +3

Senses passive Perception 13

Languages Khemitian, some Common

Challenge 3 (700 XP)

Action Surge. On his turn, Hetet-f can take one additional action. Once he uses this feature, he must finish a short or long rest before he can use it again.

Second Wind. On his turn, Hetet-f can use a bonus action to regain 1d10 + 8 hit points. Once he uses this feature, he must finish a short or long rest before he can use it again.

ACTIONS

Multiattack. Hetet-f makes two melee attacks or two ranged attacks.

+1 Shortsword. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

Longbow. *Ranged Weapon Attack:* +4 to hit, range 150/600 ft., one target. *Hit:* 6 (1d8 + 2) piercing damage.

Spear. *Melee or Ranged Weapon Attack:* +4 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

POSSESSIONS

+1 chain shirt, *potion of superior healing*, +1 shortsword, longbow, 20 arrows, spear, long cowled cape of pale mustard yellow with red hem and gold sleeves (200 gp), two gold crescent moon military insignia (50 gp), pouch with a violet garnet (300 gp) and 68 sp.



NEMEKH (CAVALRY SERGEANT)

Nemekh is the best buddy and continual rival of Hetet-f, even though he is 10 years older than the other and regards him as a younger brother (or almost a son). While bragging up their respective branches, each secretly wishes they served in the same force. These two got into some trouble in Farnoc, and that's why they are posted to Aartuat ... and might remain here for many more years before getting better duty. Each wants to remove the blot on his record by doing something noteworthy (though ideally not through hard work or great danger).

NEMEKH (CAVALRY SERGEANT)

Medium male human, neutral

Armor Class 16 (+1 chain shirt)

Hit Points 52 (8d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	14 (+2)	14 (+2)	11 (+0)	12 (+1)	12 (+1)

Saving Throws Str +4, Con +4

Skills Animal Handling +3, Athletics +4, Perception +3

Senses passive Perception 13

Languages Khemitian, some Common

Challenge 3 (700 XP)

Action Surge. On his turn, Nemekh can take one additional action. Once he uses this feature, he must finish a short or long rest before he can use it again.

Second Wind. On his turn, Nemekh can use a bonus action to regain 1d10 + 8 hit points. Once he uses this feature, he must finish a short or long rest before he can use it again.

ACTIONS

Multiattack. Nemekh makes two melee attacks or two ranged attacks.

+1 Scimitar. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) slashing damage.

Handaxe. *Melee or Ranged Weapon Attack:* +4 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

Lance. *Melee Weapon Attack:* +4 to hit, reach 10 ft., one target. *Hit:* 8 (1d12 + 2) piercing damage.

Shortbow. *Ranged Weapon Attack:* +4 to hit, range 80/320 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage, +5 to hit and 6 (1d6 + 3) piercing damage with a +1 arrow.

POSSESSIONS

+1 chain shirt, potion of superior healing, +1 scimitar, shortbow, 30 arrows (10 of which are +1), lance, handaxe, long cowled cape of white fur with red hem and narrow red stripes on sleeves (150 gp), light warhorse, pouch with a deep blue spinel (500 gp) and 73 gp.



SOLDIER

These are average, regular soldiers — tough, hard-drinking, and with a love for gambling. They are suspicious of outsiders and strangers, and not particularly friendly to anyone they don't know and respect. None of them like brigands and all hate nomad raiders, even members of the unit who themselves have a nomadic background.

These soldiers are disciplined and respectful, and rather like their sergeant, Hetet-f, and their commanding officer, Hamephat. They fight to the last man if these two are there and so order. Otherwise, they certainly fight, but if defeat seems likely, they retreat in good order and seek reinforcements.

SOLDIER

Medium human, non-evil alignment

Armor Class 14 (leather, shield)

Hit Points 16 (3d8 + 3)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	12 (+1)	12 (+1)	10 (+0)	11 (+0)	10 (+0)

Skills Perception +2

Senses passive Perception 12

Languages Khemitian, some Common

Challenge 1/4 (50 XP)

ACTIONS

Shortbow. *Ranged Weapon Attack:* +3 to hit, range 80/320 ft., one target. *Hit:* 4 (1d6 + 1) piercing damage.

Shortsword. *Melee Weapon Attack:* +3 to hit, reach 5 ft., one target. *Hit:* 4 (1d6 + 1) piercing damage.

Spear. *Melee or Ranged Weapon Attack:* +3 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 4 (1d6 + 1) piercing damage.

POSSESSIONS

Leather armor, small steel shield, shortbow, 20 arrows, spear, shortsword, long cowled cape of pale mustard yellow with narrow red stripes (25 gp), pouch with 21 sp.



TCHARQU (SCRIBE)

Tcharqu is a young man, the model of bureaucracy. He is more concerned with paperwork than with results, and if crossed or treated roughly, he could cause innumerable "administrative delays" for the party.

TCHARQU (SCRIBE)

Medium male human, lawful neutral

Armor Class 11 (leather)

Hit Points 16 (3d8 + 3)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	10 (+0)	12 (+1)	13 (+1)	13 (+1)	12 (+1)

Skills History +3, Investigation +3, Perception +3

Senses passive Perception 13

Languages Khemitian, some Common

Challenge 1/4 (50 XP)

ACTIONS

Dagger. *Melee Weapon Attack:* +2 to hit, reach 5 ft., one target. *Hit:* 2 (1d4) piercing damage.

POSSESSIONS

Leather armor, dagger.

MERCHANT AND PROVISIONER (HOUSE OF HEPT-F-HRA)



HEPT-F-HRA

Hept-f-hra owns the only mercantile store in Aartuat. At age 43, he is as thoroughly sunk in evil as possible. This man always attempts to kill a foe, especially when he has an advantage. He is not a coward, but he certainly has no death wish. If he can talk or buy his way out of a situation, he does so. He has no real love for any family members, except his daughter, whom he dotes on.

Hept-f-hra would happily see his superior, Gerhit, disgraced or dead, as long as his own life isn't threatened in the process. Likewise, he abandons the two hired thugs or any of his family, save his daughter, Nektinefar.

HEPT-F-HRA

Medium humanoid (human), chaotic evil

Armor Class 17 (studded leather, *ring of protection*)

Hit Points 52 (8d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	18 (+4)	14 (+2)	14 (+2)	10 (+0)	14 (+2)

Saving Throws Str +2, Dex +8, Con +3, Int +6, Wis +1, Cha +3

Skills Deception +8, Insight +6, Perception +6, Sleight of Hand +10

Senses passive Perception 16

Languages Common, Khemitian

Challenge 5 (1,800 XP)

Cunning Action. Hept-f-hra can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Evasion. When Hept-f-hra is subjected to an effect that allows him to make a Dexterity saving throw to take only half damage, he instead takes no damage if he succeeds on the saving throw, and only half damage if he fails.

Sneak Attack. Hept-f-hra can deal an extra 4d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Hept-f-hra doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Hept-f-hra can see hits him with an attack, he can use his reaction to halve the attack's damage against him.

ACTIONS

Dagger. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

Hand Crossbow. *Ranged Weapon Attack:* +7 to hit, range 30/120 ft., one target. *Hit:* 7 (1d6 + 4) piercing damage.

Shortsword. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 7 (1d6 + 4) piercing damage.

POSSESSIONS

Ring of protection, dust of disappearance, potion of greater healing, studded leather armor, shortsword, hand crossbow, 10 bolts, dagger, heavy horse, pouch with a fire opal (60 gp) and 25 gp.



NEHSI

One of the guards employed by Hept-f-hra, Nehsi is an ugly but falsely smiling person of husky build. He is a very cruel and evil person of less than reputable nature. In a tight situation, he runs away as quickly as he can to save his own neck.

NEHSI

Medium humanoid (human), chaotic evil

Armor Class 17 (studded leather, shield, *ring of protection*)

Hit Points 60 (8d8 + 24)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	15 (+2)	16 (+3)	9 (–1)	11 (+0)	7 (–2)

Saving Throws Str +7, Dex +5, Con +4, Int +0, Wis +1, Cha –1

Skills Athletics +6, Intimidation +5, Perception +2

Senses passive Perception 12

Languages Common, Nubaran, Khemitian

Challenge 4 (1,100 XP)

Action Surge. On his turn, Nehsi can take one additional action. Once he uses this feature, he must finish a short or long rest before he can use it again.

Cunning Action. Nehsi can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Second Wind. On his turn, Nehsi can use a bonus action to regain 1d10 + 4 hit points. Once he uses this feature, he must finish a short or long rest before he can use it again.

ACTIONS

Multiattack. Nehsi makes two Morningstar attacks or throws two spears.

+1 Morningstar. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 9 (1d8 + 5) piercing damage.

Dagger. *Melee or Ranged Weapon Attack:* +6 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

Spear. *Ranged Weapon Attack:* +6 to hit, range 20/60 ft., one target. *Hit:* 7 (1d6 + 4) piercing damage.

POSSESSIONS

+1 morningstar, 2 potions of healing, ring of protection, spear, dagger, studded leather armor, shield, light horse, pouch with 20 gp.



MAQ-T

One of the guards employed by Hept-f-hra, Maq-t is a lanky fellow with pale blue eyes, a renegade from another land pretending to be Khemitian. He is a very cruel and evil person of less than reputable nature. In a tight situation, he runs away as quickly as he can to save his own neck.

MAQ-T

Medium humanoid (human), chaotic evil

Armor Class 18 (+1 leather, shield)

Hit Points 52 (8d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	19 (+4)	15 (+2)	11 (+0)	11 (+0)	13 (+1)

Saving Throws Str +4, Con +4
Skills Acrobatics +6, Perception +2
Senses passive Perception 12
Languages Common, Khemitian
Challenge 4 (1,100 XP)

Action Surge. On his turn, Maq-t can take one additional action. Once he uses this feature, he must finish a short or long rest before he can use it again.

Improved Critical. Maq-t's weapon attacks score a critical hit on a roll of 19 or 20.

Second Wind. On his turn, Maq-t can use a bonus action to regain 1d10 + 8 hit points. Once he uses this feature, he must finish a short or long rest before he can use it again.

ACTIONS

Multiattack. Nehsi makes two Scimitar attacks or throws two spears.

+1 Scimitar. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 8 (1d6 + 5) slashing damage.

Dagger. *Melee or Ranged Weapon Attack:* +6 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

Spear. *Ranged Weapon Attack:* +4 to hit, range 20/60 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

POSSESSIONS

+1 scimitar, slippers of spider climbing, potion of invulnerability, +1 leather armor, shield, spear, light horse, pouch with 25 gp



FA-T-TEP

Fa-t-tep is Hept-f-hra's wife, and from her appearance one wouldn't think her old enough to be the mother of four children, two of whom are fully grown. She is selfish, demanding, bossy, avaricious, and depraved.

FA-T-TEP

Medium humanoid (human), chaotic evil

Armor Class 14 (leather)
Hit Points 33 (6d8 + 6)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	17 (+3)	12 (+1)	12 (+1)	8 (–1)	15 (+2)

Saving Throws Dex +5, Int +3
Skills Deception +6, Intimidation +6, Perception +1
Senses passive Perception 11
Languages Common, Khemitian
Challenge 2 (450 XP)

Cunning Action. Fa-t-tep can take a Dash, Disengage, or Hide action as a bonus action on each of her turns in combat.

Sneak Attack. Fa-t-tep can deal an extra 3d6 damage to one creature she hits with an attack if she has advantage on the attack roll. The attack must use a finesse or ranged weapon.

She doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Fa-t-tep doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Fa-t-tep can see hits her with an attack, she can use her reaction to halve the attack's damage against her.

ACTIONS

Dagger. *Melee or Ranged Weapon Attack:* +5 to hit, reach 5 ft. or 20/60 ft., one target. *Hit:* 5 (1d4 + 3) piercing damage.

Hand Crossbow. *Ranged Weapon Attack:* +5 to hit, range 30/120 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

POSSESSIONS

Amulet of weapon deflection (1/day, an attack that would hit her automatically misses)*, *potion of invisibility*, leather armor, light crossbow, 20 bolts, dagger, heavy horse, pouch with 15 gp.

* See **Appendix E**.



NEKTINEFAR

The daughter of Hept-f-hra and Fa-t-tep, Nektinefar, age 18, is bad through and through. She is also attractive, and she uses this as a weapon to control and gain what she wants. She enjoys going to the tavern, or elsewhere, and leading on several of the soldiers to see them fight over her.

In most respects she is the same as her mother, though perhaps a bit more clever and ruthless. Because Hept-f-hra dotes on her, she is hated by the rest of the family. She doesn't mind at all, for she is the virtual mistress of the place.

NEKTINEFAR

Medium humanoid (human), chaotic evil

Armor Class 14 (leather)
Hit Points 28 (5d8 + 5)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	17 (+3)	12 (+1)	15 (+2)	8 (–1)	15 (+2)

Saving Throws Dex +5, Int +4
Skills Deception +6, Intimidation +6, Persuasion +6
Senses passive Perception 9
Languages Common, Khemitian
Challenge 2 (450 XP)

Cunning Action. Nektinefar can take a Dash, Disengage, or Hide action as a bonus action on each of her turns in combat.

Sneak Attack. Nektinefar can deal an extra 3d6 damage to one creature she hits with an attack if she has advantage on the attack roll. The attack must use a finesse or ranged weapon. She doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Nektinefar doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Nektinefar can see hits her with an attack, she can use her reaction to halve the attack's damage against her.

ACTIONS

+1 Dagger. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

Hand Crossbow. *Ranged Weapon Attack:* +5 to hit, range 30/120 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

POSSESSIONS

+1 dagger, silver necklace with bloodstones (30 gp), gold ring with silver pearl (25 gp), light crossbow, 20 bolts, heavy horse, pouch with 22 gp



SBA-BENNU

Sba-bennu, age 19, is the oldest son of Hept-f-hra and Fa-t-tep. He hates everyone, especially his family. For others, he has scorn and contempt. He is an able-enough student of dishonesty (having learned such traits from his parents). He is not bad looking, but already he evidences his inner wickedness, so that as people come to know him, he is disliked.

SBA-BENNU

Medium humanoid (human), chaotic evil

Armor Class 15 (studded leather)

Hit Points 22 (4d8 + 4)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	16 (+3)	12 (+1)	11 (+0)	11 (+0)	13 (+1)

Saving Throws Dex +5, Int +2

Skills Acrobatics +7, Deception +5, Intimidation +5

Senses passive Perception 10

Languages Common, Khemitian

Challenge 1 (200 XP)

Cunning Action. Sba-bennu can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Sneak Attack. Sba-bennu can deal an extra 2d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Sba-bennu doesn't have disadvantage on the attack roll.

ACTIONS

Dagger. *Melee or Ranged Weapon Attack:* +5 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d4 + 3) piercing damage.

Hand Crossbow. *Ranged Weapon Attack:* +5 to hit, range 30/120 ft., one target. *Hit:* 7 (1d6 + 3) piercing damage.

Shortsword. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

POSSESSIONS

Shortsword, hand crossbow, 20 bolts, dagger, studded leather armor, heavy horse, pouch with 5 gp.



PANSBEK

Pansbek, age 16, is the middle son of Hept-f-hra and Fa-t-tep. Like his older brother, Pansbek hates everyone, especially his family. For others, he has scorn and contempt. He is an able-enough student of dishonesty (having learned such traits from his parents).

PANSBEK

Medium humanoid (human), chaotic evil

Armor Class 14 (leather)

Hit Points 11 (2d8 + 2)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	16 (+3)	12 (+1)	11 (+0)	11 (+0)	13 (+1)

Saving Throws Dex +5, Int +2

Skills Acrobatics +7, Deception +5, Intimidation +5

Senses passive Perception 10

Languages Common, Khemitian

Challenge 1/2 (100 XP)

Cunning Action. Pansbek can take a Dash, Disengage, or

Hide action as a bonus action on each of his turns in combat.

Sneak Attack. Pansbek can deal an extra 1d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Pansbek doesn't have disadvantage on the attack roll.

ACTIONS

Dagger. *Melee or Ranged Weapon Attack:* +5 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d4 + 3) piercing damage.

Hand Crossbow. *Ranged Weapon Attack:* +5 to hit, range 30/120 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

Shortsword. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

POSSESSIONS

Shortsword, dagger, hand crossbow, 20 bolts, heavy horse, pouch with 2 gp.



AFU-ABTEM

Afu-abtem, the youngest son of Hept-f-hra, knows of his father's vile purposes and hates his family for what they do. He speaks out and is beaten, derided, and made to work as their servant. Thus, he and the two servants have become a family. He seeks to aid the party if he can.

AFU-ABTEM

Medium humanoid (human), neutral good

Armor Class 13

Hit Points 5 (1d8 + 1)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	16 (+3)	12 (+1)	14 (+2)	16 (+3)	14 (+2)

Saving Throws Dex +5, Int +4

Skills Insight +7, Perception +7, Stealth +7

Senses passive Perception 17

Languages Common, Khemitian

Challenge 1/8 (25 XP)

Sneak Attack. Afu-Abtem can deal an extra 1d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Afu-Abtem doesn't have disadvantage on the attack roll.

ACTIONS

Dagger. *Melee or Ranged Weapon Attack:* +5 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 5 (1d4 + 3) piercing damage.

TRADER'S ESTABLISHMENT



ATMU-THOTH-RAHAT

Atmu is a dealer in all things having to do with religion. He is a noble, a chief scribe, and reasonably wealthy. He doesn't depend on this business for income. He purveys and collects because of his deep faith in the pantheon of Khemit and his fascination with all other pantheons.

ATMU-THOTH-RAHAT

Medium humanoid (human), chaotic good

Armor Class 10

Hit Points 36 (8d8)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
8 (–1)	10 (+0)	10 (+0)	17 (+2)	16 (+3)	14 (+2)

Saving Throws Int +4, Wis +5

Skills History +6, Insight +7, Religion +6

Senses passive Perception 13

Languages Common, Khemitian

Challenge 4 (1,100 XP)

Wrath of the Gods. Once per day, Atmu can bestow a curse on 10 or fewer creatures he can see. This curse forever seals the affected creatures away from the aid of the Khemitian gods; the gods will not help the cursed creatures in any way. Clerics who are cursed cannot receive spells if they worship one of the Khemitian deities.

ACTIONS

Dagger. *Melee or Ranged Weapon Attack:* +2 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 2 (1d4) piercing damage.

HUT OF GERHIT AND SHENAU



GERHIT

Gerhit is a follower of Sebk. Because he provides an excuse for Shenau to be in the village, and because his son serves as a useful spy, Gerhit gets a fair sum from the chief. He has no love for anyone other than himself, including his own son Hep-thait, whom he finds annoying at best but useful as a tool. Gerhit is rather cowardly, and in a tight situation either runs away or surrenders — if he thinks that by doing so he'll save his skin.

GERHIT

Medium humanoid (human), chaotic evil

Armor Class 17 (+1 studded leather)

Hit Points 52 (8d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	18 (+4)	14 (+2)	11 (+0)	10 (+0)	10 (+0)

Saving Throws Dex +7, Int +3

Skills Deception +6, Perception +6, Sleight of Hand +10

Senses passive Perception 16

Languages Common, Khemitian

Challenge 5 (1,800 XP)

Cunning Action. Gerhit can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Evasion. When Gerhit is subjected to an effect that allows him to make a Dexterity saving throw to take only half damage, he instead takes no damage if he succeeds on the saving throw, and only half damage if he fails.

Fast Hands. Gerhit can use the bonus action granted by his Cunning Action to make a Dexterity (Sleight of Hand) check, use his thieves' tools to disarm a trap or open a lock, or take the Use an Object action.

Second-Story Work. Climbing does not cost Gerhit extra movement. In addition, when Gerhit makes a running jump, the distance he covers increases by 4.

Sneak Attack. Gerhit can deal an extra 4d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Gerhit doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Gerhit can see hits him with an attack, he can use his reaction to halve the attack's damage against him.

ACTIONS

+1 Dagger. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 7 (1d4 + 5) piercing damage.

+1 Shortsword. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 8 (1d6 + 5) piercing damage.

Hand Crossbow. *Ranged Weapon Attack:* +7 to hit, range 30/120 ft., one target. *Hit:* 7 (1d6 + 4) piercing damage.

POSSESSIONS

+1 *studded leather*, +1 *shortsword*, +1 *dagger*, *potion of haste*, *potion of greater healing*, 1,200 sp (under pallet where he sleeps).



HEP-THAIT

A sneaky and vile lad of 11 years, he is the son of Gerhit, but he scorns his parent, toadying to Shenau. It does no good; both men treat him badly, which this little swine deserves. He lies and cheats whenever possible and enjoys it, along with petty cruelty, too. If he is convinced it will avoid torture or death, he talks readily about Shenau and his father, Gerhit; however, Hep-thait would rather lie or use a trick to get free than to reveal things. Speaking is thus his last resort, unless perhaps he is given a large amount of money, a mount, and some gear to get him safely out of Aartuat.

HEP-THAIT

Medium humanoid (human), chaotic evil

Armor Class 14 (leather)

Hit Points 4 (1d8)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	17 (+3)	11 (+0)	15 (+2)	8 (–1)	13 (+1)

Saving Throws Dex +5, Int +4

Skills Acrobatics +5, Deception +3, Sleight of Hand +7, Stealth +7

Senses passive Perception 9

Languages Common, Khemitian

Challenge 1/4 (50 XP)

Sneak Attack. Hep-thait can deal an extra 1d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Hep-thait doesn't have disadvantage on the attack roll.

ACTIONS

Dagger. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

POSSESSIONS

Dagger, pouch with 2 sp.



SHENAU

Shenau is a devotee of Set. He is chief of all in the vicinity that lie outside the gorge itself. He would gladly become master of the temple, but not being a priest is a bit of a drawback, though he thinks somehow to overcome that factor. There is friction between Shenau and the high priest of the Temple of Osiris. There is also tension between him and Hept-f-hra, and his family as well. He would gladly slay all save the merchant's daughter, whom he would make his concubine.

He dares not surrender to any foes, for his punishment would be terrible indeed. Shenau attempts to succeed through treachery and trickery, flee to the bandits in the wastes, or otherwise fight to the death.

SHENAU

Medium humanoid (human), chaotic evil

Armor Class 14 (*bracers of defense*)

Hit Points 78 (12d8 + 24)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
9 (–1)	14 (+2)	14 (+2)	20 (+5)	14 (+2)	13 (+1)

Saving Throws Int +8, Wis +5

Skills Arcana +8, Deception +4, Insight +5, Perception +5, Religion +8

Senses passive Perception 15

Languages Common, Khemitian

Challenge 8 (3,900 XP)

Spellcasting. Shenau is a 12th-level spellcaster. His spellcasting ability is Intelligence (spell save DC 16, +8 to hit with spell attacks). Shenau has the following spells prepared:

Cantrips (at will): *acid splash*, *blade ward*, *fire bolt*, *mage hand*, *poison spray*

1st level (4 slots): *burning hands*, *detect magic*, *magic missile*, *protection from evil and good*, *thunderwave*

2nd level (3 slots): *counterspell*, *hold person*, *invisibility*

3rd level (3 slots): *dispel magic*, *fireball*, *fly*, *magic circle*

4th level (3 slots): *arcane eye*, *banishment*, *dimension door*, *wall of fire*

5th level (2 slots): *arcane hand*, *cone of cold*, *dispel evil and good*

6th level (1 slot): *mass suggestion*, *planar ally*

ACTIONS

+1 **Dagger.** *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 5 (1d4 + 2) piercing damage.

POSSESSIONS

Bracers of defense, *wand of lightning bolts*, scroll of 2 spells (*fear* and *teleport*), *Serpent Ankh* (one of the Nine Evil Objects), +1 *dagger*, heavy horse (secretly stabled at Hept-f-hra's), pouch with 50 gp, 1,000 gp (in trapped and magically protected coffer at residence).

DWELLING OF KHONSU-KHAIBET



KHONSU-KHAIBET

This man is the only son of a free farmer, but his abilities enabled him to attend school at the Temple of Thoth without cost to his family — something they couldn't have afforded. Khonsu was then "adopted" by the high priest there, raised as if he were the son of an aristocratic Khemitite, and thus gained accordingly, more so if he is to assume the role of an agent for the Temple of Thoth.

Khonsu is taller than average (around 6 feet 3 inches), and big-boned and muscular. His physique, dark brown hair, and gray eyes from his ancestry set him apart and make him handsome indeed.

Whether or not an agent, Khonsu is a great fellow and will — if the characters are well-intentioned, friendly, and of good alignment — assist them as he sees fit in light of their behavior and communications with him.

KHONSU-KHAIBET

Medium humanoid (human), chaotic good

Armor Class 18 (+1 hide armor, shield)

Hit Points 71 (11d8 + 22)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	16 (+3)	14 (+2)	10 (+0)	16 (+3)	13 (+1)

Saving Throws Str +7, Dex +6

Skills Animal Handling +6, Insight +6, Perception +6, Survival +6

Senses passive Perception 16

Languages Common, Khemitian

Challenge 6 (2,300 XP)

Defensive Tactics: Escape the Horde. Opportunity attacks against Khonsu-khaibet are made with disadvantage.

Favored Enemy. Khonsu-khaibet has advantage on Wisdom (Survival) checks to track monstrosities, as well as on Intelligence checks to recall information about monstrosities.

Hunter's Prey: Horde Breaker. Once on each of Khonsu-khaibet's turns when he makes a weapon attack, he can make another attack with the same weapon against a different creature that is within five feet of the original target and within range of his weapon.

Land's Stride. Moving through nonmagical difficult terrain costs Khonsu-khaibet no extra movement. He can also pass through nonmagical plants without being slowed by them and without taking damage from them if they have thorns, spines, or a similar hazard. In addition, he has advantage on saving throws against plants that are magically created or manipulated to impede movement, such as those created by the *entangle* spell.

Natural Explorer. When Khonsu-khaibet makes an

Intelligence or Wisdom check related to the desert, his proficiency bonus is doubled if he is using a skill in which he is proficient.

Primeval Awareness. Khonsu-khaibet can use his action and expend one spell slot to focus his awareness on the region around him. For one minute per level of the spell slot expended, he can sense whether aberrations, celestials, dragons, elementals, fey, fiends, or undead are within one mile of him (or six miles in the desert). This feature doesn't reveal the creatures' location or number.

Spellcasting. Khonsu-khaibet is a 9th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). Khonsu-khaibet has the following spells prepared:

1st level (4 slots): *ensnaring strike*, *hunter's mark*

2nd level (3 slots): *darkvision*, *find traps*, *pass without trace*

3rd level (2 slots): *conjure barrage*

ACTIONS

Multiattack. Khonsu-khaibet makes two attacks.

+1 Dagger. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 10 (1d8 + 5) slashing damage.

+1 Longsword. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 9 (1d8 + 5) slashing damage.

+1 Spear. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 8 (1d6 + 5) piercing damage.

Longbow. *Ranged Weapon Attack:* +6 to hit, range 150/600 ft., one target. *Hit:* 7 (1d8 + 3) piercing damage.

POSSESSIONS

+1 spear, +1 longsword, *potion of heroism*, 2 *potions of greater healing*, +1 dagger, longbow, 20 arrows, +1 *crocodile hide armor* (treat as +1 *hide armor*), shield, holy symbol, backpack with 200 sp, and 40 gp.

CHAPTER FOUR NPCs – THE POOL OF HAPY



MERHA-APTUT (PRIEST OF HAPY)

While Merha-aptut is generally a benign and peaceful fellow, he has a dagger. But he will not usually attack another human with this weapon, preferring instead to use his spells and magic items if attacked. Naturally, he will not initiate violence against any normal creature or fellow human. If attacked in his own dwelling place, he gains a +6 divine bonus to his attack rolls, ability checks, saving throws, and armor class from Hapy's nearby fetish. This protection continues as long as needed without cost to Merha-aptut or negation of any sort by his foes.

Merha-aptut generally requires a service for his fees, for he is constantly helping the needy in Aartuat and hopes one day to build a small temple to Hapy in the village. If the demoncroc is active and slays any villager, then Merha-aptut is prone to assist the characters if they come to him asking for advice and seeking help.

MERHA-APTUT (PRIEST OF HAPY)

Medium humanoid (human), neutral good

Armor Class 15 (*bracers of defense*, *cloak of protection*, *ring of protection*, 23 with Blessing of Hapy and *shield of faith*)

Hit Points 58 (13d8)

Speed 30 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	12 (+1)	10 (+0)	13 (+1)	20 (+5)	14 (+2)

Saving Throws Wis +8, Cha +5

Damage Resistances bludgeoning damage

Skills History +4, Insight +8, Perception +8, Religion +4

Senses darkvision 60 ft., passive Perception 18

Languages Common, Khemitian

Challenge 8 (3,900 XP)

Beneath the Waves. Merha-aptut may touch a companion and share his ability to swim and breathe underwater with them. He may do this a number of times equal to his Wisdom modifier, and regains uses following a short rest.

Blessing of Hapy. If Merha-aptut is attacked in his dwelling, he gains a +6 divine bonus to his attack rolls, ability checks, saving throws, and armor class from Hapy's nearby fetish. This protection continues for as long as needed without cost to Merha-aptut or negation of any sort by his foes.

Bonus Proficiency. Merha-aptut has proficiency with Vehicles (Water), and adds double his proficiency bonus to checks with Vehicles (Water) and Strength (Athletics) checks to swim.

Also, he has advantage on any Strength (Athletics) checks to swim.

Channel Divinity: Call Creatures of the Water. Merha-aptut may use Channel Divinity to bring creatures that live in or near the water to serve him. As an action, he presents his holy symbol and calls upon the creatures of the water. A number of aquatic creatures (including birds, mammals, and reptiles) with the beast type that are appropriate to the environment whose total HD are less than or equal eight appear. These creatures understand his orders and serve him for one minute before dispersing to their usual haunts.

Disciple of the River. Merha-aptut has a swim speed equal to 30 feet. He may breathe underwater for up to five minutes and regains 5 minutes following a short rest. He also has darkvision to 60 ft., as well as resistance to bludgeoning damage.

Divine Strike. Once on each of Merha-aptut's turns when he hits a creature with a weapon attack, he can cause the attack to deal an extra 4 (1d8) cold damage to the target.

Spellcasting. Merha-aptut is a 13th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 16, +8 to hit with spell attacks). Merha-aptut has the following spells prepared:

Cantrips (at will): *guidance, light, mending, spare the dying, thaumaturgy*

1st level (4 slots): *bless, cure wounds, fog cloud, purify food and drink, sanctuary, thunderwave*

2nd level (3 slots): *calm emotions, gentle repose, gust of wind, lesser restoration, misty step, prayer of healing*

3rd level (3 slots): *dispel magic, mass healing word, remove curse, water breathing, water walk*

4th level (3 slots): *control water, death ward, divination, guardian of faith, hallucinatory terrain*

5th level (2 slots): *commune with nature, greater restoration, mass cure wounds, raise dead, wall of water**

6th level (1 slot): *heal*

7th level (1 slot): *regenerate*

* See **Appendix E**

ACTIONS

+1 Dagger. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage plus 4 (1d8) cold damage.

POSSESSIONS

+1 dagger, bracers of defense, ring of protection, ring of spell storing (holds shield of faith), cloak of protection, scroll of 2 spells (revivify and resurrection), spell scroll with protection from poison, wand of polymorph, holy symbol, pouch with 125 gp, 3,000 gp (hidden in residence)

CHAPTER FIVE NPCs — ROAD TO THE GORGE

BANDITS ON THE ROAD



BANDITS (KHEMITIAN EX-SOLDIERS)

These outlaws are much the same as average Khemitian soldiers — but are of the worst sort and deserters and/or criminals of other kinds. They are more prone to fight than surrender, for they know they face trial and probable execution if taken prisoner.

After firing a volley or two of arrows, these men drop their bows, take up their shields and lances, charge into melee, and then discard the lances for their scimitars.

BANDITS (KHEMITIAN EX-SOLDIERS)

Medium humanoid (human), chaotic evil

Armor Class 15 (leather, shield)

Hit Points 17 (3d8 + 3)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	14 (+2)	13 (+1)	10 (+0)	12 (+1)	10 (+0)

Skills Animal Handling +3, Perception +3

Senses passive Perception 13

Languages Khemitian, some Common

Challenge 1/2 (100 XP)

ACTIONS

Multiattack. The bandit makes two attacks.

Lance. *Melee Weapon Attack:* +4 to hit, reach 10 ft., one target. *Hit:* 8 (1d12 + 2) piercing damage.

Longbow. *Ranged Weapon Attack:* +4 to hit, range 150/600 ft., one target. *Hit:* 6 (1d8 + 2) piercing damage.

Scimitar. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

POSSESSIONS

Leather armor, shield, longbow, 20 arrows, lance, scimitar, light warhorse, pouch with 25 sp.



BANDITS (RIFFRAFF)

These are true slum-scum. They have no loyalty save to themselves and money. At the least sign of real danger, these four flee to save their skins.

In battle, they fire their bolts, cast aside their crossbows, and pick up their spears and shields. As they ride, they cast spears and then fight with swords.

BANDITS (RIFFRAFF)

Medium humanoid (human), chaotic evil

Armor Class 17 (studded leather, shield)

Hit Points 11 (2d8 + 2)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	16 (+3)	12 (+1)	11 (+0)	11 (+0)	13 (+1)

Saving Throws Dex +5, Int +2

Skills Acrobatics +7, Deception +5, Intimidation +5

Senses passive Perception 10

Languages Common, Khemitian

Challenge 1/2 (100 XP)

Cunning Action. The bandit can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Sneak Attack. The bandit deals an extra 1d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and the bandit doesn't have disadvantage on the attack roll.

ACTIONS

Light Crossbow. Ranged Weapon Attack: +5 to hit, range 80/320 ft., one target. *Hit:* 7 (1d8 + 3) piercing damage.

Shortsword. Melee Weapon Attack: +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

Spear. Ranged Weapon Attack: +5 to hit, range 20/60 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

POSSESSIONS

Studded leather armor, shortsword, spear, light crossbow, 20 bolts, dagger, light warhorse, pouch containing 7 gp and 25 sp.



BANDITS (DESERT WARRIORS)

These are renegade warriors typically driven from their own people because of some cowardly act or crime. They are mercenary and completely evil.

They fight from a distance whenever possible, plying bows until forced into close combat.

BANDITS (DESERT WARRIORS)

Medium humanoid (human), chaotic evil

Armor Class 16 (hide, shield)

Hit Points 19 (3d8 + 6)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	14 (+2)	14 (+2)	10 (+0)	12 (+1)	10 (+0)

Skills Animal Handling +3, Perception +3

Senses passive Perception 13

Languages Khemitian, some Common

Challenge 1/2 (100 XP)

Keen Hearing and Sight. The bandit has advantage on Wisdom (Perception) checks that rely on hearing or sight.

Pack Tactics. The bandit has advantage on an attack roll against a creature if at least one of the bandit's allies is within five feet of the creature and the ally isn't incapacitated.

ACTIONS

Multiattack. The bandit makes two attacks.

Longbow. Ranged Weapon Attack: +4 to hit, range 150/600 ft., one target. *Hit:* 6 (1d8 + 2) piercing damage.

Scimitar. Melee Weapon Attack: +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

POSSESSIONS

Hide armor, shield, longbow, 20 arrows, scimitar, light warhorse, pouch with 25 sp.



HU-BENTI (PRIEST OF SET)

Hu-benti, a priest of Set, isn't particularly bright, but what he lacks in intelligence he makes up for with a rigid outlook and strict adherence to instructions from his master, Setem-nefer. He is a fanatic and hopes that his service to Set will be rewarded with a promotion to chief priest.

His job is to make sure that the bandits do not reveal any secrets. In the fray ahead, this means that Hu-benti will fight. He flees if combat goes badly, particularly if Turpur runs off, as he thus saves his life and has a perfect excuse. However, he will die fighting rather than surrender. If he is somehow taken alive, he never speaks freely about any association with the Temple of Osiris.

HU-BENTI (PRIEST OF SET)

Medium humanoid (human), chaotic evil

Armor Class 19 (+2 scale mail, shield, 21 with *shield of faith*)

Hit Points 66 (12d8 + 12)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	13 (+1)	13 (+1)	13 (+1)	20 (+5)	14 (+2)

Saving Throws Wis +8, Cha +5

Damage Resistance cold, necrotic

Skills History +4, Insight +8, Perception +8, Religion +4

Senses passive Perception 18

Languages Common, Khemitian, Abyssal, Infernal

Challenge 8 (3,900 XP)

Channel Divinity: Aura of Decay. Hu-benti can use Channel Divinity to create an aura that rots away the living. As an action, he presents his holy symbol and invokes Set's name. All living creatures within a 30-foot cube centered on his holy symbol must make a DC 16 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half that damage on a successful one.

Divine Strike. Once on each of Hu-benti's turns when he hits a creature with a weapon attack, he can cause the attack to deal an extra 4 (1d8) necrotic damage to the target.

Spellcasting. Hu-benti is a 12th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 16, +8 to hit with spell attacks). Hu-benti has the following spells prepared:

Cantrips (at will): *guidance, light, poison spray, sacred flame, thaumaturgy*

1st level (4 slots): *bless, command, cure wounds, hellish rebuke, shield of faith, thunderwave*

2nd level (3 slots): *blindness/deafness, darkness, hold person, shatter, spiritual weapon*

3rd level (3 slots): *cloak of serpents*, dispel magic, fear, mass healing word, slow*

4th level (3 slots): *banishment, black tentacles, blight, death ward, sticks to snakes**

5th level (2 slots): *antilife shell, dominate person, flame strike, mass cure wounds*

6th level (1 slot): *wall of serpents**

*See **Appendix E**.

Ward of the Void. Hu-benti has resistance to necrotic and cold damage.

ACTIONS

+1 Mace. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) bludgeoning damage plus 4 (1d8) necrotic damage.

Light Crossbow. *Ranged Weapon Attack:* +4 to hit, range 80/320 ft., one target. *Hit:* 5 (1d8 + 1) piercing damage, +5 to hit and 6 (1d8 + 2) piercing damage with **+1 bolt**.

POSSESSIONS

+2 *scale mail*, +1 *mace*, shield, light crossbow, 10 +1 *bolts*, *wand of fear*, *spell scroll with blade barrier*, *divination*, and *insect plague*, light warhorse, unholy symbol, pouch with 80 gp.



TURPUR (CAPTAIN OF THE BANDITS)

Turpur possesses the Bloodied Moon evil object. He dislikes the priest Hu-benti and would enjoy seeing him slain in battle — as long as he and his surviving force triumph. Immediately upon seeing that his force is being beaten, Turpur breaks off and flies at best speed to safety. While a servant of evil, he is not committed as are many of the others. Turpur and his brigands are simply bad men willing to kill and pillage for their own pleasure and gain.

TURPUR (CAPTAIN OF THE BANDITS)

Medium humanoid (human), chaotic evil

Armor Class 19 (+1 *studded leather*, *ring of protection*)

Hit Points 78 (12d8 + 24)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	20 (+5)	14 (+2)	14 (+2)	10 (+0)	14 (+2)

Saving Throws Str +4, Dex +9, Con +3, Int +6, Wis +1, Cha +3

Skills Acrobatics +11, Deception +8, Intimidation +8,

Perception +6, Stealth +11

Senses passive Perception 16

Languages Common, Khemitian

Challenge 8 (3,900 XP)

Action Surge. On his turn, Turpur can take one additional action. Once he uses this feature, he must finish a short or long rest before he can use it again.

Cunning Action. Turpur can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Evasion. When Turpur is subjected to an effect that allows him to make a Dexterity saving throw to take only half damage, he instead takes no damage if he succeeds on the saving throw, and only half damage if he fails.

Second Wind. On his turn, Turpur can use a bonus action to regain 1d10 + 2 hit points. Once he uses this feature, he must finish a short or long rest before he can use it again.

Sneak Attack. Turpur can deal an extra 5d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Turpur doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Turpur can see hits him with an attack, he can use his reaction to halve the attack's damage against him.

ACTIONS

+1 Longbow. *Ranged Weapon Attack:* +9 to hit, range 150/600 ft., one target. *Hit:* 10 (1d8 + 6) piercing damage.

+2 Dagger. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target. *Hit:* 9 (1d4 + 7) piercing damage.

+2 Scimitar. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target. *Hit:* 10 (1d6 + 7) slashing damage.

POSSESSIONS

+2 *scimitar*, +2 *dagger*, +1 *studded leather armor*, +1 *longbow*, *ring of protection*, 2 *potions of haste*, *potion of greater healing*, 20 arrows, gold bracelet (20 gp), light warhorse, pouch with 3 pieces of amber (15 gp each) and 200 gp; 4,500 gp (stashed away in a secret location known only to him).

THE PYLON OF THE DUAT



AFABU (UPNAT 2) (WOLFWERE)

AFABU (UPNAT 2) (WOLFWERE)

Medium monstrosity (shapechanger), chaotic evil

Armor Class 14 (natural armor)

Hit Points 39 (6d8 + 12)

Speed: 50 ft. in wolf form, 30 ft. in hybrid or human form

STR	DEX	CON	INT	WIS	CHA
14 (+2)	17 (+3)	14 (+2)	12 (+1)	14 (+2)	12 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Perception +4

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 2 (450 XP)

Cunning Action. Afabu can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Mesmerizing Gaze. As a bonus action, Afabu in wolf or human form can target one living creature within 30 feet that it can see with its mesmerizing gaze. If the targeted creature can see Afabu, then the targeted creature must make a successful DC 12 Charisma saving throw or be stunned for 1d4 rounds. A creature that is capable of taking actions can, at the start of its turn, look away to avoid Afabu's gaze for one complete round. If it targets Afabu while averting its gaze, it suffers all the usual penalties for attacking an unseen target. Creatures that are blind, unconscious, or unable to see Afabu for any other reason are immune to this attack.

Shapechanger. Afabu can change from its wolf form or human form to its hybrid form as a bonus action. Changing from wolf form directly to human form or vice versa takes an action. In wolf form, it is indistinguishable from a normal wolf.

Sneak Attack. Afabu can deal an extra 3d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Afabu doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Afabu can see hits him with an attack, he can use a reaction to halve the attack's damage.

ACTIONS

Multiattack (hybrid form only). Afabu makes two melee attacks.

Bite (wolf form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage and the target must make a successful DC 13 Dexterity saving throw or be knocked prone.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Shortsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) piercing damage.



AMIKHAT (SON OF HORUS)

AMIKHAT (SON OF HORUS) (BABOONWERE)

Medium monstrosity (shapechanger), chaotic evil

Armor Class 13 (natural armor)

Hit Points 38 (7d8 + 7)

Speed: 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	16 (+3)	12 (+1)	12 (+1)	14 (+2)	12 (+2)

Saving Throws Str +5, Dex +5, Con +3

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Athletics +5, Deception +4, Perception +4, Stealth +5

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 3 (700 XP)

Displacement. Amikhat projects an illusion that makes him appear to be standing near his actual location, causing attack rolls against him to have disadvantage. If he is hit by an attack, this trait is disrupted until the end of his next turn. This trait is also disrupted if Amikhat is incapacitated or reduced to a speed of 0.

Improved Critical. Amikhat's weapon attacks score a critical hit on a roll of 19 or 20.

Keen Scent. Amikhat has advantage on Wisdom (Perception) checks that rely on scent.

Shapechanger. Amikhat can change from his baboon form or human form to his hybrid form as a bonus action. Changing from baboon form directly to human form or vice versa takes an action. In baboon form, he is indistinguishable from a normal baboon.

Voice Mimicry. Amikhat can mimic the voice of a creature he hears. Listeners can determine that this is an imitation with a successful DC 11 Wisdom (Insight) check.

ACTIONS

Multiattack. Amikhat makes two attacks.

