

Al-Qadim™

ARABIAN ADVENTURES

Adventure in an exotic land of sultans, scimitars, and genies with this expansion to the AD&D[®] 2nd Edition rules. For intermediate to advanced players, ages 10 and up.

by Jeff Grubb









Arabian Adventures



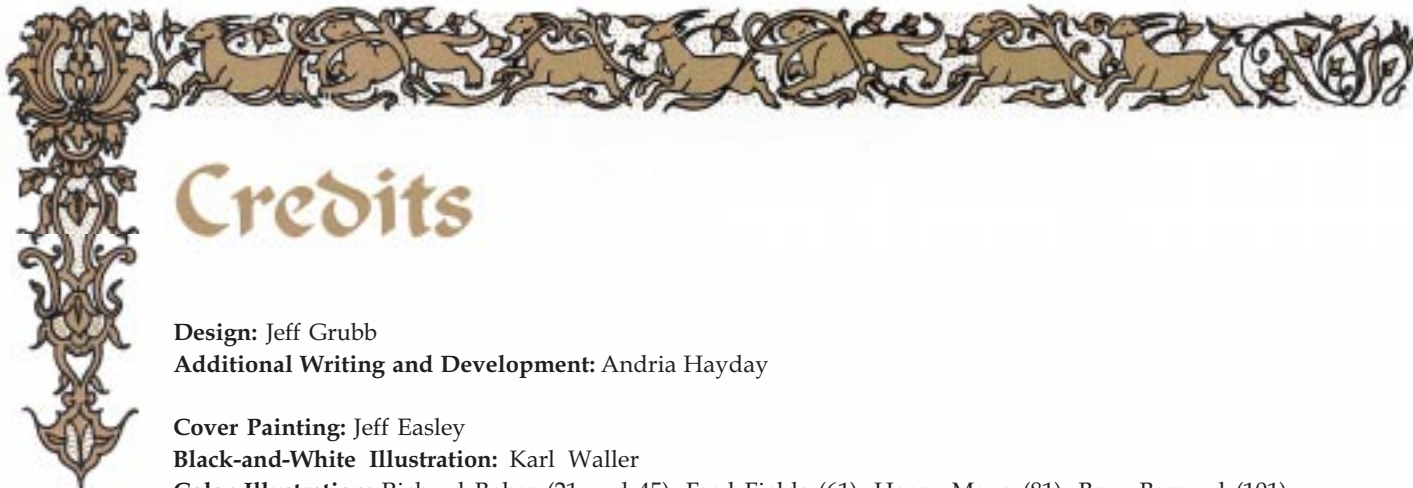




Al-Qadim

Arabian Adventures

by Jeff Grubb
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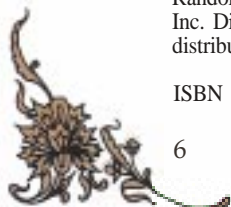
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CONTENTS

INTRODUCTION, 8

CHAPTER 1: THE LAND OF FATE, 10

The Land, 10

The People of Zakhara, 10

Honor, 14

Family, 15

Purity, 16

Hospitality, 17

Piety, 18

Fate and the Loregiver, 18

Sidebar: Map Key, 10

CHAPTER 2: CHARACTERS, 19

Ability Scores, 19

Races, 19

Groups, Classes, and Kits, 20

Station in Life, 20

What's in a Name?, 26

CHAPTER 3: KITS, 27

Proficiencies, 28

Kit Descriptions, 28

Warrior Kits, 29

Wizard Kits, 40

Rogue Kits, 44

Priest Kits, 58

CHAPTER 4: PROFICIENCIES, 71

Awareness, 71

Begging, 71

Bureaucracy, 72

Debate, 73

Display Weapon Prowess, 73

Genie Lore, 74

Grooming, 74

Haggling, 75

Metalworking, 76

Riding, Horse Specialization, 76

Riding, Camel Specialization, 77

CHAPTER 5: PERILS OF ADVENTURE, 78

Armor in Fiery Zakhara, 78

Desert Survival, 79

Calling Upon Fate, 82

The Evil Eye, 84

CHAPTER 6: AT THE BAZAAR, 85

Equipment Lists, 85

Equipment Descriptions, 92

CHAPTER 7: SHA'IR ABILITIES, 97

Summary of Powers, 97

Summoning a Familiar, 97

Requesting a Spell, 98

Recognizing Genie Work, 102

Calling Upon the Jann, 102

Elemental Protection, 103

Calling a Genie, 103

Binding a Genie in Servitude, 105

Creating a Genie Prison, 108

Elemental Travel, 109

Receiving an Audience, 109

Sha'irs and Tasked Genies, 110

CHAPTER 8: WIZARD SPELLS, 111

First-level Spells, 112

Second-level Spells, 118

Third-level Spells, 123

Fourth-level Spells, 127

Fifth-level Spells, 132

Sixth-level Spells, 137

Seventh-level Spells, 141

Eighth-level Spells, 144

Ninth-level Spells, 147

APPENDIX A: WIZARD SPELLS BY PROVINCE, 152

APPENDIX B: SPELL INDEX, 154

GLOSSARY, 156

GUIDE TO MAJOR ILLUSTRATIONS, 156

INDEX, 157

TABLES:

1: Station, 22

2: Nonweapon Proficiency Group Crossovers, 28

3: Character Kit Summary, 31

4: Monthly Trading Checks, 56

5: New Proficiencies, 72

6: Armor Class Ratings and Penalties, 79

7: Dehydration, 80

8: Dehydration, Animal, 80





INTRODUCTION

The Seven Voyages of Sinbad,” “Ali Baba and the Forty Thieves,” “Aladdin and His Magic Lamp”— these and other classics fill the pages of the *Arabian Nights*. Each story is told by a very wise and beautiful young woman called Scheherazade, who reveals them night after night to a king with a murderous heart. The first of the thousand-and-one tales is Scheherazade’s own . . .

In a time long ago, there lived a great king of the kings of the Banu Sasaan. This king had two sons, Shahryar and Shah Zaman. Shahryar, the eldest, ascended his father’s throne. To his younger brother, Shah Zaman, he bestowed the throne of Samarkand.

Twenty years passed, and King Shahryar longed to see his younger brother again. He sent word to Samarkand, asking Shah Zaman to come for a visit. Shah Zaman agreed. He had not traveled far when he remembered something that he had left behind in his palace, and slipped back into his chambers to retrieve it. There he discovered his wife, her arms wrapped round a kitchen slave, both sleeping peacefully upon his own bed-carpets. Shah Zaman drew his scimitar and cut them both into four pieces with a single blow. Then, deeply saddened and shocked, he resumed his journey.

By the time Shah Zaman reached his brother’s palace, his body was weak and his color had changed to yellow. Shahryar could see that his brother was sick with grief, but Shah Zaman refused to explain the cause. King Shahryar arranged a hunt, hoping that such an outing would raise his brother’s spirits. When the date arrived, however, Shah Zaman stayed behind at the palace, and his brother went off without him.

The next morning, as the melancholy Shah Zaman stared down into a garden court, he spied his brother’s wife and her female slaves. They entered the court, completely unaware of his presence in the window above. As Shah Zaman watched, a group of male slaves entered the courtyard, and then all cavorted wildly until the day had nearly passed. Shah Zaman’s health improved when he saw that his brother’s plight was worse than his own.

When Shahryar returned, Shah Zaman told him what he had witnessed. At first Shahryar refused to believe the bawdy tale. But after Shahryar himself had





witnessed a similar event, he ordered that every man and woman involved be slain to the last, including the queen.

Eventually, Shah Zaman returned to Samarkand. King Shahryar proclaimed that he would wed a different maiden each night. Each morning thereafter, he would have the girl slain, so that none could betray him again. This brutal practice continued for three years, until many of his subjects had fled, and no more brides could be found.

Finally, only the daughters of his trusted vizier remained: Scheherazade and Dunyazade.

Scheherazade was the eldest, as clever and learned as she was beautiful. She vowed that she would wed the king – and live to see his terror ended. With Dunyazade in agreement, she formed a plan.

That night, as Scheherazade lay with the king in his chambers, she began to weep. When the king inquired about the cause of her sorrow, she asked whether her younger sister might be allowed to visit on this, her final night. The king agreed. Dunyazade appeared and asked Scheherazade to tell a story to entertain her and the king. In response, Scheherazade wove a tale more wondrous than any Shahryar had heard before. When the dawn came, Scheherazade left the end of the tale untold. The king was so enrapt that he allowed her to live, in order that she might continue her tale the next night.

Thus Scheherazade told one story after the other, night after night, until she had entertained her husband for three years. In that time she bore him three children. At last, the king declared that he would not kill her, for he loved her and knew that her devotion was real. The king's heart had mended, and he slew no bride again.

If Scheherazade had continued her tales for a thousand more nights, what would she have described? Perhaps she would have painted another exotic world, much like her own, with spired cities; glittering sands; and vast, sparkling seas. Perhaps she would have filled this realm with magics beyond compare, and then peopled it with daring adventurers who were not only humans but also elves, half-elves, dwarves, gnomes, and even ogres—all living peacefully side by side.

In your hands is the key to that imaginary world. The *Arabian Adventures* rulebook opens the door to a new campaign that weaves threads of Arabian legend with the fantasy of the AD&D® game. This book

includes everything you need to begin: new character roles, new proficiencies and equipment, new rules for adventure, new wizard spells, and a wondrous new power—the power to summon genies to obey one's own desires. You'll also find an introduction to Zakhara, the Land of Fate, a new setting specially created for the AL-QADIM™ campaign.

The foundation of the AL-QADIM campaign is the AD&D 2nd Edition game, spiced with Arabian flavor. Like Scheherazade's tales, the AL-QADIM campaign blends the real with the imagined, the natural with the supernatural, creating a unique new realm of fantasy.

Three distinct visions of Arabia have helped give shape to these rules. The first is the historical Arabian Empire, a force which boiled out of the desert and swept through Asia and Africa, eventually encompassing an empire from the Atlantic to India. This historic Araby was the home of great warriors, explorers, and traders, as well as great knowledge and civilization.

The second Araby, more important to these rules, is that of legend—the world of genies and ghouls, mad barbers and magicians, and young women gifted with true sight. The AL-QADIM campaign builds upon these legends, creating a living realm filled with human as well as inhuman creatures.

The third Araby comes from our own culture and its Hollywood movies—films that are occasionally humorous and quite often inaccurate. In the movies, strong-jawed heroes brandish curved swords, battling behemoths that move in stop-animation, winning, at last, the love of some beautiful maiden whose sheer veil scarcely conceals her face. These films offer a third lens through which we can view the world of the *Arabian Nights*. They are entertaining rather than educational, but this is the Arabian fantasy world that most of us know first, through Saturday TV matinees.

All three of these visions have left their mark upon the AL-QADIM campaign, creating a world that is strictly fantasy. Like Scheherazade's tales, these Arabian adventures are yours to create, one legend at a time.

Your magic carpet awaits. Let your magical journey begin, and may Fate be with you, for we have no Fate but the Fate which we are given.





Chapter 1

The Land of Fate

While the Arabian Adventures rules can enhance any campaign, their official setting—the location in which AL-QADIM™ accessories and adventures take place—is Zakhara. This great, civilized land measures nearly 3,000 miles from its northernmost outpost to its southernmost isles. From east to west, the continent stretches almost 2,000 miles. A description of Zakhara’s wonders could fill this entire book several times over. What follows, then, is but a brief glimpse of this vast, exotic world. (The *Land of Fate* boxed set provides a more detailed tour.)

The Land

Zakhara can exist virtually anywhere that a fantasy “Arabia” might be. Its official location is the uncharted territory south of Faerun and southwest of Kara-Tur in the FORGOTTEN REALMS® campaign setting, enabling players to expand their adventures in the Realms.

To the north and west, Zakhara is bounded by the Great Sea, or *Bahr Al-Kibar*. Far to the east lies the Sea of Foreigners, or *Bahr Al-Ajami*. To the south of the Zakharan continent lie the myriad islands of the Crowded Sea, or *Bahr Al-Izdiham*.

The vast interior of Zakhara is mostly desert, a word which conjures images of great sandy wastes and towering dunes. While Zakhara does boast such deserts, only a portion fits that description. Zakharan wastelands include volcanic debris, salt flats, rocky uplands, ruddy cliffs, rugged mountains, and steppes that become a carpet of green in spring. All are deserts because they share one important trait: the annual rainfall is sparse.

Despite the lack of water, life in this arid realm is as abundant as it is wondrous. Here the creatures of the desert make their home, from the gentle gazelle to the fearsome and deadly ghul. Merchant caravans travel established routes between lush oases. Human and demihuman nomads also cross the desert, moving to follow the spring rains and finding water where others believe none to exist. Yet even for seasoned natives, there are places in Zakhara where none would go, where the heat, drought, and dangers are far too great. In such desolate corners, the genies dwell. Far from the prying





eyes of men, these awesome creatures build their monuments to power and beauty—great citadels whose golden towers outshine even the glittering sands around them.

In many parts of Zakhara, only seasonal streams, or wadis, exist. In the south-central lands, however, a few rivers are strong enough to flow year-round, crossing the desert until they spill into the sea. Along their wide, muddy banks grew the ancient empires of Nog and Kadar, the first great civilizations in the Land of Fate. These tyrannies fell long ago, and most of their knowledge has been forgotten. Only their crumbling temples and underground warrens remain, like ghosts bearing witness to the past. Some are still guarded by magical wardens.

As noted above, the waters of the Crowded Sea border Zakhara's southern shores. The sea takes its name not only from the many isles in its midst, but also from the continual traffic of boats, peoples, and creatures. The busy trade routes in the Crowded Sea bind the southern ports and islands together, making them one with the rest of Zakhara.

Not all those who inhabit the Crowded Sea are friendly, however, nor have all the islands in her capricious currents been charted. These turquoise waters are filled with wonders that even Sinbad himself could not have imagined. Many a mariner has made his reputation here. Even more have lost their lives. According to legend, the islands of the Crowded Sea were once the seats of gods. If the gods were here, they certainly have fled. In their wake they have left great treasures, sunken cities, and strange races who dwell beneath the waves.

The People of Zakhara

The Land of Fate is a true melting pot, peopled by men in all shapes, sizes, and colors (and both genders, too). Here the generalized “men” refers not only to humans—the most common race—but also to elves, half-elves, dwarves, halflings, gnomes, orcs, and even ogres. For the most part, Zakhara lacks the racial prejudice and segregation of less civilized realms. For instance, the concept of a separate “elven” society is foreign here. While there are indeed a few areas where elves outnumber humans, the elves don't consider

themselves a separate nation or people. Nor do humans view the elves that way. Not even ogres are shunned in Zakhara. Although some ogres are brutes, as surly and crude as their foreign counterparts, Zakharans do not allow the rough-tempered minority to color their opinions of the entire group.

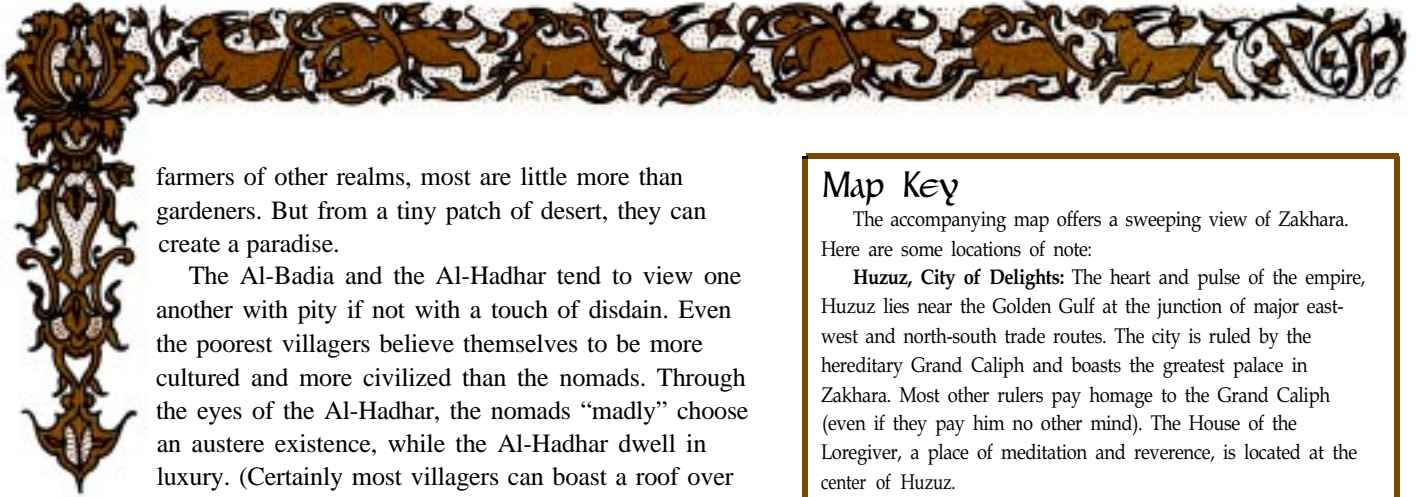
Lifestyle—not race—tends to separate Zakharans. In the Land of Fate, people fall into one of two broad groups: those who are nomads and those who are not. The nomads, or *Al-Badia* (ahl-BAH-dee-ya), dwell in the most hostile areas of Zakhara, where men are as near to the gods as they are to death. They are driven by the search for simple necessities: water, food, and grazing land to sustain their herds. As a result, the nomads are a sinewy breed with keen senses. Sloth and obesity are virtually unknown to them; many subsist on a little more than a few dates and a flask of sour milk each day. With so little food, and only a goat's-hair tent to provide shelter, the Al-Badia are more impoverished than many can imagine. Yet they consider themselves to be the richest of all Zakharans. Their wealth lies not in possessions. Nomads do not value gaudy clothing, a warm house, or a mass of personal fortune. They value their independence.

Although nomadic life is fairly insular, the necessity of trade brings the Al-Badia into contact with the “other half” of Zakhara's culture: the *Al-Hadhar* (ahl-HAH-dar), whose lifestyles are stationary. Artisans, merchants, craftsmen—all are Al-Hadhar. Even the wandering tinker belongs to this group, because his life is inexorably linked to the village or city bazaar, and therefore to the trappings of settled men.

Virtually all Al-Hadhar know more creature comforts than the nomads. Only a few, however, are truly flush with silver, belonging to the Al-Hadhar's upper class. Such wealthy men and women usually dwell in cities, though many own land in far-flung towns. The sweat and labor of the lower classes makes their existence possible.

For the most part, the Al-Hadhar are poor. Their homes are small and simple, made of mud brick or thatch, huddled around an oasis or a single well. Some are laborers. Others are farmers, residing on land that belongs to another, tending dates, wheat, and other paltry crops in exchange for a small share of the harvest. Their plots are small. In comparison to the





farmers of other realms, most are little more than gardeners. But from a tiny patch of desert, they can create a paradise.

The Al-Badia and the Al-Hadhar tend to view one another with pity if not with a touch of disdain. Even the poorest villagers believe themselves to be more cultured and more civilized than the nomads. Through the eyes of the Al-Hadhar, the nomads “madly” choose an austere existence, while the Al-Hadhar dwell in luxury. (Certainly most villagers can boast a roof over their heads, fresh water, and a full stomach, as well as a regular bath.) Further, the Al-Hadhar worship their gods in impressive mosques, with the benefit of “educated” priests to guide them. Hence, the settled Zakharans believe themselves to be more pious than the Al-Badia, and therefore closer to the gods.

The nomads, of course, maintain the opposite opinion. After all, what could be holier than living beneath the expanse of the heavens and placing oneself directly at the mercy of the gods? The Al-Badia pity the Al-Hadhar for their softness, which results from their ardent pursuit of material comforts. Moreover, the nomads pity the Al-Hadhar for their lack of freedom and their inequality.

The nomads bow down to no one but the gods, while the Al-Hadhar, say the nomads, must kneel to other men. All nomads believe themselves equal before the gods and before Fate. The same cannot be said for the Al-Hadhar. Though some disparities in nomadic wealth exist, they are small compared to that of city dwellers, and a sheikh who is not generous with his tribe does not retain his position.

Nomadic women also know greater freedom than their settled counterparts. The family cannot survive without every nomad’s work; in turn, the women share equally in the rewards. In contrast, many city-dwelling women live like prisoners or slaves. The fact that they are “pampered” slaves only brings further pity or disdain from the nomads.

Despite these differences in lifestyle, the Al-Badia and Al-Hadhar coexist in peace. Ultimately, both the nomads and the city dwellers believe that a man and a woman should be judged on their own merit—not by the construction of their house. At least in principle, a person’s ability and strength of character outweigh any other distinction.

Map Key

The accompanying map offers a sweeping view of Zakhara. Here are some locations of note:

Huzuz, City of Delights: The heart and pulse of the empire, Huzuz lies near the Golden Gulf at the junction of major east-west and north-south trade routes. The city is ruled by the hereditary Grand Caliph and boasts the greatest palace in Zakhara. Most other rulers pay homage to the Grand Caliph (even if they pay him no other mind). The House of the Loregiver, a place of meditation and reverence, is located at the center of Huzuz.

Hiyal, City of Intrigue: Located farther inland along north-south trading routes, Hiyal is Huzuz’s dark twin—a gray, moody city which grew out of a swamp. Within its smoke-filled back rooms, dark pacts are made and broken. Hiyal’s sultana is a crafty, scheming woman.

Qudra, City of Power: A major port on the Great Sea, Qudra has been heavily fortified over the years to fend off pirate raids and barbarians. Now it is a potent military and naval power, the best-defended city in the Land of Fate. Qudra’s emir is a patient, calm dwarf who was elected by the city’s ruling mamluk societies.

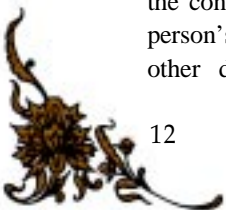
Pantheist League: A collection of city states bordering the Golden Gulf and the Crowded Sea, the Pantheist League is a religious hierarchy controlled by moralist factions. (Moralists are described in Chapter 3.) Members of this league tolerate all who recognize and worship Kor, Najm, Hajama, Selan, and a local deity named Jauhar. People who worship other gods are shunned or persecuted. The Pantheists pay lip service to the City of Delights as the home of the Loregiver and the Grand Caliph, but their government remains completely independent.

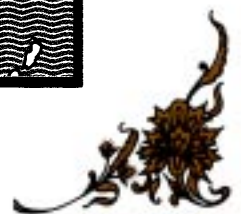
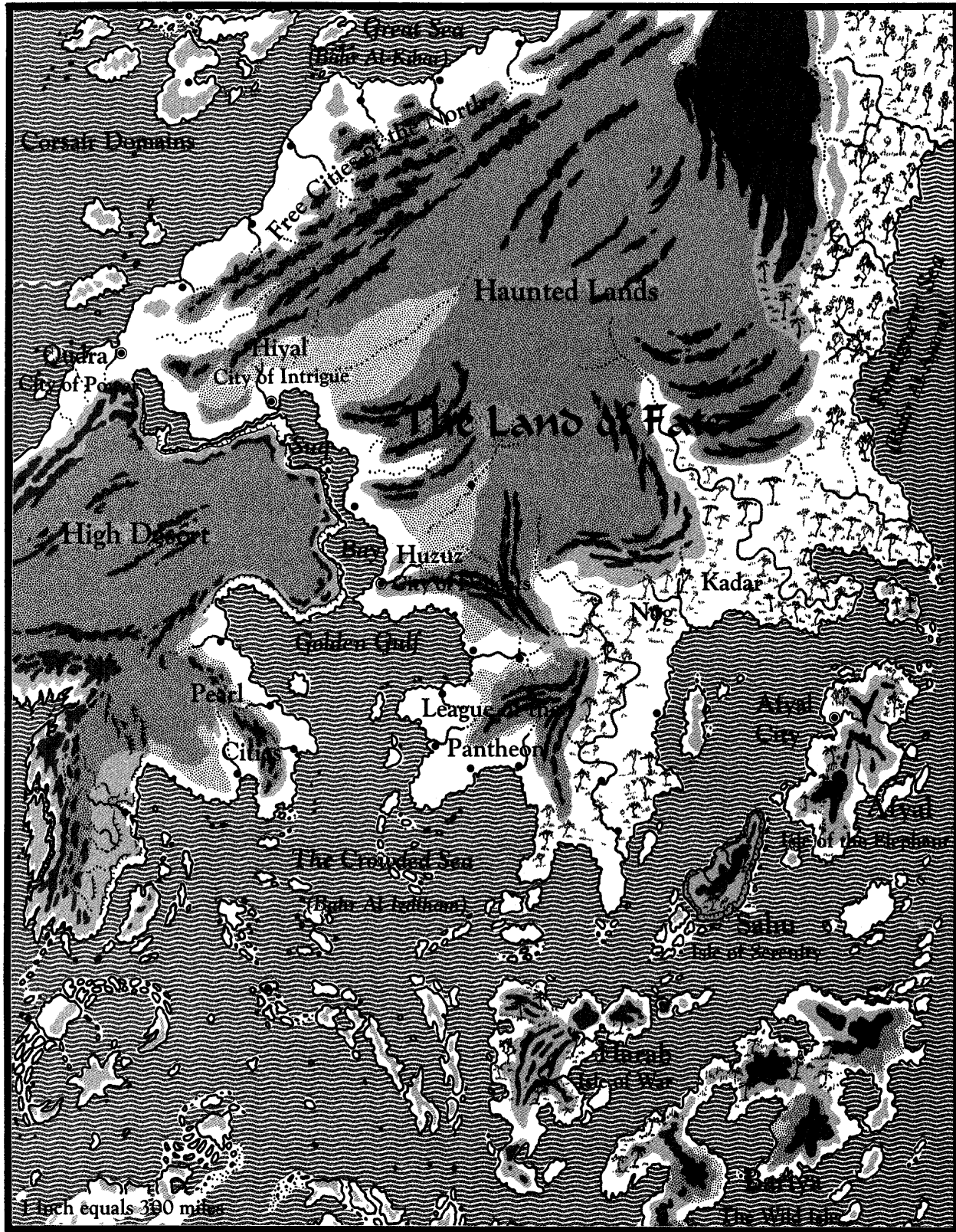
High Desert: The land across from Hiyal and Huzuz rises to a high, windswept plateau, dotted by oases and deep *wadis* (seasonal streams). Here the great nomadic tribes of Zakhara raise their herds and raid their neighbors.

Haunted Lands: The second great desert of Zakhara, this region once held a powerful collection of warring city states, petty nations, and proud, nomadic tribes. All disappeared many centuries ago, leaving their cities in ruins. According to one legend, the pride of a single ruler brought about the downfall of everyone. Whatever the true reason, nearly all of the Haunted Lands have been abandoned by men. Except for the outskirts, this region now belongs to genies and the creatures of the wilderness.

Afyal: A number of small nations are scattered throughout the Crowded Sea. Of the four major islands, however, only Afyal is ruled by a common government. Afyal’s padishah seeks to extend his power by establishing colonies on nearby islands.

Afyal is a typical island nation: it has a rich, mostly unexplored hinterland and a thriving coastal trade. It also has a very strict social code, or caste system.







Is a seafaring princess whose ship is her home an Al-Hadhar? Is the handsome adventurer who occasionally sleeps beneath the stars an Al-Badia? Such people defy rigid classification, but to a Zakharan, the questions are trivial anyway. In turn, they would ask, “Is she an honorable woman? Is he an honorable man?” If the answer is “yes,” each group would readily embrace either character as one of their own.

In their hearts and minds, all Zakharans have more similarities than disparities. They share a common language, Midani, and common culture that transcends their differences. More importantly, they share an underlying code of ethics and behavior which shapes their everyday lives. Nomad or townsman, sailor or thief, prince or pauper—all understand and embrace these Zakharan themes: honor, family, hospitality, purity, and piety. These interdependent beliefs make them Zakharans.

HONOR

Life without honor is meaningless.

—Zakharan proverb

The pursuit of honor—and the prestige it brings—is a driving force behind the life of every Zakharan. For many, there is no greater cause. Even to a city dweller, money and power mean nothing if they are attained at the expense of one’s honor.

In its broadest sense, honor is the embodiment of all that is good—such as honesty, kindness, and forgiveness. Honorable men and women keep their word when it’s given. They are generous, offering sustenance to those who are poor, lending protection to those who are weak. They are faithful to their friends and loyal to their families. Men show their strength and bravery in battle; women display their courage in the face of hardship. Both must be virtuous and free of shame.

To a foreigner, the Zakharan concept of honor may appear complex. To a Zakharan, nothing could be simpler. Honor is as natural and as necessary as breathing, and its badge, for better or worse, is as inescapable as death.

Every action, large or small, serves either to enhance or erode one’s honor. Moreover, every deed

colors the honor of an individual’s *family*. Honor and kinship are closely entwined. If a man acts dishonorably, his offense may create a stain upon his family’s honor that will be remembered for generations to come. The same, of course, would hold true for a dishonorable woman.

Honor is closely guarded. For every insult to a person’s honor, restitution must be made. If the insult is small, a simple apology may suffice. But to steal or injure with intention, to kill without justification—these are grave offenses. They can ruin the honor of the offender as well as that of the offender’s family. Moreover, these crimes assault the honor of the victim and the victim’s family, too. The graver the offense, the greater the required restitution—and the harsher the punishment.

If, for example, a woman in this fantasy world should be caught stealing, she may lose part of her hand; at the very least, she will be forced to make a humiliating public apology and to offer money or livestock to her victims. If a man kills another without just cause, then the victim’s family has the right to demand the offender’s death—or to kill him themselves—in lieu of monetary compensation. In all likelihood, the offender’s family will eliminate the offender themselves. When a crime is severe, only the death of the dishonorable person can erase the stain upon his or her family’s honor. In effect, the family must “cut out the offending part” before the honor of the whole can be restored.

Aside from murder, only one crime is great enough to warrant punishment by death: amorous impropriety. Contrary to popular belief among foreigners, no honorable desert warrior would ride off with his enemy’s screaming wife—even in the midst of a feverish camel raid. (Such raids, incidentally, are not considered stealing.) Nor would he ride off with his enemy’s unwed daughter unless a marriage were to be arranged somehow. In fact, if a desert raider were to return to his camp after committing such a crime, his brothers might strike him down on the spot—thereby sparing the family honor.

Women are the usual target when accusations of impropriety are made. Men are by no means exempt, however, as this common parable illustrates. In every Zakharan settlement, children approaching





adolescence hear a story about a girl from a “distant village” who fell prey to temptation. The names in the story change at the teller’s whim, but we’ll call the girl “Maneira.”

Maneira was promised in marriage to her first cousin on her father’s side (a customary practice in Zakhara). Unfortunately for all, she fell in love with a young herdsman. Struck by madness, she went to meet him one night. When news of her indiscretion reached her brother, Hasim, he immediately sought her out and plunged his dagger into her heart, as if to banish the evil spirits that had lead her astray. Hasim was a devoted brother who loved his sister dearly; he took no pleasure in this deed. But killing Maneira was his duty. Had he not done it, then it would have been his cousin’s right. By slaying her himself, Hasim had done more to repair his family’s honor.

The story is not finished until the fate of the herdsman is known. After killing his sister, Hasim looked for the boy who had wrought such shame and torment. It was Hasim’s right to demand the shepherd’s death—and to kill the dastard himself if need be. The herder’s father had already learned of his son’s impropriety. Like Maneira, the boy was killed by a member of his own family. Retaining honor can be a very bloody, sorrowful business.

The punishment for impropriety is not always as severe as the story demonstrates, however. In reality, Maneira and the boy might have been allowed to flee into the desert, and simply be banished from their families. In effect, however, they would still be dead to the families they dearly loved.

In some larger towns, a test of Fate and the gods’ grace is considered suitable punishment. For example, a boy was once placed in well for 40 days, while his paramour was placed in another. Each day, they received only a little coffee and a few dates. The girl survived; the boy did not. This was considered proof that the girl had benefitted from a holy grace, and her punishment was complete. So, too, was the boy’s.

The Blood Feud

No discussion of honor would be complete without mention of the *blood feud*. To kill another person is not a crime if that killing is justified. What constitutes justification? Not even Zakharans can always agree. A

blood feud is a battle between two groups that begins when one side believes a killing is justified, and the other, having lost one of its own, disagrees. Soon, they are both caught in a vicious cycle, exacting one vengeful killing after another, with each side attempting to balance the scales. The feud may not end until an objective third party arranges a monetary settlement between the two groups, allowing each group to feel that its honor has been properly restored.

A blood feud usually erupts between two nomadic families or clans, but even entire villages have become embroiled in this deadly conflict.

Family

A man without a family is not a man.

—Zakharan proverb

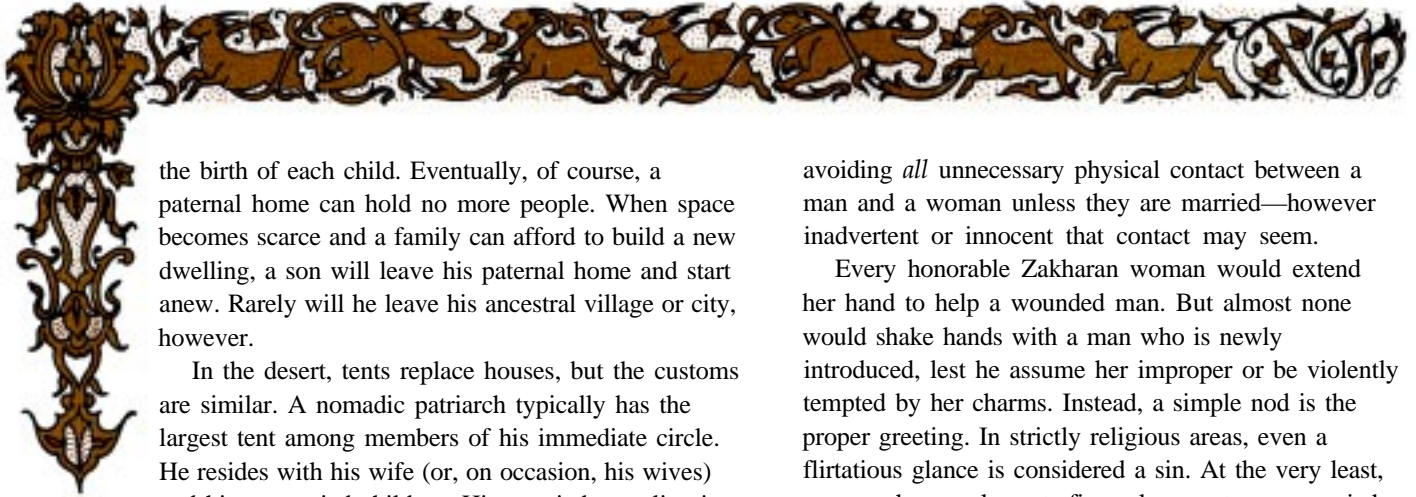
To Zakharans, a family is precious and irreplaceable. Even in the afterlife, a family remains intact, proving its strength as well as its importance. Material wealth is transient, but the bonds of blood are eternal.

Each person exists within the circle of his or her immediate family, which spans all surviving generations. That family, in turn, lies within a larger circle of cousins and uncles and aunts. Beyond that lies a third circle of relatives, one step removed, and then a fourth, like the rings which form around a pebble tossed into a pool. These circles create a person’s identity. Man or woman, boy or girl, an individual is nothing without the group. The rights of the family, therefore, must supersede the rights of any single person within it.

Zakharan families are typically lead by men. A father is in charge of his unwed daughters, his sons, and the families of his sons. In the villages, a son often lives with his father in the paternal home until he is well past 30 years of age. If he marries, his wife joins the crowded household and becomes part of her husband’s circles. Although the new bride’s position has officially changed, her brothers often continue to watch over her. If she divorces, she will return to her immediate family, taking up residence with her parents or siblings. Blood ties can never be broken.

Zakharans value large families, and they welcome





the birth of each child. Eventually, of course, a paternal home can hold no more people. When space becomes scarce and a family can afford to build a new dwelling, a son will leave his paternal home and start anew. Rarely will he leave his ancestral village or city, however.

In the desert, tents replace houses, but the customs are similar. A nomadic patriarch typically has the largest tent among members of his immediate circle. He resides with his wife (or, on occasion, his wives) and his unmarried children. His married sons live in smaller tents, which are nearly always pitched nearby.

Because blood ties are so important, loyalty to one's family is tantamount to Zakharan law. First and foremost, a man's loyalty is to his immediate family. As noted before, his actions, for better or worse, will help define the honor of that family. A woman follows the same code. Loyalty next goes to the larger circle. If, for example, a man is wronged and asks for help, his cousins are honor-bound to assist him, provided their actions would in no way dishonor their immediate families.

Honor and kinship are two golden threads in the fabric of Zakharan life. Without either, the fabric unravels.

Purity

In the Land of Fate, purity may be a man or woman's greatest virtue—at least publicly. A foreign lothario, condemned for his actions, may point to the harem (or *harim*) as proof of Zakharan "hypocrisy." In point of fact, very few Zakharan men have more than one wife. But even the wealthy sheikh with a harem is technically married to every woman whose unveiled face graces his bedchamber. Furthermore, a man and woman may divorce readily, and find new spouses, with no stigma attached for anyone. The fact that a sheikh or king is married to a particular woman for only few weeks or even days implies no impropriety for him or for her. Long or short, a marriage is sacred in the Land of Fate.

Zakharans believe their own culture is more civilized than that of their "barbaric" neighbors. Certainly, the Zakharan concept of purity is more complex. Throughout the Land of Fate, purity means

avoiding *all* unnecessary physical contact between a man and a woman unless they are married—however inadvertent or innocent that contact may seem.

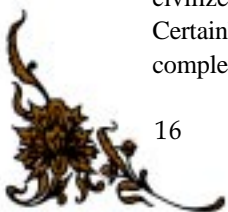
Every honorable Zakharan woman would extend her hand to help a wounded man. But almost none would shake hands with a man who is newly introduced, lest he assume her improper or be violently tempted by her charms. Instead, a simple nod is the proper greeting. In strictly religious areas, even a flirtatious glance is considered a sin. At the very least, a man who openly casts fiery glances at an unmarried woman has paid her an insult rather than a compliment. Her brother or father would be perfectly in the right to demand some sort of retribution—from a public apology to a gift of many camels, depending on the woman's stature and the amorous man's audacity.

In a world where strength of character is exalted, Zakharans have a peculiar belief in every man and woman's underlying weakness where matters of the heart are concerned. It's for this reason that many women wear veils and don robes that conceal the shape of their bodies. It's also for this reason that a few groups require *men* to do the same—that is, to cover their bodies and the lower half of their faces whenever they're in public.

Not surprisingly, eyes, hands, and feet have become important objects of beauty in the human (or even nonhuman) Zakharan form. Women line their eyes with kohl. Some tattoo their foreheads with a simple pattern. Others may decorate their brows with dots of henna, a natural dye which may also redden their nails. Bracelets adorn their wrists and ankles.

Believing that even eyes and hair create too great a temptation, some sects in the Land of Fate require a woman to don an opaque hood whenever she's in public, concealing her entire head. The cloth has many tiny holes over the eyes, allowing her to look out, but preventing others from looking in. The rest of her body is completely engulfed by voluminous robes that sweep the ground.

Purity is also the basis for the seclusion of women, a common practice in the Land of Fate. Whether home is a tent, a mud-brick house near an oasis, or a grand palace, it usually contains separate quarters for women—an area where no grown man but a husband





may venture (and even then, he typically asks permission as a courtesy). The degree to which a woman must remain these quarters varies. For instance, the laws of Zakharan hospitality require a woman to act as a host in her husband's absence, serving an honored or needy guest who comes to their abode by offering coffee or food. Were her husband to appear later, she might politely retire to her quarters. Although foreigners might view seclusion as a prison, a Zakharan woman often sees it as her privilege as well as a sanctuary.

Hospitality

The guest is lord of the house.

—Zakharan proverb

Guests are like fish; after three days, both stink.

—Al-Badian proverb

In the Land of Fate, generosity brings honor, while stinginess spawns contempt. As a result, Zakharan hospitality is unrivaled. According to Zakharan ethics, a man must offer food and drink to anyone who appears at his doorstep as a friend, no matter how poor the host may be. In her husband's place, or when receiving female friends, a woman must do the same.

If a guest comes to the door at night, a host must offer lodging as well as sustenance. A wealthy host may also offer entertainment, such as the dance of a talented servant, and perhaps even a gift. The obligation—and desire—to offer hospitality is as compelling as any personal need. A nomadic tribe whose foodstuffs are nearly gone may avoid a busy oasis even if their water stores are equally low. The tribe would rather know thirst and hunger than be unable to offer hospitality to the strangers at the oasis.

A host assumes responsibility for the well-being of his guests. Whether a man lives in a goat's-hair tent or a lavish house, his honor depends on how well he treats those who place themselves in his care. For this reason, guests can expect safety as well as sustenance—even if they once were the host's enemies. Arsenic and other toxins are easy to obtain in the Land of Fate, and poison is a common way to eliminate foes. Nonetheless, once foes become guests—and share the bond of salt—even they can eat heartily, expecting the

host's protection as well as his friendship. In turn, the guests are expected to act as loyal friends, never overstaying their welcome, and never overstepping the bounds of good behavior.

The Bond of Salt

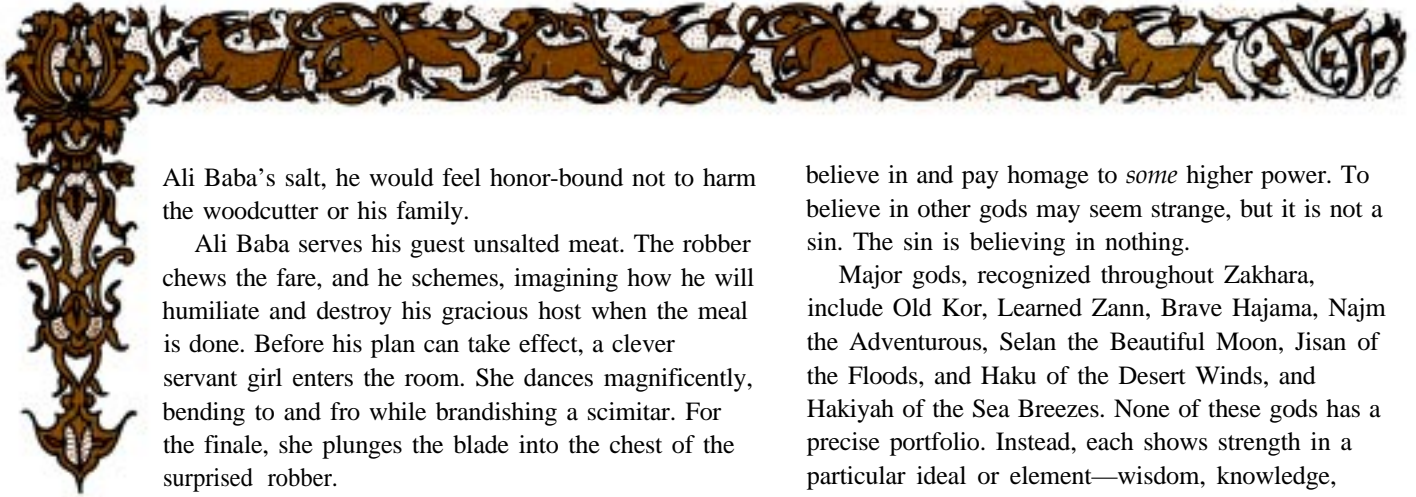
The salt bond epitomizes Zakharan hospitality and the mutual responsibilities of host and guest. When a guest ingests salt from a host's table, their bond becomes formal. Presumably, the salt remains in the guest's body for three days. Until those three days elapse, the host is responsible for the guest's welfare. By offering the salt, the host vows to protect the guest from harm for the duration of the salt bond.

The guest has his or her own obligations. By accepting the salt, a guest agrees not to bring harm to the host. Furthermore, a polite guest should leave with the coming of dawn if the family's stores appear to be lean. If the family protests heartily, the guest may stay for the entire duration of the salt bond. No matter what the host may proclaim, however, it is impolite for a guest to remain in another's house for more than three days. Thereafter the welcome is gone, no matter how much salt is consumed. Furthermore, a guest knows that it is impolite to ask for hospitality of any kind; he or she must wait for the host to offer it. Since it is the host's duty to do so, and it is an insult not to accept, a guest is rarely disappointed.

The rules of hospitality come to light in Scheherazade's famous tale, "Ali Baba and the Forty Thieves." The poor woodcutter Ali Baba discovers a treasure trove in a magical cave, which belongs to a band of robbers. Ali Baba takes some of the treasure, which is clearly centuries old.

The robber captain discovers Ali Baba's identity and vows to kill the daring woodcutter—but not before Ali Baba is severely punished. In the guise of a merchant, the robber goes to Ali Baba's modest home. The kindly woodcutter fails to recognize the robber and graciously offers a meal. The "merchant" does not wish to accept. He claims to have special dietary needs. When Ali Baba insists, proclaiming that anything can be prepared, the robber feigns embarrassment and says he can eat no salt. Even this unscrupulous man—a thief and a murderer—will not violate the laws of hospitality. If he were to consume





Ali Baba's salt, he would feel honor-bound not to harm the woodcutter or his family.

Ali Baba serves his guest unsalted meat. The robber chews the fare, and he schemes, imagining how he will humiliate and destroy his gracious host when the meal is done. Before his plan can take effect, a clever servant girl enters the room. She dances magnificently, bending to and fro while brandishing a scimitar. For the finale, she plunges the blade into the chest of the surprised robber.

The robber is dead. Ali Baba is mortified. He believes he must kill the girl as retribution, because the merchant was his guest. The girl hastily reveals the merchant's true identity, and explains how the robber purposely avoided the bond of salt, so that he was not really a guest after all. Everyone lives happily ever after (except the robber, of course).

In another well-known yam, a thief is pillaging a home when he comes across a small box. Inside it is another little box, which contains a fine white powder. Thinking it's sugar, the thief touches it to his lips. To his horror, he discovers that it is salt! Immediately he leaves the house, taking nothing. Like the robber in the tale of Ali Baba, he is willing to steal. Yet he cannot bring himself to violate the bond of salt, even if the bond was forged by accident.

To most Zakharans, actual salt is not required for the bond of hospitality. Even guests who merely drink water or unsalted coffee can expect no harm from an honorable host.

Piety

Religion is a way of life among people in the Land of Fate. If it seems that the codes of conduct described so far are pursued religiously, it's because they are. Honor is also a matter of piety, of behaving in the manner deemed good and right by those who rule the heavens—those who will determine whether you are worthy of finding paradise in the afterlife. A dishonorable man, it is said, is never worthy of this great reward.

Zakharans accept people whose religions are different. In fact, there are a great variety of faiths throughout the Land of Fate. Yet Zakharans find it exceedingly difficult to accept anyone who does not

believe in and pay homage to *some* higher power. To believe in other gods may seem strange, but it is not a sin. The sin is believing in nothing.

Major gods, recognized throughout Zakhara, include Old Kor, Learned Zann, Brave Hajama, Najm the Adventurous, Selan the Beautiful Moon, Jisan of the Floods, and Haku of the Desert Winds, and Hakiyah of the Sea Breezes. None of these gods has a precise portfolio. Instead, each shows strength in a particular ideal or element—wisdom, knowledge, bravery, courage, beauty, bounty, freedom, and honesty.

Zakharan deities also include a plethora of lesser gods, local gods, and demigods. Such minor deities may be venerated in one small area, while they are unknown just ten miles away. All gods—major and minor—answer their worshippers' needs with equal ability.

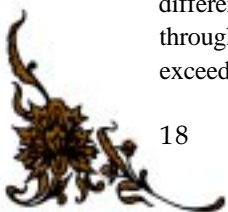
Fate and The Loregiver

Despite the variety of gods that are worshipped by Zakharans, one belief transcends all others: the belief in Fate. Every Zakharan knows her power. Who is this creature after which an entire land is named? Not even the genies can agree. A few Zakharans believe she is the mother of the gods, though she herself is not a goddess, for she grants no spells and calls for no one to worship her. To others she is simply a pervasive elemental force who can be as vast as the heavens, yet can assume a form as small as an ordinary woman or as insubstantial as a whisper.

It was as the shadow of a woman that Fate is said to have appeared in ancient times, to share her wisdom with the genies, gods, and men. When her visit was complete, she had left her teachings in the hands of a beautiful girl, over whom all the gods and genies had been fighting. The girl recorded Fate's teachings upon a series of scrolls.

The story of this girl, who became the Loregiver, survived for centuries in legends told by the rawuns (desert bards). Then, just five hundred years ago, the scrolls were discovered. The customs that wise men had always espoused as good—the code of honorable behavior—were laid out in manner that was so clear, so complete, that all immediately knew its wisdom.

Soon all Zakharans embraced these ideals, and Zakhara became known as the Land of Fate.





Chapter 2

Characters

Characters in the Land of Fate are simple to devise yet rewarding to play. Their foundation is the familiar set of rules found in Chapter 2 of the *Player's Handbook*. A few changes have been made, however. In addition, the AL-QADIM™ campaign expands upon those rules—lending details that shape warriors, wizards, priests, and rogues into the mold of Arabian adventures. This chapter explains how characters in the AL-QADIM campaign differ from those in other worlds, and how they remain the same.

Ability Scores

In the AL-QADIM campaign, character ability scores are unchanged from the notes in the AD&D® *Player's Handbook*. All benefits and penalties associated with basic abilities still apply in the Land of Fate.

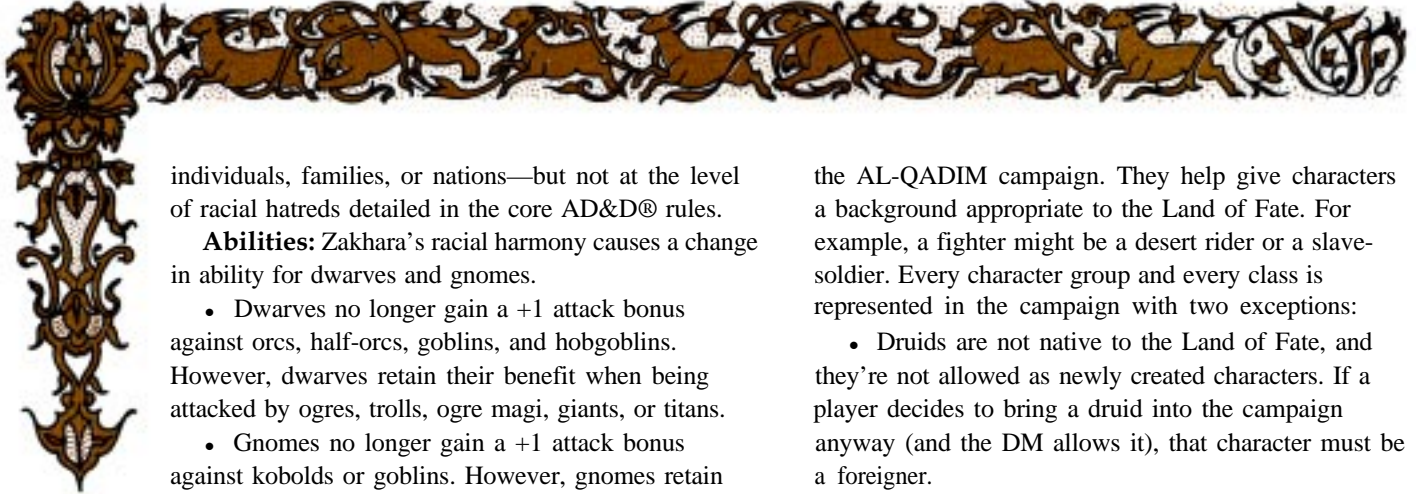
Races

All the standard character races exist in the Land of Fate. Players may assume the roles of dwarves, elves, gnomes, half-elves, halflings, and humans. Except as noted here, the usual abilities of each race still apply.

Humans are by far the most common race in Zakhara, especially in the more populous areas. Although elven and dwarven nations lie on the fringes of the Land of Fate, in the heart of Zakhara nonhumans are a vibrant minority, maintaining at best a “halflings’ market” or “gnome district” in a few cities. In addition to the PC races, a number of other humanoids may be found in Zakhara’s cities, including orcs, goblins, gnolls, and even ogres.

Despite their small numbers, nonhumans suffer almost none of the prejudices found in most “Western” AD&D® campaigns. In comparison, Zakhara is an egalitarian society. Here the standard “racial hatreds” of the AD&D game—such as the antipathy between dwarf and elf, or hatred between gnome and goblin—no longer exist. Zakharan elves deal with orcs and dwarves as easily as they deal with humans (though it’s true that many elves ultimately prefer to deal with other elves). Hatred may arise between





individuals, families, or nations—but not at the level of racial hatreds detailed in the core AD&D® rules.

Abilities: Zakhara’s racial harmony causes a change in ability for dwarves and gnomes.

- Dwarves no longer gain a +1 attack bonus against orcs, half-orcs, goblins, and hobgoblins. However, dwarves retain their benefit when being attacked by ogres, trolls, ogre magi, giants, or titans.

- Gnomes no longer gain a +1 attack bonus against kobolds or goblins. However, gnomes retain their benefit when being attacked by gnolls, bugbears, ogres, trolls, ogre magi, giants, or titans.

Classes: Each race is eligible for the classes and multi-class combinations noted in the *Player’s Handbook*, with two exceptions:

- Dwarves who are native Zakharan wizards must take the sha’ir kit (see Chapter 3). As wizards, their maximum experience level is 10. A dwarf who is a mage may not be multi-class. In addition, he or she has further limitations as noted for the sha’ir kit.

- Gnomes may be any type of wizard introduced in Chapter 3, including sha’irs, elemental mages, and sorcerers. They are limited to the usual maximum level of 15 in wizard kits.

Groups, Classes, and Kits

In the Arabian Adventures rules, all four major character groups function normally: warrior, wizard, priest, and rogue. The classes within these groups also remain unchanged but for one development: every character in the AL-QADIM™ campaign, regardless of class, must also have a character kit.

A kit is a specialized role. The idea was introduced in *The Complete Fighter’s Handbook*, followed by other supplements in the same “PHBR” series. Kits augment and enhance the character class system; they don’t replace it. Every character still belongs to a class. For example, *The Complete Fighter’s Handbook* describes over a dozen kits for fighters and other warriors, from swashbucklers to samurai. Similarly, *The Complete Priest’s Handbook* features new specializations for priests, from patricians to fighting monks. Kits add detail to characters after their class has been selected.

Chapter 3 in this book describes the many kits of

the AL-QADIM campaign. They help give characters a background appropriate to the Land of Fate. For example, a fighter might be a desert rider or a slave-soldier. Every character group and every class is represented in the campaign with two exceptions:

- Druids are not native to the Land of Fate, and they’re not allowed as newly created characters. If a player decides to bring a druid into the campaign anyway (and the DM allows it), that character must be a foreigner.

- Illusionists and other specialist wizards also are not allowed, unless they enter the campaign as foreigners.

Characters whose origins lie outside the Land of Fate have their own specialized kits, which describe the drawbacks of being foreigners. These drawbacks apply no matter how a foreigner enters the campaign, and no matter how experienced (or inexperienced) a character may be. See Chapter 3 for details.

Multi-class and Dual-class Characters

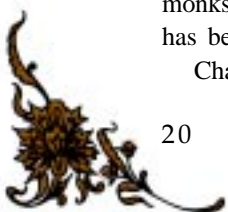
Multi-class characters are allowed in the Land of Fate, but they require one kit for each class. Players may not choose a Zakharan kit for one class and a “foreigner” kit for another.

Human characters can be dual-class according to the rules in the *Player’s Handbook*. The original class must have a kit, but a kit for the second class is optional. Even foreigners in the Land of Fate can acquire a second class. In that case, they’re allowed to take a “native” kit for the second class (assuming they’ve spent enough time in Zakhara), and may still have a “foreigner” kit for their original class.

Station in Life

All characters in the Land of Fate have their own station in life, their place in the great fabric of time which is unrolled day by day. From the meanest beggar to the most gaudy khan, they have their roles to play, and their position in relation to one another. This relative position is called station. It is a measure of social stature, and determines how others perceive a character in the Land of Fate.

Station is hereditary. To most other natives of the land, a character’s station is readily apparent, unless







the individual seeks to disguise or enhance it somehow. As a rule, race and gender do not affect station.

In game play, station is measured by a rating from 0 to 20, with 0 being the most despicable outcast and 20 representing the most esteemed and worthy of caliphs. Most individuals remain close to their initial station. A man born to a baker's family tends to become a baker, and a woman born to a caliph's *harim* remains within those circles for most of her life. However, adventurers and those who walk with Fate will see their station rise and fall over time, according to their actions and abilities.

The initial station of PCs is defined by their kits. (See Table 1.) Not all NPCs have kits, but those who do are of equal station to PCs with the same role.

Multi-class characters use the lower of their two stations. Characters who become dual-class must halve their station upon taking the second role. While they are allowed in play, multi- and dual-class characters are uncommon in the Land of Fate. They tend to confuse those who are comfortable with the orderly nature of life in Zakhara. Many Zakharans feel that a change in career is acceptable, but belittle those who cannot commit to a path completely.

Use of Station

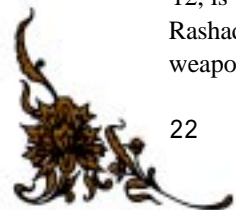
Station determines a kind of social pecking order. Its greatest use is in simple role-playing situations. Characters of lower station are expected to greet those of higher station first, and to treat them with deference. To do otherwise is a great insult; certainly no favors will be won while ignoring the protocol of station. A poor merchant of station 2 defers to a successful thief of station 5, even though most merchants are of higher station than the thief, and would not be under the same requirements.

Station may also come into play when the DM makes an encounter reaction check (using Table 89 in Chapter 11 of the *DMG*). Individuals of higher station may modify the die roll 1 point in their favor for every 2 full points of difference in station. For example, imagine that Rashad, a successful adventurer of station 12, is surrounded by insistent beggars of station 2. Rashad tries to threaten them off, brandishing his weapon. The DM rolls against Table 89; the result is a

TABLE 1: Station

Warrior Kits	
Askar	1d6 + 4
Corsair	1d2 + 3
Desert rider	1d6 + 4
Faris	1d6 + 5
Mamluk	1d4 + 4
Mercenary barbarian	1d4 + 4
Outland Warrior	1d2 + 3
Wizard Kits	
Sorcerer	1d6 + 4
Elemental mage	1d4 + 6
Sha'ir	1d6 + 5
Ajami	1d3 + 2
Rogue Kits	
Sa'luk	1d4 + 4
Barber	1d6 + 4
Beggar-thief	1d3
Holy slayer	1d2 + 2
Matrud	1d4
Merchant-rogue	1d4 + 3
Rawun	1d6 + 5
Priest Kits	
Pragmatist	1d6 + 6
Ethoist	1d6 + 6
Moralist	1d6 + 6
Hakima	1d6 + 4
Kahin	1d6 + 2
Mystic	2d4
Outland priest	1d6
Other Roles (NPCs)	
Poor merchant	2d4
Modest merchant	3d4
Wealthy merchant	3d4 + 3
Tribal chief	1d4 + 10
Village elder	1d4 + 8
Military leader	1d6 + 6
Ruler of city	2d4 + 10
Ruler of nation	1d6 + 14
Village priest	1d6 + 6
Imam of temple	1d10 + 8
Branded criminal	1d2-1
Vizier/advisor to ruler or imam	Ruler or imam's station,* minus 1d3
Agent of ruler or imam	Ruler's station minus 5, or own station*
Spouse of one of the above	Spouse's station minus 1d2, or own station*
Slave of one of the above	Owner's station minus 1d6, or own station—whichever is lower

* whichever is higher





7: the beggars are merely cautious. However, Rashad's station improves the result by 5 ($12 - 2 = 10$; $10/2 = 5$). Rashad looks especially intimidating. The beggars flee.

As noted, station is essentially a role-playing tool. It is of little use in combat, against monsters, or against bandits and others who attack first and talk later—they have no interest in etiquette. The same is true of genies. To most of them, a mortal is a mortal, although many noble genies do show a higher regard for mortals of significant station. Station also means little to intelligent creatures who do not interact with normal society. For example, a ghul doesn't care about station, though an elf usually does. Furthermore, station is not the only factor that defines a person. To most Zakharans, station is ultimately less important than ability, and ability is ultimately less important than honor.

In groups with mixed stature, such as adventuring parties, the station of the group's spokesperson applies. The spokesperson is simply the character who's talking at the time. For every apparent interruption by a companion of lower station, the spokesperson's effective station is reduced by 1. If an individual of higher station interrupts, then that individual suddenly becomes the spokesperson. (Those of greater station command more attention.) If characters of lower station interrupt the new spokesperson in turn, the -1 penalty still applies. (The DM should use his or her best judgment in assigning penalties. Merchants and other NPCs tend to react badly if five individuals all talk, ask questions, or give orders at once.)

In the tales of the *Arabian Nights*, station usually remains with one from birth until death. One may gain great temporal power, wealth, and prestige, but at heart one remains a warrior of the desert, or a child of the streets, or the son of a baker, and this is obvious to those who know how to look. The reverse is also true.

For example, in the legend of "The Talking Bird," a girl and her two brothers, all newborns, are cast into a river by their evil aunts (who claim the children were not human). The king's gardener finds the infants one by one, and raises them as his own. They are clearly of great intellect and are pure of heart; before he dies, the devoted gardener builds them the finest country house he can afford. Years later, when the king happens to meet his children as young adults, he is quite taken

with their superior bearing. Their wit is clever, their features comely, and their manners impeccable. Yet the king is drawn to them in a way that cannot be solely explained by their virtues. He soon discovers them to be his own children, for who else could they be? No matter what their upbringing was, they remained clearly the princess and princes that they were.

It is not impossible to rise from a lowly station to one that is great, however—far from it. In the story of "Aladdin and His Magic Lamp," a poor, lazy boy supported by his widowed mother becomes a prince with untold riches. The key to his phenomenal metamorphosis is more than a magic lamp whose genie answers his every command. Aladdin matures into a kind, generous, and brave young man, who truly loves the princess for whom he acquires all his riches, just as she truly loves him.

In the Land of Fate, characters who are honorable and kind at heart may enjoy a storybook ending, too, especially if true love and the hand of Fate are on their side. At a minimum, however, they can hope to be better off than they were yesterday, if that is their goal and their desire.

