



the papyrus of sutekh

A genre packet for owbn

A packet for followers of set players
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introduction

Corrupters, defilers, religious fanatics, serpents; the Followers of Set have been called all this and worse. They decry the basis of all Kindred society by claiming to be descended from an ancient Egyptian god, not a mortal man. Is this declaration of a divine founder more outrageous than avowed lineage from the first murder of Abrahamic tradition?

With a history as rich as that of Egypt itself, the Followers of Set are more of a cult or religious sect than a mere clan or bloodline. What binds them together, besides the universal distrust from outsiders, is their devotion to their sleeping god. More devout than any Gehenna cult, as fanatical as any Assamite, their religion is bound in their unique Paths of Enlightenment, the Path of Typhon Set.

the path of typhon-set

"A little philosophy inclineth man's mind to atheism, But depth in philosophy bringeth men's minds about to religion."

Sir Francis Bacon (1561 - 1626)

They get away with murder, literally. Utter debasement, vileness, vices, all serve the Followers of Set well, and they seem to pay no price. They don't have to worry about the slow decent into the madness of the Wassail. Or so the Cainites say of the Theophidians. In truth they see only the thin veneer.

The Followers of Set claim their Path predates all others. It has existed for millennia, codified and rewritten as necessary, spawning dozens of variations that have fallen out of practice. Broken up into numerous sects, of all sizes, that each have a slightly different take on the basic Theophidian doctrine. There is no Baltimore catechism for Setites, each must find her own way in the glorification of the Dark Father and creativity is prized. New interpretations arise because they work for a reason. Remaining tradition-bound falls into the Aeons' trap.

She who follows the Path of Typhon Set seeks to destroy the social mores and conscience that has been created by the Aeons, eternal enemies of Set who seek to bind the world in their prison of illusion. She searches for what she reviles and fears, as well as what she lusts after to break their spell over her. Power is not gathered for power's sake but to take strength from the pawns of the Enemies and to lead those enslaved by it into enlightenment. The ultimate goal is to surpass all worldly hates, fears, and passions; to empty oneself and purely hate the Aeons and desire freedom from them for all.

The Path of the Father is not easy. Those bound in the Aeons' snares don't usually recognize their own enslavement. The Revelations of the Void strive to teach the price of slavery by forcibly showing it to the initiate. Drugs, sex, money are all symbolic representations of the true chains. By compelling one to indulge in and then break one's addiction to any vice, true enlightenment comes at the bottom of the well, behind the bars of prison, at the depths of misery.

The Path of Typhon Set has been divided into two separate entities. The Path of Typhon (LotN:R p. 79) encourages its followers to abandon themselves to absolute corruption as the ultimate goal. Similarly, the Path of Sutekh teaches that degradation is the means to an end, and that enlightenment occurs after one has seen past longing. Both paths require the same actions from its followers what separates them is their rationalizations.

In nights past, claim some scholars, variants on these paths existed. Warriors sought their own martial way; hedonists found excuse in an Ecstatic Path; and some even attempted to connect Set with the Serpent of Genesis, hoping to return the Earth to an innocent Eden-like state, before the corruption of laws and morality. Today none of these paths exist as all Setites follow Humanity or their own take on the Path of Typhon Set. (In game terms, the Paths of Ecstasy, Warrior, and Serpentis, as previously presented are no longer in use. Those characters "still on" one of those Paths should consider redefining themselves in terms of Typhon Set or Humanity or the adaptations listed below. Storytellers are encouraged to discourage use of these "dead paths" in their games and adopt the newer standards. Sutekh, like Typhon relies on the Virtues of Conviction and Self-Control.)

the path of sutekh

Ethics of the Path of Sutekh:

- Gather information – secret and otherwise – and learn how it applies to the resurrection of Set, the true nature of divinity and the origin and fate of the world.
- Subjugate the Beast: Self-discipline and cunning must temper a warrior's rage.
- Immerse yourself in whatever you hate, fear, or shun, that it may not hold power over you.

- Tempt, confuse, and degrade others, that they may recognize their own limitations and seek to overcome them.
- Maintain a veil of secrecy, for the Aeons delude humanity into fearing its own freedom.
- Acquire power to further the cult's cause and turn the Aeons' dupes against them, but do not love power for its own sake.
- Seek revelation through knowledge, faith and experience.

Path of Sutekh Hierarchy of Sins:

5	Pursuing one's own indulgence instead of another's Refusing to aid another follower of the Path	This shows lack of self-discipline and compassion. Enjoy your work, but remember that you serve others first Set commanded his childer to cooperate against the Aeons. Denying other seekers means denying Set.
4	Failing to destroy a vampire in Golconda Failing to observe a Setite religious ritual Failing to undermine the current social order in favor of the Setites	Those in Golconda are either ready to leave the world and become independent creators; or they have completely sold out to the Aeons to abate their curse This is akin to denying Set and faith itself
3	Failing to do whatever is necessary to enlighten another Failing to pursue arcane knowledge	The social order is a snare by the Aeons. Only through Set can Kindred find salvation. If you balk at any deed that is necessary to liberate another you have not truly freed yourself
2	Obstructing another Setite's efforts Failing to take advantage of another's weakness	The mysteries of enlightenment and the key to the Aeons' defeat may be hidden anywhere The ranks of the righteous are no place for petty power plays
1	Refusing to aid in Set's resurrection	This would deny the other person a chance to realize their need for Set's saving grace. How will others learn if they do not recognize their errors This is complete abandonment of sire, faith, and clan to serve the Aeons

variants of typhon-set

"Better heresy of doctrine than heresy of heart."
John Greenleaf Whittier (1807-1892)

Since the advent of Third Edition the Paths of Warrior and Ecstasy have fallen by the wayside. No longer fitting with the general thrust of the clan or the formatting of Paths from Third Edition they seemed to make little sense in the current context. Keeping in mind the variations on the Path of Night from Clanbook: Lasombra (Rev.) the following Paths were created in the shadows of the Path of Ecstasy and the Path of the Warrior. Both following the general format of the Path of Typhon Set, the Path of Set's Vengeance and the Path of Ecstatic-Typhon should be considered to supplant the earlier versions of these paths from Clanbook: Setite.

path of set's vengeance

This Path has grown in popularity in recent decades, with many young Setites attracted to its philosophies. Just as Set was once a hunter and warrior, so too are adherents of this path. These Setites pride themselves upon their physical and marital prowess. Many who follow the Path of Set's Vengeance are masochists and fanatics. They believe that the Beast is a creation of the mind, and that by training the body until it is stronger than the mind, the Beast can be controlled.

Setites who follow the Path of Set's Vengeance are among the most dangerous opponents any Cainite can encounter. They are Set's shock troops in the war against the Aeons. Lupines, Bau, Sebau, kine, and Cainites all form their prey. It is the common ambition of adherents of the path to hone themselves until they have become the ultimate urban predators. When Set arises, those of the Path of the Warrior believe they will sweep all opponents away before them.

Virtues: Conviction, Self-Control, Courage

Ethics

- The mind is subservient to the body, and so is the Beast. Although the body is bestial in nature, it can be refined. Set's Embrace begins this process of transmogrification but even afterwards the Beast can still reign, unless it is beaten down through exercise and struggle.
- You are a killer. Do not hesitate to kill.
- Subjugate the Beast: Self-discipline and cunning must temper a warrior's rage.
- Immerse yourself in whatever you fear, hate or shun, that it may not hold power over you.
- Every possible moment must be spent honing the powers of the Set's grace. Your vampiric Disciplines are a function of Set's grace, and they too, must be refined.
- The True Death is better than failure and weakness. Like Set, we must be implacable and unyielding in the ancient war waged against the Aeons.

History

This path evolved after the Roman Empire crushed Egypt. Believing that the personal weakness among the Clan was the direct cause of Egypt's downfall, certain Followers of Set determined never to falter from forging themselves into perfect vampiric killers. Since that time, the Path of the Warrior has slowly gained adherents, although it is still the least followed of the Setite Paths of Enlightenment.

Hierarchy of Sins

- 5 Failing any test set you, physical or mental.
Refusing to aid any Priest or Officer above you
- 4 Failing to observe a Setite Ritual
Failing to destroy a vampire in Golconda.
- 3 Failing to undermine the current social order in favor of the Setites.
Failing to do whatever is necessary to enlighten/corrupt another. *
- 2 Failing to pursue martial knowledge.
Obstructing another Setite's efforts.
- 1 Failing to take advantage of another's weakness.
Refusing to aid in Set's resurrection.

*Whether a Warrior seeks to enlighten or corrupt depends on if a Warrior is more inclined toward the Path of Sutekh or the Path of Typhon. This is also reflected in the different rationales behind the Paths.

ecstatic path of typhon-set

Followers of Set serve their cause in many ways, from scholars to courtesans. Alas, many within the clan forget why they pursue and provide vice, power and pleasure to others, or they never learn from their neglectful sires. These vicemongers become the Setites most visible to other Kindred.

Practitioners of this path revel in luxury instead of degradation. They sate the Beast by glutting its appetite. Members of this variation of the path of Typhon-Set often especially despise the Kindred of Clan Toreador, and take every chance to humiliate and distress them.

Ethics

- To resist temptation is a great wrong.
- Pursuit of pleasure is a spiritual obligation. Those who spurn luxury and hedonism seek to befoul the spirit with grossness, and are misguided.
- Immerse yourself in whatever you hate, fear or shun, that it may not hold power over you.
- Tempt, confuse and degrade others, that they may recognize their own limitations and seek to overcome them.
- Maintain a veil of secrecy, for the Aeons delude humanity into fearing its own freedom.
- Acquire power to further the cult's cause and turn the Aeons' dupes against them.
- Seek revelation through knowledge, faith and experience.

