

# THE SEVEN SPIRITS™ OF RA



Player's  
Guide

By Macrocom, Inc.

**SIR-TECH**

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# The Seven Spirits of Ra

Software

By  
Macrocom, Inc.

Player's Guide

By  
G. Daniel Hackett  
With contributions from  
Randall E. Bohrer, Ph.D.

Original Music

By  
Nadia Sirotek

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## Introduction:

# The Legend of Osiris

*...then Egypt had gods for its rulers, who dwelt upon the earth with men. The last of these was Horus, the son of Osiris, called by the Greeks Apollo. He disposed of Typhon, and ruled over Egypt as its last god-king. Osiris is named Dionysus (Bacchus) by the Greeks.*

**Herodotus, *The History***

*The myth of Osiris, the legendary first Pharaoh, was at the heart of ancient Egyptian religion. The devout Egyptian prayed for the guidance of Osiris when the time came to journey in the Land of the Dead. It was said that Osiris had discovered a pathway through death which mortal men could follow to eternal life....*

It happened that in the earliest days after The Unnamed One created the universe, there were five divine children born to the gods.

Osiris was eldest, followed by Horus, Set, and the goddesses Isis and Nephthys. And in the fullness of time, great Ra, whose blazing boat lights the world of men by day, gave the children of heaven roles to play which suited their natures.

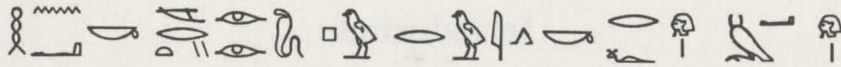
Osiris was learned and just, and he became Pharaoh, lord of Egypt.

Set was possessed of passions which burned him till he was dark and hot as scorched wood. Ra gave to him the throne of the realms of darkness.

Horus was the Eye of Ra, seeing clearly into the hearts of men and gods.

Isis was shrewd. It was she who taught great Ra to fear his mortality and thus gained for herself the power of his most secret name. Ra foresaw that Osiris would have need of a clever spouse, and so he guided Isis to become the wife of Osiris.

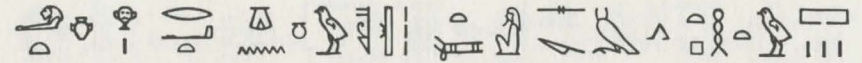
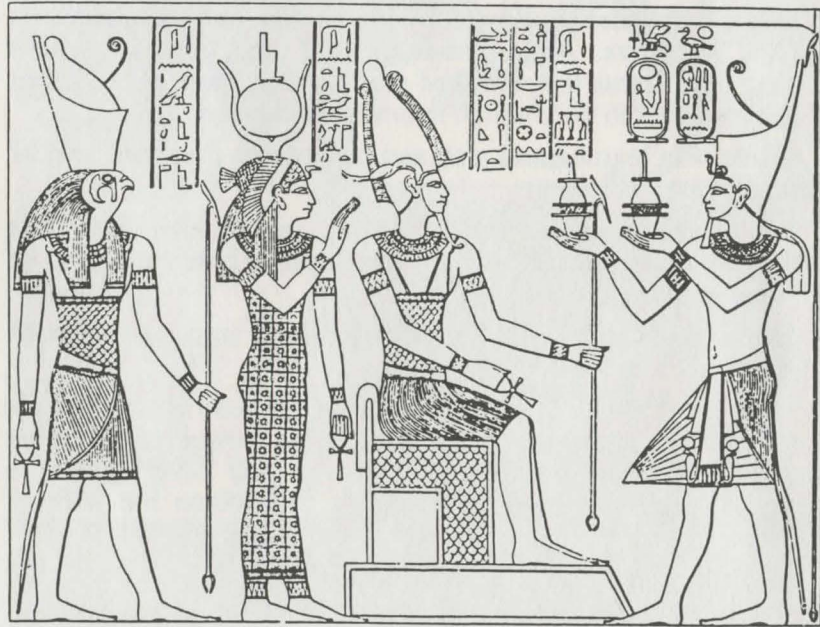
Nephthys, the most beautiful of all the divine ones, the fairest being in the realms of heaven and earth, married Set, though she loved Osiris more. This was by the will of Ra, for Ra desired the things which the marriage of Nephthys to Set



would bring to pass. And Nephthys in time gave birth to Anubis, who was hideous in spite of his mother's beauty, in appearance like a jackal, but who was the wisest of all. Anubis became judge in the Land of the Dead, weighing the worthiness of all who entered there.

Osiris proved a good king, and wise, giving laws and teaching the children of men to plant their corn in the rich soil of the Nile's flood so that they reaped in great plenty, and prospered. And his land of Egypt became mighty, feared as no other among the kingdoms of the earth, so that all nations paid him tribute, and the wealth of Pharaoh was without equal.

Set envied Osiris, and hated him, for Set coveted the adoration which men had given their Pharaoh. Furthermore, Set was jealous of the love which his wife Nephthys bore for his brother Osiris. As time passed and neither men nor Nephthys came to love Set more, his envy grew to great rage, and his dreams were black with thoughts of destroying Osiris.



But Set dared not attack Osiris openly. Osiris was a fearless warrior whose strength could well undo Set. And even should he succeed in taking what he wanted through force of arms, Set knew well that men might not follow a king who was so faithless as to murder his brother for the throne.

So Set conceived a plan wherein men might hold him blameless for the death of his brother Osiris, and embrace him as their lawful king in Osiris' stead.

Set, as King of Night, could walk in the dreams of men. He poisoned the thoughts of Pharaoh's soldiers, and twisted their vision. He made the just deeds of Osiris appear evil to them, and hateful in their eyes.

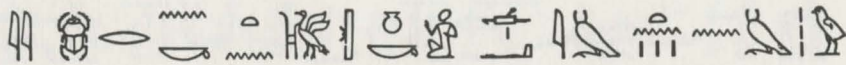
And so the guards of Osiris conspired against him and prepared a trap for him, and he was caught. Set then took shape and killed Osiris, and the guards did not interfere, for Set's slaughter of their king seemed righteous to them. So the ten spirits of Osiris took flight from his body, three to immortality with Ra, and seven to the dread gates of the Duad, the horrible Land of the Dead.

But Set had forgotten the clever Queen Isis, and the power given her by the secret name of Ra. Now she invoked that power, and was terrible in her wrath as she sought vengeance against Set for the death of her husband. Set was forced to flee across the face of the earth, and Isis sat upon the throne of the Pharaoh Osiris.