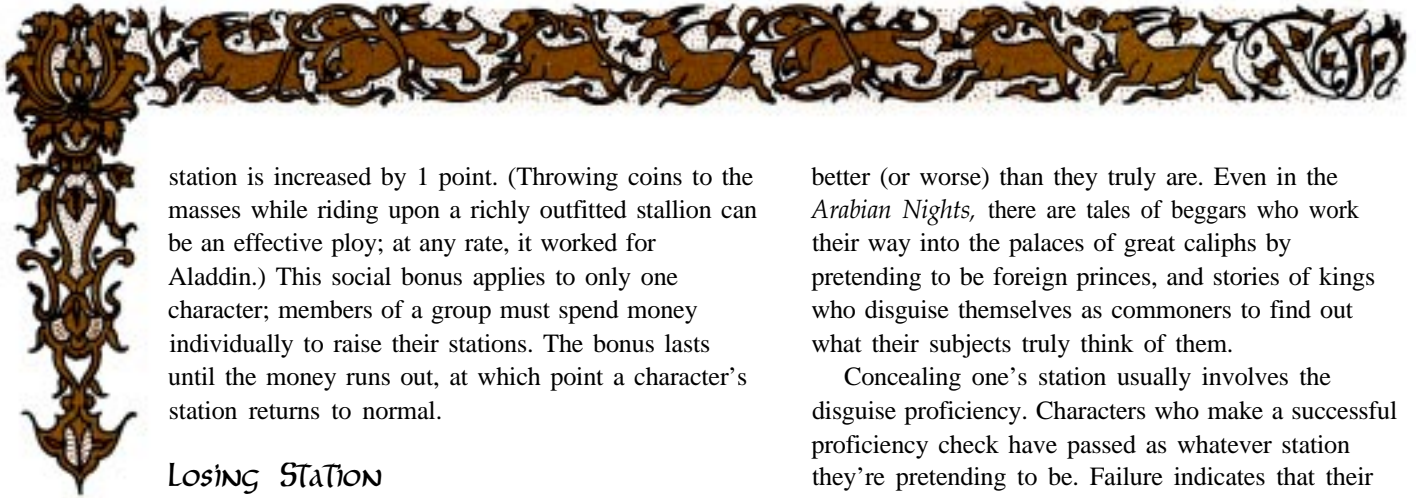
Improving Station

In game play, characters can improve their station in two ways: by bettering their reputation, which is represented by experience level; or by acquiring and spending money.

Experience: As soon as a character's experience level exceeds his or her initial station, the station improves to equal the experience level. When the character attains a new level, station increases another level, too. For example, Hashim's station is 6. When he reaches 7th level, his station automatically becomes 7. Thereafter, his experience level and his station are the same (not including bonuses for spending money, as explained below). At their highest levels, adventurers may rival great sultans and khans in the respect which they command. If characters should lose experience levels, their station drops accordingly, to a minimum equaling their original position.

Money: Characters can also improve their station temporarily by spending money. For every 1,000 gold pieces spent each month in parties, gifts, sumptuous clothes, and other impressive displays, an individual's





station is increased by 1 point. (Throwing coins to the masses while riding upon a richly outfitted stallion can be an effective ploy; at any rate, it worked for Aladdin.) This social bonus applies to only one character; members of a group must spend money individually to raise their stations. The bonus lasts until the money runs out, at which point a character's station returns to normal.

Losing Station

Characters can lose station in three ways during play: through criminal actions, sudden poverty, and by having the misfortune of becoming slaves.

Criminal Actions: Characters found guilty of a major crime quickly earn a despicable reputation that follows them wherever they go. Some are even branded or marked in some way as punishment. Yet even if the criminals show no physical signs, nearly all who see them will recognize what they are and avoid them accordingly. Initial station is lost, replaced with a level of just 1 or 2 (1d2).

Pennilessness: Woe is the pauper in the Land of Fate. Characters reduced to begging have a station of 3 immediately, even if their destitution is the result of a recent robbery or a temporary setback. ("I left my purse on another plane of existence, but I know a genie . . .") The penniless condition is reversed once such a "nouveau pauper" has cleared all outstanding bills or loans and has money equaling 500 gp per level. Then former station is returned.

Enslavement: Characters who are enslaved have a station directly linked to their master's. (See Table 1.) If they are later freed by some means, such individuals regain 1 point of station each month until they attain their former levels.

Masking One's Station

Station is as much a part of men and women as their skin, their hair, and their souls. It is revealed by their choice in clothing, their gestures, their walk, their accent, and their word-choice. A hundred small and subtle things declare a person's station to the world, and all Zakharans seem to have an innate ability to sense them.

In game play, however, this doesn't mean that characters cannot mask their station and pretend to be

better (or worse) than they truly are. Even in the *Arabian Nights*, there are tales of beggars who work their way into the palaces of great caliphs by pretending to be foreign princes, and stories of kings who disguise themselves as commoners to find out what their subjects truly think of them.

Concealing one's station usually involves the disguise proficiency. Characters who make a successful proficiency check have passed as whatever station they're pretending to be. Failure indicates that their cover has been blown, with results suited to the situation at hand. In the case of a king who pretends to be a beggar, his audience may play up to his vanity, telling him what he wants to hear. In the case of a beggar pretending to be a foreign prince, being thrown out of the palace is the least damaging of possible scenarios.

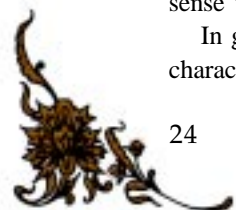
Even characters without the disguise proficiency may be able to mask their true station. In lieu of a proficiency check, these characters make a "station check"—also a d20 roll. Individuals whose station is 10 or less must receive a result less than their station to succeed. Characters with a station of 11 or higher must receive a result higher than their station. In other words, it's easiest for those in the middle ground to pretend to be their betters (or lessers). DMs may require station checks every time station comes into play—in gaining entrance to an area, being introduced to others, while dining, and so forth.

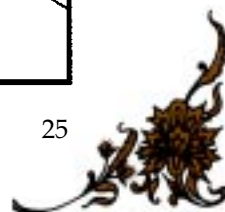
Note that certain spells and magical items may reveal the true station of an individual, regardless of checks. The same is true of a hakima's (or wise woman's) special ability to pierce the "veil of untruth."

Fixed Station

Most regions within the Land of Fate recognize merit and ability, so that individuals of worth, blessed by Fate, may rise to respected positions. In a few areas, however, more conservative rules apply. There, a person's station can never be increased in the eyes of the greater society, regardless of action, though unfortunately station may still be lost.

In game play, a system of fixed station, or a *caste system*, is handled slightly differently. While station may be increased, this increase only has importance within the individual's own group (a matrud among







matruds, a merchant among merchants, a bureaucrat among bureaucrats). One's initial station is considered to be the be-all and end-all of one's existence.

In its worst form, a caste system prohibits individuals from addressing or conversing with others who differ in station by 6 or more. For example, a character with a station of 7 may not address a character with a station of 1, nor an individual whose station is 13 or better. The great and mighty will not even pay attention to the poor unless proper interpreters and agents are present. And peons may be punished for having the audacity to address their betters.

DMs may adopt a caste system for particular regions in their campaigns. Player characters are not forced to abide by this system, however; they have their own free will and may associate with whomever they choose. That does not mean others will approve. If a PC hangs around with characters of an "unsuitably low" station, his or her own station will decline to the appropriate level—that is, it drops until it's within 5 levels of the lowest-ranking companion. The decline is temporary; it lasts only so long as the PC remains within the society which follows the caste system.

What's in a Name?

The names below, suitable for PCs and NPCs alike, are but a few of those known throughout Zakhara.

Male

Aasim (AH-sim)
 Ahmad (ah-MAHD or AH-mahd)
 Akbar (AHK-bar)
 Ala'i (ah-LAH-wee)
 Anwar (AHN-wahr)
 Aziz (ah-ZEEZ)
 Diyab (DEE-yahb)
 Djuhah (DJO-hah)
 Essafah (ess-AH-fah)
 Farid (fah-REED)
 Fayiz (fah-YEEZ)
 Hakim (hah-KEEM)
 Hatim (hah-TEEM or HAH-tim)
 Husam (hoo-SAHM)
 Jamal (jah-MAHL)
 Jamil (jah-MEEL)
 Kamal (kah-MAHL)
 Karim (kah-REEM)

Female

Alia (ah-LEE-yah)
 Amsha (AHM-sha)
 Aziza (ah-ZEE-zah)
 Badiat (ba-DEE-ah)
 Bahija (ba-HEE-jah)
 Ghunayya (hu-NAI-ya)*
 Farida (fa-REE-dah)
 Fatima (fa-TEE-mah or FAH-tee-mah)
 Halima (ha-LEEM-ah)
 Ibtisam (ib-tih-SAHM)
 Jaheira (ja-HAI-rah)
 Jamila (ja-MEE-lah)
 Juleidah (ju-LAY-dah)
 Julnar (jool-NAR)
 Latifa (lah-TEE-fah)
 Khadiga (hah-DEE-gah)*
 Khunufseh (hoo-NOOF-seh)*

Kerim (keh-REEM)
 Khalid (kah-LEED)
 Mahmud (mah-MOOD)
 Mamoon (mah-MOON)
 Mutamin (moo-tah-MEEN)
 Naaman (NAH-man)
 Nabil (nah-BEEL)
 Najib (nah-JEEB)
 Rashad (rah-SHAHD)
 Umar (OO-mar)
 Yezeed (yuh-ZEED)
 Yusuf (YOO-suf)
 Waleed (wah-LEED)

Maneira (mah-NAI-rah)
 Nabila (nah-BEE-lah)
 Najiba (nah-JEE-bah)
 Nura (NOOR-ah)
 Safana (sah-FAH-na)
 Samia (sa-MEE-ah)
 Setara (seh-TAR-ah)
 Tala (TAH-lah)
 Thuriya (thoo-REE-ah)
 Tufala (TOO-fa-lah)
 Wadi'a (WAH-dee-ya)
 Wudei'a (woo-DAY-ah)
 Zobeida (zo-BAY-dah)

* The initial "h" is guttural, like the sound of a person gargling or gently clearing his or her throat.

Constructing a Surname

One of the most popular forms of Zakharan surnames combines the name of a place or location with the suffix *-i*. For example, Al-Kharji means "the person from Kharj." *Al* means "the," and may also be followed by a descriptive name, as in *AL-Nisr* ("the eagle"). In addition, *al* may mean "the house of" or "the tribe of."

Other Zakharan names are formed with a prefix, such as *ibn*, *bin*, *bint*, *beni*, *abd*, *min*, *abu*, *umm*, or *sitt*. Each has a different meaning.

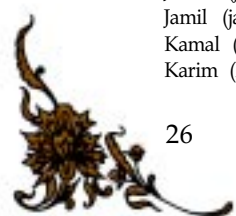
As prefixes, *ibn* and *bin* mean "son of." *Bint* means "daughter of." *Beni* (BEN-ee) means "the family." So, Hatim Ibn Abbas is literally Hatim, the son of Abbas. When someone refers to Hatim's family, the proper title is Beni Abbas (as in "the Abbas").

*Abd** means "slave." As a prefix, it means "slave of." A mamluk, or Zakharan slave-warrior, commonly takes a name beginning with *abd*, followed by the name of his or her organization.

Min means "from." Zakharan priests favor this prefix, often linking it to the name of a venerated god or hallowed site, or simply to the name of a place.

Abu, *umm*, and *sitt* are relatively uncommon prefixes. *Abu* means "father of" and is often followed by the name of the person's first child or, more commonly, the first male child. *Umm* means "mother of" and often precedes the name of the first child or, more commonly, the first female child. Roughly translated, *sitt* means "lady," and is appropriate only for powerful or highly respected women.

* *Abdul* is a variant of *ubd al* (or *abd ul*), meaning "slave of the." It is nonsensical alone and is never a proper name.





Chapter 3

Character Kits



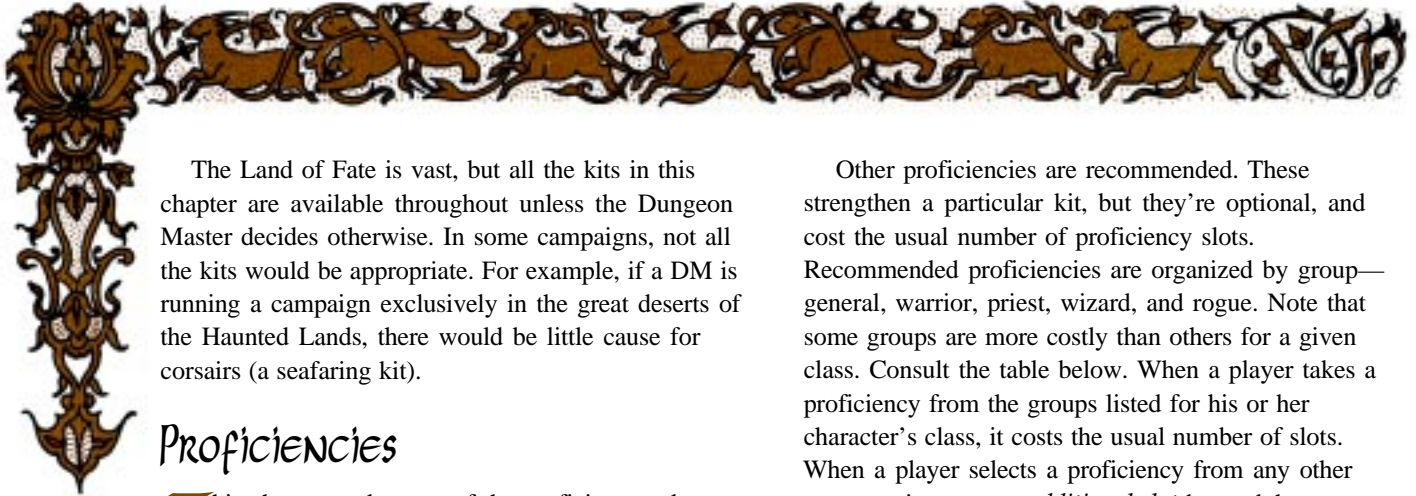
All newly created PCs in the AL-QADIM™ campaign must take a character kit. This chapter describes the kits for every class, from warriors to priests. Table 3 provides a summary, including a list of which classes are eligible for each. (See page 31.) The first kit within each group is the most common.

Most of the kits are designed for native Zakharians, which are the recommended roles for new PCs. However, within each group of kits is one that's appropriate to foreigners. Outland warrior, ajami, sa'luk, outland priest—all encompass characters who come from beyond the Land of Fate. Being "strange" is not a specialized role, so these kits tend to be more loosely defined than the others. They describe the drawbacks of not fitting in among those born in the exotic Land of Fate.

Characters who belong to standard classes from the AD&D® game without assuming a native kit must be considered foreigners: fighters are outland warriors, mages are ajamis, thieves are considered sa'luks, and clerics are outland priests. (These labels apply to experienced characters who come from other campaigns as well as to new PCs.) Like standard mages, illusionists and other specialist mages are not native to the AL-QADIM campaign; they, too, become ajamis. Finally, druids are also excluded from the local scene; they become outland priests, visiting from "Northern" realms. (The kahin kit for clerics is a role very similar to that of druids, tailored to the AL-QADIM campaign. Players who wish to portray druids should consider kahins first.)

The DM may wish to allow players to use kits from the *Player's Handbook* rules supplements, or "PHBR" series (such as *The Complete Fighter's Handbook*). A few of those kits are especially appropriate to the Land of Fate and have been expanded upon in this book. For example, the Zakharian holy slayer is a form of assassin, which is also described in *The Complete Thief's Handbook*. In such cases, the material here supersedes the original. Other, more unusual kits are considered "foreign" if the DM allows them. For example, the amazon of *The Complete Fighter's Handbook* would be an outland warrior, drawing a great deal of comment as well as outright stares from the veiled women of Zakhara.





The Land of Fate is vast, but all the kits in this chapter are available throughout unless the Dungeon Master decides otherwise. In some campaigns, not all the kits would be appropriate. For example, if a DM is running a campaign exclusively in the great deserts of the Haunted Lands, there would be little cause for corsairs (a seafaring kit).

Proficiencies

This chapter makes use of the proficiency rules from Chapter 5 of the *Player's Handbook*. (The rules are not optional here.) Be sure to review that material before choosing a kit for the AL-QADIM campaign. Unless otherwise noted, each class receives the number of proficiency slots shown in Table 34 of the *Player's Handbook*.

Kit Descriptions

Each of the kits in this chapter begins with a short overview, explaining how the kit fits into Zakhara and how it relates to Arabian history or legend. Other sections for each kit include the following:

Requirements: Who's eligible for the kit and who's not. (For example, the hakima, or wise woman, must be female.) When both males and females are allowed, an optional feminine title may appear along with the unisex name. For example, a *faris* is a male or female holy warrior. (For ease of use, we've applied the Arabic masculine form to both genders.) However, some female characters prefer the traditional title *farisa* (as do some players who wish to add more flavor to their games).

Role: This section elaborates on the character's place within society. It explains how most members of the kit behave, but player characters, of course, may choose their own paths.

Weapon Proficiencies: Many kits require specific weapon proficiencies. Such proficiencies are taken when the character is created, at the usual expense in proficiency slots.

Nonweapon Proficiencies: Some kits also require particular nonweapon proficiencies. These mandatory proficiencies cost nothing in terms of proficiency slots; they're bonus proficiencies.

Other proficiencies are recommended. These strengthen a particular kit, but they're optional, and cost the usual number of proficiency slots. Recommended proficiencies are organized by group—general, warrior, priest, wizard, and rogue. Note that some groups are more costly than others for a given class. Consult the table below. When a player takes a proficiency from the groups listed for his or her character's class, it costs the usual number of slots. When a player selects a proficiency from any other category, it costs *one additional slot* beyond the norm (unless the rules for a particular kit state otherwise). This table is reprinted from Chapter 5 in the *Player's Handbook* for convenient reference.

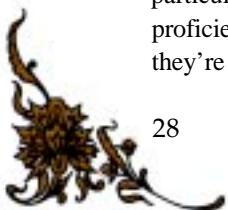
TABLE 2:
Nonweapon Proficiency Group Crossovers

Character Class	Proficiency Groups
Fighter	Warrior, General
Paladin	Warrior, Priest, General
Ranger	Warrior, Wizard, General
Cleric	Priest, General
Druid	Priest, Warrior, General
Mage	Wizard, General
Illusionist	Wizard, General
Thief	Rogue, General
Bard	Rogue, Warrior, Wizard, General

Finally, each entry includes *forbidden* proficiencies, which may not be chosen by members of the kit initially. For example, a desert rider is not allowed to take the swimming proficiency at the onset. (Waves of sand are more familiar than ocean swells.) However, if the player can later show a reason for acquiring the proficiency—in this case, perhaps a long sea voyage—then the DM may allow it.

Equipment: If a kit is limited to certain types of weapons or armor, the restrictions are listed here. Weapon proficiencies may dictate some choices, as noted above. (From the character's viewpoint, "restriction" is a bit harsh; these limitations reflect the weaponry and armor that members of a given kit tend to prefer.)

Special Benefits: Nearly all kits include some sort of special advantage—some unique benefit in combat, conversation, or simply for life in general. Many of





these benefits involve a bonus to encounter reactions, which are determined on Table 59 in Chapter 11 of the *Dungeon Master's Guide*. Bonuses are expressed as positive numbers, but by definition, however, a bonus is in the character's favor—and in this case it's usually *subtracted* from the die roll. In addition, "special benefits" sometimes include individual class awards, for the benefit of DMs who use that optional rule (see Chapter 8 in the *DMG*).

Magical Abilities: This section applies only to priests. It describes spheres of access, any special benefits for spell use, as well as forbidden spells. The ability (or inability) to turn or command undead is also noted here.

Special Hindrances: Like special benefits, these are usually unique to each character kit. Hindrances often force or prohibit certain actions.

Wealth Options: Starting funds are detailed here, since members of some kits begin the campaign with more (or less) gold than others of their class. Some kits also have spending requirements, which are noted here. (For priests, this includes tithing.)

Races: If a certain race is prohibited from taking a kit, or tends to avoid it, that's noted here. Most kits, however, are available to all PC races in the Land of Fate. Zakhharans are more tolerant of racial differences than many foreigners. As a result, elves, dwarves, halflings, and gnomes are all part of the mosaic of Zakhharan culture; they are not segregated as they are in other lands. (The rules from Chapter 2 of the *Player's Handbook* still apply, however, so a given race may be prevented from belonging to some character classes.)

Warrior Kits

The most common kits in the Land of Fate belong to members of the warrior group. Even the meanest caravan guard has had some military training, if not in an organized army or militia, then just as a matter of survival in a world filled with raiders and bandits. Seven kits are described in this section. Nearly all are available to any class within the warrior group—fighter, ranger, or paladin. Only the corsair kit is restricted; rangers cannot assume this seafaring role. Here's an overview of the warrior kits:

- *Askars* are the armed citizenry of settlements large and small. They represent the typical and most common warrior of Zakhara. They have the fewest hindrances, but they also have the fewest special abilities. This kit fills out the ranks of most organized armies in Zakhara. Most standard warriors, guards, and infantrymen are askars.

- *Corsairs* are seafaring warriors.

- Desert riders are the askars' equivalent in the hinterlands. They are skilled in mounted combat and expert at survival in the desert.

- The first of three kits for professional soldiers, *farisan* are holy warriors who go to battle to defend the cause of their gods and their peoples.

- The second professional soldier's kit comprises *mamluks*, slaves who have been reared especially for battle. Despite their humble beginnings, many rise to rule empires.

- *Mercenary barbarians* form the third group of professional soldiers. They originate from barbarian tribes that border the "civilized" lands. Mercenaries retain much of their savage demeanor, even in cities.

- Many warriors do not fit any of the kits listed above. Mainly foreigners, they betray their alien nature in their dress, manner of speaking, and social code. They are *outland warriors*, who represent other backgrounds and other lands.

Askar

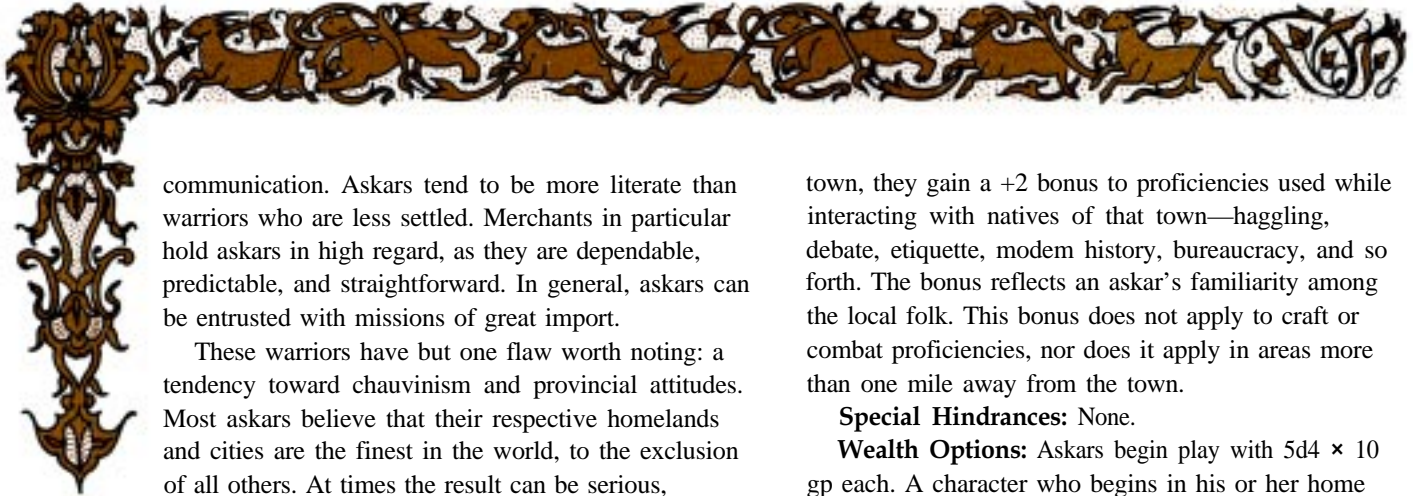
Askars (AH-skarz) are the most common warriors of the Land of Fate, native to permanent settlements of any size. Intelligent and social, they are the backbone of defense, protecting their families, homes, and eventually even their countries.

Requirements: None; all races and both genders are eligible. The optional feminine title is *askara* (AH-skar-ah).

Role: Askars are citizens with fighting skills. Most warriors start this way—from rank-and-file soldiers to caravan guards to palace officials. Usually of common beginnings, askars can rise to well-respected positions through ability and prowess. Some even become rulers.

Members of this kit are more urbane and socially acceptable than other breeds of warriors. Even askars of rival villages, cities, or states share the bond of a similar background, which facilitates trade and





communication. Askars tend to be more literate than warriors who are less settled. Merchants in particular hold askars in high regard, as they are dependable, predictable, and straightforward. In general, askars can be entrusted with missions of great import.

These warriors have but one flaw worth noting: a tendency toward chauvinism and provincial attitudes. Most askars believe that their respective homelands and cities are the finest in the world, to the exclusion of all others. At times the result can be serious, particularly in drinking establishments where religious patriotism runs as thick as the *koumiss* (a fermented drink) runs thin. This is normally a minor fault, however, easily forgiven by the wise.

Weapon Proficiencies: Members of this kit must spend two of their four initial weapon proficiency slots on the scimitar and spear.

Nonweapon Proficiencies:

- Bonus Proficiencies: Reading/writing, plus any one general proficiency (player's choice).
- Recommended, General: Any.
- Recommended, Warrior: Awareness, armorer, gaming, weaponsmithing.
- Recommended, Priest: Local history, musical instrument.
- Recommended, Wizard: None.
- Recommended, Rogue: Appraising, disguise, musical instrument.
- Forbidden: Riding specialization. This proficiency is used extensively by the desert riders and as such is shunned by more "civilized" people. Askars may still take the normal riding proficiency initially. Those who wish to acquire riding specialization may gain it later, through training.

Equipment: Askars are not formally limited in their selection of weapons or armor, but common sense should dictate which equipment is appropriate to a warm climate.

Special Benefits: Askars have no special benefits other than those related to their *home town*. Each player should select a "home town" for his or her character—which may be the character's birthplace, the most frequented settlement (large or small), or simply the location in which the character's first adventure begins. While askars are in their home

town, they gain a +2 bonus to proficiencies used while interacting with natives of that town—haggling, debate, etiquette, modern history, bureaucracy, and so forth. The bonus reflects an askar's familiarity among the local folk. This bonus does not apply to craft or combat proficiencies, nor does it apply in areas more than one mile away from the town.

Special Hindrances: None.

Wealth Options: Askars begin play with 5d4 × 10 gp each. A character who begins in his or her home town (see "Special Benefits") can make initial purchases with these funds at the bargain price without haggling. For game balance, this is allowed only for purchases made with *initial* gold. Any additional gold that an askar receives does not apply.

Races: Members of every race are represented among the askars. They work side by side; there are no special units or quarters for any given race. (Men and women are separated, however.) Askars tend to judge others by where they come from instead of their height or facial characteristics. To them, an educated, urbane background matters much more than one's race.

Corsair

Corsairs are male and female warriors born to the sea, unencumbered by bulky armor, accustomed to swift moves and running battles over open water. She is the daring merchant-princess, he the cunning rogue; together they are bold explorers. While the early Zakharan peoples were born to the desert, they soon became practiced in the ways of the sea, and dominated trade (and piracy) in the waters surrounding their empire.

Requirements: All warriors except rangers are eligible. Any race and either gender may be corsairs.

Role: Corsairs successfully bring to the sea lanes the same virtues that have worked so well for their desert-born cousins—bravery, honesty among allies, leadership by example, and advancement by merit. However, corsairs are not tethered to land-based organizations or leaders; they are the master of their own universe when at the helm of a ship.

Corsairs exist on the borders of society. They are continual travelers between the great seaports, with no single place to call their home. Many are explorers, seeking out new lands and adventures. Others are

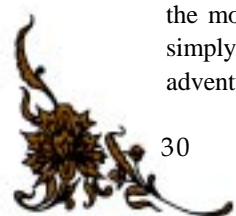




TABLE 3: Character Kit Summary

Kit	Eligible Classes	Requirements	Benefits	Hindrances
Warrior				
Askar	All warriors	None	Home town	None
Corsair	Fighters, paladins	None	Two weapons, thief profs.	Armor restriction, social
Desert rider	All warriors	Human, elf, half-elf	Handling mounts	-1 Prof. penalty outside desert
Faris	All warriors	None	Church support	Obedience to faith
Mamluk	All warriors	None	Social	Chain of command
Merc. Barbarian	All warriors	None	Chain of command	Social
Outland warrior	All warriors	None	None	Foreign accent
Wizard				
Elemental mage	Mages	None	One elemental province	Three prohibited elemental provinces
Sha'ir	Mages	None	Genie-summoning	No use of other spells
Sorcerer	Mages	None	Two elemental provinces	Two prohibited elemental provinces
Ajami	All wizards	None	None	All elemental provinces prohibited
Rogues				
Sa'luk	All rogues	None	None	None
Barber	All rogues	None	Identification	Reduced thief abilities
Beggar-thief	Thieves	None	Crowds	Social
Holy slayer	Thieves	Must be LN or LE	One-handed weapons, can specialize	Chain of command
Matrud	Thieves	None	None	Social
Merchant-rogue	Thieves	None	Buy in bulk, business	None
Rawun	Bards	None	Evil eye	All elemental provinces prohibited
Priest				
Pragmatist	Clerics	None	Church protection	None
Ethoist	Clerics	None	Church protection	Obedience to faith
Moralist	Clerics	None	Church protection	Obedience to hierarchy, donations
Hakima	Clerics	Female	Perceive truth	Arms and armor limitation
Kahin	Clerics*	Wis 12, Con 14	Higher level abilities	Arms and armor limitation
Mystic	Clerics	None	None	Limitation on gaining spells
Outland priest	All priests	None	None	Social

* Uses Druid Experience Table

pirates and freebooters, looking to loot as much as possible from their prey. Upon “retiring,” corsairs often become simple sea merchants, following common routes and carrying traditional cargos. Yet even in the hearts of these old sea dogs a fire burns—a passion that may lead them to accept one “last” great adventure.

Weapon Proficiencies: Corsairs must take either the short sword, cutlass, or scimitar as an initial weapon proficiency.

Nonweapon Proficiencies:

- Bonus Proficiencies: Seamanship.
- Recommended, General: Direction sense, fishing, haggling, rope use, swimming, weather sense, seamstress/tailor (for sails).

- Recommended, Warrior: Navigation, survival (ocean surface).
- Recommended, Priest and Wizard: Astrology.
- Recommended, Rogue: Jumping, tightrope walking, tumbling (single slots for this kit).
- Forbidden: Agriculture, riding (airborne or land-based), charioteering, mountaineering, running, survival (any other land). These proficiencies may not be gained initially, but may be learned by the corsair in the course of the campaign, should the situation for learning these proficiencies arise.

Equipment: Corsairs may not begin play with armor heavier than studded leather (AC 7). They are permitted



to wear armor heavier than leather, and some higher-level corsairs do. However, swimming is impossible in metal armor. And corsairs cannot employ their special benefits when wearing armor heavier than AC 7.

Special Benefits: A corsair can attack with two weapons without penalty—a benefit similar to that of the ranger class. All other restrictions for two—weapon attacks apply (see Chapter 9 of the *Player's Handbook*), but the corsair suffers no penalty to attack rolls.

The corsair may also take rogue proficiencies without spending an extra slot.

Special Hindrances: Armor Class restrictions are noted above under "Equipment." In addition, corsairs are considered marginal members of society, and as such they suffer a 2-point penalty to initial reactions.

Wealth Options: Corsairs start out cash-poor, but they have little need to purchase such things as armor. Each begins play with $4d4 \times 10$ gp.

Races: All races may be corsairs. Even halflings, dwarves, and gnomes. All may take the swimming proficiency.



Desert Rider

Desert riders represent the classic Arabian warriors: well-trained, mounted fighters sweeping out of the barren wastes. They are the romantic heroes of a nomadic people, living their lives and fighting their battles from the saddle. Desert riders are primarily horsemen, but some are more adept at riding camels.

Requirements: Males and females alike are allowed to be desert riders. However, only humans, elves, and human-elf crossbreeds may assume this role.

Role: Opinions on the nature of desert riders vary according to whom you ask. To the nomadic tribes, desert riders are heroes, exemplifying the traditions of the desert: bravery, honesty, and freedom. To the small towns that are sometimes targets of raids, the riders are little more than wandering thieves and haughty looters, who sweep into civilized lands for raids, then "turn tail" and disappear into the desert to avoid pursuit. Both opinions are partly right. There are indeed good and lawful desert riders who exemplify the positive values of the desert. And there are evil men and women who live up to the villainy portrayed by the townsfolk. But the true nature of the group lies somewhere between those two poles.

In turn, desert riders tend to view city-dwellers as impoverished cousins, unaware that the greatest riches are those of the soul, not knowing that such rewards can only be found in the freedom of the desert. Desert riders of good alignment tend to demonstrate the inherent superiority of their life (which accounts for the haughty attitude perceived by the townsfolk). Evil desert riders see the towns and villages as mere supply houses for needed material.

The desert riders are not bound to land and property, save for their most important possessions, their mounts. A desert rider only grudgingly parts with his or her steed, and then only if it is left with others who might appreciate its quality—that is, other desert riders, or individuals who both appreciate the value of the steed and who can be trusted to take care of it until the owner returns. Desert riders do sell their mounts on occasion, especially horses that have grown old. Even then, buyers are often chosen carefully.

Weapon Proficiencies: Two of the desert rider's initial four weapon proficiency slots must be spent on the long sword and light horse lance.

Nonweapon Proficiencies:

- Bonus Proficiencies: Riding, horse specialization (alternately, camel specialization, but not both); survival (desert).
- Recommended, General: Animal handling, animal training, direction sense, riding (land-based for other mounts).
- Recommended, Warrior: Awareness, animal lore, endurance, hunting.
- Recommended, Priest: None.
- Recommended, Wizard: None.
- Recommended, Rogue: None.
- Forbidden: Seamanship, swimming, charioteering. (These proficiencies may not be gained initially, but may be learned by desert riders in the course of the campaign, should the opportunity arise.)

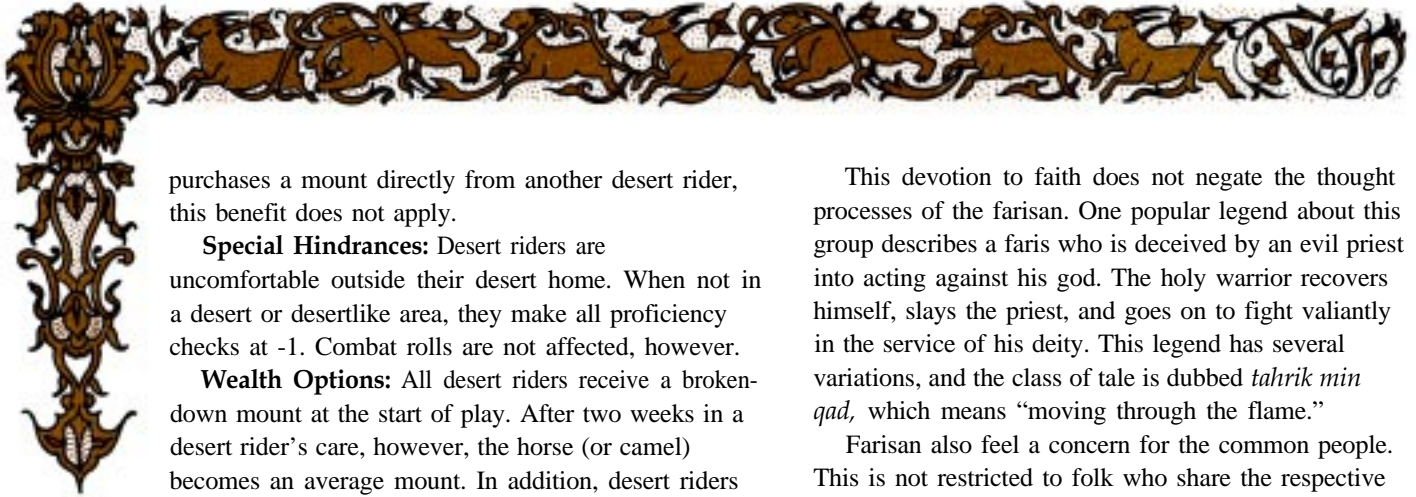
Equipment: Desert riders may wear any type of armor, but the restrictions of their native terrain usually forbid them to wear anything heavier than chain mail (AC 5). A shield is also allowed (AC 4 when combined with chain mail).

Each desert rider begins the campaign already owning a light war horse or camel. Provided a rider can pay the difference in price, he or she may “trade up” to a medium war horse. Desert riders may not purchase a draft, riding, or heavy war horse initially.

Special Benefits: Desert riders are excellent judges of horseflesh (or camel flesh, as the case may be), and they are capable of bringing the best out of a mount. Members of this kit always judge the quality of a mount correctly; no proficiency check is required. Further, under a desert rider’s expert care, a mount improves one level in quality—in just two weeks following the purchase. (See Chapter 6 in the *DMG* for definitions of quality. A nag becomes broken-down; a broken-down horse, average; an average mount, high-spirited; and a high-spirited mount, a charger.) This benefit lasts only as long as the horse remains in the desert rider’s care. Thus, a desert rider may sell an “average” horse, which in a week reverts to its original broken-down stage in the hands of others. Such occurrences contribute to the belief that desert riders are unscrupulous.

No mount can be improved more than one level above its original quality. Hence, if a desert rider





purchases a mount directly from another desert rider, this benefit does not apply.

Special Hindrances: Desert riders are uncomfortable outside their desert home. When not in a desert or desertlike area, they make all proficiency checks at -1. Combat rolls are not affected, however.

Wealth Options: All desert riders receive a broken-down mount at the start of play. After two weeks in a desert rider's care, however, the horse (or camel) becomes an average mount. In addition, desert riders receive only $3d4 \times 10$ gp, from which they must purchase the rest of their equipment.

Races: Desert riders are humans, elves, and half-elves. In fact, entire tribes of desert warriors are elves or half-elves. Halflings, gnomes, and dwarves are not desert riders; as a rule, they do not adjust well to life in the saddle.

Faris (Holy Warrior)

A holy war is more than just a mobilization of an army in a religious fervor. In Zakhara, it is also an opportunity for spiritual redemption for those fighting the war; if they fight the good fight, their souls will be redeemed, regardless of any past sins. Since no mortal is without sin, the opportunity for a free pass to the paradisiacal afterlife is hard to pass up. A holy war is thus a "good war," one which enjoys the popular support of its people. Warriors engaged in it are not mindless slaves blinded by literal adherence to holy texts; rather, they are popular, living champions of their people and their faith.

The *farisan* (FARE-iss-ahn) of the Land of Fate are such warriors. They are devoted to their cause, drawing power from the faith of the people, acting as model champions.

Requirements: None. Although all alignments are represented among this group, by far most of them are good. Paladins in particular are attracted to this kit. Farisan may be either gender and any race. The unisex title is faris (FARE-iss). The optional feminine title is *farisa* (FARE-iss-ah).

Role: Farisan are champions of their faith and their people, in that order. Each warrior is bound tightly to one faith and one deity or recognized pantheon, much more so than even paladins, who are often attracted to the concepts of "good" and "law" in and of themselves, without concerning gods.

This devotion to faith does not negate the thought processes of the farisan. One popular legend about this group describes a faris who is deceived by an evil priest into acting against his god. The holy warrior recovers himself, slays the priest, and goes on to fight valiantly in the service of his deity. This legend has several variations, and the class of tale is dubbed *tahrik min qad*, which means "moving through the flame."

Farisan also feel a concern for the common people. This is not restricted to folk who share the respective faiths of the farisan; it includes all who may be brought to the "true path" that a faris professes. Leaders, wealthy merchants, scribes, and adventurous types usually have their own agendas; they receive less concern. But common folk—herdsmen, artisans, small merchants, and the like—can be brought into the fold. Farisan seek always to conduct themselves in a manner that inspires the common folk. The willingness to die for one's cause is part of that inspiration.

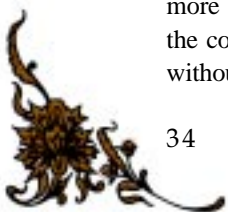
Within this normal role there exists a wide latitude for farisan personalities, ranging from firebrands and berserk warriors to more thoughtful planners and popular leaders. The clergy are well served by farisan, and a number of holy warriors are among their retainers and bodyguards.

Some farisan are intolerant of clergymen and holy warriors with other belief systems, including paladins. Such groups are perceived as wrong-headed rivals who seek to lead the people astray through their false concepts. Under the best of conditions, this dislike is manifested in a redoubled effort by farisan to prove that their own faith is more secure, their own life more worth living than that of a rival (even a rival faris). Under the worst of conditions, it results in the intolerant holy war, sweeping a land clean like a desert wind.

Weapon Proficiencies: Farisan are not restricted in weapon use, but a proficiency with some form of sword is recommended for the initial slot. Further, if priests of a holy warrior's god use a certain weapon, then the warrior should take a proficiency in the same weapon.

Nonweapon Proficiencies:

- Bonus Proficiencies: Religion.
- Recommended, General: Debate, artistic ability, etiquette, singing.
- Recommended, Warrior: Any.





- Recommended, Priest and Wizard: Ancient history, reading/writing.
- Recommended, Rogue: Ancient history.
- Forbidden: None.

Equipment: Farisan initially may purchase any type of armor and equipment. They are encouraged to purchase the holy symbol of the deity or deities of their choice, as well as the holy works or writings for that faith if they can read.

Special Benefits: A faris gains a +4 benefit to encounter reactions with other members of his or her personal faith, including both laypersons and clergy. The faris may stay at appropriate local temples, recruit helpers, and borrow equipment—all free of charge. The period of a loan never exceeds a week. If a borrowed item is damaged or lost, the holy warrior is responsible for its replacement; furthermore, he or she loses the encounter reaction bonus described above until that replacement takes place. Temples never lend magical items to friendly farisan, regardless of their faith or stature.

Special Hindrances: Much like mamluks, farisan are obedient to their organizations, although in this case the organizations are churches or faiths. A faris may be called upon to redress attacks against his or her church and its devoted members. Action is the expected response to such a call; the faris must be willing to fight or die in the faith's name. A faris also will be asked to join in wars which the church has declared holy. Failure to do so will result in the loss of the holy warrior's usual benefits until some restitution is made (e.g., with a quest spell).

Farisan must tithe 20 percent of their income to their churches. Each supports the particular faith to which he or she belongs. A faris may seek out a proper mosque or church official to receive the tithe, or may simply distribute the wealth to the poor (in the name of the proper faith, of course). Player characters—regardless of their class or present economic circumstances—may never be the “poor” or “churchly” recipients of a holy warrior's tithe. Paladins who take this kit must tithe most of their wealth, not just 20 percent.

Wealth Options: A holy warrior initially receives $5d4 \times 10$ gp in order to purchase equipment. Any funds that remain after initial purchases are made must be donated to the church.

Races: Members of any race may be farisan. Often, nonhuman farisans are especially enthusiastic in regard to their own race, but are more intolerant of holy warriors belonging to other races.

Mamluk (Slave Warrior)

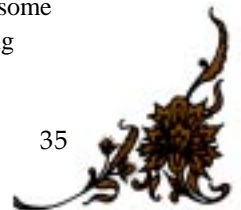
Rearing a cadre of professional warriors is a historical tradition in the Arab world. These male professionals began their training at a young age as slaves, either purchased for that purpose or captured in raids and combat. The slaves then underwent rigorous training, not only in combat and tactics, but also in government. Such slave warriors became the professional infrastructure of Turkey in the 16th century, where they were called *janissaries*. They achieved the same stature in Egypt during the 13th and 14th centuries, where they were given the name *mamluks*.

While the impressment of slavery upon young boys is strange and frightening to modern eyes, the mamluk system had a number of advantages. These young men were not only trained for war. They also operated the civil service. With no hereditary ties, advancement depended on ability, not birth-station, and the lowliest warrior could rise to the position of army commander or vizier on his own merit. Further, given the ability to bring the best candidates forward to the highest positions, both the historical janissaries and the mamluks ended up ruling their respective countries.

The mamluk kit of Zakhara is modeled after these historical figures, with one addition: females join the ranks. Boys and girls are trained in separate units, however, and remain segregated until they have risen well up the chain of command (something only a few achieve).

Requirements: None. Nonhumans who are mamluks (mahm-LUKES) tend to acquire high-ranking positions, due to their long natural lifespans. The optional feminine title is mamluka (mahm-LUKE-ah).

Role: An intelligent slave-labor force, mamluks keep the militia and government moving forward. In the countries they serve, they are regarded as the main support of civilization. That is not to say that all individual mamluks are held in high regard. But some do gain sufficient power and prestige after proving themselves to be capable leaders and warriors.





Outstanding mamluks are visibly rewarded, and set a goal for all other members of the force. Mamluks, despite their officially enslaved status, disapprove of slavery unless the enslaved are given a chance to better themselves. Other practices are a waste of manpower, in their opinion.

Mamluks follow a strict chain of command. Experience level is considered to be equivalent to the warrior's direct rank within the mamluk hierarchy. A lower-level (and therefore lower-ranking) mamluk is expected to follow the orders of a higher-level individual without question (see "Special Hindrances").

Outside the nations in which they are common, mamluks are treated at best as curiosities, at worst as agents of the powers they represent, or as examples of horrid slave practices. "I'll sell you to the mamluks" is a common threat used to discipline children in neighboring lands. Children are not taken into servitude in their own countries. (Nor, for that matter, will a mamluk's children become slaves; they are free to choose their own destinies.)



Mamluks in the Land of Fate wear simple facial tattoos to indicate their rank and organization. Common tattoos include lines, circles, or patterns on either or both cheeks, or on the forehead. The more ornate the design, the more powerful the mamluk. Imitating mamluk designations for rank, or giving oneself a higher rank artificially, is grounds for severe punishment in mamluk societies.

Individuals from rival mamluk societies tend to recognize each other with respect. However, a mamluk is under no compunction to follow orders from someone of another society, even if the other mamluk is of greater power.

PC mamluks often receive a leave of absence from their own organization to gather information or perform reconnaissance. They are expected to report what they learn to their superiors. No time limit is provided for such leaves, which are usually granted to exceptional, strong-willed individuals. It is hoped that either the individuals will gain the field experience they need to become better warriors, or—if they are truly unworthy—that they will die in a fashion that does not endanger other mamluks.

Weapon Proficiencies: Required: khopesh sword. Recommended: Spear, bow, hand axe, any polearm. Horse-mounted weapons (including lances and horseman's flails and maces) are not used by mamluks, and may not be taken as proficiencies.

Nonweapon Proficiencies:

- Bonus Proficiencies: Reading/writing, bureaucracy.
- Recommended, General: Artistic ability, etiquette, heraldry, languages (modern).
- Recommended, Warrior: Awareness, armorer, blind-fighting, display weapon prowess, endurance, running, weaponsmithing.
- Recommended, Priest: Engineering, languages (ancient), local history, religion, spellcraft.
- Recommended, Wizard: Engineering, languages (ancient), religion, spellcraft.
- Recommended, Rogue: Forgery, local history, reading lips.
- Forbidden: None.

Equipment: Each mamluk begins the campaign with a set of laminated scale mail and a sword, either long or khopesh. The weapons belong to the





character's mamluk organization; eventually, he or she must purchase these items from the organization or return them. Mamluks are permitted to wear any type of mail and use any weapon after leaving the direct service of their units. However, mamluks who are recalled must be ready to fight in standard uniform.

Special Benefits: Members of this kit benefit from a chain of command (provided they're above the bottom "links"). Any higher-level mamluk can give lower-level mamluks of the same organization or nation an order. The superior mamluk can expect this order to be obeyed immediately by those who are three levels or lower in rank. Thus, 4th-level mamluks can command 1st-level comrades. Those giving an order may then be held responsible by higher-ups, however.

Strange or foolishly dangerous orders call for an NPC morale check to see if the order is followed (morale = Elite for most mamluk organizations). Orders such as carrying messages, summoning reinforcements within the organization's home nation, and seeking priestly aid for wounded mamluks are followed immediately and unquestioningly.

If individual experience point awards are given in a campaign, mamluks also receive experience points for participating in large-scale battles. A typical soldier receives 100 xp for taking part in a battle, over and above those awarded for other reasons. A midlevel officer (from sergeant to captain), or an officer commanding fewer than 100 men in action, receives a 1,000 xp bonus per battle. Generals and army commanders of the mamluks receive a 10,000 xp bonus per battle.

If the character's force is outnumbered by two to one (or more) during a battle, all of the above mamluk bonuses are doubled. If the character's force loses the battle, the bonuses are reduced to a quarter.

Special Hindrances: The chain of command works both ways; the greatest benefit of mamluks is also their greatest hindrance. A higher-ranked mamluk can call upon a character's services (even a PC's) and expect that character to comply. If the superior is three or more levels higher, orders are expected to be obeyed immediately and without question. Orders from mamluks fewer than three levels higher usually must be verified by a more powerful officer.

Noncompliance without a valid reason or excuse constitutes treason. Such a reason must be presented to a mamluk higher than the one who gave the original order, and that high-ranking mamluk determines whether the reason is valid. Personal business is never a valid excuse for refusing an order; all mamluks are assumed to have no personal business when their unit requires their services.

If a mamluk is accused of treason, a mamluk court determines the outcome. Death may be the punishment under two circumstances: if the mamluk deserted his or her unit, or if lives were lost as a result of the character's inaction. For lesser crimes, the punishment may be humiliation: the guilty party is drummed out of the mamluks, loses all special benefits, and his or her facial tattoos are painfully removed with brushes made of pumice (-3 to Charisma).

Treason trials are often performed in absentia. In such cases, a "guilty" verdict is likely. Guilty parties are outcast completely from their organizations. If they are ever caught by former comrades, punishment will be meted out according to the decision of the court, and applied immediately.

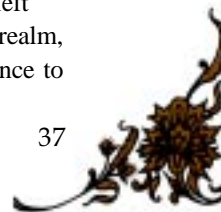
Wealth Options: Each mamluk begins the campaign with armor and a weapon, plus $2d4 \times 10$ gp in pocket change. Mamluks have little need for cash; their essentials have already been purchased by the state which enslaves them.

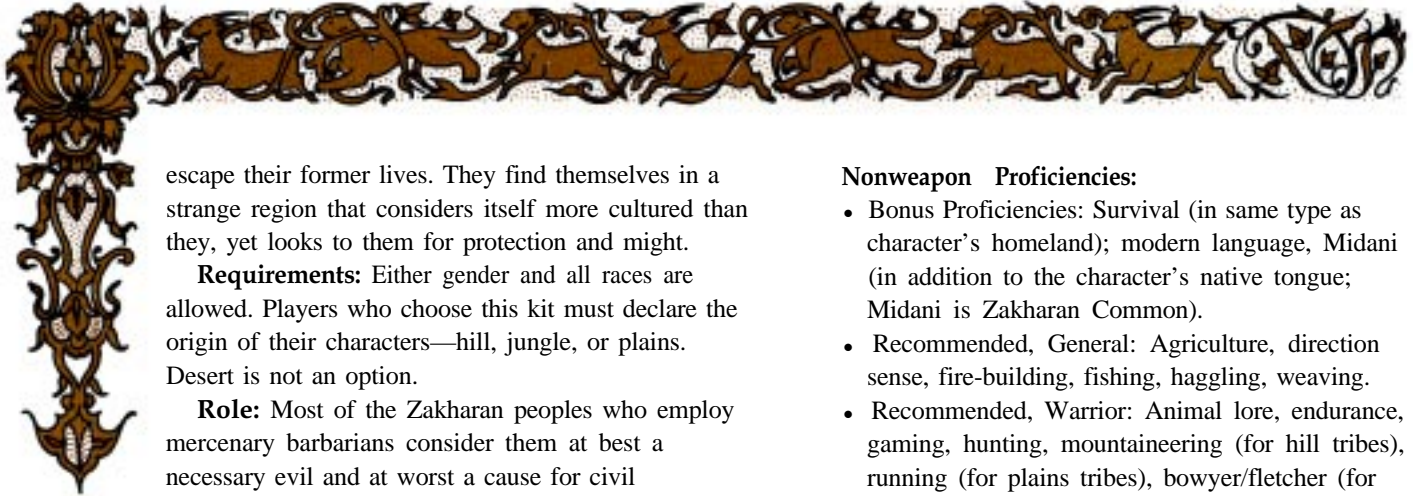
Races: Members of any race may be mamluks. Dwarves and gnomes tend to form artillery and siege machinery units, while elves usually prefer communications, and halflings gravitate toward intelligence and surveillance work.

Mercenary Barbarian

Not all actual Arabian civilizations relied upon an army of slave-soldiers such as the mamluks. Many raised strong armies the old-fashioned way: they bought them. Mercenaries were common. In fact, Turkish mercenaries during the time of the Abbasids came to control Baghdad and its rulers.

Such historical mercenaries had varied roots: hill tribes, plainsmen, and jungle warriors. The same is true of mercenary barbarians in Zakhara. They have left their native lands to fight for others in a distant realm, in exchange for money, land, or simply for a chance to





escape their former lives. They find themselves in a strange region that considers itself more cultured than they, yet looks to them for protection and might.

Requirements: Either gender and all races are allowed. Players who choose this kit must declare the origin of their characters—hill, jungle, or plains. Desert is not an option.

Role: Most of the Zakharan peoples who employ mercenary barbarians consider them at best a necessary evil and at worst a cause for civil insurrection. When barbarians interact with those who are not of the same homeland, all reaction checks are made with a 2-point penalty to the dice, and the highest reaction is “indifferent,” never “friendly.” Barbarians may clean up their dress and carry shining swords, but nothing can cover their hideous mangling of language and their seemingly ill-bred manners. Having served in war alongside others does not improve their reputation.

Unlike mamluks, mercenary barbarians don’t tend to pull together as a common group. In part this is because they come from so many different backgrounds. However, even those originating from the same area may be rivals. This lack of kinship does not mean that mercenaries cannot band together and fight as an effective unit; a job is a job. Given a choice, however, the typical mercenary barbarian prefers to fight alone or with a handful of trusted friends, letting the genies take the rest.

Barbarian mercenaries who are PCs are considered to have been hired for a brief (and uneventful) time, then cut loose (either after losing a battle, or more often because they were assigned some garrison duty and then not paid). The overriding motto that a mercenary barbarian develops is this: be sure to get half the first month’s pay up front.

Weapon Proficiencies: In gathering together barbarian tribes for service, nations try to standardize the weaponry, concentrating on the cheap and easily handled weapons of mass destruction. As a result, all mercenary barbarians are initially proficient in the short sword and spear. A third slot is taken for a weapon natural to the barbarian’s home territory: a club for hills, a jambiya (Arabian dagger) for plains, and a short bow for jungle. The last initial slot is filled with whatever best suits the character.

Nonweapon Proficiencies:

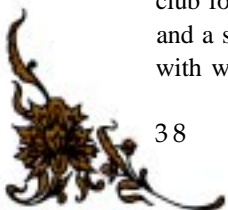
- Bonus Proficiencies: Survival (in same type as character’s homeland); modern language, Midani (in addition to the character’s native tongue; Midani is Zakharan Common).
- Recommended, General: Agriculture, direction sense, fire-building, fishing, haggling, weaving.
- Recommended, Warrior: Animal lore, endurance, gaming, hunting, mountaineering (for hill tribes), running (for plains tribes), bowyer/fletcher (for jungle tribes).
- Recommended, Priest and Wizard: Herbalism.
- Recommended, Rogue: Jumping, set snares.
- Forbidden: Etiquette, heraldry, singing. If opportunities arise, barbarians may acquire these proficiencies later in the game. However, a barbarian recently on his or her own (i.e., a newly created character) has had little chance to pick up such graces.

Equipment: Initially, mercenary barbarians may purchase only one of these armor types: hide, padded, or scale. After the first adventure, barbarians have an unlimited selection of armor, subject to availability (and their ability to pay). Mercenary barbarians may purchase any type of weapon.

Special Benefits: If a barbarian attempts a “hostile” or “threatening” approach toward human or humanoid natives of Zakhara, he or she gains a 2-point bonus to dice rolls on the Encounter Reaction chart. (See Table 59 in Chapter 11 of the *Dungeon Master’s Guide*.) This bonus stems from the reputation of mercenary barbarians as savage, ill-tempered brutes. The advantage is lost if a civilized (nonbarbarian) person speaks for a barbarian at the mercenary barbarian’s request.

Special Hindrances: If a barbarian attempts a “friendly” or “indifferent” approach toward human and humanoid natives of Zakhara, he or she suffers a 2-point penalty to dice rolls for the Encounter Reaction chart. (A bad reputation is the cause.) This hindrance is negated if a civilized (nonbarbarian) character speaks on behalf of the barbarian.

Wealth Options: Mercenary barbarians tend to be well armed but cash poor. The mercenary barbarian receives $5d4 \times 10$ gp in starting moneys, but must spend all but 1 to 6 gp on equipment. Gold that is not





spent on equipment may not be lent to other players, and is lost.

Races: Members of any race may be barbarian mercenaries. Those who come from regions where only one race predominates are considered provincial boors. For example, dwarves from a solely dwarven community seem unrefined and narrow-minded because they have not been exposed to the wider world. (Zakhara is a multiracial realm with almost no segregation.)

Outland Warrior

This kit comprises mysterious foreigners with odd, heavy armor, outrageous weapons, and even more outrageous tales which they scatter throughout the Land of Fate. Outland warriors can be found lost in the desert, at seaports looking for passage, or working for the caliph as new trinkets among his guard. These warriors come from lands that are even farther flung than those of the barbarian mercenaries. And while the strangers claim to be civilized men, their speech is rude and curt, and they have no grasp of the poetic nature of Midani (the common language of Zakhara). They seem to lust after gold more than lovers. Further, they see differences between dwarves, elves, humans, and halflings—differences that a native Zakharan does not understand. The outlanders are welcomed into Zakhara, but they are not fully trusted, for who knows what powers and motivations they may truly possess.

Requirements: Any race and both genders are eligible. However, newly created characters are not recommended for this kit; it is designed for foreigners, not natives.

More a description than an actual kit, the outland warrior is a catchall category of existing fighters, rangers, and paladins for which the regular AL-QADIM™ campaign kits are inappropriate. DMs have the option of allowing newly created outland warriors in their campaigns if someone wishes to play a more traditional character who's a foreigner or a "mysterious stranger." If a DM allows kits from other sources (such as *The Complete Fighter's Handbook*), then those kits also become outland warriors.

Role: While it is not among the standard kits available to new characters in the campaign, the outland warrior can fit more easily into the flow of the

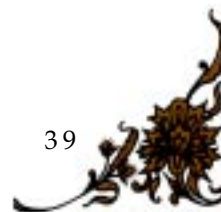
land and its peoples than, say, an alien wizard. Native Zakharans view these foreign warriors with a great deal of curiosity and a healthy dose of fear. The outlanders are not seen as evil—just very strange. Their odd manners and attributes can't be missed, nor do their unusual outfits and odd fighting styles escape attention. In game terms, the difference between the smooth, graceful actions of a Zakharan warrior and the hacking attacks of a "Northern" knight is not reflected in combat statistics; nonetheless, the difference is still readily apparent to Zakharans.

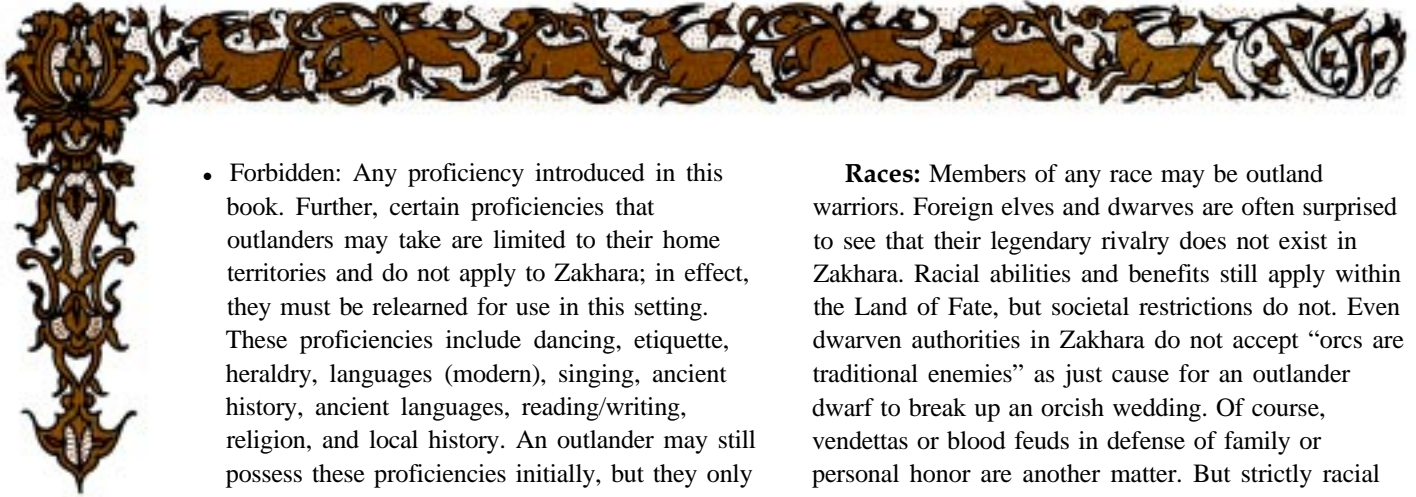
Most outland warriors enter the campaign already in creation, drifting in from the unknown lands to the north. They may also be created by players who wish to play a standard nonhuman or to try their hands at a traditional character visiting these new, exotic areas.

Weapon Proficiencies: Initial weapon proficiencies are drawn from the *Player's Handbook*, not from any new weapons that are indigenous to the Land of Fate.

Nonweapon Proficiencies:

- Bonus Proficiencies: None, unless provided for by another kit approved by the DM.
- Recommended, General and Warrior: Any from the *Player's Handbook*, unless forbidden below.
- Recommended, Priest: None unless paladin. For paladins, all are recommended, unless forbidden below.
- Recommended, Wizard: None unless ranger. For rangers, all are recommended unless forbidden below.
- Recommended, Rogue: None.





- **Forbidden:** Any proficiency introduced in this book. Further, certain proficiencies that outlanders may take are limited to their home territories and do not apply to Zakhara; in effect, they must be relearned for use in this setting. These proficiencies include dancing, etiquette, heraldry, languages (modern), singing, ancient history, ancient languages, reading/writing, religion, and local history. An outlander may still possess these proficiencies initially, but they only apply while relating to something the individual would know outside the Land of Fate. Even outlanders who spend a few weeks speaking with native sages do not know this exotic land well enough to acquire or “translate” proficiencies that are dependent upon experience in Zakhara.

Equipment: Outlanders are limited to the items listed in the *Player’s Handbook*. This makes available certain items that are foreign to Zakhara. Once such items are lost, stolen, or destroyed, they cannot be replaced. Outlanders should also note that wearing heavy armor in warm climates is hazardous to one’s health (see Chapter 5).

Special Benefits: None, other than benefits provided by a “foreign” subclass or kit allowed in the campaign by the DM.

Special Hindrances: Outlanders have but one major hindrance: their foreign accent. The Zakharan version of Common, called Midani, is a melodic, smooth, and silky dialect whose tones are extremely difficult for foreign adults to master. To natives, other versions of Common sound like a bucket of spikes being tossed off a parapet. Those who speak such tongues are treated with sympathy and even amusement. Newcomers to the land be forewarned: even after you’ve mastered a few new idioms, your accent is sure to linger for years (if not forever).

Wealth Options: Each outland warrior begins campaign play with 5d4 x 10 gp. Limits in purchasing are noted under “Equipment” above. Some outland warriors choose to sell items imported from other lands. Provided such items are unusual in some way (from a Zakharan viewpoint), they command twice their normal price. Merchants in the Land of Fate enjoy purchasing “relics from the savage North” (or West, East, or South).

