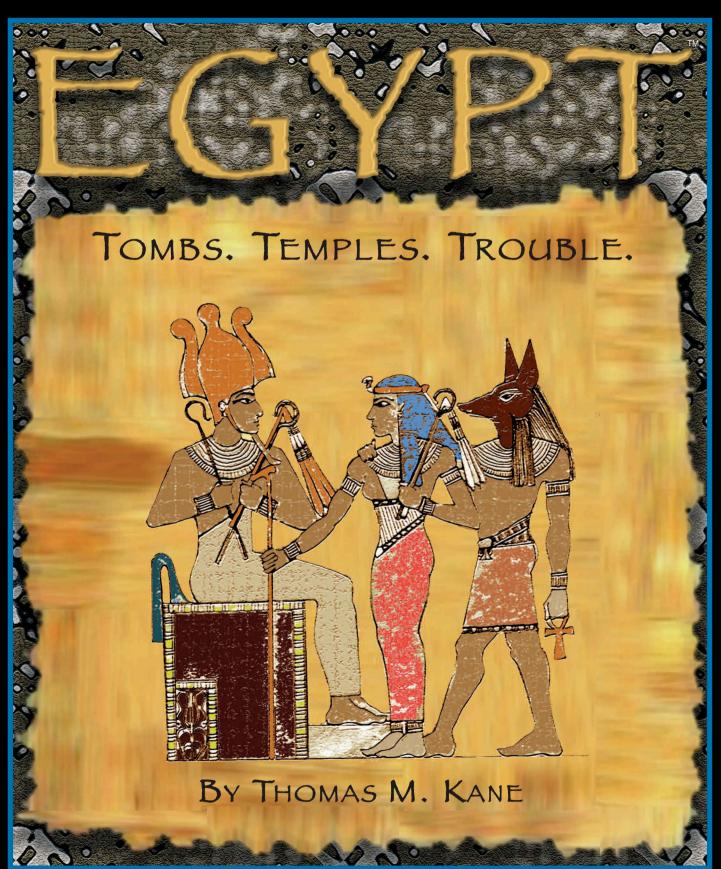
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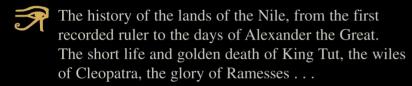


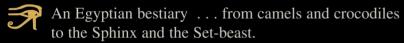
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RULERS OF THE WORLD

No one rebels against me in all lands. All foreign lands are my subjects, He placed my border at the limits of heaven . . .

The Egyptians knew that their land was the center of all things. Their priests and wizards were the wisest, their cattle were the fattest, and Pharaoh, child of the gods, was the earthly protector of order. Enter their world . . .





Egyptian religion. The gods and the afterlife.

The proper way to be mummified, and what to expect when you face the Judgment of Horus.

Magic. The Egyptians considered wizards to be skilled professionals. They were healers, protectors from demons, and foretellers of the future. Most wizards were led to virtue by their wisdom, although evil sorcerers were to be feared.

Daily life along the Nile. The proper way to serve Pharaoh, so that order is maintained in the land and the river will flood every year as it should.

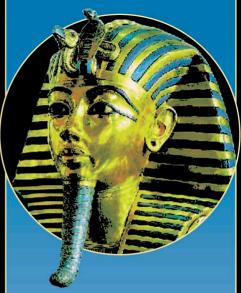
And, yes . . . the pyramids.

With this book, you can take an existing game to Egypt . . . bring the sinister sorceries of the priests of Set to haunt the modern world . . . or create an entire campaign in the land of Pharaoh, all-wise and all-powerful, child of the gods.

... My reward from my father is my sovereignty,
On the Horus throne of all the living,
eternally like Re.



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GURPS Basic Set, Third Edition is required to use this supplement in a GURPS campaign; both Compendium I: Character Creation, and Compendium II: Combat and Campaigns may be useful. The extensive background material detailing ancient Egypt may be used with any game system!