However, Set did not lose all his wits in his fear of Isis. He found the corpse of Osiris where Isis had hidden it, and butchered it, and scattered the pieces of it so that they would be devoured by beasts of the field, by creatures of the air, and by fishes of the water. And the body of Osiris was eaten as Set wished, so that it seemed forever hidden even from the eyes of the most wise.

Then the seven mortal spirits of Osiris looked upon the Duad, which is like a shadow of the world walked by living men, containing the likenesses of each thing and creature, so that the dead might see nothing but the familiar and be deceived into thinking they yet live. But those who are so deceived perish utterly, for the Duad is the place where souls are tested, and nothing is exactly as it seems. Only those whose hearts are worthy may see the truth behind the shifting





Now the seven mortal spirits of Osiris, freed at last by the joining of his body and the defeat of his great enemy, rose above the world, joining Ra, becoming in and of Ra, so that Osiris was Ra, and Ra, Osiris. And the course of Ra's heavenly boat was changed.

From that time forward, Osiris, as Ra, sailed his blazing craft over the vault of the sky during the day, lighting the world for living things. During the night, Ra, as Osiris, rode above the land of the Dead, guiding the dead who were righteous.

So the seven mortal spirits of Osiris, which were the gift of Ra, were returned through his son Horus to the giver, and so became the spirits of Ra which lighted the living as they guided the dead.

The circle of heaven and earth was thus made whole and without end, and the spirits of the righteous could return after death to Ra who had given them life.



## Background:

### The Trials of the Dead

*Hail, Osiris, Men-kau-Ra, King of the North and South, living for ever, born of heaven, conceived of Nut, heir of Seb, his beloved. Spreadeth she thy mother Nut over thee in her name of "mystery of Heaven," she granteth that thou mayest exist as a god without thy foes, O King of the North and South, Men-Kau-Ra, living for ever.*

**Inscription from the coffin of Mycernius, builder of the third great pyramid. Fourth Dynasty, around 3700 BC.**

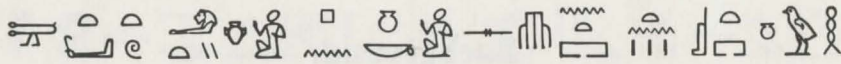
The ancient Egyptians did not believe in eternal life won by the acts of the living. Instead, immortality could only be earned after death. The purpose of life was to prepare for death, to accumulate the material and spiritual treasures which would be needed to sustain the spirits in the underworld.

According to Egyptian belief, each person had a number of spiritual parts. Only a few of these parts were guaranteed eternal life. Seven were required to survive passage through the Land of the Dead.

The seven mortal parts were the *sahu*, the *ka*, the *ba*, the *khaibit*, the *khu*, the *sekhem*, and the *ren*, which can be literally translated as "body," "double," "soul," "shadow," "spirit," "form" and "name." A translation of the ideas behind the words is not so easy, however.

The Egyptians did not leave us dictionaries. We can only infer--and sometimes merely guess--what was meant by certain words from the way they were used in written prayers found in tombs. This job is made even more difficult because some words are not always used in the same way or to mean exactly the same thing, perhaps because meanings changed over time, perhaps because some words expressed concepts which confused the Egyptians themselves. In any event, there is no single clear picture of how the Egyptians saw the seven parts or spirits they named and ascribed to men and women, or of the relationship between them.

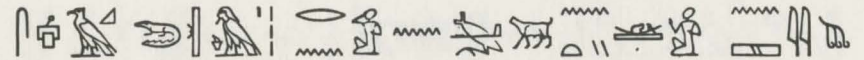
But while we can't do more than pretend to see the spirits as the Egyptians did, we do know several things about them.



First, as already implied, seven spirits were *mortal*. They could die or be killed after reaching the Land of the Dead, and the personality of the dead person would be lost forever.

Second, the existence of the spirits was tied to the existence of the body. (Remember that Osiris' ultimate transformation and victory were dependent on the reuniting of the parts of his earthly body.) The spirits of a dead person could endure only as long as his body was preserved. This belief led to the development of the elaborate and highly effective Egyptian embalming techniques.

Third, the "life" of the spirits mirrored life on earth in many ways. The spirits had material needs, just as the person did while living. The Land of the Dead even looked much like the mortal world, for everything, including inanimate objects, had its spiritual counterpart in the underworld.

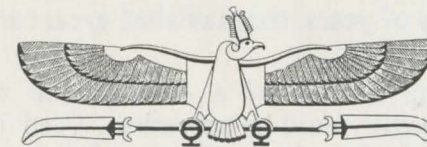


Finally, the spirits could only survive in the Duad if they could find nourishment. This could come from offerings of food, or even paintings of food left in the tomb of a dead person. It could also come from consuming other, weaker spirits. If a spirit was weak from lack of nourishment or piety, it would fall prey to another spirit. The Land of the Dead was a hostile place.

Upon arrival in the Duad, the seven spirits faced numerous obstacles. It was necessary to discover a safe path across a landscape fraught with peril from beasts, hungry fellow wanderers, and the geography itself. At various points along the way, the spirits would be questioned on matters of religion by divine judges like Anubis. The correct offerings and sacrifices had to be made. Occasionally the dead person had to change his form in order to get past an obstacle. The price of failure was spiritual death, and failure was never more than a misstep away.

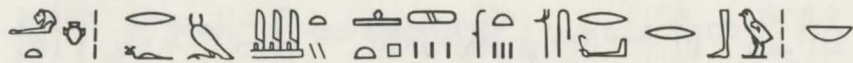
If the spirits of a dead person survived all the tests and traps of the Duad, he was reborn and became a god, dwelling in the heavenly Abode of the Blessed with the other gods of the Egyptians. But even this did not guarantee immortality, for most Egyptian gods--even Ra--were mortal. Gods required nourishment, just as lesser spirits did, and the Egyptians believed that the struggle for existence they saw on earth never ended, not even in heaven. Presumably, however, that struggle became much easier after one became a god, and extremely long life, if not actual immortality, was the expected result.

Present-day religions often promise an eternity of bliss as the reward for a life of virtue on earth. In contrast with this, the ancient Egyptians saw mortal life as important only so far as it allowed people to gather the items that would be needed after death. In their view, the real struggle for eternal life did not begin until death, and never entirely ceased thereafter.