Bite (hybrid and baboon form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) piercing damage.

Longsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 7 (1d8 + 3) slashing damage.



ANUBIS (FALSE ANUBIS)

This fellow is an old and insane priest, a kheri-heb, who believes himself to be Anubis because of a curse laid on him by the high priest of Set in the temple. With his jackal-headed mask and a strong magical illusion, he indeed appears to be Anubis — especially considering his associates, a group of weretherios.

If his weretherios companions initiate an attack on the party, "Anubis" takes this as a sign that they are evil persons and begins casting spells (without regard for himself or his companions) — unless the party has proven its good and benign nature to him, in which case he directs attacks at the weretherios instead, damning them for attacking those under his care!

ANUBIS (FALSE ANUBIS)

Medium humanoid (human), lawful neutral

Armor Class 15 (*bracers of defense, cloak of protection, ring of protection, 17 with shield of faith*)

Hit Points 88 (16d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	12 (+1)	12 (+1)	10 (+0)	20 (+5)	15 (+2)

Saving Throws Str +4, Dex +3, Con +3, Int +2, Wis +11, Cha +8

Skills History +4, Insight +9, Perception +9, Religion +4

Senses passive Perception 19

Languages Common, Khemitian

Challenge 10 (5,900 XP)

Channel Divinity: Aura of Death. As an action, the false Anubis may present his holy symbol and invoke Anubis' name. All creatures in a 15-foot cone originating from him must succeed at a DC 17 Constitution saving throw or suffer 4 (1d8) necrotic damage. Also, those who fail their save may not regain hit points until the end of the false Anubis' next turn.

Death's Door. If false Anubis sees a creature within 30 feet drop to 0 hit points as a result of taking damage, as a reaction, he may either cause the creature instead to drop to 1 hit point or he may cause the creature to suffer a death saving throw failure. He cannot use this feature to cause a creature to fail more than one death saving throw after it drops to 0 hit points.

False Anubis can use this feature five times. He regains all expended uses when he finishes a long rest.

Mark of Death. As an action, the false Anubis may give one creature he can see that is within 30 feet of him the Mark of Death. The mark lasts until Anubis is rendered unconscious, marks a different creature, or the marked creature dies. While suffering from the Mark of Death, the marked creature must succeed at a DC 17 Wisdom saving throw at the start of its turn or suffer 5 necrotic damage. He may use this feature 10 times, and regains uses following a long rest.

Shared Death. When false Anubis causes necrotic damage to a target, he causes another creature that he can see within 15 feet of the target to suffer 4 (1d8) necrotic damage as well. Furthermore, any creature he kills cannot be raised as undead.

Spellcasting. The false Anubis is a 16th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 17, +9 to hit with spell attacks). He has the following spells prepared:

Cantrips (at will): *guidance, light, sacred flame, spare the dying, thaumaturgy*

1st level (4 slots): *bless, command, cure wounds, false life, ray of sickness, shield of faith*

2nd level (3 slots): *calm emotions, gentle repose, hold person, ray of enfeeblement, spiritual weapon*

3rd level (3 slots): *bestow curse, dispel magic, speak with dead, spirit guardians, vampiric touch*

4th level (3 slots): *banishment, blight, death ward, freedom of movement, guardian of faith*

5th level (2 slots): *antilife shell, flame strike, mass cure wounds, raise dead*

6th level (1 slot): *circle of death*

7th level (1 slot): *finger of death*

8th level (1 slot): *incendiary cloud*

ACTIONS

+1 Quarterstaff. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) bludgeoning damage plus 4 (1d8) necrotic damage.

POSSESSIONS

+1 quarterstaff, bracers of defense, cloak of protection, ring of protection, pouch of 3 beads of force, pearl of power, rod of absorption (11 spell levels currently held), spell scroll with antimagic field, heal, and harm, dagger, pouch with 100 sp, 25 pp, and holy symbol.



APUAT (WOLFWERE)

APUAT (WOLFWERE)

Medium monstrosity (shapechanger), chaotic evil

Armor Class 14 (natural armor)

Hit Points 45 (7d8 + 14)

Speed: 50 ft. in wolf form, 30 ft. in hybrid or human form

STR	DEX	CON	INT	WIS	CHA
13 (+1)	17 (+3)	14 (+2)	16 (+3)	14 (+2)	12 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Perception +4

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 4 (1,100 XP)

Mesmerizing Gaze. As a bonus action, Apuat in wolf or human form can target one living creature within 30 feet that it can see with its mesmerizing gaze. If the targeted creature can see Apuat, then the targeted creature must make a successful DC 12 Charisma saving throw or be stunned for 1d4 rounds. A creature that is capable of taking actions can, at the start of its turn, look away to avoid Apuat's gaze for one complete round. If it targets Apuat while averting its gaze, it suffers all the usual penalties for attacking an unseen target. Creatures that are blind, unconscious, or unable to see Apuat for any other reason are immune to this attack.

Shapechanger. Apuat can change from its wolf form or human form to its hybrid form as a bonus action. Changing from wolf form directly to human form or vice versa takes an action. In wolf form, it is indistinguishable from a normal wolf.

Spellcasting. Apuat is a 7th-level spellcaster. His spellcasting ability is Intelligence (spell save DC 13, +5 to hit with spell attacks). He has the following spells prepared:

Cantrips (at will): *acid splash, dancing lights, fire bolt, poison spray*

1st level (4 slots): *burning hands, detect magic, jump, magic missile*

2nd level (3 slots): *blindness/deafness, hold person, misty step, web*

3rd level (3 slots): *dispel magic, fear, slow*

4th level (1 slots): *black tentacles*

ACTIONS

Multiattack (hybrid form only). Apuat makes two melee attacks.

Bite (wolf form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage and the target must make a successful DC 13 Dexterity saving throw or be knocked prone.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Longsword (human and hybrid form only). *Melee Weapon Attack:* +3 to hit, reach 5 ft., one creature. *Hit:* 5 (1d8 + 1) slashing damage.



GEBIR (UPNAT 1) (WOLFWERE)

GEBIR (UPNAT 1) (WOLFWERE)

Medium monstrosity (shapechanger), chaotic evil

Armor Class 14 (natural armor)

Hit Points 39 (6d8 + 12)

Speed: 50 ft. in wolf form, 30 ft. in hybrid or human form

STR	DEX	CON	INT	WIS	CHA
14 (+2)	17 (+3)	14 (+2)	12 (+1)	14 (+2)	12 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Perception +4

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 2 (450 XP)

Cunning Action. Gebir can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Mesmerizing Gaze. As a bonus action, Gebir in wolf or human form can target one living creature within 30 feet that it can see with its mesmerizing gaze. If the targeted creature can see Gebir, then the targeted creature must make a successful DC 12 Charisma saving throw or be stunned for 1d4 rounds. A creature that is capable of taking actions can, at the start of its turn, look away to avoid Gebir's gaze for one complete round. If it targets Gebir while averting its gaze, it suffers all the usual penalties for attacking an unseen target. Creatures that are blind, unconscious, or unable to see Gebir for any other reason are immune to this attack.

Shapechanger. Gebir can change from his wolf form or human form to his hybrid form as a bonus action. Changing from wolf form directly to human form or vice versa takes an action. In wolf form, he is indistinguishable from a normal wolf.

Sneak Attack. Gebir can deal an extra 3d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Gebir doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Gebir can see hits him with an attack, he can use a reaction to halve the attack's damage.

ACTIONS

Multiattack (hybrid form only). Gebir makes two melee attacks.

Bite (wolf form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage and the target must make a successful DC 13 Dexterity saving throw or be knocked prone.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Shortsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) piercing damage.



ISIS (LIONWERE)

ISIS (LIONWERE)

Large monstrosity (shapechanger), chaotic evil

Armor Class 13 (natural armor, 16 with *mage armor*)

Hit Points 45 (6d10 + 12)

Speed: 40 ft. in lion form, 30 ft. in human or hybrid form

STR	DEX	CON	INT	WIS	CHA
16 (+3)	17 (+3)	14 (+2)	17 (+4)	12 (+1)	15 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Stealth +5

Senses Darkvision 60 ft., passive Perception 11

Languages Khemitian

Challenge 4 (1,100 XP)

Shapechanger. Isis can change from her lion form or human form to her hybrid form as a bonus action. Changing from lion form directly to human form or vice versa takes an action. Isis is Large in lion form but Medium in human or hybrid form. In lion form, she is indistinguishable from a normal lion.

Spellcasting. Isis is a 6th-level spellcaster. Her spellcasting ability is Intelligence (spell save DC 14, +6 to hit with spell attacks). He has the following spells prepared:

Cantrips (at will): *acid splash*, *chill touch*, *poison spray*, *ray of frost*

1st level (4 slots): *grease*, *mage armor*, *magic missile*, *thunderwave*

2nd level (3 slots): *blindness/deafness*, *cloud of daggers*, *web*

3rd level (3 slots): *counterspell*, *fireball*, *lightning bolt*

ACTIONS

Multiattack. In hybrid form, Isis attacks twice with Claws. In lion form, she makes two melee attacks and uses her Lethargy ability.

Bite (lion form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 7 (1d8 + 3) piercing damage.

Claws (lion and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Greatsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 12 (2d8 + 3) slashing damage.

Lethargy. By speaking, singing, or roaring, Isis causes all creatures that can hear her and that are within 60 feet of her to make a successful DC 12 Constitution saving throw or suffer the effect of a *slow* spell lasting 1d6 rounds. A creature that saves successfully is immune to the Lethargy effect until after Isis' next long rest. Therianthropes are immune to lethargy.



MABHERI (SON OF HORUS) (OWLWERE)

MABHERI (SON OF HORUS) (OWLWERE)

Small monstrosity (shapechanger), chaotic evil

Armor Class 13 (natural armor)

Hit Points 31 (7d8)

Speed: 10 ft., fly 60 ft. in owl form; 30 ft., fly 30 ft. in hybrid form; 30 ft. in human form

STR	DEX	CON	INT	WIS	CHA
10 (+0)	17 (+3)	11 (+0)	12 (+1)	14 (+2)	12 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Perception +4

Senses Darkvision 60 ft., passive Perception 14

Languages Khemitian

Challenge 3 (700 XP)

Cunning Action. Mabheri can take a Dash, Disengage, or Hide action as a bonus action on each of his turns in combat.

Evasion. When Mabheri is subject to an effect that allows a Dexterity saving throw to take only half damage, he instead takes no damage if he succeeds on the saving throw, and only half damage if he fails.

Shapechanger. Mabheri can change from his owl form or human form to his hybrid form as a bonus action. Changing from owl form directly to human form or vice versa takes an action. The owlwere is Small in owl form but Medium in human or hybrid form. In owl form, he is indistinguishable from a normal owl, but is noticeably larger than other owls.

Sneak Attack. Mabheri can deal an extra 4d6 damage to one creature he hits with an attack if he has advantage on the attack roll. The attack must use a finesse or ranged weapon. He doesn't need advantage on the attack roll if another enemy of the target is within five feet of it, that enemy isn't incapacitated, and Mabheri doesn't have disadvantage on the attack roll.

Uncanny Dodge. When an attacker that Mabheri can see hits him with an attack, he can use a reaction to halve the attack's damage.

ACTIONS

Beak (owl form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft.; one creature. *Hit:* 5 (1d4 + 3) piercing damage.

Shortsword (human and hybrid form only) *Melee Weapon Attack:* +5 to hit, reach 5 ft.; one creature. *Hit:* 6 (1d6 + 3) piercing damage.

Talons (owl and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft.; one creature. *Hit:* 6 (1d6 + 3) slashing damage and the target must make a successful DC 10 Constitution saving throw or be poisoned for 1d4 rounds.



NEBKAU (SON OF HORUS) (WOLFWERE)

NEBKAU (SON OF HORUS) (WOLFWERE)

Medium monstrosity (shapechanger), chaotic evil

Armor Class 14 (natural armor)

Hit Points 54 (7d8 + 14)

Speed: 50 ft. in wolf form, 30 ft. in hybrid or human form

STR	DEX	CON	INT	WIS	CHA
16 (+3)	17 (+3)	14 (+2)	12 (+1)	14 (+2)	12 (+1)

Saving Throws Str +5, Dex +5, Con +4

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Athletics +5, Perception +4

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 3 (700 XP)

Improved Critical. Nebkau's weapon attacks score a critical hit on a roll of 19 or 20.

Mesmerizing Gaze. As a bonus action, Nebkau in wolf or human form can target one living creature within 30 feet that it can see with its mesmerizing gaze. If the targeted creature can see Nebkau, then the targeted creature must make a successful DC 12 Charisma saving throw or be stunned for 1d4 rounds. A creature that is capable of taking actions can, at the start of its turn, look away to avoid Nebkau's gaze for one complete round. If it targets Nebkau while averting its gaze, it suffers all the usual penalties for attacking an unseen target. Creatures that are blind, unconscious, or unable to see Nebkau for any other reason are immune to this attack.

Shapechanger. Nebkau can change from its wolf form or human form to its hybrid form as a bonus action. Changing from wolf form directly to human form or vice versa takes an action. In wolf form, it is indistinguishable from a normal wolf.

ACTIONS

Multiattack. Nebkau makes two melee attacks.

Bite (wolf form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage and the target must make a successful DC 13 Dexterity saving throw or be knocked prone.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Longsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 7 (1d8 + 3) slashing damage.



NEPHTHYS (LIONWERE)

NEPHTHYS (LIONWERE)

Large monstrosity (shapechanger), chaotic evil

Armor Class 13 (natural armor)

Hit Points 67 (9d10 + 18)

Speed: 40 ft. in lion form, 30 ft. in human or hybrid form

STR	DEX	CON	INT	WIS	CHA
16 (+3)	17 (+3)	14 (+2)	10 (+0)	18 (+4)	15 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Insight +8, Stealth +5

Senses Darkvision 60 ft., passive Perception 14

Languages Khemitian

Challenge 4 (1,100 XP)

Shapechanger. Nephthys can change from her lion form or human form to her hybrid form as a bonus action. Changing from lion form directly to human form or vice versa takes an action. Nephthys is Large in lion form but Medium in human or hybrid form. In lion form, she is indistinguishable from a normal lion.

Spellcasting. Nephthys is a 9th-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). She has the following spells prepared:

Cantrips (at will): *guidance, light, sacred flame, thaumaturgy*

1st level (4 slots): *command, guiding bolt, inflict wounds, shield of faith*

2nd level (3 slots): *blindness/deafness, hold person, silence, spiritual weapon*

3rd level (3 slots): *animate dead, bestow curse, dispel magic*

4th level (3 slots): *banishment, divination, freedom of movement*

5th level (1 slots): *flame strike*

ACTIONS

Multiattack. In hybrid form, Nephthys makes two Claw attacks. In lion form, she makes two melee attacks and uses her Lethargy ability.

Bite (lion form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 7 (1d8 + 3) piercing damage.

Claws (lion and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Greatsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 12 (2d8 + 3) slashing damage.

Lethargy. By speaking, singing, or roaring, Nephthys causes all creatures that can hear her and that are within 60 feet of her to make a successful DC 12 Constitution saving throw or suffer the effect of a *slow* spell lasting 1d6 rounds. A creature that saves successfully is immune to the Lethargy effect until after Nephthys' next long rest. Therianthropes are immune to lethargy.



SEBTEF (SON OF HORUS) (JACKALWERE)

SEBTEF (SON OF HORUS) (JACKALWERE)

Medium monstrosity (shapechanger), chaotic evil

Armor Class 14 (natural armor)

Hit Points 52 (8d8 + 16)

Speed: 40 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	17 (+3)	14 (+2)	14 (+2)	14 (+2)	12 (+1)

Saving Throws Str +5, Dex +5, Con +4

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Athletics +5, Deception +3, Perception +4, Stealth +5

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 3 (700 XP)

Baneful Gaze. As a bonus action, Sebtef can target one living creature within 30 feet that he can see, which must make a DC 12 Charisma saving throw. On an unsuccessful save, for 2d4 rounds the target must subtract 1d4 from each attack roll and saving throw it makes. A creature that saves successfully is immune to Sebtef's Baneful Gaze effect for 24 hours. Therianthropes are immune to Sebtef's Baneful Gaze.

Improved Critical. Sebtef's weapon attacks score a critical hit on a roll of 19 or 20.

Keen Hearing and Smell. Sebtef has advantage on Wisdom (Perception) checks that rely on hearing or smell.

Pack Tactics. Sebtef has advantage on an attack roll against a creature if at least one of Sebtef's allies is within five feet of the creature and the ally isn't incapacitated.

Shapechanger. Sebtef can change from his jackal form or human form to his hybrid form as a bonus action. Changing from jackal form directly to human form or vice versa takes an action. In jackal form, he is indistinguishable from a normal jackal.

ACTIONS

Multiattack. Sebtef makes two melee attacks.

Bite (jackal or hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Longsword (human and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d8 + 2) slashing damage.

CHAPTER SIX NPCs — TEMPLE OF OSIRIS



ATTENDANT PRIEST/PRIESTESS

ATTENDANT PRIEST/PRIESTESS

(12 PRIESTS, 2 PRIESTESSES)

Medium humanoid (human), chaotic evil

Armor Class 13 (*lesser garb of Set, lesser amulet of Set*)

Hit Points 27 (5d8 + 5)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	13 (+1)	13 (+1)	13 (+1)	15 (+2)	13 (+1)

Saving Throws Wis +4, Cha +3

Skills Deception +3, Insight +4, Perception +4, Religion +3

Senses passive Perception 14

Languages Khemitian

Challenge 2 (450 XP)

Channel Divinity: Aura of Decay. An attendant priest or priestess can use Channel Divinity to create an aura that rots away the living. As an action, they present their holy symbol and invoke Set's name. All living creatures within a 30-foot cube centered on the holy symbol must make a DC 12 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Spellcasting. An attendant priest or priestess is a 5th-level spellcaster. Their spellcasting ability is Wisdom (spell save DC 12, +4 to hit with spell attacks). An attendant priest or priestess has the following spells prepared:

Cantrips (at will): *light, poison spray, sacred flame, spare the dying, thaumaturgy*

1st level (4 slots): *bless, command, hellish rebuke, inflict wounds, protection from evil and good, thunderwave*

2nd level (3 slots): *blindness/deafness, hold person, spiritual weapon*

3rd level (2 slots): *bestow curse, fear*

ACTIONS

+1 Scimitar. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) slashing damage.

POSSESSIONS

Lesser garb of Set (+1 to AC), *lesser amulet of Set* (+1 to AC), *+1 scimitar, potion of haste, unholy symbol, 40 sp.*



HAT-SHEPU (ATTENDANT PRIESTESS)

HAT-SHEPU (ATTENDANT PRIESTESS)

Medium humanoid (human), chaotic evil

Armor Class 17 (*garb of Set, amulet of Set*)

Hit Points 49 (9d8 + 9)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	16 (+3)	12 (+1)	13 (+1)	17 (+3)	14 (+2)

Saving Throws Wis +6, Cha +5

Skills Deception +5, Insight +6, Perception +6, Religion +4

Senses passive Perception 16

Languages Abyssal, Infernal, Khemitian

Challenge 6 (2,300 XP)

Channel Divinity: Aura of Decay. Hat-shepu can use her Channel Divinity to create an aura that rots away the living. As an action, she presents her holy symbol and invokes Set's name. All living creatures within a 30-foot cube centered on her holy symbol must make a DC 14 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Divine Strike. Once on each of Hat-shepu's turns when she hits a creature with a weapon attack, she can cause the attack to deal an extra 4 (1d8) necrotic damage to the target.

Spellcasting. Hat-shepu is a 9th-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). Hat-shepu has the following spells prepared:

Cantrips (at will): *guidance, poison spray, sacred flame, spare the dying, thaumaturgy*

1st level (4 slots): *bane, guiding bolt, hellish rebuke, inflict wounds, shield of faith, thunderwave*

2nd level (3 slots): *blindness/deafness, calm emotions, darkness, hold person, shatter*

3rd level (3 slots): *cloak of serpents*, dispel magic, fear, mass healing word, slow*

4th level (3 slots): *banishment, black tentacles, blight, death ward, sticks to snakes**

5th level (1 slots): *serpent hands*, serpent plague*, flame strike*

*See **Appendix E**.

Ward of the Void. Hat-shepu has resistance to necrotic and cold damage.

ACTIONS

Dagger of Venom. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage plus 4 (1d8) necrotic damage plus, once per day, 11 (2d10) poison damage and *poisoned* for one minute if the victim fails a DC 15 Constitution saving throw.

POSSESSIONS

Garb of Set (+2 to AC), *amulet of Set* (+2 to AC), *dagger of venom, spell scroll with geas and scrying, potion of flying, unholy symbol, platinum bracelet (200 gp).*



NEKEBET (ATTENDANT PRIESTESS)

NEKEBET (ATTENDANT PRIESTESS)

Medium humanoid (human), chaotic evil

Armor Class 17 (*garb of Set, amulet of Set*)

Hit Points 58 (9d8 + 18)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	16 (+3)	14 (+2)	13 (+1)	16 (+3)	16 (+3)

Saving Throws Wis +6, Cha +6

Skills Deception +6, Insight +6, Perception +6

Senses passive Perception 16

Languages Abyssal, Infernal, Khemitian

Challenge 6 (2,300 XP)

Channel Divinity: Aura of Decay. Nekebet can use Channel Divinity to create an aura that rots away the living. As an action, she presents her holy symbol and invokes Set's name. All living creatures within a 30-foot cube centered on her holy symbol must make a DC 14 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Divine Strike. Once on each of Nekebet's turns when she hits a creature with a weapon attack, she can cause the attack to deal an extra 4 (1d8) necrotic damage to the target.

Spellcasting. Nekebet is a 9th-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). Nekebet has the following spells prepared:

Cantrips (at will): *light, poison spray, resistance, sacred flame, thaumaturgy*

1st level (4 slots): *bane, command, cure wounds, hellish rebuke, inflict wounds, shield of faith, thunderwave*

2nd level (3 slots): *blindness/deafness, darkness, hold person, shatter, silence*

3rd level (3 slots): *charnel reek*, dispel magic, fear, slow, speak with dead*

4th level (3 slots): *banishment, black tentacles, blight, guardian of faith, stone shape*

5th level (1 slots): *antilife shell, cloud of Hept-na*, dominate person*

*See **Appendix E**.

Ward of the Void. Nekebet has resistance to necrotic and cold damage.

ACTIONS

Dagger of Venom. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage plus 4 (1d8) necrotic damage plus, once per day, 11 (2d10) poison damage and *poisoned* for one minute if victim fails a DC 15 Constitution saving throw.

POSSESSIONS

Garb of Set (+2 to AC), *amulet of Set* (+2 to AC), *dagger of venom*, *spell scroll with flame strike* and *mass cure wounds*, *potion of haste*, unholy symbol, silver necklace (400 gp).



NOVICE PRIEST/PRIESTESS

NOVICE PRIEST/PRIESTESS

Medium humanoid (human), chaotic evil

Armor Class 11

Hit Points 11 (2d8 + 2)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	13 (+1)	13 (+1)	12 (+1)	12 (+1)	11 (+0)

Saving Throws Wis +3, Cha +2

Skills Deception +2, Perception +3

Senses passive Perception 13

Languages Khemitian

Challenge 1/2 (100 XP)

Channel Divinity: Aura of Decay. A novice priest or priestess can use Channel Divinity to create an aura that rots away the living. As an action, they present their holy symbol and invoke Set's name. All living creatures within a 30-foot cube centered on the holy symbol must make a DC 11 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Spellcasting. A novice priest or priestess is a 2nd-level spellcaster. Their spellcasting ability is Wisdom (spell save DC 11, +3 to hit with spell attacks). A novice priest or priestess has the following spells prepared:

Cantrips (at will): *light, poison spray, sacred flame, spare the dying*

1st level (3 slots): *cure wounds, hellish rebuke, inflict wounds, shield of faith, thunderwave*

ACTIONS

Scimitar. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

POSSESSIONS

Scimitar, unholy symbol, 5 sp.



PRIEST OF SET

PRIEST OF SET

Medium humanoid (human), chaotic evil

Armor Class 22 (+1 plate and +1 shield)

Hit Points 78 (12d8 + 24)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
12 (+1)	16 (+3)	14 (+2)	13 (+1)	16 (+3)	16 (+3)

Saving Throws Wis +6, Cha +6

Damage Resistances cold, necrotic

Skills Deception +6, Insight +6, Perception +6

Senses passive Perception 16

Languages Abyssal, Infernal, Khemitian

Challenge 8 (3,900 XP)

Channel Divinity: Aura of Decay. A priest of Set can use Channel Divinity to create an aura that rots away the living. As an action, the priest of Set presents their holy symbol and invokes Set's name. All living creatures within a 30-foot cube centered on the holy symbol must make a DC 14 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Divine Strike. Once on each of the priest of Set's turns when they hit a creature with a weapon attack, they can cause the attack to deal an extra 4 (1d8) necrotic damage to the target.

Spellcasting. A priest of Set is a 12th-level spellcaster. Their spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). The priest of Set has the following spells prepared:

Cantrips (at will): *guidance, light, poison spray, sacred flame, spare the dying, thaumaturgy*

1st level (4 slots): *bless, guiding bolt, hellish rebuke, inflict wounds, shield of faith, thunderwave*

2nd level (3 slots): *blindness/deafness, darkness, hold person, shatter, spiritual weapon*

3rd level (3 slots): *cloak of serpents*, dispel magic, fear, mass healing word, slow*

4th level (3 slots): *banishment, black tentacles, blight, divination, guardian of faith*

5th level (2 slots): *antilife shell, dominate person, hallow, serpent plague**

6th level (1 slot): *circle of death*

*See **Appendix E**.

Ward of the Void. A priest of Set has resistance to necrotic and cold damage.

ACTIONS

+1 Morningstar. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d8 + 2) piercing damage plus 4 (1d8) necrotic damage.

Dagger. *Melee or Ranged Weapon Attack:* +6 to hit, reach 5 ft. or 20/60 ft., one target. *Hit:* 5 (1d4 + 3) piercing damage plus 4 (1d8) necrotic damage.

POSSESSIONS

+1 *plate armor*, +1 *shield*, +1 *morningstar*, *potion of gaseous form*, *potion of superior healing*, *spell scroll with greater restoration*, *harm*, and *mass cure wounds*, *dagger*, *unholy symbol*, *pouch with 3 pieces of tourmaline* (150 gp each), *gold pendant with fire opal* (200 gp), and 200 gp.



SETEM-NEFER (HIGH PRIEST)

Setem-nefer is a handsome man of middling age with a commanding presence and an air of authority of (falsely) benign sort. His power seems to radiate about him, and there is no question he is a potent ecclesiastic. He is the false chief of the seeming Temple of Osiris and actually the hem-neter-tepi (high priest) of the (hidden) Temple of Set, and is most malign and clever. His speech is convincing, his manner most captivating, and his understanding of all sorts of magical devices complete. He is not a brilliant mind but he is a fair judge of people and an able and ready liar, so he should be able to convince unwary characters of whatever he desires.

SETEM-NEFER (HIGH PRIEST)

Medium humanoid (human), chaotic evil

Armor Class 18 (*robes of Set, amulet of Set, bracers of Set*)

Hit Points 91 (14d8 + 28)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	14 (+2)	14 (+2)	16 (+3)	20 (+5)	16 (+3)

Saving Throws Str +4, Dex +4, Con +4, Int +5, Wis +11, Cha +9

Skills Deception +7, History +7, Insight +9, Perception +9, Religion +7

Senses passive Perception 19

Languages Common, Abyssal, Infernal, Khemitian

Challenge 10 (5,900 XP)

Channel Divinity: Aura of Decay. Setem-nefer can use Channel Divinity to create an aura that rots away the living. As an action, he presents his holy symbol and invokes Set's name. All living creatures within a 30-foot cube centered on his holy symbol must make a DC 17 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Divine Strike. Once on each of Setem-nefer's turns when he hits a creature with a weapon attack, he can cause the attack to deal an extra 4 (1d8) necrotic damage to the target.

Spellcasting. Setem-nefer is a 14th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 17, +9 to hit with spell attacks). Setem-nefer has the following spells prepared:

Cantrips (at will): *guidance, light, poison spray, sacred flame, spare the dying, thaumaturgy*

1st level (4 slots): *bane, bless, command, hellish rebuke, inflict wounds, thunderwave*

2nd level (3 slots): *blindness/deafness, darkness, shatter, spiritual weapon, zone of truth*

3rd level (3 slots): *animate dead, cloak of serpents*, dispel magic, fear, slow*

4th level (3 slots): *banishment, black tentacles, blight, death ward, feed fiend**

5th level (2 slots): *antilife shell, dominate person, serpent hands*, geas*

6th level (1 slot): *circle of death*

7th level (1 slot): *finger of death*

*See **Appendix E**.

Ward of the Void. Setem-nefer has resistance to necrotic and cold damage.

ACTIONS

Uas Rod. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 8 (1d8 + 4) bludgeoning damage plus 4 (1d8) necrotic damage.

POSSESSIONS

Robes of Set (+2 to AC), *amulet of Set* (+2 to AC), *bracers of Set* (+2 to AC and saving throws), *uas rod* (treat as a +2 *flail*; functions only in the hands of priest of a Khemitian god),

*talisman of recall** (1/day, word of recall), *black star ruby* (functions as a *ring of spell storing*, and currently holds the spell *cloudkill*), *spell scroll* with *heal*, *resurrection* and *raise dead*, *potion of haste*, unholy symbol. Setem-nefer also bears the Cleaver of Set, one of the Nine Evil Objects.

* See **Appendix E**.



TCHERIPEP (PRIEST)

Tcheripep, the second of the temple's khenu (officiating prophets) of Set, plans to give the party a nasty surprise if they seem intractable. However, he isn't all that bright, and thus Hu-benti was sent to oversee the bandits — which this fellow resents. He might act rashly.

TCHERIPEP (PRIEST)

Medium humanoid (human), chaotic evil

Armor Class 20 (+1 plate, ring of protection)

Hit Points 78 (12d8 + 24)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	11 (+0)	14 (+2)	10 (+0)	20 (+5)	14 (+2)

Saving Throws Strength +3, Dexterity +1, Constitution +3, Intelligence +1, Wisdom +9, Charisma +6

Damage Resistances cold, necrotic

Skills History +3, Insight +8, Perception +8, Religion +3

Senses passive Perception 18

Languages Common, Khemitian, Abyssal, Infernal

Challenge 8 (3,900 XP)

Channel Divinity: Aura of Decay. Tcheripep can use

Channel Divinity to create an aura that rots away the living. As an action, he presents his holy symbol and invokes Set's name. All living creatures within a 30-foot cube centered on his holy symbol must make a DC 16 Wisdom saving throw, taking 9 (2d8) necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

Divine Strike. Once on each of Tcheripep's turns when he hits a creature with a weapon attack, he can cause the attack to deal an extra 4 (1d8) necrotic damage to the target.

Spellcasting. Tcheripep is a 12th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 16, +8 to hit with spell attacks). Tcheripep has the following spells prepared:

Cantrips (at will): *guidance*, *light*, *poison spray*, *resistance*, *sacred flame*, *thaumaturgy*

1st level (4 slots): *bless*, *command*, *guiding bolt*, *hellish rebuke*, *shield of faith*, *thunderwave*

2nd level (3 slots): *blindness/deafness*, *darkness*, *hold person*, *shatter*, *spiritual weapon*

3rd level (3 slots): *dispel magic*, *cloak of serpents**, *fear*, *meld into stone*, *slow*

4th level (3 slots): *banishment*, *black tentacles*, *blight*, *locate creature*, *sticks to snakes**

5th level (2 slots): *antilife shell*, *dominate person*, *mass cure wounds*, *serpent plague**

6th level (1 slot): *wall of serpents**

*See **Appendix E**.

Ward of the Void. Tcheripep has resistance to necrotic and cold damage.

ACTIONS

+1 Warhammer. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 8 (1d10 + 3) bludgeoning damage plus 4 (1d8) necrotic damage.

Dagger. *Melee or Ranged Weapon Attack:* +5 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 4 (1d4 + 2) piercing damage plus 4 (1d8) necrotic damage.

POSSESSIONS

+1 plate armor, +1 warhammer, *potion of spider climb*, *wand of paralysis*, *ring of protection*, *potion of invulnerability*, *spell scroll* with *mass cure wounds*, *harm*, and *heal*, dagger, unholy symbol, pouch with 3 pieces of tourmaline (150 gp each), gold pendant with fire opal (200 gp), and 200 gp.



TEMPLE GUARD

These are average Khemitian mercenaries — about the same as regular soldiers. They are servants of Set — thus fully evil — and have fair morale. If able, they do not fight to the death by any means. Thus, if no powerful priest is nearby, they surrender in the face of certain death.

TEMPLE GUARD (35)

Medium humanoid (human), chaotic evil

Armor Class 16 (studded leather, shield)

Hit Points 16 (3d8 + 3)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	14 (+2)	12 (+1)	10 (+0)	10 (+0)	10 (+0)

Skills Athletics +4, Perception +2

Senses passive Perception 12

Languages Khemitian

Challenge 1/4 (50 XP)

ACTIONS

Longbow. *Ranged Weapon Attack:* +4 to hit, range 150/600 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

Scimitar. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

POSSESSIONS

Studded leather armor, shield, longbow, 20 arrows, scimitar, light warhorse, pouch with 25 sp.



TEMPLE GUARD SERGEANT

These mercenary sergeants are tough bullies who enjoy being the top dogs of the guard force. Of course, they fear and toady to the clerics. They can use bow or crossbow with equal skill but are generally too busy seeing to the men to do so. They are the least likely to surrender.

TEMPLE GUARD SERGEANT

Medium humanoid (human), chaotic evil

Armor Class 19 (chain mail, +1 shield)

Hit Points 52 (8d8 + 16)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	14 (+2)	14 (+2)	12 (+1)	16 (+3)	15 (+2)

Saving Throws Str +5, Dex +4

Skills Athletics +5, Insight +5, Intimidation +4, Perception +5

Senses passive Perception 15

Languages Khemitian

Challenge 3 (700 XP)

ACTIONS

Handaxe. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6 + 3) slashing damage.

Longsword. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 7 (1d8 + 3) slashing damage.

Throwing Axe. *Ranged Weapon Attack:* +5 to hit, range 20/60 ft., one target. *Hit:* 5 (1d6 + 3) slashing damage.

POSSESSIONS

+1 shield, 2 potions of greater healing, chain mail, longsword, handaxe, throwing axe, pouch with 10 gp and pearl (25 gp).



TEMPLE GUARD VETERAN

These are veteran Khemitian mercenaries but otherwise not much different from the ordinary guardsmen they lord over. They are able to use crossbows if such weapons are available, but normally they must command the regular guardsmen to use them. They don't carry missile weapons other than their belt axes.

TEMPLE GUARD VETERAN (14)

Medium humanoid (human), chaotic evil

Armor Class 17 (chain shirt, shield)

Hit Points 22 (4d8 + 4)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	14 (+2)	12 (+1)	12 (+1)	14 (+2)	12 (+1)

Skills Athletics +4

Senses passive Perception 12

Languages Khemitian

Challenge 1/4 (50 XP)

ACTIONS

Handaxe. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

Longsword. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 6 (1d8 + 2) slashing damage.

Throwing Axe. *Ranged Weapon Attack:* +4 to hit, range 20/60 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

POSSESSIONS

Chain shirt, shield, longsword, handaxe, throwing axe, pouch with 50 sp.

CHAPTER SEVEN NPCs — GORGE OF OSIRIS



FALSE AVATAR OF AMUN

The False Avatar of Amun is a gloom demon that, due to long proximity to the Shrine of Amun, has taken on the appearance of an avatar of that god. Its essential nature has not been entirely discarded, however, and its ram-headed human form remains unstable, with both its size and position changing erratically from moment to moment.

FALSE AVATAR OF AMUN

Medium fiend (demon), chaotic evil

Armor Class 16 (natural armor)

Hit Points 120 (16d8 + 48)

Speed fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	19 (+4)	16 (+3)	14 (+2)	14 (+2)	18 (+4)

Skills Perception +5

Damage Resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities frightened, poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 15

Languages Abyssal, telepathy 120 ft.

Challenge 8 (3,900 XP)

Aura of Fear. Any creature within 30 feet of the False Avatar of Amun must succeed on a DC 15 Wisdom saving throw or become frightened of the False Avatar of Amun. The target may repeat its saving throw at the end of each of its turns, ending the effect on a successful save. A target that succeeds on the saving throw is immune to the False Avatar of Amun's Aura of Fear for the next 24 hours.

Darkness. As a bonus action, the False Avatar of Amun may cast *darkness* three times per day.

ACTIONS

Multiattack. The False Avatar of Amun makes one Bite attack and two Claw attacks.

Bite. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target. *Hit:* 13 (2d8 + 4) piercing damage.

Claw. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target. *Hit:* 11 (2d6 + 4) slashing damage.



NEFERTEM

Nefertem is the ghost of a priestess who once served a god here in the Necropolis, but she no longer remembers which one. Under the influence of the high priest in the temple, she now serves Set and seeks to kill any living creatures who would dare enter her City of the Dead.

NEFERTEM

Medium undead, chaotic evil

Armor Class 16 (natural armor)

Hit Points 65 (10d8 + 20)

Speed 0 ft., fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
7 (–2)	16 (+3)	14 (+2)	10 (+0)	17 (+3)	17 (+3)

Saving Throws Wis +7, Cha +7

Damage Resistances acid, fire, lightning, thunder; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities cold, necrotic, poison

Condition Immunities charmed, exhaustion, frightened, grappled, paralyzed, petrified, poisoned, prone, restrained

Senses darkvision 60 ft., passive Perception 13

Languages Khemitian

Challenge 10 (5,900 XP)

Ethereal Sight. Nefertem can see 60 feet into the Ethereal Plane when she is on the Material Plane, and vice versa.

Incorporeal Movement. Nefertem can move through other creatures and objects as if they were difficult terrain. She takes 5 (1d10) force damage if she ends her turn inside an object.

Spellcasting. Nefertem is a 10th-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 15, +7 to hit with spell attacks). Nefertem has the following spells prepared:

Cantrips (at will): *thaumaturgy*

1st level (4 slots): *bane*, *command*, *inflict wounds*, *sanctuary*

2nd level (3 slots): *blindness/deafness*, *hold person*, *spiritual weapon*

3rd level (3 slots): *animate dead*, *bestow curse*, *spirit guardians*

4th level (3 slots): *banishment*, *divination*, *guardian of faith*

5th level (2 slots): *flame strike*, *insect plague*

ACTIONS

Withering Touch. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 31 (8d6 + 3) necrotic damage.

Etherealness. Nefertem enters the Ethereal Plane from the Material Plane, or vice versa. She is visible on the Material Plane while she is in the Border Ethereal, and vice versa, yet she can't affect or be affected by anything on the other plane.

Horridifying Visage. Each non-undead creature within 60 feet of Nefertem that can see her must succeed on a DC 15 Wisdom saving throw or be frightened for one minute. If the save fails by 5 or more, the target also ages 1d4 x 10 years. A frightened target can repeat the saving throw at the end of each of its turns, ending the frightened condition on itself on a success. If a target's saving throw is successful or the effect ends for it, the target is immune to Nefertem's Horridifying Visage for the next 24 hours. The aging effect can

be reversed with a *greater restoration* spell, but only within 24 hours of it occurring.

Possession (recharge 6). One humanoid that Nefertem can see within five feet of her must succeed on a DC 15 Charisma saving throw or be possessed by Nefertem. If this occurs, Nefertem disappears, and the target is incapacitated and loses control of its body. Nefertem now controls the body but doesn't deprive the target of awareness. Nefertem can't be targeted by any attack, spell, or other effect, except ones that turn undead, and she retains her alignment, Intelligence, Wisdom, Charisma, and immunity to being charmed and frightened. She otherwise uses the possessed target's statistics but doesn't gain access to the target's knowledge, class features, or proficiencies.

The possession lasts until the body drops to 0 hit points, Nefertem ends it as a bonus action, or Nefertem is turned or forced out by an effect such as the *dispel evil and good* spell. When the possession ends, Nefertem reappears in an unoccupied space within five feet of the body. The target is immune to Nefertem's Possession for 24 hours after succeeding on the saving throw or after the possession ends.



PHARAOH TANKHEFRE I

The Funerary Chapel of the Duat in the Necropolis was built during the reign of Pharaoh Tankhefre I. The dead monarch's spirit now haunts this place because his tomb within the Necropolis was desecrated. The powerful ghost may leave intruders alone if they agree to find his tomb and reconsecrate it. If this is done and a prayer for the dead pharaoh recited, his ghost finally rests.

PHARAOH TANKHEFRE I

Medium undead, lawful evil

Armor Class 16

Hit Points 97 (15d8 + 30)

Speed fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
7 (–2)	16 (+3)	14 (+2)	19 (+4)	12 (+1)	17 (+3)

Saving Throws Int +9, Cha +8

Damage Resistances acid, fire, lightning, thunder; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities cold, necrotic, poison

Condition Immunities charmed, exhaustion, frightened, grappled, paralyzed, petrified, poisoned, prone, restrained

Senses darkvision 60 ft., passive Perception 11

Languages Khemitian

Challenge 13 (10,000 XP)

Ethereal Sight. Tankhefre can see 60 feet into the Ethereal Plane when he is on the Material Plane, and vice versa.

Incorporeal Movement. Tankhefre can move through other creatures and objects as if they were difficult terrain. He takes 5 (1d10) force damage if he ends his turn inside an object.

Spellcasting. Tankhefre is a 15th-level spellcaster. His spellcasting ability is Intelligence (spell save DC 17, +9 to hit with spell attacks). Tankhefre has the following spells prepared:

Cantrips (at will): *dancing lights, fire bolt, mage hand, poison spray, ray of frost*
 1st level (4 slots): *burning hands, magic missile, ray of sickness, witch bolt*
 2nd level (3 slots): *blindness/deafness, darkness, web*
 3rd level (3 slots): *counterspell, fireball, slow*
 4th level (3 slots): *black tentacles, blight, wall of fire*
 5th level (2 slots): *dominate person, geas*
 6th level (1 slot): *flesh to stone*
 7th level (1 slot): *reverse gravity*
 8th level (1 slot): *feeblemind*

ACTIONS

Withering Touch. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 31 (8d6 + 3) necrotic damage.

Etherealness. Tankhefre enters the Ethereal Plane from the Material Plane, or vice versa. He is visible on the Material Plane while he is in the Border Ethereal, and vice versa, yet he can't affect or be affected by anything on the other plane.

Horrifying Visage. Each non-undead creature within 60 feet of Tankhefre that can see him must succeed on a DC 16 Wisdom saving throw or be frightened for one minute. If the save fails by 5 or more, the target also ages 1d4 x 10 years. A frightened target can repeat the saving throw at the end of each of its turns, ending the frightened condition on itself on a success. If a target's saving throw is successful or the effect ends for it, the target is immune to Tankhefre's Horrifying Visage for the next 24 hours. The aging effect can be reversed with a greater restoration spell, but only within 24 hours of it occurring.

Possession (recharge 6). One humanoid that Tankhefre can see within five feet of him must succeed on a DC 16 Charisma saving throw or be possessed by Tankhefre. If this occurs, Tankhefre then disappears, and the target is incapacitated and loses control of its body. Tankhefre now controls the body but doesn't deprive the target of awareness. Tankhefre can't be targeted by any attack, spell, or other effect, except ones that turn undead, and he retains his alignment, Intelligence, Wisdom, Charisma, and immunity to being charmed and frightened. He otherwise uses the possessed target's statistics, but doesn't gain access to the target's knowledge, class features, or proficiencies.