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G U R P S°

ECYPT

TOMBS. TEMPLES. TROUBLE.

BY THOMAS M. KANE



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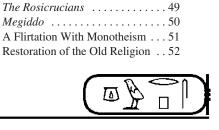




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ABOUT CURPS

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The GURPS Egypt web page is at www.sjgames.com/gurps/books/egypt/.

Page References

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INTRODUCTION

"At the end of the corridor is a small room. In the corner, half-buried in the litter, you see a chest . . ."

A long-forgotten tomb, filled with treasure . . . but guarded by fiendish traps and, even worse, the restless dead. It seems trite to the experienced role-player, but that's because it's *the* basic adventure setting from which the whole hobby grew. And it's straight out of Egypt.

A culture that worships hundreds of divinities, and divides them, not into "good" and "evil," but into supporters of wholesome order and dangerous chaos. The experienced roleplayer shakes his head . . . "Haven't we outgrown that stuff?" But that's the way it really was, in Egypt.

Our hobby owes a great deal to Egyptian history and mythology . . . yet most of it is second-hand. Gaming sourcebooks for Egypt have been few and far between, and have concentrated mainly on mummies, myths and tombs full of gold. That's important, and fun, but it's not all there is to Egypt.

In *GURPS Egypt*, Thomas Kane gives us much more. This book is not just a guide to "Egyptian influence" in a roleplaying campaign . . . it can also support a whole campaign set in the kingdoms of the Nile. The day-to-day life of Egypt was very like ours in some ways, exotically different in others. And that combination of familiarity and difference is fertile ground for roleplaying! Pharoah's domains were wide; he was served by warriors, bureaucrats, scribes, priests, and powerful wizards, all of whom were needed to preserve *ma'at* (order) and insure that the gods were properly served and the barbarians kept at bay.

Best of all, a historical campaign need not give up any of the magic and romance of Egypt. To the Egyptians, the gods were real and very present. And with 3,000 years of Egyptian history behind him, a subject of Pharoah could be as awed by ancient pyramids, and as excited and fearful about what they might contain, as any modern archaeologist or tomb-robber.

Peruse this book, then. It is a worthy gate between this world and one long past. May you be enlightened, and may your heart weigh less than a feather on the day when you first pass through that gate.

- Steve Jackson



About the Author

Tom Kane enjoys roleplaying games of all kinds, and has written a substantial number of adventures and gaming supplements. He is currently in Kingston-Upon-Hull, England, finishing work on a Ph.D. in Strategic Studies. While working on *GURPS Egypt*, Tom made an important discovery – he and Hermes Trismegistus, the mythical founder of the Egyptian alchemical tradition, were both born on October 9.







An Egyptian classic (copied and recopied by student scribes for centuries), *The Instructions of Amenemhet*, describes this pharaoh's end. It takes the form of a letter to Amenemhet's son Senusret ("Man Of The Goddess Wosret") from the pharaoh's ka, his ghost. The letter recalled, with some bitterness, how he had devoted his reign to feeding the poor and bringing previously-overlooked people into the government, only to have his courtiers (and possibly his wife) conspire against him. One night, the plotters locked the gates of Amenemhet's fortified palace and attempted to stage a coup. Although the traitors killed Amenemhet and all the loyal members of his guard, they didn't manage to seize the throne.

Amenemhet had instituted the custom of co-rulership in which the pharaoh shared the throne with his chosen successor for some time before his own death. Thus, when Senusret (then in the tenth year of his co-reign) received news of the coup attempt, he had an established power-base from which to combat the plotters.

Amenemhet II-IV, Senusret II & III and Sobeknefru

For the rest of the dynasty, pharaohs alternated names and experienced peaceful transitions of power via short co-reigns. These pharaohs led expeditions in every direction, for the first time paying serious attention to the oases in the western desert as well as the traditional enemies in the south and north-west.

During a period of prosperity, Amenemhet II made trade agreements with Egypt's powerful neighbors, Crete, Phoenicia and Mesopotamia, financed an expedition to Punt, and improved the canal to Lake Faiyum, greatly increasing its irrigated agricultural land.