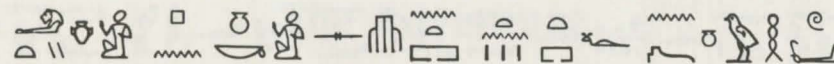


This last requirement was particularly troublesome. The irreverent (or the merely hungry) knew that there was wealth to be found in the tombs of the rich, and grave-robbery became a flourishing trade. The very rich, particularly the pharaohs, took extraordinary steps to protect their tombs from theft, including the building of pyramids containing elaborate mazes, and killing anyone who knew the location of their tombs. But nothing was certain to work, and most tombs were pillaged. (All the blame, incidentally, cannot be placed on the robbers. They sold their booty to people seeking gold for their own tombs. And it is extremely doubtful there would have been enough treasure to go around if it had all remained buried. It would take a great deal of gold to supply every dead Egyptian for three or four thousand years! It seems probable that officials were aware of the realities and economics of the situation and turned a blind eye to a certain amount of grave-robbing--if it did not involve their own tombs.)

Survival in the Land of the Dead was slanted in favor of the rich. It cost a great deal to purchase embalming, a tomb and treasure, and only members of the upper classes could afford to do so. However, not even great riches could buy immortality. Eternal life required a righteous attitude and knowledge of the gods and the spirit world, as well. For this reason, it was customary to leave a copy of the Book of the Dead in each tomb.

The Egyptian Book of the Dead was written so spirits could read it to obtain help with the different problems they would face in the Duad. The Book of the Dead is divided into chapters, each chapter being a prayer or prayers to deal with one of a wide variety of situations. Often chapters bore descriptive titles, such as "The chapter of not being scalded with water." There were many chapters dealing with making transformations. This is not surprising, for the transformation of the dead was a most important part of Egyptian beliefs.

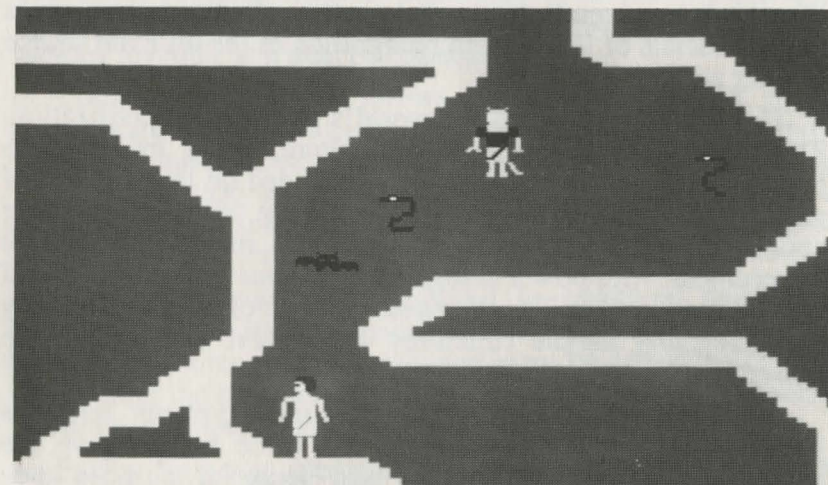
The Egyptians were the first to see a cycle of life and death in nature. Their agriculture, and thus their national economy, was based on the cycle of the Nile's flood, which covered their farmlands and deposited a layer of fertile mud each year. They saw their seeds sprout and produce fresh green life from the mud, which smelled of death and decay. Livestock ate these plants, and people ate meat from the livestock. Everywhere



life fed on life in a cycle of death, decay and birth. Life's form might change, but life itself seemed eternal, passing from creature to creature in an endless chain of transformations.

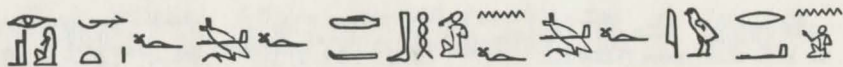
Egyptian thought extended this chain to spiritual life. The life that was passed from creature to creature in nature continued on into the spirit world. Just as there were higher and lower forms of creature, there were higher and lower forms of spirit, with truly powerful spirits appearing to men as gods. Just as the earthly chain of transformations passed nourishment and life to men, so the spiritual transformations passed life to the gods. At each transformation, life grew stronger and more powerful. Therefore a human being with the proper knowledge and preparation could travel up this chain to godhood, gaining strength and retaining his (or her) life and identity rather than surrendering them to a higher being at each transformation.

This type of thinking, which extended the observable patterns of nature into a thoroughly consistent picture of spiritual life, obviously went beyond a simple superstitious belief in magic. It was a conscious and sophisticated theology.



Screen of the Pits of Abot.

Part of the sophistication of Egypt's religion can be seen in its use of symbols. The scarab, or dung beetle, for example, was venerated as a symbol of rebirth. The scarab was



important because the larvae of the dung beetle feed on waste matter until they emerge as adults, demonstrating the principle of life growing from decay.

The statues of the gods to be found in temples were also symbolic: educated Egyptians knew that their carved idols only represented spiritual beings, and were not gods themselves. The animal shapes depicted in these statues represented qualities possessed by the various gods, and were not necessarily a literal depiction of appearance. The head of a jackal, cow or hawk was placed on a god's human body as a sign of the god's special characteristics or powers, not because it was thought the god would really look like an animal-headed human. The Egyptians were far from being simple idol-worshippers.

In fact, it appears that some--perhaps many--Egyptians believed that the universe was created by a single unnamed, immortal and invisible God. To followers of this idea, Ptah, Ra and other lesser gods might seem all-powerful in the eyes of men, but were only mortal servants of the one God, each with his own tasks and responsibilities in the divine hierarchy. Worship was given to lesser gods just as obedience was given to the officials of Pharaoh, in recognition of the ultimate source of their authority.

The Egyptians formed the world's oldest great civilization. They developed methods of agriculture, using irrigation to insure success when all other men depended on the vagaries of nature for food. They established trade with neighboring countries. They invented an effective method of central government, with power delegated to various levels of regional and local authority. They devised a system of writing, and they built elegantly simple structures which have survived to the present day.

All of this was indelibly marked by the Egyptians' religious beliefs. Indeed, it may well be that these beliefs gave the ancient Egyptians the stability and sense of purpose they needed to survive as a nation for over four thousand years.



## The Adventure

*Here too, at Sais, is the burial-place of one whom I think it not right to mention in such a connection. It stands behind the temple. There are also some large stone obelisks in the enclosure, and there is a lake near them, adorned with an edging of stone. On this lake it is that the Egyptians represent by night his sufferings whose name I refrain from mentioning, and this representation they call their Mysteries. I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips. So too, with the mysteries of Isis; I know them, but shall not mention them.*

Herodotus, *The History*

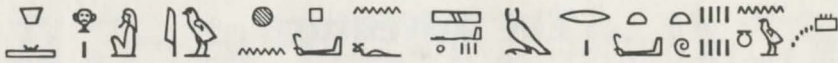
### General Information:

The idea of an interactive game based on the myth of Osiris is far from new. Throughout most of their history the ancient Egyptians themselves played a board game called *senet* which represented the passage of souls through the Duad. *Senet* boards and pieces, as well as illustrations of people playing the game have been found in tombs from as far back as the Old Kingdom, the first major era of Egyptian civilization. *Senet* eventually acquired religious significance, shown by pictures in later tombs that depict the deceased persons playing alone against invisible spiritual opponents.