Races: Members of any race may be outland warriors. Foreign elves and dwarves are often surprised to see that their legendary rivalry does not exist in Zakhara. Racial abilities and benefits still apply within the Land of Fate, but societal restrictions do not. Even dwarven authorities in Zakhara do not accept “orcs are traditional enemies” as just cause for an outlander dwarf to break up an orcish wedding. Of course, vendettas or blood feuds in defense of family or personal honor are another matter. But strictly racial battles are unheard of in Zakhara. Any that occur are ascribed to savagery or the flawed mindset of outlanders.

Wizard Kits

The power of genies in Zakhara heavily influences wizards. Some wizards draw their magic from the genies. Others maintain close ties with the elemental planes, which are the homelands of the genies. All wizards are affected by the elemental nature of magic in the Land of Fate.

There are only four kits for the would-be wizard in the AL-QADIM™ campaign, but these kits enjoy a great deal of power and choice. One kit, the *ajami*, is reserved for characters who are not native to the Land of Fate, or whose ways are strange. It is the equivalent of the outland warrior kit. The remaining three kits are as follows:

- *Sorcerers* are the standard and most common wizards in Zakhara. They can draw from a pool of universal spells, and they have specialties as well. The “official” mage of the AD&D® game specializes by school (alteration, divination, and so forth). In contrast, the sorcerer specializes in two of the four elemental provinces—wind, sand, sea, and flame—in any combination. (No element opposes another.)

- *Elemental mages* believe that one elemental form is superior to all others, and they draw from that type of elemental magic exclusively. They hold great power in either wind, sand, sea, or flame, and shun the use of other elements.

- *Sha’irs* deal with genies directly. While they have no “standard” magical spells, they wield great power in their dealings with the elemental races of the djinn, marids, efreet, and dao.





Sorcerer

Sorcerers are the “mages” of Zakhara; they represent the standard and most common form of wizard. In tune with the basic fabric of the real world, they understand the power of all the elements: Earth in the form of desert sand, Water in the waves of the sea, Air in the free winds, and Fire in the heat of rage and flames of passion. Unlike the elemental mages described below, sorcerers are allowed to specialize in two elemental provinces at once—such as sand and wind, sea and sand, or even sea and flame. (The concept of opposing elements does not exist in the Land of Fate.)

Requirements: None.

Role: Sorcerers are as common in Zakhara as standard mages are in other lands. For the most part, they are treated with the respect granted to any individual of unknown power and capability. In general, however, sorcerers are not considered as dangerous as sha’irs and elemental mages.

Sorcerers are found in every strata of society—from beggars at the palace gates to wizards who advise the sultan. To further their own needs, sorcerers often use disguise to pass among others (even comrades) unnoticed.

Weapon Proficiencies: Sorcerers are limited much like standard wizards; they must choose from among the dagger, staff, knife, jambiya, dart, and sling.

Nonweapon Proficiencies:

- Bonus Proficiency: Disguise.
- Recommended, General: Any.
- Recommended, Warrior: Endurance, survival (desert).
- Recommended, Priest: Local history.
- Recommended, Wizard: Spellcraft, languages (ancient), reading/writing.
- Recommended, Rogue: Any.
- Forbidden: None.

Equipment: Sorcerers may buy and use the dagger, staff, knife, jambiya, dart, and/or sling (see “Weapon Proficiencies” above). Members of this kit may not wear armor of any type, but they are permitted to improve their Armor Class by magical means.

Special Benefits: Each sorcerer may specialize in two elemental provinces, choosing among sand, wind, wave, and flame. The wizard is permitted to use spells in those provinces, as well as spells in the universal

province. (See Appendix A for a listing of spells by province.)

In addition, sorcerers gain a 20 percent bonus to their chance to learn spells within the two elemental provinces they have chosen. Spells designated “universal” are learned normally.

Special Hindrances: Sorcerers cannot use spells from the two elemental provinces in which they have chosen not to specialize. For example, if Kasim is a sorcerer of sand and sea, then he can never learn flame or wind spells.

Wealth Options: The sorcerer receives (1d4 + 1) x 10 gp as starting money.

Races: Members of any race may be sorcerers, save those forbidden to have wizards among them.

Elemental Mage

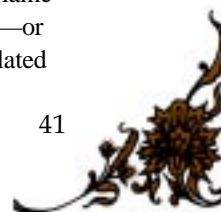
Elemental mages specialize in one of the four elemental provinces: sand, sea, flame, or wind. They gain great power and control within that province, but lose their ability to cast spells from any of the remaining three. (See Appendix A.)

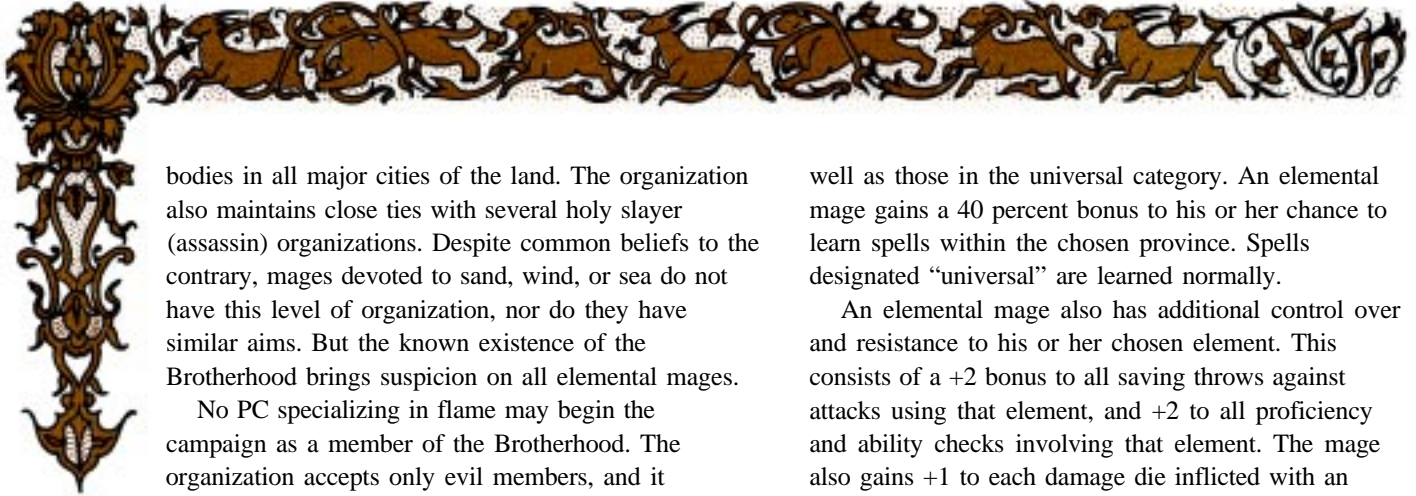
Requirements: None. Either gender, all races, and all alignments are eligible. However, elemental mages specializing in flame tend to be evil NPCs.

Elementalists from the Tome of Magic may not take this kit. If the DM allows them in the campaign, they become ajamis (alien wizards).

Role: Elemental wizards are rare in the Land of Fate, and a great deal of mystery and suspicion accompanies them. Upon encountering spellcasters, most folk assume them to be standard sorcerers, or perhaps even the more unpredictable sha’irs. Once a caster is known to be one of the purely elemental wizards, distrust and suspicion grow.

Natives assume that all elemental mages are gathered in brotherhoods committed to a given province—and not necessarily for the betterment of those around them. The reason behind these impressions is the Brotherhood of the True Flame. The “Brotherhood” is an organization of flame wizards who make no bones about their aims. They believe that the only true magery is that of fire. Further, they believe that all wizards who are not elemental mages in flame must convert—that is, come under their control—or die. The Brotherhood maintains chapters and related





bodies in all major cities of the land. The organization also maintains close ties with several holy slayer (assassin) organizations. Despite common beliefs to the contrary, mages devoted to sand, wind, or sea do not have this level of organization, nor do they have similar aims. But the known existence of the Brotherhood brings suspicion on all elemental mages.

No PC specializing in flame may begin the campaign as a member of the Brotherhood. The organization accepts only evil members, and it carefully observes all those who are not members. Should a PC perform “well” (slaying mages who are not flame wizards and acting in a generally evil manner, for example), he or she may be invited to participate in the Brotherhood’s initiation rites. Should a PC behave in a good manner, aiding non-Brotherhood members or associating with the like, the Brotherhood may label the PC as an enemy, and target the rogue flame mage for eventual termination. The same may occur if someone simply refuses an invitation to undergo the initiation rites.

Weapon Proficiencies: Elemental mages are limited much like standard sorcerers—they must choose from among the dagger, staff, knife, jambiya, dart, and sling.

Nonweapon Proficiencies:

- Bonus Proficiencies: Fire-building (flame), weather sense (wind), swimming (sea), or desert survival (sand). The mage’s bonus proficiency matches his or her specialty.
- Recommended, General: Spellcraft.
- Recommended, Warrior: Endurance.
- Recommended, Priest: Local history.
- Recommended, Wizard: Languages (ancient), reading/writing, religion.
- Recommended, Rogue: Disguise, local history.
- Forbidden: Flame wizards cannot take swimming and seamanship. Other elemental mages have no forbidden proficiencies.

Equipment: The elemental mage may purchase and use the weaponry listed under “Weapon Proficiencies” above. The elemental mage does not wear armor of any type, but may have his or her Armor Class increased by magical means.

Special Benefits: An elemental mage chooses to specialize in one elemental province: sand, wind, sea, or flame. The mage can use spells in this province, as

well as those in the universal category. An elemental mage gains a 40 percent bonus to his or her chance to learn spells within the chosen province. Spells designated “universal” are learned normally.

An elemental mage also has additional control over and resistance to his or her chosen element. This consists of a +2 bonus to all saving throws against attacks using that element, and +2 to all proficiency and ability checks involving that element. The mage also gains +1 to each damage die inflicted with an attack using that element (magical or otherwise). In addition, if the mage suffers an attack using the specialty element, a -2 penalty is applied to each damage die (with a minimum of no damage inflicted). For example, a flame mage would gain a +1 to each die of a fireball he or she casts, while a sea mage would gain a +2 on a swimming proficiency, and a wind mage a -2 to each die of damage inflicted by a djinni’s *whirlwind* attack.

Special Hindrances: Except for universal spells, elemental mages can never gain magics outside their chosen province. Nor can elemental mages use magical items that duplicate the effects of such forbidden spells. Sea mages, for example, cannot learn the fireball spell, nor can they wield a *wand of fire* because it holds a related spell.

Wealth Options: The elemental mage begins play with $(1d4 + 1) \times 10$ gp.

Races: Members of any race may be elemental mages, save those forbidden to have wizards. Level restrictions for a given race apply as usual.

Sha’ir

The legendary sha’irs were tale-spinners and advisors to desert chieftains, serving them in much the same way as Merlin advised Arthur in western legend. They were imbued with great wisdom, and boasted the power to communicate with the desert’s awesome spirits, the genies.

The sha’irs of the AL-QADIM™ campaign are modeled after these legendary figures. They, too, can communicate with genies. But they are more than advisors to chieftains. Members of the sha’ir kit are often found alone, as free agents, unfettered by social requirement and position. They may be found in the city as well as the desert, commanding great power





from their dealings with genies. Instead of merely advising rulers, they may be rulers.

Requirements: None. Both genders are allowed. The unisex title is sha'ir (shah-EER). The optional feminine title, preferred by traditionalists, is *sha'ira* (shah-EER-ah). Even races normally forbidden to have wizards among their people are eligible for this kit, though their skills are diminished. (See "Races" below for further details.)

Role: Sha'irs are regarded as enigmatic and powerful figures in the Land of Fate. They do not gain spells in the manner of other wizards. Instead, they acquire their magics and enchantments through the workings of genies. Because genies are a mighty force in the Land of Fate, many would-be attackers think twice before offending a sha'ir—especially attackers who don't have their own sha'irs and genies supporting them.

Weapon Proficiencies: Sha'irs must take the staff as their initial weapon proficiency. For additional weapons, they are limited much like standard wizards; they must choose from among the dagger, knife, jambiya, dart, and sling.

Nonweapon Proficiencies:

- Bonus Proficiency: Genie lore.
- Recommended, General: Etiquette, haggling, heraldry.
- Recommended, Warrior: Endurance, survival (desert).
- Recommended, Priest: Local history.
- Recommended, Wizard: Ancient history, languages (ancient), reading/writing, spellcraft, religion.
- Recommended, Rogue: Appraising, reading lips.
- Forbidden: Awareness, blind-fighting, riding (horse specialization), riding (camel specialization), display weapon prowess. These may never be gained by the sha'ir.

Equipment: Sha'irs are limited in weaponry as are sorcerers. They may not wear armor of any sort, but may use magical devices that improve Armor Class.

Special Benefits: Sha'irs have unique spell-like abilities. See Chapter 7 for details.

Special Hindrances: Sha'irs may not use any spells in the standard fashion of wizards. (Their spell-like abilities supersede that restriction, of course.) Nor may

they create magical items. However, sha'irs may still use magical items reserved for wizards.

Wealth Options: Every sha'ir receives $(1d4 + 1) \times 10$ gp as starting money.

Races: Members of any race may be sha'irs, even races normally forbidden to have magic-users among them. But for races such as dwarves—who have an inherent nonmagical nature—sha'ir abilities fail 20 percent of the time. For races with an inborn magic resistance (such as drow), sha'ir abilities fail a percentage of the time equal to their magic resistance score.

Ajami (Alien Wizard)

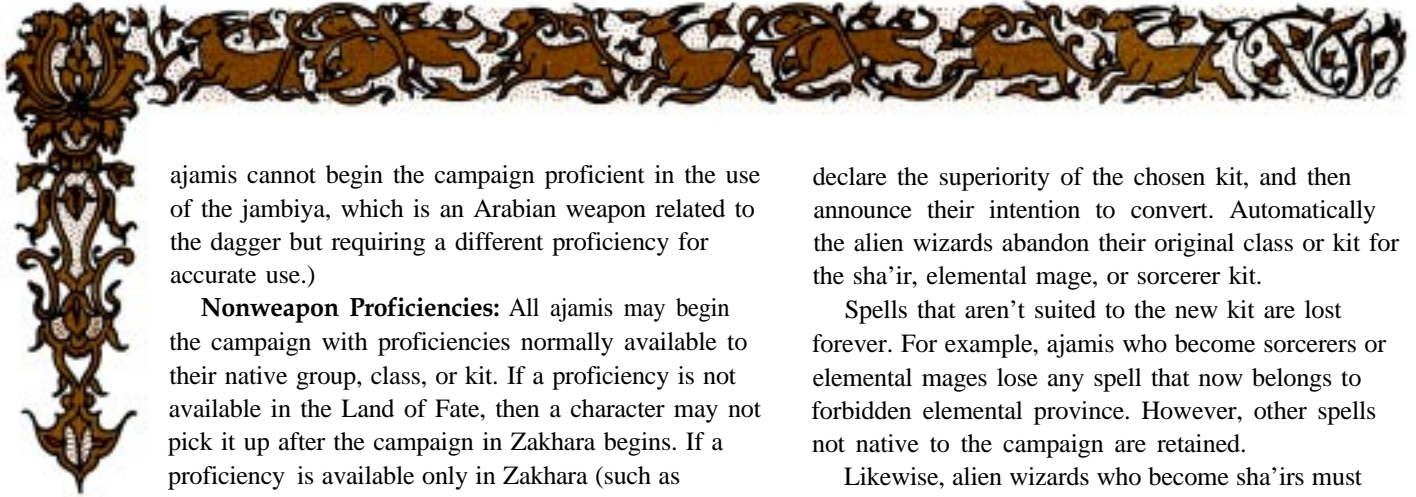
These wizards are outlanders—strangers to the Land of Fate whose abilities lie outside the realm of native magics. More a label than an actual kit, this group includes any spellcaster whose origin is beyond the borders of Zakhara. Alien wizards may be "standard" mages and specialists straight from the Player's Handbook, as well as members of the various kits listed in *The Complete Wizard's Handbook* (provided the DM allows them). Those classes and kits may still operate in the AL-QADIM™ campaign, but do so under limitations.

Requirements: None. All races and either gender are eligible. The unisex title is *ajami* (ah-ZHAH-mee, a Zakharan idiom, having the soft "zh" sound of "rouge"). The optional feminine title is *ajamiya* (ah-ZHAH-mee-ya). The plural is *ajamis* (ah-ZHAH-meez). Like most plural titles, this one has been anglicized.

Role: Ajamis are treated with suspicion. Even the most cosmopolitan citizens of Zakhara harbor a distrust of strangers who hail from beyond the borders of "civilization"; those who wield magical power are doubly distrusted. Whether a native of the icy North, of the oriental lands of the East, or from space itself, a wizard who exhibits powers outside the limitations set by Fate is considered a potential danger.

Weapon Proficiencies: Ajamis bring the weapon proficiencies of their original character class or kit with them when they come to Zakhara. Once in the Land of Fate, however, they cannot learn proficiencies that are not available here. Further, if a weapon proficiency only exists in Zakhara, it may not be taken initially, but may be acquired later. (For example,





ajamis cannot begin the campaign proficient in the use of the jambiya, which is an Arabian weapon related to the dagger but requiring a different proficiency for accurate use.)

Nonweapon Proficiencies: All ajamis may begin the campaign with proficiencies normally available to their native group, class, or kit. If a proficiency is not available in the Land of Fate, then a character may not pick it up after the campaign in Zakhara begins. If a proficiency is available only in Zakhara (such as haggling), it may not be taken originally, but may be acquired later on.

Equipment: Ajamis may choose equipment within the limits of their original class or kit. Not all equipment is available in Zakhara, however. Unless the character comes equipped, items commonly purchased in an alien wizard's homeland may exist only as a curiosity in Zakhara—costing five times the normal price if they're available at all.

Special Benefits: Ajamis continue to learn and use new spells, including new spells that are designated “universal” in Chapter 8 of this book.

Special Hindrances: Alien wizards cannot learn spells that are not available in Zakhara, even if those spells were available to them in their homeland. Nor can ajamis learn spells from any of the elemental provinces while in the Land of Fate. Ajamis cannot learn *fireball* here, for example, even if they could in their homelands; in Zakhara *fireball* is the work of a mage with access to the province of flame. However, ajamis who already know such spells can still memorize and cast them in Zakhara. And wizards who import a scroll containing *fireball* (or another forbidden spell) can still use that scroll in the Land of Fate, or even add the spell to their spellbooks.

Elementalists (first introduced in the Tome of Magic) are an exception. They can learn elemental spells in Zakhara, but only those linked to the element in which they specialize.

Wealth Options: Ajamis receive $(1d4 + 1) \times 10$ gp initially.

Races: Racial restrictions match those of a character's original class or kit.

Conversions: It is possible for ajamis to recognize the “error” of their ways and convert to one of the three native wizard kits of Zakhara. They need only

declare the superiority of the chosen kit, and then announce their intention to convert. Automatically the alien wizards abandon their original class or kit for the sha'ir, elemental mage, or sorcerer kit.

Spells that aren't suited to the new kit are lost forever. For example, ajamis who become sorcerers or elemental mages lose any spell that now belongs to forbidden elemental province. However, other spells not native to the campaign are retained.

Likewise, alien wizards who become sha'irs must destroy all their old spellbooks—usually by fire—to symbolize their intentions to the genies. At that point, the new sha'irs lose their old ability to learn spells. Instead, they gain the spell-like abilities of the sha'irs. The level of those abilities corresponds to their former experience level as alien wizards.

Rogue Kits

The Land of Fate is a rich playground for rogues, especially thieves. The cities of Zakhara teem with potential targets, the hot nature of the land acts as a deterrent to heavily armored opponents, and the society provides an excellent opportunity to advance oneself both socially and economically. A rogue can do well in the “burning world” of Zakhara.

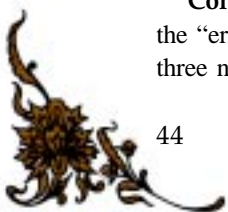
This section contains seven rogue kits, including one designed for bards:

- The most common type of rogue in Zakhara is the *sa'luk*, the free man or woman who owes no one allegiance, and wanders at his or her own whim. The typical adventurer, the *sa'luk* is common throughout Zakhara. While a foreigner of another class would be considered an outlander or alien, the brotherhood of thieves welcomes newcomers from different lands as *sa'luks*.

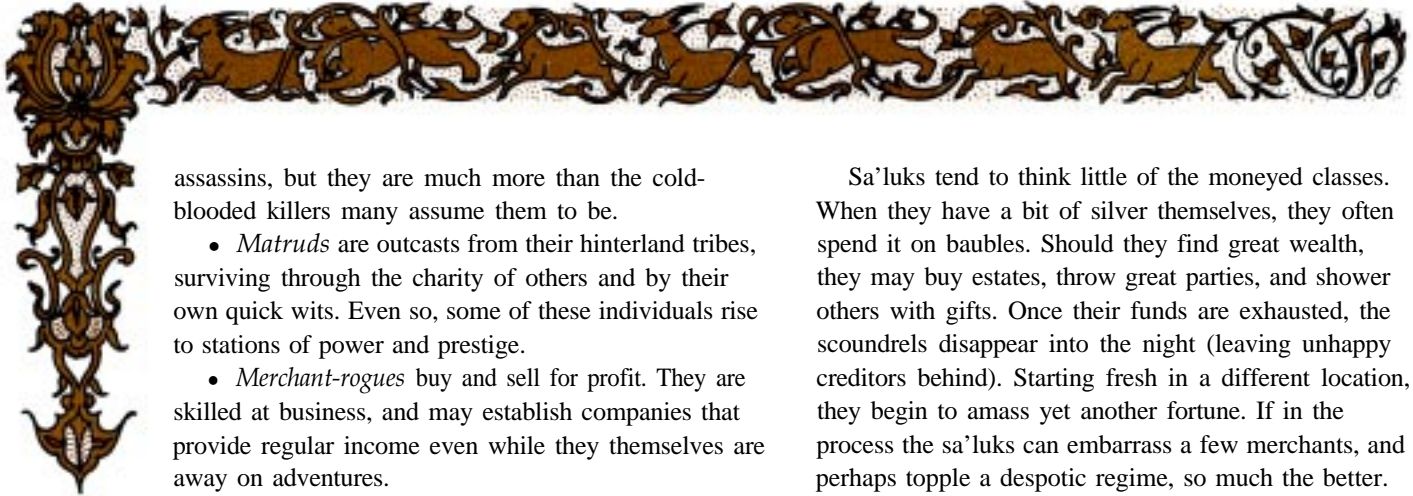
- *Barbers* are quick-witted characters who frequent bazaars, where they dispense advice, grooming, and medicinal needs.

- *Beggar-thieves* ply their trade in the cities of Zakhara. Like barbers, they are a common element of any bazaar.

- *Holy slayers* seek to eliminate men who work against the will of the gods. Each slayer belongs to a secret organization tailored to his or her personal faith. Members of this kit are modeled after historical







assassins, but they are much more than the cold-blooded killers many assume them to be.

- *Matruds* are outcasts from their hinterland tribes, surviving through the charity of others and by their own quick wits. Even so, some of these individuals rise to stations of power and prestige.
- *Merchant-rogues* buy and sell for profit. They are skilled at business, and may establish companies that provide regular income even while they themselves are away on adventures.
- *Rawuns* are Arabian bards, the legend-keepers and storytellers. They entertain and illuminate the people of Zakhara with their graceful use of language.

Sa'luk (The Scoundrel)

Sa'luks (sah-LUKES) are free adventurers, owing ties to no one and nothing. They pass freely from the wild cultures of the desert and the steppe to those of the city and the sea and back again with ease. They tend no herds, raise no crops, and produce no craft. They are freebooters, con artists, and swindlers. They survive by tricking, robbing, or simply outsmarting those who have greater riches.

Like the outland warrior and alien wizard, this kit is more of a catchall than a specialization. Sa'luks include the two rogue classes from the *Player's Handbook*: thieves and bards. In addition, rogues developed from kits in *The Complete Thief's Handbook* may become sa'luks (provided the DM allows those kits in the campaign). Such foreigners do not become "outlander rogues," segregated by their strangeness. By nature, the sa'luk kit is a melting pot.

Requirements: None. Members of this kit may be of any race and either gender. The unisex title is *su'luk*. The optional feminine title is *su'luka* (sah-LOO-kah). The plural, sa'luks, has been anglicized. Any rogue class is eligible.

Role: Sa'luks are traditionally without property or possession. Their lack of material ties gives them a mobility that many other classes and kits lack. In a sense, all rogues become sa'luks when they follow the free-wheeling path of adventure, living fully and for the moment. Hence, this kit represents the least specialized rogue of all—the common thief who is quite happy to survive by theft and finesse.

Sa'luks tend to think little of the moneyed classes. When they have a bit of silver themselves, they often spend it on baubles. Should they find great wealth, they may buy estates, throw great parties, and shower others with gifts. Once their funds are exhausted, the scoundrels disappear into the night (leaving unhappy creditors behind). Starting fresh in a different location, they begin to amass yet another fortune. If in the process the sa'luks can embarrass a few merchants, and perhaps topple a despotic regime, so much the better.

Weapon Proficiencies: Same as the thief or bard, as applicable.

Nonweapon Proficiencies:

- Bonus Proficiencies: None.
- Recommended, General: Any.
- Recommended, Warrior: Any.
- Recommended, Priest and Wizard: Any.
- Recommended, Rogue: Any.
- Forbidden: None.

Equipment: Most sa'luks travel light, carrying only their thieving tools and a few forged documents (if they are capable of reading). Male or female, the saluk may also wear a sash with gems sewn into the lining for "emergencies." Sa'luks often masquerade as beggars or warriors if it furthers their goals. Such deceptions have given members of this kit a bad reputation. Imitating a fighter is much easier in Zakhara than in parts north, because very few warriors wear heavy armor in this warm clime.

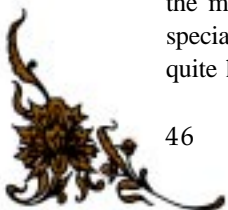
Special Benefits: Sa'luks gain no special abilities beyond those of their class. Scoundrels created from other kits receive the special abilities of those kits with the following exception: benefits geared toward a "Western" society are lost in the Land of Fate. For example, thieves who formerly enjoyed a reaction bonus when dealing with certain individuals no longer receive that bonus in Zakhara.

Special Hindrances: None.

Thief Abilities: There are no special adjustments to the thieving abilities of sa'luks. Bards and thieves have their base thieving skills, adjusted by race and Dexterity as usual.

Wealth Options: Sa'luks initially receive 2d6 × 10 gp each.

Races: Members of any race may be sa'luks. Humans are well represented, as are dwarves, halflings,





elves, and gnomes. Halflings who choose to be sa'luks are often very proud of their position, and direct their own thieving activities against the larger, slower races.

Barber

The roguish barber is a tradition in the Land of Fate. One or more of them may be found in any bazaar, flashing their blades as well as their wit. Boldly they hawk their abilities and prowess—often while performing said tasks on their customers.

The historical barbers after which this kit is modeled performed more than just haircutting and grooming. They also served as doctors and surgeons of modest skill. Their talent with blades accounted in part for this medical bent. Equally important, barbers were well versed in the folk treatments and herbal medicines of the time. They learned of such things through long experience as well as by talking with customers.

Members of this kit are founts of information (especially NPC barbers). Like their predecessors, they gather much of their knowledge while practicing their trade at the bazaar. Often barbers can advise one on the best course of action; certainly they are eager to do so. Just as often, they may recommend a course of action that would prove disastrous if followed. Barbers are nearly always entertaining, but rarely are they all-knowing.

Requirements: Barbers may be of either gender and any race. Some localities restrict female barbers to attending women, and male barbers to attending men—particularly in areas where the clergy of the Faith Moralistic is powerful. (See “Priest Kits”.)

Both thieves and bards may be barbers. “Barbering bards” are limited to spells from the universal province; they may not learn or use elemental magic. (See Appendix A for a breakdown of spells.)

Role: Barbers are cunning, streetwise showmen, gifted with quick wit and a glib tongue. It is said they’ll try to talk you out of more than just your gold; they’ll also try for the pouch that holds it, the belt from which the pouch hangs, and the pants that are held up by the belt.

In folk tales, barbers are often portrayed as mad or insane, threatening their customers with their tools—or, worse yet, driving customers to distraction with

long, unproductive, meaningless stories, each of which digresses into another tale, and then another and another, thereby trapping the unfortunate customer, who becomes desperate for escape. Not all barbers of Zakhara are mad, of course. But their reputation as being even a bit crazed helps ensure that their customers hold still for their ministrations. (Hence, a little deliberate flamboyance never hurts.)

Furthermore, a touch of insanity suggests that barbers know of what they speak when describing genies, their fabulous riches, and other wonders—phenomenon that could certainly leave a person addled.

Barbers are most common in cities, where they are tolerated for their ability as well as their knowledge of rumors, gossip, and potentially valuable information. Those who stay long in one place are not held in great regard by the city’s denizens. Mere barbers have been known to parlay their common sense and advice into positions at the right hand of a local sultan, emir, or caliph. On the other hand, less astute and less fortunate barbers have managed to make a muddle of their learning, and in doing so may barely escape town with their skins. (Of course, a few bunglers may escape with someone else’s skin, too.)

In game play, barbers provide a way of introducing new information to the PCs, much as the standard tavern in other lands provides a starting point for adventures. Legends, rumors, tales of great riches—all reach the ears of barbers, who in turn relate these tidbits to the deserving and the worthy.

Weapon Proficiencies: One of the barber’s initial weapon proficiencies is the razor (see “New Weapons” in Chapter 6).

Nonweapon Proficiencies:

- Bonus Proficiencies: Healing, herbalism; for bards also modern language and reading/writing.
- Recommended, General: Debate, haggling, heraldry, languages (modern), singing.
- Recommended, Warrior: Any.
- Recommended, Priest: Spellcraft and genie lore for bards.
- Recommended, Wizard: Languages (ancient), herbalism; for bards also spellcraft, genie lore.
- Recommended, Rogue: Ancient history, appraising, disguise, gaming, grooming, local history, ventriloquism.





- **Forbidden: Etiquette.** The barbers of Arabian legend are noted for their tactlessness and lack of propriety. PC barbers may acquire this proficiency at a later date through experience, however.

Equipment: Barbers have no limitations beyond the normal restrictions for their class (thief or bard). They should, however, always purchase a barbering kit initially—or at least a straight razor. Each barber also needs a blanket or carpet upon which to set up shop.

Special Benefits: All barbers—whether they belong to the thief or bard class—have a bard’s ability to discern the general use and purpose of a magical item. For those in the bard class, this chance is 5 percent per experience level; for thieves, it’s 3 percent per level. Limitations are as noted under “Bards learn a little bit of everything” in Chapter 3 of the *Player’s Handbook*. Barbers who are thieves gain no other bard abilities.

Special Hindrances: It takes time to gain the medicinal background required for barbering. As a result, barbers have less time to perfect their initial thieving abilities. Instead of 60 discretionary percentage points assigned to 1st-level thieving abilities, only 40 percentage points are available to thieves using this kit, and only 10 points to bards who are barbers. All other limitations apply, and additional percentage points are gained as usual for advancement in level by the thief or bard.

Thief Abilities: For barbers of the thief class, thieving skills undergo the adjustments shown below. Bards do not gain these bonuses or suffer these penalties—even if they have the skills in question.

- Pick Pockets: +5 percent
- Open Locks: No modification
- Find/Remove Traps: +5 percent
- Move Silently: -5 percent
- Hide in Shadows: -5 percent
- Detect Noise: No modification
- Climb Walls: -5 percent
- Read Languages: +5 percent

Wealth Options: All barbers begin play with $2d6 \times 10$ gp. If any gold remains after they’ve purchased equipment, they’re free to lend it to other characters, charging whatever interest the market will bear.

Races: Members of any race may be barbers. However, barbers of demihuman races often specialize in treatments favored by others of the same race. For



example, barbering elves do well with perfumes, dwarves excel at beard braiding, gnomes at razor-cuts, and halflings at pedicures and relaxing footbaths. (Many halfling customers also enjoy a henna treatment on their feet. Shaves and braiding of foot-hair are popular, too.) A demihuman barber tending a member of the same race gains a +2 bonus to the grooming proficiency.

Beggar-Thief

The cities of Zakhara include all levels of society, but among the lowest are those who have no home and hearth, no natural family or clan, and no money for food and drink. These are the ragged, tattered beggars. Some have been forced into poverty by circumstance, some have been born to it, and others have chosen this lifestyle in rebellion against the moneyed classes. Beggars survive on the kindness of others, on the gleanings of the harvested fields, and on the remains of market day.

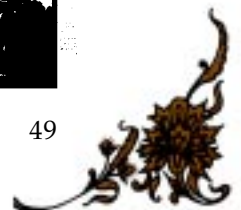
Among this underclass are those who aim to do better, to improve their lot in life—whether to regain a lost position of power, to aid family and friends, or merely to seek revenge on wealthy merchants. These are the beggar-thieves. They are heroes among beggars and the subject of this kit.

Requirements: As their name implies, members of this kit must be thieves. While bards and others may find themselves reduced to beggar status by a twist of fate, they may not use this kit.

The Complete Thief's Handbook contains a more Western or European beggar kit, with many similarities to this one. Characters belonging to the Western kit become sa'luks in Zakhara; they do not become beggar-thieves as described here.

Role: The legends speak regularly of those who have risen from the lowliest of origins to become leaders and potentates. Such tales and the hope they generate are a driving force to beggar-thieves who aspire to greatness. Many are sure that once they attain great wealth and power, they will aid the poor and downtrodden, ruling with wisdom and understanding.

On a more immediate level, however, beggar-thieves must focus on day-to-day survival. Cash-poor, ill-bred, and half-starved, they must strive to fill their own basic needs before campaigning for the needs of





others. Gnawing hunger and intense desire lead beggar-thieves to take risks that others would not.

Unlike sa'luks, most beggars are generally respectful of authority—if only until that authority has its back turned. Members of this kit treat those who have money and power well, even while they strive to share or remove their riches.

A regular feature of Zakharan myth is the king or sultan who masquerades as a tatterdemalion among his own people, to discover what they are truly saying about his rule. Beggar-thieves keep such legends alive; at a minimum, it helps make merchants think twice before kicking them out of a market stall. In addition, the hope that some newcomer is royalty in disguise is a common theme in beggar romances.

Weapon Proficiencies: A beggar-thief chooses his or her two initial weapons from the following list: club, dagger, dart, knife, sling, and staff.

Nonweapon Proficiencies:

- Bonus Proficiency: Begging.
- Recommended, General: Hagglng, singing.
Some beggars may have marketable skills such as weaving and tailoring, but to display them is to risk having it known they could work for a living.
- Recommended, Warrior: Endurance, survival (urban).
- Recommended, Priest and Wizard: None.
- Recommended, Rogue: Appraising, disguise, forgery, gaming, juggling, local history, musical instrument.
- Forbidden: None.

Equipment: Beggar-thieves (even wealthy ones) have relatively little in the way of equipment. A simple bowl and perhaps a musical instrument are about the limits of splendor that a beggar can afford (or afford to reveal). Even modest clothing reduces the opportunities for begging by -5, a penalty which is applied to the proficiency check. (See “Begging” in Chapter 4.) Any form of fancy dress negates the chance of begging entirely.

Beggar-thieves rarely wear armor when working the city, because for every point of visible AC better than 10, they suffer a -1 penalty to their proficiency check. Similarly, magical items (especially those in good shape) reduce the opportunity to beg or pass unnoticed by -5. When not involved in beggarly craft, members

of this class may wear any armor and carry any weapons within their limitations as thieves.

Many beggar-thieves, once they have attained some level of wealth, leave their origins behind, cobbling together a different past in another city. Magic and special abilities such as the wise woman’s eye may reveal the truth—that the “king” was once a beggar, for example.

Special Benefits: The greatest ability of beggar-thieves is what some call their greatest flaw: the cities are full of others who look just like them. A beggar-thief can disappear in a crowd or trail another person unnoticed (ability check based on Dexterity). This is possible only in areas with a large number of beggars; a deserted oasis and the sultan’s palace are not locations in which these abilities are useful.

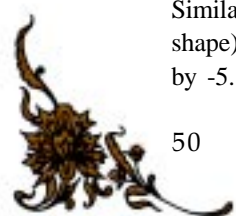
Special Hindrances: Beggars are regarded as being among the lowest levels of society. As a result, members of this kit suffer a 4-point penalty to all reaction rolls involving other intelligent creatures. Unintelligent creatures, animals, and monsters in the desert, as well as those hostile to humans and other civilized creatures, behave normally and pay no attention to the individual’s social station.

Thief Abilities: Thieving skills undergo the following adjustments:

- Pick Pockets: +10 percent
- Open Locks: -5 percent
- Find/Remove Traps: -5 percent
- Move Silently: No modification
- Hide in Shadows: +5 percent
- Detect Noise: No modification
- Climb Walls: No modification
- Read Languages: -5 percent

Wealth Options: Every beggar-thief starts out with 2d6 gp. To increase this amount, those accompanied by other characters are free to finagle as much as possible out of them.

Races: All races have beggars, and among them are beggar-thieves. The more fortunate members of a nonhuman race are just as likely to ignore their less-fortunate cousins as humans are, at least in the cities and settlements. Zakharan gnomes are an exception. They consider all other gnomes their brothers. Gnomes who are “down on their luck” are to be adopted, cleaned, fed, and trained to do productive





work. After that, a job is to be found for them. As a result, there are very few panhandling gnomes; those who seek to improve themselves get the opportunity, while those who choose to retain their beggarly status spend most of their time hiding from wealthier gnomes.

Holy Slayer (Assassin)

Holy slayers are the ghosts of the deserts. They mete out justice and threats in a manner that intimidates and frightens most foreigners as well as many Zakharans. Also called assassins, these characters view an opposing army or nation as a great beast to be slaughtered, or at least confused by the severing of its head. Sometimes the mere warning that a holy slayer is nearby is enough to turn away those who seek to harm the assassin's people.

The holy slayers of Arabian history were also assassins whose stories were wrapped in myth and legend. Originally, they were a radical faction of the faithful. Their leader sequestered himself within a great, secret mountain in the desert. There (as the story goes), young recruits were drugged. When they awoke, they were told they had been carried into heaven, to a garden of earthly delights. The youths dallied in this "paradise" for some time, then were drugged again and returned to the leader's quarters. When they regained consciousness, they were offered the opportunity to serve the holy cause as warriors of the faith. The bait: the promise that they would be readmitted to the garden after death, to spend eternity in paradise. Many young recruits agreed. They joined the "Grandfather" of assassins, fearless in their conviction that even if they died, they would be better off in the next world.

Tales of such a secret society have changed through the centuries. "Assassin" has come to mean a mercenary killer who takes contracts out on his or her fellow citizens in the same way a mason would accept a contract to lay bricks. But the legendary characters after which this kit is modeled had the power of faith, even if misplaced faith, and an organization behind them.

In the Land of Fate, there are a number of fellowships comprising such assassins—or as they are more commonly called, holy slayers. Each fellowship is

a religious organization dedicated to the advancement of its particular faith. (Some might compare these groups to the historical Knights Templar of the Western church.) Such organizations usually have the support of moralist clergymen, but vary in their intolerance of other factions. Each fellowship operates from a secret location, which is unknown to low-ranking members.

Requirements: Holy slayers may be neutral or evil, but must always be lawful. They must also be thieves. Bards are never holy slayers, though they may be allied with such organizations in the same way moralist priests are.

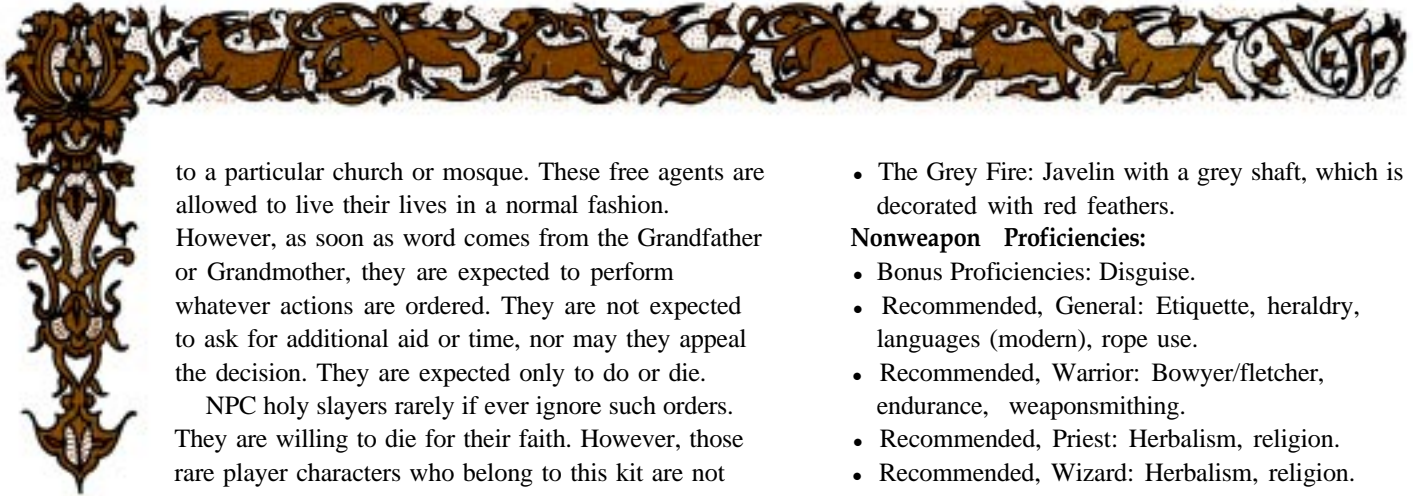
Members of this kit may be of any race. They may be male or female, and many fellowships include both genders. An equal number are exclusively male or female, however. The Soft Whisper, for example, is an all-female sisterhood, while the Wind of Fate accepts only males. Other groups include The Wrath of The Old, The Storm Which Destroys, and Grey Fire.

Role: Holy slayers operate under as many restrictions as paladins, their antithesis. Members of this kit were literally created to follow the orders of the Grandfather or Grandmother of their respective organizations. They must be willing to die immediately for their cause. If a leader should ask a holy slayer to leap from a building to prove his or her faith, the holy slayer does so without question. Unfortunately for assassins, leaders often ask exactly that, in order to prove their power.

Holy slayers are not required to announce their profession to the general public. While a few fellowships encourage such displays, members who do so may be told to perform extremely dangerous missions in order to prove that they are worthy. Most fellowships prefer to operate in secrecy. To disguise their identity, holy slayers often attempt to imitate other kits such as beggar-thieves, matruds, or sa'luks. In such cases, holy slayers lose none of their normal abilities. Nor do they gain the special benefits of the "cover" kit, though smart assassins often pretend they do. At a minimum, it's a good idea to feign the cover kit's hindrances.

Assassins who are not based at their fellowship's secret hideout are allowed to act as free agents for a time, much like priests who are not currently attached





to a particular church or mosque. These free agents are allowed to live their lives in a normal fashion. However, as soon as word comes from the Grandfather or Grandmother, they are expected to perform whatever actions are ordered. They are not expected to ask for additional aid or time, nor may they appeal the decision. They are expected only to do or die.

NPC holy slayers rarely if ever ignore such orders. They are willing to die for their faith. However, those rare player characters who belong to this kit are not automatons. They may ignore the orders of their leader if they choose, especially if death is the likely outcome of those orders. (Of course, death may be the outcome of refusing an order, too.) Holy slayers who disobey become outcasts. The same applies to those who “obey” in part, but have managed to twist the meaning of an order through clever interpretation of the wording.

Outcasts become the target of attacks by other members of their fellowship. These attacks are planned by the DM. Rather than kill a target outright, fellowships usually prefer a string of nasty assaults—for example, the kidnapping of allies, the destruction of home towns, or the summoning of monsters. These attacks take place at the worst possible moments. They continue until one of the following occurs: the PC decides to complete the assigned mission; the PC has survived a number of separate attacks equal to his or her level (at which point the Grandfather or Grandmother may consider the punishment sufficient, if the DM so chooses); or the PC slays the current leader of his or her fellowship (which is why the location of a fellowship’s base is kept so secret).

Weapon Proficiencies: A holy slayer may become proficient in the use of any one-handed weapon. Each fellowship specializes in a weapon, which must be among the holy slayer’s first proficiencies. For example, members of the fellowships noted above choose these weapons:

- Soft Whisper: Jambiya. When used in holy slayings, the weapon is made of jade and left behind.
- The Wind of Fate: Blowgun.
- The Wrath of The Old: Dagger.
- The Storm Which Destroys: Long sword. When used in a holy slaying, the blade is made of obsidian and left behind.

- The Grey Fire: Javelin with a grey shaft, which is decorated with red feathers.

Nonweapon Proficiencies:

- Bonus Proficiencies: Disguise.
- Recommended, General: Etiquette, heraldry, languages (modern), rope use.
- Recommended, Warrior: Bowyer/fletcher, endurance, weaponsmithing.
- Recommended, Priest: Herbalism, religion.
- Recommended, Wizard: Herbalism, religion.
- Recommended, Rogue: Begging, blind-fighting, forgery, jumping, tumbling, tightrope walking.
- Forbidden: None.

Equipment: Members of this kit are allowed to use any one-handed weapon. Otherwise, their limitations match those of any standard thief. Holy slayers can and do use poisons that inflict damage upon contact or injection, but only as nonfatal weapons, and they never use ingestive poison for holy slayings. (Any fool can poison the sultan’s wine, however, and any sultan who is foolish enough to forgo a food-taster should be removed from office anyway.)

Special Benefits: Like a fighter, the holy slayer is allowed to specialize in the use of one weapon. In this case, a holy slayer must specialize in the weapon that represents his or her fellowship. As noted above, holy slayers use only one-handed weapons.

Special Hindrances: A holy slayer’s greatest hindrance is a short lifespan. (When a Grandfather or Grandmother says jump, these characters jump, unless they like the idea of preparing themselves against a number of ambushes.) In game terms, the DM should secretly roll for the chance of receiving “the call” each time a PC holy slayer makes it to the next experience level. There is a noncumulative 10 percent chance per level of receiving “the call.” Sometimes the call is an order to kill. It also may involve a risky mission to deliver a message or warning, or perhaps to retrieve a valuable item.

When such an order targets a particular individual (though not necessarily for death), there is an 80 percent chance that the target is in the same city or territory as the holy slayer. Further, there’s an 80 percent chance that the target is a native of that area—in other words, that he or she is on “home turf” and is probably well-protected. Targets are always





persons of importance or responsibility, such as sultans, viziers, or a captain of the king's guard—never common merchants or loud-mouthed innkeepers. The DM is expected to challenge holy slayers in their craft.

Thief Abilities: The following adjustments are made to the thieving skills of a holy slayer:

- Pick Pockets: -10 percent
- Open Locks: No modification
- Find/Remove Traps: No modification
- Move Silently: +5 percent
- Hide in Shadows: +5 percent
- Detect Noise: No modification
- Climb Walls: No modification
- Read Languages: -5 percent

Wealth Options: Each holy slayer begins the game with $2d6 \times 10$ gp. Members of this kit are expected to purchase their own arms and equipment. That includes any special weapon which the organization requires for slaying. (For example, the Soft Whisper does not provide jade jambiyas for members of this sisterhood because the weapons might be traced back to their source.)

Races: Members of any race may be holy slayers, though few elves, gnomes, and halflings choose this role. Among moralist dwarves, holy slayers are common. They form a small but potent group, working against rival moralist factions.

Matrud

Matruds (mah-TROODS) are desert thieves, outcast from their tribes, shunned by former comrades and family, surviving at the margins of their former society. The cause of their rejection may or may not have been just, but in any case matruds have lost both their possessions and their former position. As a result, they live for survival and for revenge. They have become rebels and raiders, striking against both the desert tribes and the settled folk, seeking to grab a slice of what they feel is justifiably theirs.

Requirements: Only thieves are matruds. (Outcast bards tend to gravitate toward the sa'luk or rawun kit instead.) Either gender is eligible. The unisex title is matrud (mah-TROOD). The optional feminine title is matruda (mah-TROOD-ah).

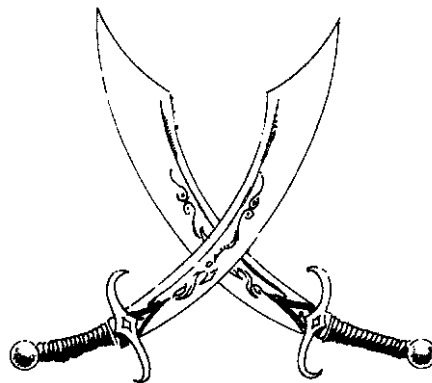
Role: Matruds may be found everywhere in Zakhara, from the sea to the desert. Among the desert

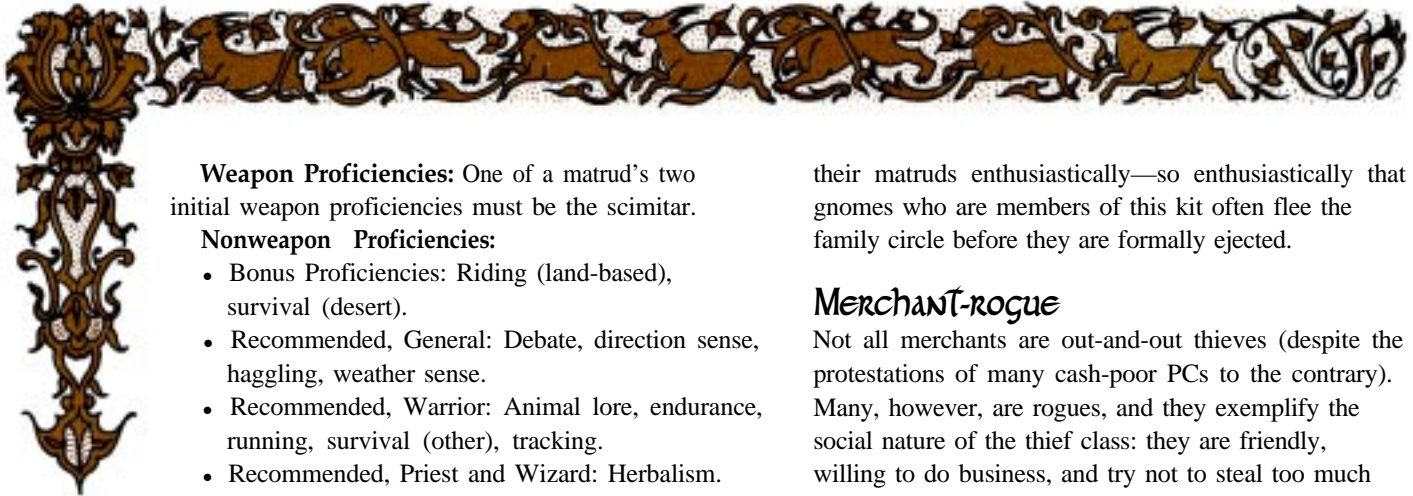
tribes, they are renowned as horse-thieves. All are motivated by their own plight. Outcast and without social position, they think of themselves first, and the rest of the world not at all. From their perspective, the Land of Fate has done them no favors, brought them no boons—so why should they be concerned with the fate of others?

Matruds are transient, and most take on jobs that even beggars would refuse. The key difference between beggars and matruds is that the latter have no aversion to hard work, particularly if it places them in a position where they can steal. These rogues tend to move quickly from job to job, hoping to stay one leap ahead of trouble. Many corrupt bureaucrats began their career as matruds.

The matruds are marginal individuals. In the cities, they are little better than beggars, but without the benefit of great numbers. Sometimes matruds form small bands of raiders. Distrust and suspicion of one another keep the association loose at best. Leadership in such bands is by the strongest, and slaying the previous leader is considered sufficient recommendation for the position.

Matruds who become successful rarely return to their native tribes. Instead they seek to hoard their gold, gems, and magic, creating strongholds defended by tricks and traps (because even loyal retainers may be bribed). Matruds give little more than lip service to the Zakharan principle of hospitality and good will. Honor has become a matter of surviving without helping or being helped by others. They trust no one. To the matruds, all men are thieves—whatever their stated profession. The matruds continually strive to protect themselves against such thievery.





Weapon Proficiencies: One of a matrud's two initial weapon proficiencies must be the scimitar.

Nonweapon Proficiencies:

- Bonus Proficiencies: Riding (land-based), survival (desert).
- Recommended, General: Debate, direction sense, haggling, weather sense.
- Recommended, Warrior: Animal lore, endurance, running, survival (other), tracking.
- Recommended, Priest and Wizard: Herbalism.
- Recommended, Rogue: Awareness, begging, blind-fighting, bureaucracy, reading lips, setting snares, riding specialization (horse or camel).
- Forbidden: None.

Equipment: Matruds purchase only what they can carry. Initially, they may not purchase a horse, camel, or other beast of burden.

Special Benefits: None.

Special Hindrances: Matruds are outcasts, and obviously so. When dealing with desert tribes, members of this kit suffer a 2-point penalty to rolls on the Encounter Reaction chart in the *DMG* (see Table 59 in Chapter 11). In the city, this reduction does not occur, thanks to a larger, more varied society and a more accepting atmosphere.

Thief Abilities: Some thieving skills undergo adjustments, as shown below.

- Pick Pockets: No change
- Open Locks: -5 percent
- F/R Traps: No change
- Move Silently: +10 percent
- Hide in Shadows: +10 percent
- Detect Noise: No change
- Climb Walls: +5 percent
- Read Languages: -10 percent

Wealth Options: Each matrud begins the game with $1d10 \times 10$ gp. Any further moneys must be borrowed (or liberated) from others.

Races: Members of any race may be matruds, provided that they normally may be thieves. Matruds are not only outcast from their families and tribes, but also from their native race. For example, before they are cast out, dwarven matruds are marked on the forehead to signify this state to others. Elves notch the ears of their outcasts. Halflings have no such visible markings. Gnome families usually try to rehabilitate

their matruds enthusiastically—so enthusiastically that gnomes who are members of this kit often flee the family circle before they are formally ejected.

Merchant-rogue

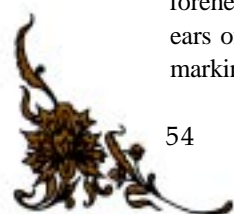
Not all merchants are out-and-out thieves (despite the protestations of many cash-poor PCs to the contrary). Many, however, are rogues, and they exemplify the social nature of the thief class: they are friendly, willing to do business, and try not to steal too much from their targets (after all, poor targets don't have that much to steal the next time). Such merchant-rogues are the focus of this kit. They may be found anywhere—at sea, in a desert caravan, or operating a small booth in a bazaar.

Requirements: Only members of the thief class may be merchant-rogues. While there are fighters, mages, bards, and even priests who act in the merchant profession, only a merchant-rogue gains the benefits listed here. All races and both genders are eligible.

Role: Merchant-rogues tread a fine line between honest trade and swindling, and their definition of both is quite loose. Ultimately, however, trade is their lifeblood, not outright theft. Success in the marketplace may cover up a multitude of smaller sins, but if those sins get out of hand, they stifle the very trade that makes them possible. Merchants are as honest as they have to be; if they obviously cheat their customers and fellow businessmen, they'll soon have no trade left. Further, the forces of law and order tend to frown on wholesale gouging, the diluting of goods, and cheating the public. Therefore, such manners are to be avoided (except, of course, when a really juicy profit can be made).

Most Zakharans assume that *any* merchant is little more than a rogue—not just members of this kit. That makes the life of a merchant-rogue much easier. After all, the public is not expecting fair and free trade, so why confuse them by acting in a totally honorable manner? Haggling is also expected in the marketplace, and the buyer should always seek to be as informed as possible before approaching the stall. No merchant in his or her right mind would negate a sale by telling the outright truth about a product.

The motto of many merchant-rogues is this: "It's legitimate as long you don't get caught." They have





few qualms about dealing in stolen (or, rather, “previously owned”) merchandise, provided the original owners cannot trace the sale. If a powerful or wealthy patron quietly requests a special item, merchant-rogues may even engage in a little thievery themselves.

As noted earlier, merchant-rogues are not confined to the marketplace or even a settlement. While there are good profits to be made in sales, there are even better fortunes to be made in the company of brave adventurers who slay monsters and have first dibs on treasure. Indeed, for the merchant-rogue sufficiently protected by these brave souls, a great amount of wealth is waiting to be acquired.

Weapon Proficiencies: Merchant-rogues may begin the campaign with a proficiency in any weapon available to thieves.

Nonweapon Proficiencies:

- Bonus Proficiencies: Hagglng, reading/writing.
- Recommended, General: Animal handling, animal training, debate, etiquette, languages (modern), swimming (if operating on a ship).
- Recommended, Warrior: Animal lore, navigation, survival (urban).
- Recommended, Priest and Wizard: Navigation, religion, spellcraft.
- Recommended, Rogue: Appraising, bureaucracy, disguise, forgery, gaming, gem cutting, reading lips.
- Forbidden: None.

Equipment: In a world where many of the other kits encourage poverty, frugality, or asceticism, merchant-rogues are very conspicuous consumers. On a personal level, they flaunt their wealth with rich robes, gem-studded rings, and homes that stretch their funds to the limit. In business, they strive to boast the finest ships, the best camels, the most trusted mercenaries, and the greatest profits. Specialty items, such as works of art or magic with specific histories, are highly valued.

Special Benefits: Members of this kit enjoy two advantages: buying in bulk and owning a business. Both revolve around their preoccupation with money.

Buying in Bulk. This is the ability to “buy in bulk” at rock-bottom prices from other merchants. Merchant-rogues may buy any common item in 1,000-unit lots if

the item’s price is listed in copper or silver pieces. If the price is listed in gold pieces, merchant-rogues can buy the item in 100-unit lots. After paying bargain prices, they sell the items to another merchant elsewhere (not in the same city) for the normal price. The merchant-rogues, of course, pocket the difference.

Only items typically available in bulk can be bought and sold this way. For example, a merchant-rogue would not normally be able to purchase a hundred ships over the counter. The DM has final say on whether a given product is available in large amounts. Magical items and objects listed as “rare” or “unique” are never available in bulk.

To receive this benefit, a merchant-rogue must oversee the entire “bulk buy”—from purchase to delivery. That kind of supervision may involve a long trip across dangerous terrain, which could be the basis for an adventure. A PC merchant-rogue might reduce expenditures by hiring fellow adventurers as mercenary guards. Gold earned in this process doesn’t count toward experience, but treasure liberated from monsters and attackers does.

Running a Business. The second special benefit of this kit is the ability to establish a self-sustaining business. For 5,000 gp, a merchant-rogue can set up a trading company that operates while he or she is away on other business or adventures. That amount pays for business space, stock, and an employee (often a relative or friend). The merchant-rogue may invest more money, as well as the money of allies. A merchant-rogue may only run one business at a time, however. If, for whatever reason, the value of that business drops below 2,000 gp, it folds, and all investments are lost.

It takes a month to inaugurate a trading business. Each month thereafter, roll 1d10 and consult Table 4 to determine the results of that month’s business. Round up to the nearest gold piece.

Merchant-rogues may withdraw any profit or investment money from their trading company as they see fit. It’s their prerogative as owners. (Other investors may wish to “look at the books” from time to time, however.) Money earned in this fashion may not be used toward experience. If an owner siphons off enough to reduce the business’s value below 2,000 gp, it folds, and all investments are lost.

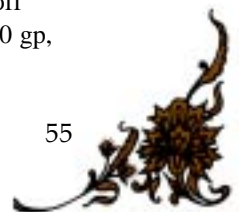




TABLE 4: Monthly Trading Checks

Roll	Result
1	Disaster! The Hand of Fate is turned against you. Thirty percent of the money currently invested in the business is lost! We have no Fate but the Fate which we are given!
2	Malady and poor business decisions made in your stead have hurt the firm! Twenty percent of the value of investments is lost!
3	A slow season, nothing to panic about, but 10 percent of all money invested is lost.
4-5	Business is as business always is, with a regular turnover of funds but little advancement. No money is lost this month, but no profits are gained. The faithful among your employees promise to redouble their efforts.
6-7	Business is livelier. The funds invested in the company increase by 10 percent.
8-9	Business is quite good. The funds invested in the company increase by 20 percent.
10	Business is excellent! The gods smile upon your endeavor, and your goods are delivered into the hands of the needy at the exact moment that they are willing to pay for them! Money invested in the company increases by 30 percent! We have no Fate but the Fate which we are given!

Once a year, the local government collects a tax for operating within the city or town. The tax covers all tariffs, fees for paperwork, permits, and the like. The amount normally equals 10 percent of net worth and is assessed at the start of the year. Draconian and corrupt governments may increase this to 20 percent, as do pashahs who feel that a particular merchant-rogue has been less than forthcoming with an honest payment.

Establishing and running a trading company is a background activity, which is not meant to overwhelm the high adventure of merchant-rogues. They can still discover new trade routes, bring back gems and rich fabrics, and bear tales of how bravely their employees have fought for them. The business makes such adventures possible; it doesn't displace them.

A merchant-rogue may hire a head clerk to run the trading company in his or her absence. (DMs may

strongly suggest this to merchant-rogue PCs.) The head clerk is an NPC hireling who manages the business for a monthly fee of 20 gp. A hireling who is mistreated or feels little loyalty may cheat on his or her boss, causing a -1 die modifier to the monthly roll for profits. The head clerk's pay may be covered by the business or be paid directly by the merchant-rogue.

As a general rule, most trading companies with a value of 10,000 gp or less are considered small. Those with a value around 100,000 gp are still modest. When a company's assets have climbed to 500,000 gp or more, it is a mighty trading empire, and is accorded the attention of those of import.

Special Hindrances: Merchant-rogues have no special hindrances, other than the trouble they can get into through poor business dealings.

Thief Abilities: Some thieving skills of merchant-rogues undergo adjustment, as shown below.

- Pick Pockets: No modification
- Open Locks: No modification
- Find/Remove Traps: No modification
- Move Silently: -5 percent
- Hide in Shadows: -5 percent
- Detect Noise: No modification
- Climb Walls: -5 percent
- Read Languages: +5 percent

Wealth Options: Merchant-rogues begin with 3d6 × 10 gp each. Any gold not spent initially may later be expended on ostentatious displays, invested in items of higher quality, or be lent to the less fortunate (at reasonable rates).

Races: Members of any race may be merchant-rogues. In the relatively cosmopolitan cities, any race may sell to another without difficulty or even a second thought. Along the borders of the Land of Fate, where barbarians make their homes, troubles may arise. While on a trek to the dwarven barbarian nation, the elvish merchant and sometimes poet Cheykr Al-Ballalit learned this very lesson. The expedition is colorfully described in Al-Ballalit's poem "In Praise of Long Limbs: Escaping from the Short Barbarians."

Rawuns

Rawuns (rah-OONS) are the bards of the desert tribes—the tale-spinners, the lore-keepers, and the entertainers. Each is entrusted with the legends of his





or her own tribe, as well as other tribes contacted. Rawuns are the master poets of their peoples, and most of their knowledge is repeated through epic poems.

Rawuns may be found in most desert tribes. The most powerful of them act as advisors to a sheikh or tribal leader. In more urban areas, members of this kit run the gamut from bazaar entertainers to viziers serving a sultan.

