



MAGIC

The Gathering

PLANE SHIFT: AMONKHET

COMPATIBLE WITH

DUNGEONS & DRAGONS

TABLETOP ROLEPLAYING GAME

CONTENTS

The World of Amonkhet

Races of Amonkhet

Trials of the Five Gods

An Amonkhet Bestiary

Appendix: Planeswalkers
and the Multiverse

PLANE SHIFT: AMONKHET

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INTRODUCTION

This whole Plane Shift thing started because of Zendikar. It's hard to imagine a Magic plane better suited for D&D adventuring than the one that was conceived, from start to finish, as "adventure world." Making the transition from *The Art of Magic: The Gathering—Zendikar* to *Plane Shift: Zendikar* was thus perfectly natural.

Innistrad came next, bolstered by the happy coincidence of the *Curse of Strahd* adventure coming out close to the same time. Then with *Plane Shift: Kaladesh*, I got to stray a little further from the core D&D experience, presenting a fairly fast and loose take on reskinning D&D magic items into the aether-powered inventions of Kaladesh.

And now we come to Amonkhet—a desert plane inspired by ancient Egypt, ruled by an evil dragon Planeswalker, and which features one small safe haven from an undead infestation. It is not a traditional D&D setting.

The trials of the five gods provide the most obvious structure for a campaign set on Amonkhet. A group of initiates from the same crop might go through the trials together, and those trials alone could form the entirety of a short campaign. To flesh out the experience, characters could also undertake missions on the behalf of gods or viziers: defending the Hekma, joining the gods on a hunting expedition in the desert, and so on. The campaign could get complicated with the addition of viziers, who normally do not go through the trials (unless they choose to), or if any or all of the characters become dissenters.

Perhaps the best way to think of an Amonkhet campaign is that it takes place against the backdrop of the five trials, rather than being all about the trials. The trials provide a structure and a sense of drama, but relationships among characters—and between characters and the rest of the world—are where the meat of the story unfolds. You could set your campaign in the period leading up to when initiate player characters undergo one of the trials, with the trial as a climax to the whole story. You could use the Trial of Solidarity and the Trial of Ambition as a framing device for the campaign, to explore issues of collective unity versus personal achievement. (Initiate characters would undergo the Trials of Knowledge and Strength on their own terms.) Or you could ignore the trials entirely and focus on dissenter characters trying to upset the social order of Naktamun.

As always, *The Art of Magic: The Gathering—Amonkhet* is the definitive resource for information about the plane. With this document, you can use that information to build a campaign with a minimum of changes to the fifth edition D&D rules, which you can [find here](#). And even without the book, you can find lore about Amonkhet on [the Magic web site](#).

Good luck in the trials!

—James Wyatt



THE WORLD OF AMONKHET



<> THE WORLD

Towering, gold-encrusted monuments break the unending monotony of a horizon formed of sun-blasted sand. Awe-inspiring, animal-headed gods walk among the people, offering them care and protection from the horrors of the desert. A wide, life-giving river offers its abundant bounty, providing for every physical need. Happy, hopeful people offer sacrifices in grand temples dedicated to their benevolent gods, addressing their spiritual needs. For they know that this life, as wonderful as it might be, is just the beginning—a prelude to the perfection that awaits them in the afterlife, promised to them by their God-Pharaoh.

Amonkhet is a plane of dichotomy. Beyond the lush river valley spreads endless scorching desert. Accursed, desiccated mummies roam that desert, while carefully embalmed mummies attend to the needs of the living in the glorious city-state. The people have

everything they need. They are protected from the desert heat and wandering mummies by the magical barrier called the Hekma, and they spend their lives in focused training, honing body and mind to perfection. Yet they eagerly anticipate the time when they will be permitted to die in combat and leave this world behind.

On the surface, Amonkhet seems like a marvelous place to live. But something unsettling and nefarious lurks behind the grand facade. The wise and benevolent God-Pharaoh, said to be busy preparing the wondrous afterlife for the worthy, is actually Nicol Bolas—the malevolent dragon Planeswalker whose schemes reach far beyond this plane. And all the preparation and training, all the trials and contests, all the effort to be made worthy—all of this is meant to prepare the people of Amonkhet for transformation into an undead army under Bolas's command.



Behind the Facade

Unknown to any of the plane's inhabitants, the entire society of Amonkhet has been manipulated by Nicol Bolas, who has seized control of the world, the gods, and the magic of the plane. Bolas chose this plane for his schemes because of the presence of a magical substance called lazotep, which interacts with the magic of necromancy in strange and powerful ways. Conveniently, he also found here a pious, structured civilization that he could easily subvert to his own purposes. Making himself the God-Pharaoh, he brought the gods themselves under his control, and eliminated anyone who tried to stand against him. Then he transformed the world into a factory designed to produce a huge army of perfect undead soldiers—mummies embalmed in lazotep.

Adapting the peculiar magic of the plane, Bolas found a means to preserve the combat skills of the living after death. He has selected five aspects of character that he desires most in his undead soldiers, and has built the society of Amonkhet around a series of trials designed to hone and perfect those aspects of body and mind. Throughout their lives, the people of the plane believe they are drawing nearer to the promised afterlife—and at last they die in the final trial, a mass battle with no survivors. But rather than earning a place in

the afterlife, they are instead embalmed in lazotep and stored in Bolas's great necropolis, adding to the ranks of his undead army.

The Curse of Wandering

Part of the magic of Amonkhet that Bolas has been able to exploit is a necromantic phenomenon called the Curse of Wandering. This naturally occurring magic causes any being who dies on the plane to rise again after a short time, cursed with insatiable hunger and an irresistible drive to attack the living. Desiccated mummies created by the Curse of Wandering fill the desert wasteland that dominates the plane, constantly threatening what little life remains. But the people of Amonkhet do not fear the threat of attack as much as they dread the knowledge that all who live will one day die and fall under the same curse. Death under the effect of the Curse of Wandering is a terrifying afterlife filled with endless suffering.

What God-Pharaoh Nicol Bolas offers to the people of Amonkhet is an alternative to an eternity of wandering: an afterlife of glorious delights. And all they need to do to attain this eternal bliss is prove that they are worthy. As such, the threat of the Curse of Wandering is a strong motivation for people to undergo the trials of devotion that the God-Pharaoh demands.





Putting Devotion to the Test

The inhabitants of Amonkhet, mortal and divine alike, believe that the God-Pharaoh left the five gods as stewards of the populace when he departed to prepare the afterlife. While he is gone, the God-Pharaoh expects the people to devote their lives to proving they are worthy of this great reward. Since the afterlife will be perfect, the people who enter it must also be perfect.

The gods are custodians of the path to the afterlife, established by the God-Pharaoh to purify and perfect the people who follow that path and undergo its trials. Each god oversees one of five trials, instructing the initiates who prepare to face that trial by helping them cultivate one of the five aspects of mortal perfection.

Solidarity. Oketra the True, the cat-headed god of solidarity, teaches that the worthy shall know and respect all others whom the God-Pharaoh deems as worthy. For in the afterlife, all will be together in purpose and in action.

Knowledge. Kefnet the Mindful, the ibis-headed god of knowledge, teaches that the worthy shall cultivate a nimble mind—one capable of perceiving the wonders beyond imagining that await in the afterlife.

Strength. Rhonas the Indomitable, the cobra-headed god of strength, teaches that the worthy shall hone a strong body that can endure throughout an endless life.

Ambition. Bontu the Glorified, the crocodile-headed god of ambition, teaches that the worthy shall strive for greatness, as supremacy will be rewarded in the afterlife.

Zeal. Hazoret the Fervent, the jackal-headed god of zeal, teaches that the worthy shall rush toward the afterlife with unhesitating fervor. Relentlessly, they will rise to overcome any obstacle in the way of earning a place at the God-Pharaoh's side.

Initiates who pass one of the trials are awarded a cartouche—a magical emblem they will take with them to the afterlife. The trials culminate in the Trial of Zeal, which is a combat to the death. Dying in this final battle is proof of worthiness, with a glorified death earning the initiate a place in the afterlife. The bodies of the slain are loaded onto funerary barges and sent through the Gate to the Afterlife. But this is not an end. Rather, it marks the beginning of the most wondrous part of an initiate's existence. Each looks forward to death in the final trial, hoping to find a glorious end at the hand of a close friend, so that together, they can live as Eternals in the afterlife with the God-Pharaoh. Forever.



PEOPLE OF NAKTAMUN

The citizens of Amonkhet begin training for the trials of the five gods at a very young age. Children as young as five years old are invited to become acolytes—the first stage of their spiritual development. An annual ceremony serves as a rite of passage for these youths, marking the beginning of their journey toward the afterlife.

After completing their training and the construction of the obelisk that will be defended during the Trial of Solidarity, a crop of acolytes is finally prepared to stand before the five gods in the Ceremony of Measurement. Those who are judged worthy are asked to continue their journey toward the afterlife as the God-Pharaoh's initiates. Others are selected by individual gods to take an alternative route to the afterlife, becoming viziers in service to the gods. But some stand in the light of the two suns and are deemed unworthy of either course, lacking in the virtues necessary to secure entry into the afterlife. In particular, acolytes who doubt the God-Pharaoh's teachings or the way of life in Naktamun are culled from the crop and exiled from the city-state.