Virtues

Followers of the Path of Ecstasy uphold the virtues of Conviction, Instincts and Courage.

Path of Ecstasy Hierarchy of Sins

- 5 Pursuing one's own indulgence to the detriment of another's
Refusing to aid another follower of the Path
- 4 Failing to observe a Setite Ritual
Allowing an infector of impurity (non-Setite priest, nun, etc.) to live without good reason.
- 3 Failing to undermine the current social order in favor of the Setites.
Failing to do whatever is necessary to corrupt another. *
- 2 Restraining your natural impulses unnecessarily
Obstructing another Setite's efforts.
- 1 Failing to take advantage of another's weakness.
Refusing to aid in Set's resurrection.

* Ecstatics tend to lean towards the Typhon form of the Path of Typhon-Set, though there is a scant few that believe that by reveling in their "Corruption" they will experience the revelation of the Path of Sutekh.

NOTE: This variant Path is an attempt to bring an Ecstatic outlook to the path of Typhon-Set within Third Edition guidelines. Previous versions of Ecstasy were more of an excuse than a moral guideline to sustain a vampire throughout centuries of unlife. This version attempts to play to the horror of an undead creature of the night whose sanity is owed to a complete lack of impulse control.

setite prestige

"A cult is a religion with no political power."
Tom Wolfe

Prestige amongst the Setites is based on their devotion to their god and his teachings. Most consider Camarillan and Sabbat Status useless as progression within the clan depends on one's enlightenment and assistance towards raising Set, not on how much they ingratiate themselves to the "servants of the Aeons".

That being said, Followers of Set do not need to wait until given their Prestige by an Elder or Priest. Once the Follower achieves what would normally allow her to claim the particular trait, she claims it. Other Serpents can easily find out if one of their own is claiming more than they are due. Setites may have up to five personal Prestige, any traits beyond five must be positional (Worshipped and Exalted). No Follower of Set (with the exception of the Eternals of Sothis) may have more than three Prestige without being the leader of a cult with an established temple.

Who can grant Prestige? An Eternal of Sothis may grant Prestige at any time. There are no PC Eternals of Sothis.

A Priest or High Priest may grant Prestige to her own followers. The maximum Prestige a Priest or High Priest can grant to each of their worshipers is one (over and above any positional prestige as noted below.) This Prestige should be of a religious nature. If at any time a Setite gains more Prestige than her Priest or High Priest, expect changes in leadership.

<u>Factor</u>	<u>Prestige Trait</u>
Base: Setite in good standing with sire and other local Setites ‡	Pious
Leader of a minor cult or a chapter of a major cult *	Worshipped
Important cult officer in a major temple (any rank of Lieutenant or above for Warriors) ** ‡	Exalted
Warrior member of a Major Cult † ‡	Initiated
Leader of a major cult and temple	Worshipped and Exalted
Elder (200+ years) ‡	Princely (Veteran for Warriors)
Knows Thaumaturgy ‡	Emptied
Notable Theophidian theologian (4+ in Setite Lore)	Broken
Notable esoteric scholar (4+ in Occult or other esoteric Knowledge) ‡	Lost

Notable dedicated Warrior (4+ in Brawl and Melee) ‡	(Set's) Vengeance
Notable religious artist (4+ in Expression or Crafts)	Devoted
Locally important favor-trader and power-broker (4+ in two useful Backgrounds) ‡	Influential

* a minor cult is at least Herd x2, Retainers x2.

** a major cult is at least Herd x4, Retainers x4, Allies x2

† The Cult of Typhon Trismegistus and Cohort of Wepwawet are the only major Cults that award their Warriors with special prestige.

‡ Only these Prestige Traits are available to Warriors. Vengeance and Initiated are available to Warriors alone.

prestige and paths

The Followers of Set, while a loosely confederated clan, are predicated on their unique philosophy and religion. As such, those who fall outside of those realms of faith cannot rise to be of standing within the clan. In game terms this means that any Setite who does not follow one of the clan's core paths can never have more than three prestige. These paths are: Typhon-Set and its variants (Typhon, Sutekh, Path of Set's Vengeance, Ecstatic Path of Typhon-Set), Humanity and (for Warriors only) Honorable Accord.

titles

priestly titles

Acolyte: One seeking the training necessary to become a Priest of Set.

Priest: A Follower of Set can refer to herself as a Priest if he has worshippers and runs a Temple to Set.

High Priest: A Follower can call herself a High Priest if he has several Priests (with sub-temples) who will fall under her.

Steward: A High Priest can appoint a Steward to maintain affairs for her while she is busy doing other things. Compare this position to the Camarilla's Seneschal.

Hierophant: The legacies of the Hierophants were laid out long ago, in the dark days following the conquest of Egypt. Most Hierophants are also Eternals of Sirius. They make sweeping policy for the clan as a whole and hold the Prophecies of Set. (All Hierophants are controlled by the Setite Coordinator).

warrior titles

The Warriors of Set are those following the martial aspect of the Path of Typhon or Humanity and are strong arm of Set. As with the Priests, Warriors have their own structure. Ranking within the Warriors is resolved through both proof of knowledge and physical aptitude; the proof of knowledge by questioning and the physical aspect by combat. Any lower rank wishing to rise to the next rank must first prove to the one they are challenging, in front of witnesses and Priests that they are knowledgeable in the Lore of the Clan and God necessary to serve in this position through a questioning by the one they are

seeking to challenge. Once this test is passed, the pair enters a trial by combat, the exact style picked by the one being challenged. Generally the fight is to incapacitation, or terms determined before hand, unless one side or the other violates the structures of the challenge. If that happens, then their opponent is free to choose Final Death as the punishment for the violation. A Warrior may yield in a challenge if he deems his life in danger, but will lose a Prestige trait for it.

Trainee: This is the lowest level of the Warriors. All Trainees are answerable to the Fists and Lieutenant in their area. There are no requirements for this level.

Fist: A Warrior at this level is no longer considered in training and is accepted fully as a protector of the Clan. She must demonstrate an aptitude in martial matters (max physical traits), knowledge of the Clan (Setite Lore 1+) as well as an aptitude with Set's Gift by being able to assume Set's war skin (Level 3 Serpents: Skin of the Adder). All Fists answer to the Lieutenant and above in the domain.

Lieutenant (otherwise known as First Among Fists, the Spear of Set, or Champion): A Lieutenant is the domain commander of the Warriors and answers to the High Priest and the Lieutenant of their area (and the positions above them). She must demonstrate a greater aptitude in martial matters (Fist requirements and 3+ in either Brawl or Melee), greater knowledge of the Clan (Setite Lore 2+), an aptitude with Set's Gift by being able to assume war form (Level 3 Serpents) and equal aptitude with Set's Gift of Strength (Level 3 Potence: Vigor). A new Lieutenant is chosen when a Fist challenges him or her and drives the Lieutenant to incapacitation.

General: A General is the continental commander of the Warriors, organizing and directing them how Set shows him/her. The General answers to the Hierophants only. The demand for martial aptitude is even greater at this level (Lieutenant requirements with 5+ in Brawl and Melee, with specializations in both), higher knowledge of the Clan (Setite Lore 5+) and martial Ahku (Advanced Valor of Sutekh and the basics in another path that is determined to a martial one). A General may only be challenged by a Lieutenant located within his or her continent of influence. Note: this challenge is always to Final Death. If someone seeks the right to head the Warriors of Set, then their failure requires the ultimate sacrifice.

Qufur am-Heru: There is only one Qufur am-Heru. He is the Chosen of Set to champion his cause.

Note: If none of the positions exists in an area, all Warriors in said area report directly to those above the missing positions. A qualifying individual, without any challenges, may claim any position that is vacant. Any position also has the right to challenge the competency of a position below them. If they defeat their lesser, they oust them from the position. Then the normal challenge for the position begins anew. Challenges are only done on a religious holiday, normally on the Dismemberment of Osiris.

other titles

Eternal of Sirius: When a Follower of Set survives for a Sothic cycle (1,460 solar years) she graduates from mere Elder status and becomes a *Djet Sopdet*, or Eternal of Sirius. A demigod on Earth, whose words carry the weight of Set himself. The Djet Sopdet have five Prestige of their choice.

Other positions (such as the Leader of the Daughters of Sekhmet) will be created by the Eternals of Sothis (the Setite Coordinator) as they are relevant to each area.

out-of-clan prestige

"Flattery looks like friendship, just like a wolf looks like a dog."
Author Unknown

Giving Prestige to a Cainite, and thus, not a True Follower of Set, has always been a touchy subject. How can one who does not strive towards the same goals as the Children of the Dark God be rewarded by his True Servants?

The answer is not as complicated as it may seem. Out-of-Clan Prestige is not used as a symbol of respect as it is used amongst the Setites, but more as a method of communicating truths about the holder of said status to the rest of the clan.

Some of the most commonly accepted Out-of-Clan Prestige Traits follow. This is not all of the possible Traits available; that is only confined by what one wants to communicate to the Followers as a whole. To quote Tony Davis:

"We need to make sure that Out of Clan prestige is different than In Clan prestige... the prestige we give to each other is real, the prestige we give to outsiders is code we can use against them."

Once a character grants Out of Clan Prestige, it should be recorded on the Yahoogroups database (OWbN-Setite). If an appropriate trait is not available, feel free to create one, but make doubly sure to log it in the database and post it to the email list.