The possession lasts until the body drops to 0 hit points, Tankhefre ends it as a bonus action, or Tankhefre is turned or forced out by an effect such as the *dispel evil and good* spell. When the possession ends, Tankhefre reappears in an unoccupied space within five feet of the body. The target is immune to Tankhefre's Possession for 24 hours after succeeding on the saving throw or after the possession ends.



PRIESTESSES OF BAST (WERELIONS)

PRIESTESSES OF BAST (WERELIONS)

Medium humanoid (human, shapechanger), neutral evil

Armor Class 13

Hit Points 120 (16d8 + 48)

Speed: 30 ft. (40 ft. in lion form)

STR	DEX	CON	INT	WIS	CHA
17 (+3)	17 (+3)	16 (+3)	10 (+0)	17 (+3)	15 (+2)

Skills Perception +6, Stealth +6

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silvered

Senses darkvision 60 ft., passive Perception 16

Languages Khemitian

Challenge 5 (1,800 XP)

Keen Hearing and Smell. The priestess of Bast has advantage on Wisdom (Perception) checks that rely on hearing or smell.

Pack Tactics. The priestess of Bast has advantage on an attack roll against a creature if at least one of the priestess's allies is within five feet of the creature and the ally isn't incapacitated.

Pounce (Lion or Hybrid Form Only). If the priestess of Bast moves at least 15 feet straight toward a creature and then hits it with a claw attack on the same turn, that target must succeed on a DC 14 Strength saving throw or be knocked prone. If the target is prone, the priestess of Bast can make one Bite attack against it as a bonus action.

Running Leap (Lion or Hybrid Form Only). With a 10-foot running start, the priestess of Bast can jump up to 25 feet.

Shapechanger. The priestess of Bast can use her action to polymorph into a lion-humanoid hybrid or into a lion, or back into her true form, which is humanoid. Her statistics, other than her size, are the same in each form. Any equipment she is wearing or carrying isn't transformed. She reverts to its true form if it dies.

Spellcasting. The priestess of Bast is a 4th-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). She has the following spells prepared:
 Cantrips (at will): *light, resistance, sacred flame, thaumaturgy*
 1st level (4 slots): *bane, bless, command, shield of faith*
 2nd level (3 slots): *blindness/deafness, hold person, spiritual weapon*

ACTIONS

Multiattack. The priestess of Bast makes two melee attacks.

Bite (lion form only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one creature. *Hit:* 8 (1d10 + 3) piercing damage. If the target is a humanoid, it must succeed on a DC 13 Constitution saving throw or be cursed with werelion lycanthropy.

Claws (lion and hybrid form only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one creature. *Hit:* 7 (1d8 + 3) slashing damage.

Scimitar (human and hybrid form only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.



RUTCH (PRIEST)

Rutch is a renegade kheri-heb, a cleric of Ammut, the devourer of souls. He has decided that instead of helping to entomb the dead, he relieves the dead of the treasures buried with them, and so has brought a band of disreputable thieves to the Necropolis. He has no interest in risking his life, however, and if a combat turns against him, he casts *word of recall* and leaves his compatriots to their doom.

RUTCH (PRIEST)

Medium humanoid (human), chaotic evil

Armor Class 19 (+1 breastplate, +1 shield)

Hit Points 78 (12d8 + 24)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
11(+0)	13 (+1)	14 (+2)	10 (+0)	20 (+5)	12 (+1)

Saving Throws Wis +8, Cha +4

Skills Insight +8, Perception +8

Senses passive Perception 18

Languages Common, Khemitian

Challenge 8 (3,900 XP)

Channel Divinity: Aura of Death. Rutch can use Channel Divinity to create a field of death and decay. As an action, he presents his holy symbol and invokes his deity's name. All creatures in a 15-foot cone originating from Rutch must succeed at a DC 16 Constitution saving throw or suffer 4 (1d8) necrotic damage. Also, those who fail their save may not regain hit points until the end of Rutch's next turn.

Death's Door. If Rutch sees a creature within 30 feet drop to 0 hit points as a result of taking damage, as a reaction, he may either cause the creature instead to drop to 1 hit point or cause the creature to suffer a death saving throw failure. He cannot use this feature to cause a creature to fail more than one death saving throw after it drops to 0 hit points.

Rutch can use this feature five times. He regains all expended uses when he finishes a long rest.

Mark of Death. As an action, Rutch may give one creature he can see that is within 30 feet of him the Mark of Death. The mark lasts until Rutch is rendered unconscious, marks a different creature, or the marked creature dies. While suffering from Rutch's Mark of Death, the marked creature must succeed at a DC 16 Wisdom saving throw at the start of its turn or suffer 5 necrotic damage. Rutch may use this feature nine times, and regains uses following a long rest.

Shared Death. When Rutch causes necrotic damage to a target, he must cause another creature that he can see within 15 feet of the target to suffer 4 (1d8) necrotic damage as well.

Spellcasting. Rutch is a 12th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 16, +8 to hit with spell attacks). Rutch has the following spells prepared: Cantrips (at will): *guidance, light, resistance, sacred flame, thaumaturgy*

1st level (4 slots): *bane, bless, command, false life, ray of sickness, shield of faith*

2nd level (3 slots): *blindness/deafness, gentle repose, hold person, ray of enfeeblement, spiritual weapon*

3rd level (3 slots): *dispel magic, mass healing word, remove curse, speak with dead, vampiric touch*

4th level (3 slots): *banishment, blight, death ward, freedom of movement, guardian of faith*

5th level (2 slots): *antilife shell, contagion, insect plague, raise dead*

6th level (1 slot): *word of recall*

ACTIONS

+1 Mace. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 4 (1d6 + 1) bludgeoning damage.

POSSESSIONS

+1 breastplate, +1 shield, +1 mace, 2 potions of greater healing, potion of invisibility, wand of fear, spell scroll with mass cure wounds, harm, and true seeing, unholy symbol, pouch with 3 emeralds (250 gp each), ring with ruby (500 gp), gold necklace with gems (300 gp), and 150 gp.



TCHERI

Tcheri is the ghost of the first high priestess of Buto who served in the Necropolis, and who is entombed near the shrine to that god. She remains at rest, but if anyone disturbs her tomb, she emerges and demands a funerary gift and that the trespassers depart. Failure to comply results in a curse upon all those who violate the shrine.

TCHERI

Medium undead, lawful neutral

Armor Class 16 (natural armor)

Hit Points 65 (10d8 + 20)

Speed 0 ft., fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
7 (–2)	16 (+3)	14 (+2)	10 (+0)	19 (+4)	17 (+3)

Saving Throws Wis +8, Cha +7

Damage Resistances acid, fire, lightning, thunder;

bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities cold, necrotic, poison

Condition Immunities charmed, exhaustion, frightened, grappled, paralyzed, petrified, poisoned, prone, restrained

Senses darkvision 60 ft., passive Perception 14

Languages Khemitian

Challenge 10 (5,900 XP)

Ethereal Sight. Tcheri can see 60 feet into the Ethereal Plane when she is on the Material Plane, and vice versa.

Incorporeal Movement. Tcheri can move through other creatures and objects as if they were difficult terrain. She takes 5 (1d10) force damage if she ends her turn inside an object.

Spellcasting. Tcheri is a 10th-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 16, +8 to hit with spell attacks). Tcheri has the following spells prepared: Cantrips (at will): *light, sacred flame, spare the dying, thaumaturgy*

1st level (4 slots): *bane, command, healing word, sanctuary*

2nd level (3 slots): *calm emotions, hold person, zone of truth*

3rd level (3 slots): *animate dead, bestow curse, dispel magic*

4th level (3 slots): *banishment, divination, guardian of faith*

5th level (2 slots): *flame strike, geas*

ACTIONS

Withering Touch. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 31 (8d6 + 3) necrotic damage.

Buto's Curse. Tcheri may curse all targets she can see within 30 feet who enter the chamber in which she is entombed

and refuse to give her a funerary object, or who otherwise desecrate her tomb or the Shrine of Buto. Each target must make a DC 16 Wisdom saving throw; on a failed save, all reptiles attacking the target gain a +2 bonus on attack rolls, and the target is subject to a –2 penalty on all saving throws against poison. This curse is permanent until removed by a *greater restoration* cast by a cleric of the Pharaonic pantheon, until the target performs some other good act on behalf of the gods of Khemit, or until the target finally departs Khemit.

Etherealness. Tcheri enters the Ethereal Plane from the Material Plane, or vice versa. She is visible on the Material Plane while she is in the Border Ethereal, and vice versa, yet she can't affect or be affected by anything on the other plane.

Possession (recharge 6). One humanoid that Tcheri can see within five feet of her must succeed on a DC 15 Charisma saving throw or be possessed by Tcheri. If this occurs,

Tcheri then disappears, and the target is incapacitated and loses control of its body. Tcheri now controls the body but doesn't deprive the target of awareness. Tcheri can't be targeted by any attack, spell, or other effect, except ones that turn undead, and she retains her alignment, Intelligence, Wisdom, Charisma, and immunity to being charmed and frightened. She otherwise uses the possessed target's statistics, but doesn't gain access to the target's knowledge, class features, or proficiencies.

The possession lasts until the body drops to 0 hit points, Tcheri ends it as a bonus action, or Tcheri is turned or forced out by an effect such as the *dispel evil and good* spell. When the possession ends, Tcheri reappears in an unoccupied space within five feet of the body. The target is immune to Tcheri's Possession for 24 hours after succeeding on the saving throw or after the possession ends.

CHAPTER EIGHT NPCs – TOMB OF RAHOTEP



RAHOTEP THE UNDEAD

This is the form Rahotep takes when all aspects of Rahotep combine, before the Nine Evil Objects are immersed in the proper pools, allowing him to arise as Rahotep the Unmortal.

RAHOTEP THE UNDEAD

Medium undead, chaotic evil

Armor Class 20 (*greater amulet of Set*, natural armor)

Hit Points 266 (28d8 + 140)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	20 (+5)	20 (+5)	20 (+5)	21 (+5)	21 (+5)

Saving Throws Dex +15, Con +15, Int +15, Wis +15, Cha +15

Skills Arcana +22, History +22, Insight +15, Perception +15, Religion +22

Damage resistances cold, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities necrotic, poison

Condition immunities blinded, charmed, deafened, exhaustion, frightened, paralyzed, petrified, poisoned, stunned

Senses darkvision 120 ft., truesight 120 ft., passive Perception 25

Languages ancient Khemitian, telepathy 120 ft.

Challenge 22 (41,000 XP)

Aura of Fear. Any creature within 60 feet of Rahotep must succeed on a DC 20 Wisdom saving throw or become frightened and unable to move on a failed save until the end of Rahotep's next turn. A target that succeeds on the saving throw is immune to Rahotep's Aura of Fear for the next 24 hours (as well as the Aura of Fear of any aspect of Rahotep).

Awareness of the Tomb. Rahotep knows the exact location of all living creatures in the tomb.

Combat Awareness. While in the tomb, Rahotep can't be

surprised and has advantage on initiative rolls.

Create Spawn. Anyone killed by Rahotep rises as a Rahotep's tomb mummy under Rahotep's command in two rounds.

Legendary Resistance (3/day). If Rahotep the Undead fails a saving throw, he can choose to succeed instead. Note that this is shared with all aspects of Rahotep, all of which collectively can use Legendary Resistance only three times per day.

Magic Resistance. Rahotep has advantage on saving throws against spells and other magical effects.

Magic Weapons. Rahotep's attacks are magical.

Protection of Set. While within the tomb, Rahotep is immune to any effect that turns undead; while outside the tomb, Rahotep has advantage on saving throws against any effect that turns undead.

Rahotep's Command. As a bonus action, Rahotep may telepathically command all creatures that he can see that have become cursed by one of the Nine Curses of Rahotep, have given their true names while within the tomb, or who have partaken of any of the food or drink in **Area 34** (and failed their save). This command has the same effect as a *dominate person* spell, and no saving throw is permitted.

Rejuvenation. Rahotep's body turns to dust when he drops to 0 hit points, and his equipment is left behind. His soul returns to Set, who restores Rahotep's body at some time in the future, at which point Rahotep regains all his hit points and becomes active again.

Special Equipment. Rahotep bears a *greater amulet of Set* that grants him a +3 on AC, saving throws, and ability checks, and increases his spell save DC and spell attack bonus by 2 (included)

Spellcasting. Rahotep is a 20th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 22, +14 to hit with spell attacks). Rahotep has the following spells prepared:

1st level (4 slots): *hellish rebuke*, *ray of sickness*, *thunderwave*, *witch bolt*

2nd level (3 slots): *blindness/deafness*, *darkness*, *misty step*

3rd level (3 slots): *counterspell*, *dispel magic*, *slow*

4th level (3 slots): *banishment, black tentacles, blight*
 5th level (3 slots): *antilife shell, insect plague, telekinesis*
 6th level (2 slots): *circle of death, create undead*
 7th level (2 slots): *finger of death, fire storm*
 8th level (1 slot): *incendiary cloud*
 9th level (1 slot): *weird*

ACTIONS

Multiattack. Rahotep makes two Touch of Set attacks and an Eyes of Set attack.

Eyes of Set. *Ranged Weapon Attack:* +12 to hit, range 30/60 ft., up to three targets. *Hit:* 10 (3d6) necrotic damage.

Touch of Set. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target. *Hit:* 9 (2d8) cold damage plus 9 (2d8) necrotic damage. If the target is a creature, it must succeed on a DC 20 Constitution saving throw or its hit point maximum is reduced by an amount equal to the damage taken. The reduction lasts until the target finishes a long rest. The target dies if its hit point maximum is reduced to 0.

Bestow Curse of Rahotep. Rahotep bestows a curse on all targets he can see within 60 feet. The target may resist the curse with a successful DC 20 Wisdom saving throw. A target that succeeds on the saving throw is immune to all curses of Rahotep for the next 24 hours.

LEGENDARY ACTIONS

Rahotep can take three legendary actions, choosing from the options below. Only one legendary action can be used at a time and only at the end of another creature's turn. Rahotep regains spent legendary actions at the start of his turn.

Eyes of Set. Rahotep makes an Eyes of Set attack.

Quick Touch of Set. Rahotep moves up to one-half of his full movement, not provoking attacks of opportunity, and makes a Touch of Set attack.

Speed of Shadow. Rahotep moves up to his full movement, not provoking attacks of opportunity.



RAHOTEP THE UNMORTAL

This is the form Rahotep takes once all Nine Evil Objects are immersed in the proper pools, which grants him powers near to those of a demigod.

RAHOTEP THE UNMORTAL

Large undead, chaotic evil

Armor Class 24 (natural armor, *greater amulet of Set*)

Hit Points 322 (28d10 + 168)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	26 (+8)	22 (+6)	20 (+5)	26 (+8)	26 (+8)

Saving Throws Dex +19, Con +17, Int +16, Wis +19, Cha +19
Skills Arcana +24, History +24, Insight +19, Perception +19, Religion +24

Damage resistances cold, lightning

Damage immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition immunities blinded, charmed, deafened,

exhaustion, frightened, paralyzed, petrified, poisoned, stunned

Senses darkvision 120 ft., truesight 120 ft., passive Perception 29

Languages ancient Khemitian, telepathy 120 ft.

Challenge 25 (75,000 XP)

Aura of Fear. Any creature within 60 feet of Rahotep must succeed on a DC 24 Wisdom saving throw or become frightened and unable to move on a failed save until the end of Rahotep's next turn. A target that succeeds on the saving throw is immune to Rahotep's Aura of Fear for the next 24 hours (as well as the Aura of Fear of any aspect of Rahotep).

Awareness of the Tomb. Rahotep knows the exact location of all living creatures in the tomb.

Combat Awareness. Rahotep can't be surprised and has advantage on initiative rolls.

Create Spawn. Anyone killed by Rahotep rises as a Rahotep's tomb mummy under Rahotep's command in two rounds.

Legendary Resistance (3/day). If Rahotep the Undead fails a saving throw, he can choose to succeed instead. Note that this is shared with all aspects of Rahotep, all of which collectively can use Legendary Resistance only three times per day.

Magic Resistance. Rahotep has advantage on saving throws against spells and other magical effects.

Magic Weapons. Rahotep's attacks are magical.

Protection of Set. Rahotep is immune to any effect that turns undead.

Rahotep's Command. As a bonus action, Rahotep may telepathically command all creatures that he can see that have been cursed by one of the Nine Curses of Rahotep, have given their true names while within the tomb, or who have partaken of any of the food or drink in **Area 34** (and failed their save). This command has the same effect as a *dominate person* spell, and no saving throw is permitted.

Rejuvenation. Rahotep's body turns to dust when he drops to 0 hit points, and his equipment is left behind. His soul returns to Set, who restores Rahotep's body at some time in the future, at which point he regains all his hit points and becomes active again.

Special Equipment. Rahotep bears a *greater amulet of Set* that grants him a +3 on AC, saving throws and ability checks, and increases his spell save DC and spell attack bonus by 2 (included above and below).

Spellcasting. Rahotep is a 20th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 24, +16 to hit with spell attacks). Rahotep has the following spells prepared:

1st level (4 slots): *hellish rebuke, ray of sickness, thunderwave, witch bolt*

2nd level (3 slots): *blindness/deafness, darkness, misty step*

3rd level (3 slots): *counterspell, dispel magic, slow*

4th level (3 slots): *banishment, black tentacles, blight*

5th level (3 slots): *antilife shell, insect plague, telekinesis*

6th level (2 slots): *circle of death, create undead*

7th level (2 slots): *finger of death, fire storm*

8th level (1 slot): *incendiary cloud*

9th level (1 slot): *weird*

ACTIONS

Multiattack. Rahotep makes two Touch of Set attacks and an Eyes of Set attack.

Eyes of Set. *Ranged Weapon Attack:* +16 to hit, range 30/60 ft., up to three targets. *Hit:* 13 (3d6 + 3) necrotic damage.

Touch of Set. *Melee Weapon Attack:* +16 to hit, reach 5 ft., one target. *Hit:* 10 (3d6) cold damage plus 10 (3d6) necrotic damage. If the target is a creature, it must succeed on a DC 24 Constitution saving throw or its hit point maximum is reduced by an amount equal to the damage taken. The reduction lasts until the target finishes a long rest. The target dies if its hit point maximum is reduced to 0.

Bestow Curse of Rahotep. Rahotep bestows a curse on all targets he can see within 60 feet. The target may resist the curse with a successful DC 24 Wisdom saving throw. A target that succeeds on the saving throw is immune to all curses of Rahotep for the next 24 hours.

LEGENDARY ACTIONS

Rahotep can take three legendary actions, choosing from the options below. Only one legendary action can be used at a time and only at the end of another creature's turn. Rahotep regains spent legendary actions at the start of his turn.

Eyes of Set. Rahotep makes an Eyes of Set attack.

Quick Touch of Set. Rahotep moves up to one-half of his full movement, not provoking attacks of opportunity, and makes a Touch of Set attack.

Speed of Shadow. Rahotep moves up to his full movement, not provoking attacks of opportunity.



UTAT-NEBBU

One of Rahotep's original and mightiest servants, Utat-nebbu was sacrificed during the construction of the tomb and given the reward of undeath as a powerful vampire. For a time, he begrudged the loss of his life and secretly worked against Rahotep, slightly changing various traps and devices in the tomb, hoping that someday adventurers would come, slay Rahotep, and free the vampire from his eternal bondage. But the archpriest of Set was not fooled and tortured Utat-nebbu until the last of the vampire's free will was destroyed and he became a willing and devoted servant of Rahotep again.

Utat-nebbu now seeks to regain the favor of his master, to test those who come so deep within the tomb, and to bring about their destruction. He is in all ways evil, as well as very sly and intelligent.

UTAT-NEBBU

Medium undead, chaotic evil

Armor Class 20 (natural armor, *amulet of Set*)

Hit Points 170 (20d8 + 80)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	19 (+4)	19 (+4)	18 (+4)	20 (+5)	20 (+5)

Saving Throws Str 12 Dex +12, Con +12, Int +12, Wis +13, Cha +13

Skills Deception +13, Insight +13, Perception +13, Stealth +12

Damage resistances cold, necrotic; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities poison

Condition immunities charmed, exhaustion, frightened, paralyzed, poisoned

Senses darkvision 120 ft., passive Perception 23

Languages ancient Khemitian, telepathy 120 ft.

Challenge 19 (22,000 XP)

Combat Awareness. While in the tomb, Utat-nebbu can't be surprised and has advantage on initiative rolls.

Create Spawn. Anyone killed as a result of Utat-nebbu's bite (but not subject to transformation into a Rahotep's tomb mummy) rises as a vampire spawn the following sundown.

Legendary Resistance (3/day). If Utat-nebbu fails a saving throw, he can choose to succeed instead.

Misty Escape. If he drops to 0 hit points outside his resting place, Utat-nebbu transforms into a cloud of mist (as in the Shapechanger trait) instead of falling unconscious, provided he isn't in sunlight or running water.

While he has 0 hit points, Utat-nebbu can't revert to his true form. Once in his resting place, he reverts to his true form. He is then paralyzed until he regains at least 1 hit point. After spending one hour in his resting place with 0 hit points, he regains 1 hit point.

Protection of Set. While within the tomb, Utat-nebbu is immune to any effect that turns undead.

Regeneration. Utat-nebbu regains 20 hit points at the start of his turn if he has at least 1 hit point and isn't in sunlight or running water. If he takes radiant damage or damage from holy water, this trait doesn't function at the start of Utat-nebbu's next turn.

Shapechanger. If Utat-nebbu isn't in sunlight or running water, he can use his action to polymorph into a Tiny bat, a giant poisonous snake, a dire wolf, a Medium cloud of mist, or back into his true form.

While in bat form, Utat-nebbu can't speak, his walking speed is 5 feet, and he has a flying speed of 30 feet. While in snake or wolf form, Utat-nebbu can't speak and has the movement of the applicable form. His statistics, other than his size and speed, are unchanged. Anything he is wearing transforms with him, but nothing that he is carrying. Utat-nebbu reverts to his true form if he dies.

While in mist form, Utat-nebbu can't take any actions, speak, or manipulate objects. He is weightless, has a flying speed of 30 feet, can hover, and can enter a hostile creature's space and stop there. In addition, if air can pass through a space, the mist can do so without squeezing, and it can't pass through water. In this form, Utat-nebbu has advantage on Strength, Dexterity, and Constitution saving throws, and is immune to all nonmagical damage, except the damage he takes from sunlight.

Soul Object. Utat-nebbu's life force is housed in a *soul object*. Unless his *soul object* is destroyed, Utat-nebbu returns at full strength after being reduced to 0 hit points in 1d10 days. His *soul object* can be destroyed only if, first, it is bathed in holy water or a successful *remove curse* is cast upon it by a caster that makes a successful DC 20 ability check with their spellcasting ability, and second, at least 40 hit points of damage is done to the *soul object* (which has an AC of 18) by a magic weapon.

Special Equipment. Utat-nebbu bears a *rod of absorption* and an *amulet of Set* that grants him a +2 on AC, saving

throws, and ability checks, and increases his spell save DC and spell attack bonus by 1 (included above and below).

Spellcasting. Rahotep is an 18th-level spellcaster. His spellcasting ability is Wisdom (spell save DC 20, +12 to hit with spell attacks). Rahotep has the following spells prepared:

Cantrips (at will): *chill touch*, *poison spray*, *ray of frost*, *thaumaturgy*, *true strike*

1st level (4 slots): *fog cloud*, *ray of sickness*, *shield*, *thunderwave*

2nd level (3 slots): *blindness/deafness*, *calm emotions*, *darkness*

3rd level (3 slots): *counterspell*, *dispel magic*, *slow*

4th level (3 slots): *banishment*, *confusion*, *ice storm*

5th level (3 slots): *antilife shell*, *contagion*, *insect plague*

6th level (1 slot): *harm*

7th level (1 slot): *finger of death*

8th level (1 slot): *shadowburst* (as *sunburst*, but darkness, and causes necrotic damage)

9th level (1 slot): *power word kill*

Spider Climb. Utat-nebbu can climb difficult surfaces, including upside down on ceilings, without needing to make an ability check.

Utat-nebbu's Command. As a bonus action, Utat-nebbu may telepathically command all creatures that he can see that have become cursed by one of the Nine Curses of Rahotep or who gave their true names while within the tomb. This command has the same effect as a *dominate person* spell, and no saving throw is permitted.

Vampire Weaknesses. Utat-nebbu has the following flaws:

Forbiddance. Utat-nebbu can't enter a residence without an invitation from one of the occupants.

Harmed by Running Water. Utat-nebbu takes 30 acid damage if he ends his turn in running water.

Stake to the Heart. If a piercing weapon made of wood is driven into Utat-nebbu's heart while he is incapacitated in his resting place, he is paralyzed until the stake is removed.

Sunlight Hypersensitivity. Utat-nebbu takes 20 radiant damage when he starts his turn in sunlight. While in sunlight, he has disadvantage on attack rolls and ability checks.

ACTIONS

Multiattack. Utat-nebbu makes two attacks, only one of which can be a Bite attack.

Bite. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target.

Hit: 21 (6d6) necrotic damage.

Unarmed Strike (humanoid form only). *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target. *Hit:* 15 (2d8 + 6) bludgeoning damage plus 10 (3d6) necrotic damage.

Charm. Utat-nebbu targets one humanoid he can see within 30 feet. If the target can see Utat-nebbu, the target must succeed on a DC 18 Wisdom saving throw against this magic or be charmed by Utat-nebbu. The charmed target regards Utat-nebbu as a trusted friend to be heeded and protected. Although the target isn't under Utat-nebbu's control, it takes Utat-nebbu's requests or actions in the most favorable way it can and is a willing target for Utat-nebbu's bite attack.

Each time Utat-nebbu or his companions do anything harmful to the target, it can repeat the saving throw, ending the effect on itself on a success. Otherwise, the effect lasts for 24 hours or until Utat-nebbu is destroyed, is on a different

plane of existence than the target, or takes a bonus action to end the effect.

Children of the Night (1/day). Utat-nebbu magically calls 2d4 swarms of bats or rats, provided that the sun isn't up. While outdoors, Utat-nebbu can call 3d6 giant poisonous snakes, giant scorpions, or dire wolves instead. The called creatures arrive in 1d4 rounds, acting as allies of Utat-nebbu and obeying his spoken commands. The beasts remain for one hour, until Utat-nebbu dies, or until Utat-nebbu dismisses them as a bonus action.

LEGENDARY ACTIONS

Utat-nebbu can take three legendary actions, choosing from the options below. Only one legendary action can be used at a time and only at the end of another creature's turn. Utat-nebbu regains spent legendary actions at the start of his turn.

Bite (costs 2 actions). Utat-nebbu makes one Bite attack.

Speed of Shadow. Utat-nebbu moves up to his full movement, not provoking attacks of opportunity.

Unarmed Strike. Utat-nebbu makes one unarmed strike.



APPENDIX B · MONSTERS OF NECROPOLIS

The following creatures are unique to the lands of Khemit and to this adventure and may be used in any campaigns set in the lands of Khemit.



ARNAUT BUSH

The arnavut bush is a five-foot-tall bush with thick, supple branches, sparse leaves, and small flowering buds that are midnight blue in color. Six-inch-long thorns are spread across its branches and are revealed upon closer examination. The trunk of the arnavut bush is blackish-blue and hides the creature's mouth. When the arnavut bush slays a foe, the trunk splits open and a 10-foot-long tendril emerges to drag the prey into its mouth. The tendril is too weak to be effective in combat. The bush moves by uprooting itself and sliding along the ground.

ARNAUT BUSH

Small plant, unaligned

Armor Class 13 (natural armor)

Hit Points 27 (5d6 + 10)

Speed 10 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	10 (+0)	14 (+2)	2 (-4)	11 (+0)	8 (-1)

Condition Immunities blinded, charmed, deafened, frightened

Senses tremorsense 60 ft., passive Perception 10

Languages —

Challenge 1/4 (50 XP)

ACTIONS

Multiattack. The arnavut bush makes four Thorn attacks.

Thorn. *Melee Weapon Attack:* +2 to hit, reach 5 ft., one target.

Hit: 1 (1d3) piercing damage.

Electrical Spray (recharge 5–6). *Ranged Weapon Attack:* +2 to hit, range 20/60 ft., one target. *Hit:* 1 (1d3) piercing damage and the target must make a DC 11 Constitution saving throw taking 7 (2d6) lightning damage on a failure or half as much on a success.



ASPECT OF RAHOTEP

The rituals around Rahotep's death ensured that his soul remained in this world rather than passing into the underworld for judgment. Seven of the aspects of his soul were set free to roam the world, to wreak havoc, and to build a cult that would remember him and, in time, free him and allow him to rise as Unmort. These are his *sahu*, the spiritual body; *sekem*, the life energy; *ka*, the vital essence; *ba*, the personality; *khaibet*, the shadow; *khu*, the immortal self; and *ren*, the true name. The other two aspects — his *khat*, the body, and his *ab*, the heart — were entombed in his sarcophagus.

Each of the aspects of Rahotep's soul has a different appearance, but each has the power to bestow one of the Nine Curses of Rahotep. If not wandering elsewhere, the seven free aspects of his soul can be found in his tomb, where they have even greater power than outside the tomb.

ASPECT OF RAHOTEP

Medium undead, chaotic evil

Armor Class 24 (natural armor)

Hit Points 35

Speed fly 80 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	22 (+6)	20 (+5)	24 (+7)	24 (+7)	24 (+7)

Saving Throws Dex +10, Con +9, Int +11, Wis +11, Cha +11

Skills Perception +11

Damage resistances acid, cold, fire, force, lightning, psychic, thunder; bludgeoning, piercing, and slashing

Damage immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition immunities blinded, charmed, deafened, exhaustion, frightened, paralyzed, petrified, poisoned, stunned

Senses truesight 120 ft., darkvision 120 ft., passive Perception 21

Languages telepathy 120 ft.

Challenge 12 (8,400 XP)

Aura of Fear. Any creature within 60 feet of the aspect of Rahotep must succeed on a DC 21 Wisdom saving throw or become frightened and unable to move on a failed save until the end of the aspect of Rahotep's next turn. A target that succeeds on the saving throw is immune to this aspect of Rahotep's Aura of Fear for the next 24 hours (but such immunity does not extend to the Aura of Fear of any other aspect of Rahotep).

Combat Awareness. While in the tomb, the aspect of Rahotep can't be surprised and has advantage on initiative rolls.

Ghostly Movement. The aspect of Rahotep does not provoke opportunity attacks when it moves out of a creature's reach.

Innate Spellcasting. The aspect of Rahotep's innate spellcasting ability is Wisdom (spell save DC 19). The aspect of Rahotep can innately cast the following spells, requiring no material components:

At will: *clairvoyance*, *darkness*, *detect magic*, *detect thoughts*, *dispel magic*, *suggestion*

3/day each: *confusion*, *major image*

1/day: *mass suggestion*

Legendary Resistance (3/day). If the aspect of Rahotep fails a saving throw, it can choose to succeed instead. Note that this is shared with all other aspects of Rahotep as well as Rahotep himself, all of which collectively can use Legendary Resistance only three times per day.

Magic Resistance. The aspect of Rahotep has advantage on saving throws against spells and other magical effects.

Protection of Set. While within the tomb, the aspect of Rahotep is immune to any effect that turns undead; while outside the tomb, the aspect of Rahotep has advantage on saving throws against any effect that turns undead.

Rahotep's Command. As a bonus action, the aspect of Rahotep may telepathically command all creatures that it can see that have either become cursed by one of the Nine Curses of Rahotep or who gave their true names while within the tomb. This command has the same effect as a *dominate person* spell, and no saving throw is permitted.

ACTIONS

Rahotep's Eye. *Ranged Weapon Attack:* +10 to hit, range 30/60 ft., up to three targets. *Hit:* 34 (3d8 + 21) necrotic damage.

Rahotep's Touch. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target. *Hit:* 46 (4d8 + 28) necrotic damage.

Bestow Curse of Rahotep. The aspect of Rahotep bestows one of the Nine Curses of Rahotep on one target it can see within 60 feet, but only if the aspect of Rahotep is within the tomb. The target may resist the curse with a successful DC 18 Wisdom saving throw. Successfully resisting the curse of an aspect of Rahotep does not provide any protection against the curse of any other aspect.

Teleport. The aspect of Rahotep may teleport to any location within the tomb.

LEGENDARY ACTIONS

The aspect of Rahotep can take three legendary actions, choosing from the options below. Only one legendary action can be used at a time and only at the end of another creature's turn. The aspect of Rahotep regains spent legendary actions at the start of its turn.

Quick Touch. The aspect of Rahotep moves up to one-half of its full movement, not provoking attacks of opportunity, and makes a Rahotep's Touch attack.

Rahotep's Eye. The aspect of Rahotep makes a Rahotep's Eye attack.

Speed of Shadow. The aspect of Rahotep moves up to its full movement, not provoking attacks of opportunity.



BLACK SERPENT

A serpent of this sort, a minor one, is a very nasty thing indeed. The serpent's head resembles a cross between a snake's and crocodile's with long front fangs like a snake and rows of lesser teeth besides. The creature has an ophidian body some 50 feet long and about two feet in diameter at its thickest part. Set along the middle third of its body, the thickest portion, are three pairs of legs of the sort that enable the serpent to move at either a sprawling or erect gait, or slither noiselessly along ways no bigger than two feet in diameter. It has wings but does not actually use them to fly (relying on its magic instead).



BLACK SERPENT

Huge monstrosity, chaotic evil

Armor Class 17 (natural armor)

Hit Points 161 (14d12 + 70)

Speed 40 ft., climb 20 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	13 (+1)	21 (+5)	12 (+1)	14 (+2)	12 (+1)

Saving Throws Str +10, Con +9

Skills Athletics +10, Perception +10

Damage Resistances cold, fire, and lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 20

Languages Abyssal

Challenge 10 (5,900 XP)

Magic Resistance. The black serpent has advantage on saving throws against spells and other magical effects.

ACTIONS

Bite. *Melee Weapon Attack:* +10 to hit, reach 15 ft., one target.

Hit: 17 (2d10 + 6) piercing damage plus 10 (3d6) poison damage. If the target is a creature, it is grappled (escape DC 20). Until this grapple ends, the target is restrained, and the black serpent can't bite another target.

Swallow. The black serpent makes one bite attack against a Medium or smaller creature it is grappling. If the attack hits, that creature takes the bite's damage and is swallowed, and the grapple ends. While swallowed, the creature is blinded

and restrained, it has total cover against attacks and other effects outside the black serpent, and it takes 21 (6d6) poison damage at the start of each of the black serpent's turns.

If the black serpent takes 30 points of damage or more on a single turn from a creature inside it, the black serpent must succeed on a DC 14 Constitution saving throw at the end of that turn or regurgitate all swallowed creatures, which fall prone in a space within 15 feet of the black serpent. If the black serpent dies, a swallowed creature is no longer restrained by it and can escape from the corpse using 20 feet of movement, exiting prone.

Poison Breath (recharge 5–6). The black serpent exhales poison gas in a 60-foot cone. Those caught within the cone must make a DC 17 Constitution saving throw, taking 35 (10d6) poison damage on a failure, or half as much on a success.



BROWN FIEND

A brown fiend is six feet tall, nimble, and very fast. It is humanoid in appearance, combining the worst aspects of a leprous human, a devil, and a rabid animal, with a warty toad-like hide that seems to hang in tatters from its lank frame. Its head is oversized, with protruding, serrated-fanged jaws.

BROWN FIEND

Medium fiend (devil), lawful evil

Armor Class 16 (natural armor)
Hit Points 136 (16d8 + 64)
Speed 50 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	17 (+3)	19 (+4)	16 (+3)	16 (+3)	14 (+2)

Skills Arcana +7, Athletics +9, Perception +7, Stealth +7
Damage Resistances cold
Damage Immunities fire, poison
Condition Immunities poisoned
Senses blindsight 60 ft., darkvision 120 ft., passive Perception 17
Languages Infernal, telepathy 120 ft.
Challenge 9 (5,000 XP)

Innate Spellcasting. The brown fiend’s spellcasting ability is Charisma (spell save DC 14). The brown fiend can innately cast the following spells, requiring no material components:
At will: *detect evil and good*, *detect magic*
3/day: *animate dead*
1/day each: *create undead*, *hallow*

ACTIONS

Multiattack. The brown fiend makes two Claws attacks and one Bite attack. It can use Fearful Glare in place of any melee attack.
Bite. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target.
Hit: 12 (2d6 + 5) piercing damage.
Claws. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target.
Hit: 8 (1d6 + 5) slashing damage.
Fearful Glare. The brown fiend targets one creature it can see within 60 feet of it. If the target can see the brown fiend, it must make a DC 17 Wisdom saving throw against this magic or become frightened until the end of the brown fiend’s next turn on a failure. If the target fails the saving throw by 5 or more, it is also paralyzed for the same duration. A target that succeeds on the saving throw is immune to the Fearful Glare of all brown fiends for the next 24 hours.



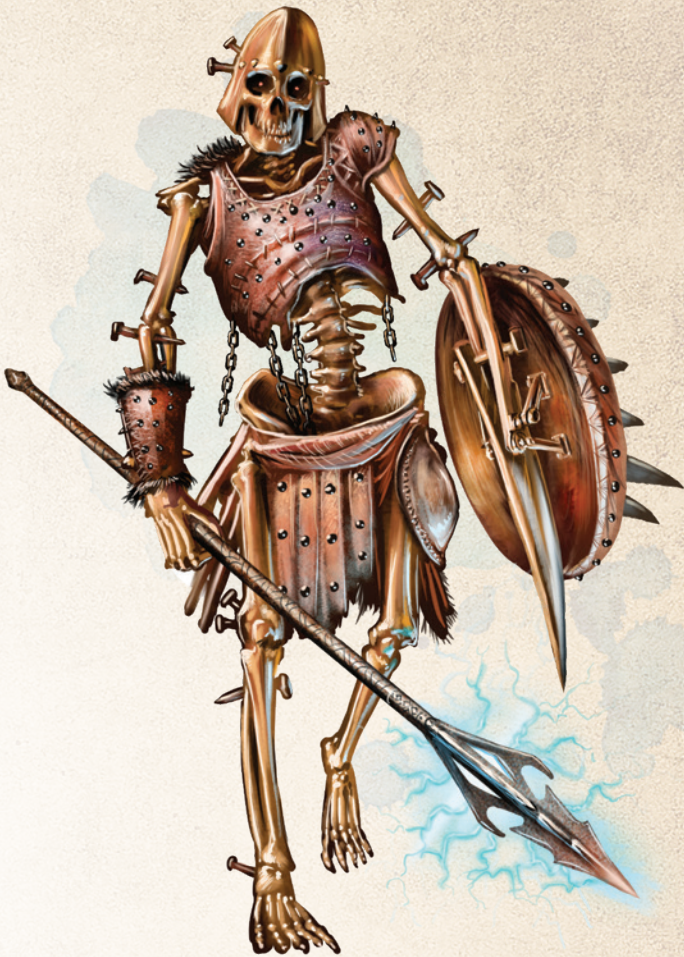
COPPER SKELETON

Copper skeletons are magical constructs animated to act as guardians and servants. They leer horribly as they assail their foes. A copper skeleton wears studded leather armor, carries a large shield of studded leather with bronze and animal horn, and wields a long spear whose tip shows a play of blue energy where the electricity collects, ready to spark forth.

COPPER SKELETON

Medium construct, unaligned

Armor Class 14 (studded leather, shield)
Hit Points 67 (9d8 + 18)
Speed 30 ft.



STR	DEX	CON	INT	WIS	CHA
20 (+5)	10 (+0)	16 (+3)	6 (–2)	11 (+0)	5 (–3)

Damage Immunities lightning, poison
Condition Immunities charmed, exhaustion, frightened, paralyzed, petrified, poisoned
Senses darkvision 120 ft., passive Perception 10
Languages understands the languages of its creator but can’t speak
Challenge 3 (700 XP)

Immutable Form. The copper skeleton is immune to any spell or effect that would alter its form.
Lightning Absorption. Whenever the copper skeleton is subjected to lightning damage, it takes no damage and instead regains a number of hit points equal to the lightning damage dealt.
Lightning Discharge. If an opponent strikes a copper skeleton with a metallic weapon, that opponent takes 5 (2d4) lightning damage.
Magic Resistance. The copper skeleton has advantage on saving throws against spells and other magical effects.
Magic Weapons. The copper skeleton’s weapon attacks are magical.

ACTIONS

Spear. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target.
Hit: 8 (1d6 + 5) piercing damage plus 3 (1d6) lightning damage.

DEMONS



ALDINACH (DEMON LORD)

Aldinach is a 16-foot-tall humanoid with jet-black skin marked in blood-red arcane and demonic patterns, twisting black horns, glowing eyes and dripping fangs, and long talons with six fingers. Though he will not use it in the tomb, he has an alternative form that is about nine feet tall and demonically handsome.

Aldinach appears in the tomb only because of the ancient ritual used by Rahotep. In truth, he would rather see Rahotep defeated and the forces of good prevail than assist the unloving agent of Set.

ALDINACH (DEMON LORD)

Large fiend (demon), chaotic evil

Armor Class 24 (natural armor)

Hit Points 294 (28d10 + 140)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
24 (+7)	22 (+6)	20 (+5)	22 (+6)	24 (+7)	22 (+6)

Saving Throws Str +14, Con +12, Wis +14, Cha +13

Skills Arcana +13, Deception +13, Intimidation +13, Perception +14

Damage resistances cold, fire; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities lightning, poison

Condition immunities frightened, poisoned

Senses truesight 60 ft., darkvision 120 ft., passive Perception 24

Languages Abyssal, telepathy 120 ft.

Challenge 21 (33,000 XP)

Combat Awareness. Aldinach can't be surprised, and he has advantage on initiative rolls if he isn't incapacitated or unconscious.

Destroy Coffer. As a bonus action so long as Aldinach is in the tomb, he may cast a crackling ray of red-black energy, the only effect of which is to destroy one of the ivory coffers in **Area 17** of the tomb.

Innate Spellcasting. Aldinach's spellcasting ability is Charisma (spell save DC 21). The fiend can innately cast the following spells, requiring no material components:

At will: *darkness*, *detect evil and good*, *tongues*

3/day each: *lightning bolt*, *slow*

1/day each: *ice cloud* (functions as *incendiary cloud*, but deals cold damage), *storm of vengeance*

Legendary Resistance (3/day). If Aldinach fails a saving throw, he can choose to succeed instead.

Magic Resistance. Aldinach has advantage on saving throws against spells and other magical effects.

Magic Weapons. Aldinach's weapon attacks are magical.

ACTIONS

Multiattack. Aldinach uses his Paralyzing Gaze and makes one Bite attack, one Gore attack, and one Scimitar attack.

Bite. *Melee Weapon Attack:* +14 to hit, reach 5 ft., one target. *Hit:* 17 (3d6 + 7) piercing damage.

Gore. *Melee Weapon Attack:* +14 to hit, reach 5 ft., one target. *Hit:* 20 (3d8 + 7) piercing damage.

Scimitar. *Melee Weapon Attack:* +14 to hit, reach 5 ft., one target. *Hit:* 17 (3d6 + 7) slashing damage. The target must succeed on a DC 20 Constitution saving throw or be stunned. The target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

Paralyzing Gaze. Aldinach targets one creature he can see within 60 feet of him. If the target can see Aldinach, it must succeed on a DC 21 Wisdom saving throw against this magic or become paralyzed until the end of Aldinach's next turn.

A target that succeeds on the saving throw is immune to Aldinach's Paralyzing Gaze for the next 24 hours.