Your character's background can reflect the results of the Ceremony of Measurement.

Initiate

You are an initiate, on the path to completing the trials of the five gods in the hope of earning a glorified death in the final Trial of Zeal. Some combination of your natural aptitude, your crop's needs, and your teachers' assessment while you were an acolyte led you to focus your training in one particular area of specialization—hand-to-hand combat, long-range combat, or spellcasting. But only a well-rounded initiate can be called truly worthy of the afterlife.

If you are a hand-to-hand specialist, consider the barbarian, fighter, monk, paladin, or rogue classes. As a long-range combat specialist, you might be a fighter, a ranger, or a rogue. If you are a spellcasting specialist, you might be a bard, sorcerer, or wizard. And beyond this initial choice, you might consider multiclassing or using feats to round out your skills in all three areas.

Skill Proficiencies: Athletics, Intimidation

Tool Proficiencies: One type of gaming set, vehicles (land)

Equipment: A simple puzzle box, a scroll containing the basic teachings of the five gods, a gaming set, a set of common clothes, and a belt pouch containing 15 gp. If you have completed any trials before the start of the campaign, you also have any cartouches you have earned.



Feature: Trials of the Five Gods

Your life is oriented around your participation in the five trials that will determine your worthiness in the afterlife. While you prepare for and undergo those trials, you have constant access to training. A comfortable place to live and regular meals are provided to you by servitor mummies (the anointed) under the supervision of viziers. You can enjoy these benefits only as long as you obey the societal norms of Naktamun—training for the trials (with or without your crop), obeying the orders of the gods, and following the instructions of their viziers. If you violate these norms, you risk being treated as a dissenter. See “Trials of the Five Gods” for more information about undertaking the trials and their rewards.

Suggested Characteristics

An initiate's life is focused on the trials, but it doesn't need to be all about the trials. Though some initiates are highly focused on their training, most undergo that training while also experiencing joy, sorrow, love, loss, anger, jealousy, hope, faith, delight—the whole range of mortal emotions and experience. The afterlife might be a constant presence in every initiate's mind, but it is the culmination of a life well-lived—not a replacement for it.



d8 Personality Trait

- 1 I always have a joke on hand when the mood gets too serious.
- 2 I use sarcasm and insults to keep a distance between myself and my crop-mates, because I don't want to get attached to them.
- 3 I'll settle for nothing less than perfection—in myself, in my crop-mates, in everything.
- 4 I'm so focused on the glorious afterlife that nothing in this life can shake my calm resolve.
- 5 I enjoy using my skills to help those who lack those same skills.
- 6 I train hard so that I can play hard at the end of the day. I fully expect to play even harder in the glorious afterlife, but I'm not in a hurry to get there.
- 7 I'm perfectly happy letting others pick up the slack for me while I take it easy.
- 8 I'm constantly sizing up everyone around me, thinking about what kind of opponent they'll be in the final trial.

d6 Ideal

- 1 **Solidarity.** The thing that matters most of all is that we're there for each other. (Lawful)
- 2 **Knowledge.** The world is a puzzle—a mystery waiting to be solved. (Neutral)
- 3 **Strength.** All that matters to me is my own perfection. Let everyone else seek that perfection in their own way. (Any)
- 4 **Ambition.** I'm going to prove that I deserve only the best—of everything. (Evil)
- 5 **Zeal.** Anything worth doing is worth throwing my whole self into. (Any)
- 6 **Redemption.** I will train all the harder to make up for the doubt I entertained when I was younger. (Any)

d6 Bond

- 1 One of my crop-mates is my dearest friend, and I hope we will face each other in the final trial.
- 2 I am in love with a vizier.
- 3 I am particularly drawn to one of the five gods, and I want nothing more than to win that god's particular favor.
- 4 I am more devoted to Naktamun and its people than I am to any of the ideals of the gods.
- 5 My weapon was a gift from a beloved trainer who died in an accident.
- 6 I carry a memento of my time as an acolyte, and I treasure it above all other things.

d6 Flaw

- 1 I'm easily distracted by an attractive person, which could be the death of me in the trials.
- 2 I really wanted to be a vizier, and I'm angry at the god who didn't choose me.
- 3 Training for a lifetime to die in the end seems like a big waste of energy.
- 4 I'm not at all sure I'll be able to grant a glorified death to any of my crop-mates.
- 5 I have a lasting grudge against one of my crop-mates, and each of us wants to see the other fail.
- 6 I think I've figured out that this world is not what it seems. Something dark is going on here.



Shadowstorm Vizier by Yongjae Choi

Vizier

You are a vizier, a servant of your god. You perform tasks that are essential to facilitating the initiates' journey, so the gods reward you with entry into the afterlife with the God-Pharaoh's blessing. You hope to achieve the most honored status in the afterlife by being the best possible servant to your god.

As a vizier, you can have any class, but you are especially likely to be a cleric, a druid (particularly if you serve Rhonas), or a paladin.

Skill Proficiencies: History, Religion

Tool Proficiencies: One type of artisan's tools, one type of musical instrument

Equipment: A set of artisan's tools or a musical instrument (one of your choice), a scroll of your god's teachings, a vizier's cartouche, a set of fine clothes, and a pouch containing 25 gp

Feature: Voice of Authority

Your voice is the voice of your god, at least in theory. Your job might include training and instructing initiates, and they are required to obey you. In any circum-

stance, an initiate is expected to defer to your voice and obey your commands. If you abuse this authority, though, your god might personally punish you.

Suggested Characteristics

A vizier's characteristics strongly reflect the ideals and personality of the god they serve.

d10 Personality Trait

- 1 Everything I do, I do gracefully and deliberately, and with complete confidence. (Oketra)
- 2 Nothing can shake my rock-hard focus. (Oketra)
- 3 When I am at peace, I am an oasis of perfect calm in the world. When I am roused to anger, I am an embodiment of terror. (Kefnet)
- 4 I enjoy teasing acolytes and initiates with juicy tidbits of knowledge wrapped up in fiendishly difficult puzzles. (Kefnet)
- 5 I have the utmost faith in myself and my abilities. (Rhonas)
- 6 I get restless when life in the city feels too tame, too safe. (Rhonas)
- 7 I enjoy solitude as an opportunity to plan my victory. (Bontu)
- 8 I use satire as a way to undermine the teachings of the other gods. (Bontu)
- 9 I love, fight, and feast with equal zeal. (Hazoret)
- 10 I think of those in my care as my family, in a way that most people have trouble understanding. (Hazoret)

d6 Ideal

- 1 **Solidarity.** The worthy must respect the worthy. In the afterlife, all will be united in goal and action. (Oketra)
- 2 **Knowledge.** The worthy shall cultivate a nimble mind, so as to perceive the wonders beyond imagination that wait in the afterlife. (Kefnet)
- 3 **Strength.** The worthy shall hone a strong body that can withstand the boundless energies of the afterlife. (Rhonas)
- 4 **Ambition.** The worthy shall strive for greatness, for supremacy in life leads to supremacy in the afterlife. (Bontu)
- 5 **Zeal.** The worthy shall rush to the God-Pharaoh's side with relentless passion, rising to overcome every obstacle in their way. (Hazoret)
- 6 **Naktamun.** The life of the city is ordered according to the plan of the God-Pharaoh, and that order must be preserved at all costs.

d6 Bond

- 1 My loyalty to my companions embodies the ideal of loyalty to my god. (Oketra)
- 2 The teachings of my god are more precious to me than any possession. (Kefnet)
- 3 I would do anything to defend the temple of my god from any harm or desecration. (Rhonas)
- 4 I am committed to the service of my god—because it's my sure ticket into the afterlife. (Bontu)
- 5 I love my god and never want my service to end. (Hazoret)
- 6 I have a close friend or lover who is also a vizier.

d6 Flaw

- 1 I am in love with an initiate, and I want to shield this person from death in the trials.
- 2 I secretly wish I had not been chosen as a vizier, so I could participate in the trials as an initiate.
- 3 I secretly question whether the gods care at all about us or what we do.
- 4 A vizier of another god seeks my death in retribution for a past insult.
- 5 I am terrified of what lies beyond the Gate to the Afterlife.
- 6 I secretly believe the God-Pharaoh's return will not bring blessing to this world.

Dissenter

Even in the carefully constructed and curated city-state of Naktamun, and in the presence of the five gods, some people rebel against the doctrines of the God-Pharaoh. They don't challenge the existence of the gods, of course, for those gods are visible nearly every day in the streets of the city. Nor do they question the fact of life after death, which is plain to see in the anointed mummies that surround them, as well as the marauding mummies outside the Hekma. Rather, these dissenters simply refuse to follow the ordained course of life that leads to the glorious afterlife.