Requirements: Rawuns must first be bards; thieves need not apply. Both genders are allowed. The unisex title is *rawun* (rah-OON). The optional female title is *rawuna* (rah-OON-ah). In some regions, and in their own formal poetry, the plural is *rawunin*. (We've used the anglicized plural in this text.)

Role: Rawuns are blessed with a strong memory and an even stronger voice. In more cultured areas, they are well read, and their verses are captured on paper. In the tribal lands of the desert—where paper may be considered excess weight to a traveling people—rawuns are the keepers of all knowledge, the memory of their tribes. No tomes or scrolls hold their stories.

Members of this kit are competent and entertaining, glib and smooth in the manner of their outlander cousins, but with a deep, abiding regard for both tradition and art. As a group, they tend to be showy. Citified rawuns often don rich cloaks dripping with jewels, while those among desert tribes prefer simple but stunning white robes, trimmed with gold.

Weapon Proficiencies: Rawuns have two initial weapon proficiency slots, but they may choose any weapons to fill them.

Nonweapon Proficiencies:

- Bonus Proficiencies: Singing.
- Recommended, General: Languages (modern), debate, etiquette, riding (land-based).
- Recommended, Warrior: Animal lore, survival (desert).
- Recommended, Priest: None.
- Recommended, Wizard: Astrology, languages (ancient), herbalism, spellcraft, genie lore, reading/writing.
- Recommended, Rogue: Ancient history, local history, musical instrument.
- Forbidden: None.

Equipment: Rawuns share the usual limits of the bard class: chain mail and shield. (In the desert, such hot and bulky gear is used only in times of dire need.)

Both urban and desert rawuns have prodigious memories. Those with ties to a city or settlement often collect books and scrolls to supplement what they know offhand. For a library to have any notable effect on research or knowledge, it must contain no fewer than 100 books and/or scrolls, with a total value of at least 3,000 gp. Rawuns who own such libraries gain a +1 bonus to all proficiency checks involving the research of an item—provided, of course, that they have access to their library at the time. An ancient history check, for example, would involve this bonus.

Special Benefits: Rawuns gain a 10 percent bonus when using their bard ability to determine the general nature of magical items. In addition, they have the power, once every 24 hours, to cause the evil eye to fall upon another, just by summoning it into being. (See Chapter 5.) This power is not without drawbacks. Rawuns must make a Wisdom check for the evil eye to come into effect; failure means the target is safe, but the rawun is affected by the eye instead.

Rawuns also have the ability to remove the evil eye's effects from another being, once every 24 hours. A Wisdom check determines success. Failure means nothing happens. Rawuns cannot use this beneficial power on themselves; when in need of a cure, they must find another rawun or a mage with the ability.

A rawun's powers concerning the evil eye are mutually exclusive. Hence, a rawun who invokes the evil eye may not lift it on the same day, and vice versa.

Special Hindrances: Rawuns gain spells in the normal fashion, but may use only universal spells, not those of the elemental provinces. Members of this kit do not have sha'ir abilities, but a rawun's broad knowledge may still be of some help in identifying or dealing with genies.

Thief Abilities: Some thieving abilities of rawuns undergo adjustments:

- Pick Pockets: -5 percent
- Detect Noise: No modification
- Climb Walls: -5 percent
- Read Languages: + 10 percent

Wealth Options: Rawuns start the campaign with 2d6 × 10 gp each. If anything remains after initial





purchases are made, a rawun can “salt it away,” perhaps toward the eventual acquisition of a library.

Races: Only humans and half-elves become bards; hence, they are the only races who become rawuns.

Priest Kits

The Land of Fate is host to a large number of gods. Some are powerful, others not, but all grant powers to their holy followers. Characters who follow the same god (or gods) are joined together in the same *faith*. Differences between the faiths are mainly political; there are no “specialty priests” in Zakhara. Unless otherwise noted, priests do not gain unusual powers solely by virtue of the gods they worship.

This section describes seven kits available to priests in the Land of Fate, including one for foreigners. All six native kits are for clerics only. The kits can be divided into two categories: Clerics of Order and Free Priests. Clerics of Order are more common. (They may be of any alignment; “order” refers to their religious hierarchy.) They also are more organized than Free Priests, with standard clergy and mosques throughout the Land of Fate. In contrast, Free Priests are rarely tied to a specific church.

Clerics of Order do not always share the same religious views—far from it. They worship a number of different gods, many of which are in open conflict. But regardless of the god or gods venerated by a given faith, all clerics within it belong to one of three philosophical groups: pragmatists, ethoists, and moralists. Each group shares certain powers and abilities that transcend the boundaries of faith.

- *Pragmatists* are the most liberal of all priests, as well as the most common. While certain faiths have only a few pragmatists, as a whole most organized clerics in Zakhara take this liberal and tolerant approach to worship. Pragmatists believe that the ethos of the gods must be fitted to the problems of the contemporary world. In fact, most pragmatists believe in the validity of *all* gods, with none superior to another. The most popular faith in Zakhara, the Temple of Ten Thousand Gods, is composed primarily of pragmatists.

- *Ethoists* are more conservative in their viewpoints. While each seeks to encourage others to

follow in his or her own path, ethoists are still tolerant of those who choose to seek another.

- *Moralists* are the most narrow-minded and intolerant of all organized clerics. Each believes in the ultimate truth of his or her god’s teachings over all others. Unless two moralists are of the same or a similar faith, they are bitter rivals. Normally, only one moralist faith prevails within a given area of Zakhara, though most seek to expand their realm of influence.

Beyond the Clerics of Order are the Free Priests. These clerics have been “touched” by the greater powers, yet do not belong to an organized faith. Four kits are Free Priests:

- *Hakimas*, or wise women, are clerics who benefit from their own form of special sight. While there are technically no “specialty priests” in the AL-QADIM™ campaign, hakimas best fit that description.

- *Kahins*, or idol-priests, are similar to the northerly druids, but they are in tune with the varied and wondrous nature of Zakhara.

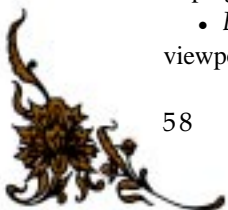
- *Mystics* are recluses who live in isolation, journeying among men only to make great revelations and predictions.

- *Outland priests* come from outside the Land of Fate and worship strange pantheons of cold gods. These characters are tolerated unless they pose a threat to the clerical hierarchy. “Standard” priests of the AD&D® game become outland priests. If the DM allows kits from *The Complete Priest’s Handbook*, those are considered outland priests, too.

Cleric of The Faith Pragmatic (Pragmatist)

Pragmatists are clerics of the common folk. They believe that others can easily be shown the true course in life through example and debate. Free to wander far from their temples, they are the most common cleric encountered in the Land of Fate. They preach tolerance among conflicting religions and gods, and they promote mediation over religious conflict. This is not to say that they cannot fight, nor will they hesitate to do so when confronted with a threat to themselves, their respective faiths, or their people.

Requirements: No specialty priest is eligible. Otherwise, clerics of the Faith Pragmatic may be of any race that allows priests, of either gender, and of any alignment. The ethos of a particular god, however,





tends to determine the alignment of those who follow that god. (Let common sense prevail; for example, few evil priests worship a god of healing.)

Role: Pragmatists are considered the most understanding and even-tempered of clerics. They are usually found on the front line of their particular ethos. For instance, those who worship gods of healing are found in hospices, while those venerating gods of war work with military units.

Further, the organized church tends to provide great leeway for the actions and whereabouts of their pragmatic brethren. Long disappearances are not uncommon. And it is not unreasonable for a pragmatist to hold a single position for only a few months before moving on, either to another town or to a life of adventure, while preaching and living up to the tenets of his or her faith.

Pragmatists tend to be tolerant of other faiths, and pragmatists from opposing religions or of dissimilar alignments may be found in the same party, bound together by a common goal. The best summary of pragmatist thought is this: "All faiths have good points, and we may learn and make our own faith stronger through interacting with those faiths."

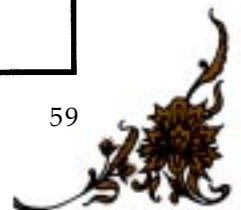
All religions in Zakhara have a pragmatist wing, even the heavily moralist pantheon. The most popular church among pragmatists is the Temple of Ten Thousand Gods, which in theory includes every deity ever known, as well as those who are yet to be discovered or born.

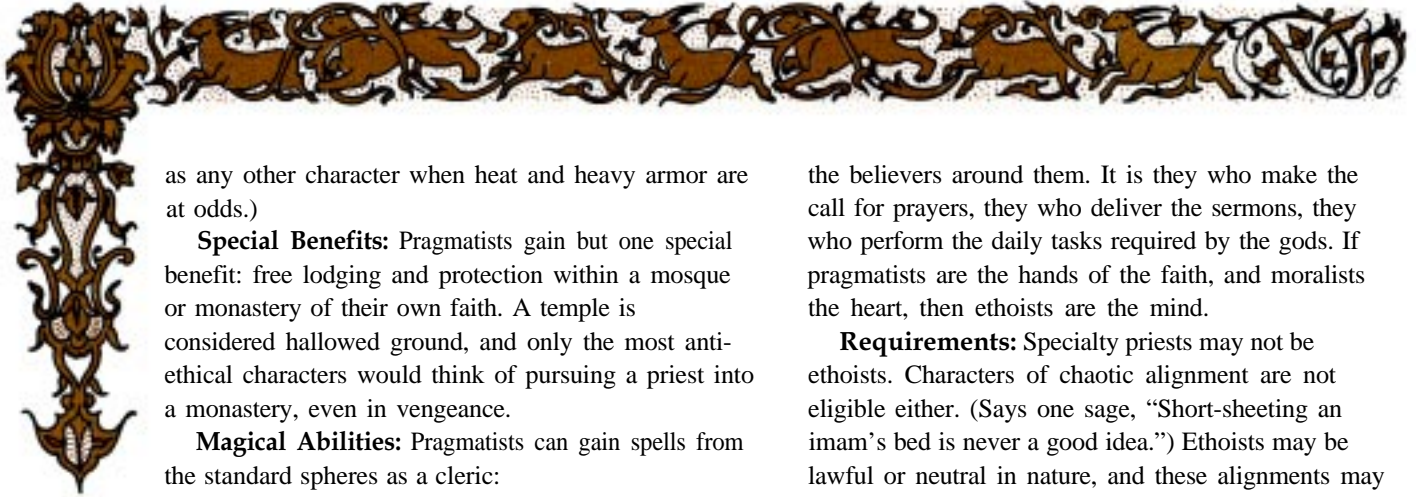
Weapon Proficiencies: The pragmatist may take any weapon allowed to the priest class.

Nonweapon Proficiencies:

- Bonus Proficiency: Religion.
- Recommended, General: Any.
- Recommended, Warrior: Endurance.
- Recommended, Priest: Ancient history, healing, herbalism, local history, reading/writing, spellcraft, genie lore.
- Recommended, Wizard and Rogue: None.
- Forbidden: None.

Equipment: Clerics of the Faith Pragmatic have no set "uniform" or dress, other than the holy symbols of their respective faiths, which are prominently displayed. They are allowed to wear any type of armor. (Of course, in the field they suffer the same limitations





as any other character when heat and heavy armor are at odds.)

Special Benefits: Pragmatists gain but one special benefit: free lodging and protection within a mosque or monastery of their own faith. A temple is considered hallowed ground, and only the most anti-ethical characters would think of pursuing a priest into a monastery, even in vengeance.

Magical Abilities: Pragmatists can gain spells from the standard spheres as a cleric:

- Major Access: All, Astral, Charm, Combat, Creation, Divination, Guardian, Healing, Necromantic, Protection, Summoning, and Sun.
- Minor Access: Elemental.
- Forbidden Spheres: Animal, Plant, Weather, Chaotic, Law, Numbers, Thought, Time, Travelers, Wards. (The last seven spheres were first introduced in the *Tome of Magic*. These and other newly introduced spheres are not encompassed by this rulebook unless otherwise noted.)

Turning Undead. Pragmatists can turn and control the undead.

Special Hindrances: Aside from lacking the benefits of their ethoist and moralist brethren, pragmatists have no special hindrances.

Wealth Options: Pragmatists have starting funds of $3d6 \times 10$ gp. After purchasing initial goods, they must return all remaining funds (except 2 to 3 gp) to their church; else they must distribute them to true believers of the appropriate faith (including PCs who profess sincerely to be true believers, or are willing to convert).

Races: Members of any race may be clerics of the Faith Pragmatic, save those forbidden to have priests. Races other than humans may worship “human” gods, or their own racial interpretation of those gods, and vice versa. Under the tenets of the Faith Pragmatic, the physical form of a god is only a representation, and the true spirit of a deity encompasses all races.

Cleric of The Faith Ethical (Ethoist)

While the “wandering priest” of a god or pantheon may be a pragmatic individual, the faithful clerics who maintain the temples, mosques, and monasteries are a more organized breed. These men and women provide a sense of continuity and permanence to the lives of

the believers around them. It is they who make the call for prayers, they who deliver the sermons, they who perform the daily tasks required by the gods. If pragmatists are the hands of the faith, and moralists the heart, then ethoists are the mind.

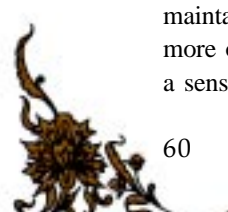
Requirements: Specialty priests may not be ethoists. Characters of chaotic alignment are not eligible either. (Says one sage, “Short-sheeting an imam’s bed is never a good idea.”) Ethoists may be lawful or neutral in nature, and these alignments may be combined with good, neutrality, or evil, depending on the nature of the being(s) they worship.

Either gender is allowed. A married priest is eligible, provided his or her spouse belongs to the same faith. Further, any race is permitted as long as the race normally has priests.

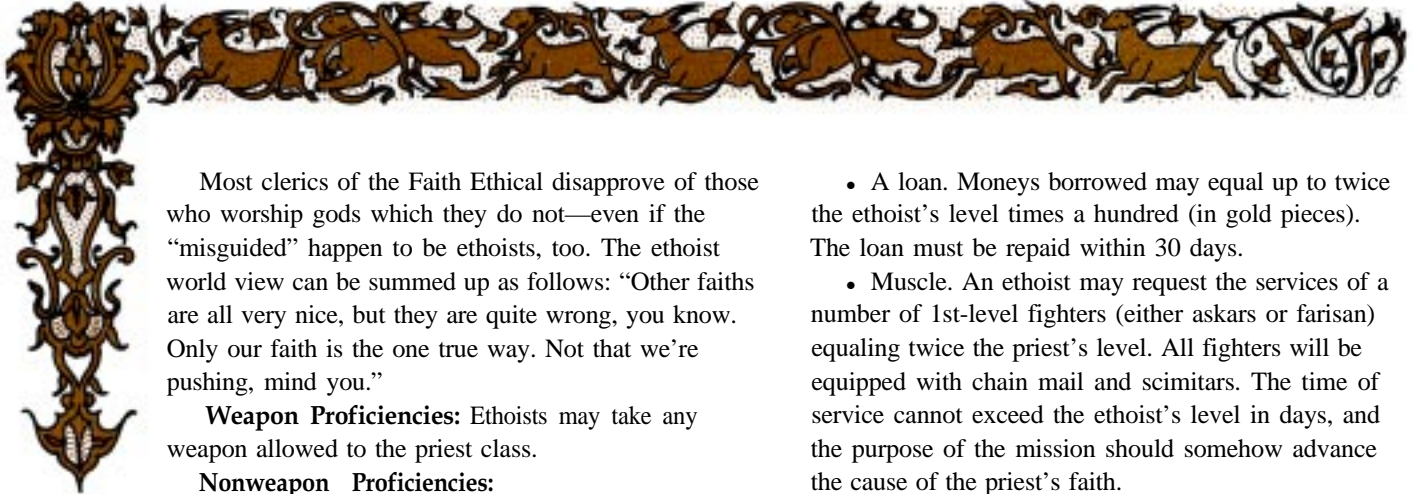
Role: Ethoists tend to be the most methodical and level-headed Clerics of Order. They manage day-to-day operations and see to it that needs of the faithful are met, as well as the needs of the deity or deities they venerate. Most organized faiths have ethoist factions. Player characters in need of healing are most likely to find aid from such ethoists.

Even so, members of the ethoist branch realize that to grow and develop, individuals should be encouraged to see the world, and to carry the word of the faithful to others. For this reason, young priests of a mosque or monastery are often granted a leave of absence to adventure and explore. A few strictures apply. Before such youths leave, they must declare their plans (e.g., direction, actions, traveling companions). While away, they must keep records of their actions and activities in the nature of the faith. And upon reaching another outpost of their particular faith, they must turn these records over to the local ethoists and sit for interviews, telling their tales and adventures. These oral reports last about an hour for every three days out, and ethoist priests should prepare their schedules accordingly.

Upon attaining sufficient level (usually 8th level, when followers show up), ethoists are expected to settle down and set up their own local church, or to aid a larger city mosque. There are notable exceptions, however, such as the Al-Itimad Traveling Revival Movement, which swept through the coastal towns for many decades until the untimely death of its leader.







Most clerics of the Faith Ethical disapprove of those who worship gods which they do not—even if the “misguided” happen to be ethoists, too. The ethoist world view can be summed up as follows: “Other faiths are all very nice, but they are quite wrong, you know. Only our faith is the one true way. Not that we’re pushing, mind you.”

Weapon Proficiencies: Ethoists may take any weapon allowed to the priest class.

Nonweapon Proficiencies:

- Bonus Proficiencies: Religion, bureaucracy.
- Recommended, General: Cooking, debate, etiquette, heraldry, languages (modern), singing.
- Recommended, Warrior: Endurance.
- Recommended, Priest: Ancient history, healing, languages (ancient), local history, reading/writing, spellcraft.
- Recommended, Wizard: None.
- Recommended, Rogue: None.
- Forbidden: None.

Equipment: In Zakhara, clerics of the Faith Ethical are more easily identified than their pragmatic brethren. All ethoists wear a turban adorned with the holy symbol of their particular god, rendered in a precious metal. In addition, they always have shoulder vestments, also marked with the symbol of their particular faith. Beyond these requirements, ethoists dress as they see fit. Most wear black robes while in the city, however, and loose tan or white robes while in the wilderness.

Ethoists are allowed to wear any type of armor. However, if they choose to don heavy armor in the shimmering heat of Zakhara, they suffer just like anyone else.

Special Benefits: Ethoists tend to receive greater assistance from their temples than pragmatists. Assuming a local temple of the appropriate faith is available, an ethical priest can request and expect the following aid (and perhaps more):

- Safe haven, food, and board within the temple (or mosque or monastery). In exchange, the ethical priest is expected to help the other clergy present. This hospitality is automatically extended to as many companions as the priest has levels. (A generous and gracious temple may extend it to anyone.)

- A loan. Moneys borrowed may equal up to twice the ethoist’s level times a hundred (in gold pieces). The loan must be repaid within 30 days.

- Muscle. An ethoist may request the services of a number of 1st-level fighters (either askars or farisan) equaling twice the priest’s level. All fighters will be equipped with chain mail and scimitars. The time of service cannot exceed the ethoist’s level in days, and the purpose of the mission should somehow advance the cause of the priest’s faith.

- An ethoist assistant of the same faith. The helper’s experience level equals half that of the priest served, rounded down; up to a maximum of 4th level. The assistant may be kept for up to one week per level of the priest before having to leave.

Magical Abilities: Ethoists receive spells from the standard spheres as a cleric:

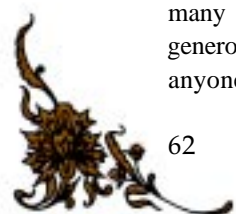
- Major Access: All, Astral, Charm, Combat, Creation, Divination, Guardian, Healing, Necromantic, Protection, Summoning, and Sun.
- Minor Access: Elemental.
- Forbidden Spheres: All others (except spells duplicated in one of the permitted spheres listed above).

Turning Undead. An ethoist can turn the undead as a standard AD&D® game cleric.

Special Hindrances: Compared to pragmatists, ethoists are more tightly tied to their church organizations. Whether they’re PCs or NPCs, clerics of the Faith Ethical are expected to follow the direction of higher-level ethoist priests within their personal faiths. Of course, some ethoists may choose not to follow such orders, but they’ll be held accountable for their actions by the church—as well as by the god or gods they worship.

Ethical priests who fail to follow the directives of their faith lose the special benefits outlined above and are “demoted” to pragmatist status. Further, ethoists who act in a fashion that is blatantly harmful to their personal religion, its followers, its deity, or its priesthood will be cast out of the faith, unable to receive spells, succor, or other benefit until proper atonement (from the spell of that name) is made.

Wealth Options: Ethoists have starting funds of $3d6 \times 10$ gp. After purchasing initial goods, they must return all remaining funds (except 2 to 3 gp) to the





church—which in turn may lend them money when needed. (See “Special Benefits” for details.)

Races: Members of any race may be clerics of the Faith Ethical, save those forbidden by the rules to have priests. Priests of nonhuman races may worship “human” gods, or their own racial interpretation of these gods, and vice versa. Under the tenets of the Faith Ethical, each deity has a manifestation that is most pleasing to its worshipers. This manifestation is a real physical being. Most worshipers believe that their god’s true appearance is that of their own race; another race’s perception of the same god is an altered manifestation, which the god creates purely to aid their comprehension of his or her greatness.

Cleric of The Faith Moral (Moralist)

The moralist wing of the organized faiths of Zakhara are the heart and fire of their churches, the keepers of the true faith, the sword of their god’s vengeance, and the protectors of their people. They are the most militant of their god’s worshipers as well as the most fervent, zealous in pursuing the goals of their personal faiths. At best, moralists cannot understand why anyone would choose not to share their beliefs. At their worst, they seek to convert others by fire and sword.

Most organized faiths have a moralist wing, or at least a few moralist individuals mixed in with the ethical hierarchy. Faiths that have a large number of moralist priests tend toward holy crusades and, on a national level, holy wars. The Priests of the Pantheon, for example, are heavily moralistic; as a result, the cities of the Pantheist League are the most repressive to other faiths. (See Chapter 1 for a brief overview of Zakhara’s geography.)

Requirements: Moralist clerics must be lawful, though they may be good, neutral, or evil, according to the tendency of the god(s) they worship. Although they may be of any race, organized moralists of a given faith tend to be of a single homogeneous race. Similarly, moralist priests may be of either gender, but men and women are normally segregated, either in different buildings or even separate temples.

Whatever their personal faith, moralists take vows of celibacy and chastity. Their lives are highly structured by the church. (For this reason, most are NPCs rather than PCs.)

Role: Moralists are the most zealous of all the Clerics of Order. To many Zakharans, moralists are also the most dangerous. (Of course, to those who embrace compatible ideals, moralists can be charismatic role-models.) Each moralist believes that his or her own faith is correct. While other Zakharans may be equally devout in their daily lives, few are as intolerant of other religious beliefs as the moralists. To moralists of a given faith, all correct actions are dictated by their god, and all life is encompassed by the worship of that god alone. While they accept pragmatists and ethoists of the same faith, they still look down upon them and are little more than civil. Priests from other faiths are openly disliked, as are hakimas, kahins, and mystics. Characters using strange magics—such as sha’irs, elementalists, and outlanders—are openly despised.

Unless sanctioned by the appropriate god, distractions of earthly concern are pronounced counterproductive, to be avoided at all costs. While moralists are permitted to go out among “ordinary” people, they may do so only when they have specific missions in mind, never for simple pleasure or relaxation. For example, a moralist might be told, “Preach the holy word among the people, and find out what those lazy ethoists in the next town are up to now.”

A stern face and a closed mind are the hallmarks of moralists; lightheartedness and an easygoing attitude are not. To others, it often seems that they derive no joy from their faith, or perhaps that their only “pleasure” stems from attempting to remain joyless themselves while squelching the joy in others. Even actions encouraged by the gods may be conducted in a grim and serious manner. For example, priests of a goddess of charity make sure that every dinar they give away is accompanied by a stiff lecture on self-worth. And moralist priests of a certain god of wine tend to be sullen drunks. Insobriety and devoutness might seem incongruous, but moralists can never go too far in the service of their gods; to them, excess in the name of faith is no sin.

Moralists are excellent and profuse record-keepers, since they feel they may be called upon to offer proof for anything they say or do. They are expected to communicate early and often with their higher-ups. That suits the more powerful moralists just fine. But





moralists also continually submit long, verbose reports to *all* higher-ranking clerics in their church, which drives the relatively passive ethoists to distraction, while pragmatists just “lose” the letters, unopened.

Members of this kit are most comfortable with other moralists of the same gender, race, and faith. They realize that they can’t help those who are cursed by the “wrong” gender or race. But faith is another matter entirely. Moralists are enthusiastic in their attempts to convert others to their beliefs. They are equally spirited in encouraging those of their own faith to live closer to the “true” tenets of their moralist faction. A moralist can provide lively debate and a bit of fun (for others) in mixed groups—at least until a rival holy slayer drops an adder into the pontificating priest’s sleeping roll.

As noted above, few player characters are moralists. (Due to their restrictions and attitude, moralists are difficult to run as PCs.) Meeting NPC moralists can create an interesting encounter. If PCs are of the same faith, the moralists may encourage them to higher goals of propriety. Or the NPCs may serve as opposition from radically different faiths. With like-minded farisan and holy slayers as backup, moralist priests are often selected for difficult missions—especially missions in which they must deal with heretics and infidels. (Remember, they particularly disdain sha’irs and elementalists.)

Weapon Proficiencies: Moralists may take any weapon allowed to priests.

Nonweapon Proficiencies:

- Bonus Proficiencies: Religion, debate.
- Recommended, General: Cooking, etiquette, heraldry, languages (modern), weaving.
- Recommended, Warrior: None.
- Recommended, Priest: Ancient history, bureaucracy, healing, languages (ancient), local history, reading/ writing.
- Recommended, Wizard and Rogue: None.
- Forbidden: All proficiencies that aren’t general or priestly in nature. (Explains one moralist, “If the gods had wished for us to know blind-fighting or animal lore, they would have given it to us at the outset.”)

Equipment: Clerics of the Faith Moral are always found in their official vestments. Each cleric’s church

provides the appropriate uniform, but clerics themselves are responsible for upkeep and cleaning. Vestments include the following: robes of a sanctioned solid color (dark colors are usually acceptable, but the proper hues vary from church to church); a matching turban and veil for both genders; sandals; and the priest’s holy symbol, which must be prominently displayed. Beneath the vestments, clerics of the Faith Moral usually wear chain armor. If other types of armor are required, they must look appropriate—that is, creating no confusion as to the priest’s moralist nature.

Special Benefits: Members of this kit can count on the support of their own temples to a greater degree than pragmatists and ethoists. Specifically, a moralist can request and expect the following aid (and possibly more) from the local church of his or her own faith:

- Safe haven, food, and board within the local temple (or mosque or monastery). The moralist priest is under no obligation to help the other clergy present in the temple, other than to encourage them to live their lives correctly.
- A loan. The priest can borrow up to three times his or her experience level times a hundred, in gold pieces. The money should be repaid within 30 days.
- Muscle. A moralist can request the services of a number of 1st-level fighters equaling three times his or her level. Either askars or farisan will respond. All fighters will be equipped with chain mail and scimitars. The time of service cannot exceed the moralist’s level in days, and the purpose of the mission should somehow advance the cause of the priest’s faith.
- An assistant who follows the same faith (and who is also a moralist, if available). The assistant is responsible for keeping all papers and notes. The helper’s experience level equals half that of the priest served, rounded down, with a maximum of 4th level. The assistant may be kept for up to one week per level of the moralist priest before having to return.
- Clout. The moralist can give orders to lower-level moralist priests of the same faith and expect those orders to be followed to the letter. (An individual who fails to follow a superior’s instructions may be cast out of the faith, as described under “Special Hindrances” below.)

Magical Abilities: Moralists may gain spells from the standard spheres as a cleric:





- Major Access: All, Astral, Charm, Combat, Creation, Divination, Guardian, Healing, Necromantic, Protection, Summoning, and Sun.
- Minor Access: None.
- Forbidden Spheres: All others, including elemental. (No spells are allowed unless duplicated in one of the permitted spheres listed above.)

Turning Undead. Moralists priests can turn and control the undead like standard clerics in the AD&D® game.

Special Hindrances: Moralists are tightly tied to their hierarchies. An order from a higher-level moralist priest of the same faith is to be followed to the letter. Those who fail to do so are outcast from their church. Outcasts lose all benefits from their church organization until they atone (as for the spell). Even after this effort, the formerly faithful are restored with the organizational benefits of ethoists of the faith, not moralists.

Moralists are expected to tithe 50 percent of all earnings to their church (not to PC members of the religion or other worthy causes). Before the donation is made, the priests gain the usual experience points for acquiring the wealth. Skilled in fund-raising, moralists also encourage others to contribute up to 10 percent of their income to the “correct” church.

Finally, moralists suffer a 3-point penalty to all initial encounter reactions. Moralists are openly hostile toward members of other faiths. Such behavior has earned them a rather poor reputation. (The penalty does not apply to characters who have been outcast or who are hiding their moralist stature. Both are rarities, however.)

Wealth Options: Moralist priests have starting funds of $3d6 \times 10$ gp each. Should that prove to be too meager, a priest can borrow an equal amount from the church to make further initial purchases. Once purchases are complete, each moralist is allowed to retain only 2 to 3 gp. Any surplus funds must be returned to the church.

Moralists must repay all loans in full within a month. Those who fail to do so are docked that amount again; the balance due is doubled. Repayments are in addition to the 50 percent of income tithed to the church. Hence, within a month the priest must

earn at least twice the amount due on the loan in order to repay it in full.

Races: Members of any race may be clerics of the Faith Moral. Each tends to believe that the gods are of the same race, and that their race—whether human, half-elf, or otherwise—was created “in the gods’ image.” That image is rarely shown, however. Most moralist faiths, regardless of race, believe that any visual representation of a deity is an anathema. Such representations, they say, encourage idol worship, not the veneration of a god’s true spirit. Hence, while moralist dwarves believe that the gods are dwarves, too, they never portray their deities as such (or in any manner, for that matter). To do so would be heresy.

Hakima (Wise Woman)

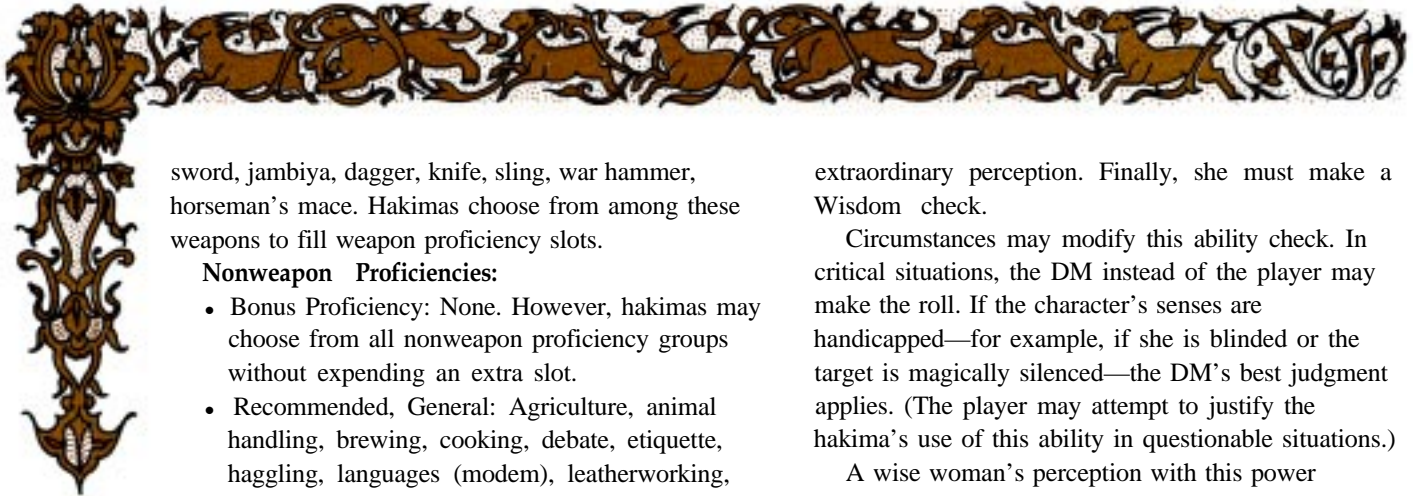
More than a few tales from the Arabian Nights portray intelligent and outspoken women with mystical abilities. The hakima kit is modeled after such extraordinary characters. A hakima’s gaze can penetrate the veils of magic and lies to perceive the underlying truth. Although her other abilities are limited, the hakima’s insight is highly valued both in the desert and the cities of Zakhara.

Requirements: Hakimas (hah-KEEM-ahs) must be female clerics, and they must have a Wisdom of 15 or higher. They may be of any alignment, though most are good or neutral. (An evil wise woman may perceive the truth, but bend it to her own ways.)

Role: Wise women are not fighters or aggressors by nature, but they still know how to defend themselves. Most of their spells are defensive. They are the keepers of the home fires, the protectors of the family, and the unifier of tribes. They may rise in power to be leaders themselves, or guide others along the path to greatness. (Although women in the Land of Fate are treated with great equality compared to those in Western history, most Zakharan leaders are male.) A wise woman does not normally contest others directly; instead she opposes them more subtly, more cleverly, with champions and feints and challenges. A sultan could choose no one better than a loyal hakima to be the leader of his household, as well as his favored confidant and domestic spy.

Weapon Proficiencies: Wise women are limited to the following weapons: club, staff, dart, blowgun, short





sword, jambiya, dagger, knife, sling, war hammer, horseman's mace. Hakimas choose from among these weapons to fill weapon proficiency slots.

Nonweapon Proficiencies:

- Bonus Proficiency: None. However, hakimas may choose from all nonweapon proficiency groups without expending an extra slot.
- Recommended, General: Agriculture, animal handling, brewing, cooking, debate, etiquette, haggling, languages (modern), leatherworking, pottery, seamstress/tailor, singing, swimming, weaving.
- Recommended, Warrior: Animal lore, endurance, bowyer/fletcher, gaming, hunting, tracking.
- Recommended, Priest: Ancient history, astrology, bureaucracy, healing, herbalism, languages (ancient), local history, musical instrument, reading/writing, spellcraft.
- Recommended, Wizard: Ancient history, astrology, herbalism, languages (ancient), reading/writing, spellcraft, genie lore.
- Recommended, Rogue: Ancient history, appraising, bureaucracy, disguise, forgery, local history, reading lips, ventriloquism.
- Forbidden: None.

Equipment: The hakima may not purchase any form of armor with her initial gold, though she may buy it later. Most hakimas don padded armor when anticipating a battle.

Hakima dress ranges from ordinary to spectacular. Most women wear veils in the Land of Fate, especially in settlements. In the city, a short, diaphanous curtain serves more as a fashionable custom than as a restriction. In many areas of the hinterland, veils are optional, serving only to keep the wind off one's face. However, a few tribes do require women hide their features behind a dark, heavy mask. In such tribes, the hakimas follow suit.

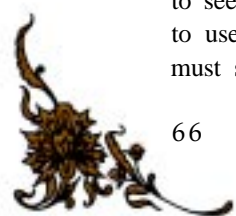
Special Benefits: A wise woman's greatest power is the ability to perceive truth—both in word and appearance. She can detect lies, discern alignment, and see polymorphed, disguised, or otherwise hidden or concealed objects. She must first be able to see, hear, or otherwise sense the target in order to use this ability. Next, the hakima (her player) must state that she is attempting to use her

extraordinary perception. Finally, she must make a Wisdom check.

Circumstances may modify this ability check. In critical situations, the DM instead of the player may make the roll. If the character's senses are handicapped—for example, if she is blinded or the target is magically silenced—the DM's best judgment applies. (The player may attempt to justify the hakima's use of this ability in questionable situations.)

A wise woman's perception with this power depends on the situation and her experience level:

- At 1st level, the wise woman can detect truth in the spoken word. Provided she makes a successful ability check, she can determine whether a speaker is truthful. Truth is subjective to the speaker. For example, if an individual truly believes he is the last Khan of Khargastan, then that belief will be revealed, not whether the individual truly is the last Khan. Failure of the ability check indicates that nothing one way or another is discerned. Only one attempt per day is allowed. The *undetected lie* spell causes the wise woman to declare that the individual believes he or she is speaking the truth (if the ability check succeeds).
- Also at 1st level, the wise woman may discern an individual's true class and station in life by watching the individual eat and drink. A wise woman could discern a prince masquerading as a beggar, and vice versa. If the individual has used the disguise proficiency, the wise woman may only successfully determine that the individual is disguised, and a second successful roll is needed to reveal that person's station.
- At 3rd level, the wise woman may search for secret doors, concealed panels, or similar items. A successful ability check reveals the door, item, or passageway.
- At 6th level, the wise woman is able to detect illusions as well as mirages. A successful ability check reveals the illusion or mirage for the falsehood it is, and in addition shows what is being concealed. This ability is modified by a -5 penalty if genies or genie-based magic are involved.
- At 9th level, the wise woman has the ability to reveal enchantments. If observing an item or individual, a successful ability check reveals any





ensorcellment, including curses, charms, and other magics. It reveals the general nature of the enchantment, but not the specific spell. The exceptions to this are *polymorph* and other shape-changing spells. A successful ability check reveals both the nature of the spell and the individual who is concealed. This ability is modified by a -5 penalty if genies or genie-based magic are involved.

Magical Abilities: Hakimas are allowed the following spells. Other magical abilities are limited; see “Special Hindrances.”

- Major Access: All, Divination, Healing, Protection, and Sun.
- Minor Access: Charm, Creation, Guardian, Weather.
- Forbidden Spheres: All others (except spells duplicated in one of the permitted spheres above).

Turning Undead. Hakimas cannot turn undead.

Special Hindrances: The wise woman can only use magical items that are available to all classes. Although she belongs to the cleric class, she cannot use magical or clerical scrolls (even if she is able to read them). Otherwise, the hakima’s only limitations are those noted above for equipment and spells.

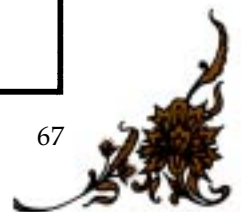
Wealth Options: Hakimas begin play with $2d6 \times 10$ gp each. They are allowed to keep any gold that remains after initial purchases.

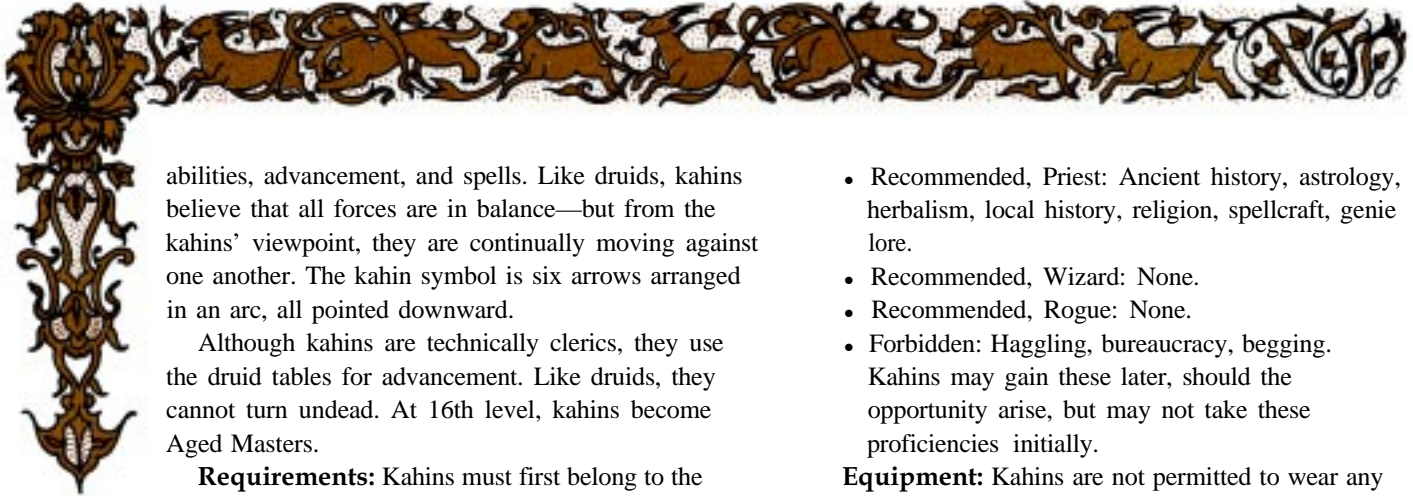
Races: Only humans and half-elves may be hakimas.

Kahin (Idol Priest)

Kahins (KAH-hins) are idol-priests, believing that divinity is found in all things, and that through worship of certain items of power, they may come to understand the ebb and flow of mystical power and divinity in the universe. Their beliefs apparently predate the worship of the known gods of Zakhara, though their records are primarily verbal as opposed to written, kept for generations by other kahins and sympathetic rawuns.

Kahins claim to draw their strength from the basic energy of the land itself, though they do respect gods of the earth, agriculture, and the desert. Some outlanders from the North mistakenly call them druids, because both groups have similar attitudes,





abilities, advancement, and spells. Like druids, kahins believe that all forces are in balance—but from the kahins' viewpoint, they are continually moving against one another. The kahin symbol is six arrows arranged in an arc, all pointed downward.

Although kahins are technically clerics, they use the druid tables for advancement. Like druids, they cannot turn undead. At 16th level, kahins become Aged Masters.

Requirements: Kahins must first belong to the cleric class. They are always neutral, but may tend toward law or chaos, good or evil. Characters must have a Wisdom of at least 12 and a Constitution of at least 14 to qualify. All races and both genders are eligible. The unisex title is kahin (KAH-hin). The optional feminine title is *kahina* (KAH-hin-ah).

Role: The eternal balancers, kahins are more devoted to the land, which is everlasting, than to people, who like matches are struck once and then extinguished. "The land" includes all expanses of nature, from desert to sea, arid waste to verdant valley. In fact, to destroy the desert would be as great a crime to kahins as torching a field. For this reason kahins are often considered obstructions to the growth of cities and consequently to the power of the merchant classes.

Kahins are wanderers and teachers, instructing men and women to live within their boundaries rather than expanding to excessive lengths. These clerics have the most amiable relationship with others who live in peace with the environment, such as desert riders, mystics, and corsairs. Kahins are more uneasy with those who are severed from the land and who are by nature city-dwellers—for example, merchant-rogues and the organized clergy.

Weapon Proficiencies: Kahins are limited to the following weapons: club, dart, spear, light horse lance, jambiya, scimitar, sling, and staff.

Nonweapon Proficiencies:

- Bonus Proficiency: Survival (any area but urban).
- Recommended, General: Agriculture, animal handling, animal training, direction sense, fire-building, riding (land-based), swimming, weather sense.
- Recommended, Warrior: (Counts as normal number of slots) animal lore, endurance, mountaineering, set snares, tracking.

- Recommended, Priest: Ancient history, astrology, herbalism, local history, religion, spellcraft, genie lore.
- Recommended, Wizard: None.
- Recommended, Rogue: None.
- Forbidden: Haggling, bureaucracy, begging. Kahins may gain these later, should the opportunity arise, but may not take these proficiencies initially.

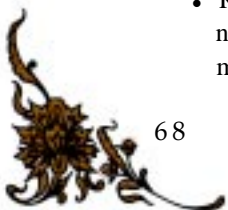
Equipment: Kahins are not permitted to wear any armor other than *hide* (AC 6), nor may they carry shields. If they wear inappropriate armor, kahins cannot use their spells or special abilities.

Special Benefits: Unlike the druid hierarchy, the kahin power structure includes an unlimited number of positions at higher levels. Upon attaining 16th level (by the druid experience charts), kahins join the Circle of Aged Masters. The Circle comprises incredibly old and (usually) wise men and women who exemplify the balance. At 16th level and at each level gained thereafter, kahins gain one each of the following benefits:

- Immunity to one specific type of weapon (e.g., flight arrow, short sword, jambiya), including conjured and magical versions of that weapon.
- Immunity to one element (sand, wind, flame, or sea) and all attacks based on that element. The Aged Master would not be harmed by entering the corresponding elemental plane.
- Immunity to one creature (e.g., cobra, ghul, efreeti) provided that the Aged Master makes no attack upon that creature. Once the Aged Master makes such an attack, the immunity is null and void forever. (The DM's best judgment applies. With proper atonement, or magic as powerful as a wish, the immunity could be restored.)

Kahins cannot rise beyond 20th level; further experience is lost. Players must retire such high-level PCs but can begin anew with other kahins at 3rd level (a small bonus for achievements in a "previous life"). At 20th level, kahins are so in tune with their surroundings that they cannot succumb to death by natural causes; however, they still can be slain by a malicious force.

Magical Abilities: Kahin spells are limited as follows:





- Major Access: All, Animal, Divination, Elemental, Healing, Plant, and Weather.
- Minor Access: Creation, Protection, Sun.
- Forbidden Spheres: All others (except spells duplicated in one of the permitted spheres above).

Kahins may use all priestly magical items with these exceptions: they may not use magical armor other than hide, nor magical weapons other than those listed under “Equipment” above. Kahins who have the reading/writing proficiency may use clerical scrolls for all spheres.

Turning Undead. Unlike other clerics (but like druids), kahins cannot turn undead.

Special Hindrances: Kahins have no special hindrances other than the limitations noted above for spells, arms, and armor.

Wealth Options: Each member of this kit begins play with $3d6 \times 10$ gp. Kahins may keep any gold that remains after purchases.

Races: Members of any race may be kahins, including elves, half-elves, dwarves, gnomes, and halflings. See “cleric” in Table 7 of the *DMG* for level limitations by race.

Mystic

Lone figures who stride out of the desert, mystics are strange and flamboyant Free Priests whose words have moved armies and are said to have moved mountains. They require no conventional channels to hear the gods’ words, and they shun the convenience of an orthodox hierarchy. At times they are allies of hierarchical clerics, but just as often they are foes. Mystics bring new revelations and new ideas—often gained through euphoric dancing, meditative trances, and other exotic means. At best, the organized church finds their ideas difficult to accept.

Requirements: Members of this kit may be either gender and any race or faith which allows standard priests. While any alignment is allowed, most mystics lean toward a chaotic ethos.

Role: Mystics are Free Priests, and while they may worship the same god or gods as their more organized cousins in the hierarchy, they follow their own agenda, one which may be at odds with that of the ordered faiths. For that reason, the extremely conservative

moralists have no love of mystics of any stripe, and the feeling is mutual.

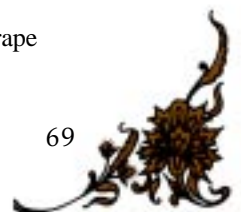
There are as many types of mystics as there are mystics themselves, all of whom receive their revelations and priestly magics in a different fashion. Dervishes receive spells after inducing euphoria or a higher level of consciousness through wild and energetic dancing. For *anchorites* and *hermits*, solitude and meditation open a pathway to the gods. Some mystics sing, engage in simple work, take long walks, or employ other means to receive their spells. In this way, the mystics gain their spells much as standard priests gain enlightenment, with similar time requirements.

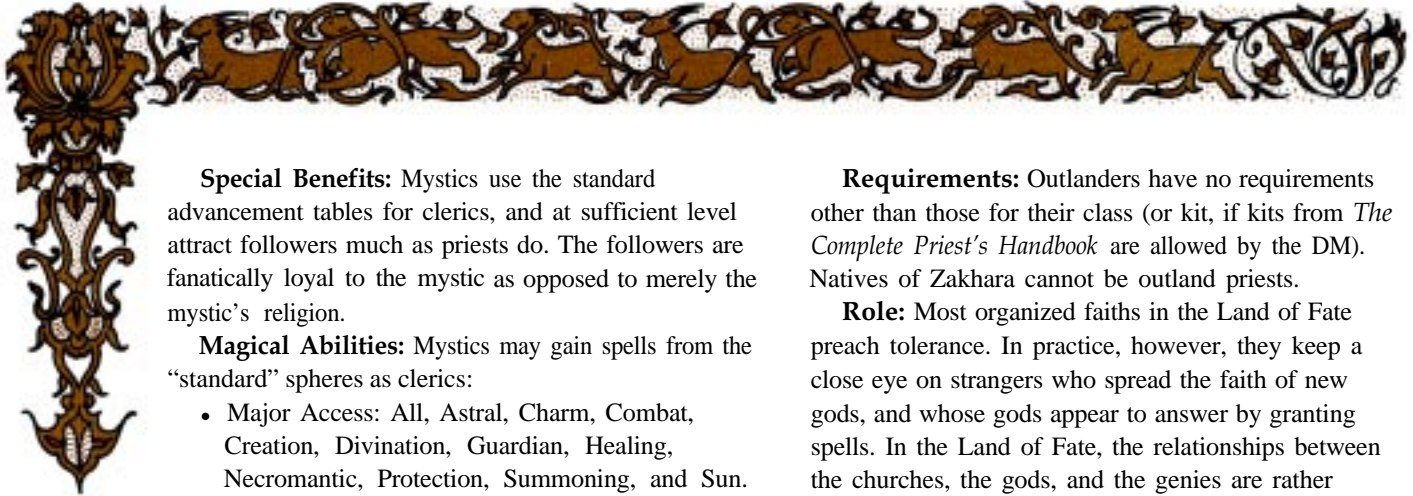
Weapon Proficiencies: Mystics may take any weapon that a priest is allowed. In addition, they may take weapons normally forbidden to priests if they fill twice the usual number of proficiency slots. (For example, a mystic of Kor may use a battle-axe by expending two weapon proficiency slots instead of the usual one.) Mystics may not specialize in weapons.

Nonweapon Proficiencies:

- Bonus Proficiencies: Religion, plus one priest or general proficiency that reflects the action required to receive spells (player’s choice). Dancing, for example, is the obvious requirement for dervishes. The chosen proficiency should involve a simple task that can be repeated again and again with ease. (Engineering, for example, is not appropriate.) Mystics who receive spells through solitude and meditation do not gain a second bonus proficiency; they simply require absolute solitude to regain spells.
- Recommended, General: Any.
- Recommended, Warrior: Endurance, survival, display weapon prowess (all fill normal number of slots, without +1 penalty).
- Recommended, Priest: Ancient history, healing, herbalism, reading/writing, spellcraft, genie lore.
- Recommended, Wizard: None.
- Recommended, Rogue: Begging.
- Forbidden: None.

Equipment: Members of this kit have no restriction on armament. Mystics are very poor initially, but those who attain success tend to drape themselves in wealth.





Special Benefits: Mystics use the standard advancement tables for clerics, and at sufficient level attract followers much as priests do. The followers are fanatically loyal to the mystic as opposed to merely the mystic's religion.

Magical Abilities: Mystics may gain spells from the "standard" spheres as clerics:

- Major Access: All, Astral, Charm, Combat, Creation, Divination, Guardian, Healing, Necromantic, Protection, Summoning, and Sun.
- Minor Access: Elemental.
- Forbidden Spheres: All others.

Turning Undead. Mystics can turn the undead like standard clerics in the AD&D® game.

Special Hindrances: Mystics can only receive spells through the method they've chosen (see above). If a mystic is prevented from attaining that state—e.g., hobbled so he can't dance, harangued so she can't meditate—no spells can be gained.

Mystics also suffer a 2-point penalty to reaction rolls when dealing with pragmatist and ethoist clergy, and a 4-point penalty for moralist clergy.

Wealth Options: Mystics begin poor, with only one chosen weapon and 3d6 gp each. All donations are welcome after that point.

Races: Any race that has normal priests may produce a mystic, as exemplified by the Dancing Dwarf warriors of the Al-Akara mountains. Nonhuman mystics are limited to their standard levels plus 2. (For example, a Dancing Dwarf dervish can reach a maximum level of 12 instead of 10.)

Outland Priest

The theological world of the Land of Fate is complete with its six native kits: three Clergies of Ordered Faith in civilized areas, kahins and mystics in the hinterlands, and hakimas in any social setting. But what of priests who come from other lands, who worship strange gods, and have strange and foreign practices? They belong to the group called outland priests, which includes not only "Westernized" priests but also druids, sohei, and all others from foreign lands. Like the kits for outland warriors and ajami wizards, "outland priest" is more a description than a specialization.

Requirements: Outlanders have no requirements other than those for their class (or kit, if kits from *The Complete Priest's Handbook* are allowed by the DM). Natives of Zakhara cannot be outland priests.

Role: Most organized faiths in the Land of Fate preach tolerance. In practice, however, they keep a close eye on strangers who spread the faith of new gods, and whose gods appear to answer by granting spells. In the Land of Fate, the relationships between the churches, the gods, and the genies are rather precarious; the last thing a Zakharan priest wants is some outland barbarian upsetting the balance with a radical new faith.

Weapon Proficiencies: The outland priest has the standard limitations for his or her class. Similarly, if the DM allows a kit from *The Complete Priest's Handbook*, the original weapon restrictions apply.

Nonweapon Proficiencies: As dictated by class or original kit.

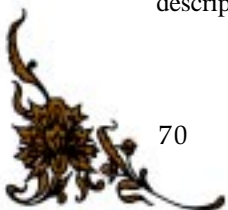
Equipment: As dictated by class or original kit.

Special Benefits: Spells, spheres, and special abilities match those of an outlander's original class or kit. Even if their gods are not known in the Land of Fate, outland priests still receive their spells and spell-like abilities.

Special Hindrances: Outland priests suffer the limitations of their original class or kit. In addition, they suffer a -2 penalty to reaction rolls when encountering other human and humanoid natives of Zakhara. This penalty becomes -3 when they're dealing with pragmatists, and -4 with ethoists and moralists.

Wealth Options: Outland priests generally begin campaign play with 3d6 × 10 gp each. Those who belong to a kit from *The Complete Priest's Handbook* have their usual starting funds instead.

Races: Members of any race may be outland priests. Nonhuman foreigners who worship specific deities should not expect exceptional support from their Zakharan cousins. In the Land of Fate, nonhuman Zakharans have more in common with native humans than they do with oddly dressed outlanders whose ways are strange and whose gods are hostile.





Chapter 4

Proficiencies

The Land of Fate presents its own challenges to those who adventure within its bounds. This chapter describes new proficiencies specially designed for the AL-QADIM™ campaign. In addition, characters may acquire all the proficiencies listed in the *Player's Handbook*. (Consult Chapter 5 in that book for guidelines.) The proficiency system is an integral part of the AL-QADIM campaign; it is not optional.

Awareness

Characters with the awareness proficiency are light sleepers, always alert to danger and attuned to their immediate surroundings. They gain two key advantages:

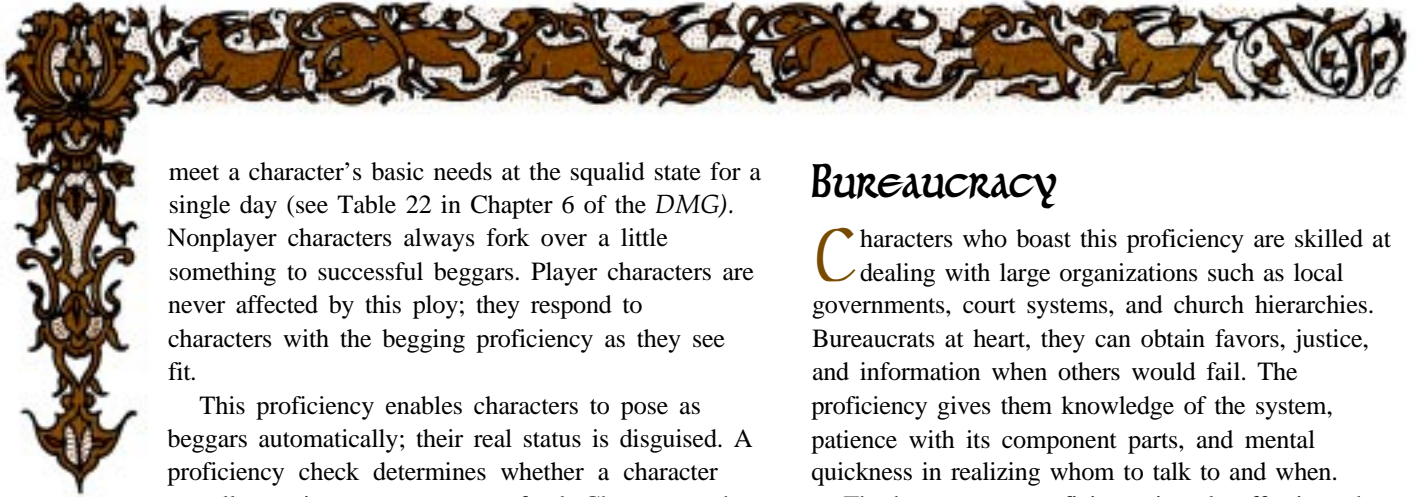
First, if they're roused from slumber (during an attack at night, for example), they can react immediately, as if they had been awake. Provided a weapon is close at hand (a jambiya placed beneath the pillow, for instance), they can even attack during the round in which they awaken. No proficiency check is required. This ability does not affect magical slumber, however, such as that created by a *sleep* spell or related magicks.

Second, characters with the awareness proficiency can detect and ward off the effects of a thief's backstabbing ability. If a thief is backstabbing a target with the awareness ability, and the target is otherwise uninvolved in combat, then the target is granted a proficiency check. If the check fails, the backstabbing occurs normally. If the check succeeds and the target does not have initiative, the backstabbing proceeds, but the thief suffers a -2 attack penalty (damage bonuses still apply). If the check succeeds and the target has initiative, the target can wheel and attack the backstabbing rogue immediately, causing the rogue to lose all backstabbing bonuses and damage multipliers.

Begging

Characters with this proficiency can pose as convincing beggars and procure food, spare change, and the like. While beggars never become rich, each successful use of this proficiency results in enough money to





meet a character's basic needs at the squalid state for a single day (see Table 22 in Chapter 6 of the *DMG*). Nonplayer characters always fork over a little something to successful beggars. Player characters are never affected by this ploy; they respond to characters with the begging proficiency as they see fit.

This proficiency enables characters to pose as beggars automatically; their real status is disguised. A proficiency check determines whether a character actually receives any money or food. Characters who beg from the same NPC more than once suffer a -2 cumulative modifier for each attempt after the first. Location also modifies the proficiency check. In small towns, beggars incur a -2 penalty, and along trade routes the penalty becomes -5. Attempts to use the begging proficiency fail automatically in the wilderness, in the desert, and at sea. No penalty applies for begging in a city.

Begging is not a good way to become rich or powerful. It can, however, prove useful as a masquerade. Characters who wish to be "invisible" know that beggars are often ignored in public. In a crowded square, a bum either blends in or becomes a faceless annoyance, much like a droning fly. However, even flies should pick their hangouts carefully. In the wrong spot, such as a palace court, such insects risk being cast out or brusksly swatted.

Bureaucracy

Characters who boast this proficiency are skilled at dealing with large organizations such as local governments, court systems, and church hierarchies. Bureaucrats at heart, they can obtain favors, justice, and information when others would fail. The proficiency gives them knowledge of the system, patience with its component parts, and mental quickness in realizing whom to talk to and when.

The bureaucracy proficiency is only effective when a character is dealing with organizations of 10 or more people. The governing of a good-sized city, the adjudicating of a docket of cases before a pasha, the decisions of the official church—all require a large number of individuals, and the bureaucracy proficiency makes a difference. However, a group of village elders in a small town and the lord of an oasis have no need of complex organizations; nor are they impressed by a character who has skill in handling them.

Paperwork and red tape are no problem for characters with this proficiency. They know the proper protocol in dealing with clerks. They can prepare (or make sure others prepare) the required documentation, and they can vouch that all such matters are performed correctly. The normal issuing time for any documentation or permit is halved, and cases for reviews are guaranteed quick attention. No proficiency check is required.

TABLE 5: New Proficiencies

Proficiency	Class	No. of Slots	Ability	Modifier
Awareness	Warrior, Rogue	2	Wisdom	0
Begging	Rogue	1	Charisma	0
Bureaucracy	Priest, Rogue	2	Wisdom	0
Debate	General	1	Intelligence	0
Display Weapon Prowess	Warrior	1	Dexterity	0
Genie Lore	Priest, Wizard	1	Intelligence	0
Grooming	Rogue	2	Dexterity	0
Haggling	General	2	Wisdom	0
Metalworking	General	1	Dexterity	0
Riding, Horse Specialization	Warrior, Rogue	2	Wisdom	+4
Riding, Camel Specialization	Warrior, Rogue	2	Wisdom	+4





This proficiency also may be used to turn organized groups against a certain individual, or to make sure that important documents are lost, information is given to the wrong person, or casework is brought up too soon (or forgotten entirely while a prisoner languishes in a dungeon). This kind of bureaucratic maneuver requires a successful proficiency check. If a natural 20 is rolled, the character attempting to pervert the wheels of truth and justice suddenly falls prey to the bureaucracy's own scrutiny. (At the DM's discretion, bribes may be required to set things right, or to prevent a short-term jail sentence.) Otherwise, a failed check doubles the normal amount of time for all decisions and/or issuances.

If individuals on both sides of an issue are trying to speed and slow the process, they cancel each other out if both proficiency checks succeed.

Debate

Characters with the debate proficiency can hold their own during heated discussions, remaining quick-witted and cool-tempered. They do not gain the ability to convince guards or holy warriors of their viewpoints, however. Nor can they sway the thinking of unruly hordes or skeptical masses.

This proficiency does allow them to engage in meaningful arguments, impressing others with their mental faculties. As a result, debaters gain a +2 bonus to encounter reactions. (See Table 59 in Chapter 11 of the *DMG*.) When they're attempting to smooth ruffled feathers, the bonus is subtracted from the result on the dice. When they're attempting to enrage another character with cheek and guile, the bonus is added to the dice roll.

An individual with the debate proficiency is quite engaging. As a result, a character verbally battling one-on-one with such a debater is less watchful of his or her surroundings. Pickpocket attempts against that character are at +5 percent, the character's initiative is at +3, and the character's ability or proficiency checks are at -3. (The debater does not suffer these penalties unless doing battle with another debater.)

Debaters cannot automatically preoccupy others, however. An individual must be willing to talk in the first place before a debater can use this proficiency.



Further, the proficiency doesn't work unless the targeted individual is at least cautious toward the debater (if they saw eye to eye, there would be nothing to debate). Assuming these conditions are met, the debate begins. It continues until the target makes a d20 roll *higher* than his or her Intelligence score. (The smarter the individual, the livelier the debate, and the harder it is to end it.) Debate also ends if a sudden action or activity interrupts it—for example, a failed pickpocketing attempt, a sudden attack or magical explosion, a scream from the harem, and so forth. As soon as the debate ends, so do the penalties noted above (to initiative, ability and proficiency checks, and the likelihood of being robbed by a pickpocket).

Two individuals with the debate proficiency can seek to best each other in verbal sparring. In this case, both make proficiency checks each round until one fails. Both characters are preoccupied; they suffer the penalties noted above while engaging each other in debate.