Computer technology allows *The Seven Spirits of Ra* to incorporate this ancient idea on a much less symbolic level. Players control Osiris directly rather than attempting to visualize the story in the movement of pieces on a board. And of course *Seven Spirits'* purpose is to entertain, not to represent religious or mystical meaning at any level, unlike *senet*.

Over three years were required to complete *The Seven Spirits of Ra*. Historical research and design work consumed some of this time, with the balance spent on programming and on refining the extensive database used to generate and control the adventure's various elements.

Except for some specialized machine code routines, *Seven Spirits* was written in Pascal, which allowed more complex logic than is usually possible in assembly language programs, without significant loss of speed.



## The Adventure Universe:

*The Seven Spirits of Ra* recreates the environment of the Duad, the ancient Egyptian underworld or Land of the Dead. To accomplish your task of guiding the spirits of Osiris to rebirth and victory over Set, you must overcome a universe which is designed to challenge you.

This universe is based on authentic texts from Egyptian sources, such as the *Amduad*--the "Book of the Underworld"--and *The Book of the Dead*, found in ancient tombs. It is brought to life by a battery of technical features and innovations.

## Faithful to the Myth:

Both the story of Osiris and the Duad shown in *The Seven Spirits of Ra* agree with ancient sources. The obstacles and opponents faced by Osiris are as described by the Egyptians. The structure of the Land of the Dead, with its separate regions and varieties of Egyptian landscape, is based on descriptions in the *Amduad*.

## Internal Consistency:

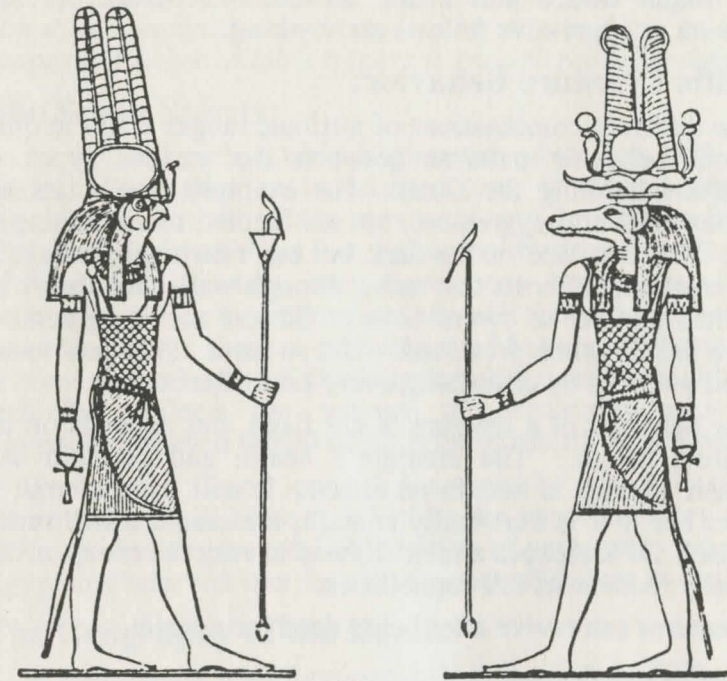
Computer adventures have often been notable for their lack of a consistent environment. A penguin might be found in a medieval dungeon, or the dungeon itself might be located in a fast-food restaurant. Such flights of whimsy are amusing, but they limit the participant's sense of adventuring in a believable world.

The Duad of *The Seven Spirits of Ra* contains no elements which wouldn't be found in the Egypt of the pharaohs. All animals and spirits are those known to the Egyptians, as are structures and geography.

## General Creature Behavior:

The Duad of Egyptian tradition was inhabited by a wide variety of animal and supernatural spirits, each creature having its own characteristic behavior. This is duplicated in *The Seven Spirits of Ra*.

Behavior is broken down into a large number of attributes, such as "movement pattern," "aggressiveness," "range of vision," "personality," and "health," which are each assigned a

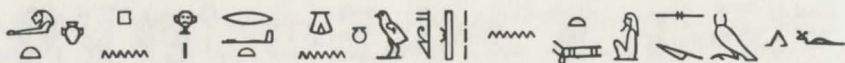


numeric value. Each *combination* of attribute values results in a characteristic kind of creature behavior, so each creature can be given its own unique behavior by assigning it attribute values different than those of any other creature.

But giving each creature its attributes totally at random would result in wildly different actions even between two creatures of the same kind. That wouldn't be realistic. Certain kinds of behavior are characteristic of a species, even though not all members of the species act exactly alike.

The problem of individual versus species behavior was solved in *Seven Spirits* by assigning each species a *range* of values for each attribute, within which individual creatures may vary. So all members of a given species behave similarly, but not identically.

Traits and capabilities within a species are "normally distributed," meaning that the majority of a species acts more or less the same, but a few individuals will be at the extremes



of behavior for that species. For example, one of ten rats in a room might notice and attack an intruder before his less observant or aggressive fellows do anything.

### Specific Creature Behavior:

The different combinations of attribute ranges result in quite different behavior patterns between the various types of creatures inhabiting the Duad. For example, crocodiles are very powerful and aggressive, but are limited to swimming in water. Bats can "see" in the dark, but can't do much damage to other creatures. Ghosts can move through walls and absorb an unlimited number of sword blows. Snakes aren't aggressive, but are deadly when provoked. And so forth. (We don't want to spoil your fun by describing every kind of creature.)

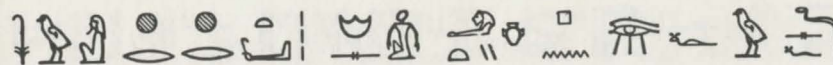
The behavior of a creature is not fixed, but depends on the creature's health. The creature's health and strength will diminish when it is hurt in an attack. It will then attempt to escape, but if it is hurt badly enough, the creature will return the attack. If it escapes and is allowed to rest, the creature will gradually recover its full capabilities.

Creatures can revive after being dead for a while.

### Transformations:

The transformation of souls was central to the beliefs of the ancient Egyptians. This is quite literally reflected in *The Seven Spirits of Ra*. Just as in the original myth, Osiris can gain the ability to transform himself into various animals, allowing him to overcome obstacles which are insurmountable to him in human form. The adventure echoes the supreme value of transformations in Egyptian mysticism by making them absolutely essential to victory.