Some dissenters are spurred by fear, not wanting to subject themselves to a violent death in the trials (or in training for the trials). Some are moved by conscience,

unwilling to kill their crop-mates in the trials. For while they cannot deny that the gods exist, they can deny that the gods are just—and can fight to prove that the dictates of an unjust god need not be obeyed. Some believe that one god (probably Bontu) has corrupted the process of the trials and the path to the afterlife. Others correctly intuit that the God-Pharaoh did not actually have the people's best interests in mind when he ordered their society.

A character who is identified as a dissenter loses the benefit of the initiate's or vizier's background feature. In its place, the character gains the following feature:

Feature: Shelter of Dissenters

If they wish to have any hope of survival, whether hiding within the city or cast out into the desert, dissenters must help each other. You can find a place to hide, rest, or recuperate among other dissenters. They will help shield you from those who hunt you, possibly even risking their lives for you.



RACES OF AMONKHET





HUMAN

Of the five humanoid races of Amonkhet, humans are the most diverse and adaptable. Different humans train in a wide variety of fighting styles, including those particularly favored by other races. A human mage might use any of the five colors of mana, while mages of other races focus on one of only two colors. Human viziers serve all five gods, and different human initiates excel in different trials. Humans defy trends and categorization, and opponents who face a human in one-on-one combat can't know what kind of fight to expect—from the foresight and cunning often associated with Kefnet, to a ruthlessness that emulates Bontu. At the beginning of such a fight, this uncertainty can give an edge to the human combatant.

Once the fight has begun, of course, victory relies on different factors. But here, the human drive toward perfection once more tilts the scales in their favor. Humans are willing to go to any length, exhausting all available options, to reach the pinnacle of achievement and win the favor of the God-Pharaoh.

Two Roads to Perfection

As diverse as they are in most respects, the humans of Amonkhet share a drive toward perfection. However, they approach this challenge differently. Some humans specialize in a relatively narrow set of skills, while others seek to master a wide range.

Perfection through Specialization. Humans who choose a path of specialization often piously identify with one of the five gods (often as a vizier), and thus focus on one aspect of perfection. For them, the best way to earn a place in the afterlife is to hone a single facet of their character to the utmost quality, and as initiates, they hope to put that quality to use in all five trials. A mage initiate who identifies with Hazoret might cultivate zeal above all other virtues, master spells of fiery magic to channel that powerful emotion, and rely on raw energy and enthusiasm to get through the four trials leading up to Hazoret's final test. An initiate dedicated to Oketra, on the other hand, relies on cooperation, solidarity, and teamwork to get through the trials—even Bontu's Trial of Ambition, which attempts to break down such bonds.





Victory — Grzegorz Rutkowski

To Oketra's disciple, ambition means a drive to help an entire crop of initiates achieve glory together, rather than exalting oneself over others. Humans with this viewpoint see their chosen virtue coloring all others, and believe that the five gods offer their people a choice of which virtue to emulate and emphasize.

Perfection through Balance. Other humans believe that true perfection lies in mastering all the virtues, without giving preference to any one over the others. They compare themselves to multifaceted stones whose beauty lies in the polished perfection of every facet. These humans are careful not to let their skills in one area outshine their other efforts, and if they grow too accomplished in one set of skills, they set it aside to concentrate their training on others until their abilities are in balance once more.

Philosophically, such humans believe that the gods are five in number so as to remind the people of Amonkhet not to focus their attention on a single god or a single virtue, but to serve the gods equally and master their teachings to the same degree. Thus they hope to achieve a balanced state of perfection that will guarantee their admission into the afterlife.

Combat Classes

Most human initiates focus their studies on a single specialization—hand-to-hand combat, long-range combat, or magical combat. Humans who choose hand-to-hand combat might focus with single-minded devotion on the use of the sickle-bladed khopesh (treat as a longsword). Other hand-to-hand specialists take a broader perspective and study the use of all weapons equally.

Some humans, however, apply the idea of perfection through balance to these combat specializations

as well, fusing multiple styles together into a unique blend. For example, a human initiate might use spells to shape sand into a sword or to wreathe arrows with life-draining magic. Other initiates strike with an axe in one hand while throwing smaller axes with the other, employing techniques of both hand-to-hand and long-range combat. Some humans use slings to launch fireballs, create illusory nets to restrain their opponents, or craft their blades from solid toxins.

Human Traits

The humans of Amonkhet use the variant human traits presented in the *Player's Handbook*. This allows them greater specialization from the very beginning of their careers, and emphasizes the diversity of the human race.

Ability Score Increase. Two different ability scores of your choice increase by 1.

Age. Humans reach adulthood in their late teens. Most human initiates have completed the trials and found a glorious or inglorious death before they turn 30. Viziers can enjoy longer service to their gods, in theory living up to a century.

Alignment. Humans tend toward no particular alignment. The best and the worst are found among them.

Size. Humans vary widely in height and build, from barely 5 feet to well over 6 feet tall. Regardless of your position in that range, your size is Medium.

Speed. Your base walking speed is 30 feet.

Skills. You gain proficiency in one skill of your choice.

Feat. You gain one feat of your choice.

Languages. You can speak, read, and write Common and one extra language of your choice.

Aven have humanlike bodies, arms, and legs, along with birdlike wings and heads. Two distinct varieties of aven are found in Naktamun. One has the head of a hawk or similar bird of prey, with short wings allowing fast flight. The other variety has the head of an ibis atop a long neck, with wide, angular wings better suited to soaring. All aven have lean bodies with feathers extending from their heads down to their shoulders.

Aven delight in flying above their foes, using their superior mobility to confound and outpace their opponents. They love soaring through the sky as well, though the Hekma limits their altitude. Like all people of Naktamun, they are grateful for the Hekma's protective magic, of course. But they keenly anticipate the hour when the God-Pharaoh will return and dissolve the veil, letting them fly without limit in the afterlife.

Combat Classes

Spellcasters are common among ibis-headed aven drawn to follow the teachings of Kefnet. Their physical resemblance to the god of knowledge is reflected in the

metal discipline, focus, and confidence for which aven spellcasters are known. They wield magic of air, wind, and sometimes water to buffet their foes, enhance their own flight, and counter enemy attacks. Hawk-headed aven who follow the path of the mage are more likely to learn sand-based magic that can cloud the air, blast their foes, or bury enemies in living dunes.

Hawk-headed aven are often drawn to master techniques of long-range combat, whether the javelin that is the preferred weapon of many, the bow, or other thrown weapons. Whatever weapon they use, aven hover and swoop in the air above the fray, seeking the opportune



Companion of the Trials Aaron Miller

Tah-Crop Elite Raoul Vitale



moment to strike in exactly the right place. In line with the teachings of the god of solidarity, they often fly in tight formations with other aven in their crops, supporting and protecting each other. Aven take great pride in the precision of their attacks, relying on their keen vision and superior vantage points. They view the sharp tip of a javelin or arrow as a symbol of their love for precision, and some initiates maintain carefully tended collections of spearheads or arrowheads.

A relatively small number of aven of both varieties end up focusing on hand-to-hand combat. Even there, they use their ability to fly to great advantage, often swooping down on their foes from a great height. The speed and power of a blow from a diving aven can be utterly devastating, but such a strike poses a tremendous risk to the aven as well as the target. An aven who fails to pull up from the dive in time can suffer even worse injuries than the target of the attack. Aven often minimize this risk by hurling javelins while they dive, then pulling up early after a successful throw.

Aven Traits

All aven share the following traits.

Ability Score Increase. Your Dexterity score increases by 2.

Age. Like humans, aven reach adulthood in their late teens and can theoretically live into their 80s. Of course, most find a glorious (or inglorious) death long before that point.

Alignment. Most aven lean toward some form of neutrality. Ibis-headed aven, focused more on knowledge than any other virtue, are usually neutral. Hawk-headed aven are inclined toward lawful neutral.

Size. Aven stand from 5 to 6 feet tall, but their bodies are slender and their bones are partially hollow to facilitate their flight. Your size is Medium.

Speed. Your base walking speed is 25 feet. You have a flying speed of 30 feet. You can't use your flying speed while you wear medium or heavy armor. (If your campaign uses the variant rule for encumbrance, you can't use your flying speed if you are encumbered.)

Languages. You can speak, read, and write Common and Aven.

Subrace. Two varieties of aven inhabit Amonkhet: ibis-headed and hawk-headed. Choose one of these subraces.



Ibis-Headed Aven

A majority of ibis-headed aven, drawn to the teachings of Kefnet, specialize in spellcasting. They take great pride in all the qualities they share with the god of knowledge—not just their avian heads, but their quick wit, self-confidence, cunning, and spellcasting prowess.

Ability Score Increase. Your Intelligence score increases by 1.

Kefnet's Blessing. You can add half your proficiency bonus, rounded down, to any Intelligence check you make that doesn't already include your proficiency bonus.

Hawk-Headed Aven

Following the example of Oketra, hawk-headed aven often focus on the techniques of long-range combat. Most prefer javelins, but some are skilled with bows, spears, and throwing axes.

Ability Score Increase. Your Wisdom score increases by 2.