Summon Demon (1/day). Aldinach summons 1d4 vrocks or 1d3 hezrous with no chance of failure. A summoned demon appears in an unoccupied space within 60 feet of Aldinach and obeys Aldinach's telepathic commands (no action required). It can't summon other demons. It remains for one minute, until it or Aldinach dies, or until Aldinach dismisses it as an action. It rolls initiative and acts on its own turn.

LEGENDARY ACTIONS

Aldinach can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn.

Aldinach regains spent legendary actions at the start of his turn.

Bite Attack. Aldinach makes a Bite attack.

Cast a Spell. Aldinach casts one spell from its Innate Spellcasting trait.

Paralyzing Gaze (costs 2 actions). Aldinach uses his Paralyzing Gaze.





BLUE DEMON

A demon of this sort is eight feet tall, broad, and fast. It is humanoid in appearance, with metallic-blue, scaly skin, and a comb-like crest of spines running from the top of its knobby skull to between the shoulder blades. Its tail is prehensile, barbed, and poisonous.

BLUE DEMON

Large fiend (demon), chaotic evil

Armor Class 16 (natural armor)

Hit Points 133 (14d10 + 56)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	13 (+1)	18 (+4)	16 (+3)	16 (+3)	16 (+3)

Saving Throws Con +8, Wis +7

Skills Deception +7, Insight +7, Perception +7

Damage Resistances cold, fire, lightning

Damage Immunities poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 17, telepathy 100 ft.

Languages Abyssal

Challenge 9 (5,000 XP)

ACTIONS

Multiattack. The blue demon makes one Bite attack, two Claw attacks, and one Tail attack.

Bite. Melee Weapon Attack: +9 to hit, range 5 ft., one target. Hit: 21 (3d10 + 5) piercing damage.

Claw. Melee Weapon Attack: +9 to hit, range 5 ft., one target.

Hit: 12 (2d6 + 5) slashing damage, and the target is grappled (escape DC 15). The blue demon has two claws, each of which can grapple only one target.

Sting. Melee Weapon Attack: +9 to hit, range 5 ft., one target.

Hit: 16 (2d10 + 5) piercing damage, and the target must make a DC 18 Constitution saving throw, taking 33 (6d10) poison damage on a failure or half as much on a success.



BOAR DEMON

These horrible things are the servants of Set. Each has the head and legs of a warthog, and the thighs, torso, and arms of a human.

BOAR DEMON

Large fiend (demon), chaotic evil

Armor Class 15

Hit Points 119 (14d10 + 42)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	13 (+1)	17 (+3)	14 (+2)	14 (+2)	14 (+2)

Skills Perception +5

Damage Resistances cold, fire, lightning

Damage Immunities poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 15

Languages Abyssal

Challenge 6 (2,300 XP)

Keen Hearing and Sight. A boar demon has advantage on

Wisdom (Perception) checks that rely on hearing or sight.

Stunning Gaze. When a creature that can see the boar demon's eyes starts its turn within 30 feet of the boar demon, the boar demon can force it to succeed on a DC 14 Constitution saving throw or be stunned until the end of its next turn if the boar demon isn't incapacitated and can see the creature. If the saving throw fails by 5 or more, the creature becomes paralyzed. A paralyzed creature must repeat the saving throw at the end of its next turn, remaining paralyzed on a failure or ending the effect on a success. The paralysis lasts until the creature is freed by a *lesser restoration* spell or other magic.

Unless surprised, a creature can avert its eyes to avoid the saving throw at the start of its turn. If the creature does so, it can't see the boar demon until the start of its next turn, when it can avert its eyes again. If the creature looks at the boar demon in the meantime, it must immediately make the save. The boar demon is unaffected by its own gaze.

ACTIONS

Multiattack. A boar demon makes one Bite attack and two Longsword attacks.

Bite. Melee Weapon Attack: +7 to hit, range 5 ft., one target.

Hit: 9 (2d4 + 4) piercing damage.

Longsword. Melee Weapon Attack: +7 to hit, range 5 ft., one target. Hit: 8 (1d8 + 4) slashing damage.



DEMON OF IUBENI

A demon of this sort is eight feet tall, broad, and fast. It is humanoid in appearance, with metallic-blue, scaly skin and a comb-like crest of spines running from the top of its knobby skull to between the shoulder blades. It is otherwise similar to the blue demon, though it lacks a prehensile and poisonous tail.

DEMON OF IUBENI

Large fiend (demon), chaotic evil

Armor Class 15

Hit Points 136 (16d10 + 48)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	13 (+1)	16 (+3)	14 (+2)	14 (+2)	12 (+1)

Skills Perception +5

Damage Resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities frightened, poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 15

Languages Abyssal, telepathy 120 ft.

Challenge 6 (2,300 XP)

Magic Resistance. The demon of Iubeni has advantage on saving throws against spells and other magical effects.



ACTIONS

Multiattack. The demon of Iubeni makes one Bite attack and two Claw attacks.

Bite. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target.

Hit: 13 (2d8 + 4) piercing damage.

Claw. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) slashing damage.



GHOLL (DEMON LORD OF GHOLLS)

Gholl is a powerful demon lord revered by the undead creatures known as gholles. He is a 12-foot-tall male figure with leprous flesh and clawed hands and feet of animal nature. His head is human ... almost. It is elongated, with hyena-like jaws and bestial eyes and ears that bespeak some nightmare blend of human and animal.

GHOLL (DEMON LORD OF GHOLLS)

Large fiend (demon), chaotic evil

Armor Class 19 (natural armor)

Hit Points 315 (30d10 + 150)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	17 (+3)	20 (+5)	20 (+5)	20 (+5)	20 (+5)

Saving Throws Con +11, Int +11, Wis +11, Cha +11

Skills Arcana +11, Deception +11, Insight +11, Perception +11

Damage resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities poison

Condition immunities frightened, poisoned

Senses truesight 120 ft., passive Perception 21

Languages Abyssal, telepathy 120 ft.

Challenge 20 (25,000 XP)

Innate Spellcasting. Gholl's spellcasting ability is Charisma (spell save DC 19). Gholl can innately cast the following spells, requiring no material components:

At will: *detect evil and good*, *tongues*

3/day each: *dispel magic*, *fear*

1/day each: *fire storm*, *symbol*

Magic Resistance. Gholl has advantage on saving throws against spells and other magical effects.

Stench. Any creature other than a demon that starts its turn within 10 feet of Gholl must make a DC 19 Constitution saving throw or take 21 (6d6) poison damage on a failure, or half as much on a success. If the target fails the saving throw by 5 or more, it is also poisoned until the start of its next turn.

Teleport. Gholl magically teleports, along with any equipment he is wearing or carrying, up to 120 feet to an unoccupied space he can see.

ACTIONS

Multiattack. Gholl makes one Bite attack, and two Claw attacks.

Bite. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target.

Hit: 22 (3d10 + 6) piercing damage.

Claw. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target.

Hit: 15 (2d8 + 6) piercing damage.

Paralyzing Gaze. Gholl targets one creature he can see within 60 feet of him. If the target can see Gholl, it must succeed on a DC 19 Wisdom saving throw against this magic or become paralyzed until the end of Gholl's next turn. A target that succeeds on the saving throw is immune to Gholl's Paralyzing Gaze for the next 24 hours.

Summon Demon or Gholl (1/day). Gholl summons 1d3 vrocks, 1d2 hezrous, or 1d3 gholles with no chance of failure. A summoned demon or gholle appears in an unoccupied space within 60 feet of Gholl and obeys Gholl's telepathic commands (no action required). It can't summon other creatures. It remains for one minute, until it or Gholl dies, or until Gholl dismisses it as an action. It rolls initiative and acts on its own turn.

LEGENDARY ACTIONS

Gholl can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn.

Gholl regains spent legendary actions at the start of his turn.

Claw Attack. Gholl makes a Claw attack.

Nauseating Stench (costs 3 actions). Each creature within 20 feet of Gholl must make a DC 19 Constitution saving throw or take 28 (8d6) poison damage on a failure or half as much on a success.

Teleport. Gholl uses its Teleport.



GHUL (DEMON LORD)

Ghul is a 12-foot-tall, misshapen female creature, the mother of all ghulaz. Her bestial face combines the worst features of a hound, a baboon, and a woman, twisted in a leering, fanged visage of demonic appearance. Her long arms are corded with muscle and terminate in clawed hands; her feet are similarly ugly and clawed. The overall impression of her bodes horror most malevolent.

GHUL (DEMON LORD)

Large fiend (demon), chaotic evil

Armor Class 19 (natural armor)

Hit Points 266 (28d10 + 112)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	15 (+2)	19 (+4)	18 (+4)	20 (+5)	20 (+5)

Saving Throws Str +12, Dex +8, Con +10, Wis +11

Skills Arcana +10, Intimidation +11, Perception +11

Damage resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities poison

Condition immunities frightened, poisoned

Senses truesight 120 ft., passive Perception 21

Languages Abyssal, telepathy 120 ft.

Challenge 19 (22,000 XP)

Innate Spellcasting. Ghul's spellcasting ability is Charisma (spell save DC 19, +11 to hit with spell attacks). Ghul can innately cast the following spells, requiring no material components:



At will: *detect evil and good*, *ray of sickness*

3/day each: *darkness*, *animate dead*

1/day each: *fire storm*, *telekinesis*

Magic Resistance. Ghul has advantage on saving throws against spells and other magical effects.

Stench. Any creature other than a demon that starts its turn within 10 feet of Ghul must make a DC 18 Constitution saving throw or take 17 (5d6) necrotic damage on a failure or half as much on a success. If the target fails the saving throw by 5 or more, it also suffers one level of exhaustion.

Teleport. Ghul magically teleports, along with any equipment she is wearing or carrying, up to 120 feet to an unoccupied space she can see.

ACTIONS

Multiattack. Ghul makes one Bite attack and two Claw attacks. She can use Paralyzing Spittle in place of any melee attack.

Bite. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target.

Hit: 19 (3d8 + 6) piercing damage.

Claw. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target.

Hit: 13 (2d6 + 6) damage.

Paralyzing Spittle. *Ranged Weapon Attack:* +8 to hit,

range 20/60 ft. **Hit:** 14 (4d6) acid damage. If the target is a creature, it must make a DC 19 Constitution saving throw or become paralyzed. The paralyzed target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

Summon Demon or Ghulaz (1/day). Ghul summons 1d3 vrocks, 1d2 hezrous, or 1d3 ghulaz with no chance of failure. A summoned demon or ghulaz appears in an unoccupied space within 60 feet of Ghul and obeys Ghul's telepathic commands (no action required). It can't summon other creatures. It remains for one minute, until it or Ghul dies, or until Ghul dismisses it as an action. It rolls initiative and acts on its own turn.

LEGENDARY ACTIONS

Ghul can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn.

Ghul regains spent legendary actions at the start of his turn.

Claw Attack. Ghul makes a Claw attack.

Decomposing Burst (costs 2 actions). Ghul discharges magical, corrupting energy. Each creature of her choice in a 10-foot radius must make a DC 19 Constitution saving throw, taking 21 (6d6) necrotic damage on a failure or half as much on a success.

Teleport. Ghul uses Teleport.



GLOOM DEMON

A gloom demon is a vaguely humanoid shadowy form, but its appearance is unstable, coiling and twisting, from moment to moment changing in size anywhere from five to seven feet. Even its position is erratic, seeming to change by one foot or more in a random direction every time an observer blinks or looks away.

Gloom demons are native to a particularly dismal part of the lower planes where deep shadow and darkness prevails, and nothing has permanent substance.

GLOOM DEMON

Medium fiend (demon), chaotic evil

Armor Class 15

Hit Points 90 (12d8 + 36)

Speed fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	19 (+4)	16 (+3)	14 (+2)	14 (+2)	15 (+2)

Skills Perception +5

Damage Resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities frightened, poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 15

Languages Abyssal, telepathy 120 ft.

Challenge 5 (1,800 XP)

Aura of Fear. Any creature within 30 feet of the gloom demon must succeed on a DC 14 Wisdom saving throw or become frightened of the gloom demon. The target may repeat its saving throw at the end of each of its turns, ending the effect on a successful save. A target that succeeds on the saving throw is immune to this gloom demon's Aura of Fear for the next 24 hours.

Darkness. As a bonus action, the gloom demon may cast *darkness* three times per day.

ACTIONS

Multiattack. The gloom demon makes one Bite attack and two Claw attacks.

Bite. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target.

Hit: 13 (2d8 + 4) piercing damage.

Claw. *Melee Weapon Attack:* +6 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) slashing damage.





HIPPODILEMON

A hippodilemon is a giant hippo-headed-crocodile-demon about 30 feet long and weighing a ton or more. It propels itself through the water with its massive tail.

HIPPODILEMON

Huge fiend (demon), chaotic evil

Armor Class 14 (natural armor)

Hit Points 95 (10d12 + 30)

Speed 20 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	10 (+0)	17 (+3)	5 (–3)	12 (+1)	12 (+1)

Skills Perception +4, Stealth +3

Damage Resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 14

Languages —

Challenge 6 (2,300 XP)

Hold Breath. The hippodilemon can hold its breath for 30 minutes.

ACTIONS

Multiattack. The hippodilemon makes one Bite Attack and one Tail attack.

Bite. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target.

Hit: 21 (3d10 + 5) piercing damage, and the target is grappled (escape DC 16). Until the grapple ends, the target is restrained, and the hippodilemon can't bite another target.

Tail. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target not grappled by the hippodilemon. *Hit:* 14 (2d8 + 5) bludgeoning damage. If the target is a creature, it must succeed on a DC 16 Strength saving throw or be knocked prone.



DEMONCROC

The demoncroc swims the layers of the lower planes devouring demons, devils, and any other creatures that cross its path. Purportedly it can swim the River Styx without suffering the memory loss effects of said waters.

The demonic spirit inhabiting this form is bloodthirsty and malign. At night, it causes the demoncroc to come forth and stalk through the village seeking prey. Its weight and strength allow it to smash down doors in order to get at victims; however, it can't climb stairs.

This demon crocodile is some 30 feet long and five feet broad.

DEMONCROC

Huge fiend (shapechanger), chaotic evil

Armor Class 16 (natural armor)

Hit Points 168 (16d12 + 64)

Speed 20 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	12 (+1)	18 (+4)	12 (+1)	12 (+1)	8 (-1)

Skills Athletics +9, Perception +5, Stealth +5

Damage Resistances cold, lightning

Damage Immunities fire, poison

Condition Immunities poisoned

Senses darkvision 60 ft., passive Perception 15

Languages understands Abyssal and Infernal but cannot speak

Challenge 9 (5,000 XP)

Hold Breath. The demoncroc can hold its breath for 30 minutes.

Shapechanger. The demoncroc can use its action to polymorph into a six-foot-long carp. Its statistics are the same in each form.

ACTIONS

Multiattack. The demoncroc makes one Bite Attack and one Tail attack.

Bite. *Melee Weapon Attack:* +9 to hit, reach 10 ft., one target.

Hit: 21 (3d10 + 5) piercing damage, and the target is grappled (escape DC 19). Until the grapple ends, the target is restrained, and the demoncroc can't bite another target.

Tail. *Melee Weapon Attack:* +9 to hit, reach 10 ft., one target not grappled by the demoncroc. *Hit:* 14 (2d8 + 5) bludgeoning damage. If the target is a creature, it must succeed on a DC 17 Strength saving throw or be knocked prone.





GHOLLE

Gholles are undead humanoids with the features of hyenas, gorillas, and humans. They often travel in mixed packs of ghouls and ghoull-like creatures and are the leaders of such packs if the gholle is the largest or strongest. Their hunched bodies are 12 feet tall, and they have gorilla-like faces and long hyena snouts. While most of their body is that of a rotting human corpse, their hands and feet are clearly bestial in nature, with sharp claws and tufts of hair.

GHOLLE

Large undead, chaotic evil

Armor Class 16 (natural armor)

Hit Points 153 (18d10 + 54)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	15 (+2)	16 (+3)	13 (+1)	13 (+1)	17 (+3)

Skills Perception +4, Stealth +5

Damage Resistances necrotic; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities charmed, exhaustion, poisoned

Senses darkvision 60 ft., passive Perception 14

Languages Abyssal, Common

Challenge 8 (3,900 XP)

Carion Stench. Any creature other than the gholle that starts its turn within five feet of the gholle must succeed on a DC 14 Constitution saving throw or be poisoned until the start of the target's next turn. On a successful saving throw, the target is immune to the Stench of all gholles for one hour.

Create Spawn. Any humanoid creature slain by the gholle rises as a ghoul within 1d6 hours. They are not under the command of the gholle that created them, nor do they retain any abilities or memories they had in life.

Magic Resistance. The gholle has advantage on saving throws against spells and other magical effects.

Paralyzing Gaze. When a creature that can see the gholle's eyes starts its turn within 30 feet of the gholle, the gholle can force it to make a DC 14 Wisdom saving throw if the gholle isn't incapacitated and can see the creature. On a failure, the creature is paralyzed for one minute. Unless surprised, a creature can avert its eyes to avoid the saving throw at the start of its turn. If the creature does so, it can't see the gholle until the start of its next turn, when it can avert its eyes again. If the creature looks at the gholle in the meantime, it must immediately attempt the save. While averting its eyes, any attacks on the gholle are done at disadvantage.

Regeneration. The gholle regains 5 hit points at the start of its turn. The regeneration does not happen if the gholle took fire damage or was hit with holy water since its last turn. The gholle is destroyed only if it starts its turn with 0 hit points and doesn't regenerate.

Turn Resistance. The gholle has advantage on saving throws against any effect that turns undead.

ACTIONS

Multiattack. The gholle makes one Bite attack and two Claw attacks.

Bite. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target.

Hit: 14 (2d8 + 5) piercing damage.

Claws. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target.

Hit: 8 (1d6 + 5) slashing damage.



GHOULS



VAMPIRIC GHOUL

Vampiric ghouls are possibly the most malign and wicked of the undead, vile creatures that survive by feasting on living flesh and warm blood. Vampiric ghouls are more akin to vampires than they are their ghoulish brethren, so they keep their usual human attractiveness (albeit with a great inner ugliness). Feeding on flesh sustains their natural existence, but quaffing blood energizes them.



VAMPIRIC GHOUL

Medium undead (shapechanger), chaotic evil

Armor Class 13

Hit Points 45 (7d8 + 14)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	17 (+3)	14 (+2)	13 (+1)	14 (+2)	14 (+2)

Skills Perception +4, Stealth +5

Damage Immunities poison

Condition Immunities charmed, exhausted, poisoned

Senses darkvision 60 ft., passive Perception 14

Languages Common

Challenge 3 (700 XP)

Shapechanger. If the vampiric ghoul isn't in sunlight or running water, it can use its action to polymorph into a Tiny rat or back into its true form.

While in rat form, the vampiric ghoul can't speak, and its walking speed is 20 feet. Its statistics, other than its size and speed, are unchanged. Anything it is wearing transforms with it, but anything it is carrying does not. It reverts to its true form if it dies.

Sunlight Sensitivity. While in sunlight, the vampiric ghoul has disadvantage on attack rolls, as well as on Wisdom (Perception) checks that rely on sight.

ACTIONS

Multiattack. The vampiric ghoul makes one Bite attack and one Claws attack. It can use its Life Drain in place of any melee attack.

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target.
Hit: 9 (2d6 + 2) piercing damage.

Claws. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target.
Hit: 7 (2d4 + 2) slashing damage. If the target is a creature other than an undead, it must make a DC 11 Constitution saving throw or be paralyzed for one minute on a failure. The target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

Life Drain. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) necrotic damage and the target must make a DC 13 Constitution saving throw or its hit point maximum is reduced by an amount equal to the damage taken. This reduction lasts until the target finishes a long rest. The target dies if this effect reduces its hit point maximum to 0.

A humanoid slain by this attack rises 24 hours later as a ghoul under the vampiric ghoul's control unless the humanoid is restored to life or its body is destroyed. The vampiric ghoul can have no more than six ghouls under its control at one time.



GHULAZ

Ghulaz are undead creatures rumored to have originated on another plane of existence. These vile creatures often dwell in packs that include gholles and/or once-human ghouls. These murderous monstrosities are akin to the gholle and are every bit as evil.

These creatures stand about six feet tall and have clawed hands and feet of animal nature despite their human-like fingers and toes. Their skull is also humanoid in shape, albeit more akin to that of a gorilla. It is elongated, with massive, hyena-like jaws, glaring bestial eyes, and hyena-like ears. These vile things seem to be an amalgam of the worst features of a hound, a baboon, and a human, blending them into a leering, fanged visage of demonic appearance. They have long arms corded with muscle that terminate in hideous clawed hands and feet.

GHULAZ

Medium undead, chaotic evil

Armor Class 14 (natural armor)

Hit Points 45 (6d8 + 18)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	14 (+2)	16 (+3)	11 (+0)	12 (+1)	14 (+2)

Skills Athletics +4

Damage Resistances necrotic; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities exhaustion, poisoned

Senses darkvision 60 ft., passive Perception 11

Languages Common

Challenge 3 (700 XP)

Regeneration. The ghulaz regains 5 hit points at the start of its turn. If the ghulaz takes acid or fire damage, this trait doesn't function at the start of the ghulaz's next turn. The ghulaz dies only if it starts its turn with 0 hit points and doesn't regenerate.

Stench. Any creature other than another ghulaz that starts its turn within 10 feet of a ghulaz must make a DC 11 Constitution saving throw or take 7 (2d6) necrotic damage on a failure or half as much on a success.

ACTIONS

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 9 (2d6 + 2) piercing damage.

Claws. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 7 (2d4 + 2) slashing damage.

Paralyzing Spittle (recharge 5–6). *Ranged Weapon Attack:* +4 to hit, range 20 ft., one target *Hit:* 10 (3d6) acid damage. If the target is a creature, it must make a DC 12 Constitution saving throw or become paralyzed. The paralyzed target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.





GIANT CROCODILE OF SEBK

The crocodile of Sebk is a 24-foot-long crocodile.

GIANT CROCODILE OF SEBK

Huge beast, neutral evil

Armor Class 14 (natural armor)

Hit Points 114 (12d12 + 36)

Speed 30 ft., swim 50 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	9 (–1)	17 (+3)	6 (–2)	10 (+0)	7 (–2)

Skills Athletics +8, Stealth +5

Senses passive Perception 10

Languages understands Common but cannot speak

Challenge 6 (2,300 XP)

Hold Breath. The crocodile of Sebk can hold its breath for 30 minutes.

Keen Smell. The crocodile of Sebk has advantage on Wisdom (Perception) checks that rely on smell.

ACTIONS

Multiattack. The crocodile of Sebk makes one Bite attack and one Tail attack.

Bite. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target.

Hit: 21 (3d10 + 5) piercing damage, and the target is grappled (escape DC 18). Until this grapple ends, the target is restrained, and the crocodile can't bite another target.

Tail. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target not grappled by the crocodile of Sebk. *Hit:* 14 (2d8 + 5) bludgeoning damage. If the target is a creature, it must make a DC 16 Strength saving throw or be knocked prone on a failure.



GOLEMS



LESSER CLAY GOLEM

Lesser clay golems are sculpted from clay and fired to a hardness similar to stone. Most often depicted as warriors and having human proportions, they often serve as guardians in temples or similar settings.

LESSER CLAY GOLEM

Medium construct, unaligned

Armor Class 14 (natural armor)

Hit Points 68 (8d8 + 32)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	9 (–1)	18 (+4)	3 (–4)	8 (–1)	1 (–5)

Damage immunities acid, poison, psychic; bludgeoning, piercing, and slashing from nonmagical attacks

Condition immunities charmed, exhaustion, frightened, paralyzed, petrified, poisoned

Senses darkvision 60 ft., passive Perception 9

Languages understands the language of its creator but cannot speak

Challenge 3 (700 XP)

Immutable Form. The lesser clay golem is immune to any spell or effect that would alter its form.

Magic Resistance. The lesser clay golem has advantage on saving throws against spells and other magical effects.

Magic Weapons. The lesser clay golem's weapon attacks are magical.

ACTIONS

Multiattack. The lesser clay golem makes one weapon attack and one Slam attack.

Greatclub. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 13 (2d8 + 4) bludgeoning damage.

Slam. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 13 (2d8 + 4) bludgeoning damage.

Spear. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 9 (1d10 + 4) piercing damage.



GOLEM IDOL OF RAHOTEP

The golem idol of Rahotep is possessed by a spiritual portion of Rahotep. It is a 14-foot-tall statue constructed of stone.

GOLEM IDOL OF RAHOTEP

Huge construct, chaotic evil

Armor Class 19 (natural armor)

Hit Points 230 (20d12 + 100)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
24 (+7)	9 (–1)	20 (+5)	16 (+3)	16 (+3)	6 (–2)

Damage resistances cold, fire, lightning

Damage immunities poison, psychic; bludgeoning, piercing, and slashing from nonmagical attacks

Condition immunities charmed, exhaustion, frightened, paralyzed, petrified, poisoned

Senses darkvision 120 ft., passive Perception 13

Languages understands the language of its creator but cannot speak

Challenge 14 (11,500 XP)

Blunt Blade. Whenever the golem idol of Rahotep is subjected to slashing damage from a magical weapon, the creature that dealt the damage must make a DC 14 Wisdom saving throw. On a failure, the magical weapon's properties and powers are suppressed. For example, a +1 *longsword* functions as a nonmagical longsword, or a monk's ki-empowered strikes function as nonmagical strikes. An affected creature or an affected magical weapon's wielder can repeat the saving throw at the end of each of its turns, ending the effect on itself or the magical weapon on a success. Artifacts and deities are immune to this trait.

Immutable Form. The golem idol of Rahotep is immune to any spell or effect that would alter its form.

Magic Resistance. The golem idol of Rahotep has advantage on saving throws against spells and other magical effects.

Magic Weapons. The golem idol of Rahotep's weapon attacks are magical.

ACTIONS

Multiattack. The golem idol of Rahotep makes two Slam attacks.

Slam. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target.

Hit: 20 (3d8 + 7) bludgeoning damage.

Necrotic Glare (recharge 5–6). The golem idol of Rahotep targets one or more creatures it can see within 15 feet of it. Each target must make a DC19 Constitution saving throw against this magic, taking 28 (8d6) necrotic damage on a failed saving throw, or half as much on a successful one. In addition, a target that fails its saving throw is

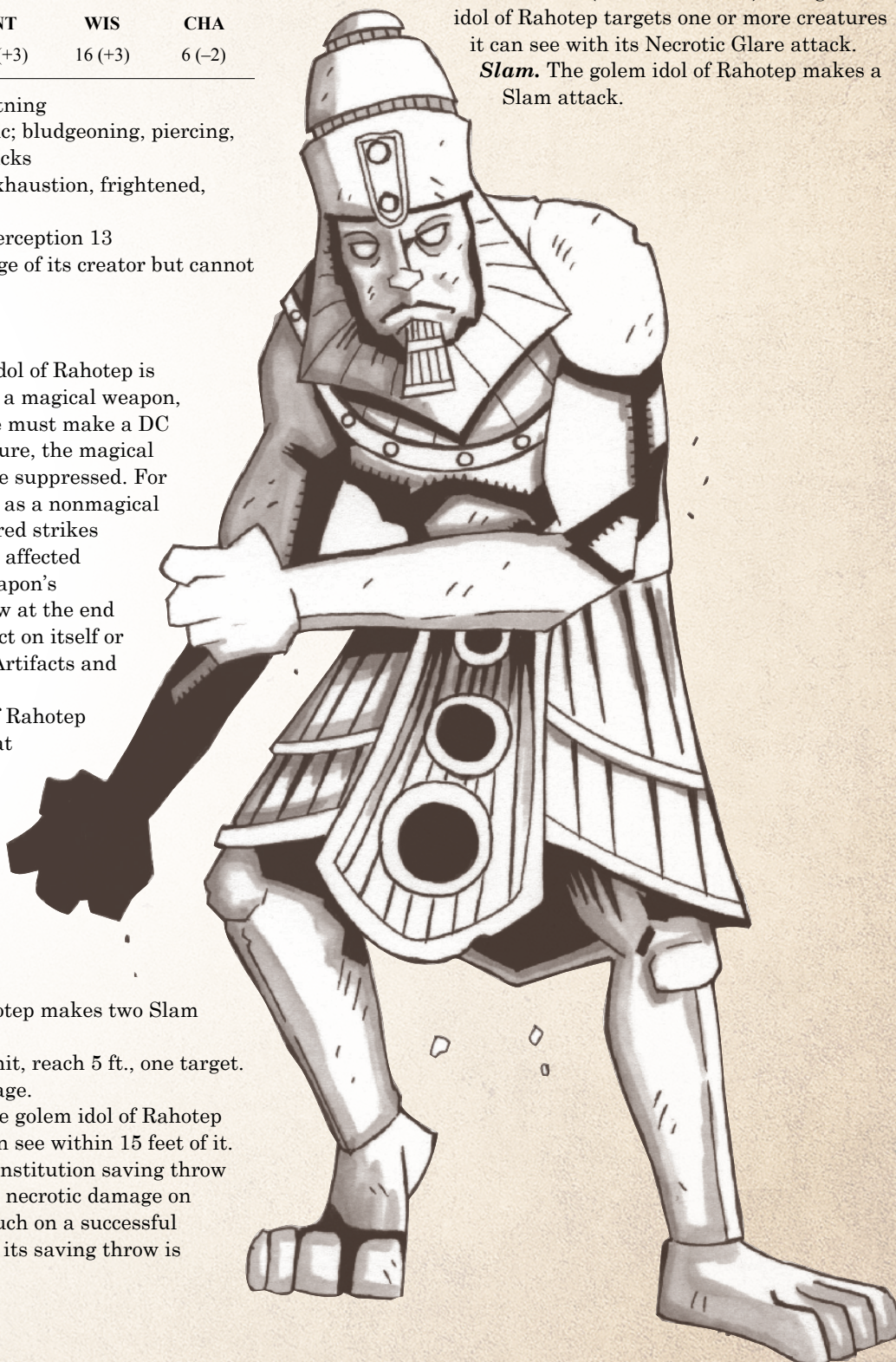
frightened of the golem idol of Rahotep for one minute. A target can repeat the saving throw at the end of each of its turns, ending its frightened condition on a success.

LEGENDARY ACTIONS

The golem idol of Rahotep can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The golem idol of Rahotep regains spent legendary actions at the start of its turn.

Necrotic Glare (costs 2 actions). The golem idol of Rahotep targets one or more creatures it can see with its Necrotic Glare attack.

Slam. The golem idol of Rahotep makes a Slam attack.







GREATER PRIEST GHOST

In life, greater priest ghosts were clerics devoted to an evil god and performed certain terrible rituals in life. In death, they guard a tomb of a power greater than theirs. They seal themselves alive in a sarcophagus or coffin where they eventually die. Their souls remain trapped in their bodies, eternal guardians waiting to bring doom upon any who might intrude on the house of death they protect.

Greater priest ghosts may not move more than 100 feet from their bodies, either on the Material Plane or the Ethereal Plane.

GREATER PRIEST GHOST

Medium undead, chaotic evil

Armor Class 19 (natural armor)

Hit Points 150 (20d8 + 60)

Speed fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
7 (–2)	16 (+3)	17 (+3)	18 (+4)	20 (+5)	19 (+4)

Saving Throws Int +9, Wis +10, Cha +9

Damage Resistances acid, fire, lightning, thunder; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities cold, necrotic, poison

Condition Immunities charmed, exhaustion, frightened, grappled, paralyzed, petrified, poisoned, prone, restrained

Skills Perception +11

Senses darkvision 60 ft., passive Perception 21

Languages ancient Khemitian

Challenge 14 (11,500 XP)

Ethereal Sight. The greater priest ghost can see 60 feet into the Ethereal Plane when it is on the Material Plane, and vice versa.

Incorporeal Movement. The greater priest ghost can move through other creatures and objects as if they were difficult terrain. It takes 5 (1d10) force damage if it ends its turn inside an object.

Sense the Living. The greater priest ghost can sense the presence of all living beings within 30 feet, even if they are behind total cover.

Spellcasting. A greater priest ghost is a 16th-level spellcaster. Its spellcasting ability is Wisdom (spell save DC 18, +10 to hit with spell attacks). A greater priest ghost has the following spells prepared, but may cast them only while possessing a target:

1st level (4 slots): *command*, *hellish rebuke*, *inflict wounds*, *shield of faith*

2nd level (3 slots): *blindness/deafness*, *hold person*, *spiritual weapon*

3rd level (3 slots): *bestow curse*, *dispel magic*, *fear*

4th level (3 slots): *banishment*, *black tentacles*, *blight*

5th level (2 slots): *contagion*, *flame strike*

6th level (1 slot): *circle of death*

7th level (1 slot): *finger of death*

8th level (1 slot): *power word stun*

ACTIONS

Withering Touch. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 27 (6d6 + 6) necrotic damage.

Etherealness. The greater priest ghost enters the Ethereal Plane from the Material Plane, or vice versa. It is visible on the Material Plane while it is the Border Ethereal, and vice versa, yet it can't affect or be affected by anything on the other plane.

Horridifying Visage. Each non-undead creature within 60 feet of the greater priest ghost that can see it must succeed on a DC 16 Wisdom saving throw or be frightened for one minute. If the save fails by 5 or more, the target also ages 1d4 x 10 years. A frightened target can repeat the saving throw at the end of each of its turns, ending the frightened condition on itself on a success. If the target's saving throw is successful or the effect ends for it, the target is immune to this greater priest ghost's Horridifying Visage for the next 24 hours. The aging effect can be reversed with a *greater restoration* spell, but only within 24 hours of it occurring.

Possession. One humanoid that the greater priest ghost can sense with *Sense the Living* must succeed on a DC 18 Charisma saving throw. On a failure, the greater priest ghost's soul moves into the target's body, and the target's soul becomes trapped in the dead body of the greater priest ghost. The greater priest ghost now controls the body, while the target is aware only of being trapped in a corpse. The greater priest ghost can't be targeted by any attack, spell, or other effect, except ones that turn undead; it retains its alignment, Intelligence, Wisdom, and Charisma, and immunity to being charmed or frightened; and it retains its spellcasting. It otherwise uses the possessed target's statistics, but doesn't gain access to the target's knowledge, class features, or proficiencies.

The possession lasts until the body drops to 0 hit points, the greater priest ghost ends it as a bonus action, or the greater priest ghost is turned or forced out by an effect such as the *dispel evil and good* spell. When the possession ends, the greater priest ghost reappears in an unoccupied space within five feet of the body. The target is immune to this greater priest ghost's Possession for 24 hours after succeeding on the saving throw or after the possession ends.



GUARDIAN FIEND

Guardian fiends are eight-foot-tall humanoids with a bristled and warty, pig-like hide hanging in lapping folds from their body. The head is gourd-like, with a wide mouth filled with serrated-fangs.

GUARDIAN FIEND

Large fiend (devil), lawful evil

Armor Class 16 (natural armor)

Hit Points 142 (15d10 + 60)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	13 (+1)	18 (+4)	18 (+4)	16 (+3)	14 (+2)

Saving Throws Str +8, Con +7, Wis +6

Damage Resistances cold; bludgeoning, piercing, and slashing from nonmagical attacks that aren't silver

Damage Immunities fire, poison

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 13

Languages Infernal, telepathy 100 ft.

Challenge 8 (3,900 XP)

Devil's Sight. Magical darkness doesn't impede the guardian fiend's darkvision.

Magic Resistance. The guardian fiend has advantage on saving throws against spells and other magical effects.

Magic Weapons. The guardian fiend's weapon attacks are magical.

ACTIONS

Multiattack. The guardian fiend makes two Greatsword attacks.

Greatsword. Melee Weapon Attack: +8 to hit, range 5 ft., one target. **Hit:** 16 (2d10 + 5) slashing damage plus 7 (2d6) acid damage. If the guardian fiend rolls a 20 on the attack, the target takes an extra 18 (4d8) slashing damage and 9 (2d8) acid from the hit.



HIPPOPOTAMUS

HIPPOPOTAMUS

Large beast, unaligned

Armor Class 13 (natural armor)

Hit Points 42 (5d10 + 15)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	10 (+1)	16 (+3)	2 (-4)	11 (+0)	6 (-2)

Skills Stealth +3

Senses passive Perception 10

Languages —

Challenge 2 (450 XP)

Hold Breath. The hippopotamus can hold its breath for 10 minutes.

Trampling Charge. If the hippopotamus moves at least 20 feet straight toward a creature and then hits it with its bite attack on the same turn, that target must succeed on a DC 11 Strength saving throw or be knocked prone. If the target is prone, the hippopotamus can make one Stomp attack against it as a bonus action.

ACTIONS

Bite. Melee Weapon Attack: +6 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) piercing damage.

Stomp. Melee Weapon Attack: +6 to hit, range 5 ft., one prone creature. **Hit:** 13 (2d8 + 4) bludgeoning damage.



IRON MUMMY

These constructs are activated by magic and are usually found guarding a place the creator doesn't want a person to enter. An iron mummy resembles an actual mummy, complete with bandages, though underneath the bandages is a body composed completely of iron.

An iron mummy carries a crystalline lotus flower in each hand that, upon command, animates into a lotus-aspid snake. The feet of an iron mummy are wrapped in bandages, so it makes little or no noise when it moves.

IRON MUMMY

Medium construct, unaligned

Armor Class 15 (natural armor)

Hit Points 112 (15d8 + 45)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	9 (-1)	17 (+3)	3 (-4)	10 (+0)	1 (-5)

Damage Vulnerabilities lightning

Damage Immunities poison, psychic, bludgeoning, piercing, and slashing from nonmagical attacks that aren't adamantite

Condition Immunities charmed, exhaustion, frightened, paralyzed, petrified, poisoned

Senses darkvision 120 ft., passive Perception 10

Languages understands the languages of its creator but cannot speak

Challenge 5 (1,800 XP)

Magic Resistance. The iron mummy has advantage on saving throws against spells and other magical effects.

Magic Weapons. The iron mummy's weapon attacks are magical.

ACTIONS

Multiattack. An iron mummy makes one Slam attack and one Snakes attack.

Slam. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) bludgeoning damage.

Snakes. *Melee Weapon Attack:* +7 to

hit, range 5 ft., one target. *Hit:*

6 (1d4 + 4) piercing damage

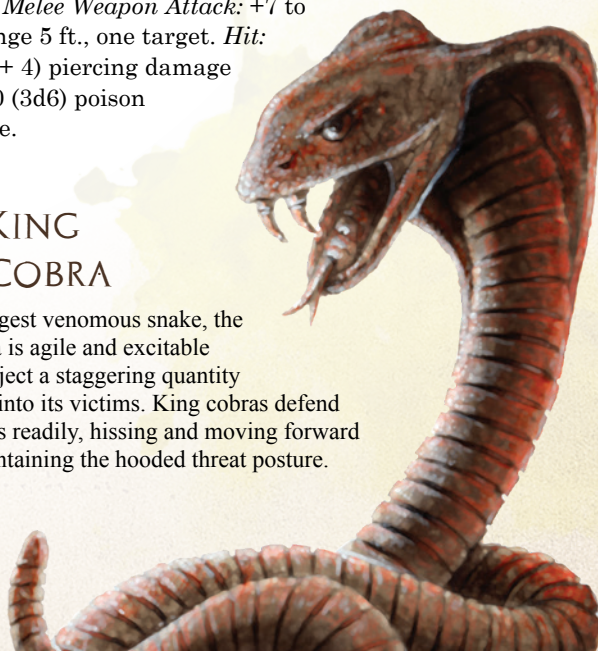
plus 10 (3d6) poison

damage.



KING COBRA

The longest venomous snake, the king cobra is agile and excitable and can inject a staggering quantity of venom into its victims. King cobras defend themselves readily, hissing and moving forward while maintaining the hooded threat posture.



KING COBRA

Medium beast, unaligned

Armor Class 14

Hit Points 39 (6d8 + 12)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	18 (+4)	14 (+2)	2 (-4)	10 (+0)	5 (-3)

Skills Perception +2

Senses blindsight 10 ft., passive Perception 12

Languages —

Challenge 2 (450 XP)

Keen Smell. The king cobra has advantage on Wisdom (Perception) checks that rely on smell.

ACTIONS

Bite. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target.

Hit: 6 (1d4 + 4) piercing damage, and the target must make a DC 12 Constitution saving throw taking 21 (6d6) poison damage on a failure or half as much on a success.

Poisonous Spittle (recharge 5–6). *Ranged Weapon Attack:*

+6 to hit, range 10 ft. *Hit:* 10 (3d6) poison damage.



LEOPARD

Leopards have spotted fur that provides good camouflage in their natural habitats. Though smaller than other large cats, they are fast and strong, and hunt most anything they find in their range.

LEOPARD

Medium beast, unaligned

Armor Class 12

Hit Points 33 (6d8 + 6)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	16 (+3)	12 (+1)	3 (-4)	12 (+1)	8 (-1)

Skills Athletics +5, Perception +3, Stealth +7

Senses passive Perception 13

Languages —

Challenge 1 (200 XP)

Keen Smell. The leopard has advantage on Wisdom (Perception) checks that rely on smell.

Pounce. If the leopard moves at least 20 feet straight toward a creature and then hits it with a claw attack on the same turn, that target must succeed on a DC 13 Strength saving throw or be knocked prone. If the target is prone, the leopard can make one bite attack against it as a bonus action.

ACTIONS

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target.

Hit: 7 (1d8 + 3) piercing damage.

Claw. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target.

Hit: 6 (1d6 + 3) slashing damage.

MUMMY



GREAT SPIDER MUMMY

A great spider mummy is created by forbidden rituals from the corpse of a species of extremely rare Khemitian giant spider.

A great spider mummy is a rotting, desiccated giant spider wrapped in bandages.

GREAT SPIDER MUMMY

Large undead, chaotic evil

Armor Class 15 (natural armor)

Hit Points 114 (12d10 + 48)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	21 (+5)	19 (+4)	11 (+0)	14 (+2)	6 (–2)

Saving Throws Str +8, Dex +8, Con +7, Wis +5

Damage Vulnerabilities fire

Damage Immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition Immunities charmed, exhaustion, frightened, paralyzed, poisoned

Senses darkvision 60 ft., passive Perception 12

Languages —

Challenge 5 (1,800 XP)

Horror. Each creature other than an undead or construct within 30 feet of the great spider mummy that can see it must succeed on a DC 15 Wisdom saving throw or be frightened for one minute. If the save fails by 5 or more, the target also suffers one level of exhaustion from sheer terror.

A frightened target can repeat the saving throw at the end of each of its turns, ending the frightened condition on itself on a success. If a target's saving throw is successful or the effect ends for it, the target is immune to this great spider mummy's Horror for the next 24 hours.

Spider Climb. The great spider mummy can climb difficult surfaces, including upside down on ceilings, without needing to make an ability check.

ACTIONS

Bite. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target.

Hit: 10 (2d6 + 3) piercing damage plus 10 (3d6) necrotic damage. If the target is a creature, it must make a DC 15 Constitution saving throw or be cursed with mummy rot. The cursed target can't regain hit points, and its hit point maximum decreases by 10 (3d6) for every 24 hours that elapse. If the curse reduces the target's hit point maximum to 0, the target dies and its body turns to dust. The curse lasts until removed by the *remove curse* spell or other magic.

Rotting Web (recharge 5–6). *Ranged Weapon Attack:* +8 to hit, range 30/60 ft., one creature. *Hit:* The target is restrained by the webbing. If the target is a creature, it must make a DC 15 Constitution saving throw or be cursed with mummy rot. The cursed target can't regain hit points, and its hit point maximum decreases by 10 (3d6) for every 24 hours that elapse. If the curse reduces the target's hit point maximum to 0, the target dies and its body turns to dust. The curse lasts until removed by the *remove curse* spell or other magic. As an action, the restrained target can make a DC 12 Strength check, bursting the webbing on a success. The webbing can also be attacked and destroyed (AC 10; hp 5; vulnerability to fire damage; immunity to bludgeoning, poison, and psychic damage).