The key to making transformations is defeating the "Master" of each animal species. (The Master is a "devourer," the spirit of a creature who consumed part of Osiris' body in the world of the living.) Overcoming a Master restores a part of Osiris' lost body to him, which is important to his overall goal. But it also gives him the ability to transform himself into the defeated Master, with all the specialized capabilities of that Master's species.



*Note: Osiris can only be transformed to shapes which are appropriate to his location. For example, you can't change him to a non-flying creature when he is in mid-air, and large shapes are only available if there is enough room for them.*

### The Seven Spirits:

As in the myth, Osiris begins the adventure with seven spirits. Each time he is defeated, one of these spirits will depart from him. Should he survive to win through the Passage of Rebirth, spirits he has lost will be released from the Well of Lost Souls (where they have been imprisoned by the henchmen of Set). Some or all will be returned to him according to his success defeating the Masters of Beasts. This restores the strength of Osiris before his final battle with Set, and also reflects the renewal of personality which the Egyptians believed would occur prior to rebirth as an immortal.

However, if Osiris loses all his souls, he will truly die and his adventure will be over, which is the way *The Seven Spirits of Ra* symbolizes the total obliteration of personality which the Egyptians believed was the consequence of failure in the Duad.

### The Geography of the Duad:

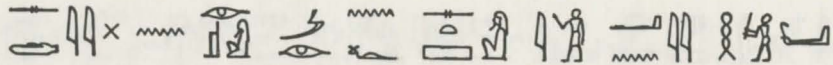
In accordance with Egyptian belief, the Duad of *The Seven Spirits of Ra* is divided into different regions, and each of these regions looks like part of the Egypt of the living. Each presents its own combination of obstacles and inhabitants.

There are numerous important regions in the Duad. Some of these are:

<i>The Desert of the Three Pyramids</i>	<i>The City of Tombs</i>
<i>The Pits of Abot</i>	<i>The Caverns of Isis</i>
<i>The Pyramid of Osa</i>	<i>The Pyramid of Manu</i>
<i>The Pyramid of Hetsahpet</i>	<i>The Stronghold of Set</i>

Movement between regions is through various doors and gates. In some cases, nothing prevents such movements, but there are also places which are guarded by Egyptian deities. When a passage is blocked, Osiris must satisfy the guardian's requirements before he will be allowed to pass through.

When Osiris enters a region, you will be presented with a message. Such messages are important. They contain clues



which you can decipher to gain important information about the region which Osiris is about to enter.

One region, the Pits of Abot, is only reached when Osiris loses all seven of his spirits. Once there, he cannot escape. To try again, you must quit and start over with a new or saved adventure.

#### NOTE:

You may notice some time is required for disk drive activity when Osiris moves from one region to another. Unfortunately there is nothing you can do to shorten these delays. *The Seven Spirits of Ra* requires large amounts of new data from the program disk when a region is entered, and the adventure must pause while the disk drive supplies this data to the computer. The displaying of messages during this time does not add to the length of the delay, although it may appear to be doing so.

#### Window On The World:

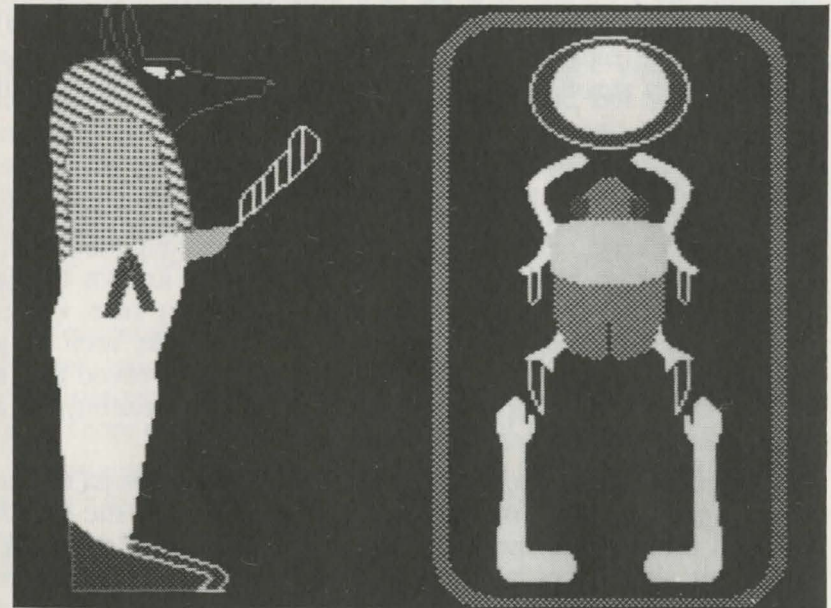
The action screen seen in *The Seven Spirits of Ra* shows only a small part of a Duad region at one time, as if it is a window in a wall which blocks most of the region from your view. When Osiris moves into the edge of this screen in a direction where more territory exists, the new territory will move smoothly onto the screen. The effect is very much like following Osiris with an aerial television camera which moves only enough to keep him in view as he moves through the various large regions.

Because all of a region can't be seen at one time, it isn't always possible to see the route between two different areas on the screen, particularly in mazes.

*Note: Not all regions have obvious or visible outer boundaries. When Osiris reaches the edge of such a region, he and the screen will stop moving until you change his direction with your joystick or numeric keypad.*

#### Graphic Representation:

Many of the shapes and drawing conventions used in *The Seven Spirits of Ra* are taken directly from Egyptian art. For

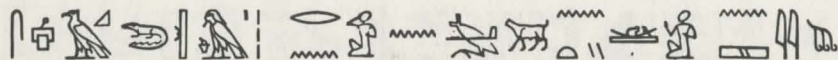


example, Osiris and other characters are always shown in the distinctive style used in tombs: a frontal view of torso and arms combined with head and legs drawn in profile. The depiction of characters in this style against an overhead "map" view of the landscape they inhabit is also typically Egyptian. The drawings shown in special full-screen illustrations are faithful renditions of actual tomb paintings.

Where no Egyptian drawing style is appropriate, other art forms such as sculpture and architecture serve as sources of authenticity. Buildings and ornamental details are based on surviving Egyptian temples and monuments, for instance. Even the pyramid mazes are like those used by the pharaohs to conceal their burial chambers, and are not just "game" details.

#### Graphic Innovation:

*The Seven Spirits of Ra* uses its own special graphic techniques to take fullest advantage of each computer. For



example, the PC version is the first entertainment software for IBM and compatible computers to present up to sixty (60) independently moving, multi-colored, animated figures on a screen which scrolls both vertically and horizontally without flickering.