Hawkeyed. You have proficiency in the Perception skill. In addition, attacking at long range doesn't impose disadvantage on your ranged weapon attack rolls.

KHENRA

The khenra of Amonkhet are tall and lean, with graceful bodies and heads that strongly resemble jackals. Their snouts are long and sharp, and their angular ears rise straight above their heads. Their bodies are covered in dark, sleek hair that ranges from the brown of the desert sands to ebony black. Despite their sharp teeth, they consider biting to be an uncouth and unworthy combat tactic.

Nearly every khenra is born a fraternal or identical twin, and a pair of khenra twins forms an extremely close emotional bond unknown to most other residents of Amonkhet. The death of one twin in training or the trials causes a tremendous shock to the survivor, who typically grows more aggressive and foolhardy in battle. The rare khenra who are born without twins are believed to have killed their siblings in the womb, and are thus viewed as natural-born initiates, sure to achieve a glorified death in the Trial of Zeal.

Strength and Zeal

Many khenra believe that they are created in the image of Hazoret, and though they venerate all five gods in the manner of all citizens of Naktamun, they have a special affinity for the teachings and philosophy of the god of zeal. These khenra share a deep love of com-

bat, especially hand-to-hand fighting, and they devote themselves to their training with particular intensity.

The familial bond experienced in the Family Temple of Hazoret's monument is a part of every khenra's experience as one of a pair of twins. As such, these khenra sometimes think of themselves as Hazoret's children even before they finish the fourth trial. For her part, Hazoret seems to favor khenra among her viziers, and some say that she shows particular favor to khenra initiates who survive to reach the Trial of Zeal.

Other khenra choose to distance themselves from Hazoret and the reckless battle frenzy she encourages. They devote themselves instead to honing their physical strength, resilience, and adaptability, inspired and guided by the teachings of Rhonas. These khenra have a great fondness for wrestling (or tussling, as they often call it), and they keep careful track of the matches they win and lose against other initiates. They often seek out matches against minotaurs, enjoying the challenge of pitting their sinewy strength against the brute muscle of larger and heavier opponents.

Combat Classes

Khenra, especially those devoted to Hazoret, are particularly drawn to hand-to-hand combat styles. But the other styles each have their own appeal, and khenra ini-





tates might find themselves specializing in any of the three.

Khenra who focus on hand-to-hand combat often wield the khopesh—a large sickle-bladed sword—as their weapon of choice (treat as a longsword). Khenra wield these blades with devastating accuracy and power, landing one crushing blow after another in a hail of furious attacks. They favor lightweight armor that doesn't impede their movement, often comparing fighting in organized ranks to wearing a leash that limits their ability to charge, lunge, and roll away from danger. Their natural aggression makes them ideal shock troops, scouts, and skirmishers. And that aggression is even more pronounced in khenra who have already lost their twin, and who sometimes lose any sense of self-preservation as a result.

Khenra who focus on long-range combat prefer hurled weapons—spears and javelins—over bows and slings, and they are known and feared for their deadly accuracy. They carry small cases of javelins into combat, and feel ashamed if they reach the end of a battle with any weapons left unthrown. A khenra might ride on a chariot as a spear thrower, sometimes augmenting attacks with minor spells of fire magic.

Many khenra mages specialize in fire spells, creating blades or hails of flame to sear and scorch their foes. Their strategy emphasizes overwhelming initial assaults, in magical emulation of Hazoret's battle

frenzy. Others prefer magic that augments their natural speed and strength, bolsters their endurance, or drains strength from their enemies. They work to hone their spells alongside their bodies, incorporating elements of hand-to-hand combat into their spellcasting.

Khenra Traits

Your khenra character has the following traits.

Ability Score Increase. Your Dexterity score increases by 2, and your Strength score increases by 1.

Age. Khenra mature quickly, reaching adulthood in their early teens. Khenra initiates are usually the youngest in a crop, completing the trials by their late teens. Even without a violent death, they rarely live past 60.

Alignment. Most khenra lean toward chaotic alignments. They have no particular inclination toward good or evil.

Size. Khenra have similar builds to humans. Your size is Medium.

Speed. Your base walking speed is 35 feet.

Khenra Weapon Training. You have proficiency with the khopesh, spear, and javelin.

Khenra Twins. If your twin is alive and you can see your twin, whenever you roll a 1 on an attack roll, ability check, or saving throw, you can reroll the die and must use the new roll. If your twin is dead (or if you were born without a twin), you can't be frightened.

Languages. You can speak, read, and write Common and Khenra.



MINOTAUR



Minotaurs are powerfully built, barrel-chested humanoid with heads resembling rams. Their horns curl tightly against the sides of their heads to encircle their ears, and manes of shaggy fur—shorter in females—fall over their broad shoulders. As their appearance suggests, they combine physical strength with stubbornness, bravado, and reckless bravery. They revel in combat, especially when the odds against them seem overwhelming.

Minotaurs are rowdy, boisterous, and direct to the point of rudeness. They have no qualms about declaring what they want and defying others to keep it from them. In combat, they bellow loud challenges in defiance of their foes, and roar with laughter as they triumph.

Minotaurs believe they hold a unique place among the races of Amonkhet. The khenra can look to Hazoret, the naga to Rhonas, and the aven to Kefnet to see themselves represented among the gods. Humans have no single god to look to, which explains why they demonstrate such variety. But only one god bears a pair of curving horns: the God-Pharaoh himself, who holds a special place for many of the minotaurs of Amonkhet.

Ruthless and Reckless

Even those minotaurs who feel personal affinity for the

horned God-Pharaoh align themselves most closely with Bontu and Hazoret in practice. Driven by a fierce and powerful desire to prove themselves, to earn glory in life, and to win a glorious death, they view every challenge or obstacle as a chance to demonstrate their prowess. With ruthless abandon, they slash, batter, and pummel their way through anyone or anything that stands in the way of their own advancement. With reckless fervor, they fight without heed for their own safety, shrugging off the blows of their enemies.

Combat Classes

Their size and strength makes minotaurs ideally suited for hand-to-hand combat. They are most effective on the offensive, delivering an endless barrage of attacks that keep their foes off balance, shatter shields and weapons, and inevitably break their opponents. These minotaurs favor large, heavy weapons such as axes, mauls, and two-handed khopeshes (treat as a greatsword), but they are also fond of unarmed combat. Many love to throw their weapons aside in favor of pummeling opponents into submission with their horns and bare hands, believing that such a victory is more glorious—and more humiliating to the loser.

But though minotaurs are known for their physical size and strength, this hardly precludes the presence

of keen minds and powerful spellcasters among them. Though they are fewer in number than hand-to-hand specialists, minotaur mages draw on their natural ferocity to instill terror in the hearts of their opponents with a terrible roaring bellow. They manifest their fury as blasts of flame, or imbue their own horns and fists with searing heat to make their physical attacks more deadly.

The relatively few minotaurs who specialize in long-range combat enjoy one aspect of that style in particular—the opportunity to draw first blood, marking the moment when a battle has truly begun. Minotaurs use heavy bows and javelins, and take special delight in firing into the middle of enemy formations to sow as much chaos and confusion as possible.

Minotaur Traits

Minotaurs have many traits in common with the half-orcs of other worlds.

Ability Score Increase. Your Strength score increases by 2, and your Constitution score increases by 1.

Age. Minotaurs develop more slowly than humans, reaching full maturity around the age of 20. They typically become acolytes at around 8 or 9 years old, making them among the older members of their crops. Once they reach maturity, though, minotaurs age quickly, rushing headlong through the trials (as they do all aspects of life) to complete them before they pass their peak. A minotaur allowed to die of old age would rarely live beyond 40.

Alignment. Most minotaurs lean toward chaotic alignments, and they have a slight inclination toward evil.

Size. Minotaurs average over 6 feet in height, and they have strong, stocky builds. Your size is Medium.

Speed. Your base walking speed is 30 feet.

Natural Weapon. You can use your horns as a natural weapon to make unarmed strikes. If you hit with your horns, you deal bludgeoning damage equal to 1d6 + your Strength modifier.

Menacing. You gain proficiency in the Intimidation skill.

Relentless Endurance. When you are reduced to 0 hit points but not killed outright, you can drop to 1 hit point instead. You can't use this feature again until you finish a long rest.

Savage Attacks. When you score a critical hit with a melee weapon attack, you can roll one of the weapon's damage dice one additional time and add it to the extra damage of the critical hit.

Languages. You can speak, read, and write Common and Minotaur.



NAGA

Naga resemble enormous snakes with shoulders, arms, and a torso that resembles a humanoid form. They typically hold their heads and torsos off the ground while moving, but they can increase their speed by lowering their bodies and using their hands for extra propulsion. They adorn their torsos with armor, jewelry, and a vague nod toward the clothing worn by other races. Male naga have broad hoods, wider than their shoulders, while females have narrower hoods and longer faces.