<u>Prestige Trait</u>	<u>Information Communicated</u>
Respected	Watch out for this individual; perhaps destroy them if possible. (Note, this was previously Wise)
Enlightened	Easily fooled or flattered (Note, this was previously Clever)
Twisted	Can be brought low by their own depravity, believes the clan is a challenge
Feared	Should fear the wrath of Set's Armies upon them. Destroy at the earliest opportunity.
Influential	Provides a great deal of information, useful to that end.
Touched	(As in "Touched by Set"), used to denote one targeted for conversion by another Follower of Set ("I don't want anybody else, when I think about you I'm Touched by Set")

what are you saying when you speak "Ancient Egyptian"?

"Would I had phrases that are not known, utterances that are strange, in new language that has not been used, free from repetition, not an utterance which has grown stale, which men of old have spoken."

Egyptian Inscription Recorded at the Time of the Invention of Writing

In short: Egyptian is a single language that evolved over several thousands of years. During that time it used several different character sets, some of which were used concurrently for different tasks (similar to modern Japanese). The major phases were: Old Egyptian, spoken and written in Egypt during

the IV to VI dynasties of the Old Kingdom (3d millennium.); Middle Egyptian, current from the XI dynasty (beginning 2134 B.C.) to the reign of Ikhnaton (c.1372-1354 B.C.) in the XVIII dynasty; Late Egyptian, which was used from the time of Ikhnaton through the XX dynasty of the 12th century B.C.; and Demotic, dating from the late 8th century B.C. to the 5th cent. A.D.

Hieroglyphics were the most ornate of the character sets used in Egyptian, and were (as far as I can tell) used through the Late Egyptian period.

Hieratic is a shorthand script, which was used at the same time as Hieroglyphics, and is the common writing language for papyri of that period.

Demotic is a separate script that evolved from Hieroglyphs and Hieratic script. There was obvious overlap in the use of Hieroglyphics and Demotic writing. (The Rosetta Stone included Greek, Demotic and Hieroglyphics. The Demotic was translated first and allowed the later translation of Hieroglyphics.)

Coptic *can* be viewed as a fifth period of the Egyptian language, but it is also seen as its own language, descended from Egyptian. It used a modified version of the Greek alphabet. It was used by the Copts, an Egyptian Christian sect and was superseded by Arabic in about the 12th century, although it is still used ceremonially within the Coptic Church.

Individual games across OWbN run the linguistics system differently. If your game counts each "dot" of Linguistics as a full language, then upon purchasing "Ancient Egyptian" you would be able to write in Hieroglyphics and Hieratic (though to be able to read and write in Demotic you would need to purchase a separate "dot") and speak the language. If your game uses the skill level system where each "dot" confers a greater understanding use the progression below. (For an example of the skill level system in OWbN check out <http://www.eotr.org/houserules.html> under the Abilities section.)

Linguistics: Egyptian:

- 1 – Read and translate Hieroglyphics to your native tongue with time; speak the spoken "Egyptian" language in simple phrases ("Where is the bathroom?" "Who is the Priest?")
- 2 – Read and translate Hieratic; speak "Egyptian" at a 5th - 6th grade level
- 3 – Read and translate Demotic script; speak "Egyptian" at a high school level
- 4 – Read and translate Hieroglyphics quickly; speak "Egyptian" at a college level
- 5 – Read and translate all Egyptian Scripts fluently; speak "Egyptian" completely fluently.

Appropriate Specialties: Religious Hieroglyphs, Curse Words, Written, Common Script, New Kingdom

setite Lore

"The price one pays for pursuing any profession or calling is an intimate knowledge of its ugly side."

James Baldwin (1924 - 1987)

The following is considered the basic guidelines for Setite and Serpent of the Light lore levels (borrowing heavily from the Camarilla Fan Club's Lore Levels). The information contained therein may vary slightly from level to level and teacher to teacher. There are only two concrete rules here. First no written or recorded medium can ever possess more than the first level of lore (as per Dark Epics p. 52). Secondly Levels Four and Five require approval from the office of the Coordinator.

Those levels with * at the beginning are In-Clan knowledge only. Non-Setites do not learn this information when they learn that level of lore.

Follower of Set Lore 1: What any newly embraced Follower of Set knows.

- You are familiar with what clan you are.
- You know other people don't like you because you're a Setite.
- *Rumors state that some of the other clans (usually the Malkavians or the Toreador) have less of a problem with your lineage
- You know that there is a god called Set that you're supposed to follow.
- You know that Set is an Egyptian god and that he was equated with death, storms, chaos, and

- darkness.
- You know that there are temples (and have probably seen your local one.)
- *You know the local safety measures to get into the local temples.
- You know that Setites don't like light.
- You know that people equate you with snakes.
- You are familiar with the basic uses of Serpentis.

Followers of Set Lore 2: What any neonate who has been sent out on their own knows.

- You know that you are not Camarilla or Sabbat, but part of an independent clan.
- You know that most people believe you were embraced to corrupt, even though that's not necessarily the truth.
- You know that you are extremely sensitive to light, because of some part of the religion that has to do with Ra.
- You know that others consider you evil because you are a corruptive snake.
- You know who your priests are and listen to what they say.
- *You know where your temple is. You are familiar with the intermediate uses of Serpentis
- You have heard stories of lector-priests, sorcerers of the clan but have no idea who is one or what they do. You have also heard of the Warriors of the clan and protectors of the temples.
- *You know there is a pecking order to the clan, and that cult leadership, temple construction and skills are needed to advance on it.
- *You have an idea how to build a temple.
- *You are aware of one or two of the most prominent cults.
- You have heard the legends about Set and Osiris and that they fought with each other. You are aware there is more to the story than just the standard myth.
- You have heard of the Serpents of the Light, and know that they are your enemies.

Followers of Set Lore 3: What those who have lived have found to be true.

- You know that Setites often masquerade as other clans, and which ones are the easiest to infiltrate. You are also aware that this may be a bad idea.
- *You know where the several larger Temples are and how to get to them, you've seen them, you know the priests (can identify someone with at least 4 Prestige).
- *You have gained enough knowledge of Setite ritual and ceremony to be able to mimic it .
- *You have the knowledge of what is needed to create your own temple.
- *You are fully initiated into your cult
- You know the Paths of Set, that there are Priests, Citizens, and Warriors and that each of these has its own duties within the clan.
- You understand the advanced uses of Serpentis.
- You are aware of Akhu, the magic of the clan, and that the Followers have access to multiple Paths.
- *You know the prestige system in detail, and are fully aware of how to advance on it and how to lose status as well.
- You have heard of the Hierophants.
- You know that Set and Osiris fought, that Ra was their father, that Ra cursed Set, and that is why the Setites hate the light.
- You know several of the major cults (Typhon Trismagestis, Sobek, Wepawet, etc.)
- *You have heard mention of the "Prophecies of Set", and may have heard one or two of the sayings.
- *You can name several of Set's children.

Followers of Set Lore 4: What Elders who have seen and studied have found.

- This level requires the approval of a regional Subcoordinator in-clan and the Coordinator for Out-of-Clan
- *You know a sizeable amount of Setite ritual and ceremony and have enough knowledge to run,

- construct and consecrate a regional temple in your city,
- *You know who the High Priests are.
- You know that there are many clan secrets that you have yet to see.
- *You have most likely read the "Book of Going Forth by Night" and can quote a few passages
- You know that there are mummies, or something like that, and that they are dangerous.
- *You have heard rumors of the Daitya...who worship a god other than Set.
- You are aware of 3 or 4 various paths of Setite Sorcery.
- You understand the elder powers of Serpentis.
- *You have can recall any Follower's lineage if they have 5 prestige or more.
- *You can name most of the Hierophants.
- You are familiar with all the active cults, regardless of size.
- You are familiar with the paths of Sutekh and Typhon and their core beliefs as well as their sub-paths.
- You have heard stories involving Saulot and Malkav.
- *You know why the Serpents of the Light joined the Sabbat.
- *You know many of the "Prophecies of Set"
- *You can name all of Set's chider.
- *You know some of the truth behind Kementiri

Follower of Set Lore 5: The Darkest Secrets

- This level requires the approval of the Setite Coordinator
- You are a philosopher in the ways of Set.
- *You can quote the "Book of Going Forth by Night" at length
- You know all about the rivalry written in texts about Set and Osiris
- *You know of Isis and Nephthys, you know of the Mummy Horus and the Cult of Isis.
- You are familiar with ritual and have studied extensively in Egyptology as well as Setite Lore.
- You are familiar with the fact that there are Followers of the faith who worship different gods but still hold to the same tenets of the path. You might have met a few even.
- *You have heard rumors of a bloodline that lives in Mexico.
- You are familiar with all the paths of Setite Sorcery
- *You can recognize almost any Follower of Set, at least by name.
- *You can recall any Follower's lineage if they have at least 2 or more Status
- *You can name all of the major Setite temples throughout history .

Serpent Lore 1: Chider: What any newly embraced Serpent of the Light knows

- You are aware of the fact that light is harmful to you, and you are called "Cobras".
- You understand that Serpents of the Light tend to either be very trusted or very mistrusted among the Sword of Caine.
- You know that you hate those who are called Followers of Set.
- *You know that you follow the teachings of Caine, which is why the Followers of Set dislike you.
- You are aware of the myths of El Cristo Negro, La Madre de la Luna and several other deities, though may not necessarily understand what their importance is.
- You understand that Serpents of the Light are susceptible to light because of a curse that may have been put on them by some Egyptian god and it's all the fault of the Followers of Set.
- You understand a bit about Voudoun and Wanga.
- *You have heard of the initiation rites into the Serpents of Light cults.

Serpent Lore 2: What any neonates who have been sent out on their own know

- *You have heard of the Followers of Damballah, and you understand the Serpents of the Light are descended from them.
- You have heard stories of Haiti and an uprising with a priest, though details of it may be vague.