Senusret III consolidated his hold on the lands to the south by reopening and

widening a canal that allowed war galleys to pass the First Cataract of the Nile, and by adding to a chain of forts in Nubia that had been started by the first two members of the dynasty. This pharaoh added over 200 miles of the southern Nile valley (past the Second Cataract) to Egypt's domain.

After successful wars, tribute poured into the country, and recognizing its prosperity, the desert nomads poured into Egypt to escape a drought. Although the Egyptians initially took pity on the nomads, they were

THE MACIC OF DJADJAEMANKH

Once, so the story goes, when Pharaoh Snefru grew melancholy, he summoned the wizard Djadjaemankh to suggest some form of amusement. The sorcerer organized a boating expedition with 20 beautiful women, naked but for fish nets, serving as Pharaoh's rowers, each equipped with a paddle carved from ebony and inlaid with gold. Snefru enjoyed the trip, admiring the scenery both outside and inside the boat.

During the trip, Snefru's chief wife, Mertitefs, lost her turquoise bracelet over the side of the vessel. She began to howl and curse, setting up such a din that Snefru couldn't ignore her. Although he promised to have his artisans make a duplicate of the bracelet, Mertitefs insisted that it could not be replaced.

Pharaoh Snefru ordered Djadjaemankh to recover the lost ornament. The wizard magically made the water on half of Lake Faiyum rise up into the air, and he stacked this mass of water on top of the water in the other half of the lake. Then he walked across the dry lakebed, recovering the bracelet before allowing the water to flow back into the lakebed.







His own tomb in the Valley of the Kings was only partially excavated, and custom demanded that he be mummified and buried within 70 days of his death. The nearly complete tomb of a high-ranking nobleman (possibly Ay, who then received Tutankhamun's more extensive tomb for his own burial) was pressed into service, and it was filled with treasures from a number of sources: personal items still inscribed with the pharaoh's -aten name, gifts from high officials, surplus funerary objects of other pharaohs (including an inner coffin and four canopic jars originally intended for Smenkhkare), and many beautiful objects created expressly for Tutankhamun.

After two robberies of the tomb it was buried under the debris of the digging of another tomb in the area, and the tomb (and its occupant) were lost and forgotten for over 3,000 years (see *King Tut's Tomb*, p. 68).

Ankhesenamun and Ay

After Tutankhamen's death, his wife attempted to take power for herself. Unwilling to trust those around her (it's still not certain how Tutankhamun died), Ankhesenamun sent a letter to Suppiluliumas, king of the Hittites, requesting that he send one of his sons to her as a husband, reversing a centuries-old Egyptian policy of refusing to allow foreign princes to marry Egyptian princesses (see *Amenhotep III*, p. 51). Negotiations proceeded for months, and by the time Suppiluliumas sent his son Zannanza to Egypt, Ankhesenamun's enemies (apparently led by Horemheb) had learned of her plan; they waylaid and murdered the prince in Canaan.

Now desperate, Ankhesenamun married her grandfather, Ay, in time for him to officiate at Tutankhamun's funeral and inherit the throne. Unfortunately, Ay was an old man and a known devotee of Atenism. Ay couldn't protect Ankhesenamun against her religious and political enemies, or provide her with an heir – after his four-year reign, this queen under three pharaohs

was never heard from again.

Horemheb

Following Ay's death, Egypt seemed ready to slide back into anarchy; followers of the traditional religion squabbled with the young social climbers who had adopted Atenism, several nomes declared themselves independent, and no one had a clear claim to the throne.

Horemheb ("Horus Is In Jubilation"), a soldier who had served under Amenhotep III, eventually becoming Great Commander of the Army and Pharaoh's Deputy under his successors (using the name Pa'atenemheb when Atenism was in vogue), saw the state sliding into chaos and stepped in, ordering soldiers into the streets to keep peace, and marrying Queen Nefertiti's sister in order to establish a link to the royal bloodline.