Naga believe in a principle called the Sweetest Harmony, which describes a perfect balance between the body and the mind. Finding that balance, as they understand it, is a sure path to glory in the trials, since a combination of physical and mental preparation will ensure success in every trial. For an example of this Sweetest Harmony, they point to the Luxa river and the land it nourishes, which exist in a delicate and life-giving balance. Either one without the other would be diminished and useless. Just so, mental strength supports physical capabilities, and physical fortitude feeds mental tenacity, so neither mind nor body can exist in isolation.

In the same way, the naga believe that Kefnet and Rhonas exist in interdependence, and that their trials are best conceived as two halves of a whole. But in practice, as much as they strive for balance and harmony, most naga identify more strongly with one god than the other.

Combat Classes

To the benefit of those naga who struggle with the ideal of the Sweetest Harmony, the training of acolytes encourages specialization. Thus, naga who follow in the path of the snake-headed god Rhonas can cultivate their physical strength as they specialize in hand-to-hand combat styles, while other naga favor the teachings of Kefnet and other combat styles.

Naga who specialize in hand-to-hand combat rely on axes, daggers, and shortwords—but also on their own fangs and the constricting strength of their serpentine bodies. They make extensive use of poison, coating their weapons with multiple layers of deadly substances—including, but by no means limited to, their own venom. Quick, well-timed, and well-placed blows, followed by an equally nimble retreat, allow many naga to triumph over opponents who might seem stronger. With acknowledgment of the Sweetest Har-

mony, these naga cultivate an understanding of strategy and tactics that enhances their physical training.

Speed and accuracy are equally important to naga who specialize in long-range combat. Some prefer to analyze a battle from a distance and pick off the strongest opponents with their ranged weapons, including poisoned spears and arrows. Others ride in chariots driven by trusted drivers (usually other naga) and throw their spears from the midst of battle. In any case, they excel at finding and exploiting strategic advantages.

Some naga mages, drawn to the example of Kefnet,



make extensive use of illusion magic to trick and mislead their opponents. Others apply Rhonas's teachings to their studies, wielding poisonous magic that weakens opponents or kills them outright with clouds or darts of deadly toxins. Still others, in service to the ideal of balance, use the magical power of their minds to enhance their physical strength and speed.

Naga Traits

All naga share the following traits.

Ability Score Increase. Your Constitution score increases by 2, and your Intelligence score increases by 1.

Age. Like humans, naga reach adulthood in their late teens. They show no signs of aging beyond that point except for growing larger, so in theory, a naga could live well over a century.

Alignment. Most naga are either neutral or neutral evil in alignment.

Size. Naga stand about 5 feet tall when upright, but the total length of their bodies, head to tail, ranges from 10 to as much as 20 feet. Your size is Medium.

Speed. Your base walking speed is 30 feet.

Speed Burst. By lowering your body to the ground and propelling yourself with your arms, you can move

more quickly for a time. As a bonus action on your turn, if you have both hands free, you can increase your walking speed by 5 feet until the end of your turn.

Natural Weapons. Your fanged maw and constricting serpentine body are natural weapons, which you can use to make unarmed strikes. If you hit with your bite, you deal piercing damage equal to $1d4 +$ your Strength modifier, and your target must make a Constitution saving throw (DC $8 +$ your proficiency bonus $+$ your Constitution modifier). On a failed save, the target takes $1d4$ poison damage.

If you hit with your constrict attack, you deal bludgeoning damage equal to $1d6 +$ your Strength modifier, and the target is grappled (escape DC $8 +$ your proficiency bonus $+$ your Strength modifier). Until this grapple ends, the target is restrained, and you can't constrict another target.

Poison Immunity. You are immune to poison damage and can't be poisoned.

Poison Affinity. You gain proficiency with the poisoner's kit.

Languages. You can speak, read, and write Common and Naga.

Tah-Crop Skirmisher  Victor Adame Minguez



TRIALS OF THE FIVE GODS

Naktamun Titus Lunter



THE FIVE GODS

The five gods are the effective rulers of Amonkhet. They are not the creators of the plane, but they are its stewards while the people of Naktamun await the return of the God-Pharaoh. The five gods believe they were created by the God-Pharaoh, who charged them with teaching the people the ways of the God-Pharaoh, and with protecting them until he comes.

The five gods embody the five virtues the God-Pharaoh wishes to cultivate in those who will become his Eternals in the afterlife. Each god is responsible for modeling and teaching one of those virtues to the acolytes and initiates of Naktamun, and then testing those initiates to ensure that they have mastered their teachings. Thus, they are present during the acolytes' first lessons, during the Ceremony of Measuring, during the initiates' intense training, and at each of the trials that are part of an initiate's journey.

In the absence of the God-Pharaoh, only the gods can determine whether initiates have proven themselves worthy of the glory of the afterlife. The gods in turn prove their own worthiness by executing their duties infallibly. They make the trials as challenging as possible to ensure that only the most worthy are selected.

Cleric Domains. Clerics of the five gods, who are typically viziers of the gods, can choose the domains associated with their gods: Solidarity, Knowledge, Strength, Ambition, or Zeal.

OKETRA: SOLIDARITY DOMAIN

The worthy must know and respect all others whom the God-Pharaoh deems worthy, for in the afterlife, all will be united in purpose and action.

Oketra is charged with expounding upon this teaching of the God-Pharaoh, instilling in every initiate the virtue of solidarity. She forges each group of children into a crop of acolytes with just one purpose: to be judged worthy of a glorious afterlife. And she instills in each crop the ability to unite in a single action in pursuit of that purpose. She is fond of poetic imagery to communicate her ideals.

SOLIDARITY DOMAIN SPELLS

Cleric Level	Spells
1st	<i>bless, guiding bolt</i>
3rd	<i>aid, warding bond</i>
5th	<i>beacon of hope, crusader's mantle</i>
7th	<i>aura of life, guardian of faith</i>
9th	<i>circle of power, mass cure wounds</i>

Bonus Proficiency

When you choose this domain at 1st level, you gain proficiency with heavy armor.

Solidarity's Action

Also at 1st level, when you take the Help action to aid an ally's attack, you can make one weapon attack as a bonus action. You can use this feature a number of times equal to your Wisdom modifier (minimum of once). You regain expended uses when you finish a long rest.

Channel Divinity: Preserve Life

Starting at 2nd level, you can use your Channel Divinity to heal the badly injured. As an action, you present your holy symbol and evoke healing energy that can restore a number of hit points equal to five times your cleric level. Choose any creatures within 30 feet of you, and divide those hit points among them. This feature can restore a creature to no more than half of its hit point maximum. You can't use this feature on an undead or a construct.

Channel Divinity: Oketra's Blessing

At 6th level, when a creature within 30 feet of you makes an attack roll, you can use your reaction to grant



that creature a +10 bonus to the roll, using your Channel Divinity. You make this choice after you see the roll, but before the DM says whether the attack hits or misses.

Divine Strike

At 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 damage of the same type dealt by the weapon to the target. When you reach 14th level, the extra damage increases to 2d8.

Supreme Healing

Starting at 17th level, when you would normally roll one or more dice to restore hit points with a spell, you instead use the highest number possible for each die. For example, instead of restoring 2d6 hit points to a creature, you restore 12.

KEFNET: KNOWLEDGE DOMAIN

The worthy shall cultivate a nimble mind that can perceive the wonders beyond imagination that wait in the afterlife.

Kefnet's task is to pass on this teaching of the God-Pharaoh and elucidate its meaning. He teaches that the afterlife will be inhabited only by those who have proved by their wits that they are worthy of dwelling in the glorious presence of the God-Pharaoh. He trains acolytes and initiates to push their limits and challenge their mental capacity with spells of ever-greater power.

Kefnet's domain is identical to the Knowledge domain in the *Player's Handbook*.

RHONAS: STRENGTH DOMAIN

The worthy shall hone a strong body that can withstand the boundless energies of the afterlife.

It falls to Rhonas to instill this teaching in those who would enter the afterlife—but to his mind, the words themselves don't matter. Strength can't be taught. It must be built through practice and training. Rhonas demonstrates his teachings by his example, rather than by giving his students any kind of academic instruction. He welcomes the people of Naktamun to stand by the Hekma and watch him as he storms into the desert to battle the greatest horrors. He encourages them to observe his indomitable strength, for though they will nev-





er equal it, they can aspire to mimicry. He invites them to scrutinize every move and practice what they see.

STRENGTH DOMAIN SPELLS

Cleric Level	Spells
1st	<i>divine favor, shield of faith</i>
3rd	<i>enhance ability, protection from poison</i>
5th	<i>haste, protection from energy</i>
7th	<i>dominate beast, stoneskin</i>
9th	<i>destructive wave, insect plague</i>

Acolyte of Strength

At 1st level, you learn one druid cantrip of your choice. You also gain proficiency in one of the following skills of your choice: Animal Handling, Athletics, Nature, or Survival.

Bonus Proficiency

Also at 1st level, you gain proficiency with heavy armor.

Channel Divinity: Feat of Strength

At 2nd level, you can use your Channel Divinity to enhance your physical might. When you make an attack roll, ability check, or saving throw using Strength, you

can use your Channel Divinity to gain a +10 bonus to the roll. You make this choice after you see the roll, but before the DM says whether the roll succeeds or fails.