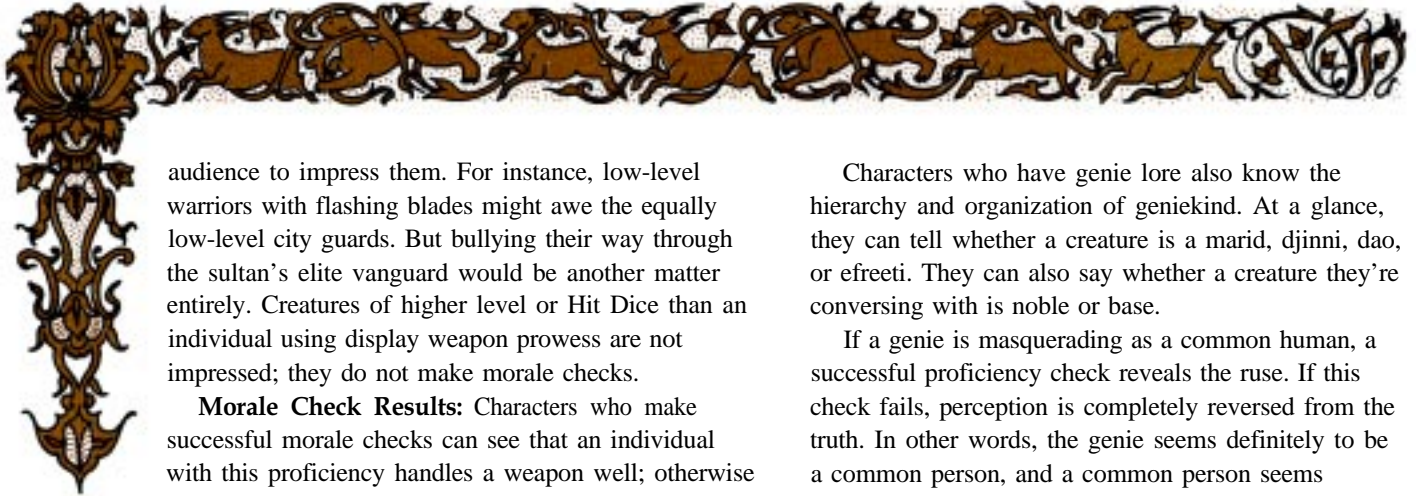
Display Weapon Prowess

Characters who have this proficiency can put on an impressive display of weapon prowess without fighting at all—swords whooshing in a blur, daggers flashing, arrows splitting melons in two. An individual must use a weapon with which he or she is already proficient, but weapon specialization has no further effect. The “show” takes at least a round. Those who are impressed are forced to make a morale check. (Results are outlined below.)

Not everyone is swayed by weapon prowess. Characters must pay attention before this proficiency has an impact. For example, this skill might be useful in staring down a guard at the city gate, but would do nothing against a screaming mob or a charging band of desert raiders.

Further, characters who have this proficiency must be of equal or higher level (or Hit Dice) than their





audience to impress them. For instance, low-level warriors with flashing blades might awe the equally low-level city guards. But bullying their way through the sultan's elite vanguard would be another matter entirely. Creatures of higher level or Hit Dice than an individual using display weapon prowess are not impressed; they do not make morale checks.

Morale Check Results: Characters who make successful morale checks can see that an individual with this proficiency handles a weapon well; otherwise they're unaffected. Characters who fail their morale checks react in a manner suited to the circumstances at hand.

If the situation isn't desperate, and violence isn't inevitable, characters who fail their checks are likely to try talking to the individual with weapon prowess; else they'll simply back away. They won't surrender outright, but they'll realize that the individual is not the sort to trifle with.

In some instances, walking away and talking things over are not viable options. For example, if guards at the sultan's treasury fail their checks, they'll stay at their posts and remain willing to fight. If forced into combat, however, they'll suffer a -1 attack penalty.

Player characters are not affected by morale checks. If an individual with this proficiency attempts to awe a PC, the DM should provide a frank evaluation of the display, based on level and success. For example, the DM might say, "She looks darned good with that sword. Your PC might be able to beat her in a fair fight," or "This son of a dark camel looks like he picked up his swordsmanship watching jesters in the marketplace." Then it's up to the player to decide how the PC reacts.

Genie Lore

Characters with this proficiency are versed in the nature and background of all geniekind, from the smallest elemental gen to the grandest noble pasha or caliph. They know the proper manner for greeting and conversing with a genie—in other words, the manner least likely to offend the creature. In contrast, other characters must rely on successful Charisma checks both initially and every time they commit a potential *faux pas* (in the DM's opinion).

Characters who have genie lore also know the hierarchy and organization of geniekind. At a glance, they can tell whether a creature is a marid, djinni, dao, or efreeti. They can also say whether a creature they're conversing with is noble or base.

If a genie is masquerading as a common human, a successful proficiency check reveals the ruse. If this check fails, perception is completely reversed from the truth. In other words, the genie seems definitely to be a common person, and a common person seems definitely to be a genie. A character with genie lore can perform only one check per "suspect." The DM rolls this check separately and secretly (not revealing the true results). If an individual with genie lore has no reason to be suspicious, the check is made with half the usual proficiency score, rounded down.

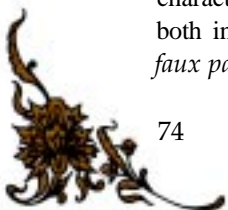
Genie lore also enables a character to detect the work of genies—that is, the physical manifestation of genie spells, as well as items created by a genie's spell-like abilities. The chance of success is limited. The character makes the proficiency check using half the usual score, rounded down. If successful, the individual may discern, for example, whether a wall has been constructed by genie-magic, whether a meal was summoned into being by a djinni, or whether a princess is enamored magically by the effects of a dao-granted *limited wish*.

Genie lore does not enable a character to detect genies moving invisibly through the immediate area. Nor does it help the character see through an extraordinary disguise unless the genie is working some wonder of magic at the time.

Grooming

Grooming is the ability to make another look his or her best—with clean skin, well-trimmed hair, and a virtually unmarred complexion. This skill is usually the province of barbers (see Chapter 3).

Grooming takes about an hour, and after that the patron gains a +2 bonus to encounter reactions when dealing with individuals of his or her own race. The same bonus applies when the patron interacts with geniekind (genies always appreciate a well-groomed supplicant). The effect lasts for two days after the grooming. (Only one reaction roll is required for a



given individual encountered during that time, however.)

When combined with the disguise proficiency, grooming enables characters to disguise others just as well as they can disguise themselves. All modifications for disguise still apply, as listed in Table 37 of the *Player's Handbook*.

HagglIng

Check with the DM before taking this proficiency. While it enhances the flavor of the AL-QADIM™ campaign, haggling may result in PCs spending too much time at the bazaar and too little time on the battlefield (or in other realms of high adventure).

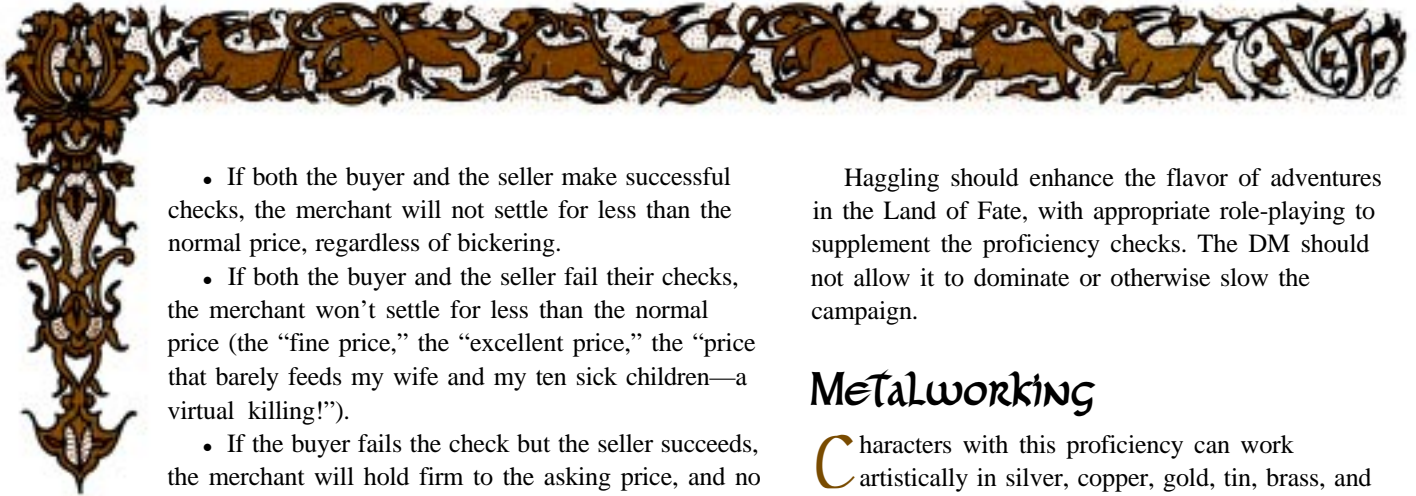
The bazaar is a place of give and take, where steep prices are demanded and modest amounts are paid. The price list for equipment in Chapter 6 shows three amounts for each item. The first is the “asking price,” the second the “normal price,” and the third the “bargain price.” If the DM chooses to avoid all haggling, only the normal price applies. But if haggling is allowed, then all three prices come into play in the AL-QADIM campaign.

The *asking price* is just that—what a merchant typically asks for a given item when a buyer points it out. A poor haggler usually ends up paying that price. The *bargain price* reflects the most successful result of a haggling character, while the *normal price* reflects a middle ground—a sort of standoff or compromise between buyer and seller.

Here's how the proficiency works in play. A buyer with the haggling proficiency—usually a PC—points to an item for sale and asks the price. (Prices are rarely posted.) Variations exist, but as a general rule, merchants are assumed to have the haggling proficiency too, with a Wisdom of 14 to back it up. (In other words, their haggling score is 14.) The PC makes a haggling check. The DM does the same for the merchant. Results are as follows:

- If the buyer makes a successful check but the merchant doesn't, the item will sell for the bargain price—usually with some complaint by the merchant. (“You are stealing from me! You remember that it was I who was so good to you when next you need supplies. Now, what else may I show you?”)





- If both the buyer and the seller make successful checks, the merchant will not settle for less than the normal price, regardless of bickering.
- If both the buyer and the seller fail their checks, the merchant won't settle for less than the normal price (the "fine price," the "excellent price," the "price that barely feeds my wife and my ten sick children—a virtual killing!").
- If the buyer fails the check but the seller succeeds, the merchant will hold firm to the asking price, and no amount of haggling will change it. ("Hah! You insult me with your swine-headed ways! If you think you can get a better price, then go somewhere else! Now, what else may I show you?")

Lacking the haggling proficiency is the same as failing the proficiency check. For example, if the buyer lacks the proficiency, and the seller's proficiency check fails, then the normal price applies.

If the PCs are together, only one of them can haggle for a particular item; a merchant won't begin anew with another player character. Further, the price of an item determined by haggling applies throughout the business day. Return attempts are useless until the next morning. If the character wishes to buy another item of the same type, the previous price automatically applies. A character can haggle for another kind of item right away, but could not, for example, attempt to buy a second waterskin that day from the same merchant for a better price.

At the DM's option, merchants may decide not to haggle with a PC who appears not to have the asking price in hand. (Why should merchants waste effort on a pauper who has no intention of buying?) "Let me see your silver" is a common response to a questionable buyer's attempt to haggle.

Bazaars are packed with all manner of goods, some rare and strange, such as armor imported from northern realms or an occasional coffee-pouring automaton. If an item is not listed in Chapter 6, the DM should set a normal price, add 50 percent to determine the asking price, and subtract 25 percent from the normal price to find the bargain price. For example, a set of fine crystalline cups might have a normal price of 100 gp. The asking price would be 150 gp, and the bargain price would be 75 gp.

Haggling should enhance the flavor of adventures in the Land of Fate, with appropriate role-playing to supplement the proficiency checks. The DM should not allow it to dominate or otherwise slow the campaign.

Metalworking

Characters with this proficiency can work artistically in silver, copper, gold, tin, brass, and other soft metals. They produce the beautiful and useful metal items common to any bazaar—oil lamps, coffee pots, vases, trays, and the like.

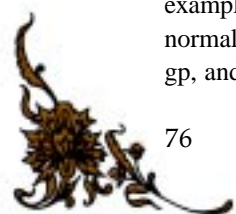
A successful proficiency check results in a useful item of high quality. Failure may indicate that a craftsman has fashioned something ugly and unsuited for sale. More often (and for PCs), failure means that an item still looks pleasing, but is somehow flawed or fragile, and fails when put to the test. (For example, the pot leaks, a handle breaks, and so forth.)

Characters with an artistic ability proficiency that relates to metalworking gain a +1 bonus. While metalworking does allow characters to fashion iron or steel with some deftness, it does not grant them the ability to make effective weapons or armor. Metalworkers may attempt to repair nonmagical armor that's made of metal, but a failed proficiency check results in the destruction of the armor. (Characters seeking armor repair should visit a metalworker only as a last resort; armorers are far better suited to the task.)

Riding, Horse Specialization

Characters with this proficiency can ride and perform stunts on horseback even better than characters with the land-based riding proficiency described in the Player's Handbook. Horse specialization enables a rider to do everything that land-based riding involves, plus the following:

- The rider suffers no damage from falling from a horse, provided that a proficiency check is made.
- The character can leap or vault onto a moving horse upon making a successful proficiency check. Failure indicates that the rider lies sprawled in the dust, suffering no damage other than battered pride.





- While seated, the rider can grab an item from the ground even if the horse is at a full gallop, upon making a successful proficiency check. A handkerchief is easy to snare. A living target, however, has the opportunity to fight back. Should, for example, a damsel happen to punch her would-be rescuer, the horseman's attempt would fail.

- The character automatically can ride bareback with no discomfort or loss in ability. The character can even use spears or lances without need of a saddle.

In addition to combat benefits, characters with this proficiency are masters at caring for horses, able to identify horse afflictions and tell immediately the quality of a horse (as noted in Chapter 6 of the *Dungeon Master's Guide*). Characters who combine this proficiency with animal training can break a horse of unpleasant traits in one to four (1d4) weeks, provided both proficiency checks are made. Similarly, they can use both proficiencies to train a horse to perform a trick in just 1d4 weeks (instead of the usual 2d6 weeks required with animal training alone). A horse can learn only 1d4 tricks in this speedy fashion. The tricks are not bonuses; they count toward the total number of feats (2d4) that any horse can learn.

This proficiency applies only to horsemanship. If any other mount is used—including related creatures such as zebras or unicorns—the benefits do not apply.

Riding, Camel Specialization

This proficiency resembles the one above, but rather than riding and keeping horses, camel-riders become masters of camels. A character with this proficiency gains the following skills:

- The rider can fall from a camel and suffer no damage upon making a successful proficiency check.
- The character can vault onto a moving camel upon making a successful check—assuming there are ropes, saddles, or patches of fur to allow such mounting. (This feat is more difficult than vaulting onto a horse.) Failure indicates that the individual is sprawled in the dust, but suffers no damage beyond a battered pride.

- Upon making a successful proficiency check, the camel-rider can grab an item while riding past it, provided the item is within reach (typically having a



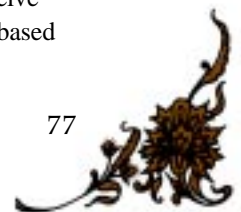
handhold at least 3 feet above the ground). Living targets can fight back, and if they succeed in striking the rider, the attempt to grab is foiled.

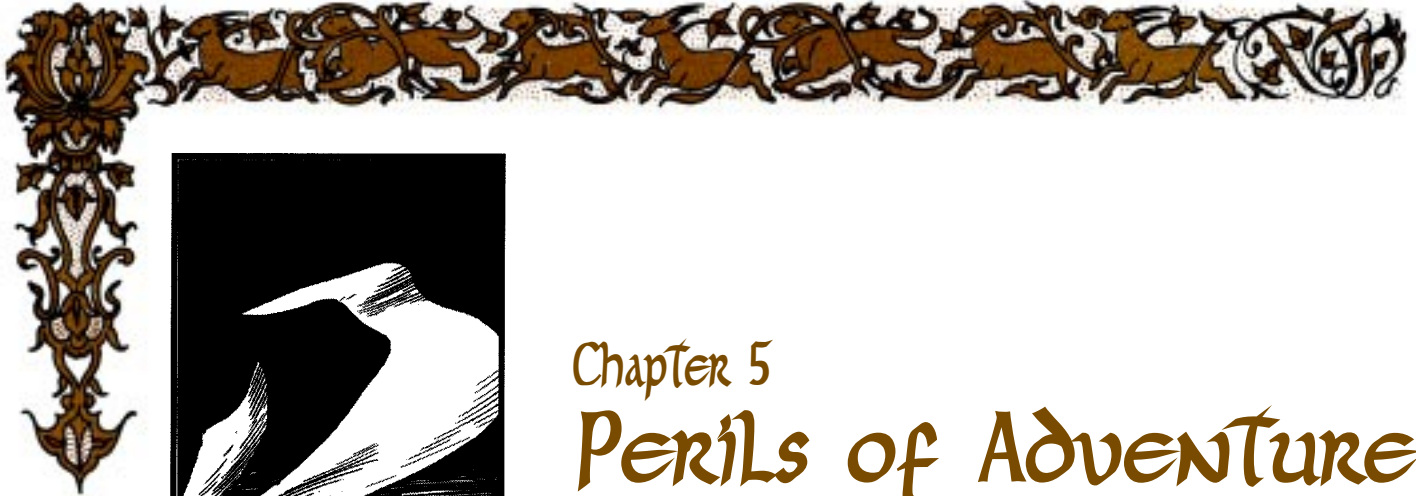
- The character can ride a camel without a saddle and suffer no discomfort or loss in ability. The character can even use spears or lances while riding bareback.

- The rider can persuade a camel to move at twice its normal daily movement rate for up to 10 days without ill consequence, provided that a proficiency check is made each day. This does not mean that the rider's camel is moving faster—only that the character has urged an otherwise recalcitrant beast to keep to its path.

A rider with this proficiency is also a master at caring for camels, able to identify camel afflictions and immediately discern the quality of a camel. (See Chapter 6 in the *DMG*.) A camel-rider who also has the animal training proficiency can break a camel of unpleasant traits in 1d4 weeks, provided both proficiency checks are made. Similarly, an individual with both proficiencies can train a camel to perform a particular trick in 1d4 weeks (such as “come when called” or “don't bite unless I give the command”). Such a trick is not a bonus; it counts toward the total number of feats (2d4) that any camel can learn.

This proficiency refers only to camels; if any other mount is used, the benefits do not apply. (To receive those benefits, the character must take the land-based riding proficiency for the new mount.)





Chapter 5 Perils of Adventure

Zakhara is a land of unrivaled wonder and riches, but it is also fraught with danger. This chapter describes some of the perils that await adventurers, from nature's wrath to the mysterious evil eye.

Though her land can be harsh, Fate often smiles upon those in need. This chapter also describes how characters can call upon Fate at the moment when all hope seems lost. If she responds, this all-powerful force may provide a means of escape just when no escape seems possible, a way to survive just as death seems imminent and the buzzards have begun to circle in the sky above.

Armor in Fiery Zakhara

Some foreigners—especially pale-faced characters from the distant North—have dubbed Zakhara “the Burning World.” Whether the setting is city, sea, desert, or jungle, the Land of Fate is uniformly hot by day, especially during the summer months. Only the high mountains of northern Zakhara offer relief from the searing midday sun, but in turn they offer new difficulties, such as unsteady footing and sheer slopes.

The omnipresent daytime heat shapes every aspect of life in the Land of Fate. Resting (or at least slowing the pattern of business) is common during the midday hours. Bazaars are busy during the early morn and late afternoon. But in between they may be empty, save for a few dozing businessmen and half-crazed barbers flashing their blades in the sun.

The most obvious concession to climate is dress. Loose robes are preferred to tight-fitting leggings. More importantly from a gaming standpoint, the heat also affects a Zakharan's choice in armor. The heavy plate mail found in the distant North is a rarity here, used for occasional pomp and ceremony if at all. Full metal plate armor, encasing the body from head to toe, is unknown to the common Zakharan; those few suits which exist are collectors' items, procured for their magic or as curiosities.

The reason for this is simple: heavy armor makes movement difficult and even dangerous in a hot climate. Foreigners who insist on wearing such armor often stagger and pass out with exertion. Even with “exhaustive”





training, a man in full plate will be less effective in the Land of Fate than a man who chooses his armor more prudently.

While adventuring in the AL-QADIM™ campaign, characters wearing armor better than studded leather or ring mail—that is, better than AC 7—suffer a penalty to attack rolls, as well as to proficiency and ability checks. This penalty is -1 per class of armor better than 7. Hence, an AC 6 character suffers a -1 penalty to attack rolls as well as proficiency and ability checks, and an AC 5 character suffers a -2 penalty to the same. A fighter in plate armor with a shield, who is Armor Class 2, suffers a -5 penalty to the rolls noted above.

These penalties apply only to Armor Class ratings due directly to items that are worn. Natural Armor Classes are unaffected. For example, a lizard-man in Zakhara is still Armor Class 5. He suffers no penalties unless he dons a suit of heavy armor, in which case he would incur a -1 penalty for every level of improvement.

Bonuses due to an armor's magic rather than its weight or strength also do not count toward this penalty. For example, if Fatima dons a suit of +2 leather, her Armor Class becomes 6, but she suffers no penalties. If she wears a suit of +4 *field plate armor*, her effective Armor Class becomes -2, but she suffers the same penalty as a character wearing normal field plate: -5. In other words, a character wearing magical armor suffers no more penalty than an individual wearing normal armor of the same type.

Daraq and Bucklers (Optional Rule)

Daraq and bucklers are very small, lightweight shields. (See Chapter 6 for further details.) Unlike bulkier shields, they do not worsen a character's Armor Class. For example, a desert rider wearing studded leather and carrying a daraq does not suffer an Armor Class penalty. If the same rider trades the daraq for a regular shield, the penalty is -1.

Desert Survival

Deserts in the Land of Fate vary from vast seas of dunes to rocky outcrops to steppes that briefly turn green with the spring rains. All of these regions have one thing in common, one quality that makes

TABLE 6: Armor Class Ratings and Penalties

Type of Armor	AC	Penalty
None	10	0
Shield Only	9	0
Leather Armor	8	0
Padded Armor	8	0
Leather + Shield	7	0
Padded + Shield	7	0
Studded Leather	7	0
Ring Mail	7	0
Studded Leather + Shield	6	-1
Ring Mail + Shield	6	-1
Brigandine	6	-1
Scale Mail	6	-1
Hide Armor	6	-1
Lamellar Armor	6	-1
Scale Mail + Shield	5	-2
Hide Armor + Shield	5	-2
Lamellar + Shield	5	-2
Brigandine + Shield	5	-2
Chain Mail	5	-2
Chain + Shield	4	-3
Splint Mail	4	-3
Banded Mail	4	-3
Bronze Plate Mail	4	-3
Splint Mail + Shield	3	-4
Banded Mail + Shield	3	-4
Bronze Plate Mail + Shield	3	-4
Plate Mail	3	-4
Plate Mail + Shield	2	-5
Field Plate	2	-5
Field Plate + Shield	1	-6
Full Plate	1	-6
Full Plate + Shield	0	-7

them deserts: they lack water. Even the steppe that turns green on occasion is parched and dry as a whole, only teasing its inhabitants with intense but brief seasonal downpours.

In the AL-QADIM campaign, adventurers traveling through desert terrain are definitely concerned with water. Well-provisioned parties or individuals capable of desert survival can worry less about the heat, but all player characters eventually risk being lost in the desert and falling prey to dehydration.





Dehydration

The average living individual in the Land of Fate must consume one gallon of fresh water per 24-hour period to sustain normal activity. A character that is relatively inactive—for instance, sitting, resting, or sleeping—requires only half a gallon. By restricting activity to the shade or traveling only at night, characters can halve their daily requirements: an active character needs one-half gallon and an inactive character requires one-quarter gallon. Encumbered individuals double their required water intake, such that an active character requires two gallons and an inactive character needs one gallon.

Characters with the desert survival proficiency fare better than others in desert terrain. (See “Survival” in Chapter 6 of the *Player’s Handbook*.) With a successful proficiency check, they can find or obtain one gallon of water per day. The water is typically of poor quality—a puddle beneath a crust of mud, for example—but it’s sufficient for survival. As a result, a character with this proficiency stands a fair chance of staying alive when lost in the desert, but is of little help to others. In particularly barren and desolate areas, penalties to the desert survival proficiency may apply (as the DM sees fit).

Dehydration is reflected by a loss of Constitution. It begins the first day in which a character does not receive the required allotment of water, with the following effects:

TABLE 7: Dehydration

Water Consumed Per Day	Constitution Loss
Full requirement	None
Half or more of requirement	1d4
Less than half of requirement	1d6

Constitution losses are cumulative over consecutive days of dehydration. Qualities linked to Constitution drop accordingly: hit point adjustment, system shock, resurrection survival, poison save, and regeneration rate. Each time a character’s hit point adjustment drops a point, his or her hit points also drop—by a number equal to the character’s level. (For dual- or multi-class characters, the class with the highest level applies.) Thus, if Hakim is a 6th-level thief, he’ll lose 6

hit points each time his hit point adjustment decreases 1 point. A character whose Constitution drops to 0 or less is dead, with a resurrection survival chance of 25 percent.

Dehydrated characters regain 1d8 points of Constitution for each day in which they receive their full requirement of water, until they attain their usual maximum. Hit points which have been lost due to dehydration are regained normally.

Characters who move at night must find shelter during the day to rest (tents or rocky outcroppings will suffice). Those without shelter must make a successful saving throw versus poison in order to rest well. Characters denied sound rest may not memorize spells or recover hit points.

Animals: Water is also a concern for animals in the desert heat. Those failing to receive the allotments shown on the table below succumb to dehydration.

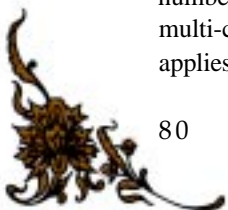
TABLE 8: Dehydration, Animal

Animal Size*	Daily Water Requirement
Tiny (2 ft. or less)	1/8 Gallon
Small (4 ft. or less)	1/2 Gallon
Man-sized (4 ft. to 7 ft.)	1 Gallon
Large (7-plus ft. to 12 ft.)	4 Gallons
Huge (12-plus ft. to 25 ft.)	8 Gallons
Gargantuan (25 ft.)	16 Gallons

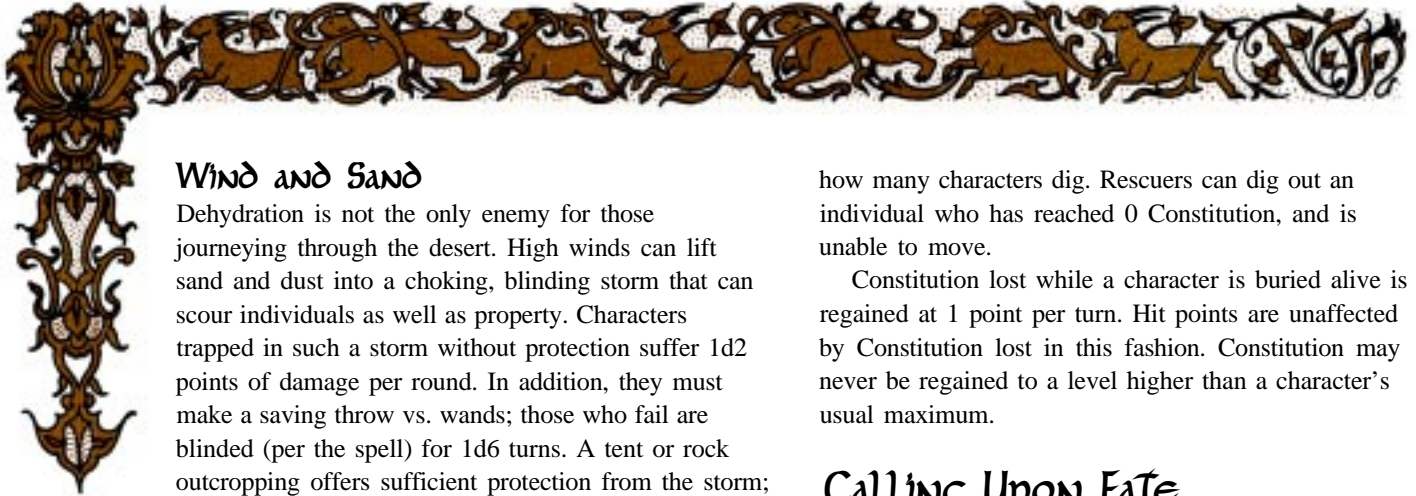
* As defined in the *Monstrous Compendium*.

Elephants and horses are both large creatures, and as such require four gallons each per day. Camels and some other creatures native to the desert are an exception to these rules. Provided it is initially well-watered and fed, a camel can go up to a seven days without suffering the ill effects of dehydration. On the eighth day, however, normal effects for dehydration set in.

At the end of each day that an animal does not get its full requirement of water, there is a 10 percent chance that it will die. The chance is cumulative, increasing by 10 percent with each successive day. On the day that an animal again drinks a full allotment of water, it is completely rehydrated; future checks for death by dehydration start at 10 percent.







Wind and Sand

Dehydration is not the only enemy for those journeying through the desert. High winds can lift sand and dust into a choking, blinding storm that can scour individuals as well as property. Characters trapped in such a storm without protection suffer 1d2 points of damage per round. In addition, they must make a saving throw vs. wands; those who fail are blinded (per the spell) for 1d6 turns. A tent or rock outcropping offers sufficient protection from the storm; so does lying prone with a cloth across the eyes, nose, and mouth. Further, the protection from normal missiles spell and similar magics can protect the individual unless the storm is magical in origin.

In addition to inflicting the damage noted above, desert storms can bury characters alive, eventually causing them to suffocate. So can certain spells that trigger sandslides or move dunes. (See Chapter 8 for details on spells.) Characters who are buried alive by a desert storm can dig themselves out in 1d3 rounds. Those buried by an avalanche of sand—whether natural or caused by a spell—can dig free in 1d6 rounds unless otherwise noted in the spell description.

Crawling out of a sandy grave is no simple task. For each round spent digging toward the surface, a character must make a Strength check as well as a Constitution check. A successful Strength check reduces the time required for escape by one round; failure has no effect. In contrast, a failed Constitution check results in the loss of 1d4 points of Constitution, while a successful Constitution check neither helps nor hinders the character. An individual reduced to 0 Constitution cannot move. If no help is forthcoming, the paralyzed character will suffocate in 1d10 rounds.

A number of variables can delay or retard suffocation, however, including spells and magical items which reduce or eliminate the need to breathe. The endurance proficiency enables a character to make a Constitution check every other round instead of every round, but it does not affect the required Strength checks.

Assuming they know where to dig, other characters can rescue an individual who has been buried alive. For every round in which they dig downward, would-be rescuers reduce the number of rounds required for escape by one. Excavating time is the same no matter

how many characters dig. Rescuers can dig out an individual who has reached 0 Constitution, and is unable to move.

Constitution lost while a character is buried alive is regained at 1 point per turn. Hit points are unaffected by Constitution lost in this fashion. Constitution may never be regained to a level higher than a character's usual maximum.

Calling Upon Fate

There is no Fate but the Fate which we are given.

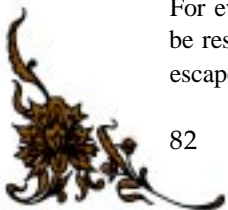
—Zakharan proverb

In Zakhara, Fate is the force which guides and shapes the lives of everyone, and all Zakharans know her power. Is she a god? The god of gods? Powerful ruler of the genies? Or simply a pervasive force beyond true comprehension? The answers are for the sha'irs and priests to debate. For others, it matters not who Fate is, but what she does. She is the weaver of Time, supplying threads of the future and mixing them with threads of the past. She graciously provides the basis for all victories, and she is the justification for all defeats. She does not excuse characters who do not do their best, however; their future is in their own hands as well as in the hand of Fate. Win or lose, she is always there, the supreme mediator and guardian of the future.

Dehydration, blinding storms, sandslides that bury characters alive—these are but a few of the perils faced by characters in Fate's burning land. She is not without mercy, however. Characters who find themselves in dire and deadly straits can call upon Fate for aid. She may smile upon those who call her, but she also may turn her hand against them. Most Zakharans try to avoid placing themselves in need of such divine intervention.

How to call Upon Fate

To call upon Fate, a character must be in a position where survival is doubtful at best. For example, a character without a weapon, surrounded by a pride of hungry panthers, would be in a sufficiently desperate situation. So would someone trapped in a back alley by an angry contingent of the sultan's guard. So, too,





would a character trapped in a well, into which a flame wizard is about to cast a fireball; or a character falling from a flying carpet half a mile above the ground. Life-and-death situations are preferred.

Calling upon Fate requires a percentage roll. If the result is 01 or 02, Fate intervenes on the character's behalf. If the result is 96 or more, the hand of Fate turns against the asker. (Results are described below.)

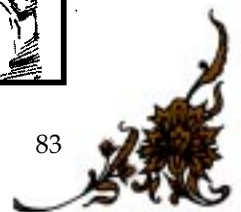
Clerics of Order are an exception. They, too, make percentage rolls, but they have a better chance of success, regardless of their personal faith or their place in the religious hierarchy. When a pragmatist, ethoist, or moralist calls upon Fate, the cleric's chance of success equals 20 minus his or her experience level, to a minimum of 2 percent. (Fate favors the young.) If the result is 98 or more, the hand of Fate turns against the asker. Clerics who escape with their lives would be wise to donate extra funds to their churches; an amount totaling each priest's experience level times 1,000 should suffice.

An individual should call upon Fate rarely, at most once per week. Each additional call within a given

week increases the chance that Fate will turn against the asker by 5 percent (DM's option). If player characters tend to call upon Fate every time they're in a jam, this penalty is highly recommended.

Fate's Response

If Fate intervenes on a character's behalf, the DM is responsible for coming up with some good fortune that gives the individual at least a fighting chance. For example, in the case of the panthers, the moonlight might suddenly glint upon the blade of an old weapon, fortuitously buried in the nearby sand. In the case of the city guard, a higher-up might suddenly shout, "You fools! Take the prisoner alive!" For the character about to be incinerated in a well, a scattering of rocks might break loose, revealing a small passage in the side of the well. And for the plummeting character, a large eagle might fly nearby, allowing the character to grab hold and slow his or her fall. Alternately, a passing djinni might take an interest in the plummeting mortal, and begin negotiating terms of a rescue. Should the mortal hesitate, the djinni might even save the character just as the ground loomed up from below.





At the very least, a character upon whom Fate smiles should be granted a +4 bonus to one immediate saving throw—even a saving throw where none would otherwise be available. Alternately, the character could receive a +4 bonus for one immediate attack (handy for a character surrounded by killers).

Whatever happens, the DM should not provide the character with an automatic rescue—only with the raw material with which he or she can survive. For example, if the panthers were to suddenly fall to the ground, dead, that would be going too far. The hand of Fate works a bit like the old serial plots from the 1920s and beyond; the hero seems doomed and hopeless, but when a new reel begins, some means of escape miraculously appears, allowing his saga of perils to continue.

If Fate turns her hand against the asker, the individual suffers a -4 penalty to all saving throws, attacks, proficiency checks, and other random rolls for the next six turns. Of course, in a truly desperate situation, the character may die before six turns elapse. Such are the risks of tempting Fate.

The Evil Eye (Optional Rule)

Pride and success can be dangerous in the AL-QADIM™ campaign, especially for a character who boasts aloud. When Zakharans receive a compliment, they often protest and belittle their skills, lest a jealous genie overhear and bedevil them with the evil eye. The evil eye is the ability to bring misfortune upon another—from an annoyance to a tragedy—with no more than a glance. Nearly all genies are thought to have this power. They need not stand before a character to use it, but can spy upon him or her from afar.

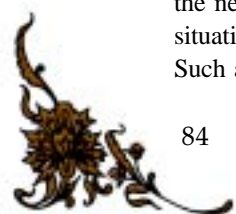
In game terms, the evil eye is not magical per se, though magic can sometimes invoke or prevent it. Rather the evil eye is a common, ordinary part of life in a world where genies run rampant and elemental spirits continually seek to cause trouble.

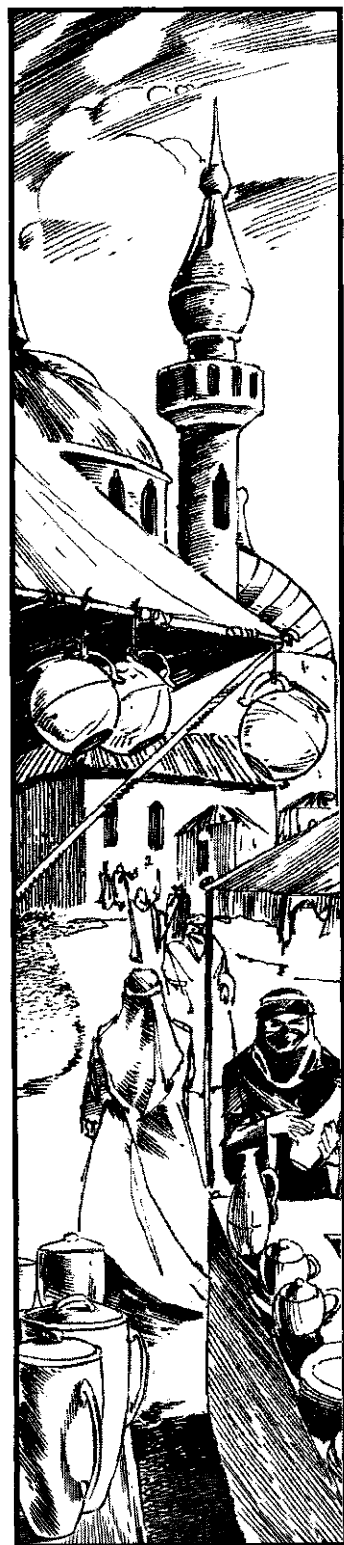
The following rule is designed to reflect the danger of being less than humble in an Arabian setting. If player characters are praised and fail to respond with humility and modesty, they must make a Wisdom check. A character who fails has made a genie jealous, and becomes afflicted with the evil eye.

Neither Fate nor Fortune can be said to smile upon characters afflicted with the evil eye. They become hapless and unlucky. All saving throws suffer a -2 penalty, as do all proficiency and ability checks. New encounters are *indifferent* at best, never *friendly*. Strangers can sense that something is wrong with the “sufferers,” but rather than sympathy, they feel distrust. Local governments view anyone afflicted with the evil eye as shifty; a sufferer’s business may be audited for fraud. Local clergymen view sufferers as potentially dangerous, and may search their belongings or even refuse to offer hospitality.

A character afflicted with the evil eye only can be cured by *remove curse* or *quest*. The avert evil eye spell can protect a character from this plight (even a pompous braggart), but the spell is of no help after the fact.

As noted above, this rule is optional; DMs may decide not to penalize haughty PCs. Even so, player characters may fall prey to this mysterious force in one other way: by being the target of *attract evil eye*, reverse of the spell *avert evil eye*.





Chapter 6

At The Bazaar

This chapter details the useful and interesting equipment available for purchase at most bazaars in Zakhara. Many items that are common in other lands are rarities here, while items that are curiosities elsewhere are often commonplace in the Land of Fate.

Each item listed in this chapter has three prices. “A” stands for asking price, where negotiations begin. “N” is the normal price, while “B” is the bargain price. Only merchant-rogues (members of a thief kit) and characters with the haggling proficiency can obtain equipment at bargain rates.

As noted in Chapter 4, haggling is optional; if the DM doesn’t allow this proficiency in the campaign, then all characters except merchant-rogues must purchase items at the normal price. Similarly, a DM may decide to prohibit haggling and bargaining in all but a few cases. In this way, for example, a Dungeon Master can decrease the time spent equipping an adventuring party at the start of the campaign.

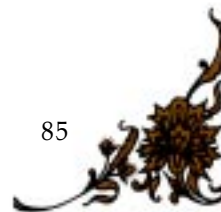
Prices are given in standard AD&D® game currency: copper, silver, and gold. Electrum and platinum pieces are not commonly available in the Land of Fate. If a character has these unusual coins, they’ll yield the exchange rates shown in Chapter 6 of the *Player’s Handbook*. In the Land of Fate, copper pieces are commonly called bits, silver pieces are *dirham*, and gold pieces are *dinars*.

Items that are indigenous to the Land of Fate (and therefore new to foreigners) are detailed after the price lists.

Equipment Lists

Clothing

Item	Cost		
	A	N	B
Aba, common	1 gp	7 sp	5 sp
Aba, sumptuous	22 gp	15 gp	11 gp
Agal, common	5 sp	4 sp	3 sp
Agal, jeweled	60 gp	40 gp	30 gp
Anklelets, plain	15 gp	10 gp	5 gp





Item	Cost		
	A	N	B
Anklets, ornate	60 gp	40 gp	30 gp
Belt	5 sp	3 sp	2 sp
Boots, riding	5 gp	3 gp	2 gp
Boots, soft	2 gp	1 gp	5 sp
Brooch, plain	15 gp	10 gp	8 gp
Brooch, ornate	75 gp	50 gp	38 gp
Caftan, common	15 sp	1 gp	7 sp
Caftan, embroidered	45 gp	20 gp	15 gp
Cap, felt	3 sp	2 sp	1 gp
Cap, fez	2 sp	1 sp	5 cp
Cap, skull-cap	1 sp	7 cp	6 cp
Cloak, cloth	12 sp	8 sp	6 sp
Cloak, fur	75 gp	50 gp	40 gp
Cloak, velvet	100 gp	65 gp	38 gp
Cloak, wool	15 gp	10 gp	8 gp
Chador	8 sp	6 sp	5 sp
Dishdashah	12 sp	8 sp	6 sp
Dolman	8 sp	6 sp	5 sp
Girdle	5 gp	3 gp	2 gp
Gauntlets, leather	2 gp	1 gp	5 sp
Gauntlets, falconer's	4 gp	3 gp	2 gp
Jellaba	12 gp	8 gp	6 gp
Keffiyeh, linen	3 cp	2 cp	1 cp
Keffiyeh, silk	10 gp	7 gp	6 gp
Knife sheath, common	4 cp	3 cp	2 cp
Knife sheath, ornate	20 gp	13 gp	9 gp
Jacket, silk	120 gp	80 gp	60 gp
Parasol, linen	5 sp	4 sp	3 sp
Parasol, silk	6 gp	5 gp	3 gp
Pin	9 gp	6 gp	4 gp
Robe, Common	14 sp	9 sp	7 sp
Robe, Embroidered	30 gp	20 gp	15 gp
Sandals	7 cp	5 cp	4 cp
Sash	3 sp	2 sp	1 sp
Scabbard, any sword	6 gp	4 gp	3 gp
Slippers, cloth	3 cp	2 cp	1 cp
Slippers, leather	4 gp	3 gp	2 gp
Slippers, silk	15 gp	10 gp	5 gp
Shirt, linen	8 sp	6 sp	5 sp

Item	Cost		
	A	N	B
Shirt, silk	12 gp	8 gp	6 gp
Smock	9 sp	6 sp	4 sp
Stockings, leather	3 sp	2 sp	15 cp
Stockings, silk	3 gp	2 gp	15 sp
Trousers	3 gp	2 gp	15 sp
Turban wrap	2 sp	1 sp	5 cp
Veil, linen	8 cp	5 cp	2 cp
Veil, silk	9 gp	6 gp	4 gp
Vest	9 sp	6 sp	4 sp
Waistcoat, common	9 sp	6 sp	4 sp
Waistcoat, ornate	15 gp	10 gp	8 gp

Daily Food and Lodgings

Item	Cost		
	A	N	B
Banquet (per person)	15 gp	10 gp	7 gp
Bread (loaf)	7 cp	5 cp	3 cp
Candy (per piece)	3 sp	2 sp	9 cp
Cheese, white	5 sp	4 sp	3 sp
Cheese, curd	3 sp	2 sp	1 sp
City rooms, good (per month)	60 gp	40 gp	30 gp
City room, common (per month)	30 gp	20 gp	15 gp
City room, poor	8 sp	6 sp	3 sp
Coffee (cup)	2 cp	1 cp	1 cp
Eggs (each)	2 cp	1 cp	1 cp
Feed & stables, horse (daily)	1 gp	5 sp	3 sp
Feed & stables, camel (daily)	7 sp	4 sp	2 sp
Feed & stables, exotic beasts (daily)	6 gp	4 gp	3 gp
Fish, fresh (for one meal)**	3 sp	2 sp	1 sp
Fish, salted (for one meal)	2 sp	1 sp	7 cp
Fowl (for one meal)	3 sp	2 sp	1 sp
Fruits (for one meal)	4 sp	3 sp	2 sp
Garlic (clove)	2 sp	1 sp	1 sp
Honey (per quart)	7 sp	5 sp	3 sp
Inn lodging, good (per day)*	7 gp	5 gp	4 gp
Inn lodging, common (per day)*	7 sp	5 sp	4 sp
Inn lodging, poor (per day)*	7 cp	5 cp	4 cp
Koumiss (1/2 gallon pitcher)	3 sp	2 sp	1 sp
Meat, fresh (for one meal)	5 sp	3 sp	2 sp
Meat, salted (for one meal)	3 sp	2 sp	1 sp
Meals, good (per day)	7 sp	5 sp	4 sp
Meals, common (per day)	4 sp	3 sp	2 sp
Meals, poor (per day)	2 sp	1 sp	5 cp
Milk, camels (1/2 gallon pitcher)	1 sp	7 cp	5 cp
Milk, goat's (1/2 gallon pitcher)	1 gp	7 sp	5 sp
Sherbet	2 cp	1 cp	1 cp
soup	7 cp	5 cp	4 cp
Vegetable (for one meal)	5 sp	4 sp	2 sp
Wine, Heart of Wine (1/2 gallon pitcher)	2 gp	1 gp	8 sp
Wine, good (1/2 gallon pitcher)	6 sp	4 sp	3 sp
Wine, common (1/2 gallon pitcher)	3 sp	2 sp	1 sp





* For stays over one week, rates drop one level: use the normal price instead of the asking price, and bargain instead of normal. During High Holy Days or other festivals, increased demand raises the cost of rooms and lodging: normal becomes asking, bargain becomes normal.
 ** Available only in sea ports.

Household Provisions and Bulk Goods

Item	Cost		
	A	N	B
Butter (per lb.)	3 sp	2 sp	1 sp
Charcoal (per day)	1 sp	7 cp	4 cp
Coconuts (per dozen)	6 sp	4 sp	3 sp
Coarse sugar (per lb.)	2 gp	1 gp	7 sp
Dates (per lb.)	3 sp	2 sp	1 sp
Dishes, china	15 sp	1 gp	7 sp
Dishes, crockery	2 sp	1 sp	7 cp
Dry/rations (per week)	15 gp	10 gp	7 gp
Eggs (per hundred)	10 sp	8 sp	6 sp
Eggs (per dozen)	1 sp	7 cp	6 cp
Fabric, linen cloth (per 20-yd. bolt)	2 gp	1 gp	7 sp
Fabric, ornate brocade (per 10-yd. bolt)	36 gp	25 gp	17 gp
Fabric, wool (per 20-yd. bolt)	20 gp	10 gp	8 gp
Fabric, velvet (per 10-yd. bolt)	60 gp	40 gp	30 gp
Figs (per lb.)	3 sp	2 sp	1 sp
Firewood (per day)	1 sp	8 cp	5 cp
Glasses, drinking (per set of four)	1 gp	7 sp	5 sp
Herbs (per lb.)	7 cp	5 cp	4 cp
Nuts (per lb.)	15 sp	1 gp	8 sp
Pelts, common(per 100)	60 gp	40 gp	30 gp
Pelts, rare (per 10)	30 gp	20 gp	15 gp
Olives (per lb.)	1 gp	8 sp	5 sp
Raisins (per lb.)	3 sp	2 sp	1 sp
Rice (per lb.)	2 sp	1 sp	5 cp
Salt (per lb.)	2 sp	1 sp	5 cp
Salted fish (per 100)	2 gp	1 gp	7 sp
Silk, raw (per 10-yd. bolt)	80 gp	60 gp	45 gp
Spices, any (per lb.)	2 gp	1 gp	7 sp
Tanned skins (per 100)	2 gp	1 gp	7 sp
Wine, common (250 gal. tun)	15 gp	10 gp	7 gp
Wine, good (250 gal. tun)	30 gp	20 gp	13 gp

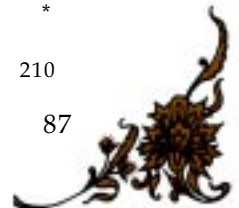
Animals

Item	Cost		
	A	N	B
Boar	15 gp	10 gp	7 gp
Cattle, bull	30 gp	20 gp	15 gp
Cattle, calf	8 gp	5 gp	4 gp
Cattle, cow	15 gp	10 gp	8 gp
Cattle, plow ox	20 gp	15 gp	11 gp
Camel, breeding	70 gp	45 gp	30 gp
Camel, desert	75 gp	50 gp	40 gp
Camel, mountain	90 gp	60 gp	45 gp

Item	Cost		
	A	N	B
Camel, war	150 gp	100 gp	80 gp
Cat, domestic	2 sp	1 sp	5 cp
Cat, hunting (panther)	7,500 gp	5,000 gp	4,000 gp
Chicken	4 cp	2 cp	2 cp
Dog, guard	40 gp	25 gp	20 gp
Dog, house	5 sp	3 sp	1 sp
Dog, hunting	28 gp	17 gp	13 gp
Dog, war	30 gp	20 gp	15 gp
Donkey, ass, or mule	12 gp	8 gp	6 gp
Elephant, labor	225 gp	150 gp	110 gp
Elephant, war	600 gp	400 gp	300 gp
Falcon (trained)	1,200 gp	800 gp	600 gp
Goat	2 gp	1 gp	7 sp
Goose	8 cp	5 cp	4 cp
Guinea hen	3 cp	2 cp	1 cp
Horse, light war	225 gp	150 gp	112 gp
Horse, medium war	340 gp	225 gp	175 gp
Horse, pony	45 gp	30 gp	23 gp
Horse, riding	110 gp	75 gp	55 gp
Monkey, small	12 gp	8 gp	6 gp
Monkey, trained	120 gp	80 gp	60 gp
Ostrich	45 gp	30 gp	22 gp
Partridge	1 sp	5 cp	3 cp
Peacock	1 gp	5 sp	3 sp
Pig	5 sp	3 sp	2 gp
Pigeon, ornamental (or eating)	2 cp	1 cp	1 cp
Pigeon, homing	150 gp	100 gp	75 gp
Pigeon, land-seeking	90 gp	60 gp	45 gp
Ram	6 gp	4 gp	3 gp
Sheep	3 gp	2 gp	1 gp
Songbird	2 gp	1 gp	7 sp
Songbird, trained	20 gp	10 gp	7 gp
Stork	1 gp	7 sp	5 sp
Swan	7 sp	5 sp	4 sp
Water buffalo	15 gp	10 gp	8 gp

Tack and Harness

Item	Cost			Wt. (lbs.)
	A	N	B	
Bit and bridle	21 sp	15 sp	12 sp	3
Camel barding, half padded	120 gp	80 gp	60 gp	30
Camel barding, full padded	225 gp	150 gp	110 gp	70
Camel pack saddle (kharj)	2 gp	1 gp	5 sp	15
Camel litter, common	12 gp	8 gp	6 gp	35
Camel litter, ornate	120 gp	80 gp	60 gp	50-70
Cart harness	3 gp	2 gp	15 sp	10
Halter	7 cp	5 cp	4 cp	*
Elephant barding, full, lamellar	4,500 gp	3,000 gp	2,400 gp	210





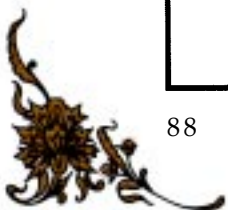
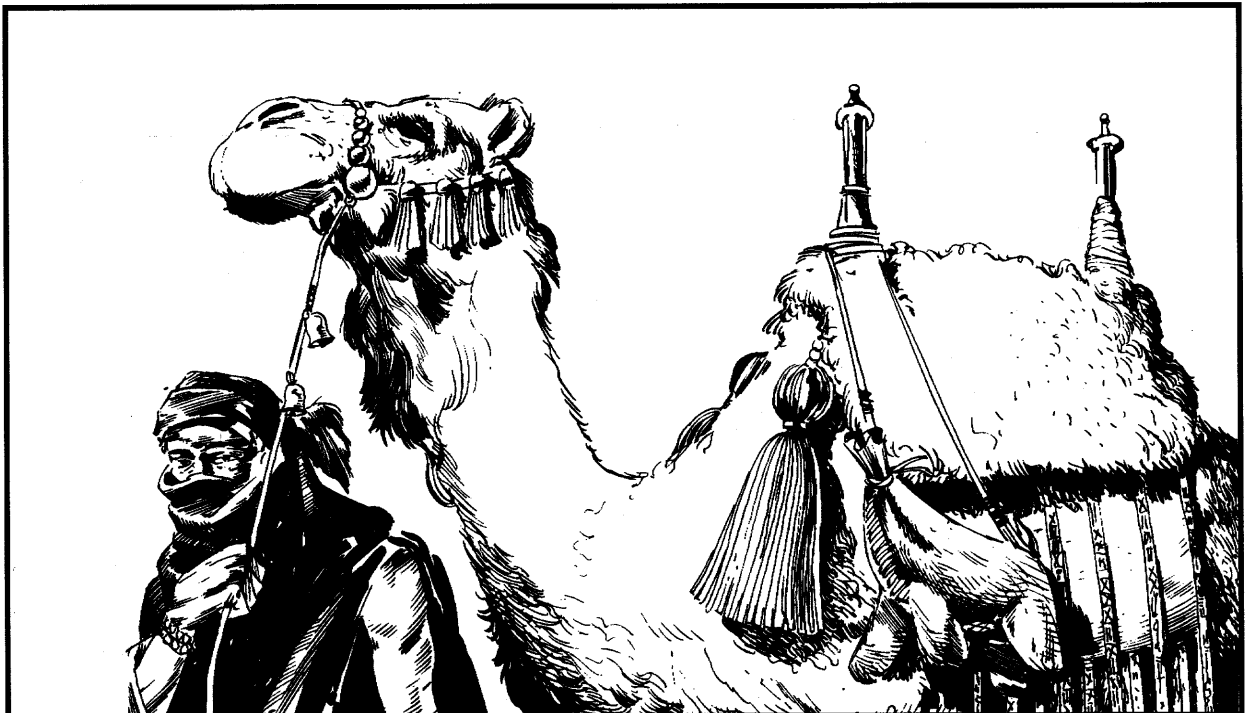
Item	Cost			Wt. (lbs.)
	A	N	B	
Elephant barding, half, lamellar	2,250 gp	1,500 gp	1,150 gp	100
Elephant barding, full, padded	675 gp	450 gp	345 gp	180
Elephant barding, half, padded	450 gp	300 gp	225 gp	75
Elephant barding, full, wicker	600 gp	400 gp	300 gp	150
Elephant barding, half, wicker	300 gp	200 gp	150 gp	75
Horse barding, full, wicker	210 gp	140 gp	110 gp	50
Horse barding, half, wicker	180 gp	120 gp	90 gp	20
Horse barding, full, chain	3,000 gp	2,000 gp	1,500 gp	70
Horse barding, full, lamellar	1,500 gp	1,000 gp	800 gp	70
Horse barding, half, lamellar	750 gp	500 gp	375 gp	30
Horse barding, full, padded	225 gp	150 gp	115 gp	60
Horse barding, half, padded	150 gp	100 gp	75 gp	25
Horseshoes and shoeing	2 gp	1 gp	7 sp	10
Horse pack saddle	7 gp	5 gp	3 gp	15

Item	Cost			Wt. (lbs.)
	A	N	B	
Horse riding saddle	15 gp	10 gp	7 gp	35
Howdah, common	45 gp	30 gp	21 gp	75
Howdah, ornate	450 gp	300 gp	210 gp	95
Saddle bags, large	6 gp	4 gp	3 gp	8
Saddle bags, small	4 gp	3 gp	2 gp	5
Saddle blanket	4 sp	3 sp	2 sp	4
Yoke, ox or buffalo	4 gp	3 gp	2 gp	20

* These items weigh little individually. Ten of these items weigh a pound.

TRANSPORT

Item	Cost		
	A	N	B
Barijah	7500 gp	5000 gp	3750 gp
Barge	750 gp	500 gp	375 gp
Canoe, reed	45 gp	30 gp	25 gp
Canoe, outrigger	90 gp	60 gp	45 gp
Caravel	20,000 gp	15,000 gp	10,000 gp
Cart, pony or mule			
Chariot, riding	300 gp	200 gp	150 gp
Coaster	10,000 gp	7500 gp	5000 gp
Cog	15,000 gp	10,000 gp	7500 gp
Curragh	750 gp	500 gp	375 gp
Dromond	30,000 gp	20,000 gp	15,000 gp
Galleon	100,000 gp	60,000 gp	50,000 gp





Item	Cost		
	A	N	B
Great galley	60,000 gp	40,000 gp	30,000 gp
Launch, large (qarib)	75 gp	50 gp	38 gp
Launch, small (dunij)	40 gp	30 gp	22 gp
Litter, common	120 gp	80 gp	60 gp
Litter, great	200 gp	160 gp	120 gp
Oar, common	3 gp	2 gp	1 gp
Oar, galley	15 gp	10 gp	7 gp
Raft	150 gp	100 gp	75 gp
Sail	30 gp	20 gp	15 gp
Sambuk	15,000 gp	10,000 gp	7,500 gp
Sedan chair	150 gp	100 gp	75 gp
Wagon, ox	90 gp	60 gp	45 gp
Wheel for wagon or cart	8 gp	5 gp	3 gp
Zaruq	5,000 gp	3,500 gp	2,000 gp

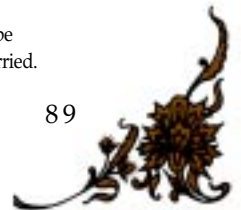
Item	Cost			Wt. (lbs.)
	A	N	B	
Kohl (per tin)	5 cp	3 cp	2 cp	*
Ladder, 10 ft.	5 cp	3 cp	2 cp	2
Lantern, beacon	225 gp	150 gp	110 gp	50
Lantern, hooded	10 gp	7 gp	5 gp	2
Lock, wretched	30 gp	20 gp	15 gp	1
Lock, poor	30 gp	20 gp	15 gp	1
Lock, good	150 gp	100 gp	75 gp	1
Lock, excellent	300 gp	200 gp	150 gp	1
Lock, superior	600 gp	400 gp	300 gp	1
Lock, masterful	1200 gp	800 gp	600 gp	1
Magnifying glass	75 gp	50 gp	40 gp	*
Map or scroll case	12 sp	8 sp	6 sp	1/2
Merchant's scale	3 gp	2 gp	1 gp	1
Mirror, small metal	15 gp	10 gp	7 gp	*
Mirror, small silvered	30 gp	20 gp	15 gp	*
Oil, lamp (per flask)	8 cp	6 cp	4 cp	1
Oil, Greek fire (per flask)	15 gp	10 gp	7 gp	1
Paper (per sheet)	3 sp	2 sp	1 sp	**
Papyrus (per sheet)	2 sp	1 sp	7 cp	**
Parchment (per sheet)	1 gp	7 sp	5 sp	**
Perfume (per vial)	7 gp	5 gp	4 gp	*
Pillow (seating)	3 sp	2 sp	1 sp	1
Pipes, musical	7 gp	5 gp	3 gp	1
Quiver	12 sp	8 sp	6 sp	1
Rope, hemp (per 50 ft.)	2 gp	1 gp	7 sp	20
Rope, silk (per 50 ft.)	15 gp	10 gp	7 gp	8
Rosewater (per vial)	6 sp	4 sp	3 sp	
Sack, large	3 sp	2 sp	1 sp	1/2
Sack, small	7 cp	5 cp	4 cp	*
Samovar	300 gp	200 gp	100 gp	50
Sealing wax (per lb.)	15 sp	1 gp	7 sp	*
Sewing needle	7 sp	5 sp	4 sp	**
Signal whistle	12 sp	8 sp	6 sp	*
Signet ring	8 gp	5 gp	4 gp	*
Soap (per lb.)	8 sp	5 sp	4 sp	*
Spyglass	750 gp	500 gp	400 gp	1
Tent, large	35 gp	25 gp	20 gp	20
Tent, pavilion	150 gp	100 gp	75 gp	50
Tent, small	7 gp	5 gp	4 gp	10
Thieves' picks	45 gp	30 gp	22 gp	1
Torch	2 cp	1 cp	1 cp	1
Waterskin (1 gal.)	12 sp	8 sp	6 sp	1
Water clock	600 gp	400 gp	300 gp	200
Water pipe	300 gp	200 gp	100 gp	30
Whetstone	2 cp	1 cp	1 cp	1
Writing ink (per vial)	12 sp	8 sp	6 sp	*
Zither	150 gp	100 gp	75 gp	3

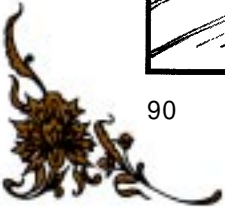
Miscellaneous Equipment

Item	Cost			Wt. (lbs.)
	A	N	B	
Backpack	3 gp	2 gp	15 sp	2
Barrel, small (30 gal.)	3 gp	2 gp	15 sp	30
Barrel, large (50 gal.)	6 gp	4 gp	3 gp	50
Barrel, hogshead (140 gal.)	12 gp	8 gp	6 gp	140
Basket, large	4 sp	3 sp	2 sp	1
Basket, small	7 cp	5 cp	4 cp	*
Bell	2 gp	1 gp	7 sp	1
Belt pouch, large	2 gp	1 gp	7 sp	1
Belt pouch, small	1 gp	7 sp	5 sp	1/2
Block and tackle	7 gp	5 gp	4 gp	5
Bolt case	2 gp	1 gp	7 sp	1
Book, log book	9 gp	6 gp	5 gp	1
Book, math tables	10 gp	7 gp	5 gp	1
Book, religious parables	10 gp	7 gp	5 gp	1
Bucket	7 sp	5 sp	4 sp	3
Carpet, 3 ft. by 5 ft.	3 gp	2 gp	15 sp	4
Carpet, 4 ft. by 6 ft.	6 gp	4 gp	3 gp	8
Carpet, 5 ft. by 7 ft.	12 gp	8 gp	6 gp	16
Carpet, 6 ft. by 9 ft.	24 gp	16 gp	12 gp	32
Chain, light (per ft.)	4 gp	3 gp	2 gp	1
Chain, heavy (per ft.)	6 gp	4 gp	3 gp	3
Chest, large	3 gp	2 gp	1 gp	25
Chest, small	2 gp	1 gp	7 sp	10
Candle	2 cp	1 cp	1 cp	*
Canvas (per square yd.)	6 sp	4 sp	3 sp	1
Chalk	2 cp	1 cp	1 cp	*
Drum	30 gp	20 gp	15 gp	4
Fishhooks	2 sp	1 sp	7 cp	**
Flint and steel	7 sp	5 sp	4 sp	*
Glass bottle	15 gp	10 gp	7 gp	*
Grappling hook	1 gp	8 sp	6 sp	4
Holy item	25 gp	25 gp	25 gp	*
Hourglass	35 gp	25 gp	20 gp	1
Iron port	7 sp	5 sp	3 sp	2

* These items weigh little individually. Ten of these items weigh one point.