- You are familiar with many of the Voodoo beliefs and have studied much of the Haitian Voudoun faith such as Santeria, Haitian Voudoun and some other variations. You also have studied such deities as Chango, Osanyin, Damballah the Serpent, Aida-Wedo, and Ogoun and you understand where they all apply in terms of the beliefs of the Serpents of the Light. You are aware of the function of the 7 Loas in the the Voudoun religion
- *You understand that genealogy within the Cobras is not important as they tend to invite any admirable figure into their line.
- You have heard rumors and terrifying stories of Haitian vodoun sorcerers who wield strange powers.

Serpent Lore 3: What those who have lived have found to be true

- You have become a scholar in the study of Voodoo practices and Orisha, the spiritual force behind the Voudoun religion.
- You know that the Serpents of the Light sect originated in Haiti in the 1960's, and did not officially join the Sabbat until the 1970's when the Followers of Set forbid them from joining the Sabbat.
- You are aware of Wanga, a general overview of what it does, and that the Serpents have access to multiple Paths of Wanga.
- *You are aware of the internal organization of the Cobras, though may not necessarily know who holds the positions.
- *You know that you need to attain this level of knowledge to become fully initiated within the clan.

Serpent Lore 4: What the elders who have seen and studied have found

- This level requires the approval of a regional Subcoordinator in-clan and the Coordinator for Out-of-Clan
- *You understand that unlike the Followers of Set, the Serpents of the Light do not believe they are descended from a God. They believe that they can become gods within the flesh. He who becomes strong enough to kill Damballah will take his place as the ruler of the earth's dark places.
- You know that there are many clan secrets that you have yet to see.
- *You know that there are mummies, or something like that, and that they are dangerous.
- You have heard rumors of the Haitian/Voodoo version of the Gehenna prophecy.
- You are aware of 3 or 4 various paths of Wanga.
- *You are aware of the personal agenda that the Serpents of the Light have in terms of the Sword of Caine, and how most use the Sword of Caine for personal means.
- *You are aware of the entire Initiation process.
- You know of the Cohort of Wepawet purge that initiated the Serpents of the Light's joining the Sabbat.
- *You know the names Trey and Ghede and that they began the purge that initiated the joining with the Sabbat

Serpent Lore 5: The Darkest Secrets

- This level requires the approval of the Setite Coordinator
- You understand the true reason that the Serpents of the Light are within the Sabbat.
- *You understand that it is very possible that the Serpents of the Light could rejoin with the Followers of Set. Although there is a great deal of bitterness between the two factions, it can be healed.
- *You have heard rumors of a bloodline that lives in Mexico and in India.
- You are familiar with all the paths of Wanga.

merits and flaws

*"Better a diamond with a flaw than a pebble without. "
(551 BC - 479 BC), Analects*

The following merits and flaws are either from the Second Edition Clanbook (Clanbook: Setites pg. 39) or created (and in one case, converted) for use in One World by Night. Players are reminded that the Storyteller is not obliged to accept any of these in their game and Storytellers are asked to review all applications of these Merits and Flaws closely.

Drug Resistance (2 pt Merit)

You are unusually resistant to drugs. Alcohol, narcotics and similar addictive substances have little or no effect upon you. You can drink from wines with impunity, or pretend to be far drunker than you are in order to take advantage of an opponent. The character is considered to be affected by drugs and alcohol at a penalty 1-Trait less than normal.

Poisonous Bite (2 pt Merit)

You have developed poison glands in the roof of your mouth. The poison is virulent, although Kindred and other supernatural creatures are unaffected by it. You, of course, are immune. When you bite, you always inject the poison, usually killing your human victims. You must learn to feed in other ways, perhaps drawing the blood you need with a syringe or razor, if you do not wish to kill every time you feed.

Addictive Blood (3 pt Merit)

Your blood is especially delicious to others, Kindred or Kine, containing a substance they find physically addictive. Once they have drunk it, they must drink again, or spend a Willpower point at inconvenient moments to avoid the pangs of craving. Setites with this merit find it much easier to Blood Bond an opponent, as once they have tasted the tainted vitae, they will do almost anything to drink it again.

Scales (1-3 pt Flaw)

During your Embrace, a portion of your skin became scales. If only a small area, one easily hidden, such as a patch of skin on your shoulder, this is only a one-point Flaw. Having an entire limb affected, such as an arm, forcing you to wear long gloves at all times, is a two-point Flaw, while having a scaled, lipless face is a three-point Flaw.

Forked Tongue (2 pt Flaw)

Your tongue is forked and flickering, like that of a snake. You speak with a hiss. Upholding the Masquerade becomes difficult for you. Note that this tongue does not inflict aggravated damage, nor draw blood.

Heartless (4 pt Flaw)

Having removed your heart via the fifth level of Serpents, you have lost it. The heart might be in the possession of a foe, or simply missing. If it is possessed by some other Cainite, (perhaps a Setite elder, or your sire) you must obey their every command. If it is lost, the anxiety this causes you interferes with your nightly existence.

Aura of the Wurm (5 pt Flaw)

You radiate corruption to such a degree that any Garou in the locale are drawn towards you. This is a serious Flaw, as your unlife is constantly threatened by frenzied attacks directed against you by enraged werewolves.

merits and flaws from Libellus sanguinis 3 (3rd ed. pg. 104)

Agent of prophecy (1-3 pt. merit)

The Eternals of Sothis have foretold your coming. Whispers say that perhaps even mighty Set himself foretold your coming, either in ages past, or by whispering in the dreams of his closest childer. Some among the elders believe that you figure prominently in one or more of the Prophecies of Set. This mark of great destiny carries great weight among devout Setites, but it also makes you something of a prize to be sought after by ambitious elders seeking to bask in the reflected glow of Set's favor. The prophecies in question may not come to pass for many hundreds of years, but your fate will not be denied.

This is a valuable Merit, with cost representing the perceived importance of your role in the prophecy. For the purpose of game mechanics, it is an incremental version of the Merit Lucky. Each point in this Merit that you take allows you a single free retest per story, but also increases the expectations of your clan. As an added wrinkle, the Storyteller may decide that at least one of the prophecies you are intended for is soon to come, making you the locus of vast events that you may or may not have any control over.

This Merit does not indicate whether you have been able to translate your association with the prophecy into any real authority among other Serpents. For that, you must earn prestige.

If your chronicle does not allow the Merit Lucky, or does not wish to use these mechanics for the Merit Agent of Prophecy, the recommended alternate mechanics are to convert it to a 1 pt. Merit, which is the equivalent of the Merit Reputation, but **only** within the Followers of Set. In this case, the Followers of Set would regard the subject as having one higher **clan prestige** within the Followers, than he or she possessed, due to the expectations placed upon them by being an Agent of Prophecy.

This merit may only be taken with Coordinator Approval.

nameless (5 pt. flaw)

Whether by accident or the actions of a rival, your name and all traces of your existence have been wiped from the earth. No one remembers your name, no writings remain that speak of you, and no mortal descendants (or vampire progeny) exist who bear your name. In Egyptian tradition, you have become a non-entity. While your physical presence would seem to argue against this, as far as the rest of your clan is concerned, you no longer exist. You have no prestige within the clan, nor will any future progeny you create. In fact, it is incumbent upon any Setites who encounter you to destroy you, or perhaps even diablerize you and return Set's vitae back to his remaining children! Further, any wealth, lands or objects in your possession may be taken from you by other Setites without fear of retribution from within the clan.

This flaw requires notification to the Coordinator's office. Any character with this flaw should expect to be hunted by Setite NPC's as well as PC's.

proposed and recommended additional merits and flaws

Gift of Set (1-2 pt merit)

This merit allows the Setite to "fine-tune" the shapes achieved by the Serpents Discipline. The number of points spent determines the scope of the variation, which must be specific, approved by the ST and defined when the Merit is chosen.

1 Point: The character can vary the special effects. The character may modify the incidental effects of a form. An Example would be Eyes of the Serpent might glow an eerie green instead of gold, or having a differing coloration than the standard black-and-gold in Form of the Cobra.

2 Points: Grants the ability to choose to reduce the character's size by up to half when in Form of the Cobra. Note that this variation will always appear, once this merit is taken, and that while this does not affect the traits of the Setite, it may affect the Setite's ability to fit through even smaller spaces.

controllable thirst (1 pt merit)

Because Setites spend so much time around mortals, resisting Frenzy caused by the smell, sight or taste of blood is easier for them. They receive a +1 to Self-Control in these situations.

new background (libellus sanguinis 3 pgs. 104-106)

network

Network represents the geographical extent of a Setite's web of contacts, allies and retainers. Each level of Network expands the Setite's reach, although it does not increase the number of members in the network. Indeed, the player must still purchase levels in Allies, Contacts, Herd or Retainers. These represent servitors of various sorts who are readily at hand (usually in the Setite's home city). When the Setite arrives in a new locale that is within his network (determined when purchasing Network), a similar number of Allies, Contacts, Herd and Retainers will be available. Hence, the Setite never loses levels in those Backgrounds from moving about within his web of influence. When arriving in another city, the various "moved" Backgrounds become fully available at the rate of three levels per night. The player chooses in what order the levels become available. This background effectively serves the same function as Fame, but in regards to the specified backgrounds of Allies, Contacts, Herd and Retainers, rather than Influence.

The Setite may also reach out to members of his network in another city, either by message or through the Setite Sorcery power Whisper of the Sand. Without the Setite's physical presence, however, the work members only serve as Contacts; the master must be close to elicit services beyond information gathering.