Channel Divinity: Rhonas's Blessing

At 6th level, when a creature within 30 feet of you makes an attack roll, ability check, or saving throw using Strength, you can use your reaction to grant that creature a +10 bonus to the roll, using your Channel Divinity. You make this choice after you see the roll, but before the DM says whether the roll succeeds or fail.

Divine Strike

At 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 damage of the same type dealt by the weapon to the target. When you reach 14th level, the extra damage increases to 2d8.

Avatar of Battle

At 17th level, you gain resistance to bludgeoning, piercing, and slashing damage from nonmagical attacks.

BONTU: AMBITION DOMAIN

The worthy shall strive for greatness—supremacy in life leads to supremacy in the afterlife.

Bontu has fully embraced this dictum, and though she expends little effort in teaching it, she surely leads by example. Her viziers subtly plant the seeds that flower into the ambition the God-Pharaoh desires. Through insinuation, they remind acolytes and initiates alike that achieving one's place in the afterlife at the expense of others is not shameful, but is proof of the initiate's determination and drive. Nothing is more important than that drive, they suggest—not the bonds of a crop, not friendship or love. Not even devotion to a deity.

AMBITION DOMAIN SPELLS

Cleric Level	Spells
1st	<i>bane, disguise self</i>
3rd	<i>mirror image, ray of enfeeblement</i>
5th	<i>bestow curse, vampiric touch</i>
7th	<i>death ward, dimension door</i>
9th	<i>dominate person, modify memory</i>

Warding Flare

When you choose this domain at 1st level, you can interpose divine light between yourself and an attacking enemy. When you are attacked by a creature within 30 feet of you that you can see, you can use your reaction to impose disadvantage on the attack roll, causing light to flare before the attacker before it hits or misses. An attacker that can't be blinded is immune to this feature.

You can use this feature a number of times equal to your Wisdom modifier (a minimum of once). You regain all expended uses when you finish a long rest.

Channel Divinity: Invoke Duplicity

Starting at 2nd level, you can use your Channel Divinity to create an illusory duplicate of yourself.

As an action, you create a perfect illusion of yourself that lasts for 1 minute, or until you lose your concentration (as if you were concentrating on a spell). The illusion appears in an unoccupied space that you can see within 30 feet of you. As a bonus action on your turn, you can move the illusion up to 30 feet to a space you can see, but it must remain within 120 feet of you.

For the duration, you can cast spells as though you were in the illusion's space, but you must use your own senses. Additionally, when both you and your illusion are within 5 feet of a creature that can see the illusion, you have advantage on attack rolls against that creature, given how distracting the illusion is to the target.

Channel Divinity: Cloak of Shadows

Starting at 6th level, you can use your Channel Divinity to vanish. As an action, you become invisible until the end of your next turn. You become visible if you attack or cast a spell.

Potent Spellcasting

Starting at 8th level, you add your Wisdom modifier to the damage you deal with any cleric cantrip.

Improved Duplicity

At 17th level, you can create up to four duplicates of yourself, instead of one, when you use Invoke Duplicity. As a bonus action on your turn, you can move any number of them up to 30 feet, to a maximum range of 120 feet.



HAZORET: ZEAL DOMAIN

The worthy shall rush to the God-Pharaoh's side with relentless zeal, rising to overcome every obstacle in their way.

The God-Pharaoh expects those he welcomes into the afterlife to desire it above all other pleasures and achievements, and for them to show their dedication, passion, and fervor through their actions. Hazoret is charged with cultivating this zeal in the initiates who come under her care, and she has undertaken the task with appropriate enthusiasm. She recognizes, however, that the best way to teach zeal is by demonstrating it.

ZEAL DOMAIN SPELLS

Cleric Level	Spells
1st	<i>searing smite, thunderous smite</i>
3rd	<i>magic weapon, shatter</i>
5th	<i>haste, fireball</i>
7th	<i>fire shield (warm shield only), freedom of movement</i>
9th	<i>destructive wave, flame strike</i>

Bonus Proficiencies

At 1st level, you gain proficiency with martial weapons and heavy armor.

Priest of Zeal

From 1st level, Hazoret delivers bolts of inspiration to you while you are engaged in battle. When you use the Attack action, you can make one weapon attack as a bonus action.

You can use this feature a number of times equal to your Wisdom modifier (a minimum of once). You regain all expended uses when you finish a long rest.

Channel Divinity: Consuming Fervor

Starting at 2nd level, you can use your Channel Divinity to channel your zeal into unchecked ferocity.

When you roll fire or thunder damage, you can use your Channel Divinity to deal maximum damage instead of rolling.

Resounding Strike

At 6th level, when you deal thunder damage to a Large or smaller creature, you can also push it up to 10 feet away from you.

Divine Strike

At 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 damage of the same type dealt by the weapon to the target. When you reach 14th level, the extra damage increases to 2d8.

Blaze of Glory

Starting at 17th level, you can delay death for an instant to perform a final heroic act.

When you are reduced to 0 hit points by an attacker you can see, even if you would be killed outright, you can use your reaction to move up to your speed toward the attacker and make one melee weapon attack against it, as long as the movement brings it within your reach. You make this attack with advantage. If the attack hits, the creature takes an extra 5d10 fire damage and an extra 5d10 damage of the weapon's type. You then fall unconscious and begin making death saving throws as normal, or you die if the damage you took would have killed you outright.

Once you use this feature, you can't use it again until you finish a long rest.



AN AMONKHET BESTIARY



ANGELS

Whatever their original forms might have been, the angels of Amonkhet have been twisted into distorted reflections of Nicol Bolas. Their limbs are long and thin, with elongated shins and forearms. Their huge wings are adorned with white and black feathers. Light shines through their joints and chests as if from an internal fire, and their eyes glow with a gold or orange light.

Bolas's angels are his personal agents during his absence from Amonkhet. Their mission, which they pursue with unwavering devotion, is to keep Naktamun free of dissenting voices. They stand as sentinels over the city, extending supernatural senses to detect the presence of dissenters. They use their long, hooked staffs to capture those who question the God-Pharaoh's rule, and are tasked with carrying out the punishment that Bolas's law demands. Dissenters are bound into sarcophagi—the Tombs of Disgrace—and exposed to the mockery of fellow citizens in the Display of Doubt. On the following morning, the angels carry the sarcophagi into the desert and abandon the dissenters to the horrors of the sands—and the Curse of Wandering.

Use the statistics of a **deva** for an angel on Amonkhet, replacing its mace attack with a staff attack. When the angel hits with a melee attack using its staff, the target is grappled (escape DC 17). Until this grapple ends, the target is restrained and the angel can't attack another target with its staff.



Archfiend of Ifnir — Slawomir Maniak

DEMONS

Deep in the desert, far from the protection of the Hekma and the safety of Naktamun, lies a place called Ifnir, the Demons' Nest. The people of Amonkhet believe that the God-Pharaoh banished all the demons of this plane to the desolation of Ifnir as punishment when they rose up in rebellion against him. Some say that the angels carry the worst dissenters into the heart of Ifnir, which is a fate far worse than merely being abandoned amid the scouring sands.

The demons of Ifnir bear some resemblance to Bolas, with long limbs and tails, huge wings, and gaunt bodies adorned with horns and blades. Other demonic creatures have more bestial features, including ammits—crocodilian demons sometimes used as challenges within the trials of the five gods—and the scorpion demons called soulstingers, whose venom causes excruciating pain in its victims.

Use the statistics of a **nalfeshnee** for a demon such as an Archfiend of Ifnir. The statistics of a **giant crocodile** can model an ammit, and those of a **bone devil** work well for a soulstinger demon.

Seraph of the Suns — Winona Nelson

SPHINXES

Sphinxes are inscrutable beings, and keepers of secrets and mysteries. They have leonine bodies, hawklike wings, and faces resembling humans, framed by great frills or manes of feathers. Their powerful forearms are also feathered, and fans of long feathers form their tails.

The sphinxes of Amonkhet are perhaps the only creatures to remain uncorrupted by the influence of Nicol Bolas on this plane. Their impenetrable minds

proved to be beyond even Bolas's ability to control—but even so, he was able to place them under a curse to guarantee their silence. A sphinx is utterly incapable of communication—verbal or nonverbal, even written—as long as the curse remains in effect. In this way, Bolas has prevented the sphinxes from revealing his system of lies to the people or gods of Naktamun.

Use the statistics of an **androsphinx** for the common sphinxes of Amonkhet.

Ominous Sphinx  Lars Grant-West





Unesh, Criosphinx Sovereign — Adrian Majkrzak

Criosphinxes. A rare few sphinxes have the heads of rams instead of the humanlike faces of other sphinxes. Though they lie under the same curse as all their kind, they are less enigmatic and more aggressive, actively attacking angels, demons, and other agents of Bolas they encounter in the desert. They stay far from Naktamun and care little for its people. Their hatred of Bolas is driven only by his curse.