Upon assuming power, Horemheb embarked on a sweeping program of reform. During the period of weakened government control under the Aten-worshipping pharaohs, army officers had taken to fleecing honest citizens under the guise of collecting taxes. Horemheb made such conduct punishable by 100 blows. In addition, he enacted codes which punished a corrupt scribe or judge with death. To place the temple of Amun safely under his control, he replaced the priests with army officers whom he trusted, while he divided the army's command structure to reduce the chances that he would be replaced by another singularly powerful soldier.

Under Horemheb, trade flourished again, and peace was kept with all Egypt's neighbors, chiefly by conceding the remnants of Egypt's Canaanite and Phoenician empire to the Syrians and Hittites.

HITLER AND THE HITTITES

Our understanding of the politics of the Hittite Empire began with a series of German archaeological discoveries made shortly after the First World War. Adolf Hitler, always fascinated by the early history of the Nordic people, may have read about the exploits of the Aryan Hittites, the first Indo-Europeans to enter the Mediterranean historical record. Some think that when the future dictator decided to stop calling himself Schickelgruber he chose the name "Hit-ler" in a deliberate attempt to invoke the greatness of the "Hit-tite" empire.

In an Illuminati campaign, this coincidence may have great significance. The Hittites employed espionage and subversion on an international scale; if a great conspiracy has dominated human history, they could easily have played a part in it. If there was an occult purpose behind Hitler's apparently insane actions, the explanation may lie in the ruins of Hattusas.









Rotting Touch

28 points

This advantage allows an undead creature to inflict a flesh-destroying disease on the living by touch. The victim may avoid the effects by making an HT roll, but if this fails, the rot inflicts a point of damage, the affected flesh turning gray, becoming mushy, and rubbing away. Every 24 hours until dead, the victim loses another point of HT (if he fails an HT roll), unless he has a critical success on one of his HT rolls (which halts the progression of the rot) or someone cures the condition magically or surgically.

Up to an hour after the Rotting Touch attack, the victim may excise the rotted flesh, suffering 1d-2 points damage. Someone making a successful First Aid roll can remove the infected tissue without causing additional damage. After the initial hour, only amputation or surgery can medically arrest the decay, and trained surgeons willing to perform such operations are rare in Egypt (see *Medicine*, p. 7).

Scribal Powers 15 points

This advantage allows its holder access to government records (such as the lists of travelers who have legally entered a given town) and the power to issue legal documents (such as passports and travel authorizations).

Note: Scribal Powers is simply a setting-specific version of the Status advantage. It describes the social benefits of Status +3 [15] in an ancient Egyptian setting.

Stone Soul

170 points

Some undead creatures have an innate form of the Stone Soul spell (see *GURPS Grimoire*, p. 42). This advantage allows a person to separate his *sekhem* (life energy) from the other parts of his soul, the *ba-sah* and *ka-khaibit* (see *Death and Afterlife*, p. 100), effectively making him immortal. Although his body or spirit can still be injured (by whatever means are appropriate to the form), he may not be killed as long as the stone soul that contains his *sekhem* is safe.

He gains Immunity to Disease (p. B20), Immunity to Poison (p. CI58), Unaging (p. CI69) and Vampiric Invulnerability (p. CI70).

If the stone soul is destroyed, the undead individual takes 1d damage per minute until dead. This is irreversible. Death may also come from other sources, such as a Planar Visit failure. In almost all cases, the hiding place of the character's *sekhem* is his tomb, or more accurately a particular *ushabti* figurine or item inscribed with the his true name. A rich man's tomb may have numerous inscriptions covering its walls and furnishings, but only one instance of his name serves as the stone soul, so killing him in this way may require destroying every appearance of his name.

The various advantages listed above cost 190 points. The disadvantage of this condition is equivalent to the External Soul version of the Weakness disadvantage (p. CI106), which costs -20 points. That gives Stone Soul a net cost of 170 points.