LIGHTNING-QUICK MUMMY

Lightning-quick mummies are created by foul sorceries to lure and trap those wishing to disturb the rest of the unliving. They wear ornate funeral masks that depict their creators, but with horrid grins that mock and laugh. Armed with a flail and crook, magical lightning, and filled with dangerous scarabs, the lightning-quick mummies are fearsome foes who know no mercy. In fact, their mocking faces belie that they have any emotions whatsoever.

LIGHTNING-QUICK MUMMY

Medium undead, chaotic evil

Armor Class 21 (natural armor)

Hit Points 150 (20d8 + 60)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	20 (+5)	16 (+3)	8 (–1)	14 (+2)	15 (+2)

Saving Throws Dex +10, Con +8, Wis +7, Cha +7

Damage Vulnerabilities fire

Damage Immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition Immunities charmed, exhaustion, frightened, paralyzed, poisoned

Senses darkvision 60 ft., passive Perception 12

Languages the languages it knew in life

Challenge 16 (15,000 XP)

Accelerated Movement. The lightning-quick mummy has advantage on initiative checks.

Gaze of Despair. When a creature that can see the lightning-quick mummy's eyes starts its turn within 30 feet of the lightning-quick mummy, the mummy can force it to make a DC 15 Wisdom saving throw if the mummy isn't incapacitated and can see the creature. On a failure, the creature suffers disadvantage on all attack rolls, ability checks, and saving throws for one minute. Unless surprised, a creature can avert its eyes to avoid the saving throw at the start of its turn. If the creature does so, it can't see the lightning-quick mummy until the start of its next turn, when it can avert its eyes again. If the creature looks at the lightning-quick mummy in the meantime, it must immediately attempt the save. While averting its eyes, any attacks on the lightning-quick mummy are done at disadvantage.

Mask of Raho-tep. The lightning-quick mummy wears an enchanted mask of Raho-tep. If this mask is removed, the lightning-quick mummy loses its accelerated movement ability and all legendary actions.

ACTIONS

Multiattack. The lightning-quick mummy makes one Crook attack and two Flail attacks, or one Electric Bolts and two Flail attacks.

Crook. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target.
Hit: 10 (1d10 + 5) bludgeoning damage and the creature

must succeed at a DC 18 Strength saving throw or be grappled by the lightning-quick mummy (escape DC 18). The lightning-quick mummy can grapple only one creature with its hook.

Electric Bolts. *Ranged Weapon Attack:* +10 to hit, range 20/40 ft., up to three targets. *Hit:* 15 (3d6 + 5) lightning damage.

Flail. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target.

Hit: 16 (2d10 + 5) bludgeoning damage and the creature must succeed at a DC 18 Constitution saving throw or be cursed with mummy rot. The cursed target can't regain hit points, and its hit point maximum decreases by 10 (3d6) for every 24 hours that elapse. If the curse reduces the target's hit point maximum to 0, the target dies, its body turns to dust. The curse lasts until removed by the *remove curse* spell or other magic.



LEGENDARY ACTIONS

The lightning-quick mummy can take three legendary actions, choosing from the options below. Only one legendary action can be used at a time and only at the end of another creature's turn. The lightning-quick mummy regains spent legendary actions at the start of its turn.

Faster Than the Eye Can See. The lightning-quick mummy makes an Electric Bolts and a Flail attack.

Hook and Shock (costs 2 actions). The lightning-quick mummy attacks a creature it has grappled with its hook using Electric Bolts, with all three bolts targeting the grappled creature with disadvantage.

Spin and Strike. The lightning-quick mummy moves up to its full movement, ignoring difficult terrain and not provoking attacks of opportunity, and makes a Crook attack.

Spit Beetle. The lightning-quick mummy spits a beetle from the list below. This is a *Ranged Weapon Attack* (+10 to hit, range 10/20 ft., one target, *Hit*: target suffers the effects based on the color of beetle).

LIGHTNING-QUICK MUMMY SCARABS

1d6	Beetle Type	Effect
1	White	Target is blinded until the end of its next turn.
2	Purple	The next spell the target casts within one hour fails, and the target takes 1d6 force damage per level of the spell.
3	Blue	Target is unable to cast any spells until the end of its next turn.
4	Black	Target is paralyzed until the end of its next turn.
5	Green	Target must succeed at a DC 18 Constitution saving throw or suffer 17 (5d6) piercing damage as the scarab burrows into its flesh.
6	Red	Target must target its next attack against an ally within five feet. If no ally is within range at that time, target is stunned until the end of its next turn.



MUMMY OF KHEMIT

The mummy of Khemit is a preserved corpse animated through the use of sinister and dark magic to further the ends of the caster and “creator.” They are often found guarding tombs and burial vaults, destroying all that trespass within.

A mummy of Khemit appears as a rotting, desiccated corpse wrapped in bandages. It moves slowly, though this by no means should infer that it is a weak creature at all. In fact, these creatures are feared for their dark and evil powers that can slay a living creature and return it to life as a mummy-zombie, a horrible creature that serves the dark gods themselves.

Mummies of Khemit are attracted to the smell of burning tanna leaves. They can detect such fires at a range of one-half mile per leaf burned. If brought within five feet of such a fire, the mummy heals 1d4 points of damage per leaf burned.

MUMMY OF KHEMIT

Medium undead, chaotic evil

Armor Class 15 (natural armor)

Hit Points 60 (8d8 + 24)

Speed 20 ft.

STR	DEX	CON	INT	WIS	CHA
17 (+3)	10 (+0)	16 (+3)	8 (–1)	14 (+2)	14 (+2)

Saving Throws Con +6, Wis +5

Damage Vulnerabilities fire

Damage Immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition Immunities charmed, exhaustion, frightened, paralyzed, poisoned

Senses darkvision 60 ft., passive Perception 12

Languages the languages it knew in life

Challenge 5 (1,800 XP)



Desperate Glare. Each creature other than an undead or construct within 30 feet of the mummy of Khemit that can see it must succeed on a DC 15 Wisdom saving throw or be frightened for one minute. If the save fails by 5 or more, the target also suffers one level of exhaustion from sheer terror. A frightened target can repeat the saving throw at the end of each of its turns, ending the frightened condition on itself on a success. If a target's saving throw is successful or the effect ends for it, the target is immune to this mummy of Khemit's Desperate Glare for the next 24 hours.

ACTIONS

Rotting Fist. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 10 (2d6 + 3) bludgeoning damage plus 10 (3d6) necrotic damage. If the target is a creature, it must make a DC 15 Constitution saving throw or be cursed with mummy rot. The cursed target can't regain hit points, and its hit point maximum decreases by 10 (3d6) for every 24 hours that elapse. If the curse reduces the target's hit point maximum to 0, the target dies and its body turns to dust. The curse lasts until removed by the *remove curse* spell or other magic.

REACTIONS

Magic Absorption. The mummy of Khemit can use its reaction to absorb magical energy when it is hit by a spell attack that deals damage to it. When it does so, the damage it takes from the attack is reduced by 2d10. If the mummy of Khemit reduces the damage to 0, it can absorb the energy and make a spell attack with a +3 to hit using the spell or effect it just absorbed as part of the same reaction. The mummy of Khemit can't use this reaction to absorb magical energy if it is immune to that damage type.



RAHOTEP'S TOMB MUMMY

A humanoid creature that dies (through natural or unnatural causes, or as the result of a curse) while inside the Tomb of Rahotep rises as a mummy in 30 minutes. Rahotep's tomb mummies appear much as the former person did in life. It still possesses any armor and weapons the creature had, though it cannot use spells or spell-like abilities.

A Rahotep's tomb mummy blames its former associates for its current state ("How could my comrades allow me to attain this form?") and follows them relentlessly, seeking to kill them and turn them into new allies.

RAHOTEP'S TOMB MUMMY

Medium undead, chaotic evil

Armor Class 17 (natural armor)

Hit Points 104 (16d8 + 32)

Speed 20 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	13 (+1)	15 (+2)	10 (+0)	14 (+2)	14 (+2)

Saving Throws Str +8, Con +5, Wis +5

Damage Vulnerabilities fire

Damage Resistances cold

Damage Immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition Immunities charmed, exhaustion, frightened, paralyzed, poisoned

Senses darkvision 60 ft., passive Perception 12

Languages the languages it knew in life

Challenge 8 (3,900 XP)

Innate Spellcasting. Rahotep's tomb mummy's spellcasting ability is Charisma (spell save DC 13). Rahotep's tomb mummy can innately cast the following spells, requiring no material components:

3/day each: *locate creature*, *locate object*

Magic Resistance. Rahotep's tomb mummy has advantage on saving throws against spells and other magical effects.

ACTIONS

Multiattack. Rahotep's tomb mummy makes one Rotting Bite attack and one Rotting Claws attack.

Rotting Bite. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 10 (2d6 + 3) piercing damage plus 17 (5d6) necrotic damage.

Rotting Claws. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 8 (2d4 + 3) slashing damage plus 17 (5d6) necrotic damage.

OOZES



GIANT RED AMOEBOID

These oozes are monstrous things found hunting in subterranean settings. They are always hungry and aggressive. Although a giant red amoeboid has no mind, it can sense living creatures and is an effective hunter. It can pass through a crack as small as one inch high and about six inches wide, or down a hole of three inches in diameter.

GIANT RED AMOEBOID

Large ooze, unaligned

Armor Class 7

Hit Points 190 (20d10 + 80)

Speed 20 ft., climb 20 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	5 (–3)	19 (+4)	1 (–5)	6 (–2)	1 (–5)

Damage Resistances cold

Damage Immunities fire, poison

Condition Immunities blinded, charmed, deafened, exhaustion, frightened, prone

Senses blindsight 60 ft. (blind beyond this radius), passive Perception 8

Languages —

Challenge 10 (5,900 XP)

Amorphous. The ooze can move through a space as narrow as one inch wide without squeezing.

Corrosive Mass. A creature that touches the ooze or hits it with a melee attack while within five feet of it takes 14 (4d6) acid damage. Any nonmagical weapon made of metal or wood that hits the ooze corrodes. After dealing damage, the weapon takes a permanent and cumulative –1 penalty

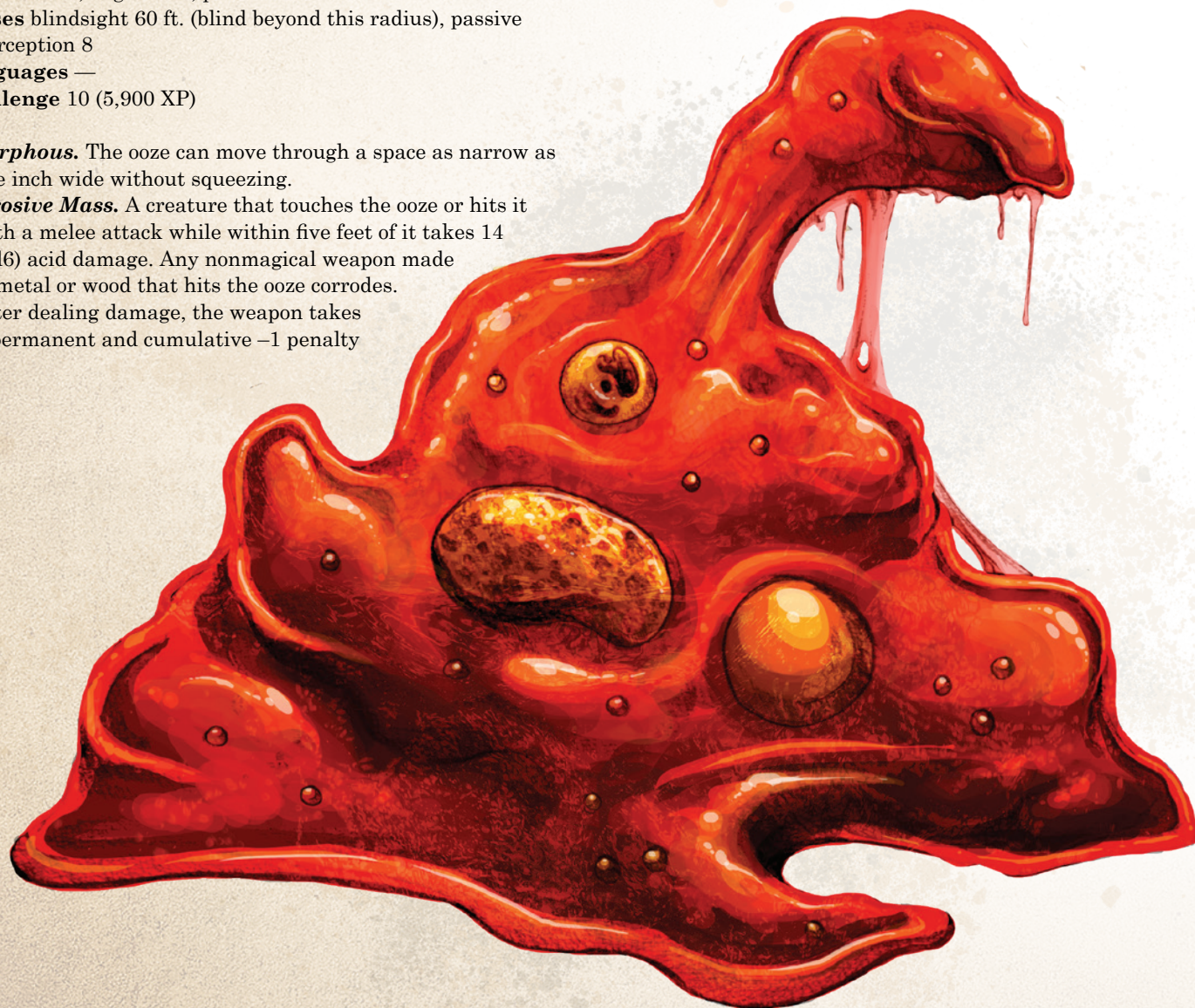
to damage rolls. If its penalty drops to –5, the weapon is destroyed. Nonmagical ammunition made of metal or wood that hits the ooze is destroyed after dealing damage. The ooze can eat through four-inch thick nonmagical wood or metal in one round.

Lightning Absorption. Whenever the ooze is subject to lightning damage, it takes no damage and instead regains a number of hit points equal to the lightning damage dealt.

ACTIONS

Multiattack. The ooze makes two Pseudopod attacks.

Pseudopod. Melee Weapon Attack: +8 to hit, reach 5 ft., one target. **Hit:** 10 (2d6 + 3) bludgeoning damage plus 27 (6d8) acid damage, and the target is grappled (escape DC 14). Until the grapple ends, the target is restrained and has disadvantage on Strength checks and Strength saving throws. The ooze cannot use the same pseudopod on another target. A restrained target takes 27 (6d8) acid damage at the start of each of the ooze's turns. In addition, nonmagical armor worn by the target is partly dissolved and takes a permanent and cumulative –1 penalty to the AC it offers. The armor is destroyed if the penalty reduces its AC to 10.





OPHIDILE

An ophidile has a crocodile body some 20 feet long. Three snake-necks protrude from the shoulders: a cobra-like one about seven feet long, a viper-like one about eight feet long, and a python-like one about 15 feet long. The cobra and viper heads melee flank that of the python and serve to protect it when it attacks.

OPHIDILE

Huge monstrosity, chaotic evil

Armor Class 15 (natural armor)

Hit Points 168 (16d12 + 64)

Speed 20 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	12 (+1)	18 (+4)	3 (−4)	14 (+2)	10 (+0)

Skills Perception +5

Damage resistances cold, fire

Damage immunities poison

Condition immunities poisoned

Senses darkvision 60 ft., passive Perception 15

Languages —

Challenge 8 (3,900 XP)

ACTIONS

Multiattack. An ophidile makes one Bite attack, one Constrict attack, and one Poisonous Spittle attack.

Bite. *Melee Weapon Attack:* +9 to hit, reach 10 ft., one target.

Hit: 9 (1d6 + 6) piercing damage plus 7 (2d6) poison damage.

Constrict. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target. *Hit:* 15 (2d8 + 6) bludgeoning damage, and the target is grappled (escape DC 16). Until this grapple ends, the creature is restrained, and the ophidile can't constrict another target.

Poisonous Spittle. *Ranged Weapon Attack:* +4 to hit, range 30 ft. *Hit:* 14 (4d6) poison damage.

Paralyzing Gaze (recharge 6). The ophidile fixes its gaze on one creature it can see within 20 feet of it. The target must succeed on a DC 16 Constitution saving throw or become paralyzed for one minute. The paralyzed target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.



SAHU OF THE DUAT

This creature is, in effect, an anti-being — a figure of semi-transparent black radiance (rather as if made of dark, smoky quartz) from which crackling energies fly like electrical sparks.

SAHU OF THE DUAT

Medium fiend, chaotic evil

Armor Class 20

Hit Points 195 (30d8 + 60)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	12 (+1)	14 (+2)	14 (+2)	16 (+3)	16 (+3)

Saving Throws Int +7, Wis +8, Cha +8

Skills Deception +8, Intimidation +8, Perception +8

Damage Resistances acid, cold, psychic

Damage Immunities fire, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition Immunities poisoned

Senses darkvision 120 ft., passive Perception 18

Languages Abyssal, telepathy 100 ft.

Challenge 13 (10,000 XP)

Magic Resistance. The sahu of the Duat has advantage on saving throws against spells and other magical effects.

Spell Reflection. All spell attack rolls that target the sahu of the Duat suffer disadvantage. If the spell attack misses, the spell targets the caster instead, using the slot level, spell save DC, attack bonus, and spellcasting ability of the caster.

ACTIONS

Confounding Touch. *Melee Weapon Attack:* +6 to hit, range 5 ft., one target. *Hit:* 15 (6d4) psychic damage.

Touch of the Duat. *Melee Weapon Attack:* +6 to hit, range 5 ft., one target. *Hit:* 35 (10d6) psychic damage, and the target's Intelligence score is reduced by 2d4. The target is stunned if this reduces its Intelligence to 0, and it must make a DC 18 Charisma saving throw at the start of its next turn. On a failure, a fragment of the sahu of the Duat's soul possesses the creature, causing the target to fall unconscious while the sahu of the Duat battles against the target's soul for ultimate control over the target. At the end of that same turn, the possessed creature must make another Charisma saving throw. On a failure, the target dies and rises at the start of its next turn as one of Rahotep's tomb mummies controlled by Rahotep. If the target succeeds, it expels the sahu of the Duat from its body, though the horrific ordeal drops its hit points to 0. A *protection from evil and good* spell wards the target against being possessed in the first place. Otherwise, the reduction lasts until the target finishes a short or long rest. The target remains stunned until its Intelligence score increases to at least 1.

REACTIONS

Magical Feast. Whenever the sahu of the Duat takes damage from a magical weapon, it can use its reaction to take no damage from the attack and instead regain a number of hit points equal to the magical weapon's damage. In addition, that magical weapon's properties and powers are suppressed for one round or destroyed in the case of magical ammunition.

LEGENDARY ACTIONS

The sahu of the Duat can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The sahu of the Duat regains spent legendary actions at the start of its turn.

Confounding Touch. The sahu of the Duat makes a Confounding Touch attack.

Disrupt Magic (costs 3 actions). Each creature within 20 feet of the sahu of the Duat that has a magic item in its possession or is affected by a spell or other magic must make a DC 18 Wisdom saving throw, taking 17 (5d6) psychic damage on a failure or half as much on a success.

Lose Concentration (costs 2 actions). The sahu of the Duat takes a distracting action intended to break a spellcaster's concentration. Each creature concentrating on a spell that is within 20 feet of the sahu of the Duat must succeed on a DC 14 Constitution saving throw or lose concentration.



SAK

Saks are distant relatives of griffons. They have the hindquarters of a horse, the forequarters of a lion, and the head of a hawk.

SAK

Large monstrosity, neutral

Armor Class 12

Hit Points 76 (9d10 + 27)

Speed 30 ft., fly 80 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	15 (+2)	16 (+3)	3 (–4)	13 (+1)	8 (–1)

Skills Perception +5

Senses darkvision 60 ft., passive Perception 15

Languages —

Challenge 3 (700 XP)

Keen Sight. A sak has advantage on Wisdom (Perception) checks that rely on sight.



Pounce. If the sak moves at least 20 feet straight toward a creature and then hits it with its Claws attack on the same turn, that target must make a DC 13 Strength saving throw or be knocked prone. If the target is prone, the sak can make one Beak attack against it as a bonus action.

ACTIONS

Multiattack. A sak makes one Beak attack and one Claws attacks.

Beak. *Melee Weapon Attack:* +6 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) piercing damage.

Claws. *Melee Weapon Attack:* +6 to hit, range 5 ft., one target.

Hit: 6 (1d4 + 4) slashing damage.



SAND DEVIL

The sand devil is a huge, 15-foot-tall by 30-foot-diameter colony of living sand. The sand devil is a native of the Plane of Elemental Earth.

SAND DEVIL

Huge elemental, neutral

Armor Class 16 (natural armor)

Hit Points 126 (12d12 + 48)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	14 (+2)	18 (+4)	6 (–2)	11 (+0)	11 (+0)

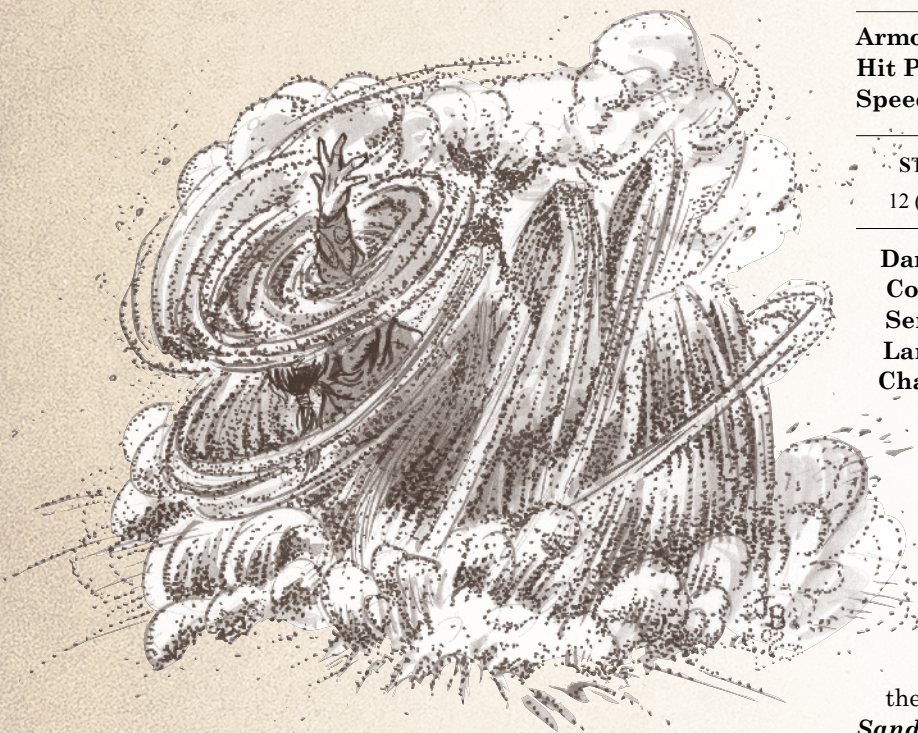
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities blinded, exhaustion, grappled, paralyzed, petrified, poisoned, prone, restrained, unconscious

Senses darkvision 60 ft., tremorsense 60 ft., passive Perception 10
Languages Terran
Challenge 7 (2,300 XP)

False Appearance. While the sand devil remains motionless, it is indistinguishable from a mound of loose dirt or sand.
Sand Form. The sand devil can enter a hostile creature's space and stop there. It can move through a space as narrow as one inch wide without squeezing.
Sand Screen. Particles of sand swirl around the sand devil's edges. Any creature that starts its turn within five feet of the sand devil must succeed on a DC 15 Constitution saving throw or be blinded until the start of its next turn.



ACTIONS

Multiattack. The sand devil makes one Sandblast attack and one Slam attack, and if applicable can use its Quicksand attack.
Sandblast. *Ranged Weapon Attack:* +9 to hit, range 30 ft., one target. *Hit:* 13 (2d6 + 6) bludgeoning damage, and anyone hit must make a successful DC 14 Constitution saving throw or be blinded by sand until the end of its next turn.
Slam. *Melee Weapon Attack:* +9 to hit, range 5 ft., one target. *Hit:* 17 (2d10 + 6) bludgeoning damage.
Quicksand (recharge 4–6). Each creature in the sand devil's space must make a DC 14 Dexterity saving throw, taking 15 (2d8 + 6) bludgeoning damage on a failure. If it is Large or smaller, it is also grappled (escape DC 16). Until this grapple ends, the target is blinded, restrained, and unable to breathe. If the saving throw is successful, the target takes no bludgeoning damage and is pushed out of the sand devil's space.
The sand devil can grapple two Large creatures or up to four Medium or smaller creatures at one time. At the start of

each of the sand devil's turns, each target grappled by it takes 15 (2d8 + 6) bludgeoning damage. A creature within five feet of the sand devil can pull a creature or object out of it by using an action to succeed on a DC 16 Strength check.



SAND ELEMENTAL

The sand elemental is native to the Elemental Plane of Earth but once in a while finds a vortex to the Material Plane and enters it to wreak destruction.
The sand elemental appears as a mass of swirling sand, roughly humanoid in shape. No facial features or distinguishing marks can be found on the sand elemental.

SAND ELEMENTAL LESSER

Small elemental, neutral

Armor Class 13 (natural armor)
Hit Points 27 (6d6 + 6)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
12 (+1)	10 (+0)	12 (+1)	4 (–3)	11 (+0)	11 (+0)

Damage Immunities poison
Condition Immunities paralyzed, petrified, poisoned
Senses darkvision 60 ft., passive Perception 10
Languages Terran
Challenge 1/2 (100 XP)

ACTIONS

Dehydrating Slam. *Melee Weapon Attack:* +3 to hit, range 5 ft., one target. *Hit:* 4 (1d6 + 1) bludgeoning damage, and if the target is a creature, it must succeed on a DC 11 Constitution saving throw or suffer one level of exhaustion from dehydration. A target that succeeds on the saving throw is immune to exhaustion from the Dehydrating Slam of all sand elementals for the next 24 hours.
Sandstorm (recharge 6). Particles of sand swirl around the sand elemental in a potent vortex. Each creature within five feet of the sand elemental must make a DC 11 Dexterity saving throw, taking 9 (2d8) bludgeoning damage on a failure or half as much on a success. A target that fails the saving throw is also blinded until the start of the sand elemental's next turn.

SAND ELEMENTAL

Medium elemental, neutral

Armor Class 14 (natural armor)
Hit Points 78 (12d8 + 24)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	10 (+0)	14 (+2)	4 (–3)	11 (+0)	11 (+0)

Damage Immunities poison
Condition Immunities paralyzed, petrified, poisoned
Senses darkvision 60 ft., passive Perception 10
Languages Terran
Challenge 3 (700 XP)

ACTIONS

Dehydrating Slam. *Melee Weapon Attack:* +4 to hit, range 5 ft., one target. *Hit:* 7 (2d4 + 2) bludgeoning damage, and if the target is a creature, it must succeed on a DC 12 Constitution saving throw or suffer one level of exhaustion from dehydration. A target that succeeds on the saving throw is immune to exhaustion from the Dehydrating Slam of all sand elementals for the next 24 hours.

Sandstorm (recharge 6). Particles of sand swirl around the sand elemental in a potent vortex. Each creature within five feet of the sand elemental must make a DC 13 Dexterity saving throw, taking 18 (4d8) bludgeoning damage on a failure or half as much on a success. A target that fails the saving throw is also blinded until the start of the sand elemental's next turn.

SAND ELEMENTAL GREATER

Large elemental, neutral

Armor Class 16 (natural armor)
Hit Points 153 (18d10 + 54)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	10 (+0)	16 (+3)	4 (–3)	11 (+0)	11 (+0)

Damage Immunities poison
Condition Immunities paralyzed, petrified, poisoned
Senses darkvision 60 ft., passive Perception 10
Languages Terran
Challenge 7 (2,900 XP)

ACTIONS

Dehydrating Slam. *Melee Weapon Attack:* +7 to hit, range 5 ft., one target. *Hit:* 17 (3d8 + 4) bludgeoning damage, and if the target is a creature, it must succeed on a DC 14 Constitution saving throw or suffer one level of exhaustion from dehydration. A target that succeeds on the saving throw is immune to exhaustion from the Dehydrating Slam of all sand elementals for the next 24 hours.

Sandstorm (recharge 6). Particles of sand swirl around the sand elemental in a potent vortex. Each creature within five feet of the sand elemental must make a DC 15 Dexterity saving throw, taking 36 (8d8) bludgeoning damage on a failure or half as much on a success. A target that fails the saving throw is also blinded until the start of the sand elemental's next turn.

SAND ELEMENTAL ELDER

Huge elemental, neutral

Armor Class 18 (natural armor)
Hit Points 189 (18d12 + 72)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	10 (+0)	18 (+4)	4 (–3)	11 (+0)	11 (+0)

Damage Immunities poison
Condition Immunities paralyzed, petrified, poisoned
Senses darkvision 60 ft., passive Perception 10
Languages Terran
Challenge 10 (5,000 XP)

ACTIONS

Dehydrating Slam. *Melee Weapon Attack:* +10 to hit, range 5 ft., one target. *Hit:* 24 (4d8 + 6) bludgeoning damage, and if the target is a creature, it must succeed on a DC 16 Constitution saving throw or suffer one level of exhaustion from dehydration. A target that succeeds on the saving throw is immune to exhaustion from the Dehydrating Slam of all sand elementals for the next 24 hours.

Sandstorm (recharge 6). Particles of sand swirl around the sand elemental in a potent vortex. Each creature within 10 feet of the sand elemental must make a DC 16 Dexterity saving throw, taking 54 (12d8) bludgeoning damage on a failure or half as much on a success. A target that fails the saving throw is also blinded until the start of the sand elemental's next turn.





SCORPION-SNAKE

This giant serpentine monster has five pairs of arachnoid legs spaced five feet apart along a coiled, snake-like body. Atop an eight-foot neck, the crocodilian head sports gaping jaws from which protrude many teeth. The 10-foot-long tail terminates in a huge, scorpion-like stinger. Two huge scorpion-like pincers flank its serpentine body. Overall, the creature measures about 50 feet in length.

SCORPION-SNAKE

Gargantuan monstrosity, chaotic evil

Armor Class 17 (natural armor)

Hit Points 243 (18d20 + 54)

Speed 50 ft.

STR	DEX	CON	INT	WIS	CHA
25 (+7)	10 (+0)	16 (+3)	10 (+0)	10 (+0)	14 (+2)

Saving Throws Str +11

Skills Perception +4

Damage resistances acid, cold, fire; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities poison

Condition immunities frightened, poisoned

Senses darkvision 60 ft., passive Perception 14

Languages Abyssal

Challenge 12 (8,400 XP)

Innate Spellcasting. The scorpion-snake's spellcasting ability is Charisma (spell save DC 14, +6 to hit on spell attacks).

The scorpion-snake can innately cast the following spells, requiring no material components:

At will: *detect evil and good*, *detect magic*

3/day each: *darkness*, *fear*

1/day each: *polymorph*, *wall of fire*

ACTIONS

Multiattack. The scorpion-snake makes one Bite attack, one Claw attack, one Constrict attack, and one Sting attack.

Bite. *Melee Weapon Attack:* +11 to hit, reach 15 ft., one target.

Hit: 23 (3d10 + 7) piercing damage.

Claw. *Melee Weapon Attack:* +11 to hit, reach 10 ft., one target.

Hit: 16 (2d8 + 7) slashing damage.

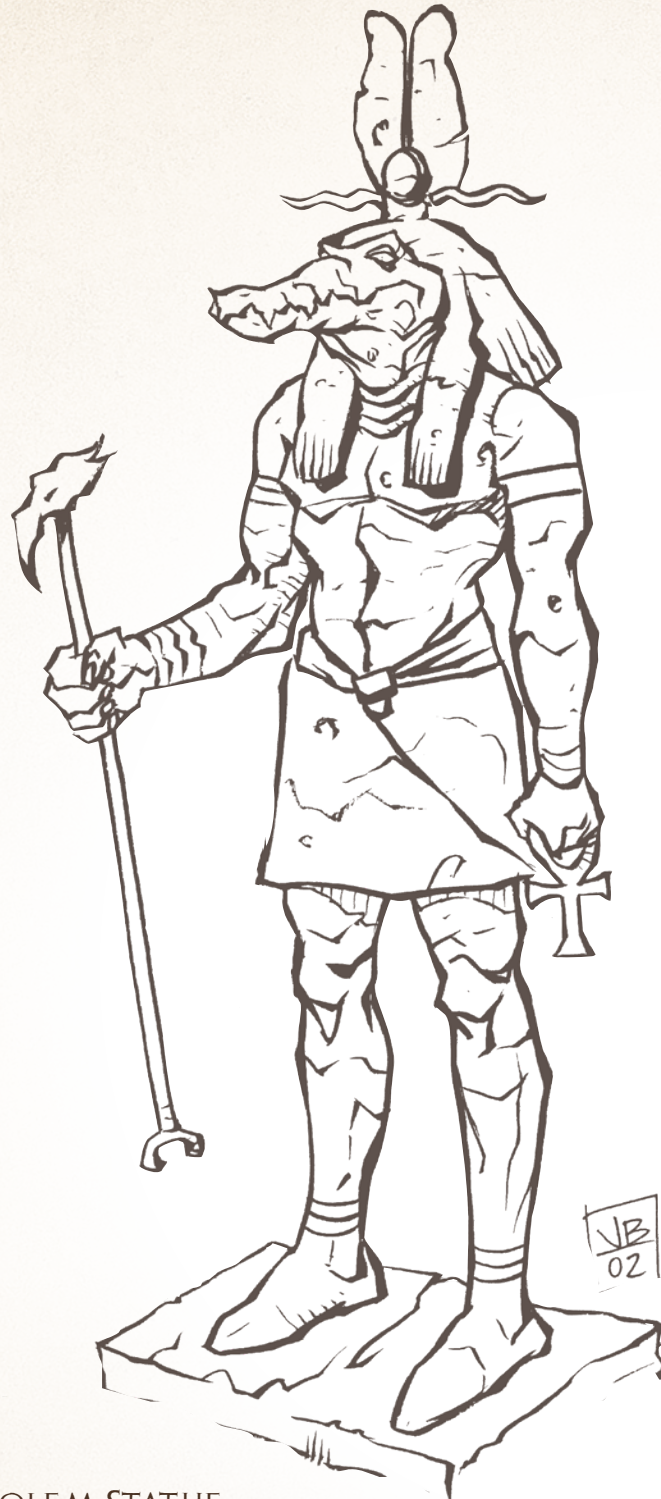
Constrict. *Melee Weapon Attack:* +11 to hit, reach 20 ft., one target. *Hit:* 18 (2d10 + 7) bludgeoning damage, and the target is grappled (escape DC 17). Until this grapple ends, the creature is restrained, and the scorpion-snake can't constrict another target.

Sting. *Melee Weapon Attack:* +11 to hit, range 20 ft., one target. *Hit:* 18 (2d10 + 7) piercing damage, and the target must make a DC 17 Constitution saving throw, taking 27 (5d10) poison damage on a failure or half as much on a success.



SEBK-GOLEM STATUE

The Sebk-golem statue is a 10-foot-tall crocodile-headed, green stone statue. It is crowned with a pair of flat, wavy-curved ram's horns topped by two plumes of black. It holds a uas scepter in its right hand and a red-hued ankh in its left hand.



SEBK-GOLEM STATUE

Large construct, chaotic evil

Armor Class 17 (natural armor)

Hit Points 189 (18d10 + 90)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	9 (–1)	20 (+5)	14 (+2)	14 (+2)	12 (+1)

Saving Throws Int +7, Wis +7, Char +6

Damage immunities cold, fire, poison; bludgeoning, piercing, and slashing from nonmagical attacks

Condition immunities charmed, exhaustion, frightened, paralyzed, petrified, poisoned
Senses darkvision 120 ft., passive Perception 12
Languages understands the languages of its creator, but can't speak
Challenge 13 (10,000 XP)

Magic Resistance. The sebk-golem statue has advantage on saving throws against spells and other magical effects.

Magic Weapons. The sebk-golem statue's weapon attacks are magical.

Summon Giant Crocodile (2/day).

The sebk-golem statue uses its *ankh of Sebk* as a bonus action to summon a giant crocodile with no chance of failure. A summoned giant crocodile appears in an unoccupied space within 60 feet of the sebk-golem statue and acts as the sebk-golem statue's ally. It remains for one minute, until it or the sebk-golem statue dies, or until the sebk-golem statue dismisses it as an action. It rolls initiative and acts on its own turn.



SEFER

A sefer is a distant relative of the sphinx and griffon. It is a 20-foot-long creature with the body of a lion and the head of an eagle. Two large feathered wings protrude from its shoulders.

SEFER

Huge monstrosity, neutral

Armor Class 14 (natural armor)

Hit Points 138 (12d12 + 60)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	10 (+0)	21 (+5)	8 (–1)	13 (+1)	13 (+1)

Skills Perception +4

Senses darkvision 60 ft., passive Perception 14

Languages —

Challenge 6 (2,300 XP)

Pounce. If the sefer moves at least 20 feet straight toward a creature and then hits it with its Claws attack on the same turn, that target must make a DC 15 Strength saving throw or be knocked prone. If the target is prone, the sefer can make one Beak attack against it as a bonus action.

ACTIONS

Multiattack. The sefer makes one Beak Attack and one Claws attack.

Beak. *Melee Weapon Attack:* +9 to hit, reach 10 ft., one target.
Hit: 11 (1d10 + 6) piercing damage.

Claws. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target.
Hit: 15 (2d8 + 6) slashing damage.

ACTIONS

Multiattack. The sebk-golem statue makes two Uas Scepter attacks.

Ankh of Sebk. *Melee Weapon Attack:* +11 to hit, reach 5 ft., one target. *Hit:* 13 (2d6 + 6) necrotic damage.

Uas Scepter. *Melee Weapon Attack:* +11 to hit, reach 5 ft., one target. *Hit:* 15 (2d8 + 6) bludgeoning damage and the target must succeed on a DC 14 Constitution saving throw or be targeted by *dispel magic* using the sebk-golem statue's Charisma as its spellcasting ability. On a critical hit, the target suffers disadvantage on its Constitution saving throw.

Slow (recharge 5–6). The sebk-golem statue targets one or more creatures it can see within 10 feet of it. Each target must make a DC 17 Wisdom saving throw against this magic. On a failure, a target can't use reactions, its speed is halved, and it can't make more than one attack on its turn. In addition, the target can take either an action or a bonus action on its turn, not both. These effects last for one minute. A target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

LEGENDARY ACTIONS

The sebk-golem statue can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The sebk-golem statue regains spent legendary actions at the start of its turn.

Ankh of Sebk. The sebk-golem statue makes an Ankh of Sebk attack.

Slow (costs 3 actions). The sebk-golem statue targets one or more creatures it can see with its Slow attack, if it is available.

Uas Scepter Attack (costs 2 actions). The sebk-golem statue makes an Uas Scepter attack.



SEKEM OF THE DUAT

This creature, a summoned part of a soul from the Duat, is a near-lightless black form of a human wearing a strange headdress, clad in robes, but in silhouette only.

SEKEM OF THE DUAT

Medium fiend, chaotic evil

Armor Class 18 (natural armor)

Hit Points 132 (24d8 + 24)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	12 (+1)	12 (+1)	16 (+3)	14 (+2)	14 (+2)

Saving Throws Int +6, Wis +5, Cha +5

Skills Deception +5, Intimidation +5,

Perception +5

Damage Resistances cold; bludgeoning, piercing, and slashing from nonmagical attacks, lightning

Damage Immunities fire, poison

Condition Immunities poisoned

Senses darkvision 60 ft., passive

Perception 15

Languages Abyssal

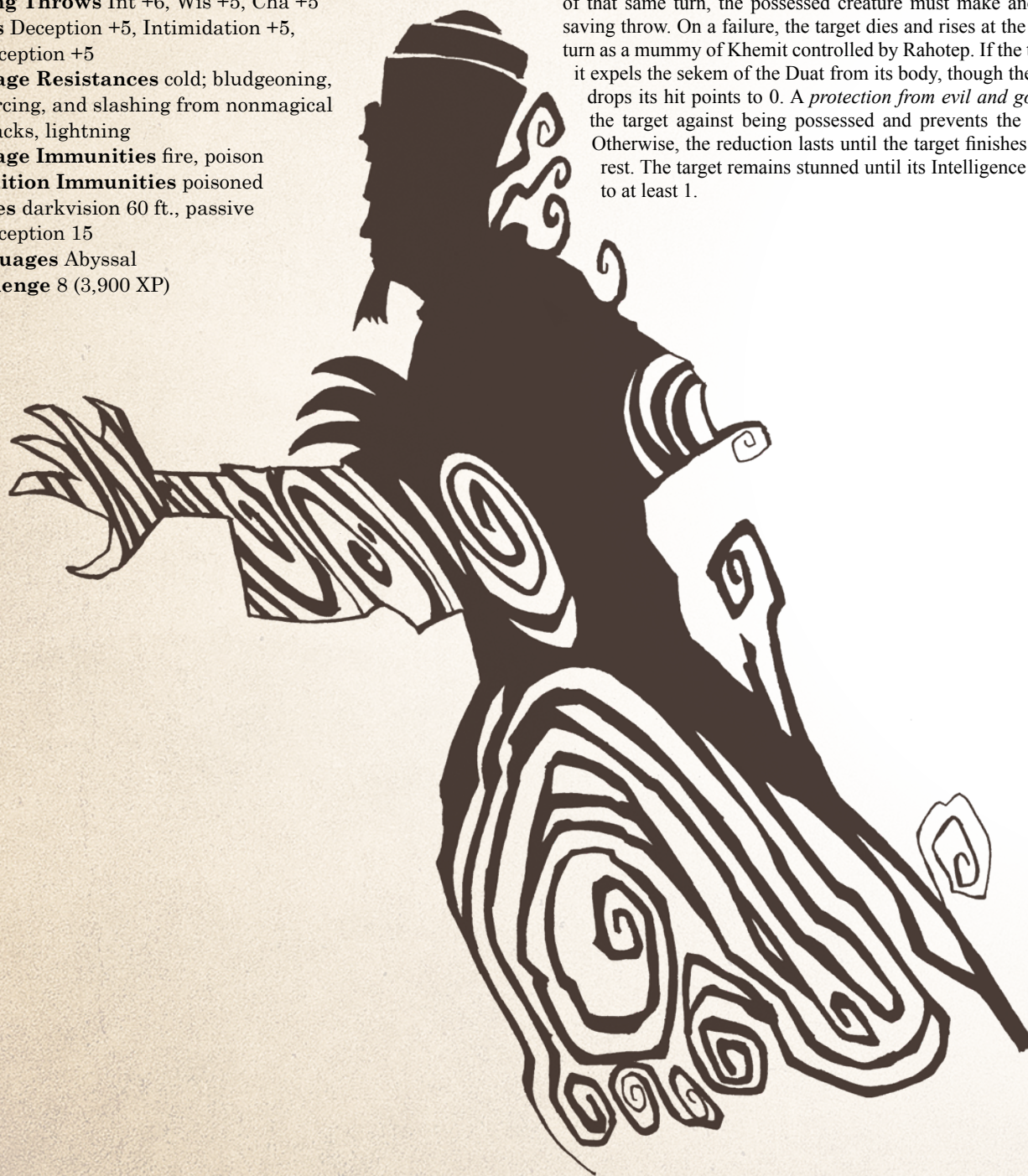
Challenge 8 (3,900 XP)

Magic Resistance. The sekem of the Duat has advantage on saving throws against spells and other magical effects.