** These items have no appreciable weight and should not be considered for encumbrance unless hundreds of them are carried.







Weapons

The list below shows familiar weapons that are commonly available in Zakhara. Chapter 6 of the *Player's Handbook* includes these items as well as many others, detailing speed, weight, and damage. If a weapon appears in the *Player's Handbook* but not here, it's considered "exotic." Assuming a buyer can find it in the Land of Fate, it costs 10 times the usual amount.

Weapons designated "new" are indigenous to Zakhara. While these weapons might seem strange to foreigners, they're common in the Land of Fate.

Item	Cost		
	A	N	B
Battle-axe	7 gp	5 gp	4 gp
Blowgun	7 gp	5 gp	4 gp
- barbed dart	2 sp	1 sp	7 cp
Bow, composite long	150 gp	100 gp	75 gp
Bow, composite short	105 gp	75 gp	60 gp
Bow, long	105 gp	75 gp	60 gp
Bow, short	45 gp	30 gp	22 gp
- flight arrows (per 12)	4 sp	3 sp	2 sp
Club*	-	-	-
Crossbow, heavy	75 gp	50 gp	40 gp
- quarrel	3 sp	2 sp	1 sp
Crossbow, light	50 gp	35 gp	25 gp
- quarrel	2 sp	1 sp	7 cp
Dagger	3 gp	2 gp	1 gp
Dirk	3 gp	2 gp	1 gp
Dart	7 sp	5 sp	4 sp
Flail, footman's	21 gp	15 gp	12 gp
Flail, horseman's	12 gp	10 gp	7 gp
Hand or throwing axe	2 gp	1 gp	7 sp
Javelin	7 sp	5 sp	4 sp
Knife	7 sp	5 sp	4 sp
Lance, light horse	9 gp	6 gp	5 gp
Lance, medium horse	15 gp	10 gp	8 gp

Item	Cost		
	A	N	B
Mace, footman's	12 gp	8 gp	6 gp
Mace, horseman's	7 gp	5 gp	4 gp
Morning star	15 gp	10 gp	8 gp
Pick, footman's	12 sp	8 sp	6 sp
Pick, horseman's	10 gp	7 gp	5 gp
Polearm, awl pike	7 gp	5 gp	4 gp
Polearm, glaive	9 gp	6 gp	5 gp
Polearm, halberd	15 gp	10 gp	8 gp
Quarterstaff*	-	-	-
Scourge	2 gp	1 gp	7 sp
Sickle	9 sp	6 sp	4 sp
Sling	7 cp	5 cp	4 cp
- bullet	2 cp	1 cp	1 cp
- stone	-	-	-
Spear	12 sp	8 sp	6 sp
Staff sling	3 sp	2 sp	1 sp
Sword, bastard	37 gp	25 gp	20 gp
Sword, khopesh	15 gp	10 gp	8 gp
Sword, long	21 gp	15 gp	12 gp
Sword, scimitar	20 gp	15 gp	10 gp
Sword, short	15 gp	10 gp	8 gp
Sword, two-handed	75 gp	50 gp	40 gp
Warhammer	3 gp	2 gp	1 gp
Whip	2 sp	1 sp	7 cp

* A basic club or quarterstaff costs nothing; one need only find a suitable piece of wood. Artistic renditions—carved, gem-encrusted, painted—vary widely in price.

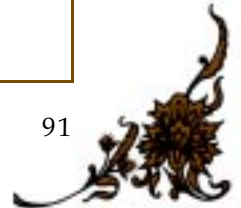
Armor

Item	Cost			Wt. (lb.)
	A	N	B	
Banded	300 gp	200 gp	150 gp	35
Brigandine	180 gp	120 gp	95 gp	35
Chain mail	115 gp	75	60 gp	45

New Zakharan Weapons

Item	Cost			Weight (lbs.)	Size	Type	Speed	Damage	
	A	N	B					S-M	L
Elephant goad (ankus)	4 gp	3 gp	2 gp	4	M	P/B	6	1d4	1d4
Jambiya	6 gp	4 gp	3 gp	1	S	P/S	3	1d4	1d4
Katar (punch dagger)	4 gp	3 gp	2 gp	1	S	P	2	1d3 + 1	1d3
Razor	5 sp	4 sp	3 sp	1	S	S	2	1d2	1d2
Scythe	15 gp	10 gp	8 gp	15	L	S	8	1d10 + 2	2d6
Sword, cutlass	18 gp	12 gp	9 gp	4	M	S	5	1d6	1d8
Sword, great scimitar	90 gp	60 gp	40 gp	16	L	S	9	2d8	4d4
Tiger claws (bagh nakh)	6 sp	4 sp	3 sp	1	S	P	2	1d2	1d2
Tufenk	21 gp	14 gp	10 gp	5	L	*	9	*	*

*See weapon description





Item	Cost			Wt. (lb.)
	A	N	B	
Helmet	45 gp	30 gp	22 gp	5
Hide	22 gp	15 gp	12 gp	30
Lamellar	150 gp	100 gp	75 gp	30
Leather	7 gp	5 gp	4 gp	15
Padded	6 gp	4 gp	3 gp	10
Ring	150 gp	100 gp	75 gp	30
Scale	180 gp	120 gp	95 gp	40
Shield, body	15 gp	10 gp	7 gp	15
Shield, daraq or buckler	2 gp	1 gp	7 sp	2
Shield, medium	9 gp	7 gp	6 gp	10
Shield, small	4 gp	3 gp	2 gp	5
Splint	120 gp	80 gp	60 gp	40
Studded Leather	30 gp	20 gp	15 gp	25

Services

Item	Cost		
	A	N	B
Bath	4 cp	3 cp	2 cp
Barber, healing	3 gp	2 gp	1 gp
Barber, shave	3 sp	2 sp	1 sp
Barber, wash	3 cp	2 cp	1 cp
Bearer (per mile)	7 cp	5 cp	4 cp
Clerk (per letter)	3 sp	2 sp	1 sp
Cook (per day)	1 gp	7 sp	5 sp
Crier (per day and announcement)	5 sp	4 sp	2 sp
Dancing girl/boy (per performance)	4 gp	3 gp	1 gp
Guide, city (per day)	3 sp	2 sp	1 sp
Guide, wilderness (per day)	5 gp	3 gp	2 gp
Lantern or torchbearer (per night)	3 sp	2 sp	1 sp
Laundry (by load)	3 cp	2 cp	1 cp
Litter bearer (per day)	1 gp	7 sp	5 sp
Messenger, in city (per message)	2 sp	1 sp	7 cp
Minstrel (per performance)	5 gp	3 gp	
Mourner (per funeral)	3 sp	2 sp	1 sp

Slaves*

Item	Cost		
	A	N	B
Bearer	30 gp	20 gp	15 gp
Courtesan (male or female)	90 gp	60 gp	45 gp
Entertainer	90 gp	60 gp	45 gp
Eunuch	60 gp	40 gp	30 gp
House servant	60 gp	40 gp	30 gp
Laborer	30 gp	20 gp	15 gp
Specialist **	900 gp	600 gp	300 gp
Warrior/ guard	90 gp	60 gp	45 gp

* Where permitted by local authorities. Check with regional government before purchase.

** Comprises individuals with marketable skills, including proficiencies such as sailing, weaving, or tailoring. "Adventurer-types" may be sold at this price per level of ability, but are often marked down and sold as other types of slaves because of their tendency to escape and/or lead rebellions.

Equipment Descriptions

This section describes some of the more unusual items available for purchase in Zakhara. Items commonly found elsewhere and those described in the Player's Handbook have been excluded.

Clothing

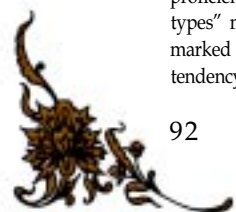
Aba: The traditional desert robe, simple and flowing in design. Most abas (pronounced AH-bahs) are monochromatic—black, brown, and white being favorite colors. The amount and type of embroidery on the edges reflects the relative luxury of the garment; the best abas are trimmed with threads of gold. Some abas may be made of dyed fabric and bright colors, especially those designed for festival days and special occasions. The aba is closed at the waist with a sash and has full, open sleeves. It is traditionally worn with a keffiyeh (headcloth) and an akal.

Agal: A cord or group of cords designed to hold a keffiyeh (headcloth) snugly to the head. Basic versions are simply hemp cords, but more ornate agals (ah-GAHLZ) are made of silk, and some are trimmed with semi-precious stones and dusted with gold.

Anklet: A bracelet worn loosely above the feet, usually made of silver. Anklets are a common form of feminine vanity in Zakhara. More ornate versions are made of gold and set with small bells. Even in heavily moralist areas, the jingle of anklets can be heard, signaling the approach of a fashionable woman whose only visible part may be her feet. Clerics of the Faith Moral have a dim view of such vanities, but no church dictum prohibits it.

Caftan: A flowing ankle-length overgarment, cinched at the waist with a sash. Most caftans are made of cotton, but richer versions are made of silk or brocade, and stitched with rich embroidery.

Chador: A full-body robe for women, complete with a hood and face-covering that may conceal even the wearer's eyes. (Small holes allow the woman to look out but prevent any from seeing in.) Women in regions controlled by the moralists commonly wear this garb in public. The chador (SHAH-dor) of an unmarried woman is white, while that of a married





woman is black, and the chador of a widow is red.

Dishdashah: A simple tunic, usually worn by farmers and poor merchants. Length varies between the knees and ankles, and the dishdashah (dish-DAH-shah) is held closed by a belt, rope, or sash.

Dolman: A loose, floor-length robe with sleeves, similar to the aba but preferred in more urban areas as a common form of dress.

Fez: A round felt hat for men that looks like a short cone with a flat top. A tassel roughly as high as the hat hangs from the crown. Most fezes stand about 6 inches high and are red with a black tassel.

Jellaba: A heavy “winter aba,” worn over the traditional aba, and usually made of wool or felt. The jellaba (jell-AH-bah) runs to the ground and is typically less decorative than the aba worn underneath.

Keffiyeh: The traditional headcloth worn by most men and women of Zakhara. Length and style varies from tribe to tribe and from city to city, and sometimes from family to family. The keffiyeh (keh-FEE-yeh) is held in place by the akal.

Turban wrap: A long strip of fabric wrapped around the head to produce the turban common in many cities in the Land of Fate. If wrapped around a skull cap, the turban is a flattened sphere. If wrapped around a fez or other support, the turban is taller, rounder, and more impressive. The turban wrap is often held in place by a pin or broach, particular if the wearer is of high stature.

Daily Food and Lodgings

Koumiss: A drink of fermented mare’s milk, koumiss (KOO-miss) is very potent. It is forbidden in regions under moralist control.

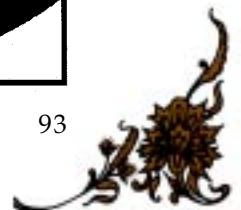
Meals: These vary according to price and type, with more expensive meals emphasizing variety and freshness. A good evening meal may consist of rice heaped high with fresh mutton, figs, dates, and olives pulled from the tree, finished with honey-candies. A more common evening meal (in a town or city) would be a simple ragout or meat stew, with bread, and fruit. A poor evening meal consists of just rice, perhaps with dates, dried fruit, a bit of tripe, or a strip of dried meat.

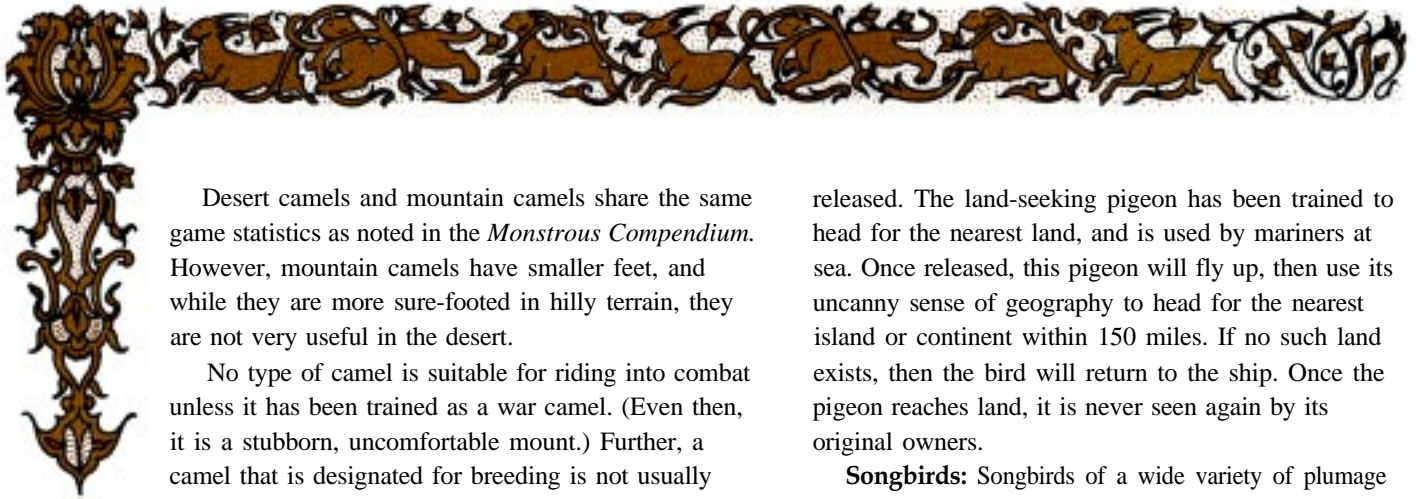
Sherbet: A sweet fruit drink in Zakhara. It is often sold by vendors roaming the streets of major cities, carrying chilled tanks of sherbet on their back, along with cups to share.

Wine, Heart of Wine: A potent brew. Heart of Wine is a wine that has been aged in the desert heat or in mountain snows until the water has evaporated or frozen, leaving a more powerful substance behind. Like all alcoholic or fermented beverages, Heart of Wine is forbidden in moralist areas.

Animals

Camels: These cantankerous beasts are subject to the same quality variables as horses, as listed under “Quality of Equipment” in Chapter 6 of the *Dungeon Master’s Guide*. (Owners gain the same benefits for camels of high quality, and suffer the same penalties for those of poor quality.) A white camel is considered a sign of good fortune, and as such may fetch 2 to 5 times its listed price.





Desert camels and mountain camels share the same game statistics as noted in the *Monstrous Compendium*. However, mountain camels have smaller feet, and while they are more sure-footed in hilly terrain, they are not very useful in the desert.

No type of camel is suitable for riding into combat unless it has been trained as a war camel. (Even then, it is a stubborn, uncomfortable mount.) Further, a camel that is designated for breeding is not usually used as a beast of burden.

Horses: The larger and heavier breeds of horse found in less civilized lands are not suited to Zakhara. Their size causes them to overheat quickly, and most do not survive. As a result, the “mounted knight” from foreign lands is doubly damned, both for his own heavy armor and his straining mount are a hindrance in the Land of Fate. The lighter and more nimble breeds of horse are common as Zakharan mounts, and only rarely do they serve as pack animals (they are too valuable for such work). In the most savage and parched deserts of Zakhara, horses are impractical.

Monkeys: A small monkey is a common urban pet, and is very entertaining and inquisitive. Monkeys can be trained to perform simple tasks. They have been known to carry off small valuables, and Zakharan law declares that a master is responsible for the actions of his or her pet.

Pigeons: The common pigeon or dove is kept in gardens for decorations. The homing pigeon has been trained to return to a particular location when

released. The land-seeking pigeon has been trained to head for the nearest land, and is used by mariners at sea. Once released, this pigeon will fly up, then use its uncanny sense of geography to head for the nearest island or continent within 150 miles. If no such land exists, then the bird will return to the ship. Once the pigeon reaches land, it is never seen again by its original owners.

Songbirds: Songbirds of a wide variety of plumage and voice abound in the jungles and along the shores of the Land of Fate. They are also valued additions to urban gardens. A songbird may be trained to a particular song at greater cost.

Storks: The stork is a symbol of good fortune to the city peoples, who admire the bird’s fidelity, apparent honesty, and willingness to let lesser birds nest beside it for protection. Storks purchased in a bazaar are raised for sale, and never slain.

Transport

Barijah: This small, 40-foot dhow (a general term for boat) is commonly sailed along the coasts, where it serves fishermen, pearl divers, merchants, and the shore-dwelling pirates who raid them. The ship is a small coaster made of sewn (not nailed) lumber. It lacks a stemcastle. It is lateen-rigged (having a triangular sail), with a tapered prow, and a tapered or square stem. The rudder may be mounted on the side or stem. The ship carries a crew of 10 men, but it can comfortably bear four times that amount, or 40 tons of cargo. The barijah has a base movement rate of 3, an emergency rate of 6, and a seaworthiness of 40 percent when traveling in sight of land. In open water, seaworthiness drops to 30 percent. (See “Ocean Voyaging” in Chapter 14 of the *DMG*).

Canoe, reed: A common and easily built boat along wide rivers and swamps, this canoe is created from long packets of reeds bound with hemp, and can carry four people within its small quarters. It is a ship of antiquity, and is not used for long distance travel. The reed canoe can move 200 feet per round, or 2 mph, and can carry 500 pounds of cargo.

Canoe, outrigger: The outrigger is a large, sea-going canoe supported by a great pontoon or





catamaran. Up to 50 feet long, the vessel can carry up to 20 warriors and hold up to 2,000 pounds of cargo along its length. It moves up to 180 feet per round, or 2 mph. On the high seas, some outriggers use sails to triple their movement rates.

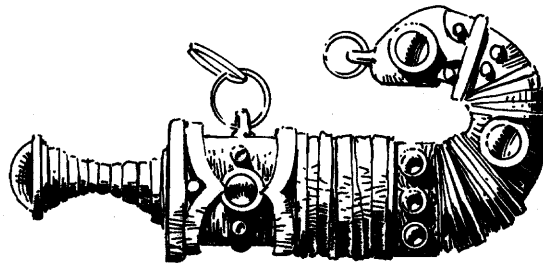
Chariot: Another type of transport dating back to the earliest days of civilization, the chariot died out in Zakhara with the introduction of the saddle and stirrup. It is still used on occasion, though mostly in showy processions and in cities. Often is it pulled by camels or elephants rather than horses.

Launches: These small boats are carried by larger vessels as lifeboats or (as is more typical) shore boats. The smaller ship is the dunij; it can hold four passengers, move 60 feet per round, or 1 mph, and can carry 500 pounds. The larger boat is the qarib; it can hold up to 15 passengers or 2,000 pounds of cargo, with the same movement rates as the dunij. Some qaribs may be fitted with a lateen sail as well, and may move three times as fast.

Litters: These conveyances for the wealthy are essentially large, flat couches with awnings, carried by servants or slaves. The common litter allows one individual to recline comfortably while being borne by four others. The great litter may carry up to four passengers, and is carried by 16 servants or slaves, four to each corner.

Sambuk: Aside from the barijah, the sambuk is the most common ship in the Land of Fate. It has a keel length of 75 feet and a beam (width) of 20 feet. The crew comprises 15 to 20 sailors. In addition, the sambuk can carry up to 80 passengers or 90 tons of cargo. The sambuk has no stemcastle, only a raised platform. The ship is navigated with a stem-mounted rudder and lateen (triangular) sails. It is marginally more reliable than the barijah, having a 40 percent seaworthiness in all waters. The sambuk's base movement rate is 3, and its emergency rate is 5.

Zaruq: The zarug (zah-ROOK) is a small ship, though it's slightly larger than the barijah. Rather than having a square stern, the zaruq comes to a point at both ends. On average, the ship measures 50 to 60 feet in length. It carries a crew of 15 to 20 men, and can also carry up to 60 tons of cargo. The ship's base



movement rate is 5, its emergency rate is 7, and its seaworthiness is an admirable 50 percent when sailing in sight of the shoreline. Given these qualities, the zaruq is a favored ship for small merchants and coastal pirates. In open water, however, the zaruq's seaworthiness drops precipitously to 30 percent.

Zakhara Weapons

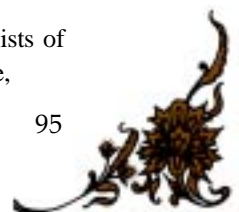
Elephant goad: Also called an ankus, this tool is primarily designed to help control and direct the movement of elephants. It may also be used as a weapon. There are two goads, each with similar qualities: a "riding" ankus with a 14- to 18-inch handle, and a "foot" ankus with a 5-foot handle.

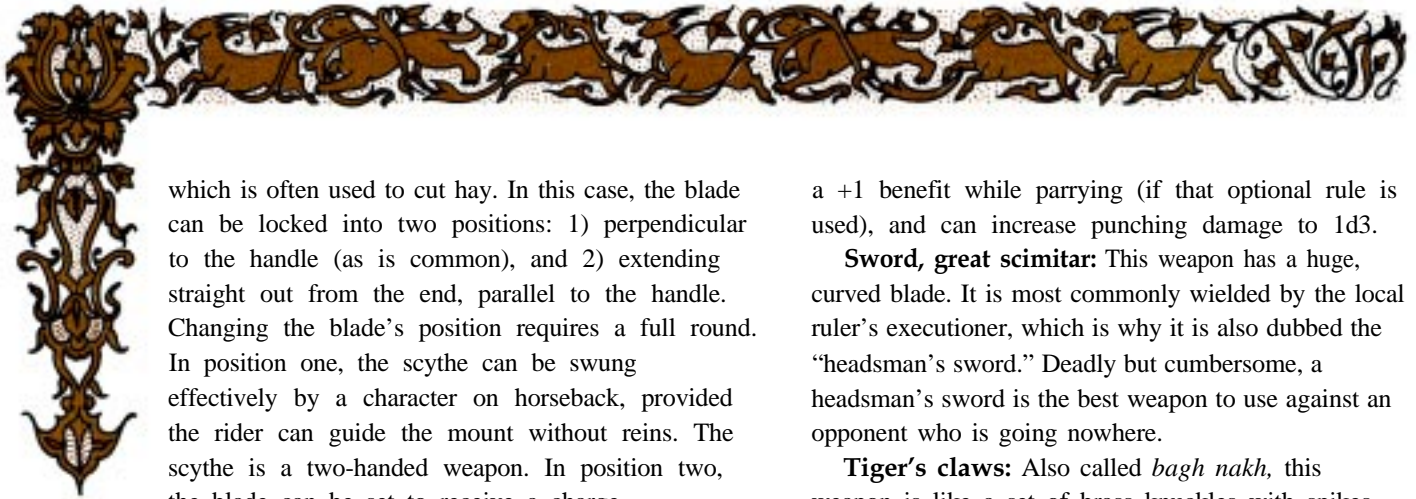
Jambiya: This curved, double-edged dagger is the common tool used by peoples of the desert. In addition to a fighting weapon, it serves as an all-purpose cutting blade and an eating utensil that's both knife and fork. Unlike the standard western dagger, the jambiya (JAHM-bee-yah) is a poor throwing weapon; its maximum range is 1.

Katar: Also called the punch dagger, the katar is a short, easily-concealed weapon. It differs from other daggers in that its handle is perpendicular to the blade, not in line, allowing more force to be applied. The katar cannot serve as a thrown weapon.

Razor: A barber's tool, the razor is not usually intended as a weapon for combat. However, since barbers often find their lives taking an odd turn, they may be required to defend themselves with this "tool of the trade."

Scythe: Like any normal scythe, this one consists of a long wooden handle topped with a curved blade,





which is often used to cut hay. In this case, the blade can be locked into two positions: 1) perpendicular to the handle (as is common), and 2) extending straight out from the end, parallel to the handle. Changing the blade's position requires a full round. In position one, the scythe can be swung effectively by a character on horseback, provided the rider can guide the mount without reins. The scythe is a two-handed weapon. In position two, the blade can be set to receive a charge.

Sword, cutlass: This sword has a long, slightly-curved blade and a basket-handle. It is the weapon of choice for the corsair and the occasional swashbuckling merchant-rogue. In addition to the damage listed, the cutlass can also give the wielder

a +1 benefit while parrying (if that optional rule is used), and can increase punching damage to 1d3.

Sword, great scimitar: This weapon has a huge, curved blade. It is most commonly wielded by the local ruler's executioner, which is why it is also dubbed the "headsman's sword." Deadly but cumbersome, a headsman's sword is the best weapon to use against an opponent who is going nowhere.

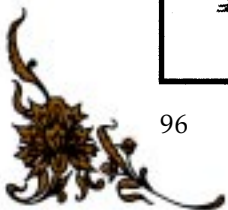
Tiger's claws: Also called *bagh nakh*, this weapon is like a set of brass knuckles with spikes. A series of rings with spikes fit over the bearer's fingers (thumb excluded). When the wearer makes a fist, a spike sticks outward from each knuckle. The weapon is easily concealed. It is used primarily by slayers, who tip the spikes with poison.

Tufenk: Little more than a long blowpipe, the tufenk is used to project Greek fire across a short distance. (To Zakharans, Greek fire is "oil of liquid stars" or simply "liquid star.") The weapon's maximum range is 10 feet. The tufenk requires two hands to use, and is usually rested upon a steady surface as well. It takes one round to light a vial of Greek fire; in round two the fire is projected toward a single target. It inflicts 2d6 points of damage in round two, and 1d6 in rounds three and four. The tufenk's rate of fire is one attack every three rounds. It is an unwieldy weapon, as well as being potentially dangerous to the individual carrying the oil. When it's used as a melee weapon, the tufenk's game statistics match those of a quarterstaff.

Armor

Lamellar: Lamellar is a type of scale mail made of overlapping metal plates (lamellas), connected by metal links. Lighter and less costly than standard scale, lamellar is the most popular of the heavier armors available in Zakhara. It is worn in relatively cool areas,

Shield, daraq: Similar to the western buckler, this small shield is carried primarily by horsemen. The daraq can be used to fend off one specific opponent per round. Although most daraqs are made of laminated hide and tortoise shell, metal versions can also be found in urban areas.





Chapter 7

Sha'ir Abilities

Sha'irs are male and female wizards whose magic is tied to the genies. (Their kit is described in Chapter 3.) These wizards do not learn or cast spells in the usual fashion. In fact, they have no spellbooks at all. Instead, they boast a number of spell-like abilities that increase in power as they increase in experience level. This chapter describes those abilities.

Summary of Powers

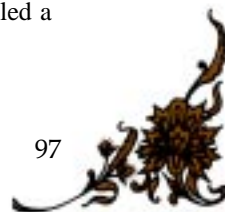
With experience comes power:

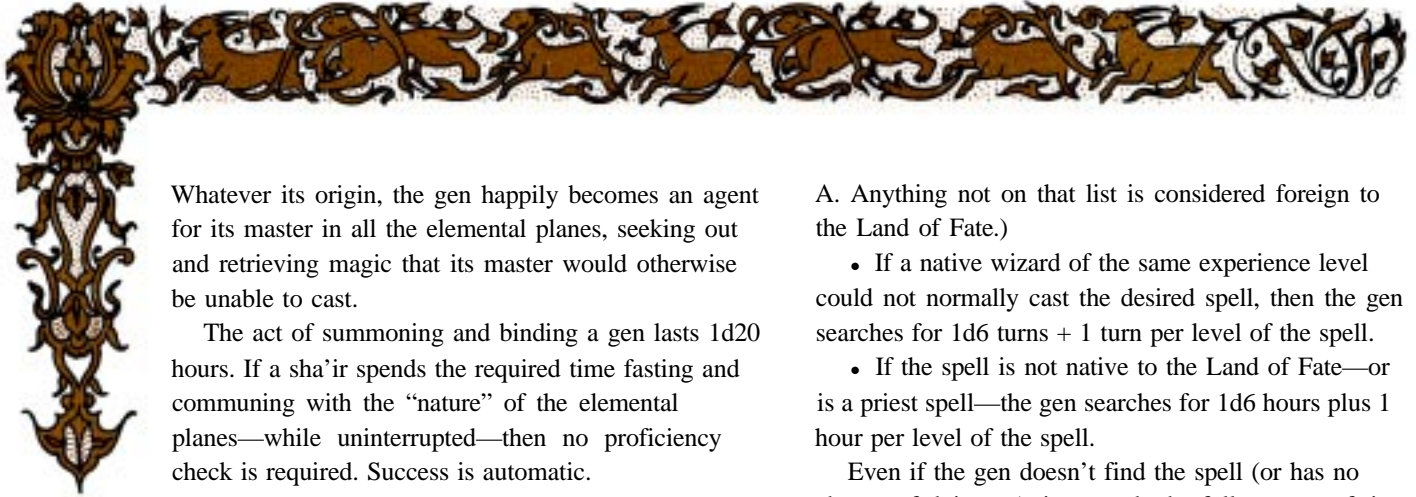
- At 1st level, a sha'ir can summon a small elemental familiar, which will provide spells, including magics that other 1st-level wizards cannot cast.
- At 3rd level, a sha'ir gains the ability to recognize the works of geniekind, including their magics and the items they've created.
- At 5th level, a sha'ir can call upon the jann for aid.
- At 7th level, a sha'ir gains additional protection against elemental attacks.
- At 9th level, a sha'ir can call upon one of the more powerful genies for aid.
- At 11th level, a sha'ir can bind one of the true genies (dao, marid, djinn, or efreet) as a personal servant.
- At 13th level, a sha'ir can create a prison to entrap a genie.
- At 15th level, a sha'ir can enter the elemental planes at will.
- At 17th level, a sha'ir can receive an audience with a great ruler of the genies.

Each of these powers is described below.

Summoning a Familiar

This power allows a sha'ir to summon a small elemental familiar, called a gen, which becomes a permanent and willing servant. The sha'ir is allowed to choose which type of gen appears (air, fire, water, or earth).





Whatever its origin, the gen happily becomes an agent for its master in all the elemental planes, seeking out and retrieving magic that its master would otherwise be unable to cast.

The act of summoning and binding a gen lasts 1d20 hours. If a sha'ir spends the required time fasting and communing with the "nature" of the elemental planes—while uninterrupted—then no proficiency check is required. Success is automatic.

Gens can tap into a network of other geniekind, conferring with creatures of any element. This allows gens to retrieve spells for their masters. A sha'ir simply states the spell which he or she desires, and the loyal gen rushes off to the appropriate elemental plane to find it (locating even spells in the universal province).

Sha'irs can only request spells which they know exist. All 1st- and 2nd-level wizard spells shown in Appendix A are considered common knowledge; any sha'ir can request them. Otherwise, sha'irs must have actually seen a spell. If a sha'ir sees an ajami casting a strange spell (or sees its effects), then that spell can be requested, too. Priest spells are also available. Spell-like abilities of other creatures and characters cannot be gained in this fashion, however.

Gens require time and effort to find spells for their masters. The higher the spell's level, the longer a gen must search, and the greater the chance that its efforts will be for naught. In fact, for more powerful spells, the gen may not return at all—or perhaps worse, may return with a powerful personage in tow, who is very curious to see who is seeking such magic.

Requesting a Spell

When requesting a spell from his or her gen, a sha'ir must specify which spell it is, and whether it's a wizard or priest spell. The gen immediately sets out to find it on the outer planes. The length of time that a gen searches for a spell depends on the type of magic sought:

- If a sha'ir requests a spell that a native wizard of the same experience level could normally cast, then the gen searches for 1d6 rounds plus 1 round per level of the spell. (All "native" spells are listed in Appendix

A. Anything not on that list is considered foreign to the Land of Fate.)

- If a native wizard of the same experience level could not normally cast the desired spell, then the gen searches for 1d6 turns + 1 turn per level of the spell.

- If the spell is not native to the Land of Fate—or is a priest spell—the gen searches for 1d6 hours plus 1 hour per level of the spell.

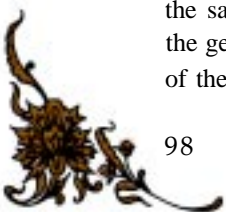
Even if the gen doesn't find the spell (or has no chance of doing so), it expends the full amount of time searching. Once the request for a spell is made, the gen cannot be recalled until its search is done.

To determine whether a gen's search is successful, the DM makes a percentage roll. A roll of 90 or more always indicates failure. Otherwise, all gens have a 50 percent base chance of finding a spell. The following modifiers apply:

- Each level of sha'ir: +5 percent
- Each level of spell being sought: -10 percent
- Spell is "general knowledge" (by the definition above): +10 percent
- Spell is priestly magic, or does not appear in Appendix A: -30 percent
- Gen repeats search for spell on same day after initial failure: -10 percent per attempt

If the modified chance is 0 or less, the gen always returns "empty-handed." A gen's failure to gather a spell never harms its master (beyond disappointment). The gen simply returns after the usual period of search, extremely apologetic for its failure. If the sha'ir requests the same spell again, the gen immediately repeats the search. As noted above, however, its chance of success drops an additional 10 percent for each attempt within a given 24-hour period. (The penalty applies only if the gen is seeking the same spell again.)

If the elemental spirit succeeds, it returns at the end of its search, appearing within 10 feet of its master. The sha'ir can cast the spell within three turns; thereafter the magic is lost. Damage and other effects for the spell reflect the sha'ir's experience level. The gen cannot set out to retrieve another spell for its





master until the previous magic has been cast or has expired.

The sha'ir gains the spell because the gen "shares" the verbal and somatic components immediately upon returning. Their link is mental, not verbal. Hence, the gen can describe any material components needed, but it's still up to the sha'ir to supply them. (As in standard AD&D® game play, material components are optional in the AL-QADIM™ campaign. The DM may or may not require them.)

00 Results: If the DM rolls "00" when checking for success, the gen is automatically delayed 1d10 additional rounds, turns, or hours (as indicated by the spell requested). The link between the gen and its master remains intact; the sha'ir knows the gen has been delayed, and can sense that it's still alive.

Examples

The examples below illustrate how sha'irs request and receive spells.

Example One: Fatima, a 5th-level sha'ir, wants to cast *burning hands*, a 1st-level spell in the province of flame. She asks her gen to look for it. The gen immediately disappears for 1d6 + 1 rounds (if Fatima needs the spell immediately, she's in trouble). While away, the gen has a 50 percent base chance to find the spell, plus 25 percent for Fatima's experience level, minus 10 percent for the spell level, plus 10 percent because the spell is considered "common knowledge." In summary, the gen has a 75 percent chance of success ($50 + 25 - 10 + 10 = 75$). If the DM rolls 75 or less when making a percentile check, the gen returns with the spell.

Example Two: Hatim, a 3rd-level sha'ir, wants to cast *legend lore*, a 6th-level spell of the universal province. Hatim's gen will be gone for 1d6 + 6 turns. The gen has a 50 percent chance to locate the spell, plus 15 percent for Hatim's level, minus 60 percent for the spell, leaving only a 5 percent chance of success. If Hatim were one level lower, he would have no chance at all of gaining this spell.

Example Three: Hazam, a 9th-level sha'ir, is in desperate need of a *raise dead* spell, a 5th-level priest spell. His gen has a 50 percent chance to locate the

spell, plus 45 percent for Hazam's level, minus 50 percent for the spell level, minus another 30 percent for seeking a priest spell. The long and short of it: the gen has a 15 percent chance of success and will search for 1d6 + 5 hours. If the gen fails to recover the spell and Hazam immediately sends it out to try again, the gen's chance of success drops to 5 percent.

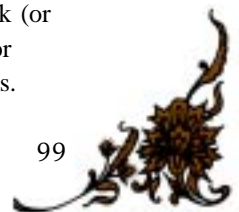
The Perils of Priest Spells

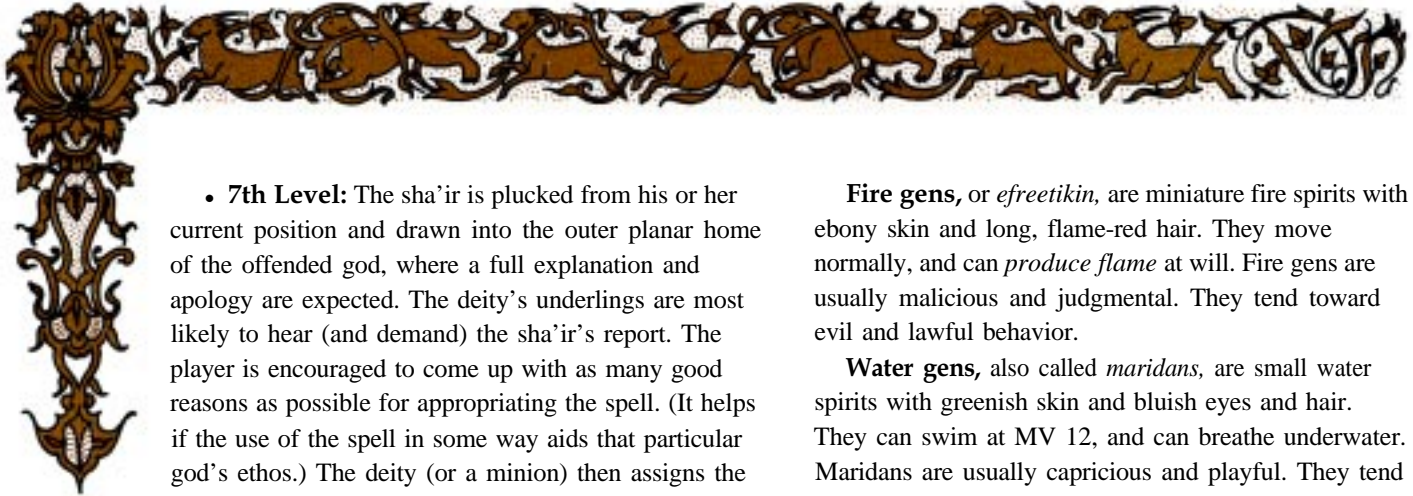
Sha'irs who send their gens after priest spells do so at their own risk. Priest spells are granted by the gods (or other powerful forces), and a gen who retrieves such a spell may take more than magic back to its master. There is a 10 percent chance per level of the desired spell that a god or higher being observes the gen's activity. The DM makes the percentage roll. If the gen is noticed, nothing happens until the sha'ir casts the spell. When the spell is cast, "divine retribution" occurs. The DM determines which god (or being) is offended. The exact punishment varies according to the level of the spell being cast:

- **1st to 2nd Level:** The sha'ir suffers an immediate case of the evil eye (see *attract evil eye*, reverse of *avert evil eye*, in Chapter 8). No saving throw is allowed.

- **3rd to 4th Level:** The hand of Fate turns against the caster. The next opponent to attack the sha'ir gains a +1 bonus to attack and damage rolls for the duration of the encounter. If the sha'ir happens to cast multiple priest spells of this level before the next encounter, the results are cumulative (+1 per spell).

- **5th to 6th Level:** The god (or offended planar creature) sends a "messenger" to teach the sha'ir a lesson about appropriating magic. The DM should bring in the monster of his or her choice, which appears 1d6 rounds after the offending spell is cast. The creature is teleported magically to the sha'ir's location. As noted, the DM chooses the offended god (though it's probably an underling performing the task). The monster should be at least one Hit Die greater than the sha'ir's experience level. The summoned creature attacks the sha'ir with *fanatical* morale, and disappears upon completion of its task (or upon its death). The sha'ir gains no experience for defeating this monster, nor does anyone who helps.





• **7th Level:** The sha'ir is plucked from his or her current position and drawn into the outer planar home of the offended god, where a full explanation and apology are expected. The deity's underlings are most likely to hear (and demand) the sha'ir's report. The player is encouraged to come up with as many good reasons as possible for appropriating the spell. (It helps if the use of the spell in some way aids that particular god's ethos.) The deity (or a minion) then assigns the offending mage a *quest* and sends the offender home within 1d6 rounds. The nature of this quest will not violate the individual's stated ethos, and may range from minor (spend six months in the bazaar, preaching the word of Tyr) to severe (return the ruby of Mystra, currently held by an evil wizard in the Cursed Quarter).

Gens

Gens are officially of neutral alignment, but they tend to take on their masters' attitudes, tinged by their own natural tendencies. Elemental familiars with good tendencies tend to be most comfortable with good-aligned characters, while those with tendencies toward evil acts are more comfortable with evil characters. Gens attached to characters of similar alignment or tendencies gain a +1 bonus to rolls for loyalty (but not morale).

Unless otherwise noted, all gens stand between 8 and 12 inches tall, are of Low intelligence, AC 5, and have a movement rate of 9. Each has a number of hit points equaling half its master's current maximum, Hit Dice equaling half its master's level, and the THACO of a monster that's half their master's level in Hit Dice. Gens inflict 1d6 points of damage, and are of small size.

When summoning a gen, sha'irs can choose from among four different varieties:

Air gens, or *djinnlings*, are small air sprites with bluish skin and white hair. They can fly at MV 12 (maneuverability class B), but have no other djinni-like powers, and cannot become invisible or create objects. Djinnlings are usually aloof and moralistic. They tend toward good and lawful behavior.

Fire gens, or *efreetikin*, are miniature fire spirits with ebony skin and long, flame-red hair. They move normally, and can *produce flame* at will. Fire gens are usually malicious and judgmental. They tend toward evil and lawful behavior.

Water gens, also called *maridans*, are small water spirits with greenish skin and bluish eyes and hair. They can swim at MV 12, and can breathe underwater. Maridans are usually capricious and playful. They tend toward good and chaotic behavior.

Earth gens, or *daolanin* (day-oh-LAH-noon), are small earth elementals with tan skin and jet black hair. They are the strongest of the gens, and can inflict double damage (2d6 points). Earth gen are usually tactless and direct. They tend toward evil and chaos.

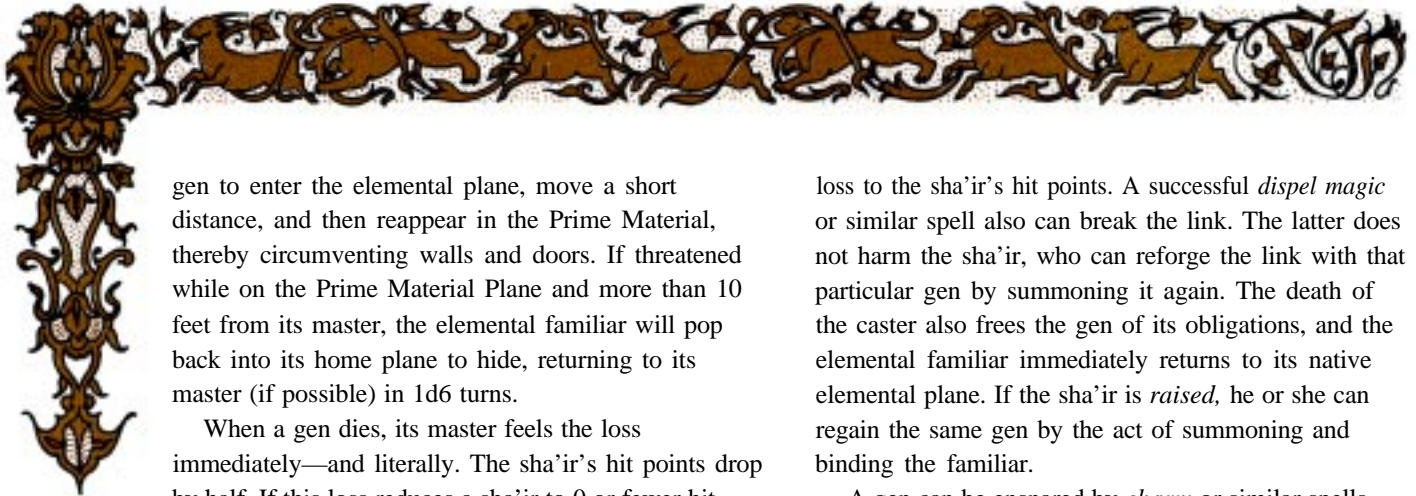
Besides fetching spells, a gen helps protect its master against its native element. All attacks of the proper element are at -2 to hit, all saving throws against that element are at +2, and all damage from that form of attack are at -2 per die (minimum damage of 1 point per die). This magical protection applies to the gen at all times. The sha'ir enjoys these benefits when the gen is within 10 feet. An elemental familiar makes saving throws at twice the current level of its master; otherwise magic can affect it normally.

Any gen can enter the elemental planes and move through them at will, but all must stay within 100 yards of their masters while on the Prime Material Plane. If a gen is forced to move beyond that radius (for example, is moved by someone), it automatically goes to the elemental planes, attempting to return to its master in 1d6 turns. If the master moves to another plane, the gen follows in 1d6 days (1d6 rounds for elemental planes). Gens can spy, perform errands, and carry messages for their masters in other planes, but they risk being discovered and even destroyed by those hostile to the sha'irs.

A gen always appears within 10 feet of its master. If this is not possible (for example, the master is encased in a *wall of force* or a solid rock wall), the gen will not reappear, but instead waits until the first opportunity. The gen appears wherever it is safest (on the far side of enemies, with the sha'ir between it and them). The appearance is random, however, so it's impossible for a







gen to enter the elemental plane, move a short distance, and then reappear in the Prime Material, thereby circumventing walls and doors. If threatened while on the Prime Material Plane and more than 10 feet from its master, the elemental familiar will pop back into its home plane to hide, returning to its master (if possible) in 1d6 turns.

When a gen dies, its master feels the loss immediately—and literally. The sha'ir's hit points drop by half. If this loss reduces a sha'ir to 0 or fewer hit points, the wizard must make a saving throw vs. death magic. Success means that the sha'ir remains alive, with 1 hit point, while failure indicates death. Damage caused by the death of a gen can be healed normally.

A gen that has died and is later brought back to life suffers a permanent 1-point penalty in morale and loyalty. A sha'ir cannot have more than one gen at a time, so the summoning of a new gen precludes the recovery of a former elemental familiar.

A new gen can be summoned upon the loss (for whatever reason) of an old gen, but the loyalty of such a replacement is always less than the original. The first gen summoned is of *fanatical* morale and loyalty (18)—almost immune to temptation and willing to lay down its life for its master. For each successive gen, the loyalty drops 1 point, to a minimum of 5. Hence, the last in a long line of gens is untrustworthy and easily spooked or distracted. Such a gen is also less successful; time to recover spells increases by one increment (round, turn, or hour, depending on the spell) with each replacement, too.

A sha'ir can dismiss a gen at any time, with the same negative effect to a future gen's loyalty, but no

loss to the sha'ir's hit points. A successful *dispel magic* or similar spell also can break the link. The latter does not harm the sha'ir, who can reforge the link with that particular gen by summoning it again. The death of the caster also frees the gen of its obligations, and the elemental familiar immediately returns to its native elemental plane. If the sha'ir is *raised*, he or she can regain the same gen by the act of summoning and binding the familiar.

A gen can be ensnared by *charm* or similar spells, but it won't turn against its master unless a morale check is failed.

Recognizing Genie Work

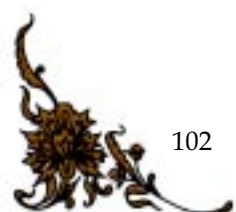
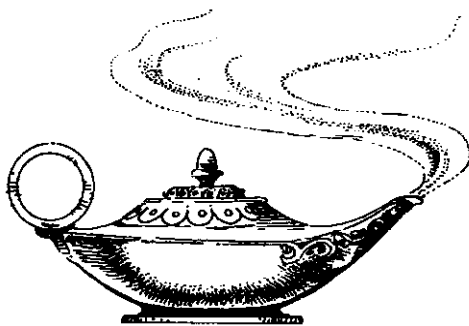
At 3rd level, sha'irs can recognize the workings of djinn, jann, and other members of the genie races. These wizards can recognize items that have been created by genies, as well as spells cast by genies or provided by gen for other sha'irs. Further, this ability enables sha'irs to detect genies that are invisible, disguised, or polymorphed.

A sha'ir's chance to recognize genie work is 5 percent per experience level. The sha'ir must declare that he or she is checking for the work of genies in a particular situation. Success requires full concentration; the sha'ir can perform no other action for a round. If multiple genie-works are at hand, only the most powerful or most recent are revealed.

Calling Upon The Jann

At 5th level, sha'irs can call upon the jann for aid and protection once each day. Jann are lesser genies. They haunt the desert and other lonely, forlorn places, and sha'irs must be in such a location to use this ability.

A sha'ir must give a great yell for help to capture the jann's attention. The chance that a janni is located within 10 miles equals 5 percent per level of the sha'ir. (Beyond that distance, no janni will respond.) If the call fails, then no sha'ir can call upon the jann successfully in the same 10-mile radius for the next 48 hours. If a janni is within that area, it arrives within





two to eight turns. No proficiency or ability check is required. Only a janni can hear the sha'ir's call up to 10 miles away; to others, it is merely a normal shout.

A single janni answers the call (though others may have heard it, too). Usually, the creature arrives by flight and is invisible. In areas of relative peace, however, a janni may ride a camel. The janni responds in a friendly fashion to the caller and any other sha'irs who are present. A janni will aid those lost in the desert, even to the point of bringing them back to its own camp, celebrating their arrival with a feast in their honor.

A summoned janni is not *charmed* or otherwise enchanted by a sha'ir's call. If the wizard behaves hostilely, or the sha'ir's companions similarly misbehave, the janni abandons them—only to return later with enough reinforcements to destroy those who would take advantage of a janni's hospitality. If slain, jann that are summoned or encountered as a result of this power do not provide experience points.

If a sha'ir is party to an attack on a janni after summoning it, this special ability ceases to work. All jann shun the sha'ir. Future attempts to call upon the jann automatically fail until restitution is made. To do so, the offending sha'ir must contact the jann in a more traditional fashion (seeking them out in the high desert) and then offer gifts. Usually, a large *diyya*, or wergild, for the slain janni plus a few magical items are enough to repair relations.

A janni that answers a sha'ir's call does not fight for the sha'ir unless the wizard is attacked. Nor does the janni act as a servant, messenger, or load-bearer. Only grudgingly does it perform actions beyond the basic giving of shelter and protection, though gifts of jewels and magic may persuade it to provide more help.

If two rival sha'irs both call upon the jann, each requesting protection from the other, the jann who arrive try to mediate between them to resolve the conflict. If such mediation fails, both jann depart, leaving the sha'irs to their fate. While jann may be rivals, they rarely battle each other over such petty things as mortals.

Jann never forget a kindness, including those which they perform for sha'irs. Each time a PC sha'ir attains a

level over 10th, there is a 30 percent noncumulative chance that a janni who once aided the PC reappears—and insists that the sha'ir (and allies) perform a certain quest or mission. Failing to comply is enough to destroy one's reputation in the eyes of jann, forbidding all further kindness. The mission may involve the protection of an item or person for a short time, the location of an item, or some other task with which they are encharged by greater genies. Jann never request a mission that would violate a sha'ir's natural alignment, however.

Elemental Protection

At 7th level, a sha'ir gains additional protection against elemental attacks. All saving throws against elemental attacks are made with a +2 bonus. Further, all elemental attacks suffer a -2 attack penalty. And all damage from such attacks is reduced by 2 points per die, to a minimum 1 point per die. If the sha'ir has an elemental familiar, all of these benefits are doubled, for attacks linked to the familiar's elemental type (-4, +4, and -4 respectively).

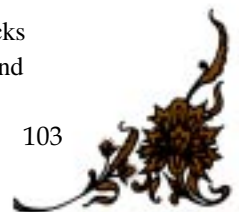
Finally, this ability enables a sha'ir to survive on the elemental planes without other protection for a number of turns equal to his or her level.

Calling a Genie

At 9th level, a sha'ir can call upon the services of a genie—either a djinni, dao, efreeti, or marid. The wizard decides which type of genie to call. Sha'irs usually call genies of the same type as their elemental familiar. Any type of genie is allowed, but relationships are often strained when an elemental familiar and genie stem from different elements.

A sha'ir can call upon a genie no more than once a week. The chance for success is 5 percent per level. If the call is successful, a genie responds in 1d6 rounds. Failure means nothing happens, and the sha'ir cannot use this ability for a week.

The genie who responds to this call is not necessarily friendly. If any force or character attacks the genie, it will be hostile to both the attacker and





the sha'ir who called it in the first place. Furthermore, the creature won't perform a service for the sha'ir unless bribed, cajoled, threatened, or otherwise persuaded.

The "service" performed by a genie may involve labor, transport, active protection, or use of genie abilities. *Wishes* are an exception. Genies summoned in this manner won't fulfill wishes unless they can figure out a way to use them to their own advantage. For example, good or neutral genies might try to enrich themselves, while evil genies might try to pervert wishes to their own ends.

To determine whether a genie performs the action requested, the DM may either role-play the negotiating process or use Table 59 (Encounter Reactions) in Chapter 11 of the *Dungeon Master's Guide*. The modifiers below indicate a typical genie's response to efforts by the sha'ir. (Bonuses are actually subtracted from the die roll for the Encounter Reaction table, yielding a favorable result for the PC.)



- **Payment of 1,000 gp in gems:** The sha'ir gains a reaction check bonus of +1 to +6 (DM rolls 1d6 secretly). The genie does not tell the PC at what point he or she is merely gilding the lily, and gladly accepts all that the PC has to offer.

- **Payment of a magical item:** +1 for a potion or scroll, +2 otherwise, +3 for an item the genie can use (including rings of djinni summoning and other genie prisons, which are taken back to the elemental planes and destroyed).

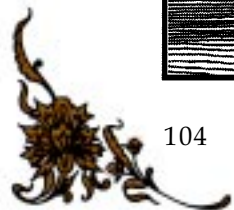
- **Reaction adjustment for sha'ir's Charisma:** (See Table 6 in Chapter 1 of the *Player's Handbook*.) The adjustment ranges from a -7 penalty to a +7 bonus if the character compliments or otherwise cajoles the genie. (A high Charisma modifies results in the PC's favor.)

- **Promise of future gold deliveries:** +1 for each 2,000 gp to be delivered, with a time limit and established location. Failure to deliver indicates that the genie in question will come looking for the debtor. (It is a bad idea to cheat a genie.)

- **Nature of the task:**

- +1 Task is easily performed and takes less than one round.
- 1 Task involves invoking the genie's spell-like abilities.
- 5 Task involves combat or other immediate personal danger to the genie.
- 2 Task involves the potential of danger to the genie.
- 2 Task involves working longer than one day.
- 1 For each additional day the task will take (beyond the first).
- 5 Task is contrary to the ethics, beliefs, or alignment of the genie.
- 10 Task is to the detriment of geniekind.

- **Threats:** The sha'ir gains a +4 bonus by threatening the genie with an imposing force as backup. The bonus increases to +6 if the sha'ir's allies include another genie (even of another elemental group), but drops to a -2 penalty if the genie has reason to believe that the sha'ir is undermanned or bluffing.





• **Elemental familiar:** The sha'ir gains a +2 bonus for having a gen familiar of the same elemental type as the genie summoned. If the familiar is of a different type, the wizard suffers a -2 penalty. (Genies feel they may judge the worth of mortals by the company they keep, and consorting with "lesser" elementals is a sign of poor breeding.)

After three to six rounds (1d4 + 2) of negotiation have occurred, the DM should tally up the modifiers that apply, and then consult the Encounter Reaction table in the *DMG*. The sha'ir is presumed "friendly" unless threats are involved, in which case the column labeled "threatening" applies. After all modifications have been made to the 2d10 roll, if the result is "indifferent" or "friendly," the genie agrees to aid the sha'ir. If the result is "threatening" or "hostile," the genie leaves (or attacks, if attacked). If the result is "cautious," the genie accepts all that has been offered so far, and begins again with the negotiation—forcing the sha'ir to offer *more* gold, magical items, and the like in order to persuade the genie to help.

Calling upon genies from time to time does not obligate a sha'ir to reciprocate in some way. However, if a PC sha'ir calls upon the genies regularly for mundane tasks, a group of genies may appear one day and "volunteer" the PC for a job of their own (DM's option). Sha'irs are free to turn away a genie who requests aid, but they do so at the risk of alienating all members of that genie's race. (Word travels fast.) If a genie is refused, none of that type of genie will respond to the PC until an entire year of boycotting the PC has passed.

Binding a Genie in Servitude

Part of the existence of genies depends on their ability to serve mortals as well as greater powers. Genies often enter a long-term arrangement with sha'irs. By doing so, they increase their standing among others genies of their kind. While genies enter into such servitude willingly, they know they are bound to remain with their masters for the duration. Therefore, genies choose their sha'irs very carefully. (From their viewpoint, the sha'irs don't choose them.)

Upon attaining the 11th level, a sha'ir can entice one of the standard forms of genies (dao, djinn, efreet, or marid) to act as his or her long-term servant. The genie is summoned as noted under "Calling a Genie," with the standard limitations. Further, the genie is free to accept or reject the offer, or to place additional conditions upon the agreement. Once an agreement is reached, the genie is bound to the sha'ir for a period of not more than 101 days.

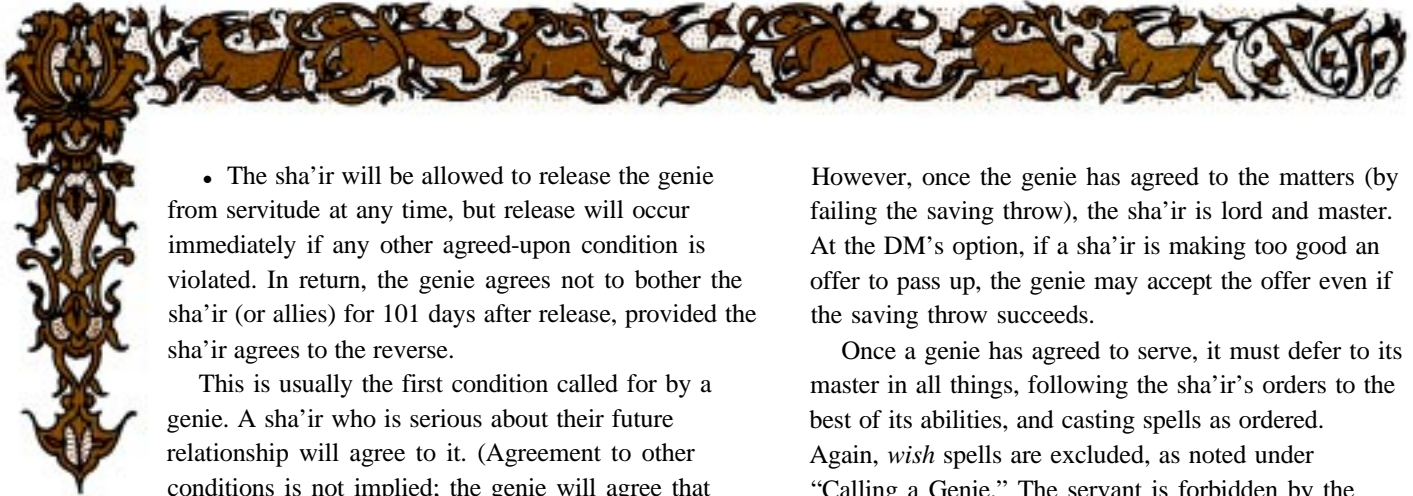
To determine whether a genie accepts the offer of servitude, make a saving throw vs. spells for the particular genie, with the following modifications:

-7 to +7	Reaction Adjustment for PC's Charisma (see Table 6 in the <i>Player's Handbook</i>).
+1	For every level above 15th the sha'ir has achieved.
-1	For every level below 15th.
+1	For every condition that the sha'ir agrees to as a basis for the servitude.
-1	For every condition that the sha'ir turns down in discussion.
+1	For every genie that has previously been in the sha'ir's service, whether through ability or use of a genie prison, provided the genie lived to the end of that service without being dismissed.
-5	If the sha'ir has ever used a genie prison to entrap a genie of the same elemental race as the one asked to serve now.

In exchange for servitude, the genie can demand any number conditions, though some negotiation between the sha'ir and the genie (that is, PC's player and DM) is possible. A genie that is hostile or uninterested in aiding the caster on a permanent basis may make one or two outlandish demands. However, if the sha'ir accepts them, and the genie fails a saving throw versus spells, the genie is bound.

Genies usually insist upon 5 to 10 (1d6 + 4) conditions before agreeing to servitude; binding them can be as tricky as establishing a business contract between two enemies. Typical demands include the following:





- The sha'ir will be allowed to release the genie from servitude at any time, but release will occur immediately if any other agreed-upon condition is violated. In return, the genie agrees not to bother the sha'ir (or allies) for 101 days after release, provided the sha'ir agrees to the reverse.

This is usually the first condition called for by a genie. A sha'ir who is serious about their future relationship will agree to it. (Agreement to other conditions is not implied; the genie will agree that further conditions remain to be settled.)

- The genie will not be entrapped by a genie prison during its period of servitude.

- The genie will be allowed to flee a combat if it has lost more than half its hit points.

- The genie will be provided with a large amount of its natural element in a permanent base of operation. (Djinn demand a settlement in a windy spot; efreet, continual bonfires; dao, a regular diet of ornamental stone seasoned with uncut, semiprecious gems; marids, a special complex of pools and fountains.)

- The genie will receive a share of all treasure gained by the sha'ir, ranging from 50 to 70 percent, or $40 + (1d3 \times 10)$. As a result, this treasure will not be available for experience or training of the sha'ir.

- The genie will be maintained in a style "to which it is accustomed"—that is, in the style of the sha'ir and nothing less. All general living costs will be doubled for the sha'ir.

- The genie will be free from all tasks one day in every ten. (Even genies deserve time off, for good behavior or not.)

- The sha'ir will not ask for *wishes*.

- The genie will be freed of its servitude upon the death of the sha'ir. Before returning to its elemental plane, the genie will deliver the sha'ir's body to a particular location, if that is requested.

- The sha'ir will bark like a dog whenever someone mentions the name of a particular god or ruler. (This is a favorite of marids and capricious genies who care not for servitude in any form. If they are to be servants, they might as well enjoy themselves.)

Given such stipulations, many might ask who becomes the servant—the sha'ir or the genie?

However, once the genie has agreed to the matters (by failing the saving throw), the sha'ir is lord and master. At the DM's option, if a sha'ir is making too good an offer to pass up, the genie may accept the offer even if the saving throw succeeds.

Once a genie has agreed to serve, it must defer to its master in all things, following the sha'ir's orders to the best of its abilities, and casting spells as ordered. Again, *wish* spells are excluded, as noted under "Calling a Genie." The servant is forbidden by the leaders of the genie peoples to fulfill most wishes, and demanding wishes of a genie servant immediately voids the agreement.