### Mystic "Secrets:"

Egyptian theology centered on occult mysteries known only to the priesthood, elite "Initiates" who interpreted the "real" meanings hidden behind the myths which were known to the general public. Virtually nothing was taken at face value. Instead, each object, action and circumstance was seen as a symbol of something else. So, religious writing evolved into a kind of code which had a completely different meaning for a priest than it would have for a layman.

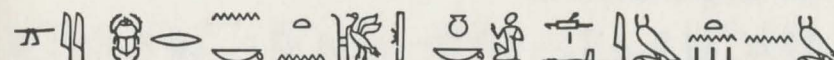
This technique is used to hide clues within text found in *The Seven Spirits of Ra*. As you move Osiris through the Duad, you will find various messages which are written in "mystical" style, yet which contain practical information that will be needed for victory. Sometimes this will consist of hints about items to be found in a region, and sometimes it will be "passwords" or answers to riddles posed by the guardian deities who block entry to some areas.

You may find it helpful to record on paper all text and hieroglyphic messages you receive, for later reference.

### Routes To Victory:

An important feature of *The Seven Spirits of Ra* is that it is a "non-linear" adventure. This means that there is no single pre-ordained path to victory. Of course there *is* a best route through the Duad, but there are a great many other possible variations of travel through the various regions which can eventually result in success.

In the terms which might be used by the Egyptian priesthood, these various routes symbolize the way the Path of Righteousness is different for each person. In practical terms, they mean you need not be too concerned about making exactly the correct sequence of moves when you begin your adventure.



### Scoring:

You will be awarded a score for your performance in *The Seven Spirits of Ra*. It is included to let you assess and compare your performances to some extent, but this score has nothing to do with winning. Victory requires only that you somehow get through the Passage of Rebirth and defeat Set in his stronghold, so you can (theoretically, at least) win with a very low score. And of course you will lose whenever all of Osiris' spirits are defeated, even if your score is extremely high.

You receive points for major achievements like defeating Master animals or passing guardian deities, as well as for overcoming opponents in combat. Points are deducted from your score each time Osiris loses one of his spirits.

You can see your score at any time in the lower left corner of the action screen and on the Status screen.

### Health:

Like a living person, a spirit's survival depends on its health. In *The Seven Spirits of Ra*, the spirits of Osiris lose health every time they sustain an injury, either in combat or due to the perils of the landscape. If a spirit loses all its health, it will die (and you will see it float away from Osiris).

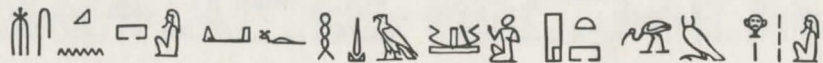
Fortunately, a wounded spirit can recover its health. This can happen in two ways:

First, Osiris can find food and eat it. The health of his current spirit will instantly be restored to its maximum value.

Second, "time heals all wounds"--usually. A spirit normally regains its health if it isn't hurt again. Maximum health can be recovered by waiting while avoiding combat.

Each of Osiris' spirits is assigned its maximum of 100 "health points" when it is first used. These points are reduced by injury and increased by food or rest. You can see the current health of a spirit in two ways:

(1) A "health gauge" is displayed below the action screen. This is a horizontal bar which becomes shorter as health is reduced. It is green when the spirit is healthy (50 or more health points). The health gauge will turn red if health drops



below 50 points (and an audible warning will be provided in the form of a special tune).

(2) Health points are shown numerically on the Status screen.

### Special Effects:

While much of what you see in *The Seven Spirits of Ra*, like its 16-color high-resolution graphic display on IBM PC and compatible machines, could be classified as "special effects," there are certain features which better deserve that name.

Like semi-transparent versions of Osiris that float away when one of his spirits is lost.

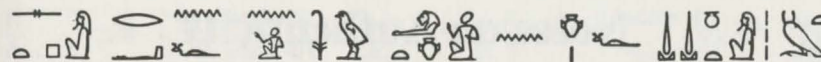
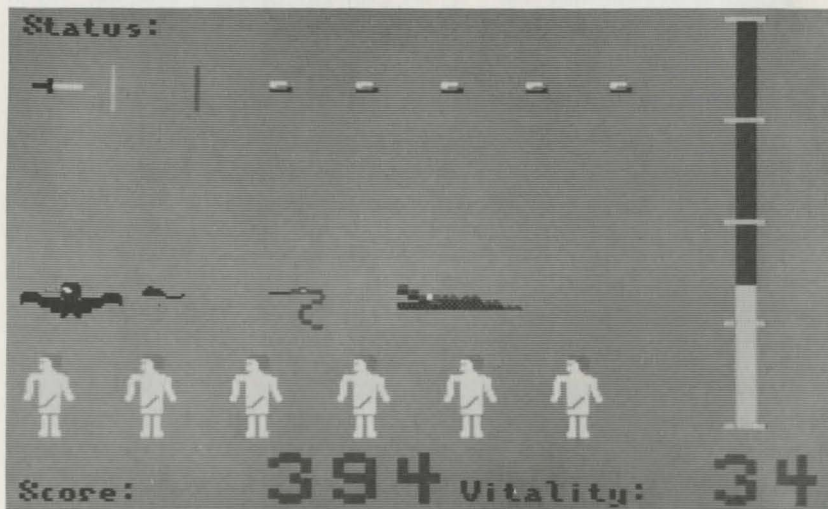
Like ghosts that vanish while you are trying to aim a staff at them.

Like a novel way of depicting the way bats "see" in a dark place. (You may recognize this if you are familiar with modern radar displays.)

Or like many other things you will see as you travel with Osiris.

### The Status Screen:

The Status screen is used to display everything you need to know about Osiris at any time. It displays all the items he is



carrying, and marks the weapon he is currently using. It shows how many spirits remain to him, and gives the numeric value of the current spirit's health. It lists your current score.

All action and creature movement in the adventure are halted while the Status screen is visible.

### The Help Screen:

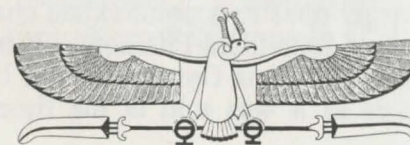
The help screen lists the keyboard commands which control Osiris. *The Seven Spirits of Ra* reference brochure for your computer presents the same list with an expanded explanation of the function of each key.