Two-Dimensional. The sekem of the Duat positions its disproportionately flat body in an advantageous manner during combat, causing attack rolls against it to have disadvantage. The sekem loses this trait if it is incapacitated or has a speed of 0.

ACTIONS

Sekem's Touch. *Melee Weapon Attack:* +4 to hit, range 5 ft., one target. *Hit:* 21 (6d6) psychic damage, and the target's Intelligence score is reduced by 1d4. The target is stunned if this reduces its Intelligence to 0, and it must make a DC 16 Charisma saving throw at the start of its next turn. On a failure, a fragment of the sekem of the Duat's soul possesses the creature, causing the target to fall unconscious while the sekem battles against the target's soul for ultimate control over the target. At the end of that same turn, the possessed creature must make another Charisma saving throw. On a failure, the target dies and rises at the start of its next turn as a mummy of Khemit controlled by Rahotep. If the target succeeds, it expels the sekem of the Duat from its body, though the horrific ordeal drops its hit points to 0. A *protection from evil and good* spell wards the target against being possessed and prevents the transformation. Otherwise, the reduction lasts until the target finishes a short or long rest. The target remains stunned until its Intelligence score increases to at least 1.





SERPENT OF THE DUAT

A serpent of this sort, a major one, is a very nasty thing indeed. The serpent's head resembles a cross between a snake's and crocodile's, with long front fangs as a snake and rows of lesser teeth besides. The creature has an ophidian body some 64 feet long, about four feet in diameter at its thickest part. Set along the middle third of its body — the thickest portion — are three pairs of legs of the sort that enable the serpent to move at either a sprawling or erect gait, or slither noiselessly along. It has wings but does not actually use them to fly (relying on its magic instead).

SERPENT OF THE DUAT

Gargantuan fiend, chaotic evil

Armor Class 19 (natural armor)

Hit Points 279 (18d20 + 90)

Speed 60 ft., climb 20 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
27 (+8)	10 (+0)	20 (+5)	16 (+3)	16 (+3)	18 (+4)

Saving Throws Str +14, Con +11, Int +9, Wis +9, Cha +10

Skills Arcana +9, Athletics +14

Damage resistances cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Damage immunities poison

Condition immunities poisoned

Senses darkvision 120 ft., passive Perception 13

Languages Abyssal

Challenge 18 (20,000 XP)

Innate Spellcasting. The serpent of the Duat's spellcasting ability is Charisma (spell save DC 18, +10 to hit on spell attacks). The scorpion-snake can innately cast the following spells, requiring no material components:

At will: *detect evil and good*, *detect magic*

3/day each: *lightning bolt*, *wall of fire*

1/day each: *harm*, *symbol*

Magic Resistance. The serpent of the Duat has advantage on saving throws against spells and other magical effects.

Magic Weapons. The serpent of the Duat's weapon attacks are magical.

ACTIONS

Multiattack. The serpent of the Duat makes one Bite attack, one Constrict attack, and one Sting attack.

Bite. *Melee Weapon Attack:* +14 to hit, reach 15 ft., one target. *Hit:* 24 (3d10 + 8) piercing damage. If the target is a creature, it is grappled (escape DC 18). Until this grapple ends, the target is restrained, and the serpent of the Duat can't bite another target.

Constrict. *Melee Weapon Attack:* +14 to hit, reach 20 ft., one target. *Hit:* 19 (2d10 + 8) bludgeoning damage, and the target is grappled (escape DC 18). Until this grapple ends, the creature is restrained, and the serpent of the Duat can't constrict another target.

Kick. *Melee Weapon Attack:* +14 to hit, reach 5 ft., one target that is not grappled by the serpent of the Duat. *Hit:* 11 (1d6 + 8) bludgeoning damage.

Sting. *Melee Weapon Attack:* +14 to hit, range 20 ft., one target. *Hit:* 13 (1d10 + 8) piercing damage, and the target must make a DC 19 Constitution saving throw, taking 33 (6d10) poison damage on a failure or half as much on a success.

Swallow. The serpent of the Duat makes one bite attack against a Large or smaller creature it is grappling. If the attack hits, that creature takes the bite's damage and is swallowed, and the grapple ends. While swallowed, the creature is blinded and restrained, it has total cover against attacks and other effects outside the serpent of the Duat, and it takes 35 (10d6) acid damage at the start of each of the serpent of the Duat's turns.

If the serpent of the Duat takes 50 damage or more on a single turn from a creature inside it, the serpent of the Duat must succeed on a DC 15 Constitution saving throw at the end of that turn or regurgitate all swallowed creatures that then fall prone in a space within 15 feet of the serpent of the Duat. If the serpent of the Duat dies, a swallowed creature is no longer restrained by it and can escape from the corpse using 20 feet of movement, exiting prone.

Fire Breath (recharge 5–6). The serpent of the Duat exhales fire in a 60-foot cone. Each creature in that area must make a DC 19 Dexterity saving throw taking 56 (16d6) fire damage on a failure, or half as much on a success.

LEGENDARY ACTIONS

The serpent of the Duat can take three legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The serpent of the Duat regains spent legendary actions at the start of its turn.

Bite (costs 2 actions). The serpent of the Duat makes a Bite attack.

Kick. The serpent of the Duat makes a Kick attack.

Move. The serpent of the Duat moves up to its speed without provoking opportunity attacks.



SHA

A sha is a large antelope-like creature with square, crocodilian-like heads. Its tail is long and ends in a mass of hardened bone. Shas dislike most other creatures and attack them at first sight. They are particularly fond of human flesh.

SHA

Large monstrosity, neutral evil

Armor Class 14 (natural armor)

Hit Points 82 (11d10 + 22)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
17 (+3)	13 (+1)	15 (+2)	10 (+0)	12 (+1)	12 (+1)

Skills Perception +3

Senses darkvision 60 ft., passive Perception 13

Languages Common

Challenge 4 (1,100 XP)

Keen Smell. The sha has advantage on Wisdom (Perception) checks that rely on smell.

Pack Tactics. The sha has advantage on an attack roll against a creature if at least one of the sha's allies is within five feet of the creature and the ally isn't incapacitated.

ACTIONS

Multiattack. The sha makes one Bite attack and one Hooves attack.

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target.

Hit: 10 (2d6 + 3) piercing damage.

Hooves. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target.

Hit: 10 (2d6 + 3) bludgeoning damage. On a critical hit, the target must succeed on a DC 14 Constitution saving throw or be stunned until the end of its next turn.

SPHINX



BORDERER SPHINX

Borderer sphinxes are relatives of other sphinxes. Each borderer sphinx has a leonine torso, great forepaws, and large feathered wings. The head of a borderer sphinx varies greatly from individual to individual, and may be that of a frog, an ibex, a lizard, a hippo, a jackal, a vulture, or a wolf. Borderer sphinxes generally consider humans and humanoids to be intruders and foes.

SPHINX: BORDERER SPHINX

Large monstrosity, neutral

Armor Class 16 (natural armor)

Hit Points 142 (15d10 + 60)

Speed 40 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	10 (+0)	19 (+4)	16 (+3)	17 (+3)	17 (+3)

Skills Intimidation +7, Perception +7

Damage Resistances fire; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities charmed, frightened, poisoned

Senses truesight 120 ft., passive Perception 17

Languages Common, Sphinx

Challenge 9 (5,000 XP)

Magical Weapons. The borderer sphinx's weapon attacks are magical.

Pounce. If the borderer sphinx moves at least 20 feet straight toward a creature and then hits with its Claws attack on the same turn, that target must make a DC 16 Strength saving throw or be knocked prone. If the target is prone, the sphinx can make one Bite attack against it as a bonus action.

Spellcasting. The borderer sphinx is a 6th-level spellcaster.

Its spellcasting ability is Wisdom (spell save DC 15, +7 to hit with spell attacks). It requires no material components to cast its spells. The sphinx has the following cleric spells prepared:

Cantrips (at will): *light, mending, resistance, sacred flame*

1st level (4 slots): *cure wounds, guiding bolt, protection from evil and good, shield of faith*

2nd level (3 slots): *hold person, prayer of healing, spiritual weapon*

3rd level (3 slots): *daylight, magic circle, speak with dead*

ACTIONS

Multiattack. The sphinx makes one Bite attack and one Claws attack.

Bite. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target.



Hit: 12 (2d6 + 5) piercing damage.

Claws. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target.

Hit: 14 (2d8 + 5) slashing damage.

Roar (2/day). The sphinx emits a magical roar. Each time it roars before finishing a long rest, the roar is louder and the effect is different, as detailed below. Each creature within 250 feet of the sphinx that is able to hear the roar must make a saving throw.

First Roar. Each creature must make a DC 16 Constitution saving throw, taking 21 (6d6) thunder damage on a failure and half as much on a success.

Second Roar. Each creature must make a DC 16 Constitution saving throw, taking 35 (10d6) thunder damage on a failure and half as much on a success. Creatures that fail their saving throws are also pushed back five feet, knocked prone, and deafened for one minute. In addition, those that fail their saving throw by 5 or more are stunned until the end of the sphinx's next turn.



SEELIE SPHINX

Seelie sphinxes are relatives of other sphinxes. Each seelie sphinx has a leonine torso, great forepaws, and large feathered wings. The head of a seelie sphinx varies greatly from individual to individual, and may be that of a beetle, a bovine, a ram, a turtle, a baboon, a dog, a fish, an owl, a bennu, a falcon, a human, or an ibis.

While seelie sphinxes have no particular love of humanity, they are concerned with the welfare of those of just disposition. If a seelie sphinx encounters humans, it generally reserves judgment until it can evaluate their alignment with the forces of good and evil.

SEELIE SPHINX

Large monstrosity, neutral good

Armor Class 16 (natural armor)

Hit Points 127 (15d10 + 45)

Speed 40 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	10 (+0)	17 (+3)	15 (+2)	16 (+3)	16 (+3)

Skills Perception +6, Religion +5

Damage Resistances fire, radiant; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities charmed, frightened, poisoned

Senses truesight 120 ft., passive Perception 16

Languages Common, Sphinx

Challenge 8 (3,900 XP)

Magical Weapons. The sphinx's weapon attacks are magical.

Pounce. If the sphinx moves at least 20 feet straight toward a creature and then hits it with its Claws attack on the same turn, that target must make a DC 16 Strength saving throw or be knocked prone. If the target is prone, the sphinx can make one Bite attack against it as a bonus action.

Spellcasting. The sphinx is a 5th-level spellcaster. Its spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). It requires no material components to cast its spells. The sphinx has the following cleric spells prepared.

Cantrips (at will): *guidance, mending, spare the dying, thaumaturgy*

1st level (4 slots): *bless, healing word, protection from evil and good, sanctuary*

2nd level (3 slots): *aid, lesser restoration, zone of truth*

3rd level (2 slots): *beacon of hope, spirit guardians*

ACTIONS

Multiattack. The sphinx makes one Bite attack and one Claws attack.

Bite. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target.

Hit: 11 (2d6 + 4) piercing damage.

Claws. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target.

Hit: 13 (2d8 + 4) slashing damage.

Roar (2/day). The sphinx emits a magical roar. Each time it roars before finishing a long rest, the roar is louder and the effect is different, as detailed below. Each creature within 200 feet of the sphinx that is able to hear the roar must make a saving throw.

First Roar. Each creature must make a DC 16 Constitution saving throw, taking 18 (4d8) radiant damage on a failure and half as much on a success. Fiends and undead have disadvantage on this saving throw.

Second Roar. Each creature must make a DC 16 Constitution saving throw, taking 27 (6d8) radiant damage on a failure and half as much on a success. Fiends and undead have disadvantage on this saving throw. Creatures that fail their saving throws are also blinded for one minute. A blinded creature can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.



UNSEELIE SPHINX

Unseelie sphinxes are relatives of other sphinxes. Each unseelie sphinx has a leonine torso, great forepaws, and large feathered wings. The head of an unseelie sphinx varies greatly from individual to individual, and may be that of a catfish, a crocodile, a mantis, a scorpion, a cobra, an okapi, a stork, a warthog, an ass, a goat, or a parrot.

Unseelie sphinxes are wicked, evil man-eaters. If they encounter humans, they seek to ambush or capture them so as to torture them and feast later.

UNSEELIE SPHINX

Large monstrosity, neutral evil

Armor Class 15 (natural armor)

Hit Points 110 (13d10 + 39)

Speed 40 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	10 (+0)	17 (+3)	15 (+2)	16 (+3)	16 (+3)

Skills Intimidation +6, Perception +6

Damage Resistances fire, necrotic; bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities poison

Condition Immunities charmed, frightened, poisoned

Senses truesight 120 ft., passive Perception 16

Languages Common, Sphinx

Challenge 7 (2,900 XP)

Magical Weapons. The sphinx's weapon attacks are magical.

Pounce. If the sphinx moves at least 20 feet straight toward a creature and then hits it with its Claws attack on the same turn, that target must make a DC 16 Strength saving throw or be knocked prone. If the target is prone, the sphinx can make one Bite attack against it as a bonus action.

Spellcasting. The sphinx is a 5th-level spellcaster. Its spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). It requires no material components to cast its spells. The sphinx has the following cleric spells prepared. Cantrips (at will): *guidance*, *mending*, *sacred flame*, *thaumaturgy*

1st level (4 slots): *bane*, *inflict wounds*, *protection from evil and good*, *shield of faith*

2nd level (3 slots): *blindness/deafness*, *hold person*, *spiritual weapon*

3rd level (2 slots): *animate dead*, *bestow curse*

ACTIONS

Multiattack. The sphinx makes one Bite attack and one Claws attack.

Bite. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (2d6 + 4) piercing damage plus 7 (2d6) poison damage.

Claws. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 13 (2d8 + 4) slashing damage.

Roar (2/day). The sphinx emits a magical roar. Each time it roars before finishing a long rest, the roar is louder and the effect is different, as detailed below. Each creature within 200 feet of the sphinx that is able to hear the roar must make a saving throw.

First Roar. Each creature must make a DC 15 Constitution saving throw, taking 14 (4d6) necrotic damage on a failure and half as much on a success. Celestials have disadvantage on this saving throw.

Second Roar. Each creature must make a DC 15 Constitution saving throw, taking 21 (6d6) necrotic damage on a failure and half as much on a success. Celestials have disadvantage on this saving throw. Creatures that fail their saving throws are also frightened for one minute. A frightened creature can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

THERIANTHROPEs



BABOONWERE

Baboonweres are evil baboons born with the ability to assume human or a hybrid human form. Baboonweres are most often found among normal baboons, though some prefer to maintain their human form and live among ordinary people in small towns and villages. When the livestock and cattle begin turning up missing or slain is when the baboonwere usually moves on — before the finger of suspicion is pointed its way. In its hybrid form, a baboonwere stands just over five feet tall and weighs roughly 130 pounds.

BABOONWERE

Medium monstrosity (shapechanger), chaotic evil

Armor Class 13

Hit Points 16 (3d8 + 3)

Speed: 30 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	16 (+3)	12 (+1)	12 (+1)	14 (+2)	12 (+1)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Acrobatics +5, Deception +3, Perception +4

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 1 (200 XP)

Displacement. The baboonwere projects an illusion that makes it appear to be standing near its actual location, causing attack rolls against it to have disadvantage. If the baboonwere is hit by an attack, this trait is disrupted until the end of its next turn. This trait is also disrupted if the baboonwere is incapacitated or reduced to a speed of 0.

Keen Scent. The baboonwere has advantage on Wisdom (Perception) checks that rely on scent.

Shapechanger. The baboonwere can change from its baboon form or human form to its hybrid form as a bonus action. Changing from baboon form directly to human form or vice versa takes an action. In baboon form, it is indistinguishable from a normal baboon.

Voice Mimicry. The baboonwere can mimic the voice of a creature it hears. Listeners can determine that this is an imitation with a successful DC 11 Wisdom (Insight) check.

ACTIONS

Multiattack.

The baboonwere makes two attacks, only one of which can be a Bite attack.

Bite (hybrid and baboon form only). *Melee*

Weapon Attack: +5 to hit, reach 5 ft., one target.

Hit: 6 (1d6 + 3) piercing damage.

Longsword (human and hybrid form only). *Melee Weapon*

Attack: +3 to hit, reach 5 ft., one target. **Hit:** 5 (1d8 + 1) slashing damage.



JACKALWERE

In hybrid form, a jackalwere appears as a jackal-headed humanoid, usually with golden-brown fur and brown eyes. Jackalweres tend to be solitary or live in pairs, though sometimes they congregate into larger packs.

In Khemit, jackalweres are feared and associated with death and dying. They often haunt graveyards and necropolises, seeking to hasten the journey of the living to the Duat.

JACKALWERE

Medium monstrosity (shapechanger), chaotic evil

Armor Class 13

Hit Points 16 (3d8 + 3)

Speed: 50 ft. in jackal form, 30 ft. in hybrid or human form

STR	DEX	CON	INT	WIS	CHA
12 (+1)	17 (+3)	12 (+1)	14 (+2)	14 (+2)	12 (+1)

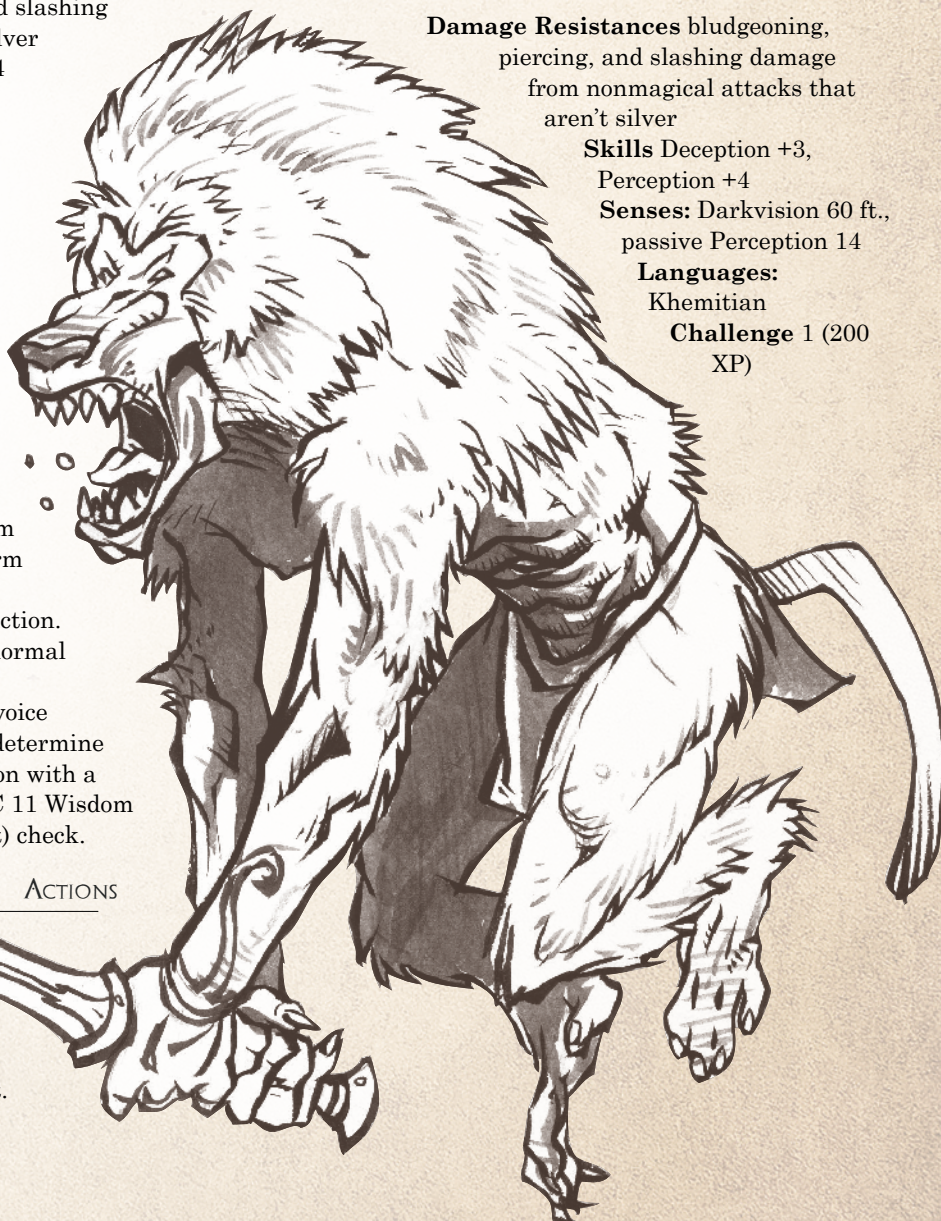
Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +3, Perception +4

Senses: Darkvision 60 ft., passive Perception 14

Languages: Khemitian

Challenge 1 (200 XP)



Baneful Gaze. As a bonus action, a jackalwere can target one living creature within 30 feet that it can see, which must make a DC 12 Charisma saving throw. On an unsuccessful save, for 2d4 rounds the target must subtract 1d4 from each attack roll and saving throw it makes until the spell ends. A creature that saves successfully is immune to this jackalwere's Baneful Gaze effect for 24 hours.

Therianthropes are immune to a jackalwere's Baneful Gaze.

Keen Hearing and Smell. The jackalwere has advantage on Wisdom (Perception) checks that rely on hearing or smell.

Pack Tactics. The jackalwere has advantage on attack rolls against a creature if at least one of the jackalwere's allies is within five feet of the creature and the ally isn't incapacitated.

Shapechanger. The jackalwere can change from its jackal form or human form to its hybrid form as a bonus action. Changing from jackal form directly to human form or vice versa takes an action. In jackal form, it is indistinguishable from a normal jackal.

ACTIONS

Multiattack (hybrid form only). A jackalwere makes two melee attacks.

Bite (jackal form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Longsword (human and hybrid form only). *Melee Weapon Attack:* +3 to hit, reach 5 ft., one creature. *Hit:* 5 (1d8 + 1) slashing damage.



LIONWERE

While in its hybrid form, a lionwere appears as a very stocky, muscular humanoid with the head of a lion with piercing eyes of greenish-gray and a large, golden mane, its body covered in golden-brown fur. Lionweres have a tendency to brag and to bully people who can't fight back; the more helpless the victim, the more vicious the bullying and the more it amuses the lionwere. A lionwere bullies because it's sadistic, not because it's cowardly, so a lionwere doesn't back down when challenged by someone; in fact, it relishes the fight. They sometimes seek work in civilized areas as bodyguards and bouncers, where their size, strength, and lack of empathy come in handy.

LIONWERE

Large monstrosity (shapechanger), chaotic evil

Armor Class 13

Hit Points 30 (4d10 + 8)

Speed: 40 ft. in lion form, 30 ft. in human or hybrid form

STR	DEX	CON	INT	WIS	CHA
18 (+4)	17 (+3)	14 (+2)	10 (+0)	12 (+1)	15 (+2)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver

Skills Deception +4, Stealth +5

Senses Darkvision 60 ft., passive Perception 11

Languages Khemitian

Challenge 2 (450 XP)

Shapechanger. The lionwere can change from its lion form or human form to its hybrid form as a bonus action. Changing from lion form directly to human form or vice versa takes an action. The lionwere is Large in lion form but Medium in human or hybrid form. In lion form, it is indistinguishable from a normal lion.

ACTIONS

Multiattack. In hybrid form, a lionwere makes two Claws attacks. In lion form, it makes two melee attacks and uses its Lethargy ability.

Bite (lion form only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one creature. *Hit:* 7 (1d6 + 4) piercing damage.

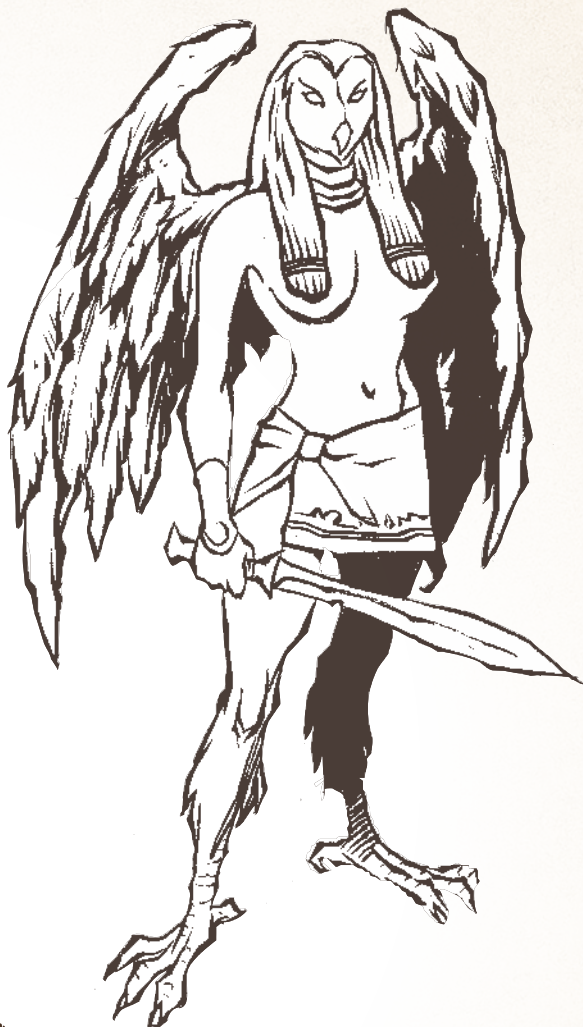
Claws (lion and hybrid form only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one creature. *Hit:* 7 (1d6 + 4) slashing damage.

Greatsword (human and hybrid form only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one creature. *Hit:* 13 (2d8 + 4) slashing damage.

Lethargy. By speaking, singing, or roaring, the lionwere causes all



creatures that can hear it and that are within 60 feet of it to make a successful DC 12 Constitution saving throw or suffer the effect of a *slow* spell that lasts for 1d6 rounds. A creature that saves successfully is immune to the Lethargy effect until after its next long rest. Therianthropes are immune to lethargy.



OWLWERE

In hybrid form, an owlwere is a small, lithe, owl-headed humanoid with brownish-yellow feathers and large, white eyes. They tend to be shy and quiet. In settled areas, they can be found working as aides to scholars or as crafters in trades where their high dexterity and amazing eyesight are assets, such as jewelry-making and clockwork. But most owlweres prefer solitude over any sort of town life. The sometimes rent their services as independent mercenaries specializing in scouting out enemy forces, a function at which they excel.

OWLWERE

Small monstrosity (shapechanger), chaotic evil

Armor Class 13

Hit Points 13 (3d8)

Speed: 10 ft., fly 60 ft. in owl form; 30 ft., fly 30 ft. in hybrid form; 30 ft. in human form

STR	DEX	CON	INT	WIS	CHA
10 (+0)	17 (+3)	11 (+0)	12 (+1)	14 (+2)	12 (+1)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver
Skills Deception +3, Perception +4
Senses Darkvision 60 ft., passive Perception 14
Languages Khemitian
Challenge 1/2 (25 XP)

Shapechanger. The owlwere can change from its owl form or human form to its hybrid form as a bonus action. Changing from owl form directly to human form or vice versa takes an action. The owlwere is Small in owl form but Medium in human or hybrid form. In owl form, it is indistinguishable from a normal owl, but is noticeably larger than other owls.

ACTIONS

Beak (owl form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft.; one creature. *Hit:* 5 (1d4 + 3) piercing damage.
Mace (human and hybrid form only) *Melee Weapon Attack:* +2 to hit, reach 5 ft.; one creature. *Hit:* 3 (1d6) bludgeoning damage.
Talons (owl and hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft.; one creature. *Hit:* 6 (1d6 + 3) slashing damage and the target must make a successful DC 10 Constitution saving throw or be poisoned for 1d4 rounds.



WOLF WERE

In hybrid form, a wolfwere is a wolf-headed humanoid, often with gray or gray-streaked fur and dark gray eyes, with sharp, lupine claws. Unlike most other therianthropes, wolfweres are social and gregarious. They love boisterous company, whether their companions are other wolfweres, normal wolves, or a tavern full of humanoids. They never stay in one place for very long (an attribute they share with many adventurers) because they're afflicted with incurable wanderlust, always wondering what's beyond the bordering forest or in the next valley across the hills. Fortunately for them, their sense of direction is unerring. A wolfwere might not always know precisely where it is, but it can always find its way back to where it came from — assuming it's ever interested in retracing its steps and seeing the same sites twice.

WOLF WERE

Medium monstrosity (shapechanger), chaotic evil

Armor Class 13

Hit Points 19 (3d8 + 6)

Speed: 50 ft. in wolf form, 30 ft. in hybrid or human form

STR	DEX	CON	INT	WIS	CHA
13 (+1)	17 (+3)	14 (+2)	12 (+1)	14 (+2)	12 (+1)

Damage Resistances bludgeoning, piercing, and slashing damage from nonmagical attacks that aren't silver
Skills Deception +3, Perception +4
Senses: Darkvision 60 ft., passive Perception 14
Languages: Khemitian
Challenge 1 (200 XP)

Mesmerizing Gaze. As a bonus action, a wolfwere in wolf or human form can target one living creature within 30 feet that it can see with its mesmerizing gaze. If the targeted creature can see the wolfwere, then the targeted creature must make a successful DC 12 Charisma saving throw or be

stunned for 1d4 rounds. A creature that is capable of taking actions can, at the start of its turn, look away to avoid the wolfwere's gaze for one complete round. If it targets the wolfwere while averting its gaze, it suffers all the usual penalties for attacking an unseen target. Creatures that are blind, unconscious, or unable to see the wolfwere for any other reason are immune to this attack.

Shapechanger. The wolfwere can change from its wolf form or human form to its hybrid form as a bonus action. Changing from wolf form directly to human form or vice versa takes an action. In wolf form, it is indistinguishable from a normal wolf.

ACTIONS

Multiattack (hybrid form only). A wolfwere makes two melee attacks.

Bite (wolf form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) piercing damage and the target must make a successful DC 13 Dexterity saving throw or be knocked prone.

Claws (hybrid form only). *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 6 (1d6 + 3) slashing damage.

Longsword (human and hybrid form only). *Melee Weapon Attack:* +3 to hit, reach 5 ft., one creature. *Hit:* 5 (1d8 + 1) slashing damage.





WHITE MONSTER

The white monster appears as a rather unholy and evil chimera, white in color. Though it resembles a standard chimerical creature, it is far from average.

WHITE MONSTER

Large monstrosity, chaotic evil

Armor Class 18 (natural armor)

Hit Points 212 (25d10 + 75)

Speed 30 ft., fly 50 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	12 (+1)	16 (+3)	4 (–3)	14 (+2)	14 (+2)

Saving Throws Str +8, Wis +6, Cha +6

Damage Resistances acid, cold, fire, lightning; bludgeoning, piercing, and slashing from nonmagical attacks

Senses darkvision 60 ft., passive Perception 12

Languages understands Abyssal but can't speak

Challenge 10 (5,900 XP)

Frightful Presence. Each creature of the white monster's choice that is within 60 feet of the white monster and aware of it must succeed on a DC 16 Wisdom saving throw or become frightened for one minute. A creature can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success. If a creature's saving throw is successful or the effect ends for it, the creature is immune to the white monster's Frightful Presence for the next 24 hours.

Magic Resistance. The white monster has advantage on saving throws against spells and other magical effects.

ACTIONS

Multiattack. The white monster makes a Bite attack, a Claws attack, and a Horns attack. When its cold breath is available, it can use the breath in place of its bite or horns.

Bite. Melee Weapon Attack: +8 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) piercing damage.

Claws. Melee Weapon Attack: +8 to hit, range 5 ft., one target.

Hit: 11 (2d6 + 4) slashing damage.

Horns. Melee Weapon Attack: +8 to hit, range 5 ft., one target.

Hit: 10 (1d12 + 4) bludgeoning damage.

Cold Breath (recharge 5–6). The dragon head exhales cold in a 20-foot cone. Each creature in that area must make a DC 16 Dexterity saving throw, taking 36 (8d8) cold damage on a failure and half as much on a success.



APPENDIX C · OUTDOOR RANDOM ENCOUNTERS

Any time the party is in the Khemitian wilderness, there is a chance they have a random encounter with local wildlife, other travelers, or perhaps something supernatural. As a general matter, you should check to see if such an encounter occurs three times during each day of travel, and three times during each night spent outside of a town, village, or city. If the party is not drawing attention to themselves, an encounter occurs only on a roll of a 1 on a 1d10. If they take actions that make them more noticeable (such as casting any ostentatious spells), feel free to increase the odds accordingly. If the result indicates that an encounter

occurs, roll on the table below, under the column for the type of terrain they are in.

The party can also elect to hunt while in the wilderness. A character seeking a specific type of quarry may make a DC 12 Wisdom (Survival) check, but if they are unfamiliar with desert terrain, it should be rolled with disadvantage. A successful check means that the applicable quarry has been found. On a roll of a 1, a random encounter instead occurs, as determined on the table below.

In Water	Beside Water	Heavy Foliage	Desert/Waste	Encounter
01–06	01–07	01–07	01–02	2d4 poisonous snakes
	08–10	08–12	03–10	10d4 baboons
	11–13	13–20	11–15	1d3 king cobras ^B
	14–20	21–25	16–17	2d6 jackals
07–25	21–25			1d6 crocodiles
26	26	26		1d2 giant crocodiles
27–40	27–35	27–29		2d8 hippopotami ^B
41–50	36–45	30–34	18–25	3d10 Khemitian guards and a scout
51–60	46–50	35–39	26–35	4d6 bandits and a bandit captain
61–90	51–74	40–50	36–50	1d100 commoners
	75–80	51–55	51–55	2d6 hyenas
	81	56–61	56–60	1d2 leopards ^B
	82–83	62–66	61–65	2d6 lions
	84	67–71	66	1d8 boars
91–97	85–87	72–74		1d2 constrictor snakes
98–00	88–89	75–76		1 giant constrictor snake
	90–91	77–81	67–70	1d6 scorpions
	92	82–83	71–74	1d2 giant scorpions
	93–95	84–89	75	1d6 dire wolves
	96–97	90–91	76–80	1d10 + 6 wolves
	98	92	81–82	1 borderer sphinx ^B
	99	93	83–84	1 unseelie sphinx ^B
		94–95	85	1d4 lamias
		96	86	2d4 saks ^B
		97	87	2d4 sefers ^B
			88–89	8–16 flying scorpions *
			90–91	1d4 manticores
		98	92	1d2 spirit nagas
	00	99	93	1 androsphinx
			94–95	1 giant lizard
			96–98	1d6 + 5 giant centipedes
		00	99–00	2d4 + 1 giant wasps

^B See Appendix B.

* As a **scorpion**, with 4 hit points, a flying speed of 30 ft., and a +4 sting.

APPENDIX D · KHEMITIAN MISCELLANEA



KHEMITIAN TOMB CONTENTS AND DECORATION

Typical offerings and belongings found in the burial place of a wealthy and important Khemitian individual include:

- Food and drink in various pots, jars, and dishes.
- Basins, bowls, ewers, jars
- Baskets
- Beds, couches
- Books, magical scrolls, papyrus
- Bottles, flasks, vials
- Boxes, chests, coffers, trunks
- Braziers
- Carpets, mats, rugs, tapestries
- Chairs, stools
- Chariots
- Cosmetics (creams, kohl, perfume, rouge, unguents, etc.)
- Cups, flagons
- Cushions, pillows
- Dishes, plates, platters
- Fans
- Games, pastimes, toys
- Garments of all sorts
- Hygiene items (brushes, combs, razors, tweezers, etc.)
- Jewelry (any and all sorts, from armlets to torcs)
- Lamps, torches
- Pots (large for food, small for precious unguents)
- Stands, tables
- Tools
- Urns, vases
- Wigs

Miniatures of people (servants), animals (all manner of large and small livestock), and things of large size not suitable for inclusion within a normal tomb (such as a villa, barge, or chariot) are a major feature of a Khemitian burial site. These figurines are called *ushabti* (singular *ushabti*), and in aristocratic tombs some of these may be magical.

Containers in these tombs are typically of pottery or stone, though later ones might be porcelain.

Khemitian tombs are also typically decorated with frescoes or other paintings and writings on plastered walls and ceilings, and may include:

- Battle scenes
- Blessings
- Curses and warnings
- Deity depictions
- Domestic scenes
- Fishing scenes
- Hunting scenes
- Live event scenes
- Magical texts
- Names of deceased
- Names of others involved with deceased and places concerned
- Pastoral scenes
- Religious texts
- Scenes of the deceased in the Duat

Funerary Papyri: The Khemitian dead are often buried with special magical texts whose purpose is to assist the deceased to successfully pass the dangers and tests needed to attain afterlife in the Field of Reeds. Some of these texts include:

- Book of the Dead
- Book of Traversing Eternity
- Book of Respirations
- Festival of Songs of Isis and Nephthys
- Lamentations of Isis
- Litanies of Seker
- May My Name Flourish

COMMON GIVEN NAMES IN KHEMIT

Typical names in Khemit are:
Male: Afabu, Ahaptu, Ahes, Amikhat, Aptuef, Arkanstras, Asarneb, Asken, Ateneru, Atet, Baenshu, Bakara, Fautcher, Fenti, Gauten, Gebir, Gentab, Gerre, Habtu, Harkar, Honur, Hosut, Hu, Hutchf, Imshur, Kaanu, Kauti, Khemi, Khent, Khenteb, Khiheru, Mabheri, Marak, Menes, Menka, Narmur, Nebkau, Neferes, Nubit, Parhu, Parthi, Pepi, Phirip, Piye, Qauath, Qenau, Qesab, Rameses, Raneb, Roqeb, Rutch, Sebtef, Sheffi, Shemthra, Shepses, Sherr, Sinuhe, Smata, Smenu, Taaq, Tangtir, Tchafu, Tcanr, Tcharker, Tchar, Tetkiris, Thent, Thesu, Tuthem, Tuthmoses, Uasar, Uaten, Uatreth, Uherhem, Unas, Urshab, Usashag, Ushert, Utchur, Uteben

Female: Aftam, Ahunum, Amitha, Apila, Artif, Artut-t, Ashshi, Auitheb, Babat, Baiti, Faiab, Faisenter, Fetfeta, Gagait, Garta, Gemi, Genurit, Hahanu, Hatba, Hatchert, Herrit, Kami, Katra, Kauurit, Kesem, Khenu, Kherabt, Khetiper, Mathit, Meruti, Mesept, Nefakhuti, Nerera, Nuheb-t, Nura, Papait, Penta, Pessafar, Qabtet, Qenti, Rekhita, Resi,

Rines, Sarqa, Sasa, Sbeth, Serref, Shefa, Sherra, Shuti, Taankhit, Tastab, Tchafi, Tcharm, Tcasu, Tcheta, Tetafk, Themfi, Thennit, Therit, Uahiti, Uaiput, Ugam, Ungita, Upsha, Uptta.

As a general rule, peasants in Khemit have only given names. Those in the free class (such as officials, scribes, and minor nobles) are further identified by a descriptive surname (short, tall, brown, etc.); a vocational or office surname; a locale surname (referring to a village, district, city, or sepat); or in the case of the aristocracy, a house or family surname.

MONEY AND COINAGE IN KHEMIT

Officially, only coins minted or authorized by Pharaoh’s government are legal currency for purchases and sales in Khemit. However, most merchants and others accept foreign currency, though at a discount to the value of the equivalent official coin.

You may elect to use these terms whenever describing currency or value in Khemit. However, if this confuses you or your players, feel free to refer simply to standard gold or silver piece values.

Official Designation	Common Nickname	Equivalent Value	Description
Ankhen	Crown	1 pp	A round coin made of platinum honoring the current pharaoh on one face and showing the triple crown of Khemit on the other.
Aten	Sun	5 gp	A large round gold coin honoring the current pharaoh on one face and showing a stylized sun on the other.
Hap	River	1 gp	A round gold coin with the triple crown of Khemit on one face and a stylized Khemitian barge on the other.
—	Drachma	1 gp	This is common parlance for foreign gold coins that are valued less than an Aten.
Chons	Crescent	5 sp	A round silver coin depicting a crescent moon on the reverse, sometimes with the symbol of a particular deity or temple instead of the pharaoh. This is a very common coin in Khemit.
Tek	Sheaf	2 sp	A rectangular coin normally made of silver or a large coin of bronze, depicting a sheaf of wheat on the reverse. This is the most common coin in the land.
Dinar	Ring	1 sp	A round coin usually made of bronze; nicknamed for its shape rather than its imprint, which sometimes varies by city.
Abt	Loaf	5 cp	A rectangular coin usually made of brass, bronze, or copper; nicknamed for its shape rather than its imprint, which sometimes varies by city.
Maash	Bit	1 cp	A round coin often made of brass or tin; nicknamed for its small value rather than its imprint, which sometimes varies by city.

KHEMITIAN CALENDAR

The calendar of Khemit consists of 12 months of 30 days each. Months are not subdivided into weeks nor are days named. Rather, each day is denoted by its number in the applicable month (e.g., 1 Tekh, 30 Mesut-re). Five epagomenal (intercalary) days are included in each year, with an additional day added (approximately every four years) as determined by the archpriest and his advisors. The last day of the year is

30 Mesut-re, which is separated by the epagomenal days from the first day of the new year on 1 Tekh.
Khemitites also divide the year into three seasons: akhet, or inundation, referring to the four months they call “winter”; peret, or growing, the four spring months; and shemu, or harvest, the four summer months. As a result, months are sometimes identified by their position in a season (e.g., the 4th month of Inundation).
The months of the Khemitian calendar are:

Month	Season	Comparable Dates	Month	Season	Comparable Dates
Tekh	First month of Inundation (akhet/winter)	July 19–Aug. 17	Pa’enkhn	First month of Harvest (shemu/summer)	March 16–April 14
Menkhet	Second month of Inundation (akhet/winter)	Aug. 18–Sept. 16	Khentkhet	Second month of Harvest (shemu/summer)	April 15–May 14
Hethara	Third month of Inundation (akhet/winter)	Sept. 17–Oct. 16	Ipet-hemet	Third month of Harvest (shemu/summer)	May 15–June 13
Nehebkau	Fourth month of Inundation (akhet/winter)	Oct. 17–Nov. 15	Mesut-re	Fourth month of Harvest (shemu/summer)	June 14–July 13
Shesbedet	First month of Growing (peret/spring)	Nov. 16–Dec. 15	Epagomenal (Intercalary) days	Birth of Osiris, Birth of Horus, Birth of Set, Birth of Isis, Birth of Nephthys	July 14–July 18
Rekehwer	Second month of Growing (peret/spring)	Dec. 16–Jan. 14			
Rakehnedjes	Third month of Growing (peret/spring)	Jan. 15–Feb. 13			
Parenute	Fourth month of Growing (peret/spring)	Feb. 14–March 15			

This calendar reconciles the civil and religious years and has been in effect since the establishment of New Khemit Reckoning in 2632 I.R. (Imperial Record).

WEATHER IN CENTRAL KHEMIT

Central Khemit, in the vicinity of the Gorge of Osiris, is a desert region. Most days are sunny, and temperatures are warm or hot year-round. Such precipitation as does fall comes during the season of growing. Even then, the amount of rain that reaches the ground is small; more often, the sky darkens with clouds, and lightning flashes, but no moisture reaches the parched earth.

