

Book I – The Introduction

Appearance - This heavy book with plated black metal covers, with a “I” carved into the spine about an inch from the top is about 12 inches tall, 9 inches wide, and an inch and a half thick (the covers themselves are nearly a quarter inch thick). This marking does not seem to be part of the original creation of the book.

Overview of Content – After pages of verbose and repetitive prose honoring “*the one who is the beacon to those who have abandoned their way*”,¹ this book has detailed notes on the expense (in human and dwarven lives) and plans of the construction of a “*Necropolis*” – a city of the dead beneath an enormous pyramid in a place where the power of the negative material plane is strong on the prime plane.

There are several references to the limits of “*Kotah Sorcery and Witchcraft*”² which led the author (unnamed) to this place (once a simple shrine dedicated to a gnoll death cult). There are also references to orcish henchmen used to defend the worksite, and their use as breeding stock.

Most interestingly are the last seven pages which are lists of “sites”³ where summoning were attempted to gain “favor, information and power” from demonic beings. The list items are all crossed out, but four of them seem to have been rubbed out by dark charcoal, and much more recently than the others.⁴

Quotes of Interest:

- “May the growing spark of his dark beacon protect me as I violate the law of Thoth and transcribe this demoniac knowledge in Thrician style.”
- “Here in this dwarf-plagued land a great fortress could be built, that draws the power of this locus and focuses it as a great tool for real power. In time, someone else would build it, why not me?”
- “If anyone guessed the true nature of the plane of shadow would they not quake in fear? Would not those petty feuding tribes abandon their squabbles and beg me to deliver them from the suffering we are all doomed to endure?”
- “The assembling of a treatise on the planes shall help me create the network of fiends I need to bring under my sway.”
- “The breeding program goes well. The Darksh Tribe seems to take human blood the best. However, the next step requires great caution, and patience. One of every three half-breeds born shall be sacrificed. I will use my influence to make this become a tradition among the primitives of this area, so that my Lord shall always have fresh sacrifices, regardless of my success or failure.”

¹ Most likely a reference to “*Rahkefet – Lost God of the Lost*”

² “Kotah” is one of the early tribes that of the Ermainian Islands (i.e. Herman Land) from which the noble classes of that nation arose from.

³ The sites are referred to obscurely, for example “*the four points of broken moonlight on Welcomwinter*”.

⁴ There is a great deal of gnomish marginalia in this section.

Book 11 – The Book of Demonological Erotica

Appearance – This book is a perfect square, 13 inches by 13 inches, a series of thick plates, three and a half inches deep, wrapped in black metal covers gilded with gold and etched with a seamless design of thorny vines. The plates themselves are painted scenes of debauchery and violence in what appear to be dark and infernal places. The spine is marked with and etched “11”

Overview of Content: This book’s content is mostly graphical. There are many disgusting painted plates of demonic beings involved in various forms of sexual congress with members of the mortal races, often in violent orgies of pain and dismemberment. The little writing in the book is highly stylized calligraphy worked into the painting themselves, which make some comment or detailed description of the depicted scene.

Plates of Particular Interest:

- **Central Plate** – Easily the most detailed of the color painted plates. This depicts a toweringly large winged demonic humanoid, with burning red eyes and covered in horns upon which mortal women of different races (but most human) are “impaled upon” in such a way that they are all sexually penetrated. Their looks of anguish and despair are carefully painted. The scene takes place in some dark craggy place below a featureless gray sky, and all about the central demon figure, other nearly skeletal and tailed demons with flaming hair herd more mortal women, pulling some out of groups to dismember them. One group of demons seems to be tossing a woman’s head back and forth in a keep away game from some creature that appears to be a huge maggot with a human head. The text reads, *“Let all the harlots of the world of men help to corrupt it. Let the pleasure they hope to give and the wage they hope to earn turn the world against them and towards the beacon.”*
- **The Monkey Demon Plate** – This plate depicts a primitive mud hut with a fenced in corral in front full of goats. A man is yelling at children in this yard, while behind the house, a gibbon-like demon pulls a woman (the man’s wife, the children’s mother) up to roof, his engorged phallus covered in tiny yellow pustules prominently displayed. She wears a face of horror. The accompanying text reads: *“When left to their own designs the minions of _____ will have their own way with mortal women and leave uncontrollable fiendlings to be dealt with. Their every action needs to be carefully monitored when they are used on this plane.”*
- **The Birthing Plate** – This plate depicts a four-breasted, bat winged woman with a beautiful face, resting upon a divan of iron needles. She has a huge engorged belly and is being tended to by human women. A greenish scaled and horned baby seems to be painfully crawling and pulling its way out of the demon-woman’s womb. She twirls a gold crown around one finger as she tilts her head back, mouth open. It is unclear if she is laughing or screaming. The accompanying text: *“The shifting off-spring of the greater succubus can be planted into tribes and families of power to corrupt from within. She would sacrifice her own children as easily as one would discard rotted fruit if it fits her plan or whim. Use this.”⁵*
- **The Wedding Plate** – This shows a primitive tribal wedding, with all those involved in ceremonial garb of fur and feathers. It is obviously an important event, as the audience is scores of people and two tribal chieftains are present, as a priestly figure in hawk-head mask performs the ceremony. The bride is completely veiled, but the groom’s face is visible. The scene would not be out of the ordinary if not for the groom’s glowing green eyes. No one seems to notice. The accompanying text reads: *“For no reason other than fortune and blood do men lead other men – their arrogance and lust for power shall make it so that soon men of resolve need to rule them lest they unwittingly give over control to abyssal creatures and their fiendlings.”*

⁵ This plate is the only one with gnomish marginalia in this book.

Book 101 – The Planar Treatise

Appearance – This heavy book with plated black metal covers, with “1 0 1” carved into the spine about an inch from the top is about 12 inches tall, 9 inches wide, and an inch and a half thick (the covers themselves are nearly a quarter inch thick). This marking does not seem to be part of the original creation of the book.

Overview of Content: This is obviously a treatise on the planar organization of the universe. In addition, to a variety of diagrams showing the “positions” of the planes – there is a brief description on a variety of planes.

- **The Nine Hells** – This is the ordered center of the infernal realms, ruled by Set. Some notes refer to it being ruled by a arch-devil called “Asmodeus”.
- **The Abyssal Realms** – Also simply “The Abyss”, this is really an infinite and chaotic quasi-plane that exists “around and below” the Nine Hells – a place where fiendish creatures that do not fall into line with the hierarchy of the Nine Hells are exiled to. These are so-called “demons”, as opposed to the “devils” of the Hells.
- **Anubis’ Realm** – Located “below” the “*axis of primes*” – this is barren plain surrounded by mountains is where the spirits of the dead travel to in order to await judgment by Osiris, and to be sent on whatever “reward” awaits them on some other plane. Some spirits remain in this “limbo” in perpetuity. It is touched on “both sides” by the Negative Material and Positive Material Planes.
- **The Negative Material Plane** – This plane is the embodiment of evil and darkness. The source of power for most necromantic magic and the creation of undead. It is in the interplay between this and the positive material plane that the primes and the *plane of shadow* is created.
- **The Positive Material Plane** – The polar opposite of the Negative Material Plane – This plane is the pure life-giving and creative energy of the Universe.
- **The Axis of Primes** – This center “sphere” of planes is where the prime is located, in addition there are notes referring to the possibility of “alternate” primes, which are unreachable from any other prime. The prime material plane is said to made of the interplay of the four elemental planes and the negative and positive material planes.⁶
- **The Elemental Planes** – The four elemental planes (fire, earth, water and air) are said to “surround” the prime material plane - forming a “glue” between the axis of primes and the “outer planes” (The Hells, etc...). There are references to “para” and “quasi” elemental creatures that exist in the chaotic swirl where the elemental planes touch each other and the Abyss.
- **The Plane of Shadow** – The most extensive portion of this book deals with the *Plane of Shadow*. Here is a large quote from this section, “*While many learned men of Thracia (for who among my kinsmen has the kind of intelligence required to even theorize about these things) believe the Plane of Shadow to be its own distinct plane, my own experiments have made me realize that the this “plane “ actually exists concurrently with the Prime. It is what some Thracians refer to ignorantly as the “ethereal”. The “shadow” is an extension of the negative material plane (which touches all the lower planes), just as “light” is an extension of the positive material plane (it seems the sun itself may not be “fire” as many have guess, but positive energy). Darkness itself is not the “absence of light” as some foolish sorcerers have postulated, but a palpable thing unto itself, and whenever the power of light (all of which is a mirror of some power of the positive material plane) holds it at bay it is not as strong. It is any wonder that the night is the time of darkness and evil and that many undead and infernal creatures are sensitive to light (or even harmed by it)? While positive energy comes from “on high”, the negative energy is much more subtle, it is wrapped carefully about every object and every living being, waiting to crawl out from it in the form of a shadow (note, a shadow is always cast away from a light source). It is everywhere, waiting to be tapped into, waiting to emerge, and since the “shadow” is part of the essence of this plane and through the negative material plane touches all other planes, in a place where the veils between the planes are thinner or torn it is in the manipulation of this “shadow” that power can be gained from other planes and things summoned through more easily. I have found such a place, and it grows. In time,*