For Example: *Hepaphet, a Setite flesh peddler operating out of Cairo, has amassed an impressive network of contacts in several Mediterranean ports. His player purchased the following Backgrounds: Allies 2, Contacts 3, Network 3 (Venice, Cairo, Tyre, Tripoli) and Retainers 2. Were he to travel to Tyre, he could quickly establish his clutch of contacts and servitors (it would take a total of three nights to do so fully). Were he to simply communicate with his network in the city without leaving Cairo, they could only provide information, not act on his behalf (all count as Contacts).*

If you buy three or more levels of Network, you can choose to have the network spread across a region instead of concentrated in a fixed number of cities. In any major city within that region, the Setite is likely to have agents. The Storyteller should decide how many agents are available on a case by case basis.

When designating what cities are in a Setite's network, permission must be obtained from the Storyteller or Coordinator that controls the city in question. Failure to do so may encroach on Chronicle Sovereignty. For the Setite to reach out to the members of his network in another city, Chronicle Sovereignty must be respected, and thus the action of reaching out requires contacting the Storytellers or Coordinators in charge of the area being reached out to. A Storyteller may limit, or even effectively disallow this background in their Chronicle for any particular time, if their Chronicle falls within the Setite's regional network, simply by saying the Setite has no agents available in the portion of their network in question, at that time.

- The network covers two distinct cities.
- The network covers three distinct cities.
- The network covers a small geographical area (like the Nile Delta) or four distinct cities. [Approximately 42 sq. miles]
- The network covers a significant geographical area (like Upper Egypt or the Languedoc) or five distinct cities. [Approximately 245 sq. miles]
- The network covers a large geographic area (like the Low Countries, France, or Egypt) or six distinct cities. [Approximately 625906 sq. miles]

Akhu: The divine image

"Magic is the envelopment and coercion of the objective world by the ego; it is a dynamic subjectivism. Religion is the coercion of the ego by gods and spirits who are objectively conceived beings in control of nature and man."

Richard Chase

Not a few vampires know that the Followers of Set claim an ancient magic quite different from the Thaumaturgy of the Tremere. Most of these Kindred simply call this magic "Setite Sorcery". This magic art has an actual name of its own, though. The Setites themselves call it Akhu, and they are not the only vampires who practice this art.

Unlike Europeans, the ancient Egyptians regarded magic as a profoundly legitimate art. A sorcerer did not blaspheme against the gods by casting spells: The Egyptian gods gave magic to humanity as a gift, and each spell reaffirmed this bond between the human and the divine. Priests doubled as community magicians. The Egyptians saw no fundamental difference between a rite conducted in a temple for the benefit of Pharaoh and the state and a spell cast at a client's house for personal benefit.

The ancient Egyptians also did not distinguish between "black" and "white" magic. All magic was ethically neutral. An Egyptian certainly did not like becoming the target of a curse, any more than a modern person likes being shot at; but an Egyptian responded to hostile magic by consulting his local priest-magician for spells to protect him – and to let him shoot back. Historians find only one record of an Egyptian trial for criminal sorcery, in the case of an official who attempted a sorcerous coup using magic books he stole from Pharaoh's library. The official's crimes, however, lay in the theft and the assassination attempt – not in the magic itself.

The Egyptians had several words for magic. The most important were Heka, "Magic", and Akhu "Spells". The ancient texts use these words interchangeably. As early as 1000 BCE, however, Egyptian vampires used Heka to refer to mortal sorcery and Akhu to refer to their blood magic. Except for the use of vitae, Heka and Akhu used much the same tools to cast similar spells.

Egyptian attitudes changed during Roman times. The Romans forbade priests to cast spells, though the practice continued in secret. Egypt's conversion to Christianity completed the transition. After centuries of decline among mortals, only vampires remembered and practiced the ancient sorceries. Heka apparently died, while Akhu went underground.

In the ancient world, Egyptian priests enjoyed a reputation as the world's greatest sorcerers. Thanks to Akhu, the Followers of Set inherited this reputation. Suspicion of the "pagan" Setites and of "Satanic" sorcery fed on each other in the Christian and Muslim world. Some undead historians argue that the Setites themselves came to believe the baleful rumors spread about them and their sorcery, and that many Setite practices grew from these centuries of propaganda.

In the Middle Ages and Renaissance, Clan Tremere replaced the Followers of Set as the leading purveyors of magic in Europe. A dreadful Inquisition in their native Egypt further reduced Setite power and destroyed most sorcerers from other clans. Egyptian sorcery became an increasingly rare art. Relatively few Setites (or Egyptian vampires of other clans) bothered to learn Akhu – not least because so few Kindred could read the ancient papyrus grimoires.

In the 19th century, however, Champollion's translation of Egyptian hieroglyphs led to renewed interest in all things Egyptian among Kindred and kine. Some Tremere became interested in the magic of their old rivals and sought to learn Akhu. A large percentage of these Warlocks rebelled against their clan's hierarchy and became Set-cultists themselves. In 1930, the Council of Seven banned research into Akhu. In 1973, Muharram Rasul ibn Babar, Pontifex of Antioch, persuaded the Council of Seven to lift the ban. The Pontifex, known for his hatred of the Setites, argued that House and Clan needed to master the Serpents' magic in order to defend against it. The clan's elders, however, still look askance at any Warlock who shows too much interest in Egyptian magic. The Tremere have lost too many secrets because of defectors.

Not all Setite vampires actually worship Set directly. A large minority of Setites identifies the Dark God with deities from other pantheons. One prominent cult, for instance, identifies Set with the Greek monster Typhon and the Roman gods Mars, Bacchus, and Pluto. Another cult actually links Set to Jesus through some truly amazing "secret doctrines". A handful of lector-priests translate Akhu to exploit these other pantheons. Most Setites who learn Akhu simply move beyond the "mask" of the other

pantheon to worship Set directly and use the old Egyptian forms. So far, no vampire from any other clan has learned any of these hybrid forms of Akhu.

Not all lector-priests come from the Followers of Set clan. They are all Setites in the sense of worshipping the Dark God, but a significant percentage come from other lineages – such as the Tremere defectors and their childer. Few Kindred of other clans adopt the Setite faith, but the Followers of Set teach them Akhu as freely as they teach their own childer.

Raiding the western lands

“Power is something of which I am convinced there is no innocence this side of the womb.”
Nadine Gordimer

Unfortunately for the Kindred, the Egyptian religion did not grant them the benefits of divine magic. Vampires lacked breath and vital force; their banishment from the sun's light proclaimed them anathema to the gods. No divine contract gave them the right to cast spells. Just as vampires stole blood from the living, however, the ancient Egyptian Kindred found ways to steal magic from the gods. Even so, the Egyptian blood magicians drew their charter from a divine legend: the Myth of Set and Osiris. When the sun-god Ra grew too old to continue as king of the gods and the world, he appointed Osiris as his successor. This decision outraged Osiris' brother Set. The warrior-god reminded Ra of his nightly service, battling the chaos-serpent Apep so the sun-boat could pass the gates of dawn, but Ra would not change his mind.

Set took revenge by murdering Osiris and dismembering his body. Isis, the sister-wife of Osiris, recovered his body, mummified it and magically conceived a son by her dead husband. This son, Horus, grew up to avenge his father and become the next king of the gods, while Osiris became king of the dead. For a time, however, Set successfully usurped the powers of light and life.

In the same way, all blood magicians fuel their spells with the life force they steal from the living. Practitioners of Akhu go even further. They additionally steal power from the dead by reenacting the dismemberment of Osiris, the greatest act of blasphemy in Egyptian legend. *The Book of Going Forth by Night*, - a text written by Set himself, according to legend – tells them how to do it. This power enhances their magic. Lector-priest can cast many spells without expending vitae, relying entirely upon the power stolen from the dead and from Osiris himself.

blasphemy-shrines

As the Egyptians condensed their funerary magic from the *Pyramid Texts* to the *Book of Coming Forth by Day*, they allowed more people to enjoy the afterlife privileges once restricted to pharaohs. By Hellenistic times, the Egyptian priests opened the Western Lands to any commoner who could afford the mummification process and a copy of the *Book of the Dead*. All these people joined the kingdom of Osiris. By emulating the god's mummification, they mystically became Osiris.

Cultists of Set take this claim seriously. They interpret “becoming Osiris” to mean that these souls become extension of the god and feed his power through a spiritual vampirism. Even tonight, they believe, souls can find themselves in Amenti and become the happy, deluded slaves of the god. The Egyptian religion may have died out, but people still seek immortality through extravagant burials, monuments or a cadaver preserved for the ages.

Since people pass to Amenti through obsession with their cadaver or the pomp of their burial, lector-priests free them from the Western Lands by reversing these conditions. They desecrate the body by breaking bones, splitting the ribcage and using hooks and cords to pull the corpse into a torturous position. By mutilation the corpse, they imitate Set's murder and dismemberment of Osiris.

The Setite magician likewise mocks and perverts the grave goods. In a full Egyptian burial, the viscera went in four special “canopic jars” placed in a specific arrangement. A Setite reverses that arrangement, placing the northern jar in the south and the eastern jar in the west. Other grave goods join the tableau after suitable defilement. The magician might load a beautiful coffin with manure and turn it into a mushroom farm. Rich clothing becomes a rag-rug for the magician to wipe his feet upon.

Set's book supplies insulting uses for classically Egyptian grave goods such as amulet and jewelry, *usabti* figures, furniture, weapons and cases for unguents. Setites dealing with latter-day burials must exercise their ingenuity. For instance, given a person who sought immortality by endowing a library, museum or hospital, a Setite might steal and defile the commemorative plaque, the official stationary and other objects from the building.