CRIOSPHINX

Large monstrosity, neutral

Armor Class 18 (natural armor)

Hit Points 228 (24d10 + 96)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	15 (+2)	18 (+4)	16 (+3)	16 (+3)	16 (+3)

Skills Arcana +8, History +8, Perception +8, Religion +8

Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks

Damage Immunities psychic

Condition Immunities charmed, frightened

Senses truesight 120 ft., passive Perception 18

Languages understands Common, Sphinx

Challenge 13 (10,000 XP)

Inscrutable. The sphinx is immune to any effect that would sense its emotions or read its thoughts, as well as any divination spell that it refuses. Wisdom (Insight) checks made to ascertain the sphinx's intentions or sincerity have disadvantage.

Magic Weapons. The sphinx's weapon attacks are magical.

ACTIONS

Multiattack. The sphinx makes a ram attack and two claw attacks.

Ram. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target. *Hit:* 17 (3d8 + 4) bludgeoning damage.

Claw. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target. *Hit:* 13 (2d8 + 4) slashing damage.

LEGENDARY ACTIONS

The sphinx can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The sphinx regains spent legendary actions at the start of its turn.

Ram Attack. The sphinx makes one ram attack.

Teleport (Costs 2 Actions). The sphinx magically teleports, along with any equipment it is wearing or carrying, up to 120 feet to an unoccupied space it can see.

DRAGONS

Dragons are fierce monsters with heavy reptilian bodies, crocodilian heads, and leathery wings, and are distinguished by their ability to breathe fire. Though Nicol Bolas is also a dragon, he feels no kinship for these savage, dim-witted beasts. They live mostly in the remote reaches of the desert, soaring in lazy circles through the sky as they search for prey. Sometimes they are captured and brought inside the Hekma, where they are put to use within the trials of the five gods—especially in the climactic battles of the final Trial of Zeal.

The dragons of Amonkhet are **red dragons**, though they lack the high Intelligence of the red dragons in the *Monster Manual*.

DRAKES

Drakes are similar to dragons, though they lack any ability to breathe fire and have only two legs in addition to their huge wings. They are less aggressive than dragons, and possibly slightly more intelligent. They are drawn by the glint of lazotep in mines, the shine of gold in Naktamun, and the glimmer of the sun on the water of the Luxa river. They also like to perch on obelisks and other spires on city buildings.

A **pteranodon** can represent a smaller drake, while a larger one is more like a **giant eagle**.



THE CURSE OF WANDERING

The Curse of Wandering is the greatest danger of the desert lands. A creature killed in the desert rises again as a zombie as soon as the moisture has dried from its flesh. As a result, the corpses of every kind of desert creature shamble across the dunes alongside the humanoid zombies of dissenters and would-be explorers. Most of these former humanoids are mindless marauders with the statistics of the **mummy** in the *Monster Manual*, though some tales speak of mummies that have retained a sinister intelligence and even magical ability, becoming **mummy lords**.

The Anointed. Not every citizen of Naktamun proves to be worthy of the afterlife. Acolytes sometimes die before the Ceremony of Measurement, perhaps in training accidents. Many initiates perish in one of the first four trials, before earning their five cartouches. Viziers sometimes die before they have truly earned a place in the afterlife serving their gods. Without having proven themselves worthy, these poor souls have no place as Eternals in the afterlife—but neither have they committed a grievous sin that would warrant abandoning them to the Curse of Wandering as marauding mummies.

Fortunately, the beneficence of the God-Pharaoh is great enough to provide a role for these people. Called the anointed, they are carefully embalmed, protected

from the Curse of Wandering, and allowed to spend another lifetime in service to the worthy. The God-Pharaoh promises that those who faithfully serve as the anointed will earn a place as attendants in the afterlife as well, and even an eternity of service in the afterlife is preferable to an eternity subjected to the Curse of Wandering.

The bodies of the anointed are carefully wrapped in cloth and adorned with cartouches. In contrast to the cartouches of initiates and viziers, these do not harbor the life essence of the deceased at their best. Instead, they coach the anointed for a particular form of service. With their cartouches in place, the anointed rise and join the ranks of serving mummies who attend to the needs of daily life in Amonkhet.

The anointed are simply tame **zombies**.

An Eternal Army. A being as mighty and magnificent as Nicol Bolas demands a fighting force of the highest caliber, so that an ordinary army of zombies could never be worthy of the God-Pharaoh. The Eternals are elite soldiers with all the skill and prowess of living soldiers, but none of the disadvantages that arise in living beings, such as emotions, hesitation, or disloyalty. Bolas has personally crafted all of Amonkhet to create just such an army.

Eternals have the statistics of **wights**—individually fearsome, and terrifying as they march in endless ranks.

Lord of the Accursed ■ Grzegorz Rutkowski



Wildfire Eternal ■ Magali Villeneuve



THE DESERT LANDS

The desolate wilderness beyond the protection of the Hekma is largely uncharted. Immediately beyond the protective veil is a chaotic dune sea called Shefet, the Scouring Sands. The desert wears away at the edges of the fertile lands surrounding Naktamun, serving as a constant reminder that only the bounty and protection of the God-Pharaoh stand between the people of the city-state and a grisly death in the sands beyond. Beyond Shefet are parched, cracked expanses called Ramunap, the Broken Lands. The ruins of ancient civilizations are said to lie in the Broken Lands, though no one has ever explored such ruins and returned to Naktamun to tell of them.

Sandwurms are the largest predators of Shefet, swimming through the sandy dunes like serpents through water. They are capable of amazing speed and can lift their lamprey-like heads far above the ground to snatch even flying creatures. But they can also lie in wait beneath the sands for years, until the slightest tremor alerts them to the presence of prey. The **purple worm** statistics in the *Monster Manual* work well for the sandwurms of Amonkhet.

The **hydras** of Amonkhet have heads like those of a cobra. A successful bite attack from one of these heads deals 7 (1d4 + 5) piercing damage, and the target must make a DC 16 Constitution saving throw, taking 7 (2d6) poison damage on a failed save, or half as much damage on a successful one.



Sandwurm Convergence ■ Slawomir Maniak



Honored Hydra ■ Todd Lockwood



Heart-Piercer Manticore — Scott Murphy

Manticores are catlike creatures with feline bodies, tails like those of scorpions, and chitinous plates on their lower legs and feet. The venom of their tail stingers is the most virulent poison known on Amonkhet, and they can sting with lightning speed even while tearing at a foe with claws and teeth. Their deadliness makes them prized for use in the Trial of Zeal, where they grant glorified deaths to many initiates.

Even relatively mundane animals can be a danger in the desert. **Giant scorpions, giant centipedes, giant lizards, giant wasps, and swarms of insects** can pose a serious threat to living creatures and zombies alike.



Wasteland Scorpion — Yeong-Hao Han

MANTICORE, HEART-PIERCER

Large monstrosity, chaotic evil

Armor Class 15 (natural armor)

Hit Points 136 (16d10 + 48)

Speed 50 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	14 (+2)	16 (+3)	5 (–3)	12 (+1)	6 (–2)

Skills Perception +4

Senses darkvision 60 ft., passive Perception 14

Languages —

Challenge 5 (1,800 XP)

ACTIONS

Multiattack. The manticore makes two attacks, one with its bite and one with its claws.

Bite. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (2d6 + 4) piercing damage.

Claws. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 13 (2d8 + 4) slashing damage.

Stinger. *Melee Weapon Attack:* +7 to hit, reach 10 ft., one target. *Hit:* 11 (2d6 + 4) piercing damage. The target must make a DC 14 Constitution saving throw, taking 24 (7d6) poison damage on a failed save, or half as much damage on a successful one.

Serpopards are strange felines with serpentine features, including long, flexible bodies, venomous fangs, and sensitive tongues they can use to detect the scent of prey from a great distance. They like to perch in trees near desert oases or along the Luxa river, inside the Hekma, to drop down on creatures that come near the water.

Cerodons are sometimes mistaken for herbivores because of their resemblance to bulls, but they are never mistaken for harmless. They stand over thirty feet tall at the shoulder, and their heads are crowned with enormous horns that jut forward from the nose, then extend backward almost the entire length of their bodies. The horn structure resembles a sandstone cliff, and a cerodon can use it to ruin buildings or monuments with a minimum of effort. Cerodons are extremely aggressive, and often mistake the shimmering Hekma for an intruder into their territory. Use the statistics of a **mammoth** for these creatures, with the following additional trait:

Siege Monster. The cerodon deals double damage to objects and structures.



Prowling Serpopard Tyler Jacobson



Desert Cerodon Igor Kieryluk

SERPOPARD

Large beast, unaligned

Armor Class 12
Hit Points 52 (7d10 + 14)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	14 (+2)	15 (+2)	3 (−4)	12 (+1)	8 (−1)

Skills Perception +3, Stealth +6
Senses passive Perception 13
Languages —
Challenge 3 (700 XP)

Keen Smell. The serpopard has advantage on Wisdom (Perception) checks that rely on smell.