⁶ Among the notes on the “Axis of Primes” is a note on how at the center of the primes is the machinery of the universe as created by Ptah and tended to by his “primal servants”.

*perhaps a mere 600 or 700 years, the veils here shall be so thinned that someone using magic to enter the so-called “ethereal” might by accident pass into another plane, or from another plane to this one.”*⁷

- **The Heavens** – These are the “upper planes” – this infinite realm is divided in many ways and holds the domain of the various “gods” and other celestial beings.⁸

⁷ There is a large amount of gnomish notes in this portion of the book.

⁸ There is a comment about how the author theorizes that the elven deities actually exist somewhere on an alternate prime.

Book II0 – Rahkefet

Appearance – This heavy book with plated black metal covers, with “110” carved into the spine about an inch from the top is about 12 inches tall, 9 inches wide, and an inch and a half thick (the covers themselves are nearly a quarter inch thick). This marking does not seem to be part of the original creation of the book.

Overview of Content: This book begins with a great deal of repetitive praising of the ram-headed god, Rahkefet. It tells the tale of how as the mortal son of Set, he ruled a great kingdom during “*the time before*”, but abandoned to die with everyone else when the world was remade and the realms of gods and man were forever separated. However, through his own determination and cleverness he was able to survive. He was able to steal the godhood of what the book calls a pre-godhood “exemplar” creature, who was about to emerge into its own godhood as the world ended. The disparate styles in this book seem to suggest that there were two different authors of this book, one who probably copied the “factual” elements of the story of Rahkefet from some other source, and the other hand being notes about the return of Rahkefet. The book speaks about how those are truly dedicated to their goals will abandon all rules and guidelines to accomplish what they seek, and come into true knowledge and true power revealed to them by “the beacon of the lost”.

Quotes of Interest:

- “The return in mere mortal form (though it was a powerful form, indeed) failed because of the meddling of unfaithful mother.”
- “Since all things must be balanced, when the weakling goddess was given purchase in the Heavens, my lord and beacon was re-born with his birthright divinity in place, while admittedly nascent. Even as they thought they destroyed him, he was being remade.”
- “Godhood stolen is godhood earned.”
- “I must complete my tribute to him before that curséd Nightbay does. I will not be undone by one who roots in the earth like a worm.”
- “And let that creature be captured, tortured, slain, lest it fulfill its destiny rightfully stolen by my master. Though it shall be reborn again and again, unless it is slain here.”