The Book of Going Forth by Night says that this desecration withers the soul in the Western Lands and inflicts eternal torment upon it. At least, part of the soul writhes and howls in pain. Some Setites believe that the wailing spirit is merely the person's *ka* or "astral double". The imperishable true soul, the *sahu*, slips free of the broken *ka* like a snake sloughing its skin, a second death to a genuine and transcendent new life. Other Setites omit this point of doctrine. They say that anyone who serves Osiris deserves a few millennia of torture. After all, the tortured cadaver eventually falls apart., no matter how carefully a Setite preserves it, and then the soul's torment ends.

Metaphysics aside, an Akhu practitioner absolutely must perform this rite of desecration in order to work magic. The broken cadaver and tortured *ka* pull magical power from Amenti to the lector-priest's ritual chamber. A lector-priest can perform magic elsewhere, but must conduct monthly rites to honor Set in the blasphemy-shrine. If some ill luck destroys the blasphemy-shrine, the lector-priest can no longer perform even the simplest magic ritual.

For a full description of the game mechanics behind the blasphemy-shrine, see the two rituals of *Opening the Gate* below.

the book of going forth by night

"Scriptures, n. The sacred books of our holy religion, as distinguished from the false and profane writings on which all other faiths are based."

Ambrose Bierce (1842 - 1914), *The Devil's Dictionary*

Set's book gives full instructions for "Opening the Gate". *The Book of Going Forth by Night* also tells how to inscribe a consecrated copy that makes other magic rituals more likely to succeed, and how to brew a vitae-laced sacramental beer (see the Rituals section for a full description of these rituals). *The Book of Going Forth by Night* contains no other rituals of Setite sorcery. Many Akhu rituals employ its legends and liturgies, though. Some sendings demand the physical presence of a copy. A tradition-bound Setite would insist upon a copy of *The Book of Going Forth by Night* written in hieroglyphics upon a genuine papyrus scroll. Less formal lector-priests accept printed copies bound as a modern book (scrolls are not very convenient), and written in hieratic, demotic, or Coptic script. Setites have translated the book into Greek, Arabic, English and several other languages for their neonates to study, but these have no value in magic

demons and messengers

"From the world of darkness I did loose demons and devils in the power of scorpions to torment."

Charles Manson, from his unsuccessful plea for parole from life sentence for ritualistic murders

The Egyptians believed in several classes of spirits. The ghosts of the blessed dead were called akhu (singular *akh*). Spells sometimes appealed to them for help. *Mut* were evil or at least unredeemed ghosts. Gods could project spirit-images of themselves, called *bau* (singular *ba*), to serve as messengers and convey blessings or curses. Duat held a variety of demons and monsters. Apep, the Great Serpent of chaos, became the most notorious. Egyptian funerary texts describe other monsters too, though, such as Maka, a flint armored and knife-slashing serpent 50 feet long. The lesser demons, called *sebau*, serve Set. Their chief, Seba, looks like a giant snake with 12 human heads sprouting from its body. *Sebau* look like serpents, crocodiles, or patchworks of these creatures with human parts.

The blessed souls lie beyond the reach of Akhu, but lector-priests can evoke *mut*, *bau*, and *sebau*. Setite sorcerers greatly prefer the *sebau*. Some Setites believe that clanmates who suffer Final Death become *sebau*, transformed by the power of Set.

Divine messengers possess Disciplines or Thaumaturgical paths suitable for the god that emanates them. A *ba* of Ptah might possess the Path of Conjuring, while a *ba* of Seker might know Necromancy paths, and the *bau* of a kingship god such as Ra, Amun, or Horus would have Presence. All *sebau* have Sepentis to *The From of the Cobra*, and do not have to spend their analog of blood points to fuel these powers.

setite sorcery

Setite sorcery is unlike normal Thaumaturgy, in that its paths don't necessarily require inherent vitae expenditure, and may not require a mental challenge. The power for these paths usually comes from the Western Lands, not from the sorcerer herself. In fact, these paths are more like closed-ended Disciplines than more traditional thaumaturgical paths, though they are finite and depend on the larger theory of Setite sorcery.

A lector-priest character needs at least one level of Occult and one level of Linguistics: Egyptian to know the requisite mysteries of Egyptian myth, magic and language. Alchemical rituals demand that the magician possess at least one level of Medicine or Science. If a character lacks at least one level of (an appropriate type of) Crafts, the lector-priest is down one trait on all rituals that involve written spells, engraved amulets or other inscriptions. Additional levels in Mummification, Crafts: Calligraphy, Crafts: Sculpture, etc. may be needed for specific paths or rituals.

Storytellers may impose other difficulty penalties or bonuses upon a player's challenge, depending on how thoroughly the character adheres to the full pomp of Egyptian priestly tradition. For instance, rituals that involve writing assume that the character employs an authentic reed pen, ink, and papyrus. She could also draw her inscription on a moist clay tablet and bake it hard. Chiseling the spell into a stone stela and painting the hieroglyphs would merit a two-trait bonus. Conversely, scribbling spells with a ballpoint pen on a three-by-five note card would incur a two-trait penalty. Other factors that could reduce difficulties include the use of genuine Nile water, ancient ritual tools or a congregation of fellow Set cultists (such as a personal blood cult). Negative factors include wearing synthetic or animal-derived fabrics (Egyptian priests wore linen), or improvised ritual tools. We recommend that Storytellers do not adjust bonuses or penalties by more than three traits.

paths

Included in Setite Sorcery are Six Paths unique to Setites: The Snake Inside, The Path of the Dry Nile, Divine Hand, Path of Duat, Ushabti, and Immanence of Set. Akhu also employs its own versions of other paths practiced by the Tremere or others, but often gives them different names. Each path relates in some way to Set or Set-cultist activities. The following Paths can be found in previously published source books from White Wolf. They can be used with the same game mechanics, though usually the performance is significantly more "Egyptian-ized". Read over the section on "Tools and Techniques" (*Blood Sacrifice: the Thaumaturgy Companion* pg. 21) for ideas of how to subtly change these paths to the Follower of Set outlook.

The Snake Inside: OWbN Setite Sorcery packet

Dry Nile: OWbN Setite Sorcery packet

Divine Hand: OWbN Setite Sorcery packet

Path of Duat: OWbN Setite Sorcery packet

Ushabti: OWbN Setite Sorcery packet

Soul of the Serpent: Cairo by Night/ OWbN Setite Sorcery packet

Alchemy (Alchemy): Laws of the Night Storytellers Guide

Conjuring (Path of Ptah): Laws of the Night

Corruption (The False Heart): Laws of the Night Storytellers Guide

Curses (Sebau's Touch): Laws of the Night Storytellers Guide

Focused Mind (Path of Thoth): Laws of the Night Storytellers Guide

Mars (Valor of Sutekh): Laws of the Night Guide to the Sabbat

Mastery of the Mortal Shell (Vengeance of Khnum): Laws of the Night Storytellers Guide
Spirit Manipulation (Path of Anubis): Laws of the Night Guide to the Camarilla
Weather Control (Breath of Set): Laws of the Night Guide to the Camarilla

Warrior Setites usually learn the *Valor of Sutekh*, as their Primary Path, while more scholarly inclined Serpents begin their learning with *Breath of Set*. A full list of the mechanics behind Akhu can be found in the Akhu packet located at <http://clans.owbn.org/setite>

Rituals

The following rituals are available to lector-priests and the rules for casting are found in the OWbN Setite Sorcery packet located at: <http://clans.owbn.org/setite>

Basic Rituals:

Dreams of Duat
Inscribe the Book of Set
Milk of Set
Opening the Gate (Create Focus) – this is the basic ritual needed to perform Akhu
Opening the Gate (Bind the Western Lands) – this is the advanced version that grants the user extra blood and/or Willpower
Opening the Mouth
Seal the Gates of Blood
Typhon's Brew

Intermediate Rituals

Dismemberment of Osiris
Linked Soul Elixir
Prepare Canopic Jars
Scorpion Sending
Severing Sand
Summon Sebau

Advanced Rituals

Dismembering the God
Warding Cippus

Other Rituals

The following rituals have been culled from other sources, but are considered to be accessible to lector-priests who have the appropriate resources to gather them. The sources each ritual can be found in are listed following the ritual name. Similarly, if a ritual is traditionally common among the Priests or Warriors of Set a notation is made as well.

Basic

Blood Rush (Sabbat)
Brand of the Paramour (ST Guide)
Devil's Touch (Bes' Disfavor) (LotN: R)
Defense of Sacred Haven (Warding of the Tomb) (LotN: R)
Domino of Life (Return from Du'at) (Sabbat)
Encrypt Missive (Secret of Thoth) (ST Guide) - Priest
Eyes of the Night Hawk (Sabbat Guide)
Illuminate the Trail of Prey (Sabbat Guide) - Warrior
Incantation of the Shepherd (Calling of the Worshippers) (Camarilla*) - Priest

Rebirth of Mortal Vanity (ST Guide)
Recure of the Homeland (Nile's Favor) (the Akhu version of this ritual requires Nile mud instead of soil from one's homeland) (Sabbat)
Ward (and Warding Circle) vs Ghouls (LotN: R)

Intermediate

A Touch of Nightshade (Scorpion's Sting) (ST Guide) - Warrior
Cleansing of Flesh (the Akhu version requires the subject to be ritually shaven from head to toe before immersion in water) (ST Guide) - Priest
The Curse Belated (Osiris Defied) (ST Guide)
Major Creation (Gift of Ptah) (ST Guide)
Return of the Heart (Balance of Ma'at) (ST Guide)
Scry (Eyes of Hathor) (ST Guide) - Priest
Splinter Servant (Ptah's Shaft) (the Akhu version requires the lector-priest possess at least the Intermediate Level of Ushabti before this ritual can be learned) (Camarilla*) - Warrior
Stolen Kisses (ST Guide)
Ward (and Warding Circle) vs Fae (Eshu) (ST Guide)
Ward (and Warding Circle) vs Lupines (Camarilla*)
Ward (and Warding Circle) vs Spirit (Bau) (Camarilla*)
Ward (and Warding Circle) vs Demon (Sebau) (This should be fairly prevalent considering the use of Sebau in Akhu)

Advanced

Cobra's Favor (Blessing of the Asp) (ST Guide) - Warrior
Severed Hand (Set's Judgment or Rending of Osiris) (ST Guide)
Ward vs Ghosts (Ka) (Camarilla*)
Ward vs Cainite (Camarilla*)

Note: Since no rituals from the Table Top Guide to the Camarilla appeared in Laws of the Night: Camarilla Guide, use the commonly accepted guidelines for these rituals.