Month	Base High Temperature (°F)	Base Low Temperature (°F)	Daily % Chance of Precipitation
Tekh	90	69	0
Menkhet	90	69	0
Hethara	87	66	0
Nehebkau	82	62	2
Shefbedet	74	56	4
Rekehwer	66	48	9
Rakehnedjes	63	45	11
Parenute	66	45	7
Pa'enkhon	72	51	6
Khentkhety	79	55	3
Ipet-hemet	86	61	2
Mesut-re	91	67	0
Epagomenal Days	90	68	0

To determine the actual high temperature on any given day, modify the monthly base high temperature by an amount equal to $2 \times (3d6 - 8)$.

To determine the actual low temperature on any given day, modify the monthly base low temperature by an amount equal to $3d6 - 10$.

Note that the total rainfall in central Khemit in a year is approximately one inch, so that the amount of rain on any given day of precipitation will be quite small.

GODS OF KHEMIT

Name	Alignment	Title	Sphere of Influence	Typical Worshippers
Aapep	CE	The Black Serpent; The Destroyer	Chaos, Death, Destruction, Evil, Serpent	Evil power-seeking humanoids, assassins, cults
Aker	NG	God of the Earth and Death	Death, Earth, Protection	Embalmers, guardians, kings
Amemt	CE	The Devourer; Eater of the Dead	Chaos, Death, Destruction, Evil, Magic	Evil humanoids
Amset	LG	Guardian of the Dead	Animals, Death, Law, Protection	Embalmers, guardians
Amun	NG	God of the Sky and Sun, Air, Knowledge and Magic	Air, Knowledge, Magic, Strength, the Sun	Rulers, kings, scholars, nobles
Anhur	CG	God of War and the Hunt, Defender of Khemit	Animals, Chaos, Strength, War	Hunters, warriors, soldiers
Anqet	CG	Goddess of Rivers and Water, Goddess of Pleasure	Chaos, Good, Magic, Water	Sailors, fishermen, pleasure seekers
Anubis	LG	Guardian of the Dead	Death [Good], Law, Luck, Protection, Strength	Embalmers, guardians
Apis	NG	God of the Sun and Life, Earth and Strength	Bounty, Earth, Good, Strength, Sun	Farmers, midwives, expectant mothers, pharaoh
Apuat	CG	God of Messengers and Battle	Air, Strength, Travel, War	Messengers, warriors, barbarians
Aten	N	The Sun; The Sun Disc	Air, Bounty, Fire, Strength, the Sun	Clerics, sages, wizards
Bast	CG	Goddess of Beauty and Cats, Good Luck and Trickery	Animals, Chaos, Good, Luck, Trickery	Nobles, women, those who desire luck
Bes	N	God of Protection, Happiness, Music, and War	Luck, Protection, Strength, War	Fighters, rogues, bards
Buto	LG	Goddess of Protection, Law, and Travel	Law, Protection, Serpent, Travel	Guardians, fighters, merchants
Chons	CG	God of the Silver Moon, Time, Knowledge, Travel, and Trickery	Chaos, Good, Travel, Trickery	Musicians, bards, sages, merchants, travelers, pranksters
Duamutef	LG	God of Death, Funeral Rites, and Protection	Death, Law, Protection, Strength	Guardians, embalmers, anyone after death of loved one
Geb	N	God of the Earth	Earth, Plants, Protection, Strength	Farmers, druids

Name	Alignment	Title	Sphere of Influence	Typical Worshipers
Hamehit	NG	Goddess of the Water, Fish, and the Seas	Animals, Bounty, Good, Luck, Water	Sailors, fishermen
Hapy	NG	God of Rivers, Oceans, and Streams; Lord of Fishes and Birds	Animals, Bounty, Good, Protection, Travel, Water	Sailors, fishermen, those who depend on the sea
Hathor	NG	Goddess of Music and the Arts; Giver of Inspiration	Fire, Law, Sun, War	Musicians, artists, women
Herakhty	NG	God of the Morning and Sunrise	Earth, Good, Protection, Sun	Farmers
Heru	LG	The Watcher; God of Law, Order, Rulership	Law, Good, Knowledge, Strength, War	Rulers, nobles, lawyers, fighters, warriors
Horus	LN	The Avenger; God of War and Destruction	Destruction, Law, Sun, Vengeance, War	Soldiers, warriors, fighters, those seeking vengeance and retribution
Isis	NG	Goddess of Fertility and Magic	Bounty, Good, Healing, Magic	Women, mothers, wizards, clerics, sorcerers
Khebsenef	LN	Son of Horus; God of Death	Death, Law, Protection, Strength	Guardians, surgeons, physicians
Khnemu	NG	God of Creation and Invention	Artifice, Creation, Earth, Good, Healing, Luck	Craftsmen, artisans
Maat	LG	Goddess of Truth and Law	Good, Knowledge, Protection, Law, Strength	Judges, city officials, paladins, monks
Maftet	CG	Goddess of Protection and Healing	Good, Healing, Serpent, Strength, Vermin	Healers, midwives, women, guardians
Mekhit	CG	Goddess of War, The Eye of Ra	Glory, Protection, Strength, War	Soldiers, mercenaries, officers, generals
Menu	CN	God of War	Chaos, Destruction, Strength, War	Fighters, warriors
Meretseger	LG	The Protector	Good, Law, Protection, Serpent	Guardians, warrior, keepers of secrets
Mert	NG	Goddess of Song and Joy	Good, Healing, Knowledge, Trickery	Musicians, poets, artists, bards
Min	CG	Protector of the Moon, God of Male Fertility	Chaos, Destruction, Good, Knowledge, Magic	Commoners
Mût	LG	Queen of the Gods, Mother Goddess, Provider of Life and National Prosperity	Fertility, Life, Wealth	Noblewoman, wives, mothers, growers, common people
Nefertem	NG	God of the Sun; Lord of the Sunrise; God of Healing	Good, Healing, Knowledge, Plant, Sun	Healers, surgeons, women, sorcerers, wizards
Neith	CG	Goddess of War and Wisdom; Guardian of the Dead	Death, Good, Knowledge, Law, War	Soldiers, hunters, fighters, paladins, loremasters, scholars, nobles
Nekhbet	LG	Goddess of Protection and War, Childbirth and Fertility	Law, Protection, Strength, War	Warriors, women, farmers
Nephthys	CG	Goddess of the Dead	Chaos, Death [Good], Knowledge, Magic	Women
Nut	NG	Goddess of the Night Sky	Air, Good, Knowledge, Protection, Trickery	Rogues, bards, guardians, paladins
Osiris	LG	God of Fertility and the Dead	Death, Good, Law, Protection	Nobles, rulers, farmers, commoners
Pakhut	CG	Goddess of Strength	Chaos, Destruction, Good, Strength	Fighters, barbarians
Ptah	LN	Creator of the Universe	Air, Bounty, Earth, Law, Magic, Sun	Craftsmen, artisans
Ra	NG	God of the Sun and Pharaoh of the Gods	Bounty, Good, Knowledge, Protection, Sun	Rulers, nobles, scholars
Renenet	CG	Goddess of Protection and Fortune	Good, Knowledge, Luck, Protection, Serpent [Good]	Women, gamblers, guardians
Sebk	CE	God of Evil, Betrayal, and Water	Chaos, Evil, Trickery, Water	Sailors, fishermen
Seker	NG	God of Death and Light	Death [Good], Good, Protection, Strength, the Sun	Commoners
Sekhmet	CN	Lady of Pestilence; Goddess of the Sun	Chaos, Destruction, Healing, War	Surgeons, doctors, healers, warriors
Serqet	LG	Goddess of the Dead and Strength	Death [Good], Good, Law, Strength, Vermin	Fighters, guardians, necromancers
Seshat	NG	Goddess of Writing, History, Time, Knowledge and Architecture	Good, Knowledge, Luck, Magic	Record-keepers, scribes, sages, historians, storytellers, architects
Set	LE	God of Evil and the Night	Death, Destruction, Evil, Knowledge, Law, Serpent	Evil power-seeking humanoids, evil monks, assassins
Shu	LG	Lord of the Air	Air, Good, Law, Strength	Mystics, nobles, rulers, warriors
Tefnut	LG	Goddess of Storms and Rivers	Good, Protection, Sun, Water	Farmers, fishermen, sailors
Thoth	N	God of Knowledge and Magic	Knowledge, Luck, Magic, Travel	Scholars, sages, travelers
Tuart	LG	Goddess of Fertility and Protection	Good, Knowledge, Magic, Plant, Protection	Women, expectant mothers, midwives, farmers

APPENDIX E · NEW CHARACTER OPTIONS, SPELLS, AND MAGIC ITEMS

CHARACTER OPTIONS

The following domain options are available to clerics who worship certain gods of Khemit.

DEATH DOMAIN

Clerics of death worship gods that oversee the end of life, the final hours, and often the afterlife as well. Death comes in many ways, through accident and age, blade and bludgeon, disease and disorder. However, death is part of the natural order, not necessarily evil. In Khemit, clerics of Anubis and Osiris often choose this domain.

DEATH DOMAIN SPELLS

Cleric Level	Spells
1st	<i>false life, ray of sickness</i>
3rd	<i>gentle repose, ray of enfeeblement</i>
5th	<i>speak with dead, vampiric touch</i>
7th	<i>banishment, blight</i>
9th	<i>antilife shell, raise dead</i>

MARK OF DEATH

With a look you can mark a creature for death. As an action, you may give one creature you can see that is within 30 feet of you the Mark of Death. The mark lasts until you are rendered unconscious, mark a different creature, or the marked creature dies. While suffering from your Mark of Death, the marked creature must succeed at a Wisdom saving throw at the start of its turn or suffer your Wisdom modifier in necrotic damage. You may use this feature a number of times equal to your Wisdom modifier plus your proficiency bonus, and regain uses following a long rest.

CHANNEL DIVINITY: AURA OF DEATH

Starting at 2nd level, you can use your Channel Divinity to create a field of death and decay.

As an action, you present your holy symbol and invoke your deity's name. All creatures in a 15-foot cone originating from you must succeed at a Constitution saving throw or suffer 1d8 necrotic damage. Also, those who fail their save may not regain hit points until the end of your next turn.

SHARED DEATH

Beginning at 6th level, when you cause necrotic damage to a target, you must cause another creature that you can see within 15 feet of the target to suffer 1d8 necrotic damage as well. Furthermore, any creature you kill cannot be raised as undead.

DEATH'S DOOR

At 8th level, you gain the ability to alter the progress of creatures you see toward death. If you see a creature within 30 feet drop to 0 hit points as a result of taking damage, as a reaction, you may either cause the creature instead to drop to 1 hit point, or cause the creature to suffer a death saving throw failure. You cannot use this feature to cause a creature to fail more than one death saving throw after it drops to 0 hit points.

You can use this feature a number of times equal to your Wisdom modifier (minimum of once). You regain all expended uses when you finish a long rest.

HARVEST DEATH

Starting at 17th level, you can use your action to absorb the energy of death for one minute. If any creature dies within 60 feet of you during this time, you regain a spell slot of a level equal to one-fourth of the creature's number of Hit Dice, minimum of 1st-level.

MALEFIC DOMAIN

Set is the god of evil, the night, and chaos. His clerics promote the god's interests and spread his worship in Khemit though the powers they gain from this domain.

MALEFIC DOMAIN SPELLS

Cleric Level	Spells
1st	<i>hellish rebuke, thunderwave</i>
3rd	<i>darkness, shatter</i>
5th	<i>fear, slow</i>
7th	<i>black tentacles, blight</i>
9th	<i>antilife shell, dominate person</i>

POISONOUS WAVE

At 1st level, you learn the *poisonous spray* cantrip, which doesn't count against the number of cantrips you know.

BONUS PROFICIENCY

Also at 1st level, you gain proficiency in martial weapons.

CHANNEL DIVINITY: AURA OF DECAY

Starting at 2nd level, you can use your Channel Divinity to create an aura that rots away the living.

As an action, you present your holy symbol and invoke your deity's name. All living creatures within a 30-foot cube centered on your holy symbol must make a Wisdom saving throw, taking 2d8 necrotic damage and being poisoned until the end of their next turn on a failed save, or half damage on a successful one.

WARD OF THE VOID

Starting at 6th level, you have resistance to necrotic and cold damage. In addition, you can speak and write Abyssal and Infernal.

DIVINE STRIKE

At 8th level, you gain the ability to infuse your weapons' strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 necrotic damage to the target. When you reach 14th level, the extra damage increases to 2d8.

WRAITH FORM

At 17th level, you can take on the physical form of a wraith. This transformation lasts a number of hours equal to your Wisdom modifier. While transformed, you are resistant to acid, fire, lightning, and thunder damage, and to bludgeoning, piercing, and slashing damage from nonmagical attacks; you are immune to necrotic and poison damage; you gain a fly speed of 60 feet; you can move through other creatures and objects as if they were difficult terrain (taking 1d10 force damage if you end your turn inside an object); and you do not need to breathe.

RIVER DOMAIN

Rivers in Khemit are the source of life amid the desert and are the jurisdiction of the god Hapy. His clerics often take this domain.

RIVER DOMAIN SPELLS

Cleric Level	Spells
1st	<i>fog cloud, thunderwave</i>
3rd	<i>gust of wind, misty step</i>
5th	<i>water breathing, water walk</i>
7th	<i>control water, hallucinatory terrain</i>
9th	<i>commune with nature, wall of water*</i>

* See the list of new spells below.

BONUS PROFICIENCY

When you choose this domain at 1st level, you gain proficiency with Vehicles (Water), and you add double your proficiency bonus to checks with Vehicles (Water) and Strength (Athletics) checks to swim. Also, you have advantage on any Strength (Athletics) checks to swim.

DISCIPLE OF THE RIVER

Also at 1st level, you gain a swim speed equal to 30 feet. You may breathe underwater for a number of minutes equal to your Wisdom modifier, and regain those minutes following a short rest. You also gain darkvision 60 feet if you do not already have it, as well as resistance to bludgeoning damage.

CHANNEL DIVINITY: CALL CREATURES OF THE WATER

Starting at 2nd level, you may use your channel divinity to bring creatures that live in or near the water to serve you.

As an action, you present your holy symbol and call upon the creatures of the water. A number of aquatic creatures (including birds, mammals, and reptiles) with the beast type that are appropriate to the environment whose total HD are less than or equal to your Wisdom modifier + your proficiency bonus appear. These creatures understand your orders and serve you for one minute and then disperse to their usual haunts.

BENEATH THE WAVES

Starting at 6th level, you may touch a companion and share with them your ability to swim and breathe underwater. You may do this a number of times equal to your Wisdom modifier, and regain uses following a short rest.

DIVINE STRIKE

At 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 cold damage to the target. When you reach 14th level, the extra damage increases to 2d8.

MAJESTY OF THE GREAT RIVER

At 17th level, you gain command of the water, wind, and waves. This acts as the *control weather* spell but affects the weather only over and around rivers, lakes, seas, and other large bodies of water.

Furthermore, you permanently gain the ability to breathe underwater and may share it through your Beneath the Waves feature. Those you share this ability with lose it following a long rest.

SPELLS

The following spells are unique to the lands of Khemit and its spellcasters:

NEW SPELLS BY LIST

CLERIC	DRUID	WARLOCK
1ST LEVEL	1ST LEVEL	3RD LEVEL
Hush Protection from Serpents	Protection from Serpents	Charnel Reek
2ND LEVEL	3RD LEVEL	4TH LEVEL
Detect Curse	Cloak of Serpents	Feed Fiend
3RD LEVEL	4TH LEVEL	5TH LEVEL
Charnel Reek Cloak of Serpents	Sticks to Snakes	Cloud of Hept-na Serpent Hands
4TH LEVEL	5TH LEVEL	WIZARD
Feed Fiend Sticks to Snakes	Serpent Hands Serpent Plague Wall of Water	1ST LEVEL
5TH LEVEL	6TH LEVEL	Hush
Cloud of Hept-na Serpent Hands Serpent Plague Wall of Water	Wall of Serpents	2ND LEVEL
6TH LEVEL	SORCERER	Detect Curse
Wall of Serpents	2ND LEVEL	4TH LEVEL
	Detect Curse	Feed Fiend
	3RD LEVEL	5TH LEVEL
	Charnel Reek	Wall of Water
	4TH LEVEL	
	Feed Fiend	
	5TH LEVEL	
	Cloud of Hept-na Serpent Hands Serpent Plague	



NEW SPELLS

CHARNEL REEK

3rd-level necromancy

Casting Time: 1 action

Range: Self (10-foot radius)

Components: V, S, M (a bit of flesh from a ghast)

Duration: Concentration, up to 1 minute

An aura of death and decay surrounds you in a 10-foot radius. Until the spell ends, the aura moves with you, centered on you. Each creature that enters this radius on its turn or that is in this radius at the start of its turn must make a Constitution saving throw. On a failed save, the creature is wracked with nausea and makes all attack rolls and ability checks at disadvantage that turn. Creatures that don't need to breathe are not affected by this spell.

CLOUD OF HEPT-NA

5th-level conjuration

Casting Time: 1 action

Range: 120 feet

Components: V, S

Duration: Concentration, up to 1 minute

You create a 20-foot-radius sphere of sooty fog centered on a point you choose within range. The fog spreads around corners, and its area is heavily obscured. The fog lingers in the air for the duration.

If a creature enters the spell's area for the first time on a turn or starts its turn there, that creature must make a Constitution saving throw, losing 1d3 points of Wisdom on a failed save. Creatures are affected even if they hold their breath or don't need to breathe. Lost Wisdom is regained at a rate of 1 point per hour after the creature leaves the area of effect.

The fog moves 10 feet away from you at the start of each of your turns, rolling along the surface of the ground. The vapors, being heavier than air, sink to the lowest level of the land, even pouring down openings. It cannot penetrate liquids and cannot be cast underwater.

A moderate wind (at least 10 miles per hour) disperses the fog after four rounds. A strong wind (at least 20 miles per hour) disperses it after one round.

CLOAK OF SERPENTS

3rd-level conjuration

Casting Time: 1 action

Range: Self

Components: V, S, M (a tooth or a handful of scales of a snake)

Duration: Concentration, up to 10 minutes

A writhing, twisting, hissing mass of snakes surrounds you, granting you a +2 bonus to AC for the duration. In addition, as a bonus action you may cause the snakes to make a melee spell attack on one target within five feet of you. On a hit, the target takes 1d4 piercing damage and must make a Constitution saving throw. On a failure, the target takes 4d6 poison damage and is poisoned until the start of your next turn; on a success, the target takes half as much damage and is not poisoned. Attacks by the snakes are magical.

You can act and move normally during the duration of this spell.

DETECT CURSE

2nd-level divination (ritual)

Casting Time: 1 action

Range: Self

Components: V, S

Duration: Concentration, up to 10 minutes

For the duration, you sense the presence and location of any cursed creatures, objects, or areas within 30 feet of you. If you detect a curse in this way, you can use your action to determine the nature and effect of that curse.

The spell can penetrate most barriers, but it is blocked by one foot of stone, one inch of common metal, a thin sheet of lead, or three feet of wood or dirt.

FEED FIEND

4th-level necromancy

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Instantaneous

You may make a melee spell attack against any creature within five feet of you. On a hit, the target takes 6d10 necrotic damage, which you may grant as temporary hit points to any fiend you can see within 60 feet of you. The temporary hit points disappear one hour later.

At Higher Levels. When you cast this spell using a spell slot of 5th level or higher, the damage increases by 1d10 for each slot level above 4th.

HUSH

1st-level illusion

Casting Time: 1 action

Range: 120 feet

Components: V, S

Duration: Concentration, up to 1 hour

For the duration, all sounds (no matter how loud) within a 40-foot-radius sphere centered on a point you choose within range are muted and sound as if they are whispers. Attempts to hear any sound more than five feet from its point of origin (or from the perimeter of the sphere, for sounds originating outside the sphere) require a successful Wisdom (Perception) check with a DC equal to 8 + the distance from the origin point in feet. Any creature or object entirely inside the sphere is immune to thunder damage.

PROTECTION FROM SERPENTS

1st-level abjuration

Casting Time: 1 action

Range: Touch

Components: V, S, M (an eye from a snake)

Duration: Concentration, up to 10 minutes

Until the spell ends, one willing creature you touch is protected against serpents that are aberrations, beasts, monstrosities, and humanoids (but not dragons, fey, or fiends).

The protection grants several benefits. An affected creature cannot touch the target of the spell, though it can cast spells or make ranged or melee attacks with weapons. However, affected creatures have disadvantage on attack rolls against the target, and the target has advantage on all saving throws made against spells or traits of an affected creature.

If the target moves so that an affected creature is forced to touch the target, the spell ends.

SERPENT HANDS

5th-level transmutation

Casting Time: 1 action

Range: Self

Components: V, S, M (poison gland from a snake)

Duration: Concentration, up to 10 minutes

Your arms and hands are turned into poisonous snakes. As an action, you may make melee spell attacks with each of your arms each round.

(including the round in which the spell is cast) with a range of 10 feet. On a hit, the target takes 1d6 piercing damage and must make a Constitution saving throw. On a failed save, the target takes 3d12 poison damage and is poisoned until the start of your next turn; on a success, the target takes half as much damage and is not poisoned. Attacks with this spell are magical.

SERPENT PLAGUE

5th-level conjuration

Casting Time: 1 action

Range: 300 feet

Components: V, S, M (3 snake tails)

Duration: Concentration, up to 10 minutes

A swarm of small crawling and flying serpents fills a 20-foot-radius sphere centered on a point you choose within range. The sphere spreads around corners. The sphere remains for the duration, and its area is lightly obscured. The sphere's area is difficult terrain.

When the swarm appears, each creature in it must make a Constitution saving throw. A creature takes 4d10 piercing damage on a failed save, or half as much damage on a successful one. A creature must also make this saving throw when it enters the spell's area for the first time on a turn or starts its turn there.

At Higher Levels. When you cast this spell using a spell slot of 6th level or higher, the damage increases by 1d10 for each slot level above 5th. Alternatively, at your option, if you cast this spell using a spell slot of 7th, 8th, or 9th level, a creature in the spell's area of effect on a failed saving throw takes 3d10, 4d10, or 5d10 piercing damage, respectively, plus 1d10 poison damage and is poisoned until the end of its next turn; on a success, the target takes half as much damage and is not poisoned.

STICKS TO SNAKES

4th-level transmutation

Casting Time: 1 action

Range: 60 feet

Components: V, S, M (sticks plus a handful of scales from a poisonous snake)

Duration: Concentration, up to 10 minutes

You change 3d4 sticks you can see within range into poisonous snakes. Wood of a magical nature or that is part of a living tree or plant is unaffected by this spell. If an unwilling creature is holding or carrying a stick that is a target of this spell, that stick is affected only if the creature fails a Constitution saving throw.

At Higher Levels. When you cast this spell using a spell slot of 5th level or higher, the number of sticks affected increases by 1d4 for each slot level above 4th.

WALL OF SERPENTS

6th-level conjuration

Casting Time: 1 action

Range: 120 feet

Components: V, S, M (a handful of scales from a constrictor snake and a poisonous snake)

Duration: Concentration, up to 10 minutes

You create an immobile wall of poisonous, biting, and constricting snakes. The wall appears within range on a solid surface and lasts for the duration. You choose to make the wall up to 60 feet long, 10 feet high, and five feet thick or a circle that has a 20-foot diameter and is up to 20 feet high and five feet thick. The wall blocks line of sight. You and any creatures you designate are immune to the wall and may pass through it without harm.

When the wall appears, each creature within five feet of the wall must make a Dexterity saving throw. In addition, any creature that comes within five feet of the wall or starts its turn within five feet of the wall during the duration of the spell must also make a Dexterity saving throw. On a failed save, the creature is grappled by the constrictor snakes, pulled into the wall, and takes 3d8 piercing damage plus 3d8 poison damage and must make a successful Constitution saving throw or be poisoned until the end of its next turn. On a successful Dexterity saving throw, the creature takes half as much damage, and is not grappled or poisoned.

A creature can attempt to move through the wall. For every one foot a creature moves through the wall, it must spend four feet of movement. Furthermore, the first time a creature enters the wall on a turn or ends its turn there, the creature must make a Dexterity saving throw at disadvantage. On a failed save, the creature is grappled by the constrictor snakes and held within the wall, and takes 3d8 piercing damage plus 3d8 poison damage and must make a successful Constitution saving throw or be poisoned until the end of its next turn. On a successful Dexterity saving throw, the creature takes half as much damage, and is not grappled or poisoned.

A creature grappled by the wall of serpents can use its action to make a Strength check against your spell save DC. If it succeeds, it is no longer grappled and emerges on the side of the wall on which it entered. If it fails, or if the creature does not attempt to break the grapple, it takes 3d8 piercing damage plus 3d8 poison damage at the end of its turn, and must make a successful Constitution saving throw or be poisoned until the end of its next turn.

The wall has AC 12, and if 50 hit points or more are done in a round to a 10-foot section of the wall, a gap is created in the wall until the end of your next turn (when the serpents fill in the gap).

WALL OF WATER

5th-level conjuration

Casting Time: 1 action

Range: 120 feet

Components: V, S, M (a pinch of sea salt, a conch shell)

Duration: Concentration, up to 10 minutes

You create a wall of water. The wall forms in any orientation you desire, as a horizontal or vertical barrier, or at an angle. It can be free floating or resting on a solid surface. You can form it into a hemispherical dome or a sphere with a radius of up to 10 feet, or you can shape a flat surface made of 10-foot-by-10-foot panels. Each panel must be contiguous with another panel. The wall is six inches thick and lasts for the duration of the spell, after which it crashes to the ground in a sodden mess.

If the wall cuts through a creature's space when it is formed, the creature is pushed to one side of the wall and must make a Dexterity saving throw, suffering 10d6 bludgeoning damage on a failed save, or half as much damage on a successful one. The wall is clear but blocks effects and attacks that attempt to pass through it, as well as creatures.

The wall is a physical object with AC 10 and 30 hit points per 10-foot-by-10-foot section. Reducing a section of a wall to 0 hit points destroys it and leaves behind a blue-white field of elemental energy. A creature passing through this sheet for the first time on a turn must make a Constitution saving throw, suffering 2d6 cold damage on a failed save, or half as much damage on a successful one.

At Higher Levels. When this spell is cast using a spell slot of 6th level or higher, the damage the wall inflicts through any effect increases by 2d6 for each slot level above 5th.



NEW MAGIC ITEMS

ADDER SANDALS

Wondrous item, uncommon (requires attunement)

While wearing these sandals, you have advantage on Dexterity checks.

AMULET OF CLAIRVOYANCE

Wondrous item, uncommon (requires attunement)

This amulet has three charges. While wearing it, you can use an action and expend a charge to cast *clairvoyance*. The amulet regains 1d3 expended charges daily at dawn.

AMULET OF NATURAL ARMOR

Wondrous item, uncommon (requires attunement)

If you aren't wearing armor while wearing this amulet, your base Armor Class is 15 + your Dexterity modifier.

AMULET OF WEAPON DEFLECTION

Wondrous item, uncommon (requires attunement)

This amulet has three charges. While wearing it, you can use a reaction and expend a charge to cast *shield*. The amulet regains 1d3 expended charges daily at dawn.

ARMOR OF HAPY

The *armor of Hapy* consists of three items: the *boots of Hapy*, the *cuirass of Hapy*, and the *helm of Hapy*. If all three items are worn at the same time, you gain resistance to bludgeoning damage. In addition, once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 cold damage to the target.

BOOTS OF HAPY

Wondrous item, rare

While wearing these golden leather boots, you gain a +2 bonus to saving throws, and you can stand on and move across any liquid surface as if it were solid ground.

COLLAR OF IMMUNITY

Wondrous item, legendary (requires attunement)

This collar is embedded with seven emerald talismans. While they are attached to the collar, a character wearing the collar can use a bonus action to activate one of them. A talisman remains active for one minute or until the bearer uses a bonus action to deactivate it or until another one is activated. After a talisman has been used for one minute, it cannot be used again until the following midnight. Each talisman provides protection against certain types of damage to the bearer, as noted below. They are:

- Immunity to ingested, insinuated, and contact poisons.
- Immunity to poisonous gas.
- Immunity to touch attacks that paralyze or petrify.
- Immunity to breath attacks that paralyze or petrify.
- Immunity to gaze attacks that paralyze or petrify.
- Immunity to disease.
- Immunity to charm.

If a talisman is removed from the collar, its magical properties disappear. The remaining gems retain their potency.

CUIRASS OF HAPY

Armor (light), very rare

This protective coat of leather armor functions as +2 *scale mail*. Otherwise, it has the same weight and characteristics as leather armor.

HELM OF HAPY

Wondrous item, rare

This helm appears as an old-style Khemitian helmet with a flowing neck protector of silvery mesh and a crest of sun and silver moon crescent atop it. While wearing this helm, you gain a swim speed equal to 30 feet, may breathe underwater, and gain darkvision 60 feet.

RING OF STONE PASSAGE

Wondrous item, very rare (requires attunement)

This ring allows the wearer to pass through solid stone three times per day. The distance is limited by the hardness of the medium, as given below. If the wearer attempts to pass through a distance longer than the maximum, they are ejected from the stone where they entered, but one usage of the ring is still expended. However, the ring does not work in the tomb so long as Rahotep is alive.

Stone Type	Maximum Distance
Igneous rock	10 feet
Metamorphic rock	20 feet
Hard sedimentary rock	30 feet
Soft sedimentary rock	40 feet

TALISMAN OF RECALL

Wondrous item, rare (requires attunement)

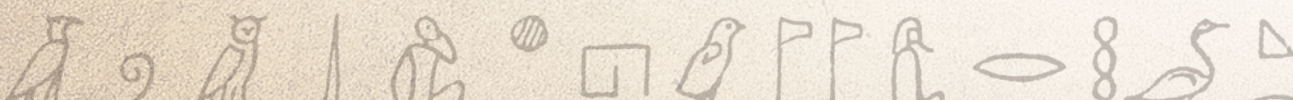
While wearing this talisman, you may cast *word of recall* once per day.



APPENDIX F · CHARACTER TRACKING SHEET



For the period while the party adventures in the Tomb of Rahotep, it is critical that you keep track of certain facts relating to each character, including who holds which figurines and each of the Nine Evil Objects, as well as who has taken certain actions or become the subject of one of the Nine Curses of Rahotep. For ease of tracking these, you may use the character tracking sheet on the following page.



CHARACTER TRACKING SHEET

CHARACTER NAME:								
FIGURINE:								
EVIL OBJECT(S):								
Took Action at Rahotep's Suggestion in Area 3*								
Lights a Candle and Anoints a Figurine in Area 10*								
Partakes of Any Food or Drink in Area 34 (and fails save)**								
Spoke Name of Rahotep in Tomb*								
Spoke Own True Name in Tomb**								
Failed Save on Curse of Rahotep**								
CONSEQUENCES:								
Disadvantage on Saving Throws*								
Subject to Rahotep's Commands**								

* Disadvantage on all saving throws against any of the Nine Curses of Rahotep and against any other spells or traits of Rahotep or any aspect of Rahotep.
** Rahotep and each aspect of Rahotep can command that character at any time as a bonus action, with the same effect as a *dominate person* spell, but no further saving throw is permitted.

APPENDIX G · MAPS AND HANDOUTS

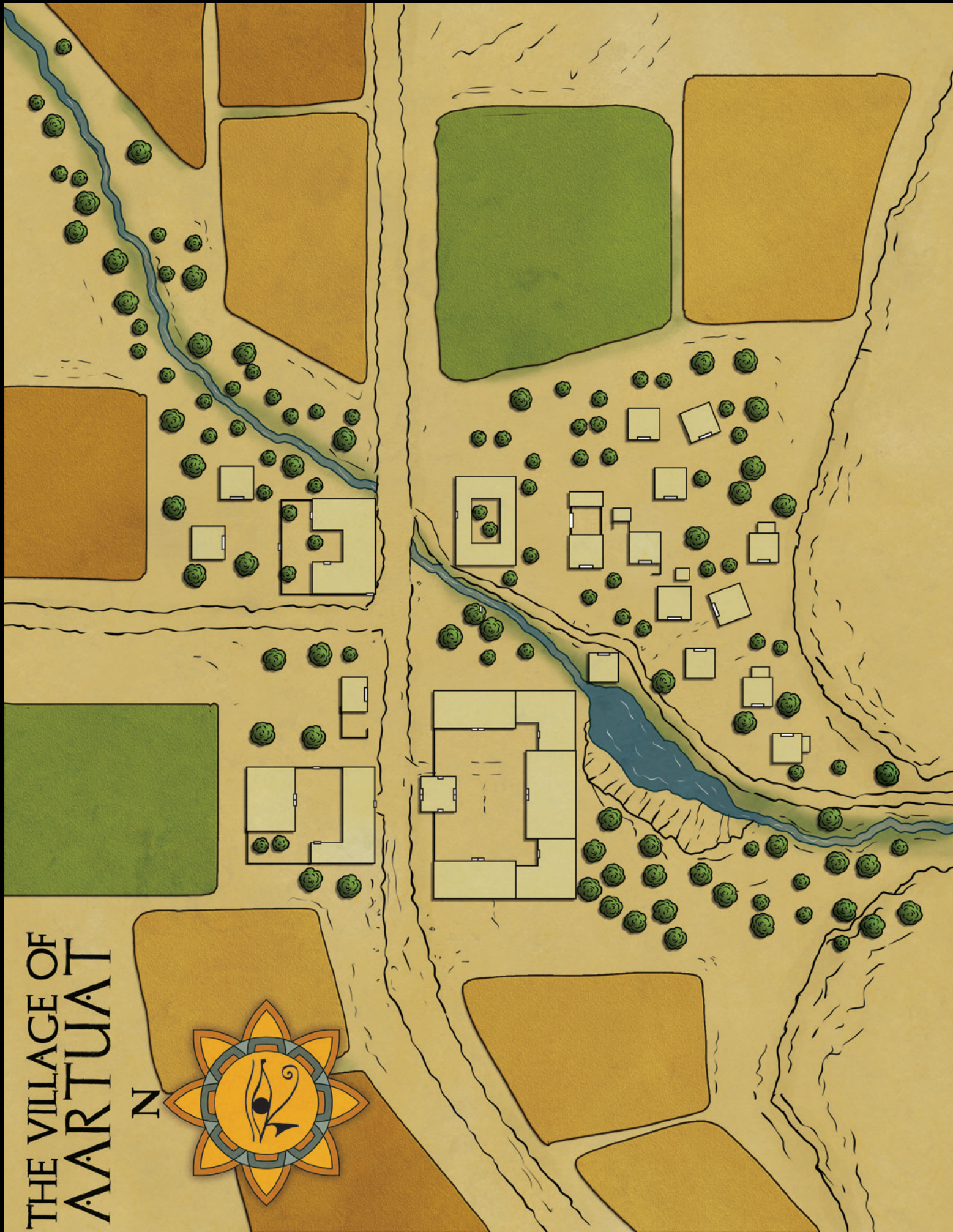


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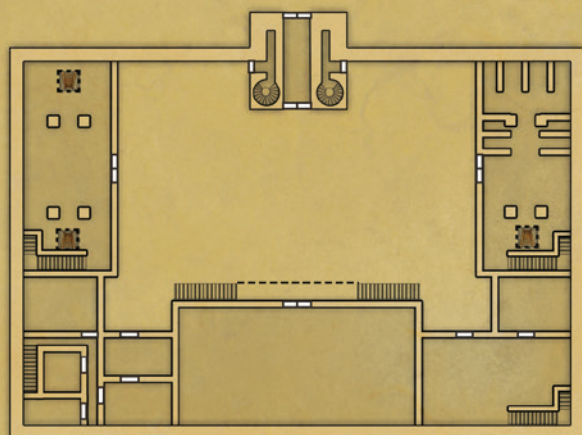
THE VILLAGE OF AARTUAT

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THE VILLAGE OF AARTUAT

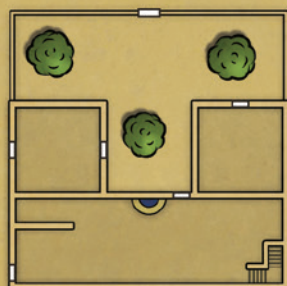
Caravanserei (1)



House of Hept-f-hra (2)



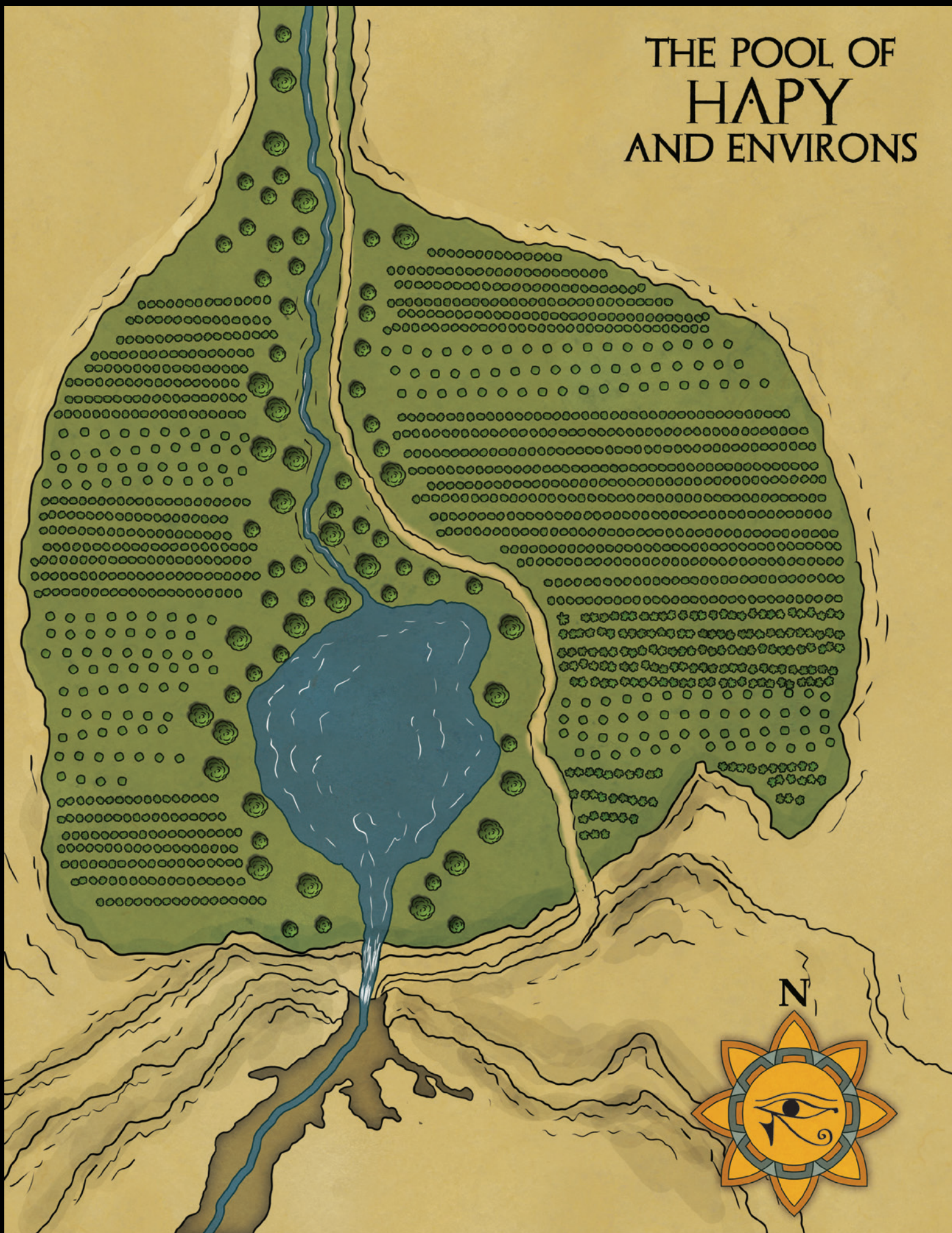
Tavern and Brewery (3)



Trader's Establishment (5)



THE POOL OF HAPY AND ENVIRONS



GENERAL AREA OF THE GORGE OF OSIRIS

Gorge of
Osiris?