Duration: Instant.
Cost: 5, one attempt only.
Time to Cast: 1 hour.

Prerequisites: Aura and Trace.

Malefice (VH)

Enchantment; Special Resistance

Through this foul enchantment, the caster can hold sway over a victim. He must fashion a doll (usually of wax, but clay, straw and other materials may be appropriate with the GM's permission) with something embedded in it which is personally relevant to the target. Parts of the target's body (nail clippings, hair, blood, saliva, etc.) allow a casting at base skill. Other items will allow a casting at various penalties; for example, threads from a shirt worn for years might be worth -2, while dirt from a fresh footprint might be worth -6. Inscribing the target's True Name (see p. 99) on the doll allows casting at base skill.

The doll can be used by its maker (and no one else) to cast harmful spells (such as Pain) on the target, at normal fatigue cost, *while ignoring distance penalties*. The caster uses the lower of his skill with Malefice and his skill with the channeled spell. The target resists all such attacks, even if the spell is normally not resisted (he then resists with HT). It is also possible to use Malefice for the benefit of the target – to cast Healing spells at a distance, say. Note that the target *must* roll to resist these "good" spells!

If the victim breaks the *very first* spell cast on him through the doll, he immediately breaks the enchantment. Otherwise, every later successful resistance simply weakens the Malefice. Upon reaching Power 0, the Malefice dissipates. A critical failure by the channeled spell or a critical success by the subject also breaks the enchantment. At Power 3, it can no longer do harm, but can be detected.

Destroying the doll by fire or some other means breaks the spell, but it also inflicts on the target a Deathtouch (see p. M27) of as many dice as the caster's effective skill with Malefice divide by 5 (round up, maximum of 3 dice). Remove Curse will free the target from the Malefice without harming him.

There are rumors of an improved version of this spell that allows the doll to be used by *any* caster. A model of a ship or building with an actual piece of that construct can be used to cast spells on that inanimate object in the same way.

In any society where people know about this spell and believe in magic, possession of a Malefice model may serve as incriminating evidence in court.

Cost: 250. The wax, clay, straw or other special ingredients cost \$500. *Prerequisite:* Enchant and Seeker.

Not Allowing The Heart To Speak The Truth Regular

A simple version of this spell is part of the Coming Forth By Day spell, protecting a soul in the judgment of the dead by ensuring that his heart will not lie during the judgement. This version of this spell *causes* the heart to lie, denying the soul's wrongdoings. As well as being popular among sinful people nearing death, this spell is much in demand among tomb-robbers.

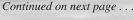
For the spell to function, the caster needs to know the recipient's major crimes, so as to properly disguise them. Therefore, someone buying this spell must confess all of his sins to the spellcaster, giving him an obvious opportunity to blackmail his client. The recipient *could* silence the magician by killing him after he casts the spell, but that murder would be a fresh sin.

TOMB DEFENSES

In early dynastic Egypt, people made their tombs accessible so that priests of the mortuary cult would have full access to their bodies – living warriors kept robbers away from the graves. As centuries passed, it became impossible for the cult to defend all the tombs of Egypt. Therefore, corpses began to be buried in places separate from the mortuary temples, and various mechanical and psychological measures were taken to protect the dead.

Most tomb defenses were rather simple. False tombs, sometimes equipped with small amounts of treasure so as to fool robbers, were built in accessible locations, while the actual tombs were in secret, wilderness places, their entrances blocked with enormous slabs of stone. The mortuary cult also propagated the idea that the ka of a dead person protected the grave, either as a ghost or by animating a mummy. Some wealthy people had the bodies of animals or commoners mummified and placed in their tombs to become undead guardians. Egyptians didn't perform human sacrifice to create tombguardians, although in a fantasy campaign some particularly ruthless magician might do exactly that.

Egyptian tombs also contained a variety of traps: pits, mechanisms that fired poisoned darts, blocks of stone positioned to fall either on or behind intruders, killing them or sealing them in, and so on. Tombs seldom contained enough space for elaborate mazes, but some contained twisting corridors that led to dead ends and decoy graves. Any of the traps which appear in fantasy dungeons might show up in an Egyptian tomb, although probably not in the usual profusion.