Bloodline paths and Rituals

Four distinct bloodlines exist within the Setite Clan. The Warriors practice their martial sorcery within the standard framework of Akhu, as do the lector-priests. The others come at sorcery from a completely different angle. Serpents of the Light practice the Caribbean Wanga with its decidedly necromantic bent, Tlacique still give homage to Tezcatlipoca with the pre-Columbian Nahuallotl, and the Daitya, the Holy Blasphemers, perform their own Brahmin-style sorcery called Sadhana. Like Akhu they approach magic from a religious stance, calling on certain gods or spirits to perform tasks, or asking their favor, unlike the formulaic Thaumaturgy of the Tremere.

These paths are only taught to "priests" of the particular religion and only by other holy men. There are many levels of initiation into the mysteries of that particular brand of sorcery that one must learn before being able to practice the magic. For game purposes, a character must be an active adherent to the religious tradition, seek out a teacher, and be initiated into their magics, a process that usually takes several years. Unless otherwise noted, if a character does not actively practice the belief system espoused (on a nightly basis) she cannot call upon the necessary forces to perform the sorcery. Storytellers: it is highly suggested that you only allow the Sadhana and Nahuallotl to NPC's, both due to the character type's status as Rare and Unusual, but also because they are based in such a secretive religious paradigm. The paths cease to be strange to Western Cainites when any character can go down to the local Hindu Temple and learn the secret paths of the Brahmin.

A full list of the mechanics behind these paths can be found in the OWbN Blood Magic packet located at <http://clans.owbn.org/Tremere>

wanga

Voudoun. Santería. Candomblé. Shango cults. Palo Mayombe. Obeayisne. All these religions and more developed from the slave populations taken from the Yorba, Ewe and Fon tribes of Western Africa. They share another common feature in the sorcerous practice we call Wanga. Created from the multitude of religious practices born in the slave dens that most Americans call Voodoo, Wanga is as much a religion as a method of magic. While some vampires adhere to the precepts of a specific Afro-Caribbean faith, most Kindred *wangateurs* practice a mishmash that combines many aspects of any or all of these religions. Despite their varied practices, all *wangateurs* must have real faith (though not necessarily True Faith) in the God and spirits revered by these religions. Those who don't believe have a great deal of difficulty with Wanga. The player of a Kindred who is not one of the faithful must bid two Traits in any Wanga challenge and must succeed in an additional Static test. Storytellers are encouraged to treat those who fail both challenges as having "botched" and should show the faithless *wangateur* how the spirits feel about those who call upon them faithlessly.

Several standard paths of Thaumaturgy are available to practitioners of Wanga. In addition, Wanga claims at least three unique paths detailed below. Unless stated otherwise these paths are activated in the standard manner (with the expenditure of one blood point) and require a mental challenge. In addition, the *wangateur* must call aloud (though it need not be at great volume) upon the power of an appropriate spirit (orisha, loa, Enkisi or the like), and many require the presence of specific items or components. Many *wangateurs* eventually branch out towards necromancy considering the degree of ancestor-worship inherent in Wanga.

Blood: Laws of the Night

Conjuring: Laws of the Night

Corruption: Laws of the Night Storytellers Guide

Curses: Laws of the Night Storytellers Guide

Spirit Manipulation: Laws of the Night Guide to the Camarilla

wanga rituals

To perform a ritual, a *wangateur* must wield an asson, an ekwele, a kisengue or other religious talisman, in addition to listed components. Unless otherwise noted within the ritual's description, all follow the similar challenges to those laid out in LotN:R – basic rituals require a Static Mental Challenge versus five Traits, Intermediate is vs. seven Traits, and Advanced is vs. nine Traits. A failure on this challenge indicates that the magic has not been properly invoked; any required components are still consumed, and must be replaced if the caster wishes to try again.

Some rituals, such as Grandfather's Gift, Ori Sight, and Shackles of Blood, call specifically on ancestor spirits. The Ara Orun, while often generous and helpful, can also be malicious and cruel on whim. Any time such a ritual is attempted and failed, the player must engage in a Simple Challenge (success on a win or tie). If this challenge fails, the failed ritual backfires on the *wangateur* in some way; the Ara Orun have proven exceptionally hostile this night.

BASIC RITUALS

Singing Charm

Craft Garde

Craft Gris-Gris

Grandfather's Gift

intermediate rituals

Curse Candle

Ori Sight

Candle of Rage

Advanced rituals

Shackles of Blood

Wangateurs have access to several rituals of “traditional” Thaumaturgy. These include many wards and other defensive rituals, divinations, various bone-related rituals and those that are designed to cause injury or consternation from a distance (“curse” rituals). In addition, Wanga has its own rich library of unique magics that call upon the spirits and the *ashé* of the world around them. Suggested rituals include:

Basic

Devil's Touch (LotN: R)
Defense of Sacred Haven (LotN: R)
Impassable Trail (ST Guide)
Ward (and Warding Circle) vs Ghouls (LotN: R)

Intermediate

Bone of Lies (LotN: R)
Bottled Voice (LotN: R)
The Curse Belated (ST Guide)
Scry (ST Guide)
Ward (and Warding Circle) vs Fae (ST Guide)
Ward (and Warding Circle) vs Lupines (Camarilla*)
Ward (and Warding Circle) vs Spirit (Camarilla*)
Ward (and Warding Circle) vs Demon

Advanced

Ward vs Ghosts (Camarilla*)
Ward vs Cainite (Camarilla*)

Note: Since no rituals from the Table Top Guide to the Camarilla appeared in *Laws of the Night: Camarilla Guide*, use the commonly accepted guidelines for these rituals.

sadhana

Sadhana, Hindu for “Ganing”, is the blood-magic of the Indian sub-continent. Practiced primarily by Daitya and Ravnos *rakta-sadhus* (blood sorcerers). Based largely on ancient practices of the Hindu religion, it is the closest to Hermetic Thaumaturgy of the theocratic sorceries. Along, with meditation, mantras, fasting and mandalas, the Brahminist tradition holds that a letter-perfect sacrifice compels the gods to work the sadhu's will.

Like Tremere Thaumaturgy, Sadhana paths call for a Mental challenge (unless otherwise noted) and rituals function the same. Unlike Hermetic magi, a sadhu must learn the Meditation ability to practice her sorcery. A sorcerer cannot employ path magic at a higher level than her Meditation Trait rating, though she may perform rituals at a higher level. She still knows her primary path to the level of her full Thaumaturgical mastery; she simply lacks the spiritual force or focus to use it. When her player raises the character's Meditation Trait, she can use the path to a higher level. At the Storyteller's discretion, a sadhu's player can retest Sadhana with Meditation instead of Occult – but at the cost of the power taking as much time as a ritual of the same level. Meditation is not quick.

Sadhus independently developed some versions of well-known Hermetic paths. Contact with the Middle Eastern ashipu inspired other paths. Ancient contact between the Daitya and their Setite cousins in Egypt led to a Sadhana version of the Path of Duat. This “Path of Yama” named after the Hindu king of the Dead, employs a mental challenge, rather than a social one, and does not require any sort of talisman. Many Indian Path names include the suffixes *-Raja*, “Rulership, Mastery” or *-Vidya*, “Lore”.

Alchemy (Rasayana): *Laws of the Night Storytellers Guide*
Conjuring (Brahma-Vidya): *Laws of the Night*
Elemental Mastery (Yaksha-Vidya): *Laws of the Night Guide to the Camarilla*
Focused Mind (Echo of Nirvana): *Laws of the Night Storytellers Guide*
Hands of Destruction (Hand of Mahakala): *Laws of the Night Guide to the Sabbat*
Movement of the Mind (Rishi's Hand): *Laws of the Night*

Oneiromancy (Lakshmi's Wishes): Laws of the Night Storytellers Guide
Snake Inside (Temptation of Mara): OWbN Thaumaturgy Guide
Spirit Manipulation (Asura-Raja): Laws of the Night Guide to the Camarilla

sadhana rituals

BASIC RITUALS

Armor of Diamond Serenity
Rakta-Maya Rituals
Water Walking
Animaa
Ash of Agni's Curse
Garimaa

intermediate rituals

Destiny's Call
Leper's Curse
Milk of Puutanaa
Aurava
Warded Womb

Advanced rituals

Transcendentally Satisfying Body-Filling

master rituals

Loom of Vishnu

nahuallotl

Like Wanga, Nahuallotl is as much a religious system as a form of magic. The Tlacique believe that their magic comes from Tezcatlipoca and other ancient gods of Central and South America, gods upon whom the Tlacique still call. They believe these gods demand sacrifices, that the sun requires blood and hearts to keep it alive from day to day. Aztec faith maintained that the Earth has already died four times and that the end of this, the fifth age, will be the end of all that is. The Tlacique believe this still, and their religious rites – and their magic – reflect the need to offer constant sacrifice to the powers that be.

No recorded occurrence of a Tlacique willingly teaching Nahuallotl to an outsider exists, but even if one did, a “heathen” nahualli suffers the same penalties to her challenges as do faithless wangateurs (see the Wanga section).