### Looking For Hints:

Much of the fun of an adventure is in discovering new things and learning to take advantage of them. Reading this booklet is meant to be an integral part of this discovery process, and its pages contain many hidden hints and clues which you can find by reading carefully. But it won't answer all possible questions even if you memorize it from cover to cover. That would ruin the fun of working out the puzzles of the Duad from what you find there.

But if you are hopelessly stuck with no idea how to proceed, don't despair. Our Hotline service is available evenings, weekends and Federal holidays to give you as much (or as little) information as you need. (See inside the back cover of this booklet for details.) Note, however, that we can only provide specific information for the Basic or Beginner's level of play. The Advanced level is so unpredictably different every time a new adventure is started that not even our helpful Hotline staff can guarantee knowing the solution to every dilemma.

May Ra shine brightly upon your adventures.





## Notes on Authenticity

*There straight arose a wicked race of deceivers, who as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the body of Osiris, went up and down gathering up limb by limb still as they could find them.*

Milton, *Areopagitica*

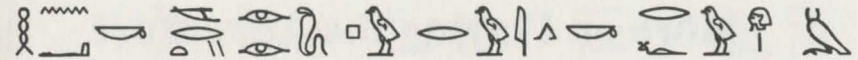
There is no "official" Egyptian version of the Osiris legend. We do not know for certain that it was ever written down by the Egyptians: if the story was recorded, the stone or papyrus containing it has not yet been discovered or has long since been destroyed. Religious writings found in Egyptian tombs, like the Book of the Dead, refer constantly to Osiris but do not repeat the legend. It is as if every Egyptian knew the story so well that there was no need to preserve it in writing. It may even be that there were religious reasons not to write it down. We can't be sure.

What we do know is that the story of Osiris that has been handed down to us was recorded first by the Greeks, then by the Romans, many centuries after the peak of Egyptian power had passed, and thousands of years after Egypt was founded. There is no reason to believe that the Egyptians believed in exactly the same stories as those told by the Greeks or the Romans. Indeed, the very fact that later versions differ among themselves in many respects is ample reason to doubt them.

Undoubtedly the story changed greatly as it was passed by word of mouth over the many generations of Egyptian culture. In addition to tiny changes occurring accidentally, there may well have been larger ones to accommodate changes in custom or the preferences of individual Pharaohs. It is most probable that an Egyptian of the First Dynasty would barely recognize the story of Osiris as it was told at the time of the Roman conquest.

But even if the legend had never changed, the authenticity of the Greek and Roman versions is open to question. First, the writers were recording a religious story, and their interpretation of it would be colored by their own religious beliefs, prejudices

## NOTES ON AUTHENTICITY

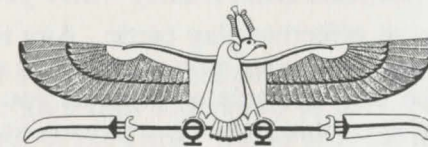


and preconceptions. Second, it is very likely that the versions we see are not exactly as their authors wrote them. For many centuries these documents were hand-copied, a process which has often resulted in changes being introduced due to ignorance, simple error or to the copyist seeking to "improve" the work he copied.

Finally, the stories of the Greeks and Romans attribute acts and motives to all characters, even Osiris and Isis, which are far from noble or divine as we understand the terms. Retelling the story as it was told in Roman times would carry the distinct danger that its essential message would be lost, simply because the moral standards of today are different than those of ancient times. It is difficult to see the ideas that were the roots of a religion which endured through more than half of recorded history if we are diverted by elements which seem perverse in the context of our own time.

So we have attempted an idiomatic rather than a literal telling. We have tried to relate the Osiris myth in such a way that it makes sense today, and perhaps gives some understanding of why it was the basis of a religion which commanded devotion for four thousand years.

Our telling of the Legend of Osiris preserves elements common to the Greek and Roman versions and weaves around them a tale which is consistent in its internal logic and in accord with the beliefs expressed in records left by the Egyptians themselves. Because our version of the myth retains the spirit of Egyptian belief and discards particulars on which the classical versions disagree, we consider it to be authentic.



## More on Playing the Adventure

### Starting:

The *Seven Spirits of Ra* reference brochure for your computer lists the steps that are necessary to begin playing.

### The Advanced Level:

At the start of each session you will be given a choice of difficulty levels. The Advanced level is intended to provide an extra and continued challenge after you have won the Basic-level adventure.

Extra difficulty is created partly by the rearrangement of certain key elements in the adventure universe. The challenge is continuous because this rearrangement is different--and unpredictable--in each new Advanced adventure, so *The Seven Spirits of Ra* can be played any number of times without seeing the same combination of circumstances.

Because of this variability, the Sir-Tech Hotline Service is unable to answer questions about playing Advanced adventures: the Hotline staff simply has no way of knowing the solutions to specific problems at this level.

The Advanced level of play is much more difficult than the Basic. We recommend that players not select an Advanced adventure until they have won the Basic version.

### Saving And Restoring Adventures:

After you choose a level of difficulty, you can restore a previous adventure if you have saved one (or more). Saving an adventure preserves it unchanged, so you can resume play days, weeks or even years later, exactly where you left off.

Saving can be an effective play tactic. Any time you make significant progress, save your adventure. You can then work at overcoming the next obstacle as often as you want without risking the loss of everything you have already accomplished.

Adventures are saved and restored by number. Up to ten adventures (numbered 0 to 9) can be saved at one time.

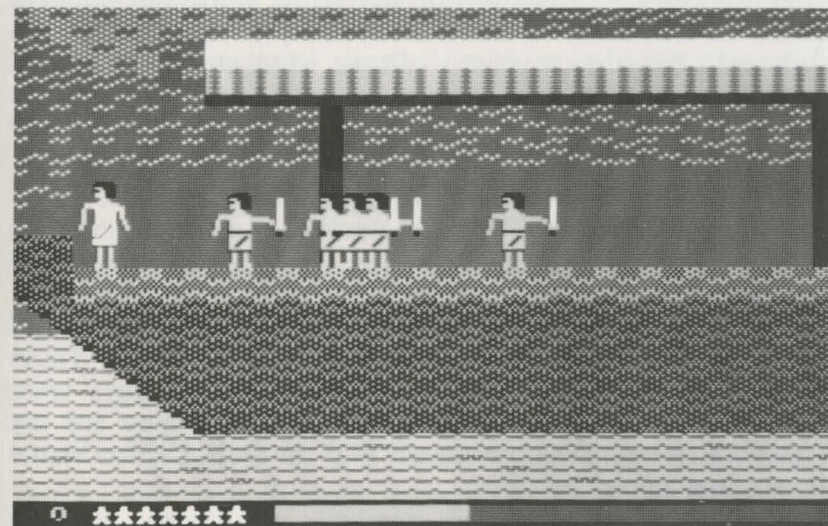
To save an adventure, you must quit first (see the Reference brochure for details). After you save an adventure, you must restart the adventure program to play it again.