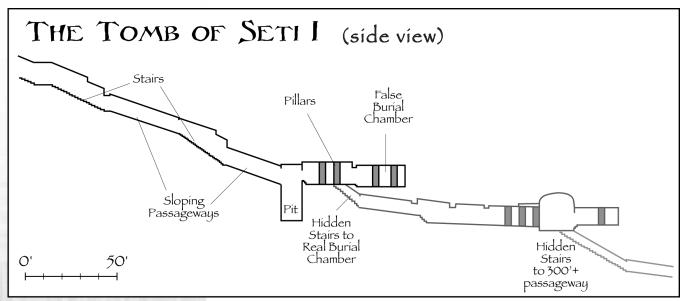






THE SUPERNATURAL





TOMB DEFENSES (CONTINUED)

If magic exists, magical tomb defenses are common. Medieval Arabs believed that Egyptian sorcerers had turned the most valuable grave goods invisible, and that only those capable of speaking the appropriate passwords could ever find them. Because of their antiquity and the status of their owners, magic amulets stolen from royal bodies or magic spells copied from royal tombs were assumed by usurpers to be more powerful than those commonly available – the spells designed to protect the dead could actually attract robbers centuries later.

Of course, none of these defenses could protect the tombs from those who worked in the royal cemeteries – the priests of the mortuary temples and the workmen who dug and decorated the tombs. In Nubia is an example of a tomb robbed by way of an underground tunnel dug by a construction crew as they were building a tomb adjacent to it! Similar incidents occurred in Egypt proper, but only when workmen accidentally intruded on an old tomb while digging a new one.

The worst thefts in the Valley of the Kings were officially sanctioned under the guise of restoration and protection during the XXth and XXIst Dynasty reigns of High Priests Herihor, Piankh and Pinedjem, when dozens of royal mummies were removed from their tombs, unwrapped and "mined" for gold, and then rewrapped and hidden in a number of mass caches. The high priests also reused some of the "excess" grave goods in their own funerals – Pinedjem was buried in two recycled coffins of Thutmose I!

The safest way to use this spell is to learn it and cast it on oneself. Therefore, in a campaign where people buy and sell spell formulas, the text of this incantation costs three or four times the usual rate.

Duration: Permanent.

Cost: 5.

Time to Cast: 1 hour.

Prerequisite: Coming Forth By Day.

Reunion Area

This spell marks a path for the ghost of a dead person to follow to a designated spot. The caster may decide whether to open a way for the *ba* or *ka* of the target (see p. 100). Casting Reunion doesn't automatically give the mage the power to compel the ghost, it simply opens the path so that the soul *may* come at will.

By speaking the target's True Name (see p. 99) while casting the spell, a wizard can force a soul to appear and obey one command (remembering the limitations of its spirit form) before returning to the afterlife. The soul retains all of its usual knowledge, intelligence and personality, and if it isn't well-disposed toward the caster, it may attempt to twist the order.

Duration: Permanent.

Cost: 5.

Time to Cast: 1 day.

Prerequisites: Coming Forth By Day.

Steal The Heart (VH)

Regular/Special Resistance

With this incantation a magician can steal the *ka*, the spiritual "heart," of a dead person, preventing him from attaining a happy afterlife. The wizard may then use the life energy of the *ka* to fuel other sorcery. He can even steal the "heart" of a *living* person, making this spell an effective means of assassination as well as an odious source of mana.

Normally, one casts this spell on a corpse. Successfully casting the spell gives the caster a number of power points equal to the HT of the victim in life. The caster must use this energy within one turn or it is lost.



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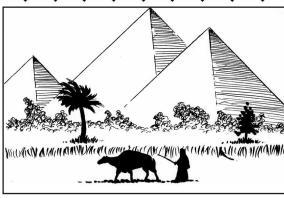
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