Nahuallotl employs the same mechanics as Hermetic thaumaturgy, but it remains a distinct and incompatible Discipline due to its forms and procedures. It contains only one unique Path, the Lash of Xipe Totec.

Although they were created independently, most of Nahuallotl's paths emulate those invoked in more familiar forms of blood magic; only names and procedures vary. When a nahualli invokes a path power, she must physically spill the blood points spent. The Aztecs believed that blood from the earlobe, tongue and genitals was of particular potency, and many nahualli carry a large cactus spine used to draw the required blood. In addition, the caster prays aloud to the gods. The most common paths of Nahuallotl and their Thaumaturgical equivalents follow. In addition Nahuallotl claims one unique path.

Blood (Flower of the Divine Liquor): Laws of the Night
Corruption (Secret Ways of Tezcatlipoca): Laws of the Night Storytellers Guide
Flames (Huehuetotl's Glory): Laws of the Night
Spirit Manipulation (Rites of Tezcatlipoca): Laws of the Night Guide to the Camarilla
Weather Control (Breath of Quetzacoatl): Laws of the Night Guide to the Camarilla

nahuallotl Rituals

When invoking paths, the nahualli's own vitae serves as sufficient sacrifice. Where rituals are concerned, however, the gods demand more. Rituals require an offering of life, not just vitae. Some less potent rituals function with animal sacrifice, but the most powerful require human life. The nahualli normally sacrifice a human by opening the chest and rib cage and removing the heart. When they feel they can get away with it, the Tlacique perform such sacrifices regularly, even when not casting Nahuallotl rituals. They see this as doing their part to keep the sun rising day to day.

Most of the Tlacique's sacrifices come from three potential groups. Occasionally, they find members of their community desperate enough to go under the knife willingly, in exchange for promises of wealth and protection for their families. Other sacrifices come from those criminals who dare prey upon a Tlacique's community. Finally, many Tlacique hate the Sabbat so much that anyone connected with that sect becomes an enemy, and a potential sacrifice. The Tlacique treasure those few people who volunteer for the procedure; a willing sacrifice lowers the difficulty of the ritual by 2.

Unless otherwise noted within the ritual's description, all follow the similar challenges to those laid out in LotN:R – basic rituals require a Static Mental Challenge versus five Traits, Intermediate is vs. seven Traits, and Advanced is vs. nine Traits.

BASIC RITUALS

Mirror of the Gods

Shroud of Day

Intermediate Rituals

Brother's Eyes

Strength of the Vanquished

Advanced Rituals

Severance

FAQ

I'm confused. How does clan prestige actually work these days? Almost exactly like the table in the Revised Clanbook (Followers of Set, not Setites), with the following differences: A Setite character can have up to 5 "personal" clan prestige. These include prestige for being a scholar, elder, religious artist, Thaumaturgist, etc. If a character has more than 5 prestige, the rest must be positional (base prestige point for being a "Setite in Good Standing", leader of a minor temple, cult officer in a major temple, etc.

I have an item that grants x Setite Prestige. How do I handle it? In Setite correspondence, write at the bottom "Holder of the ***" or "Keeper of the ***" and then put (+x prestige). STs should probably treat it like the Prestigious Sire merit and make it 'like' having prestige. If that were the case then you wouldn't have to worry about going over the limit, since even your elders would look upon you with greater respect for taking on the responsibility of being the "Keeper".

Of course, if you lose it or can't live up to the responsibility, that sound you hear is a 2000-year-old Heirophant warming up the paddle...

I'm playing a Tremere/Assamite/Caitiff can I "steal" Setite Sorcery? Yes, and no. People with Thaumaturgy In-Clan can "steal" Setite Sorcery. HOWEVER, if they just attempt to duplicate what they saw, it will fail to work. In order for them to make it work, they must "convert" the Path/Ritual/Whatever from the Setite religious/social paradigm, to their Hermetic/mental paradigm. This requires them to spend the learn time, multiplied by ten, to convert the power, in effect, reconstructing it to achieve an identical effect from their paradigm, and in addition, they must then spend the learn time, learning the power (i.e. they take 11 times as long to learn it.) If they do not convert the power, they are effectively trying to spend the wrong types of traits, and the power simply fails.

What do I need in order to teach Setite Sorcery? If a lector-priest wishes to teach Akhu to another she must first have mastered two Paths of Akhu (including the Path to be taught), have an Occult Ability rating of 5, and a Setite Lore of at least 4. It is recommended, though not essential, that she have learned Serpentis to the Advanced Level. A Blasphemy Shrine must also be accessible so that the fledgling blood-magician has access to the energies of the Western Lands required to work the eldritch art.

Can someone not of the lineage of the Followers of Set learn Akhu? Yes. To quote from Blood Sacrifice: the Thaumaturgy Companion p. 23,

"Not all lector-priests come from the Followers of Set Clan. They are all Setite in the sense of worshipping the Dark God, but a significant percentage come from other lineages.... Few Kindred of other clans adopt the Setite faith, but the Followers of Set teach them Akhu as freely as they teach their own childer."

In other words if you are a Cainite who wants to learn Akhu, you must find a Setite teacher and be on the Path of Sutekh (or at least Typhon). If a character is not on a variant of Typhon-Set (but instead on Humanity or Honorable Accord), that character must have the "Code of Honor" Merit which must incorporate belief in the Ancient Egyptian religion (and specifically the Setite paradigm). Akhu is religious magic and fails without belief in the Dark God (and the rest of the Egyptian pantheon) that can bring forth the magic. This Code of Honor *must* be approved by the Setite Coordinator. There are some paths (Caine, Blood, Lilith, Metamorphosis) with which Akhu is completely incompatible. Also, the creation and use of a blasphemy shrine (necessary to perform Setite Sorcery) should cause characters on Humanity many Humanity checks, as each time magic is performed the shrine tortures the soul of the bound human to fuel its unholy magics.

I'm playing a member of the Cult of Typhon. Can I learn Akhu? Yes, but you will have to be taught by a lector-priest who shares or can incorporate your beliefs.

Can I build an *ushabti* to bring to life at a later point? Yes, as long as all of the prerequisites are carried out before hand, one can create the statue (win the Mental Challenge, etc.) but spend the vitae and speak the “words of power” at a later date.

Are these the only Paths of Blood Magic that I can learn? To quote from Blood Sacrifice, page 24:

"Akhu employs its own versions of other paths presented in various Vampires supplements, but often gives them other names.... This list does not exclude Akhu versions of other paths, but we recommend that Storytellers not import too many paths from other styles, as this can dilute the mystique of each school of blood magic."

If your game wants to add Path of Blood, Lure of Flames, Movement of the Mind, or Hands of Destruction (listed in the newest sourcebooks as common to “all sects”) or any of the other paths, they may feel free to do so. Note that other games may not accept them as Setite Sorcery Paths. In fact it is recommended that the specific cults have their own paths outside of the normal realms of Akhu. For instance one potential variation would have the Cult of Typhon use the Greek Rituals and Paths from Blood Magic (Vine of Dionysus, Onieromancy, Blood Mead, Trima, etc).

What Path(s) should I learn as a Priest/Citizen/Warrior?

Priests - some hear Set's call to worship and that brings them to a more spiritual outlook and leadership role. As Akhu is a greatly religious working, they tend to learn the most paths of sorcery, and those relating to the spiritual aspects of their god.

Breath of Set (aka Weather Control) - the primary path for the followers of the Lord of Storms

Alchemy – the path of most Egyptian lector-priests

Conjuring – Nothing up my sleeve

Curses – Tutankhamun aside, this was the most commonly practiced form of Egyptian magic

Spirit Manipulation

Path of Duat

Divine Hand

Immanence of Set – in the Dark Ages this was *the* path

Path of Thoth (aka Focused Mind)

Ushabti

Citizens - defined as those Setites not of the Warrior way who have not chosen to become Priests of Set. Heshu Ruhadze is a great example of this; he has no temple yet he conducts Set's will in other ways. For them the Paths of Influence and Corruption are foremost.

The False Heart (aka Corruption)

The Snake Inside

The Dry Nile

Warriors - as Set's Vengeance made manifest, they are best suited to those paths that in some way aid them in their martial aspect. Therefore the following paths are recommended for Warriors:

Valor of Sutekh (aka Mars) - should be the Warrior's primary Path

Vengeance of Khnum (aka Mastery of the Mortal Shell) - control over the body of others

Path of Thoth (aka Focused Mind) - a Warrior must have mastery over the mind as well as the body

Ushabti - How better to learn the physical form, then to create it?

This is not to say that any of these Paths are exclusive to any of the divisions within the clan, only that these are the Paths most often learned by those Followers.

Is there somewhere I can get more information? Yes, go to <http://clans.owbn.org/setite> for more info.

credits

Parts of this document have been reproduced without permission, and much of it is based on information from:

Blood Sacrifice: the Thaumaturgy Companion (softcover), ISBN 1-58846-222-6, pages 17-31, 62-67, 70, 77-83, 88-90.

Authors: Dean Shomskak and Ari Marmell

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Blood Magic: Secrets of Thaumaturgy (softcover), ISBN 1-56504-246-8, pages 17-31.

Authors: Jim Moore, Jess Heinig, Justin Achilli, Patrick Lambert, Robin D. Laws, and James Moore

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Clanbook: Followers of Set (softcover), ISBN 1-58846-204-8, pages 40-42, 44, 59-60.

Authors: Dean Shomskak

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Author: Richard Watts

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Libellus Sanguinis 3: Wolves at the Door (softcover), ISBN 1-56504-203-4, pages 105-106.

Author: Michael B. Lee

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