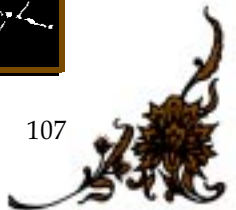
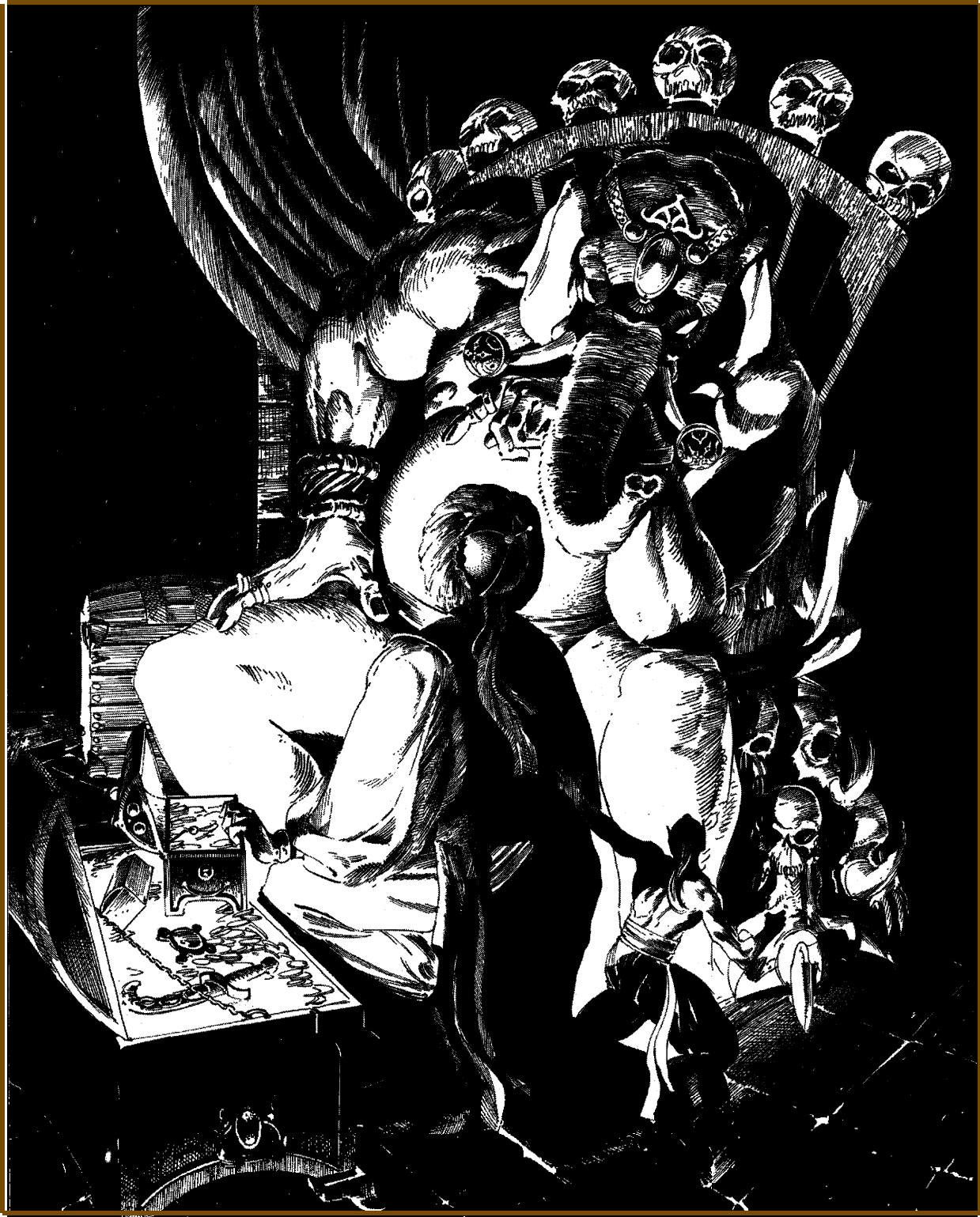
The genie will act as the sha'ir's personal bodyguard, food-taster, and servant. If the sha'ir commands it, the genie will stand watch over its sleeping master—with a 10 percent chance per 24-hour period that a genie dozes off on his post. The genie will create things as it is capable, to the requirements of its master.

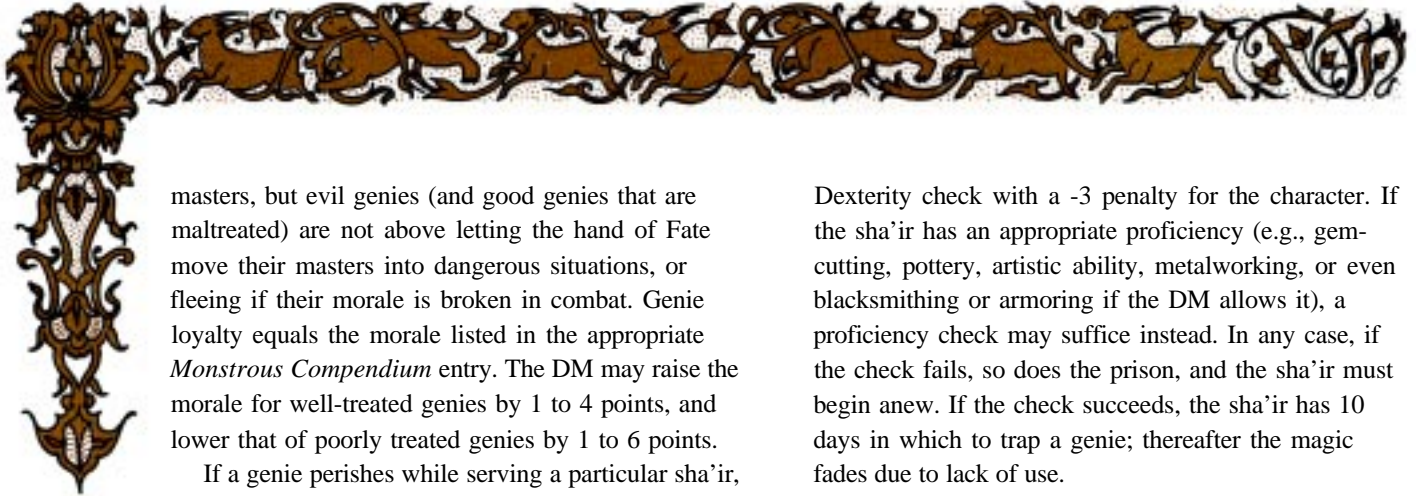
The sha'ir may call upon the genie for advice as well. A genie's chance of responding correctly about a given matter equals that listed for *contact other plane* (a 5th-level wizard spell in the *Player's Handbook*), with no chance of insanity. A genie is not omniscient, however. Nor will it share information unless asked. A genie will remind the sha'ir seeking information that rumors may be worthless, and that it should not be held responsible if scuttlebutt proves to be incorrect.

A genie's basic nature does not change in servitude, and a sha'ir who enslaves one should make allowances accordingly. Good-aligned genies bridle at performing evil acts, and evil genies hate being forced into acts of goodness. For example, a djinni commanded to steal a magical item will do so, but also will leave behind a bit of payment, along with an apologetic note that explains the situation—and reveals where the sha'ir might be found after the genie's term of indenture expires. Similarly, evil-aligned genies seek to twist their masters' orders to their own aims. For example, an efreeti told to go into a village to fetch hot food might set fire to an inn so that it all cooks at once.

Genies in servitude are subject to the standard effects of morale and loyalty. They never attack their







masters, but evil genies (and good genies that are maltreated) are not above letting the hand of Fate move their masters into dangerous situations, or fleeing if their morale is broken in combat. Genie loyalty equals the morale listed in the appropriate *Monstrous Compendium* entry. The DM may raise the morale for well-treated genies by 1 to 4 points, and lower that of poorly treated genies by 1 to 6 points.

If a genie perishes while serving a particular sha'ir, that sha'ir cannot summon (much less bind) another genie for 100 days. During that time the genies assume that the sha'ir is fasting. Further, they assume that the sha'ir is meditating on the folly that caused the loss of so valuable a companion. (This is not required, and the sha'ir may not even know about it, but the genies assume it's true anyway.) At the end of that time, genies of the same type gain a +3 modifier against further entreaties to servitude for the next year, though other races are not affected.

Creating a Genie Prison

At 13th level, a sha'ir gains the ability to create a genie prison. This useful device can entrap a genie and force it to work for the sha'ir upon its release—with no room for negotiation. The genie even can be forced to do things it otherwise would not, such as granting wishes. Further, a genie prison enables a sha'ir to ensnare evil, mischievous, or rival genies, removing them from the scene for a generation or two.

A sha'ir must create a genie prison before summoning (or otherwise locating) the intended prisoner. The device can be fashioned from any material, regardless of quality, but most sha'irs favor metal for its resilience. Common prisons include rings, lamps, bottles, icons, geodes, vials, shells, and gems. (The wizard Al-Fatat favors soup tureens.) If a prison is shattered before a genie is entrapped, its magic is useless. And if a genie is inside when the prison is broken, the genie is completely free, with no restriction on its actions.

A wizard must labor for 1d20 days to complete a genie prison. After that period, the DM makes a secret

Dexterity check with a -3 penalty for the character. If the sha'ir has an appropriate proficiency (e.g., gem-cutting, pottery, artistic ability, metalworking, or even blacksmithing or armoring if the DM allows it), a proficiency check may suffice instead. In any case, if the check fails, so does the prison, and the sha'ir must begin anew. If the check succeeds, the sha'ir has 10 days in which to trap a genie; thereafter the magic fades due to lack of use.

To trap a genie, a sha'ir can carry the prison to the location of a known genie, or summon one using the "call genie" power. The former allows the sha'ir to trap a specific creature; the latter does not. At any time when within 100 yards of a djinni, efreeti, marid, or dao, the sha'ir can attempt to trap it. (Other types of genie cannot be imprisoned.)

The genie receives a saving throw vs. spells to avoid being captured. Success means that the genie remains free, and knows who is attempting to imprison it. Genies attack those who try to trap them, so if the attempt fails, the sha'ir had better be prepared to fight, flee, or flatter the genie (giving up a sizeable chunk of treasure) to escape the creature's wrath.

If the genie fails its saving throw, it is drawn into the prison. There it remains until the prison is shattered, or until it is freed in the manner chosen by the sha'ir (upon its imprisonment). The following are acceptable conditions for a genie's release:

- The genie will become an indentured servant to whomever next summons it from the device—without agreement or negotiation—for a period of not less than 100 days and not more than 1,001 days. The sha'ir determines the words and/or actions that call the genie forth (such as rubbing the lamp while speaking a verse that contains the genie's name, or simply by opening the container).
- The genie will grant three wishes to the one who next summons the genie forth, assuming the genie is capable of granting the wishes. (This will be against the genie's will, yet it still must comply.)
- The genie will remain imprisoned until a chosen period elapses, which may not exceed 100 years.
- The genie will remain imprisoned until something specified by the sha'ir occurs—such as the rise of a





beggar to become vizier, or the fall of a particular star from the sky. (Sha'irs should be creative but cautious, for odd occurrences may bring about the conditions unexpectedly, and the hand of Fate is everywhere.)

- The genie will remain imprisoned until a certain type of individual touches it—a poor boy, perhaps, or an honest thief, or a foolish wise man. The sha'ir cannot name a particular individual (“Kasim Al-Hadad”); otherwise there are no limitations.

No matter what the formal conditions are, the sha'ir may also free the genie whenever he or she chooses, and immediately demand up to three wishes, or demand its other services for a time (within the limits noted above). Wishes had best be worded carefully, since the genie is forced to act against its better judgment, and will seek to turn wishes against the sha'ir (as well as against the wizard's allies).

A sha'ir can trap up to five genies at a time with this power, although a separate prison is required for each. No experience can be gained by defeating genies in this fashion. After a sha'ir has trapped the fifth genie, no other genie will answer that wizard's summons. Furthermore, in any audience with a greater genie, such a sha'ir will first have to justify his or her actions.

Using a genie prison is a hostile act. While it may be justified at times, in general, imprisoning a genie harms the sha'ir's abilities to deal with other genies of the same type. After five imprisonments, simultaneous or not, no genie whatsoever will deal willingly with the sha'ir. Genies cannot use their powers and abilities while imprisoned. They are not harmed—for they do not age, hunger, or thirst—but they are aware of their predicament, and no genie feels a mortal truly deserves this power.

If a sha'ir makes a prison in the presence of another genie, the genie will attempt to thwart the wizard. Only in one instance will the genie fail to interfere: when the wizard promises (convincingly) that the prison is intended for a particular target, and that target is a traditional foe of the genie in question. As noted under “Binding a Genie in Servitude,” sha'irs who make genie prisons may void their agreements with the genies who serve them.

Elemental Travel

Upon attaining 15th level, a sha'ir can cross the Ethereal Plane to any elemental plane. To determine success, the sha'ir must make an Intelligence check. Failure indicates “bad timing”; the sha'ir cannot make another attempt for six turns. Success means the wizard can automatically cross the Ethereal Plane without stopping, go to the elemental plane of choice, and remain there safely for a number of days equaling his or her experience level.

The wizard's experience level also equals the number of passengers within 100 yards that he or she can take along. Unwilling travelers are allowed a saving throw vs. spells to avoid being drawn into another plane. Upon returning to the Prime Material Plane, the sha'ir and any passengers reappear in whatever position they were before, or in the nearest open area should that location be unavailable.

Characters who are shanghaied to an elemental plane are protected from the ill effects of that plane for as many days as the sha'ir. If the sha'ir abandons them before that period expires, they're allowed the remaining time to find a way back (often dealing with local geniekind in the process).

For details on the elemental planes, consult the *DMG* or the *AD&D® Manual of the Planes*.

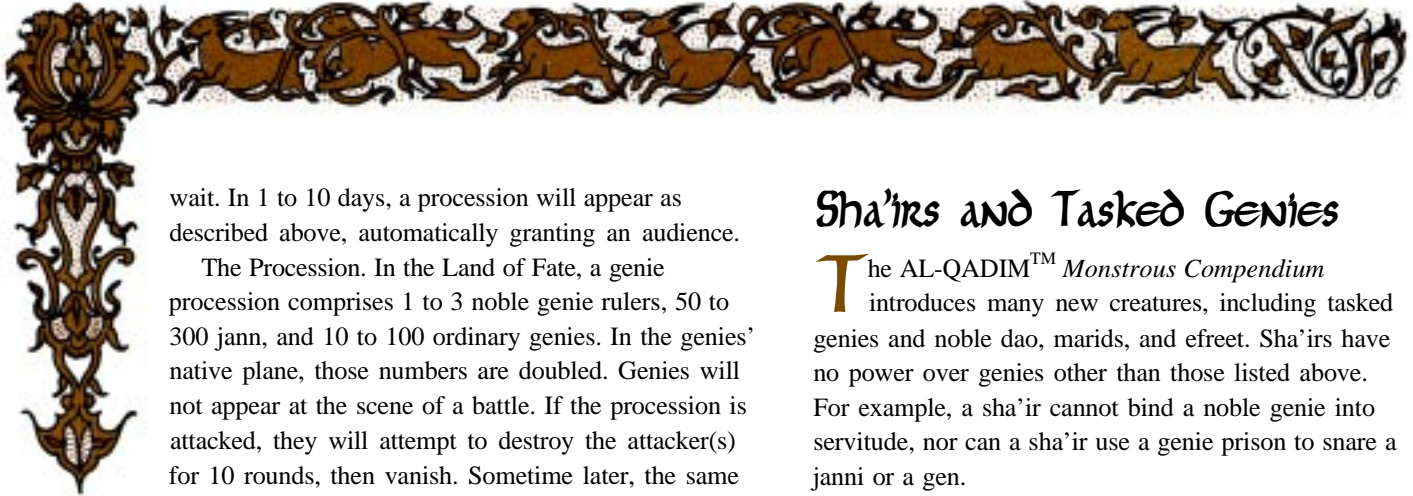
Receiving an Audience

At 17th level, a sha'ir can seek and receive an audience with the rulers of djinn, dao, marid, and efreet—truly a great honor. A sha'ir can seek an audience only once per month, whether the reason is great or small.

Only one type of genie can be contacted at a time. A sha'ir who wishes to speak with genie rulers must journey to the plane of choice. Within 1 to 10 days, a procession of genies will appear and automatically grant the sha'ir an audience.

This power also enables a sha'ir to choose a willing spokesperson who then seeks the audience instead. Assuming the spokesperson is not a sha'ir, he or she must go to a desolate area such as a great desert, then





wait. In 1 to 10 days, a procession will appear as described above, automatically granting an audience.

The Procession. In the Land of Fate, a genie procession comprises 1 to 3 noble genie rulers, 50 to 300 jann, and 10 to 100 ordinary genies. In the genies' native plane, those numbers are doubled. Genies will not appear at the scene of a battle. If the procession is attacked, they will attempt to destroy the attacker(s) for 10 rounds, then vanish. Sometime later, the same genies or their agents will return to deal with the characters who affronted them.

The Audience. Noble genies can answer questions with the ability of an outer planar being whose Intelligence is 25 (see *contact other plane* in Appendix 3 of the *Player's Handbook*). They can issue rulings on the actions of other genies or their race. And they can advise those who are seeking to deal with genies or other races. If the sha'ir (or spokesperson) reports a crime committed by a lesser genie, a noble genie can summon that creature for immediate judgment, provided the lesser genie's name or description is known.

Characters who stand before the noble genies and make an appeal should note that they, too, will be judged—especially in regard to their other dealings with genies. A noble genie may forgive characters who have slain genies and jann in the heat of combat, and those who have imprisoned a malicious spirit; such applicants will be granted a chance to explain their actions. Applicants who have ambushed genies, violated agreements, slain geniekind without quarter, behaved ignobly to genies—or simply have been party to any of these actions—will find themselves in great danger. The DM makes a saving throw vs. death magic for a character so accused. If the saving throw fails, the noble genie passes judgment: the guilty one is slain and justice is served. If the saving throw succeeds, the noble is merciful: the applicant is stripped of all earthly belongings, and promptly returned to the Prime Material Plane. (There is no Fate but the Fate which is given us.)

While great, the power to receive an audience is used sparingly, especially by sha'irs who have entrapped or slain their share of genies over the years.

Sha'irs and Tasked Genies

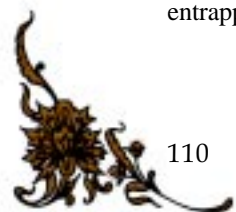
The AL-QADIM™ *Monstrous Compendium* introduces many new creatures, including tasked genies and noble dao, marids, and efreet. Sha'irs have no power over genies other than those listed above. For example, a sha'ir cannot bind a noble genie into servitude, nor can a sha'ir use a genie prison to snare a janni or a gen.

The tasked genie is an exception, however. At one time these strange creatures were ordinary dao, marids, efreet, and djinn. Each has performed a given task so long that its form has changed to match. For example, the warmonger, who encourages strife between men, has blood oozing from every pore. And the winemaker, who nurtures grape vines, has a long trunk with which it can crush the fruit.

A sha'ir who intends to call forth a tasked genie must first know how to call forth an ordinary genie. The sha'ir also needs another bit of knowledge: the proper ritual for calling forth the tasked genie. Such rituals are beautiful, esoteric blends of whispered poetry and gestures. Each type of tasked genie responds to a different ritual.

Learning a ritual is like researching a spell, with the same cost and chance for success. A tasked genie's Hit Dice define the ritual to which it responds. Consider each ritual to be a spell whose level equals *half* the affected creature's Hit Dice, rounded up. (For example, to call upon a 7 HD tasked genie is as difficult as researching a 4th-level spell.) A successful check indicates that the wizard has learned enough to call upon that particular type of tasked genie. Failure means additional research is required. (The effort must be repeated.)

If a sha'ir intends to *bind* a tasked genie, the same steps apply: (1) the wizard must first know how to bind an ordinary genie, and (2) the wizard must research the tasked genie's habits to learn the proper ritual. The same is true when a sha'ir intends to imprison a tasked genie. In short, each ritual is specific to one action as well as to one type of genie.





Chapter 8

Wizard Spells

The spell descriptions in this chapter begin with the usual entries for range, components, duration, and so forth. In addition, wizard spells of the AL-QADIM™ campaign are differentiated by their province of magic. Elemental spells belong to one of four provinces:

- Sand (earth magic)
- Sea (water magic)
- Wind (air magic)
- Flame (fire magic)

On the whole, such spells are restricted to wizards of the corresponding elemental callings. (See “Wizard Kits” in Chapter 3 for details.) Magics that are designated “universal” are available to all spellcasters.

Keep in mind that if a spell has a range of “touch,” the caster always has the option of casting it upon him- or herself. Obviously, some spells are detrimental to the caster, and are unlikely to be used this way intentionally.

Remember, too, that saving throws are not mandatory. A recipient of a spell can forgo a saving throw if he or she finds the effects desirable. “None” means no saving throw is allowed in any case. “Neg.” means the saving throw negates the spell’s effects *unless the target waives the saving throw*. (See Appendix 2, “Notes on Spells,” in the *Player’s Handbook* for further details.) Exceptions—as well as saving throws for a spell’s reverse—are noted in the paragraphs describing each spell.

Appendix A (at the back of this book) provides a complete list of spells for the AL-QADIM campaign, organized by province as well as spell level. The list includes many spells from the *Player’s Handbook*. All of the magics in Appendix A are available to natives of the Land of Fate. As a general rule, spells excluded from the appendix are not. (Exceptions are noted in the character kit descriptions.)

You’ll find an alphabetical index of the same indigenous spells in Appendix B. Page numbers referring to the *Player’s Handbook* are drawn from the latest printing; your own handbook may vary slightly.

Finally, please note that the pronoun he has been used exclusively in the spell descriptions that follow, for the sake of clarity. In every case, “he” means “he or she.”





First-Level Spells

Alter Normal Winds (Alteration)

Province: Wind
Range: 0
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1 round
Area of Effect: Sphere 10 ft. in diameter/level
Saving Throw: None

This spell enables the caster to harness a nonmagical wind and change its force by one rank, as shown on Table 79, “Weather Conditions,” in the *DMG*. For example, “becalmed” conditions (those found on a still day) can become a light breeze. And a light breeze either can be diminished to becalmed conditions or increased to a favorable wind. The spell works equally well in an enclosed area, such as a dungeon, where “wind conditions” are considered becalmed.

Wizards who are levels 9 and under can modify only natural winds of storm force or less. They can increase a storm-force wind to gale-force, but cannot affect an existing gale-force wind. At 10th level, a wizard can alter gale-force winds, and at 15th level, he can reduce hurricane-force winds.

The change caused by this spell is immediate, with the area of effect centered on the caster. He can alter the wind only once (which means by one level only). As long as a wind is shaped by this spell, subsequent *alter wind* spells cannot affect the same area. Other magics that change wind or weather can affect an altered wind, however. When the *alter wind* spell ends, the air returns to its original state.

Alter wind has no effect on creatures of elemental air. Nor does it affect creatures that use air in their attacks. The wind cannot deflect an enemy’s breath weapon and send it back toward the attacker, for example. However, *alter wind* does enable the caster to move nonmagical fog, dust, or poisonous gas out of his way, negating its effects for 1d6 rounds.

The material component of this spell is a small silver tube, through which the caster blows to attract the wind’s attention.

Avert Evil Eye (Abjuration)

Reversible

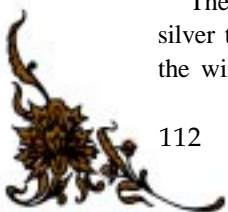
Province: Universal
Range: Touch
Components: V, S, M
Duration: 24 hours/level
Casting Time: 1
Area of Effect: 1 object and creature
Saving Throw: None

This is a common and popular spell in the Land of Fate. The danger of the evil eye (see Chapter 5) is ever-present, and the wise and the cautious often seek protection from its glare.

Avert evil eye protects one creature against this danger. The wizard casts the spell upon a single blue bead made of glass, while voicing the recipient’s common name (or identity). The caster must touch the bead, but he needn’t touch the recipient. The bead is then sewn into the fabric of the recipient’s outer clothing, or crushed and placed in the recipient’s drink. Most rulers with a wizard handy prefer the latter method; the outward show of such a bead might be construed as fear, and a wise emir does not show fear to his people.

As long as the bead is in the recipient’s possession—or for the duration of the spell, if it’s imbibed—any check against the evil eye is automatically effective. Further, *avert evil eye* provides a +1 bonus to all saving throws vs. enchantment/charm magic. It also provides a +2 saving throw bonus vs. the effects of the *curse* spell. It offers no protection against a curse wrought by other means (magical or otherwise).

The reverse of this spell, *attract evil eye*, requires a black bead instead of blue. The target is allowed a saving throw vs. spells; if it succeeds, he is immune and the bead is worthless. If the saving throw fails, the target attracts the evil eye automatically, regardless of his own modesty and humility, with all ill effects as noted for this foul curse (-2 penalty to saving throws, ability checks, and proficiency checks; new encounters are “indifferent” at best). In addition, the recipient of the reverse spell suffers a -1 penalty to all saving throws vs. enchantment/charm spells, as well as a -2 penalty when saving vs. all curses (not just those created by the spell).





Avert evil eye negates the effects of *attract evil eye*, but only if the former precedes the latter. Once the evil eye is upon the victim, only stronger magic such as *remove curse* or *quest* can remove it.

Cool Strength (Alteration)

Province: Sea
Range: Touch
Components: V, S, M
Duration: 12 hours/level
Casting Time: 1 round
Area of Effect: 1 creature
Saving Throw: None

Cool strength prevents sunstroke, heat exhaustion, sunburn, and other harmful effects associated with hostile environments. The effects last 12 hours for every experience level the caster has. This spell is useful for desert travel as well as long voyages at sea—anywhere blistering heat is abundant and fresh water is scarce.

Even a cold-blooded or water-based creature can benefit from this magic. The spell keeps damp-skinned creatures damp. However, it does not allow water-breathing creatures to function on dry land.

This magic cannot stave off the vultures indefinitely. Once its protection ends, *cool strength* will not work again on the same creature for twice the length of time its protection lasted; attempts to cast similar spells fail in the same way.

The material components of this spell are a pinch of sand, a drop of water, and a drop of blood from the recipient creature. Recipients that lack blood (e.g., sandlings) may substitute another life-giving bodily fluid. Creatures that totally lack any such fluid (e.g., undead) cannot receive the benefits of this spell.



Fire Truth (Divination)

Province: Flame
Range: 5 yds.
Components: V, S, M
Duration: 10 rounds
Casting Time: 1 turn
Area of Effect: 1 target creature
Saving Throw: None

By means of this spell, the caster and those accompanying him can determine whether someone speaks the truth or knowingly lies. A special candle serves as the material component of this spell (see below). Its flame is fed by the veracity of the target individual's words—whether they're spoken aloud or given in sign language.

When casting the spell, the wizard must light the candle in the presence of the target (no farther than 5 yards away). The wizard himself must question the target. The candle remains lit as long the target answers truthfully. An intentional half-truth or slight deception causes the flame to gutter. An outright lie extinguishes the flame, ending the spell. Otherwise the spell lasts 10 rounds, or for 10 questions, whichever comes first. At the end of that period, the flame flares brightly, then goes out.

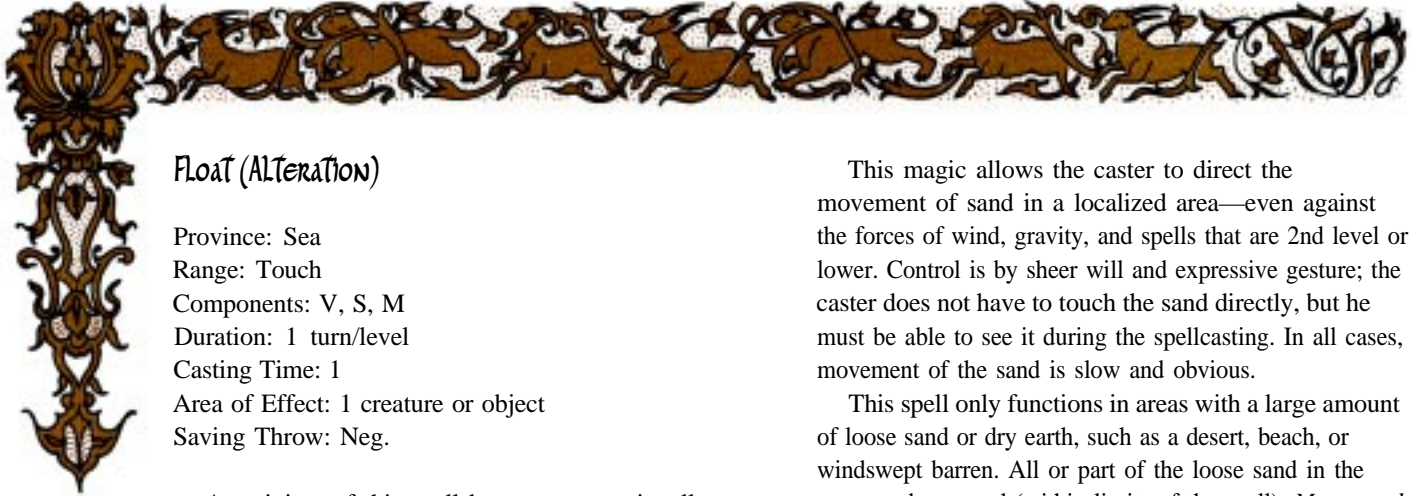
Truth is subjective to the target. If the target truly believes something, then the candle registers it as truth. "I don't know" or a similar response has no effect on the candle if the target is truly ignorant.

The *fire truth* spell allows no saving throw, but it can be rendered useless by other magics, such as a *philter of glibness* or an *undetected lie* (reverse of the priest spell *detect lie*).

Fire truth is used most often in business and matters of state, where the veracity is important, and the target creature is (supposedly) willing and interested in telling the truth. When signing a contract, for example, that target is often asked to verbally attest to his honesty. ("Do you swear that the information here is true? Do you plan to uphold this contract?")

The candle required for this spell is made of a rare form of desert bee's wax. It costs 300 gp ready-made, and is available only through holy men (usually moralists). The wizard can make the candle himself in a week, after investing 100 gp in the raw materials.





Float (Alteration)

Province: Sea
Range: Touch
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1
Area of Effect: 1 creature or object
Saving Throw: Neg.

A recipient of this spell becomes exceptionally buoyant in water. He floats straight up to the surface like a cork, carrying up to 10 pounds of “baggage” per level of the caster. Air-breathing creatures with benefit of this spell are safe from drowning unless they are prevented from rising to the surface. The *float* spell does not imbue the recipient with the swimming proficiency, but it keeps a character on the surface, where he can breathe, at least until the spell wears off.

If the caster touches an object instead of a creature, he can successfully float an item weighing up to 10 pounds per experience level. (This is harder than lifting a creature, who in theory is already somewhat buoyant.) For example, an experienced wizard might use *float* to raise a treasure chest from the seafloor.

At roughly 50 feet per round, the ascent is swift, but the recipient stops if he (or it) encounters some obstacle. A floating creature moves around as he normally would; the spell does not interfere with normal swimming or movement, even if the recipient is diving or swimming downward. However, as soon as the individual stops swimming, he floats toward the surface. There are no ill effects of this rapid rise, regardless of his original depth.

The material component of *float* is a bit of cork. The wizard chomps on it when casting the spell.

Move Sand (Evocation)

Province: Sand
Range: 30 yds.
Components: V, S, M
Duration: 2 rounds or less
Casting Time: 1
Area of Effect: 3-ft. cube/level
Saving Throw: Special

This magic allows the caster to direct the movement of sand in a localized area—even against the forces of wind, gravity, and spells that are 2nd level or lower. Control is by sheer will and expressive gesture; the caster does not have to touch the sand directly, but he must be able to see it during the spellcasting. In all cases, movement of the sand is slow and obvious.

This spell only functions in areas with a large amount of loose sand or dry earth, such as a desert, beach, or windswept barren. All or part of the loose sand in the area can be moved (within limits of the spell). *Move sand* does nothing in areas of solid rock, abundant plant life, or great moisture; all three cause the spell to fail.

Move sand can prevent sand from blowing or drifting into a designated area, or help the caster dig out an area that has been covered. It serves equally well in the careful removal of sand from buried objects (even the living). The spell also can serve to create a drift that temporarily blocks an enemy’s view.

In certain situations, *move sand* can be used to trigger a slide of sand from atop a dune, or to protect individuals caught in such a sandslide. To determine success, roll 1d20 and note the result. Then roll 1d8 and add the caster’s level to determine a second result. If the second result is higher, the caster succeeds in triggering the sandslide. Otherwise the sand moves (or fails to move) normally.

If this spell is used to deliberately lift sand or dust that is stable or at rest in calm conditions, it can create a cloud which obscures an enemy’s vision. The cloud remains airborne for one round, and measures up to 20 feet by 10 feet across, by 5 feet deep. All missile attacks through such a cloud suffer a -1 THACO penalty. Saving throws against attacks that must be aimed—such as lightning bolts—are made with a +1 bonus.

The material component is a handful of sand.

Sand Jambiya (Evocation)

Province: Sand
Range: Touch
Components: V, S, M
Duration: 1d6 rounds +1 round/level
Casting Time: 1
Area of Effect: 1 item
Saving Throw: None





This spell turns a fistful of sand into a keen-edged, dun-colored metallic blade, held firmly by the caster. Like an actual jambiya (a kind of dagger), it is double-edged and curved. The blade can measure no more than twice the length of the caster's own hand, and it can weigh no more five pounds. (The caster determines the size.) The weapon is as hard as steel, but cannot be affected by magnetic forces or heat, and it is not a good conductor.

The *sand jambiya* deals 1d4 + 1 points of damage. For purposes of determining which creatures or objects are vulnerable to it, the blade is a +1 magical weapon. A *sand jambiya* crumbles into loose sand under the following conditions: when it's dispelled, upon the caster's mental command, upon the caster's death or loss of consciousness, or at the end of the spell's duration.

When combined with *flying jambiya*, this spell can create an airborne weapon.

Sand Quiet (Alteration)

Province: Sand
Range: Touch
Components: V, S, M
Duration: 1d4 rounds +1 round/level
Casting Time: 1
Area of Effect: 1 creature or item
Saving Throw: Neg.

This spell causes silence to reign in the area immediately surrounding a touched item or creature. The effects resemble those of the priest spell *silence*, 15-foot radius, but without the area effect. The target is "muffled." All sounds emanating from the target—including those caused by something striking it—are transmitted far away and emitted in a random location (defined below). Likewise, sounds created by something that is held by or attached to the target are randomly displaced.

The recipient item or being is allowed a saving throw. If the saving throw succeeds, the spell fails and is lost. As usual, a recipient who wishes to be silenced (such as the caster himself) can waive his saving throw.

Unlike *silence*, *sand quiet* does not prevent the recipient from speaking words of activation, such as those for magical items. Nor does it prevent him from

uttering the vocal components of spellcasting. The recipient's ability to cast a spell is unchanged as long as that spell does not have a sound-based effect. (The shout spell, for example, won't work.) Noise-based attacks (such as the wail of a banshee or roar of an androsphinx) are not canceled. They still occur, but like any sound, their effects are turned elsewhere.

Where, then, do the "muffled" sounds go? They emanate from random locations as distant from their actual source as 2d6 miles plus 1 mile per level of the caster. The new location may lie in any of the eight cardinal directions from the source—i.e., north, south, east, west, and their combinations—but not up or down. (The DM rolls 1d8 and assigns a direction to each result.) Other individuals at these locations can hear the recipient of this spell clearly. These (often confused) individuals are also vulnerable to the effects of any sound-based attack cast against the recipient.

Due to the injury, confusion, and annoyance such errant sounds can cause, several local emirs have forbidden the use of this spell within 20 miles of their palaces. Other rulers both permit and enjoy these interruptions. If the errant sounds appear interesting, the emirs may send out guards or mages to investigate. Adventurers should check local customs before casting *sand quiet*.

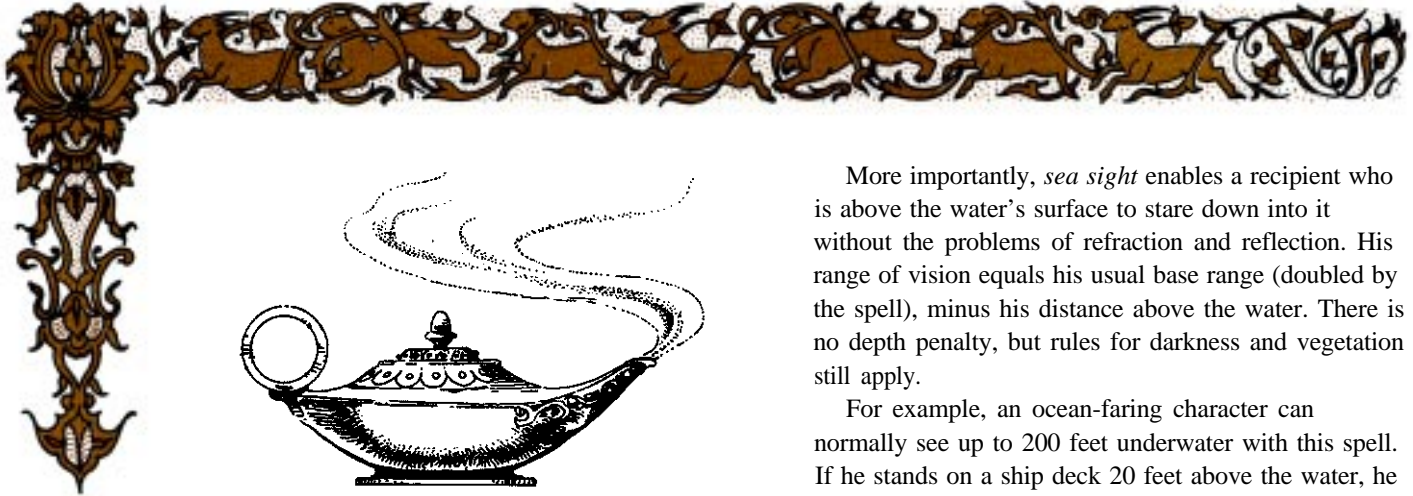
The material component of this spell is two handfuls of sand, sprinkled upon the recipient. In combat, a successful attack roll may be required to apply the sand.

Sand Slumber (Enchantment/Charm)

Province: Sand
Range: Touch
Components: V, S, M
Duration: 1d4 + 2 rounds
Casting Time: 1
Area of Effect: 1 creature
Saving Throw: Special

This spell causes a magical sleep to come upon a single, living being of any species, class, or level, provided the individual normally needs sleep. The spell cannot affect undead creatures or magical constructs. It can, however, affect genies and extradimensional beings.





The target is allowed a saving throw vs. spells. If the save fails, the victim instantly sinks into a slumber for the duration of the spell, typically falling down and dropping held items. This fall never awakens the victim, but any subsequent violent impact or attack will do so. Noises alone cannot rouse the target of this spell. If the save succeeds, the victim is merely slowed—just as if he were affected by *slow*, a 3rd-level wizard spell—for a single round.

The material component of this spell is a pinch of fine sand, cast into or sprinkled upon the face of the being to be affected. In combat, a successful attack roll is required to apply the sand.

Sea Sight (Divination)

Province: Sea
Range: Touch
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 1
Area of Effect: 1 creature
Saving Throw: None

The recipient of this spell gains the ability to see beneath the waves almost as easily as he can on land. His range of vision underwater becomes twice what it is normally. (See “underwater combat” in the *Dungeon Master’s Guide* for details.) For example, the base range of sight for characters is normally 50 feet in fresh water and 100 feet in sea water; with this spell, it becomes 100 feet and 200 feet, respectively. Modifications because of depth, underwater vegetation, and darkness still apply. For example, at a depth of 50 feet in fresh water, a character can normally see 10 feet; with this spell, he can see 20 feet.

More importantly, *sea sight* enables a recipient who is above the water’s surface to stare down into it without the problems of refraction and reflection. His range of vision equals his usual base range (doubled by the spell), minus his distance above the water. There is no depth penalty, but rules for darkness and vegetation still apply.

For example, an ocean-faring character can normally see up to 200 feet underwater with this spell. If he stands on a ship deck 20 feet above the water, he can still see 180 feet below the surface. In this way, he can watch for attackers swimming up from below.

The material component of *sea sight* is the eye of an octopus or squid, which is destroyed during the casting.

Traceless Travel (Alteration)

Province: Sand
Range: Touch
Components: V, S, M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell allows the recipient—either an individual or his mount—to tread upon sandy ground without leaving a visible trace. On other terrains, the spell is worthless.

The caster must gather a handful of sand. Then he must shed a tear that falls to the ground. The teardrop leaves a visible stain, marking the spot where the spell effect begins. From that point on, the sand (or sandy terrain) will not show the recipient’s footprints—or any other physical track he normally would make. The sand creates a cushion of air above its surface upon which the recipient walks. The cushion remains for one round, allowing a pursuer or companion who follows closely to be similarly concealed, provided he takes exactly the same route.

Although it is invisible to the naked eye, the path traveled by the recipient radiates magic for 1d4 turns after casting, regardless of how much the sand or air is subsequently disturbed. Further, creatures that track by scent or heat are not thwarted by this spell.

As noted, the material components of this spell are a handful of sand and the caster’s teardrop.



Waterbane (Abjuration)

Province: Sea
Range: Touch
Components: V, S, M
Duration: 1 day or 1 day/level
Casting Time: 1
Area of Effect: 1 creature or object
Saving Throw: None

This spell keeps the caster, another being, or an object from getting wet. It offers protection against water in liquid form—saltwater as well as fresh. It does nothing against corrosive acids and poisons, however, even when they're diluted in water. Further, the spell has no effect, either good or bad, upon creatures from the Elemental Plane of Water.

A living recipient can walk through a pouring rain, dive into a pool, or stand beneath a waterfall, and he'll still emerge with dry clothing and every hair in place. The spell does not prevent drowning. Nor does it enable the recipient to breathe underwater or swim if he could not do so before. It does, however, keep the recipient and everything on him dry for one day.

When cast upon an object, *waterbane* renders it completely watertight for a period of one day per level of the caster. For instance, a grain barrel protected with *waterbane* can be cast into the sea, and then wash ashore several days later with its contents completely dry.

The material components of this spell are a bit of wax and some paper.

Wind Compass (Alteration)

Province: Wind
Range: 0
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1
Area of Effect: Caster
Saving Throw: None

By casting this spell, the wizard creates a tiny, moaning wind that sounds in his ear alone. Its steady tone is anchored to a single compass direction chosen by the caster. When his ear is turned toward that

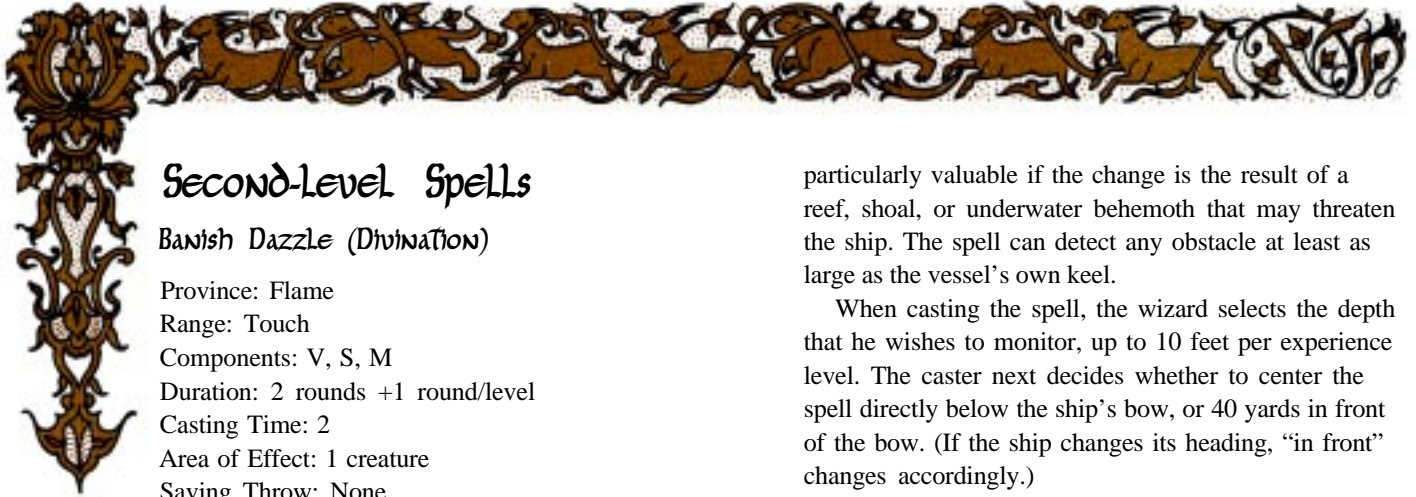
direction, the tone is correct. When the caster turns aside from that direction, moving his ear to the right or left, the tone rises or falls accordingly. Returning to the proper course restores the proper hum. Loud noises may drown out the hum, but ordinary conversation does not.

The *wind compass* spell is most useful on overcast nights and in blinding sandstorms, when visibility is greatly reduced. The spell allows the caster to travel unerringly in a chosen direction. It cannot guide him along a complex or circuitous route, however, nor can it help him find landmarks. It only reveals his heading (e.g., "northwest").

The caster can choose to end this spell before its usual duration is up, if he so chooses. He does not have to concentrate to maintain it, however, and can cast other spells while the *wind compass* is in operation.

The material component of this spell is a bit of earth mixed with spittle, cast into the air.





Second-Level Spells

Banish Dazzle (Divination)

Province: Flame
Range: Touch
Components: V, S, M
Duration: 2 rounds +1 round/level
Casting Time: 2
Area of Effect: 1 creature
Saving Throw: None

This magic enables the caster or another individual he touches to see clearly in or through blinding sun, free from the effects of heat shimmer. The recipient knows that mirages and common illusions (the result of 5th-level spells or less) are not real. The recipient also receives saving throw bonuses of +4 vs. *color spray*, *fire charm* and similar visual spells related to color, heat, or fire.

The recipient is not hindered by reflected sunlight—whether from a mirror, shiny shield, or other device intended to create glare. He enjoys normal “best conditions” when making an attack roll, for optimum missile fire and spell aiming.

Banish dazzle also prevents the recipient from being blinded by bright light, including that caused by *continual light* and *sundazzle*. If the damage has already been done, *banish dazzle* can remove the effects of *sundazzle* and *light*. It cannot, however, remove the effects of *continual light* or more powerful spells. Nor can it protect the recipient against the effects of *power word, blind*.

The material component of this spell, consumed in the casting, is a shard of glass, gemstone, mica, or any clear crystal.

Depth Warning (Divination)

Province: Sea
Range: Special
Components: V, S, M
Duration: 1 hour/level
Casting Time: 2
Area of Effect: 1 boat
Saving Throw: None

By means of this spell, a caster aboard a ship can alert the crew to a sudden change in depth. This is

particularly valuable if the change is the result of a reef, shoal, or underwater behemoth that may threaten the ship. The spell can detect any obstacle at least as large as the vessel’s own keel.

When casting the spell, the wizard selects the depth that he wishes to monitor, up to 10 feet per experience level. The caster next decides whether to center the spell directly below the ship’s bow, or 40 yards in front of the bow. (If the ship changes its heading, “in front” changes accordingly.)

The spell creates an intangible and invisible “pole,” which probes straight down to the desired depth, at the location chosen. Whenever it detects a large obstacle, a small voice magically alerts the caster, reporting the depth of the water in his ear. Only the caster can hear this voice, and while it rouses him from an ordinary slumber, it cannot negate the effects of magical slumber or unconsciousness, nor does it interrupt other spellcasting. Ordinary noise, even the sound of the sea, does not negate this small voice, nor do magical or natural deafness.

Once it begins, the magical voice continues to provide “readings” of the obstacle’s depth in 10-foot increments. Each time the depth changes by 10 feet, the small voice records the change. If the depth increases to a level beyond that monitored by the spell, the small voice notes this fact, and then remains silent until the ship is again endangered.

This spell does not provide physical protection against a collision with large objects, only notification that they exist. A large, live object (such a whale) can activate the spell, provided the object is larger than the protected ship. Any nonliving object capable of damaging the ship is also noted.

The material component of this spell is a clear glass bead, which is crushed in the process of casting.

Dust Curtain (Evocation)

Province: Sand
Range: 10 yds./level
Components: V, S, M
Duration: Special
Casting Time: 2
Area of Effect: 20-ft. × 20-ft. × 20-ft. cube/level
Saving Throw: None





This spell creates a controlled gale that lifts a large amount of sand and dust from the ground and shapes it in the air. The caster must choose between two basic forms—a wall, or a blinding cloud that resembles a sandstorm. The former might be used to conceal the caster's allies. The latter usually surrounds his foes. Once the shape is chosen, it can't be changed. Within a round, the spell creates a wind strong enough to shape the cloud or wall to its full volume. The wind is not strong enough to cause damage, however.

Creatures surrounded by a dust cloud fight as if they're in total darkness, with a -4 penalty to their attack rolls. Individuals with the blind fighting proficiency are not affected, however.

Missile weapons fired into, out of, or through either the cloud or dust-wall suffer a -1 penalty—assuming the target can still be seen. (This matches the results of *move sand*, a 1st-level spell.) Spellcasting is not affected by the *dust curtain*, except for reduced visibility.

The caster must concentrate continuously to maintain the *dust curtain*. If the caster's concentration is broken, the cloud or wall of dust collapses and dissipates one round later. The same thing occurs after the caster is injured, dies, begins any spellcasting, becomes unconscious, or moves out of range of the cloud.

While concentration is maintained, the caster can move the sand wall or cloud up to 10 yards horizontally and 10 yards vertically each round. A *dispel magic* spell will cause the *dust curtain* to collapse—as will any other magic that controls or creates winds (even a friendly effort, intended to move the curtain along).

A spellcaster creating a cloud with this spell is not limited to an amorphous blob. He can also shape the dust into a djinni, a dragon, a mass of tentacles—whatever suits him. Like the other forms, this must be selected upon casting, and cannot be changed afterward. Such shapes are a matter of style; the effects remain the same as any cloud, and cannot be mistaken for the real thing.

The dust curtain can only be cast in an area with significant dust, sand, or loose soil to support a dust storm. The dusty earth of a village street is sufficient. Also suitable are a desert, a beach, or a tomb that has

not been disturbed for ages. But the stone of a city street won't work, nor will an outcropping of solid rock or a jungle growth.

The wizard casts the spell with a whispered incantation. The material component is a handful of sand, blown from the caster's hand.

Enlarge Desert Creature (Alteration) **Reversible**

Province: Sand

Range: 10 yds./level

Components: V, S, M

Duration: 1d6 rounds +1 round/level

Casting Time: 2

Area of Effect: 1 creature

Saving Throw: Neg.

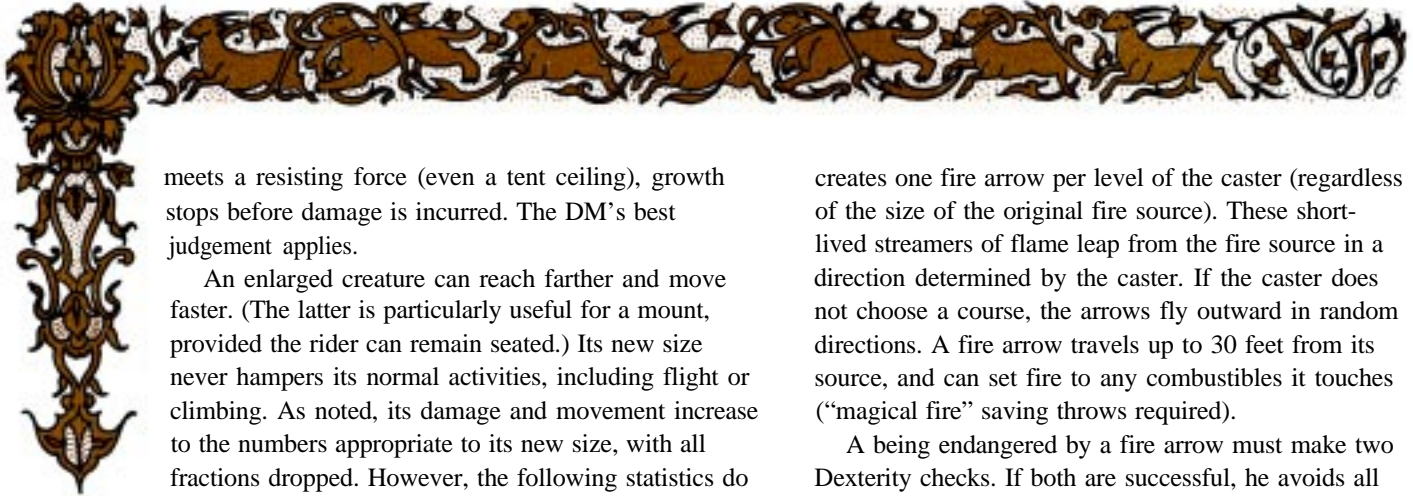
This spell allows the caster to increase the size of a creature (including an intelligent one such as himself) in height, width, volume, strength, and weight. This increase also boosts the damage inflicted by the creature's physical attacks proportionately. Before casting, wizards should note that they'll gain no more and no less control over the enlarged creature than they had before.

The spell works best on desert creatures, but it can be cast on others, too. "Desert creatures" refers to animals and monsters that are normally found in desert terrain (as listed in the *Monstrous Compendium*), as well as individuals whose origins and backgrounds are in the desert (such as a desert nomad or tent-dweller).

Anything carried or worn by the target of the spell increases along with him—except a rider, should the target be a mount. The target can grow to a size chosen by the caster, with a maximum 10 percent growth per level of the caster. Thus, a 10th-level wizard can bring about 100 percent growth (doubling size), while a 20th-level wizard can effect 200 percent growth (tripling the target creature's original size). These are absolute maximums; neither the caster nor another wizard can cast multiple enlarge spells on any given creature. If someone tries, the spell cast first is effective, but all other *enlarge* spells are lost.

An ornery wizard might hope to harm the target by increasing its size beyond that of its immediate surroundings. That can't happen. When the target





meets a resisting force (even a tent ceiling), growth stops before damage is incurred. The DM's best judgement applies.

An enlarged creature can reach farther and move faster. (The latter is particularly useful for a mount, provided the rider can remain seated.) Its new size never hampers its normal activities, including flight or climbing. As noted, its damage and movement increase to the numbers appropriate to its new size, with all fractions dropped. However, the following statistics do not change: its Dexterity, number of attacks, Hit Dice, hit points, and saving throws. (For example, a scorpion could be increased to the size of a dog, but its poisonous stinger would be no more effective.)

Every target of *enlarge desert creature* is allowed a saving throw vs. spell to avoid its effects. The save begins with a -6 penalty, but the penalty is adjusted by +1 for every point of Intelligence above 12. Finally, if the target is not native to the desert, it gains another +1 bonus.

The reverse, *diminish desert creature*, allows the caster to down-size a target by 10 percent for each level of the caster, to a minimum of 10 percent of the original size. Thus a 10th-level wizard can shrink a beefy 6-foot-tall warrior to just half a foot. The diminished individual retains all Hit Dice and hit points, but attacks and movement rates are reduced accordingly, with all fractions dropped. Otherwise, the reverse works just as *enlarge*.

The material component of both versions of this spell is a small stick of mahogany or teak.

Fire Arrows (Alteration)

Province: Flame
Range: 5 yds./level
Components: V, S, M
Duration: Instantaneous
Casting Time: 2
Area of Effect: Special
Saving Throw: Special

This magic causes a campfire to release fiery arrows on the caster's behalf. The fire source must be within range, but need not be seen by the caster.

When *fire arrows* is cast, the fire extinguishes itself instantly, exploding into fiery missiles. The spell

creates one fire arrow per level of the caster (regardless of the size of the original fire source). These short-lived streamers of flame leap from the fire source in a direction determined by the caster. If the caster does not choose a course, the arrows fly outward in random directions. A fire arrow travels up to 30 feet from its source, and can set fire to any combustibles it touches ("magical fire" saving throws required).

A being endangered by a fire arrow must make two Dexterity checks. If both are successful, he avoids all harm. If one check succeeds, the victim suffers 1d4 points of fiery damage. If both checks fail, he incurs 2d4 points of flame damage. Multiple arrows force multiple checks.

In addition to a fire source, this spell requires a handful of sand, into which a drop of the caster's spittle or tears has been placed. The caster blows the mixture off his palm.

Flying Jambiya (Alteration)

Province: Wind
Range: 10 yds./level
Components: V, S, M
Duration: 3 rounds +1 round/level
Casting Time: 2
Area of Effect: 1 item
Saving Throw: None

This specialized magic enables a wizard to send a blade after a target like a hawk after a desert rat. Only small weapons with metal blades work—such as the jambiya, knife, dirk, dagger, and the blade created by a *sand jambiya* spell. Otherwise, the weapon may be of any type. If the caster is not familiar or proficient with it, attacks are made with the usual THAC0 penalty (-5 for wizards).

To cast the spell, a wizard whispers an incantation, holds the chosen weapon in hand, blows on it, then throws or releases it. The caster directs the enchanted weapon against a specific individual. The weapon flies about to attack that opponent at a distance. The caster can change the target as long as the spell is maintained. In any case, he must be able to see his target; the weapon cannot fly without benefit of his sight.

The caster can move the weapon 60 feet per round. The weapon strikes once per round with the caster's





normal THAC0 (and nonproficiency penalty, if applicable). It boasts a +2 bonus to attack rolls, and is considered a +2 magical weapon for purposes of what it can strike. (If the blade was magical before this spell was cast, add these benefits to its usual bonuses.) Damage, however, is at -1, to a minimum of 1. While animated, the weapon has an Armor Class of 0, and is considered to have 12 hit points. If it's reduced to 0 or fewer hit points, the spell ends, but the weapon itself is not actually damaged.

The caster must concentrate on the *flying jambiya* continuously to keep it animated. The spell ends instantly if the caster dies, begins any other spellcasting, falls unconscious, or goes out of range. While the wizard is casting a *flying jambiya*, any injury to him ruins the spell. However, if the weapon is already animated, injury alone doesn't end control over the weapon. If control is ever lost, the spell ends, and the weapon simply falls to the ground.

In addition to a suitable blade, this spell requires a teardrop from the caster.

Pillar of Sand (ALTERATION)

Province: Sand

Range: Touch

Components: V, S, M

Duration: 1 turn +1 round/level

Casting Time: 2

Area of Effect: Special

Saving Throw: Neg.

This spell creates a cylindrical pillar of sand that rises from the desert floor, carrying the target up toward the sky for a "bird's eye" view. Characters within 10 feet of the recipient also rise, unless they manage to jump clear. The spell only works in a sandy region, since the sand that makes up the pillar is drawn from the surrounding area. The top of the pillar is a level circle with a 10-foot radius, centered around the recipient of the spell. After the spell is cast, the recipient can move, however.

A successful saving throw prevents the pillar from forming beneath an unwilling recipient. Once the pillar is formed, no saving throw can hinder its progress. The pillar can rise as high as available sand allows, or as high as the caster desires, to a maximum

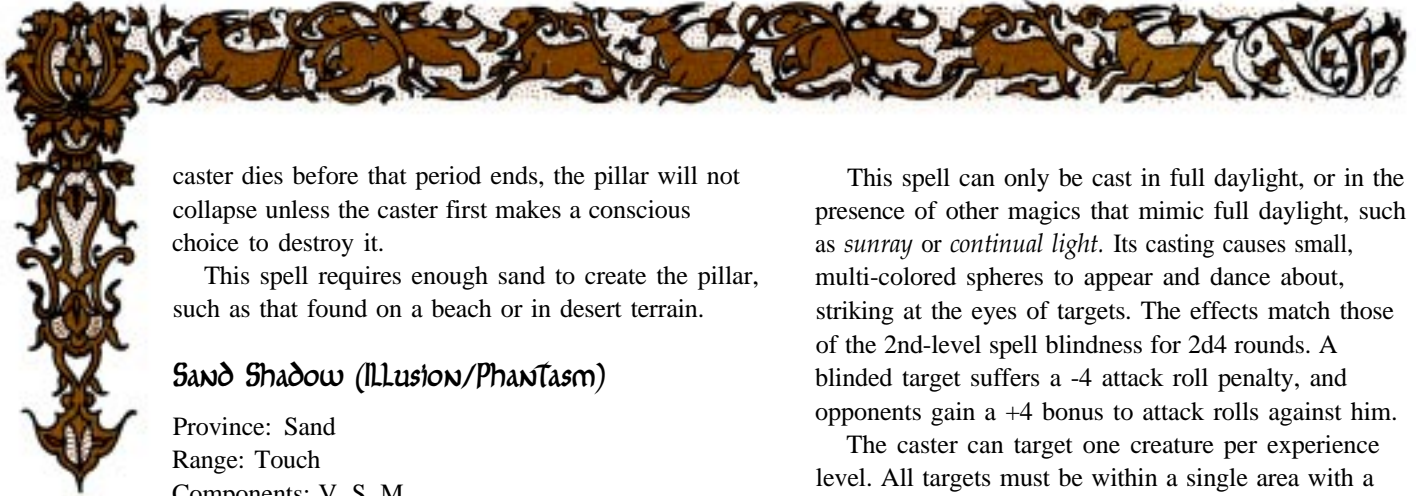
of 10 feet per level of the caster. Beings atop the pillar can see far away, reach high things, and possibly escape spells that are cast at "ground level." However, if the sand pillar or those upon it strike another resisting object (a cave ceiling, for example), the pillar automatically stops rising.

Aside from such restrictions, the caster can raise and lower the pillar 10 feet per round at will, as if it was an elevator. The pillar has 50 hit points and is Armor Class 5. If physical attacks on the pillar "kill" it, or a *dispel magic* or *dig* spell is used on it, the pillar collapses.

Beings atop a pillar can leave and return to it (e.g., stepping onto a castle wall, moving inside the castle, and then returning to the pillar) without affecting its continued existence. An individual atop the pillar also may fall if knocked from his perch by high winds or other means, or if the pillar collapses; in any case, normal falling damage applies.

The caster can collapse the pillar at any time by deliberate act of will. When the spell's maximum duration has expired, the pillar also falls. Even if the





caster dies before that period ends, the pillar will not collapse unless the caster first makes a conscious choice to destroy it.

This spell requires enough sand to create the pillar, such as that found on a beach or in desert terrain.

Sand Shadow (Illusion/Phantasm)

Province: Sand

Range: Touch

Components: V, S, M

Duration: 18 turns (3 hours)

Casting Time: 2

Area of Effect: 1 creature

Saving Throw: None

The *sand shadow* conceals one being completely as long as the recipient is mostly or wholly in shadow. Only those using magical detection can see him. If the recipient moves from shadow to shadow by crossing an unshaded area, he suddenly appears in the light, then vanishes again, and can do this repeatedly.

The spell lasts three hours. It cannot be ended prematurely by will of the caster or the recipient. However, *dispel magic* ends the *sand shadow* effect when cast upon the recipient. A *light* spell also makes the recipient visible again, but only while he remains within the *light's* area of effect. A concealed recipient may also reveal his position by picking up an object—which remains visible unless a separate *sand shadow* spell is cast upon it.

The recipient can attack and be attacked without disrupting the *sand shadow* spell. Attack rolls against the recipient suffer a -4 THACO penalty. The recipient's vision is not altered by the spell.

The casting of this spell requires a pinch of dry sand and an eyelash, which are tossed into the air.

Sundazzle (Evocation)

Province: Flame

Range: 10 yds./level

Components: V, S, M

Duration: 2 to 8 rounds

Casting Time: 2

Area of Effect: 15-ft. radius area, 1 target/level

Saving Throw: Neg.

This spell can only be cast in full daylight, or in the presence of other magics that mimic full daylight, such as *sunray* or *continual light*. Its casting causes small, multi-colored spheres to appear and dance about, striking at the eyes of targets. The effects match those of the 2nd-level spell blindness for 2d4 rounds. A blinded target suffers a -4 attack roll penalty, and opponents gain a +4 bonus to attack rolls against him.