Pounce. If the serpopard moves at least 20 feet straight toward a creature and then hits it with a claw attack on the same turn, that target must succeed on a DC 14 Strength saving throw or be knocked prone. If the target is prone, the serpopard can make one bite attack against it as a bonus action.

ACTIONS

Bite. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 9 (1d10 + 4) piercing damage, and the target must make a DC 14 Constitution saving throw, taking 10 (3d6) poison damage on a failed save, or half as much damage on a successful one.

THE LUXA RIVER

The Luxa river is an abundant source of life, fertilizing the lush valley around Naktamun and providing water to humanoids and animals alike. It is also a vibrant habitat for countless creatures, including many species of birds, fish, and frogs. Crocodiles and hippopotamuses can be a danger to boats and barges, but perhaps the most feared denizens of the river are the giant serpents known to lurk near its bottom. When roused to anger, they can sink fishing boats by the dozens and flood the shore.

Monsters found in the river include fish such as

quippers, giant frogs, and crocodiles. Use the statistics of an **elephant** for a hippopotamus, but its gore attack is a bite, it has a swim speed of 30 feet, and it has the following trait:

Hold Breath. The hippopotamus can hold its breath for 30 minutes.

River serpents range from fairly mundane specimens that resemble **giant constrictor snakes** to more monstrous versions with the statistics of a **behir** (but without lightning immunity or lightning breath).

River Serpent  Christopher Moeller



APPENDIX: PLANESWALKERS AND THE MULTIVERSE

The Multiverse is a boundless expanse of worlds. These worlds, called planes, are as different from each other as one living being is from another, varying in size and shape, inhabitants and environments, and even the laws of physics and magic. The existence of magic, though, is a common factor that unites all the known planes.

For most inhabitants of a given plane, that plane is the full extent of existence. Esoteric speculation might posit the existence of other worlds, but such concepts are only theoretical. Only a handful of people on any given world know the reality: that all the planes are suspended together in a void called the Aether—or, more poetically, the Blind Eternities. Only one person in a million is born with the potential to travel from one plane to another, and only a fraction of those with the potential actually manage to ignite their sparks and become Planeswalkers.

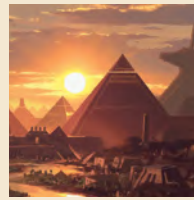
Often, this happens as a result of a great crisis or trauma. A near-death experience could ignite the spark, as could a life-changing epiphany or even a revelatory trance. But once their sparks are ignited, all Planeswalkers gain the rare ability to open a pathway through the Blind Eternities and pass from one plane to another.

The life of a Planeswalker is a life of choice and self-determination, unrestricted by the boundaries of world or fate. Most Planeswalkers dedicate themselves to some personal mission as they explore the secrets of the Multiverse. Often, they discover the depths of their own souls in the process.

...

This is the fourth *Plane Shift* article (corresponding to the release of the fourth volume of *The Art of Magic: The Gathering*), which means that at this point, you could put together a four-person party of Planeswalkers and have each one of them come from a different plane.

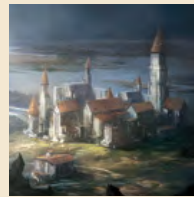
Fundamentally, no game rules are attached to being a Planeswalker. Traveling from plane to plane in this sort of campaign is a lot like overland travel in a normal campaign: it's about getting to where the adventure is. It's a story function, not a rules one. If planeswalking is part of the campaign, then everyone in the party has to be able to do it, so they can travel together. (In modern Magic, there's no way to bring another living person along with you when you planeswalk.) That means there's not really any question of game balance where planeswalking is concerned—it doesn't make one character more powerful than another, and it doesn't make



Amonkhet

Five deadly trials await the people of this plane as they hope for a glorious death—and eternal glory in the afterlife. But their true fate lies in the hands of the sinister Nicol Bolas.

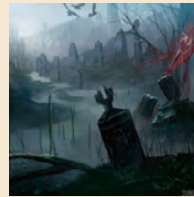
Jonas De Ro



Dominaria

Home to the volcanic continent of Shiv, the time-shattered isle of Tolaria, and the cold mountains of Keld, Dominaria is the setting for brutal conflicts and home to powerful mages.

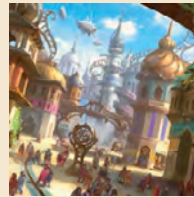
James Paick



Innistrad

For centuries, the archangel Avacyn and her hosts protected the humans of Innistrad from the terrors of the night. But then she turned on the people she was supposed to protect as an alien madness seized the plane.

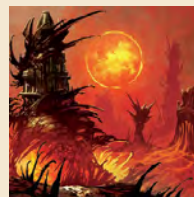
Jung Park



Kaladesh

Kaladesh is a vibrant, beautiful land in the midst of an inventors' renaissance, teeming with creativity and optimism.

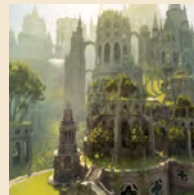
Daniel Ljunggren



New Phyrexia

Once known as Mirrodin, this metallic plane has been transformed by the vile Phyrexian corruption. Its natives fought and lost the war for their world, and now struggle to survive each day.

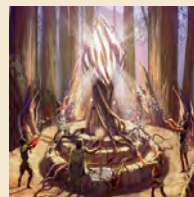
Tomasz Jedruszek



Ravnica

This worldwide cityscape holds countless grand halls, decrepit slums, and ancient ruins. Ten guilds maintain an uneasy peace in governing the various aspects of life in the majestic city.

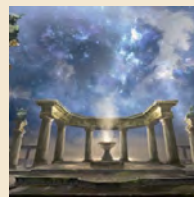
Richard Wright



Shandalar

Rich with mana, Shandalar is a place where magic flows freely. Planeswalkers seek out this plane for its plentiful, powerful magic.

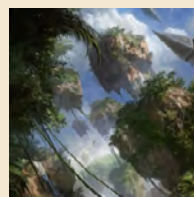
John Severin Brassell



Theros

Theros is ruled by an awe-inspiring pantheon of gods. Mortals tremble before them, feel the sting of their petty whims, and live in terror of their wrath.

Jung Park



Zendikar

This land of primal mana is slowly recovering from the unnatural disaster of colossal predators from the Aether rampaging across the plane.

Sam Burley



characters any stronger against the enemies they're fighting. So it's something that can be added on to any other character, without changing the character's class, race, or background.

How does planeswalking work? Well, despite the name of this article series, it actually doesn't bear much resemblance to the *plane shift* spell. When characters planeswalk, it usually takes prolonged focus to bring two worlds together and create the bridge to cross between them. This process takes about a minute and is similar to casting a ritual, so it's not generally something that Planeswalkers can do to escape combat. It also doesn't allow for much precision. As a rule, the point on a plane where a Planeswalker arrives is up to the DM, and it's usually the same location for each visit a character makes to a plane.

Occasionally in Magic fiction, characters do planeswalk in the middle of combat, usually when something dire is about to happen. (That includes the circumstances when a character's Planeswalker spark first ignites.) To model that, at the DM's discretion, a Planeswalker who is about to drop to 0 hit points can make a Charisma saving throw with a DC equal to the damage taken. On a successful save, the character instead takes no damage and planeswalks away. It's up to the DM what plane the character ends up on, because this isn't usually an intentional process.

You could do a lot of adventuring on just the four planes detailed in the art books and *Plane Shift* articles so far. But if you want to take your Planeswalker characters to Theros, Tarkir, Ravnica, Dominaria, Mirrodin, Alara, Fiora, Lorwyn, Kamigawa, or any other plane in the Magic Multiverse, you can follow the example of what I've been doing in these articles. Reskin and

tweak existing monsters, and inject a healthy dose of creativity and improvisation as you go. Some of those worlds are full of creatures that could have stepped right out of the *Monster Manual*, while others will present a greater challenge.

The most important thing is that a campaign involving Planeswalkers requires an agreement between the players and the DM. Even more than usual, if the players decide to ignore the plot hooks set before them and go off anywhere in the Multiverse just because they can, they can make the DM's job more taxing than fun. It's one thing to have a Planeswalker pop off to Ravnica for an hour to buy a cup of coffee, but it's quite another for the players to decide that they want to take on the corruption of New Phyrexia today, instead of following clues that lead clearly to an Innistrad campaign.

Speaking of New Phyrexia, a campaign with Planeswalkers is generally more fun with higher-level characters. The Planeswalkers who feature in the stories of Magic are powerful mages of various kinds, and their actions can sometimes decide the fate of whole planes. It doesn't always need to be like that, of course, but it can be hard to motivate characters with the ability to travel literally anywhere to stick around and root out a nest of giant rats.

So can Planeswalker characters travel from Amonkhet to whatever plane the Forgotten Realms lies on? That's up to you. The *Plane Shift* series more or less assumes a certain continuity from one Multiverse to the next, even as (for example) it makes no attempt to model Magic's five colors of mana in the D&D magic system. So there's no real reason an elf from Evereska couldn't "spark out" and find herself on Kaladesh, as long as it works for your players and your campaign.