To Ahur-Ptah

Sandy Waste

Plateau

To Farnoc

Aartuat

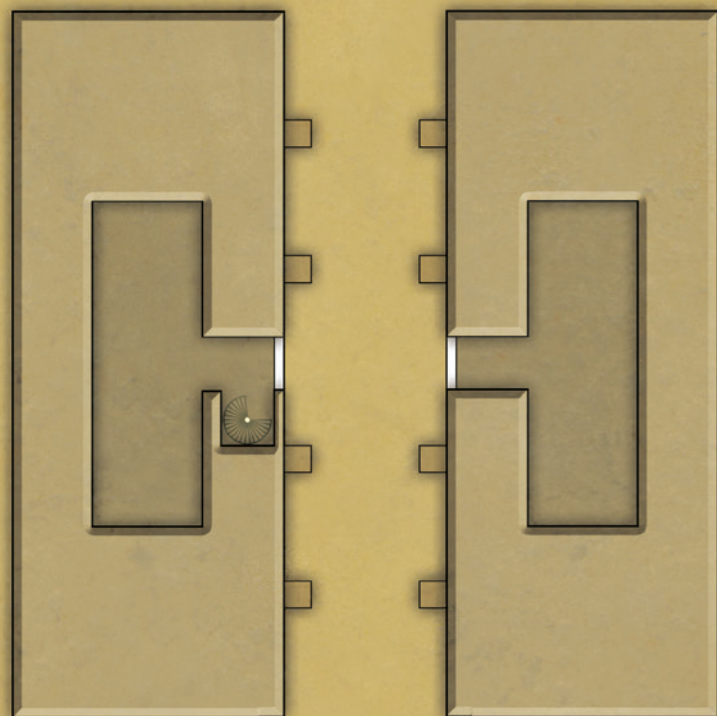
N



1 Square - 1/4 Mile

To Dakla-Amun Oasis

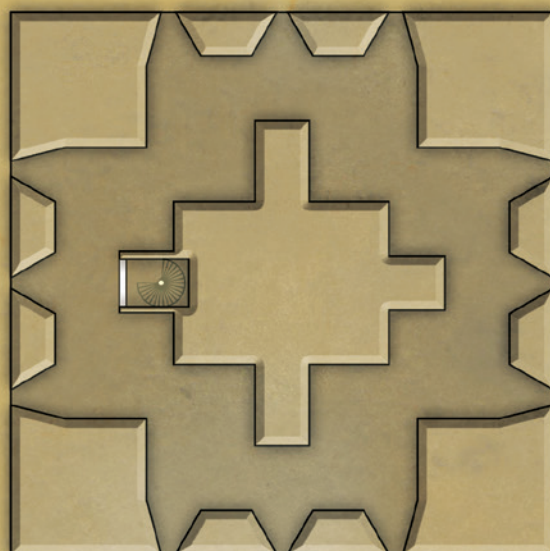
THE PYLON OF THE DUAT



Ground Level



Third Level



Second Level



Forth Level

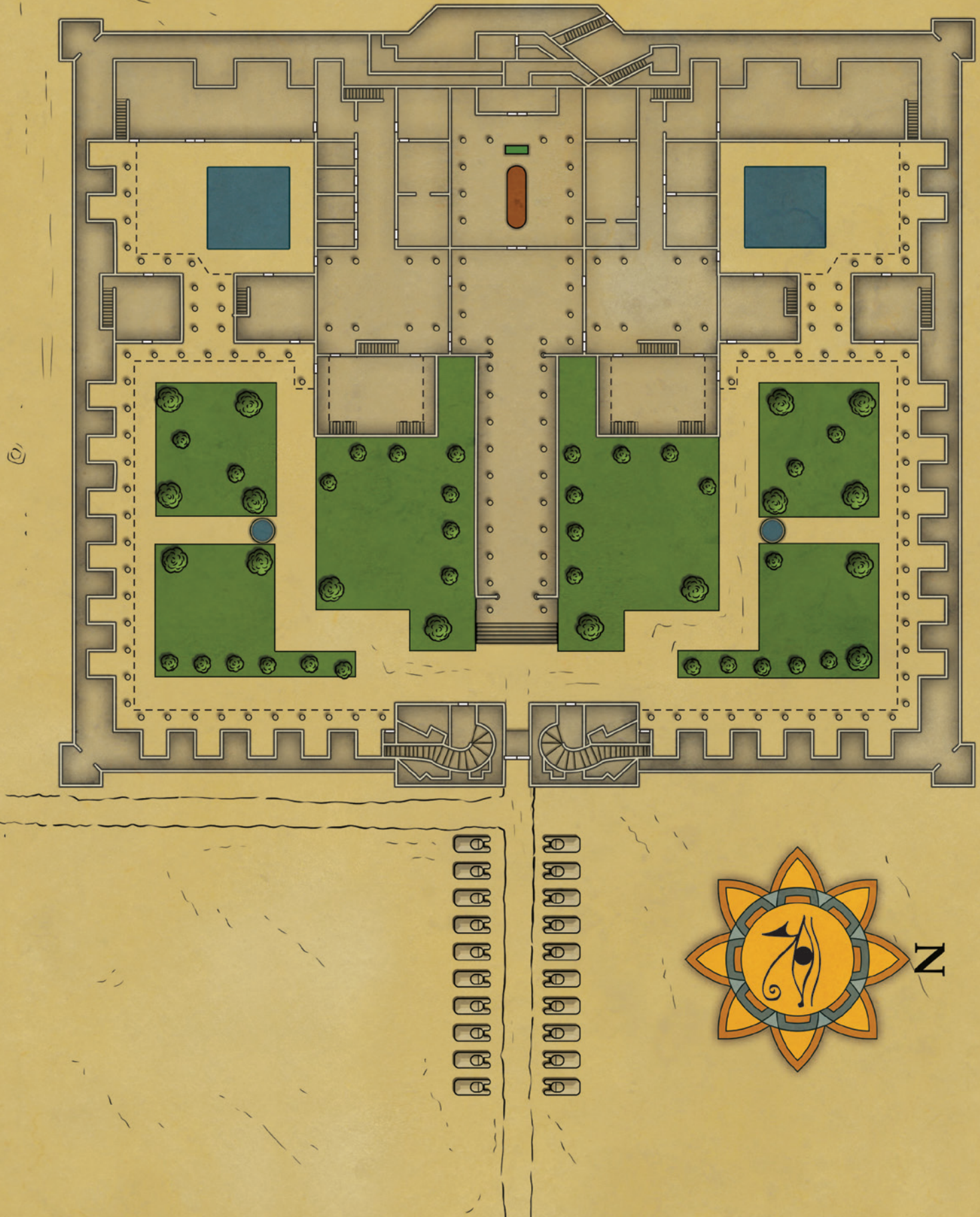


THE PYLON OF THE DUAT

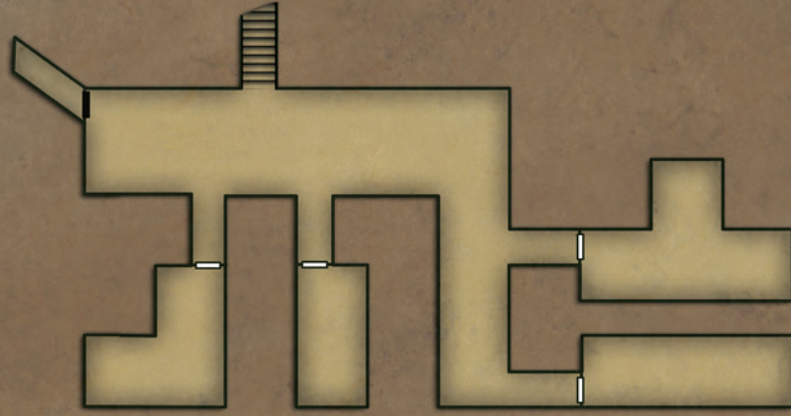
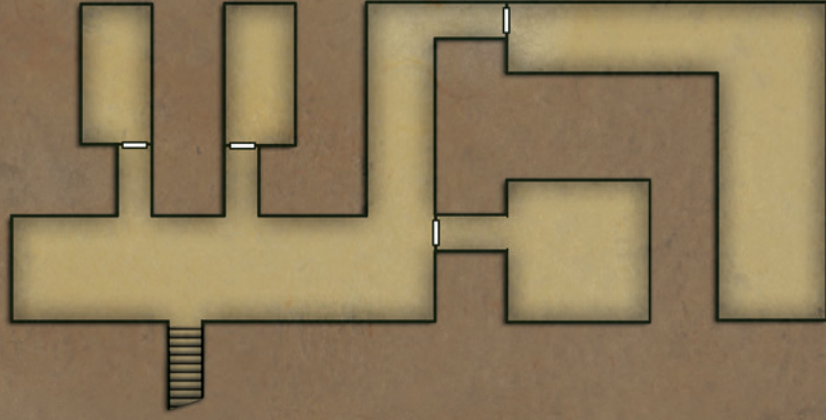


TEMPLE OF OSIRIS

MAIN LEVEL MAP



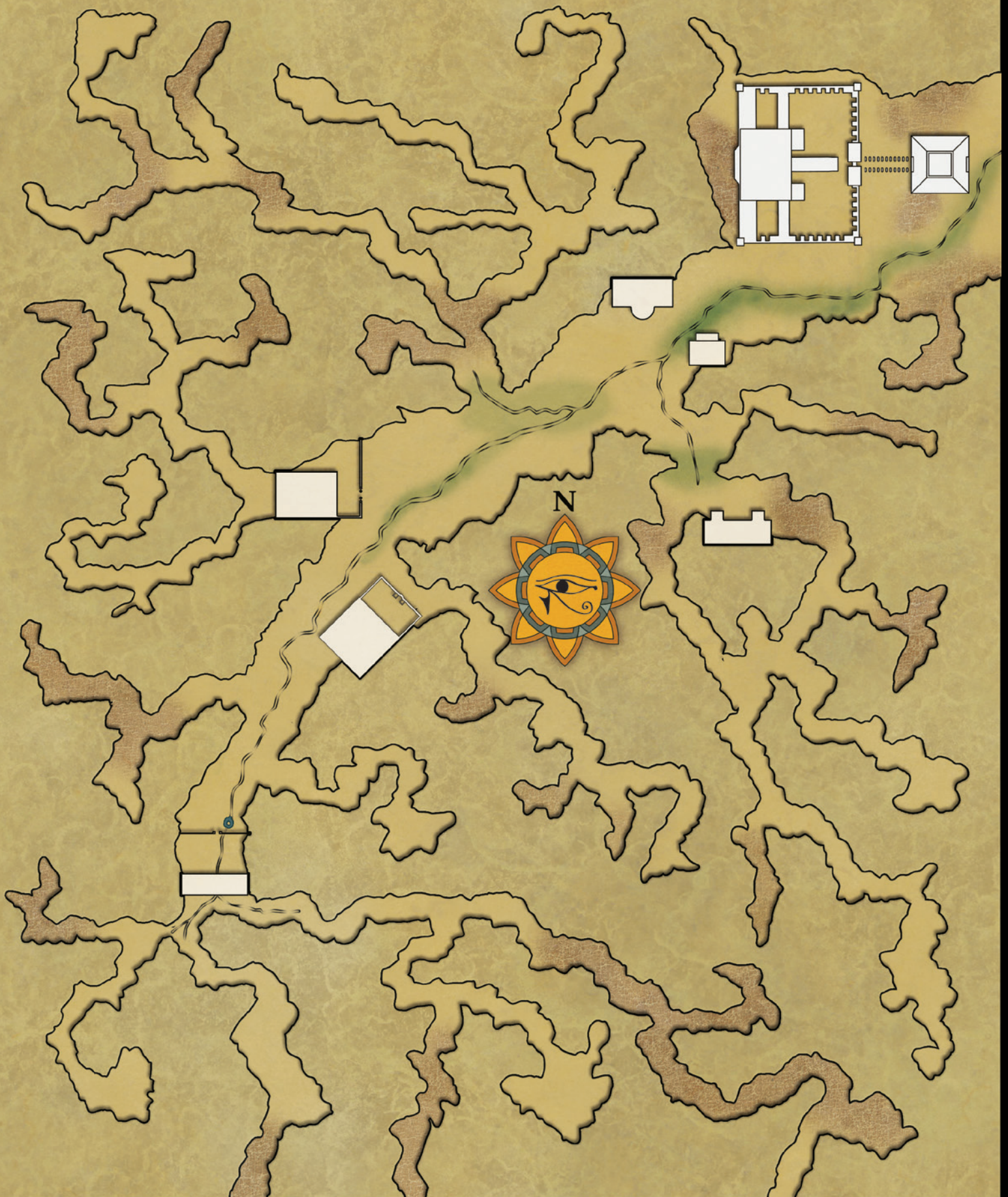
TEMPLE CELLARS MAP



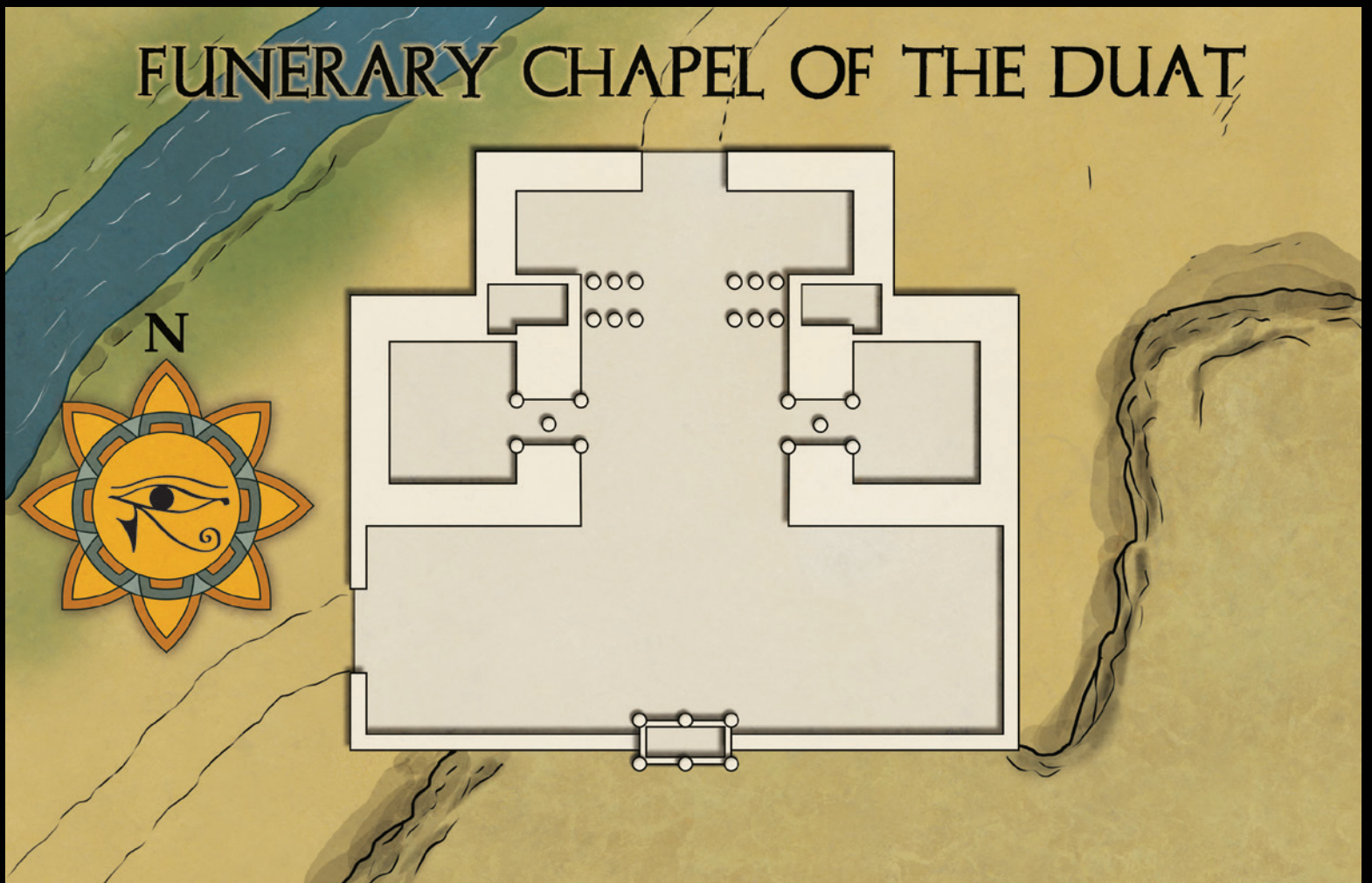
THE UNDERWORLD OSIRIUM



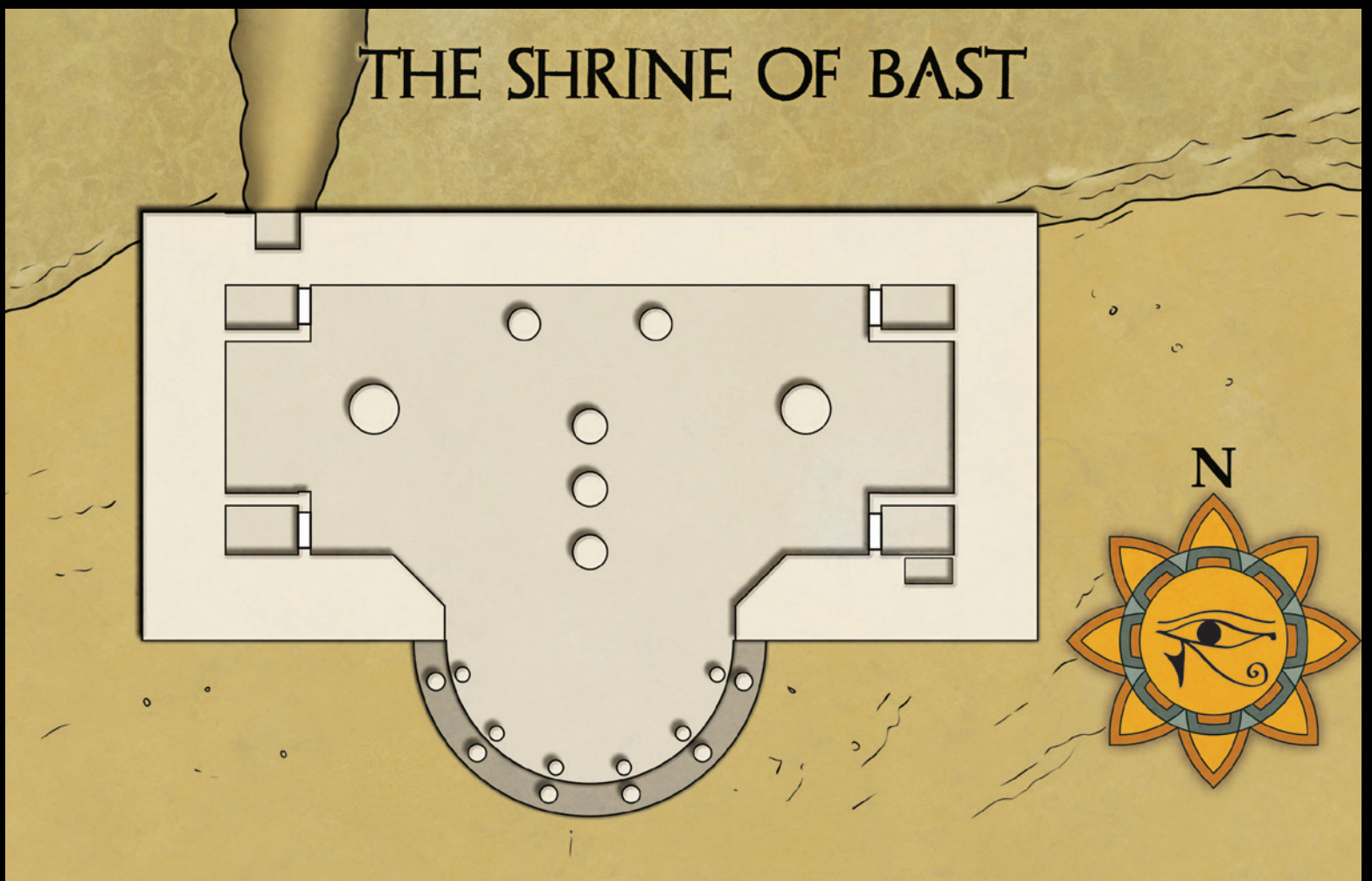
GORGE OF OSIRIS



FUNERARY CHAPEL OF THE DUAT

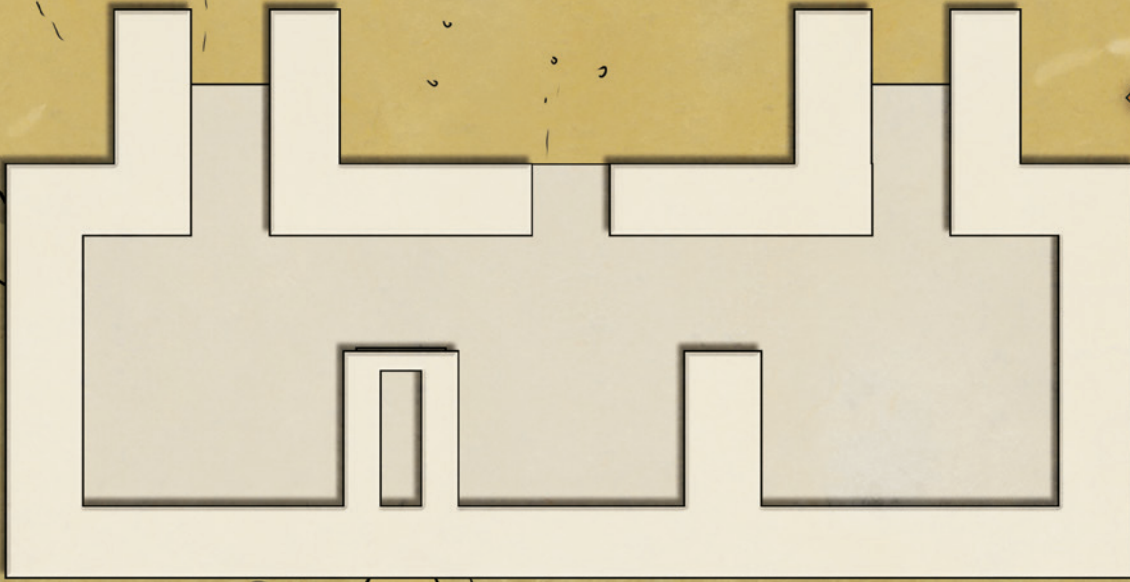


THE SHRINE OF BAST



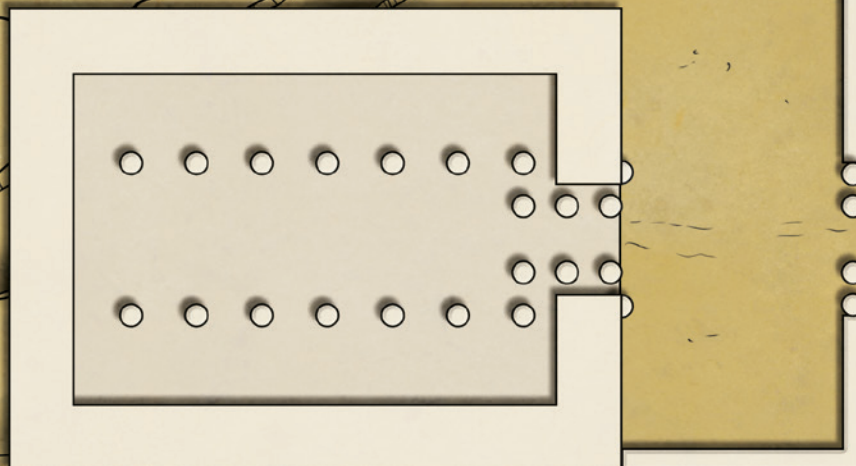
THE SHRINE OF AMUN

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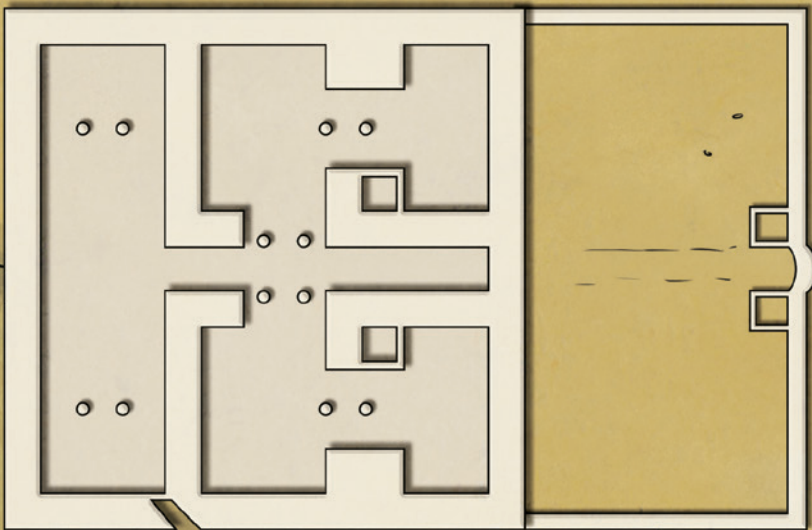


THE SHRINE OF BES

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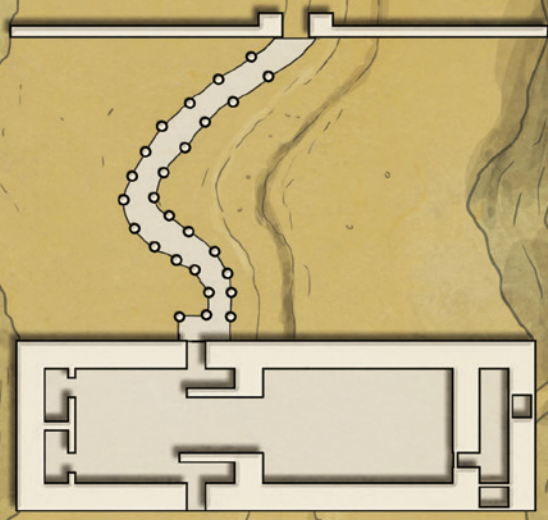


CHAPEL OF THE SUN



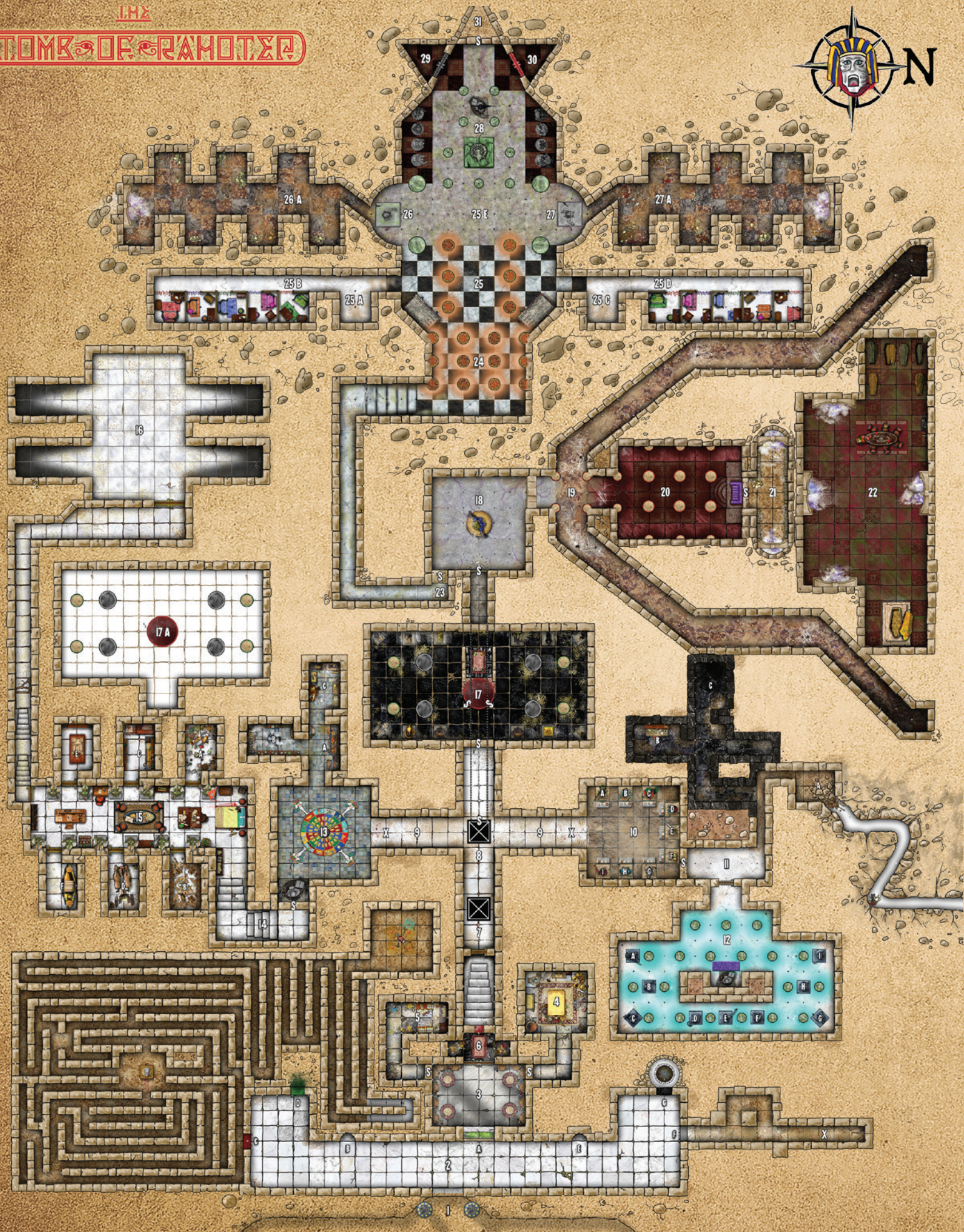
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THE SHRINE OF BUTO

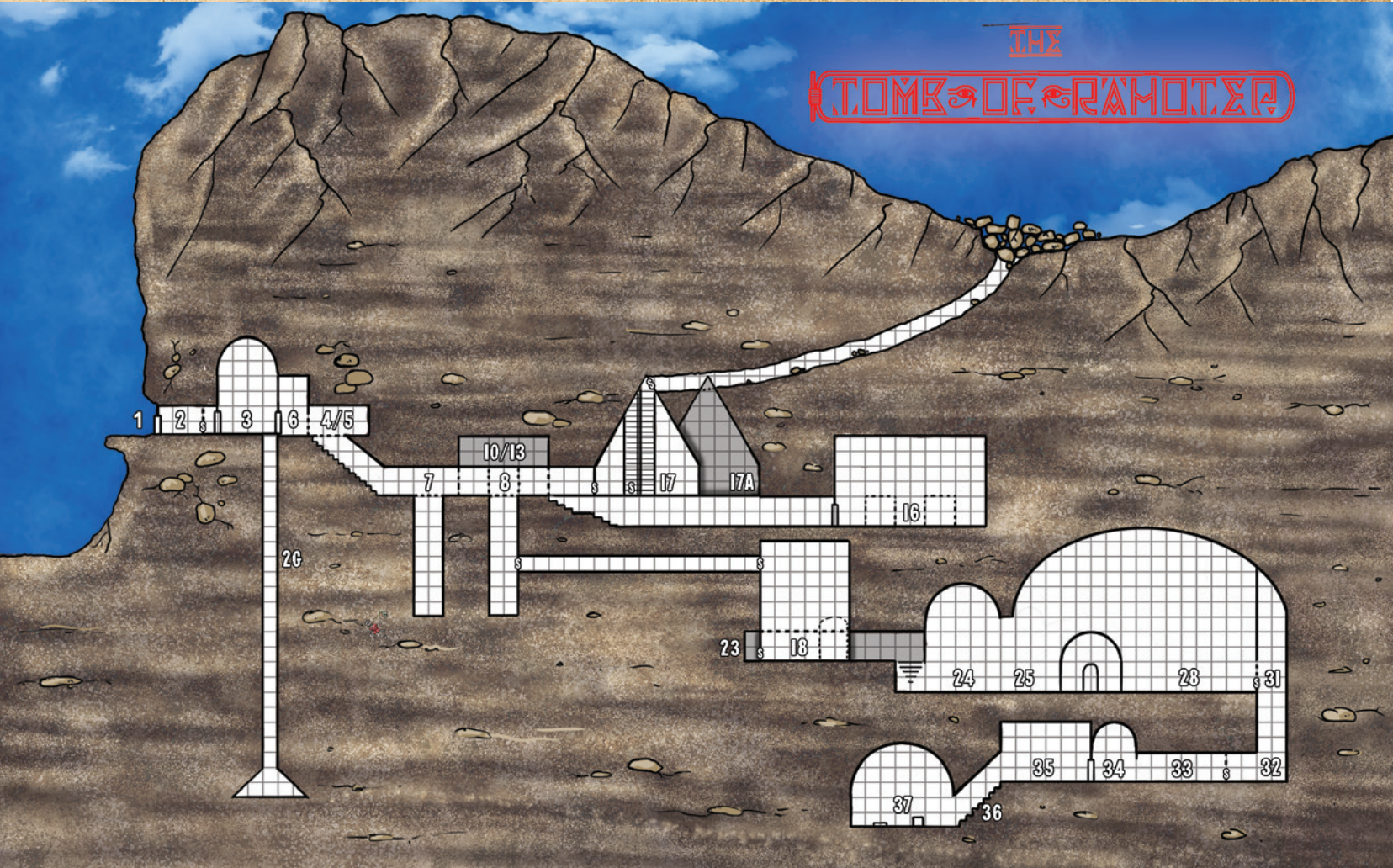
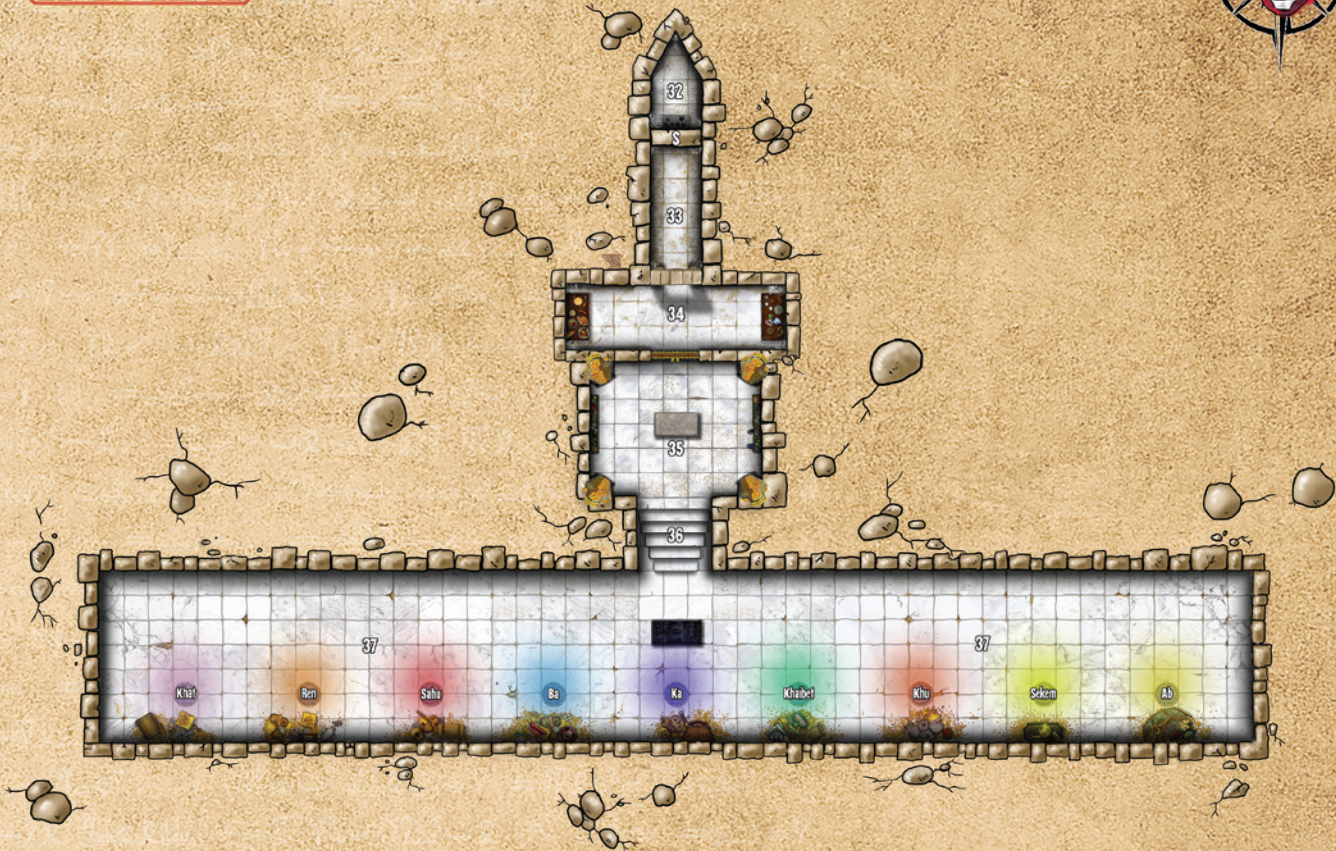


N

THE
TOMB OF RAMOTSA



THE TOMB OF RAMOTEP (LOWER LEVEL)



SAMPLE TOMBS



SAMPLE TOMBS PLAYER MAP

Translated and Annotated by Telemna Sharos, Hyperborean University of Khemit at Heliopolis

"We came down from the north, the hills to our right hand, raiding the lands of the mud-dwellers.

We took many captives and much treasure, which we sent back to our people with two hands of warriors as guards and to sing of our success. Most of our chief warriors were for riding on toward the sunrise, but then we discovered the fort in a gorge in the hills, not far from where we had camped. Everyone knew that the mud-dwellers hoard their wealth in these forts, so all were agreed that we should attack it instead of moving onward.

"There could not be many within, we knew, as the mud-dwellers did not ride out when we surrounded them. The ones who always stay close to water are great cowards, who hide behind walls and use dirty magic in battle because their arms are weak. We made camp and looked for a weak place to breach their walls. After two days, our scouts found that beyond the fort in the gorge were places where the mud-dwellers buried their dead. So that was what this fort guarded! The mud-dwellers are crazy people, for they pay more heed to their dead than to the living. They build fine dwelling places and squander precious things upon dried and useless corpses. Such a waste of wealth and treasure!

"So we abandoned the useless waiting. We left some warriors to keep the mud-dwellers in their fort, and the rest of us rode with eagerness into the ravine to plunder the tombs of their dead. But most were already broken, and what treasures within already taken. Mud-dwellers steal from the sacred burial places of their own. They have no shame! But some were still sealed, too fearsome for the thieves among the mud-dwellers. We showed them the courage of the desert peoples, and opened the places they feared, and we shared out much silver and gold. And we burned the withered corpses we found, for that is a great insult and brings tears to the eyes of the mud-dwellers. We feared no magic, for their meager tricks have no effect on those of stout heart. We also knew our courage and the humiliation of the mud-dwellers pleased the Lord of Warriors.

"Down one ravine, my cousin Jhunna discovered a long, narrow path that led back out of the ravine and into the Khalla Wadi that crosses the hills. We knew this meant luck was with us, for now we had a way to take our plunder and return to the clean sands of our homeland to the west.

"We were preparing to leave when, at the end of another ravine, I found a rich-looking tomb, still sealed. Its entrance was untouched, though why I do not know. It is obvious, if one just knows where to look. The mud-dwellers are stupid, so maybe their robbers are too. I shouted, and others came to join me. This was certainly a great tomb, for it had the full picture-writing of the mud-chiefs all around it, with two pillars of stone. But then the dung-gods of the land interfered.

"Before we could break open the stone door, there was a great shout, and clu-clu-cluta of the mud-dwellers' soldiers rode down upon us. I managed to fight so well, I escaped, as did Jhunna beside me. A few hands of our brothers likewise battled free. We used the path Jhunna had discovered and rode through the Khalla Wadi back to our clean lands. Even then, some of our brothers died as we went, some by falls, and others by snake or scorpion. It was the curse of the dung-gods, of that I am certain.

"But now we are home. Although we mourn the many brave warriors lost, we who survived are rich indeed. The fortunes we brought will make our families wealthy and our clan famous. I will certainly become chief. And Jhunna will have almost as many horses, camels, carpets, wives, goats, and servants as do I!

"My sons will certainly return to the place of the mud-dwellers one day to avenge the deaths of my brothers and to take wealth from useless places such as their houses and graves. And they shall take what they will from the great tomb, and they shall bring its wealth back to the desert, and they shall live as kings."

Translator's Notes

1. Lands of the mud-dwellers refer to the settled cities and towns of Khemit.
2. Two hands of warriors means 10 mounted warriors. The plunder taken must have been considerable to send off that many. Incidentally, the Blemmyish, their kindred clans, as well as most of the Yarban nomads now intermingled in the desert lands surrounding Khemit, use a quinary rather than a decimal system for counting. Numerals are used for 1 through 4, a glyph for 5, 25, 125, etc.
3. Fort is probably erroneous, given the location of the structure near the entrance to what appears to be a necropolis. Rather, it is likely the author of this tale discovered a fortified temple.
4. The ones who always stay close to water is an expression for the Khemitites in general.
5. Magic is, of course, anything magical and the use of spells. Most of the desert clans consider the use of magic as cowardly, as they have few if any spellcasters themselves.
6. Lord of Warriors is the chief deity of the Blemmyish pantheon. He is said to have as many names as there are different sorts of weapons, but no single one of them may be uttered by a member of the clan on pain of death!
7. Khalla Wadi is the pass through the Harh-Ahu-Ra Hills to the oasis of Dakla-Amun.
8. Picture writing means not only hieroglyphs but those contained in cartouches, for otherwise the reference to "chiefs" makes no sense.
9. Dung-gods could be an epithet of a derogatory sort for the Pharaonic pantheon in general, but this being related after the fact, it is possible that it actually refers to unclean or evil deities worshipped by the attacking force. Deital standards are sometimes carried by troops serving a temple.
10. Clu-clu-cluta literally means the number 525. However, it is also used in Blemmyish to refer generally to a large number. As a result, this figure is likely an exaggeration. It seems unlikely that a band of nomads the size of the one here could have escaped from a force of 525 Khemitian soldiers.
11. A few hands can mean from fewer than 15 to no more than 24 total escapees. If 25 had been able to flee, he would have used cluta after hands.
12. Clean lands refers to the deserts over which the Blemmyish rove.
13. My sons is probably a general term, as is "brothers" as used in the text. He likely means those of kindred spirit.

Place of Death?
Dead?
[Hebrew text]

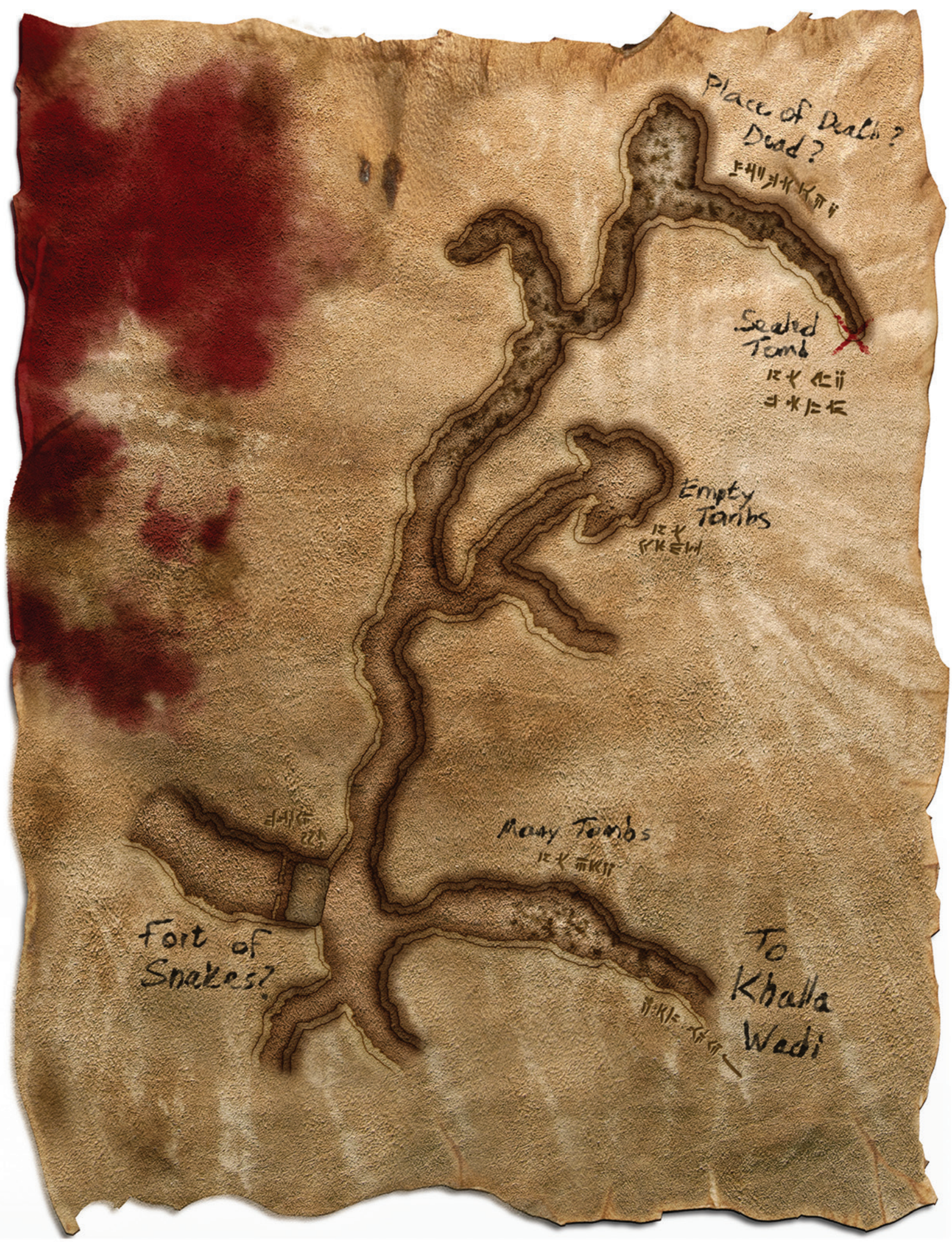
Sealed Tomb
[Hebrew text]

Empty Tombs
[Hebrew text]

Many Tombs
[Hebrew text]

Fort of Snakes?

To Khalla Wadi
[Hebrew text]



*I am the Set Rahotep!
In life I was greater than Pharaoh, a
darkness that devoured Ra's Chariot.
In death I am greater still, vindicated, the
Life Aapep!*

*I am the sharp edge of Set,
I slice Khonsu, red covers his face.*

*From my Lord's domain in night's depths,
I climb to the Duat,
Where I shall reign as a new Pharaoh,
the god's power in my outstretched arm.*

*The record of ages shall recall for all
time,
All powers of darkness shall I possess!*

*Nine am I,
And Nine are the Tools of My Dominion.*

*Choose with wisdom, and proceed to Me,
and pay homage.*

*Or choose foolishly, and dust shall fill
your mouth and your nostrils, and you
shall know the taste of the tomb!*



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