(Restarting an Advanced adventure which has been saved will not cause the relocation of important elements that occurs with a new adventure on the Advanced level.)

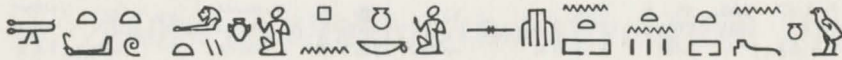
### The Opening Sequence:

Each new adventure in *The Seven Spirits of Ra* begins with an animated scene in which you will see Osiris being killed by his guards aboard his royal barge on the Nile. You can move Osiris about on the barge if you want, but you can't prevent his death, and moving him will delay the start of the actual adventure.



### Eating:

The quickest way to restore Osiris' health after he is wounded is to give him something to eat. Food is randomly located throughout the Duad; Osiris will eat it and be restored to full health instantly whenever he takes food. (See the Reference card for instructions on how to take items.) Food appears in the form of mushrooms. Beware of toadstools.



### Doors:

Movement from region to region of the Duad is through doors which Osiris can Enter on your command (see the Reference brochure for your computer). These doors are marked by flashing squares containing *ankhs*. An ankh is an ancient Egyptian symbol which looks like a cross with a loop at its top.

### Keyboard Vs. Joystick:

Some versions of *The Seven Spirits of Ra*, such as that for IBM PC and compatible computers, allow you to control Osiris either with a joystick or from the keyboard. A joystick requires somewhat less dexterity and concentration to operate than the keyboard, but the keyboard allows adequate control if a joystick is not available.

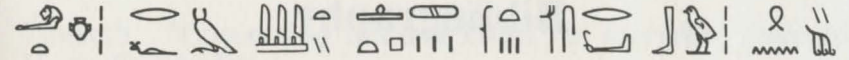
### Keyboard Use:

The keyboard is used for some purposes whether or not joystick use has been selected.

In general, the keyboard is used for all commands and entries which don't directly affect Osiris' movements. Thus, certain keys are dedicated to such functions as selecting and controlling the Help and Status screens and quitting. These keys are mostly "mnemonic"--meaning command keys were selected which are easy to remember because they are the letters which begin the command: **[Q]** for Quit, **[S]** for Status Screen, and so on.

Alternate keys are also available for some standard commands when these keys are customarily used on a particular computer: for example, most software for IBM and compatible computers uses **[Esc]** for Quit and **[F1]** for Help, so these keys (*as well as* **[Q]** and **[H]**) have been given the same functions in *The Seven Spirits of Ra*. Check the Reference brochure or the Help screen to see how keys are defined for your computer.

The keyboard is also used when a password or other verbal response to a riddle or question is required. When you are asked a question on the screen, answer it by typing in the word or words you think will answer the question, then pressing **[Enter]** or **[Return]** (labeling of this key varies from computer to computer).



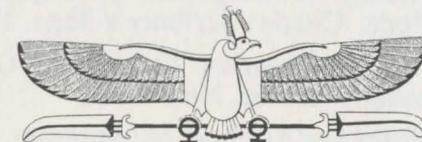
### Copying The Disk:

You must copy your original *Seven Spirits* program disk so you can play without subjecting the original disk to wear and tear. You should be aware that the original is a "keyed master disk." *The original program disk must be present in one of your disk drives while you are playing from a copied disk in another drive.*

### Hard Disk Use:

*The Seven Spirits of Ra* can be copied to and played from a hard disk drive with some of the computers for which it is available, including the IBM PC and compatibles, and this will significantly reduce playing delays due to disk access time. Follow the directions supplied with your hard disk and operating system to copy the original program disk to the hard disk. The adventure is started from a hard disk by entering "7SPIRITS" under the appropriate directory/sub-directory.

As with a copied floppy disk, the original program disk must be present in your floppy disk drive to play the adventure from a hard disk.



## Bibliography

*The Seven Spirits of Ra* is based on the resurrection myth of the god Osiris, which was the core of much of the ancient Egyptian religion. Much has been written about this story which spread throughout the Middle East and influenced believers through Roman times. Listed below are the writings which proved most helpful in the development of this adventure.

Egyptian texts such as *The Book of the Dead* and *The Book of What is in the Underworld* provided a wealth of ideas for *The Seven Spirits of Ra*. It is hard to think of a better source of raw material than these detailed descriptions of an exotic underworld and its powerful mix of macabre, mystical, exotic and magical elements.

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## The Authors

**Randall Bohrer** was born in Canton, Ohio in 1946. He added to that accomplishment some time later with a Bachelor of Arts degree from Case Western Reserve University. After several years spent managing his family's business, he returned to academic studies, earning a Ph.D. from Yale University in 1976 for his work in mythology.

Dr. Bohrer is a founding member and president of Macrocom, Inc., a graphics software company which has developed programs of numerous types in addition to interactive simulations. When he is not designing software, Dr. Bohrer handles a variety of administrative, writing and editing tasks for one of America's leading research universities.

**Bryan Rossmann** is a native of Pittsburgh, Pennsylvania, where he was born in 1963. He studied at Georgia Institute of Technology and programmed business software prior to joining Macrocom in 1984. Currently he works in the development of control software for industrial and defense applications. *The Seven Spirits of Ra*, for which Bryan supplied assembly-language as well as Pascal programming, is the second adventure simulation in which he has been involved.

He is owned and managed by a half-Labrador, half-Chow dog named Guinness.

**Neal White III** is a lifelong Atlanta, Georgia resident, from his birth in 1960. Prior to his graduation from Georgia Tech, he worked for the university's Office of Telecommunications and Networks.

A computer graphics specialist, Neal is the discoverer of the unique 16-color high-resolution graphics mode used to create the PC version of *The Seven Spirits of Ra*. He has participated in the programming of a number of best-selling graphics programs for Z-Soft, Inc. in addition to his involvement with Macrocom since 1982.

He enjoys kite flying.

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- (2) If your computer is malfunctioning.

Test the disk on another computer. If the program works, you have a problem with your hardware. If the program doesn't operate, send the disk back to us. The original disk must be returned to us for replacement.

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If you are stuck playing *Seven Spirits of Ra* and need a hint or if you need assistance with a game problem, we've got someone waiting to help you.

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Monday - Friday -- 4:00 - 8:00 p.m. Eastern time

Weekends & U.S. Postal Holidays -- 12:00 - 6:00 p.m. Eastern time

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Ogdensburg, NY 13669