The caster can target one creature per experience level. All targets must be within a single area with a 15-foot radius. There is no bonus for using *sundazzle* to attack a single target rather than multiple targets.

Sundazzle only affects creatures that see normally. It doesn't affect blind creatures, nor does it harm those which rely primarily on other senses or forms of detection. Against undead, *sundazzle* causes the itching associated with the 2nd-level spell *irritation*. As a result, the undead target's Armor Class is worsened by 4 points and its attack rolls by 2 for the duration of the spell (2d4 rounds).

The material component of this spell is a small glob of sweet gum, which is destroyed in the process of casting.

True Bearing (Divination)

Province: Sea

Range: Special

Components: V, S, M

Duration: 1 turn

Casting Time: 2

Area of Effect: 1 creature

Saving Throw: None

The *true bearing* spell, used primarily by mariners, allows the recipient to pinpoint the direction in which a familiar landmark or geographical site lies. For one turn, he has a mental compass reading for a particular city, town, significant land feature, or the like. He must have visited this place before, even if it occurred by means of *teleport* or a magical *gate*. Further, the site sought by *true bearing* must be on the same plane of existence as the recipient. Its distance is irrelevant; the spell still reveals the proper direction, though not how far away it lies.

If the site is hidden by magic (i.e., concealed from magical detection), the spell fails. It also fails if the site





no longer exists (e.g., an oasis that has dried up or a town that has been completely razed). The spell will not guide the recipient toward a living thing. Nor can it locate anything portable such as a gem or a magical item, even if it's currently stationary.

In order to cast this spell, the wizard seeking a *true bearing* must have water at least 10 feet deep beneath his feet. This, coupled with the "beeline" nature of the spell, makes it most useful to mariners far from land. Yet stories are told of one Habib Al-Anzaro, nicknamed "The Squishy," who made great stilts out of hollow tubes and filled them with water. Habib was last seen galloping across the open desert like a crazed stork in pursuit of some ruins he had visited as a child.

The material component of this spell is a pinch of iron filings, swallowed by the caster.

Wall Against Noise (Alteration)

Province: Wind

Range: 10 yds./level

Components: V, S, M

Duration: 1 hour/level

Casting Time: 2

Area of Effect: 30 ft. w. × 30 ft. h. × 1 in. thick

Saving Throw: None

This spell creates a thin wall of air that prevents all sound and sound-based attacks from passing through it. The operative word is through; a sound made on one side of the wall is still audible and effective on that side.

Any sound-based attack (such as a harpy's song or a power word) is blocked by the *wall against noise*; anyone on the opposite side is immune to the attack. Those on the same side as the attack—or somehow within the wall—are still vulnerable. An attack that partially contacts the wall, or overlaps the end of it, only shields those who are directly behind the wall.

A spell such as *fireball*, which has a verbal component but isn't sound based, is not stopped by the wall. The caster can still summon the energies needed by speaking on one side of the wall, and then send the spell through it. Magical devices activated by words are also unaffected by the *wall against noise*. The wall still blocks sound, however. Hence, a *fireball* can penetrate it and explode on the far side, but the

explosion isn't audible on the side from which it was cast.

A *wall against noise* is most commonly used to secure an entrance against listening ears, as well as to protect the sultan's chambers and harem from unwanted disturbances. It also negates errant sounds caused by the *sand whisper* spell, and blocks the spell *clairaudience*. In old tales, great cities ruled by marids used *walls against noise* to protect their citadels from the effects of horns of blasting and *drums of panic*.

The material component of this spell is a white feather, blown into the air. The feather disintegrates as it drifts downward, activating the spell.

Third-Level Spells

Converse with Sea Creatures (Alteration)

Province: Sea

Range: 0

Components: V, S, M

Duration: 1 round/level

Casting Time: 3

Area of Effect: Sphere with 10-yd. radius/level

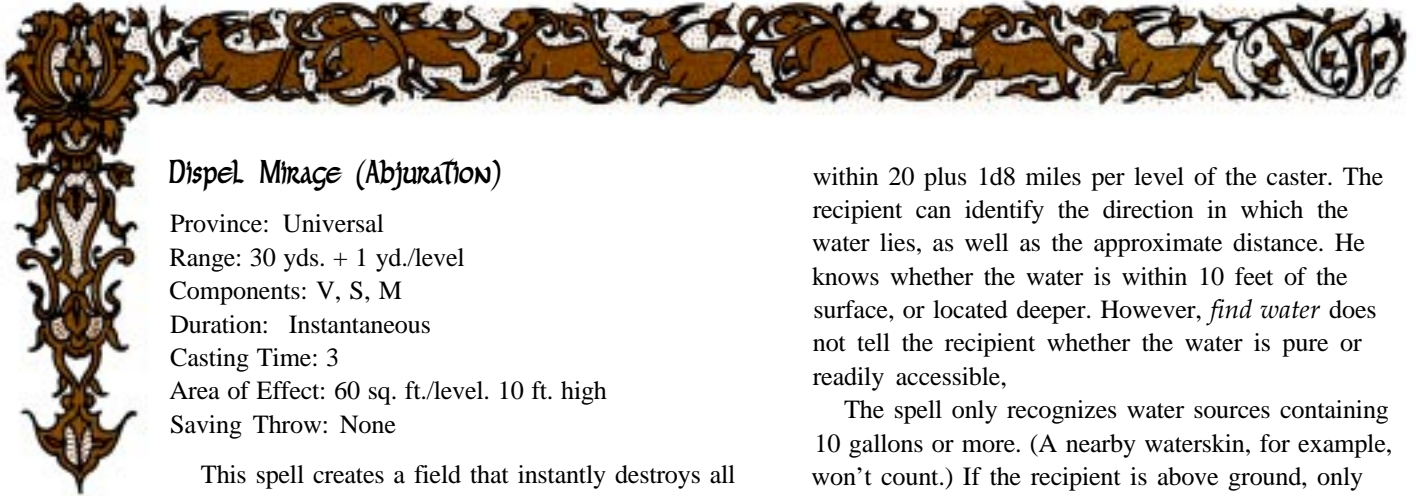
Saving Throw: None

This spell allows the caster to communicate with any sea creature whose intelligence is "animal" or higher. The caster can understand such creatures and respond in the correct tongue. The caster can converse with some or all of the sea creatures within the area of effect, even if they are of different races and do not speak each other's languages.

Like the priest spell *Speak with Animals*, this spell does not guarantee that the sea creatures will be friendly toward the caster. The creatures are free to forgo speech and simply attack the caster if they wish. Nor does this spell enable the caster to breathe underwater. If he can already (through ability, artifact, or spell), then the conversation can take place underwater. Otherwise, the caster must remain above, but still can be heard by those who dwell beneath the waves.

The material component of this spell is a small trumpet made of a shell, which is consumed by the spell's casting.





Dispel Mirage (Abjuration)

Province: Universal
Range: 30 yds. + 1 yd./level
Components: V, S, M
Duration: Instantaneous
Casting Time: 3
Area of Effect: 60 sq. ft./level. 10 ft. high
Saving Throw: None

This spell creates a field that instantly destroys all natural illusions such as mirages. It also destroys magical illusions, including invisibility. There are three key exceptions. *Dispel mirage* does not identify or affect natural invisibility, illusions resulting from 6th-level spells and up, nor natural abilities that mimic such spells.

This spell instantly banishes visual deceptions that overlap the area of effect, touch it, or occur wholly within it. If the magics or illusions are normally continuous or renewable, they can recur one turn later.

Dispel mirage affects a continuous area of 60 square feet per level of the caster (e.g., 10 feet wide by 6 feet deep), 10 feet high. The area may take any shape the caster desires. For example, he could “fold” it in half to make it 20 feet high, covering 30 square feet at the base. Or he could fill a corridor 12 feet long by 5 feet wide, maintaining the 10-foot height. In open areas, the caster typically concentrates on a focal point, and the spell affects a spherical area centered on that point.

The material component of this spell is a handful of sand, scattered into the air during casting. The spell works in any type of terrain.

Find Water (Divination)

Province: Universal
Range: Touch
Components: V, S, M
Duration: 1d12 turns +1 turn/level
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This involved incantation imbues one creature with a remarkable “nose” for water. The individual can smell (or otherwise sense) the presence of water

within 20 plus 1d8 miles per level of the caster. The recipient can identify the direction in which the water lies, as well as the approximate distance. He knows whether the water is within 10 feet of the surface, or located deeper. However, *find water* does not tell the recipient whether the water is pure or readily accessible.

The spell only recognizes water sources containing 10 gallons or more. (A nearby waterskin, for example, won’t count.) If the recipient is above ground, only water lying 100 or fewer feet below the surface can be found. If the recipient is below ground himself, the spell can help him locate water lying up to 100 feet above or below his depth.

The recipient’s chance of finding water equals the spell’s effective range in miles (roll percentile dice). Permanent water sources—wells, oases, cities, lakes, and seas—are always detected first. A second casting of this spell within the same area reveals other sources, if any exist. For each additional casting of the spell per day, the chance of finding water within range drops 10 percent. If the spell does not locate water, that simply means the magic failed; the area may or may not be dry.

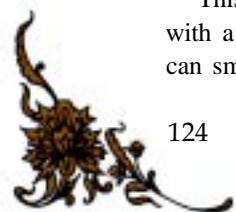
The material component of this spell is a drop of the caster’s sweat, spittle, or tears.

Hissing Sand (Evocation)

Province: Sand
Range: 10 yds./level
Components: V, S, M
Duration: 3 rounds
Casting Time: 3
Area of Effect: Surface area 10 ft. × 10 ft./level of the caster, 1 ft. deep
Saving Throw: None

This spell causes sand (or loose earth) to flow 10 feet per round in a general direction chosen by the caster. The sand hisses softly as it drifts. It can’t bury large objects or creatures, or creatures that can move to evade it. It *can* cover small objects and corpses of human size or less. It also can obliterate tracks or markings.

If it’s used on slopes or dune slipfaces, the spell can start sandslides. In that case, a creature at the bottom





may indeed be buried, just as he would by a normal landslide. (See Chapter 5 for details.) Sand running down cliff-faces forces creatures clinging or climbing there to make a successful Strength check each round. Failure means they lose their holds and fall. (The moving sand provides no cushion against normal falling damage.)

This spell moves only existing sand or loose soil. The latter includes mud, dust, gravel, or topsoil with virtually no plant cover. Cultivated soil won't work. When casting *hissing sand*, the wizard must pour out roughly a cup of any liquid, which disappears.

Reveal Invisible (Divination)

Province: Wind
Range: 10 yds./level
Components: V, S
Duration: 5 rounds/level
Casting Time: 6
Area of Effect: Sphere with 15-ft. radius
Saving Throw: None

This spell creates a sphere that no one can see. Yet invisible beings and objects within the sphere are clearly revealed to all observers. The spell strips away invisibility whether it's a natural ability or the result of magic. The sphere has no effect on other illusion/phantasm magic, however. Nor can *reveal invisible* detect extraplanar beings, out of phase creatures, or displaced creatures—unless they are invisible.

The caster can move the sphere 30 feet horizontally and 10 feet vertically per round. Many casters choose to center the area of effect on themselves, and then will it to remain there. That allows the sphere to move with the caster, as fast as he can. The caster must decide where the spell is centered at the time of casting, and cannot change this later.

No saving throws are allowed against this sphere, although it is destroyed instantly if the caster is slain or loses consciousness. If a being or object's invisibility is continuous, it will return when the *reveal invisible* spell expires or when the area of effect moves on.

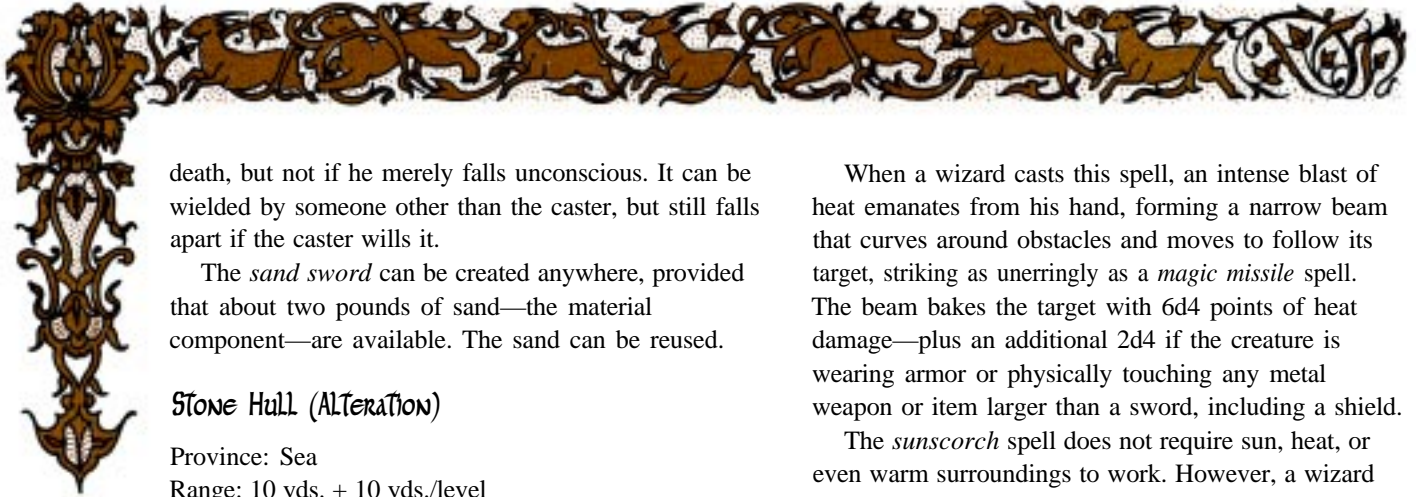
Sand Sword (Evocation)

Province: Sand
Range: Touch
Components: V, S, M
Duration: 1d6 rounds +1 round/level
Casting Time: 1
Area of Effect: 1 item
Saving Throw: None

Like *sand jambiya*, this spell creates a keen-edged, metallic blade that is as hard as steel, is unharmed by magnetic forces or heat, and is a poor conductor—all from a small parcel of sand. In this case, however, the blade is larger, and cannot be coupled with the *flying jambiya* spell. The *sand sword* can be as long as the caster's arm, but still cannot weigh more than five pounds. The weapon deals 2d4 points of damage per strike, and is considered magical for purposes of what it can hit (in effect, it is considered a +0 magical weapon).

A *sand sword* crumbles into loose sand if the caster wills it, if the sword is dispelled, or if the spell's duration ends. It also disintegrates upon the caster's





death, but not if he merely falls unconscious. It can be wielded by someone other than the caster, but still falls apart if the caster wills it.

The *sand sword* can be created anywhere, provided that about two pounds of sand—the material component—are available. The sand can be reused.

Stone Hull (Alteration)

Province: Sea

Range: 10 yds. + 10 yds./level

Components: V, S, M

Duration: 1 turn + 1 turn/level

Casting Time: 3

Area of Effect: 1 vessel up to 150 ft. long

Saving Throw: None

This spell reinforces a ship's hull with a magical aura, helping it withstand monster attacks, hidden shoals and reefs, and ramming attacks by other ships. It also counters the effects of spells such as *warp wood* and *turn wood*, but not fire. The seaworthiness of the craft under these conditions improves by 20 percent (see Table 77 in Chapter 14 of the *DMG*). The ship gains no improvement for situations other than those listed. For example, in storms or on extended voyages, the ship has its original seaworthiness.

Stone hull has a few drawbacks. The moment the spell is cast, the ship's base movement per hour is halved, before any other modifiers are applied. The same is true of its emergency movement. In addition, the protected hull radiates a dweomer of alteration magic. The caster may dispel the *stone hull* at will, provided he's within range of the ship.

The material component of this spell is a bit of pumice (a volcanic rock light enough to float on water). The pumice is consumed in the casting of the spell.

Sunscorch (Evocation)

Province: Flame

Range: 5 yds./level

Components: V, S

Duration: Instantaneous

Casting Time: 3

Area of Effect: 1 creature

Saving Throw: 1/2

When a wizard casts this spell, an intense blast of heat emanates from his hand, forming a narrow beam that curves around obstacles and moves to follow its target, striking as unerringly as a *magic missile* spell. The beam bakes the target with 6d4 points of heat damage—plus an additional 2d4 if the creature is wearing armor or physically touching any metal weapon or item larger than a sword, including a shield.

The *sunscorch* spell does not require sun, heat, or even warm surroundings to work. However, a wizard cannot cast it underwater or through water, including rain or fog.

The magical heat of this spell affects living flesh only. Undead or nonliving objects are immune, even if they're highly flammable or vulnerable to sunlight. Thus, a warrior carrying a skin of goat's milk can be cooked to death while the milk remains cool and unspoiled.

Whispering Sand (Alteration, Phantasm)

Province: Sand

Range: Touch

Components: V, S, M

Duration: Special

Casting Time: 3

Area of Effect: Special

Saving Throw: None

Whispering sand imbues a handful of sand with the ability to relate a message from the caster, aloud. At the time of casting, the caster must choose the sand that will "speak" (for example, a cupful in the bottom of a particular urn, or a small patch before an abandoned gate). He must also determine the conditions that will trigger the message—such as "when the one-armed barber appears before the gate" or "when the name of the sun-god is spoken before the urn." (In this way, the spell resembles *magic mouth*.) The triggering event must occur within 30 yards of the talking sand. Finally, when casting the spell, the wizard must voice the message that the sand will repeat verbatim. The message may be up to five words for every level of the caster.

When the conditions are met, the sand "speaks." Anyone within 20 feet can hear the words clearly. The voice of the sand is hoarse and throaty, either male or





female (caster's choice). It resembles no one's voice in particular, although it mimics the pronunciation and tone that the wizard used during casting. Unlike *magic mouth*, no lips (or other visual features) appear to accompany the message.

Besides a simple spoken message, *whispering sand* can deliver a spell that has only a verbal component, provided the caster has that spell in his repertoire. For example, one of the *power word* spells can replace the message. When the conditions triggering the *whispering sand* occur, the *power word* will be cast. The effects of such spells are centered on the sand that speaks. *Whispering sand* in no way enables a wizard to cast spells that he could not otherwise use. Normal saving throws apply for spells released by the *whispering sand*.

Until the *whispering sand* is triggered, the sand enchanted by the wizard radiates a dim aura of *alteration* and *phantasm* magic. If a spell has been placed within the sand, the aura is extremely strong. In addition, the aura matches the school of magic to which the implanted spell belongs.

Moving the sand (including moving the container which holds it, or unduly disturbing the dust) destroys any spell placed within the *whispering sand*, though a normal message remains effective.

Wind Shadow (Alteration)

Province: Wind
 Range: Touch
 Components: V, S, M
 Duration: 9 rounds
 Casting Time: 3
 Area of Effect: 1 creature
 Saving Throw: None

The recipient of *wind shadow* takes on a translucent and almost weightless form, gliding silently upon a magical breeze. All items that he carries and wears undergo the same change, provided they are not living. The breeze trails behind him; no scent or air current precedes him to betray his movement. Nor does any footprint, track, or magical path mark his passage.

The magical breeze enables the recipient to float at his normal movement rate, in whatever horizontal direction he wishes. Although he typically hovers just

above the ground, he can also ascend or descend up to 70 feet per round by force of will. Against a strong natural or magical gale, the recipient moves at half his normal rate.

The recipient retains his original Armor Class. His THAC0 remains the same with one exception: when making missile attacks, he suffers a -1 attack roll penalty. He cannot speak aloud while in transit. Nor can he cast spells; movement is not stable enough. Because of these drawbacks, the caster often chooses to end the spell prematurely.

This spell is most useful for those who wish to bridge a chasm, or to sneak across a small distance undetected (such as from cover to cover). Silent and translucent, the recipient has a 65 percent chance of escaping detection by creatures that are not expecting or watching for him. When the recipient is passing humans—or passing creatures unable to smell more acutely than humans—his chance increases to 75 percent. However, he is only 40 percent likely to escape the notice of alert, watchful beings. If the recipient enters a well-guarded position such as an enclosure, bridge, or doorway, his chance drops to 10 percent.

The material component of this spell is a piece of silk or gossamer.

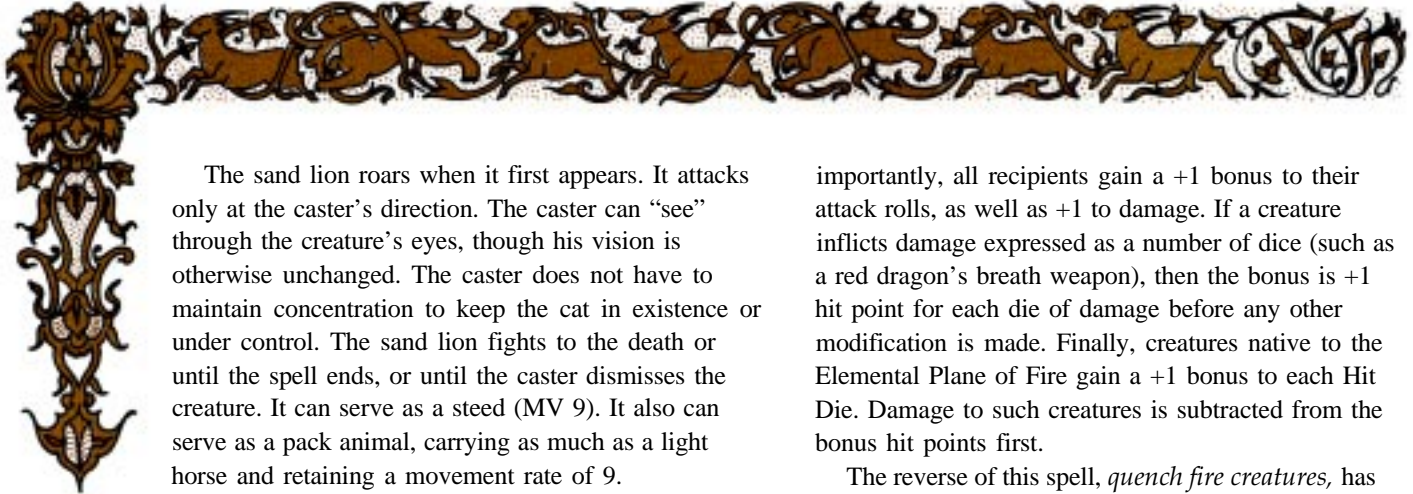
Fourth-Level Spells

Conjure Sand Lion (Conjuration/Summoning)

Province: Sand
 Range: 10 yds.
 Components: V, S, M
 Duration: 1d4 rounds +1 round/level
 Casting Time: 4
 Area of Effect: Special
 Saving Throw: None

A wizard conjures a faithful female spotted lion when this spell is cast. The beast's statistics are AC 6, MV 12 (it can leap 30 feet), 6 + 2 HD, and THAC0 15. It attacks with a 1d12 bite and two 1d3 foreclaws. If both foreclaws hit, it rakes with its rear claws, each causing 2d4 points of damage. (For further detail, see "Cats, Great" in the *Monstrous Compendium*, Volume One.)





The sand lion roars when it first appears. It attacks only at the caster's direction. The caster can "see" through the creature's eyes, though his vision is otherwise unchanged. The caster does not have to maintain concentration to keep the cat in existence or under control. The sand lion fights to the death or until the spell ends, or until the caster dismisses the creature. It can serve as a steed (MV 9). It also can serve as a pack animal, carrying as much as a light horse and retaining a movement rate of 9.

Spells of the enchantment/charm and necromancy schools do not affect the sand lion; nor do priest spells of the animal, healing, and necromantic spheres. However, spells that specifically affect creatures from the Elemental Plane of Earth, such as *phase door*, can harm the creature, even if such spells belong to the spheres and schools previously listed.

The material component of this spell is a handful of sand, tossed into the air. The sand becomes the spotted lion.

Enhance Fire Creature (Alteration)

Reversible

Province: Flame

Range: 10 yds./level

Components: V, S, M

Duration: 1d6 rounds +1 round/level

Casting Time: 4

Area of Effect: 1 creature

Saving Throw: Neg.

This spell makes creatures of a fiery nature look and act tougher. (Recipients often waive their saving throws.) The spell can enhance creatures that dwell in fire or have the natural ability to manipulate fire, as well as creatures from the Elemental Plane of Fire. Examples include red dragons, hell hounds, efreet, fire elementals, flame monoliths, fire newts, and salamanders. *Enhance fire creature* does nothing to creatures who merely cast fire-based spells—even Mages of the True Flame. Nor does it affect individuals with fire-creating magical items such as *flame-tongue* swords.

Recipients of this spell look bigger and more vigorous than before. Their flames are charged with scintillating yellow and purple streaks. More

importantly, all recipients gain a +1 bonus to their attack rolls, as well as +1 to damage. If a creature inflicts damage expressed as a number of dice (such as a red dragon's breath weapon), then the bonus is +1 hit point for each die of damage before any other modification is made. Finally, creatures native to the Elemental Plane of Fire gain a +1 bonus to each Hit Die. Damage to such creatures is subtracted from the bonus hit points first.

The reverse of this spell, *quench fire creatures*, has the opposite result. Recipients look less vigorous, and their flames are duller and redder than usual. They suffer a -1 penalty to attack rolls. They also suffer a -1 penalty to each die of damage. Creatures from the Elemental Plane of Fire suffer a -1 loss from each of their Hit Dice *immediately*. A successful saving throw negates the effects of this spell.

The material component of *enhance fire creature* is a rag steeped in pitch. The material component of its reverse is a piece of damp cloth.

Ghost Rigging (Conjuration/Summoning)

Province: Wind

Range: 120 yds.

Components: V, S, M

Duration: 1 hour/level

Casting Time: 4

Area of Effect: 1 vessel

Saving Throw: None

Used primarily at sea, this magic creates a "ghostly" rigging on a ship or other vessel. It functions just as normal rigging does. Sorcerers typically use the spell to replace damaged sails or masts that have snapped—especially when the crew is no longer sufficient to rig the ship by other means.

The rigging always matches the vessel's needs. Thus, an unmasted galleon gains three masts, each with a billowing set of sails. A raft or barge acquires a single sail, sufficient to help it on its way. The vessel moves at its normal base rate per hour and at its normal emergency speed.

The conjured rigging performs as normal rigging in all ways—even in combat. It is vulnerable to damage just as normal rigging would be. Further, *dispel magic* or a similar spell can destroy it.





The rigging is translucent and glows dimly; sails provide a soft radiance even at night. The caster may place a personal symbol on the sails to advertise his presence. For instance, one sorcerer-pirate creates sails that resemble screaming faces, appearing and disappearing as the wind catches the ghostly fabric.

The material component of this spell is a bit of canvas and string. When the spell is cast, the components expand and change to become the ghostly rigging.

Mirage Wall (Illusion/Phantasm)

Province: Wind

Range: 20 yds./level

Components: V, S, M

Duration: 1 turn/level

Casting Time: 4

Area of Effect: 2-ft. thick wall, 10 ft. × 10 ft./level

Saving Throw: None

This spell creates a stationary illusion much like a backdrop or scenery curtain for a theatrical play. The *mirage wall* need not be vertical or even regular in its confines. It blankets the true scene and conceals it with another. For example, a cavern entrance might look like the adjacent cliff face, or a lush oasis might appear to be sandy dunes. Or a party of warriors lying in ambush might appear not to “be” at all.

The wizard must see the location that he intends to disguise before casting this spell. When the mirage is in place, the caster does not have to concentrate to maintain it. The mirage disappears if the caster wills it, or when the duration of the spell has ended. *Dispel illusion* and *dispel mirage* also can destroy the *mirage wall* (see those spells for details). In addition, the *mirage wall* ends if a living creature or spell passes through it. (Poking a hand through it is enough.) Physical objects, such as missile weapons, don’t destroy it, although they may provide a visual clue when sailing through it. A *mirage wall* does not block odors and sounds, either. (Hence, an ambush party must remain silent and, preferably, downwind.)

The material components of this spell are an eyelash, a pinch of sand, and some sweat from any source.

Sandcone (Evocation)

Province: Sand

Range: 30 yds.

Components: V, S, M

Duration: Special

Casting Time: 4

Area of Effect: Cone 10 ft. deep/level with 10-ft. diameter/level

Saving Throw: None

With this spell a wizard can excavate a cone-shaped area of sand at a location upon which he concentrates. The base of the cone is toward the surface; the tip points downward. Excavated sand (or dust) is transported to a random location 1d6 miles away. Often, the sand is dispersed in a windy gust. Only sand and dust are moved; rocks, plants, animals, and buried objects remain in place. As a result, this spell works best in regions of great expanses of sand, such as open desert.

The *sandcone* spell keeps the area clear of sand as long as the caster remains conscious and concentrating. When this ceases, sand falls in normally. The cone’s magic does not prevent sandslides or collapses if another individual begins excavating around the cone.

Sandcone has many applications. It enables the wizard to dig toward anticipated water and uncover buried beings or things. It can also create a prison or trap. For the last purpose, the caster can create a pit in the loose sand beneath an enemy’s feet. When the foe falls in, the caster deliberately ends the magic, trapping the opponent at the bottom of the pit

The material components of this spell are the hair of a desert rat (jerboa) and a pinch of sand.

Shatterhull (Evocation)

Province: Sea

Range: Touch

Components: V, S

Duration: Instantaneous

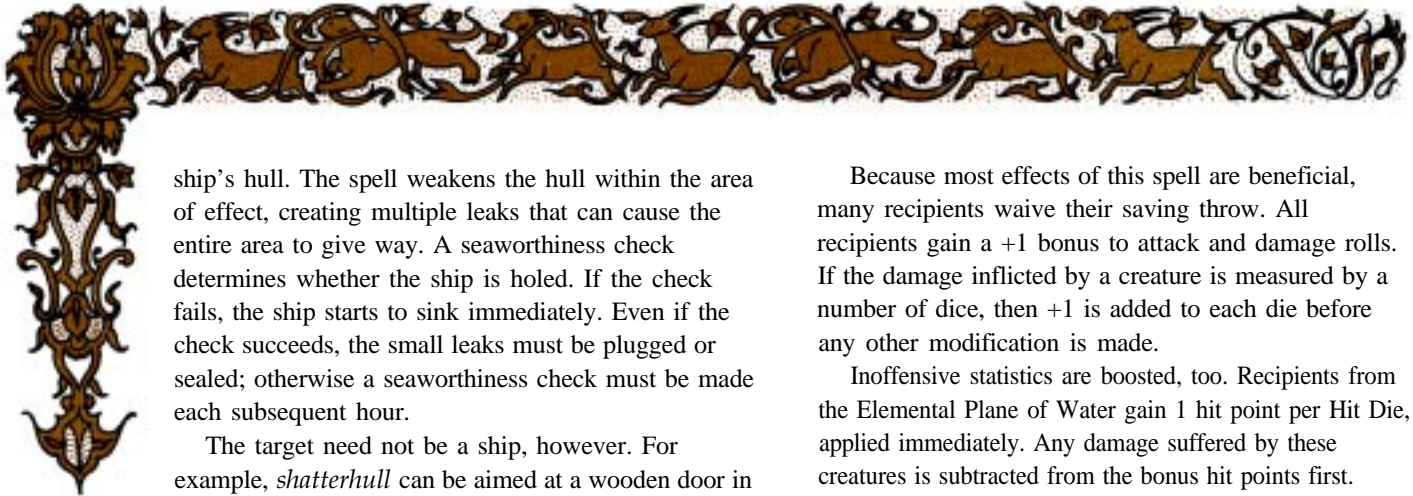
Casting Time: 4

Area of Effect: Circle with 10-ft. diameter

Saving Throw: Special

The *shatterhull* spell weakens a wooden structure that’s immersed in water. Usually, it is cast upon a





ship's hull. The spell weakens the hull within the area of effect, creating multiple leaks that can cause the entire area to give way. A seaworthiness check determines whether the ship is holed. If the check fails, the ship starts to sink immediately. Even if the check succeeds, the small leaks must be plugged or sealed; otherwise a seaworthiness check must be made each subsequent hour.

The target need not be a ship, however. For example, *shatterhull* can be aimed at a wooden door in a flooded dungeon. In that case, the spell forces an immediate saving throw vs. crushing blow or the target is destroyed.

The material component of this spell is a thin glass needle, which is placed against the targeted surface.

Strengthen Water Creature (Alteration) Reversible

Province: Sea

Range: 10 yds./level

Components: V, S, M

Duration: 1d4 rounds +1 round/level

Casting Time: 4

Area of Effect: 1 creature +1 additional creature/5 levels of caster

Saving Throw: Neg.

This spell physically enhances creatures that live in or breathe while in water, as well as those from the Elemental Plane of Water. Examples include water weirds, water elementals, sea monoliths, fish, ocean-going mammals such as whales and dolphins, and native ocean races including locathah and sahuagin. The spell does nothing for beings that breathe underwater by artificial or magical means. Nor does it affect those who merely use water-based spells, including most wizards.



Because most effects of this spell are beneficial, many recipients waive their saving throw. All recipients gain a +1 bonus to attack and damage rolls. If the damage inflicted by a creature is measured by a number of dice, then +1 is added to each die before any other modification is made.

Inoffensive statistics are boosted, too. Recipients from the Elemental Plane of Water gain 1 hit point per Hit Die, applied immediately. Any damage suffered by these creatures is subtracted from the bonus hit points first.

In addition, creatures that ordinarily need water to survive can survive without it for the duration of this spell. When the spell ends, however, their need for water immediately returns.

A thin, bluish sheen coats the bodies of all recipients, radiating strong alteration magic. Otherwise, no visual change occurs.

The reverse of this spell is *weaken water creature*. Instead of a +1 bonus to attack and damage rolls, targets suffer a -1 penalty. Creatures from the Elemental Plane of Water lose 1 hit point from each Hit Die they have, reduced immediately. The same bluish sheen coats the recipients, radiating a strong aura of alteration magic. A successful saving throw negates the effects of this spell.

The material component of both spells is a glass of water. The caster throws it toward the target(s) to provide strength, and pours it on the ground to cause weakness.

Sunfire (Evocation)

Province: Flame

Range: 10 yds. + 10 yds./level

Components: V, S, M

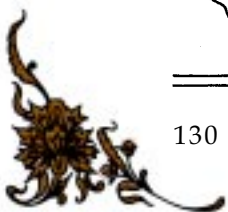
Duration: Instantaneous

Casting Time: 4

Area of Effect: Sphere with 20-ft. radius

Saving Throw: 1/2

This spell creates a deadly and explosive ball of flame, said to be harnessed from the sun. Creatures killed by the *sunfire* are typically burned to ash. Damage equals those of a *fireball*: it causes 1d6 points of damage per level of the caster, up to a maximum of 10d6. Creatures within the radius of the sphere suffer only half damage if they make a successful saving





throw vs. spells. Further, a *sunfire* consumes or melts flammable items in its area of effect (items are still allowed a saving throw vs. magical fire).

Yet there is one key difference between this spell and a *fireball*. The wizard who casts *sunfire* is immune to the spell effects. So are all nonliving items that he carries or wears. The caster can even center the spell on himself and still escape harm.

The material component of this spell is a ball of sticky gum.

Sunwarp (Evocation, Illusion/Phantasm)

Province: Flame

Range: Special

Components: V, S, M

Duration: 1 turn/level

Casting Time: 1 round

Area of Effect: Sheet 1 ft. thick, 20 ft. wide/level × 20 ft. high/level

Saving Throw: None

This complex spell multiplies an image selected by the caster until it fills the area of effect, creating an impressive illusion. For example, one camel becomes a herd. Twelve desert riders become an army. The chosen image repeats itself across a blurred, wavering field, which appears to be distorted by natural heat shimmer. The illusion is equally convincing when viewed from the rear or the front.

When casting this spell, the wizard must first view the image he intends to multiply through a small quartz crystal. Next, the wizard designates one object within the image—a bridle, for example, or a warrior's dagger—as the focal point of the illusion. The wizard must have touched that item personally, though it's not part of the actual spellcasting. The focal point "anchors" the illusion. It is the foremost point, and the area immediately around it is the clearest image within the illusion. (The focal point is not destroyed by the casting.) When the focal point moves, the illusion follows; when the focal point halts, the illusion halts, too.

For example, imagine that 10 warriors are attempting to look like a hundred (with a wizard's help). One warrior's dagger is the focal point; he rides slightly ahead of his companions. If he falls, and they

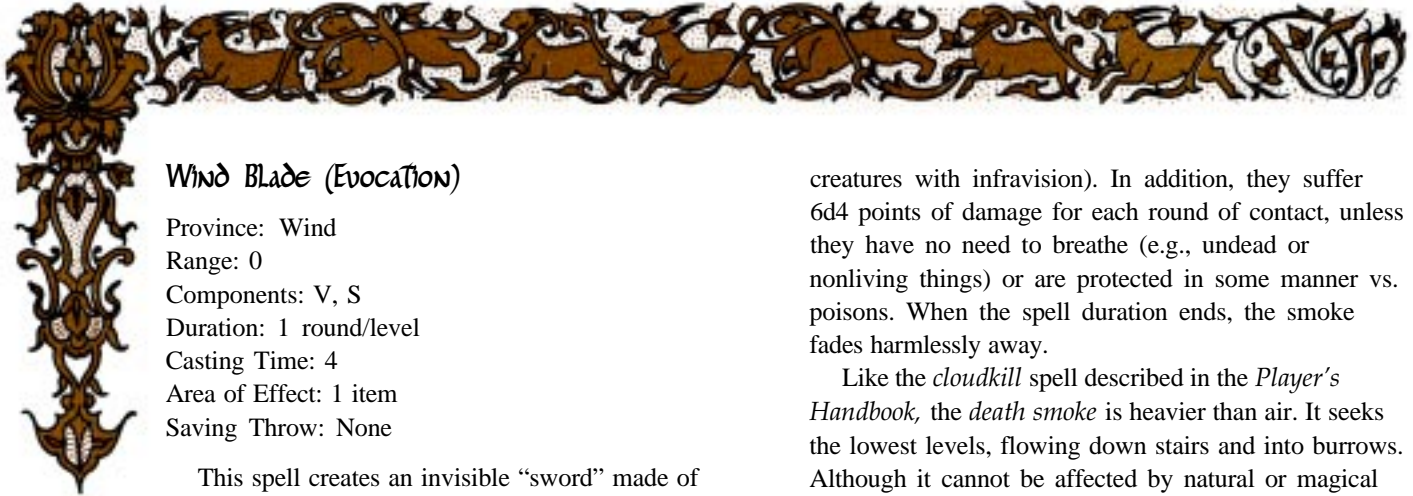
keep riding, suddenly nine warriors will emerge in front of a shimmering image—an image of one man down, repeated to look like nearly a hundred men down. If, however, one of the other warriors picks up the dagger and takes the dead man's place, the illusion moves onward, more or less intact.

Like a natural mirage, the *sunwarp* is derived from wavering heat. The spell draws warmth from the desert and sends it skyward, creating a stiff, hot breeze immediately behind the sheet. The sheet is hot enough to terrify a camel ridden through it, but it does no harm to combustibles or creatures.

Moving through the sheet does not destroy it, nor does combat within it. Only *dispel magic*, *dispel mirage*, or the destruction of the focal point can bring down the illusion before it expires—unless the caster himself chooses to end it. He does not have to concentrate to maintain it. Even if he dies, the illusion survives him (until it is destroyed or its duration has ended).

The material component of this spell, a small quartz crystal, is consumed by the casting.





Wind Blade (Evocation)

Province: Wind
Range: 0
Components: V, S
Duration: 1 round/level
Casting Time: 4
Area of Effect: 1 item
Saving Throw: None

This spell creates an invisible “sword” made of wind, which the caster can instantly extend from his hand at will and retract just as easily. He doesn’t actually grasp the blade, so he can hold something else while the spell is in use. If he’s already using another weapon, however, he cannot wield the *wind blade* simultaneously.

Though the *wind blade* can’t be seen, it can be heard as a roaring wind. It doesn’t disturb the air around it, however. It batters targets instead of cutting, dealing 4d4 points of bludgeoning damage per round. It has a speed factor of 2. The blade strikes all visible, nonflying targets as if the caster was attacking a target of AC 10. Targets that are invisible or flying retain their normal Armor Class.

The *wind blade* is considered a normal, medium-sized weapon. It won’t affect creatures that can only be struck with magic. The blade is destroyed if the wizard begins spellcasting, but not if he simply activates a magical item. If the caster falls unconscious, the *wind blade* is also destroyed.

Fifth-Level Spells

Death Smoke (Evocation)

Province: Wind
Range: 30 yds.
Components: V, S, M
Duration: 1d4 + 1 rounds
Casting Time: 5
Area of Effect: Sphere with 20-ft. radius
Saving Throw: 1/2

This spell creates a dark, billowing, noxious cloud that cannot be burned or blown away. Those trapped in the cloud fight as if in total darkness (even

creatures with infravision). In addition, they suffer 6d4 points of damage for each round of contact, unless they have no need to breathe (e.g., undead or nonliving things) or are protected in some manner vs. poisons. When the spell duration ends, the smoke fades harmlessly away.

Like the *cloudkill* spell described in the *Player’s Handbook*, the *death smoke* is heavier than air. It seeks the lowest levels, flowing down stairs and into burrows. Although it cannot be affected by natural or magical winds, it can be deterred by physical objects in its path (such as stone wall, or a *wall of iron* spell). If cast underwater, this spell causes a harmless “burst” of vapor that rolls water away for one round.

The material components of *death smoke* are a crushed insect or arachnid, plus a pinch of sand. Both are consumed by the casting.

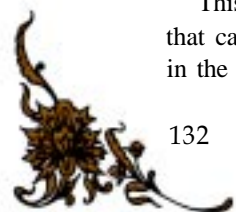
Desert Fist (Evocation)

Province: Sand
Range: 20 yds.
Components: V, S, M
Duration: 1 round
Casting Time: 5
Area of Effect: 1 creature or object
Saving Throw: None

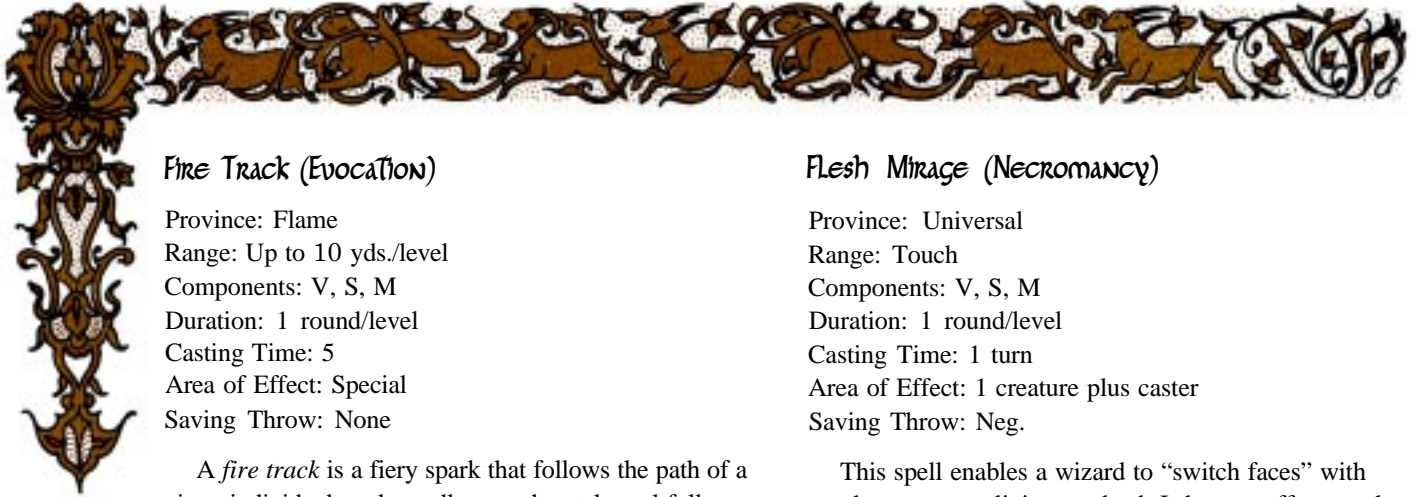
An existing parcel of sand can rise up, form a fist, and pummel an enemy when this spell is cast. The fist (or tentacle) smashes against only one individual, chosen at the time of casting. The blow inflicts 4d4 points of damage. Any items worn or carried by the target must make a successful saving throw vs. crushing blow or be destroyed. If the fist is aimed specifically at an object (e.g., at a door, barred window, or cart), the target suffers a -4 penalty when making the save.

The fist’s THAC0 is 4. It does not cause any heaving or shifting of the surrounding sand, so it can’t form a barrier or throw a charging foe off his feet. It *can* leap up from the sand to attack a flying, jumping, or high-perched target up to 20 yards from the fist’s point of eruption.

To cast this spell, the wizard clenches his fist around a handful of sand, then brandishes it while uttering the incantation.







Fire Track (Evocation)

Province: Flame
Range: Up to 10 yds./level
Components: V, S, M
Duration: 1 round/level
Casting Time: 5
Area of Effect: Special
Saving Throw: None

A *fire track* is a fiery spark that follows the path of a given individual as doggedly as a desert hound follows a scent. The caster identifies the target when casting the spell, either by name or by physical description (e.g., “the man who stole the emir’s purse today,” or “the woman I saw wearing the gray eye patch”). A spark of flame appears harmlessly at the caster’s fingertip—the faithful “hound” ready for the hunt.

If the target has not been within range during the last 24 hours, then the flame leaps off the caster’s finger, lands on the ground nearby, and extinguishes itself. If the target *has* been within range, the flame leaps off the caster’s fingertip and flies toward the target’s trail, striking the ground as soon as it “picks up the scent.”

The *fire track* is like a brilliant flame traveling along a fuse. In its wake is a faint line of scorched earth and dust, marking the path of its prey. (The scorch marks are easily swept clean.) The flame moves from 0 to 80 yards per round, at a speed chosen by the caster, for the spell’s duration. The *fire track* bums with the strength and brightness of a torch. It inflicts 1d6 points of damage upon those who get in its way, and sets combustible materials aflame. (A wise wizard does not use this spell to investigate burglaries in a cotton warehouse.)

The *fire track* can be foiled in a number of ways. It cannot cross water, and is extinguished by doing so. It can be snuffed out while in motion by strong breezes, blowing sand, and heavy rain. If the pursued individual takes to the air or *teleports*, the *fire track* circles in place until its time expires. Mere climbing, leaping, or jumping (even across a chasm) cannot foil the *fire track*, however, which always pursues in the correct direction.

The material components of this spell are a hair or droplet of blood from a saluqui (a desert greyhound), wrapped in wax. The wax is melted to cast the spell.

Flesh Mirage (Necromancy)

Province: Universal
Range: Touch
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 turn
Area of Effect: 1 creature plus caster
Saving Throw: Neg.

This spell enables a wizard to “switch faces” with another creature, living or dead. It has no effect on the undead. The caster gains the touched individual’s facial features, while the target gains the caster’s. The caster must be able to see the features he intends to assume.

The caster does not gain any sensory abilities (or disabilities) associated with his new face. For example, if he copies a medusa’s face, he gains none of the creature’s gaze attacks. Likewise, if he copies a blind man’s face, he still retains his normal sight. The reverse is also true—that is, the blind man remains sightless despite his “new eyes.” Both individuals retain their normal voices, as well as height, bodily appearance, knowledge, spells, and spell-like abilities.

Flesh mirage compensates for any unusual restriction that a new visage might otherwise cause. For instance, even if the caster’s new face has no apparent breathing holes, he can still breathe normally. And even if his new face has no apparent eyes, he can still see as he did before.

The *flesh mirage* serves as an effective disguise. It does radiate magic, however, which is identifiable as part of the necromantic school. Magics that detect and/or remove spells of the illusion school—such as *banish dazzle* or *dispel mirage*—do not affect this disguise; *flesh mirage* is not illusionary. *Dispel magic* or *destroy magic* can reverse the effects of this spell, returning each face to its origin.

If the creature touched by the caster is an unwilling target, he can make a saving throw vs. spells to avoid the transference. As usual, a willing target can simply forgo the saving throw.

The material components of this spell are a bit of plaster and glue, and a mirror, all of which are consumed by the casting.





Move Dune (Evocation)

Province: Sand
Range: Special
Components: V, S, M
Duration: 1 round/level
Casting Time: 5
Area of Effect: 10 ft. × 10 ft. × 10 ft./level
Saving Throw: None

With this spell a caster can lift a heap of sand—or dust or gravel—and move it to a nearby location. To an observer, it looks as if the wizard levitates the load and sends it drifting through the air. The spell can move only small, dry, inorganic, and nonliving particles. It leaves wet soil (mud) and rocks behind, along with buried objects such as bones, treasure, and burrowing animals, revealing them for all to see. Also exposed are sentient creatures, including all types of elementals and landlike creatures such as sandlings.

The wizard can hoist a load occupying a 10-foot cube per experience level, usually part of a dune. He must be able to see the dune to lift it. He can move it up to 20 feet each round in any direction. The spell's duration is one round per level. Once the sand is launched, he doesn't need to concentrate to keep it moving, or even see it. The load moves in one mass. If the wizard deliberately drops it, the debris forms a cloud identical in effects to a *sand shield*, lasting 1d3 rounds. Creatures below a load that is dumped (as opposed to those who move into the resulting *sand shield*) can make a Dexterity check to avoid being buried.

The material component of this spell is a pinch of sand, blown upon by the caster.

Shield of Winds (Evocation)

Province: Wind
Range: 10 yds./level
Components: V, S
Duration: 1 round/level
Casting Time: 5
Area of Effect: 30-ft. × 30-ft. vertical barrier,
2 ft. thick
Saving Throw: None

This spell creates a windy barrier that can be felt but not seen. The spell summons up breezes, draws them into thin “threads,” then weaves them into a tapestry of chaotic, whistling gusts. The result is a wall that is nearly impenetrable. No herd of beasts can batter through it; no titan can break it apart. Once created, the shield cannot be moved.

Magical and nonmagical creatures cannot penetrate the *shield of winds*. Nor can nonmagical weapons. Gas clouds and whirlwinds are stopped, too, whether they're magical or natural in origin. Moveable objects made of force cannot pass through, nor can prismatic spell effects and the like.

Some assaults do penetrate the shield, however. Purely magical weapons can pass through, provided they have no solid, tangible form. For example, *magic missiles*, fireballs, and *lightning bolts* can penetrate the wall, but an existing arrow enchanted with the *flame arrow* spell, or a +2 *spear*, cannot. The following assaults can also penetrate the wall: divination spells, magics such as *charm*, illusion spells such as *phantasmal force*, energy attacks, as well as sound and sound-based attacks.

Dispel magic and *anti-magic shell* can bring the wall down. The caster himself can also destroy it instantly at will. He doesn't have to concentrate upon the wall to maintain it. In fact, the caster can die, leave the area, or undertake other spellcasting without affecting the shield in the slightest.

A *shield of winds* has no material component other than sufficient air to create the wall. The spell can't function underwater or in other places with a paucity of air.

Shipslock (Evocation)

Province: Sea
Range: Touch
Components: V, S, M
Duration: 1 turn/level + 1d6 turns
Casting Time: 5
Area of Effect: 1 ship
Saving Throw: 1/2 or Neg.

This spell acts as a security device, protecting ships from underwater attacks. (It can protect other submerged wooden or reed structures, too.) Once cast, *shipslock* does nothing until the vessel is touched by a





living underwater creature with intelligence above “animal.” Most fish don’t qualify, so they can’t accidentally discharge the spell.

When the spell is triggered, the ship releases a bright blast of electrical energy, inflicting 1d6 points of damage per level of the caster, to a maximum of 15d6. The individual who touched the ship (and caused the blast) makes a saving throw vs. spells; success indicates that only half damage is incurred. In addition, all creatures in the water within 100 feet of the discharge must make a saving throw vs. spells. Success means they suffer no damage; failure means they suffer half. The blast does not harm targets who are out of the water, including those aboard the ship. Nor does it harm the ship itself.

Shipslock carries only one charge. If the blast is not triggered before the duration of the spell elapses, it fades away harmlessly.

The material component of this spell is a small silver rod, which is pushed into the protected ship’s keel like a nail. The rod is consumed if the blast is triggered, but not if the charge merely fades.

Water Blast (Evocation)

Province: Sea

Range: 10 yds./level

Components: V, S, M

Duration: Instantaneous

Casting Time: 5

Area of Effect: 1 creature

Saving Throw: Special

A small, stoppered bottle (or vial) of water becomes an impressive weapon when this spell is cast. The wizard simply opens the bottle and aims. The water jets from the mouth, seeking out its target (one individual) much as a *magic missile* would do.

The *water blast* always strikes the target’s face if possible. Damage is 2d6. If the face is struck, the target also must make a saving throw vs. spells or be blinded (per the 2nd-level wizard spell) for 1d6 rounds. Sightless creatures are unaffected by the blinding attack.

The water in the bottle determines what kind of water makes up the blast—fresh, salt, muddy, or holy, for example. Against undead creatures, holy water



inflicts additional damage—twice what a normal splash of it would cause (or at least 4d6), in addition to blinding. If the bottle contains other liquids—e.g., acid or poison—the spell won't work.

Wind Carpet (Alteration)

Province: Wind
Range: Touch
Components: V, S, M
Duration: 1 turn/level + 1d8 turns
Casting Time: 5
Area of Effect: Special
Saving Throw: None

When this spell is cast, the recipient becomes the commander of a wondrous flying carpet, woven from a glowing magical force. The carpet measures 1 square foot per level of the caster, with rectangular dimensions. Though it's wafer thin, it can carry up to 100 pounds per level of the caster.

The *wind carpet* moves up to 300 feet per round. Its maneuverability class is A. In combat, it can be destroyed by a successful *dispel magic*, or by physical or magical damage. The carpet has 5 hit points per level of the caster, Armor Class 8, and makes saving throws as a leather object.

The person touched is fully in control of the carpet. It flies smoothly and with stability, enabling the rider to recline, cast spells, study, or perform intricate tasks while floating along. In fact, the rider can never accidentally fall from the carpet, no matter what movements he or the carpet makes. Even if he flies upside down, the carpet remains “under” his feet, level and stable. However, items that he's not carrying or wearing may fall (and they will if he's upside down). Wind alone can never whisk cargo off the carpet.

The recipient can command the *wind carpet* to hover in one place or guide it with deft precision around obstacles and through gaps. The carpet can even tilt sideways or roll upside down to dump off intruders. The “pilot” remains in place, although other passengers and cargo are vulnerable to falling, as usual.

Only the person touched by the caster can command the carpet. While magics can destroy it, they can never wrest control of the carpet from this individual. Nor can anyone hamper its flight by gusts

of wind or even natural storms. Subject to its weight limits, the carpet can carry more than one living creature, but it is linked to only one. If the recipient is killed or knocked unconscious, the *wind carpet* fades immediately (possibly stranding its riders in midair).

The *wind carpet* does not confer any protection against creature, spell, or weapon attacks, but its shelter against winds extends above it in an invisible bubble as tall as the person touched by the caster. A wizard on a *wind carpet*, for example, is vulnerable to air elemental attacks or arrows. But he can fly right through a tornado and emerge unshaken, or even stay in the funnel cloud to study a spell.

The material component of this spell is a scrap of woven cloth, of any size. The cloth is consumed by the spell's casting.

Sixth-Level Spells

Command Water Spirits (Evocation)

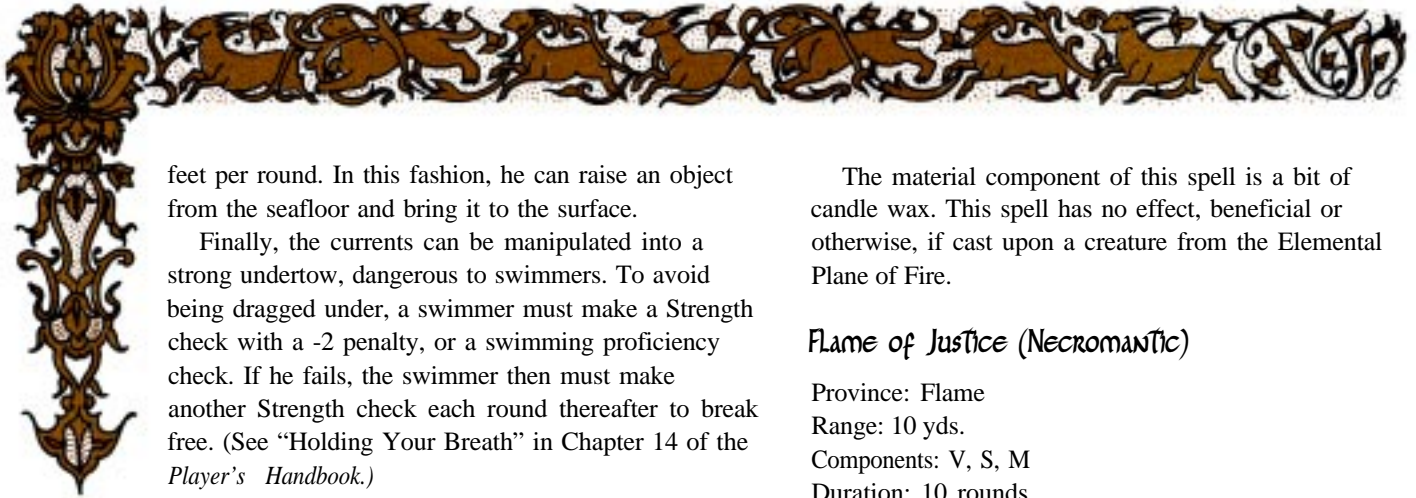
Province: Sea
Range: 10 yds./level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: Special Saving
Throw: None

Despite its name, this spell commands no true spirits. It merely influences currents in the sea and other large bodies of water, enabling the caster to move objects on and under the surface. Results are impressive, leading many to believe they're the work of spirits.

The caster can move any ship fully within range, up to its base move per hour, even in becalmed or adverse wind conditions. (See notes on ocean voyaging in Chapter 14 of the *DMG*.) The currents also can slow a ship within range of this spell, reducing its movement by half. The slowed ship incurs no other penalties, and the condition lasts until the spellcaster moves out of range.

In addition, the caster can move floating objects or creatures up to 60 feet per round along the surface. If an object is beneath the surface, the caster can move up to 20 pounds per level, at a maximum rate of 30





feet per round. In this fashion, he can raise an object from the seafloor and bring it to the surface.

Finally, the currents can be manipulated into a strong undertow, dangerous to swimmers. To avoid being dragged under, a swimmer must make a Strength check with a -2 penalty, or a swimming proficiency check. If he fails, the swimmer then must make another Strength check each round thereafter to break free. (See “Holding Your Breath” in Chapter 14 of the *Player’s Handbook*.)

The material component of this spell is a clear glass, into which some water from the sea or lake is poured. The glass shatters at the end of the spell’s duration. Breaking or emptying the glass will end the spell prematurely.

Flameproof (Abjuration)

Province: Flame

Range: Touch

Components: V, S, M

Duration: 1 turn/level

Casting Time: 6

Area of Effect: 1 creature or object

Saving Throw: None

The recipient of this spell gains full immunity to normal fires and limited protection from magical flames. Ordinary flame—even molten lava and large bonfires—cannot harm him. Fire-breathing creatures (such as hell hounds or red dragons) and those made of flame (such as salamanders) suffer a -1 penalty to each die of damage when attacking the recipient. In addition, the recipient gains a +2 bonus on saving throws vs. magical fire, including *wall of fire* spells and *fireballs*.

Flameproof cannot be combined with other spells and magical items that provide protection against flame. (Compare this with the magical item *ring of fire resistance*.) When cast upon a creature from the Elemental Plane of Fire, the spell has no effect.

When cast upon an item, *flameproof* renders that item immune to all flame, whether magical or natural in origin, for the duration of the spell. The item (and anything it contains) will remain at normal temperature, cool to the touch, despite immersion in lava or exposure to a red dragon’s breath weapon.

The material component of this spell is a bit of candle wax. This spell has no effect, beneficial or otherwise, if cast upon a creature from the Elemental Plane of Fire.

Flame of Justice (Necromantic)

Province: Flame

Range: 10 yds.

Components: V, S, M

Duration: 10 rounds

Casting Time: 1 turn

Area of Effect: 1 target

Saving Throw: Special

The *flame of justice* is a more powerful (and in some minds, more twisted) version of the 1st-level *fire truth* spell. It is cast in much the same way, using a lit candle to determine truth or falsehood. However, the spell has two important changes.

First, this spell causes part of the target’s body to burst into flame for each untruth spoken. The first untruth inflicts 1d4 points of damage, and each additional untruth inflicts 1d6. There is no saving throw against the casting of the spell, but for each untruth told, the recipient is allowed a saving throw vs. spells to halve the damage. (Damage still increases normally with each untruth; the result is divided by two.)

Secondly, the ideal of “truth” is subjective to the caster, not the target. If the caster believes something to be true, even if it is incorrect, the target suffers the effects of telling the (unappealing) truth. Telling the questioner what he wants to hear is an excellent method of surviving the spell. Ignorance or silence is not a defense if the caster believes the target is hiding something. Half-truths and outright lies can spare the target, provided that the caster believes in them. The DM must adjudicate in such situations, but only the evil and black-hearted rogue would choose to disbelieve everything said only for the purpose of inflicting damage.

The spell is limited to 10 questions or 10 rounds, whichever comes first. An attack on the caster breaks the spell, provided the attack inflicts damage.

The *flame of justice* may aid a local ruler in trying someone accused of a serious crime, although in





gentle, civilized lands, *fire truth* is preferred. Mages of the True Flame (wizards who follow only the province of flame and persecute wizards of all others) often use the *flame of justice* to extract confessions.

The material component of this spell is the same as that for *fire truth* — a candle made of a rare form of desert bee's wax. It costs 300 gp ready-made, and is available only through holy men (usually of the moralist faction). The wizard can make the candle himself in a week, after investing 100 gp in the raw materials.

Part Sand (Alteration)

Province: Sand
Range: 10 yds./level
Components: V, S, M
Duration: 5 rounds/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

Part sand enables the caster to cause a prominence made of sand, gravel, or loose dirt—e.g., a dune, hill, knoll, or rise, not a depression or level ground—to move apart, forming a 20-foot-wide trough. This trough extends 10 feet in length and 3 feet deep per level of the caster. (For example, a 12th-level wizard can create a trough 20 feet wide, 120 feet long, and 36 feet deep.) The caster can also elect to cut a smaller trough. After aiming the initial cut, he cannot angle it to change direction. The magic holds the trough clear of slipping earth or sand for the duration of the spell. It even whisks away earth introduced into the trough by someone physically digging into its sides.

If the wizard's trough meets a solid rock face, the trough is blocked. (It cannot get larger.) However, a

trough can be positioned along the edge of a rocky outcrop so as to expose it, provided the outcrop doesn't extend across the width of the trough at any point.

This spell also can be used to inflict damage on an earth elemental or other being whose body is formed of earth or sand (such as a sandling or a *sand lion* conjured by spell). A creature that is in phase with such substances (such as a xorn) is also vulnerable. When the trough encounters such a creature, its progress ends immediately (digging no farther). The creature in the path of this spell immediately suffers 4d8 points of damage. Unlike *part water*, this spell does not panic such creatures—but it does force a saving throw vs. spell to avoid being *slowed* (to half movement rate and attacks) for 1d6 rounds.

Creatures that are not earth-based are not harmed by *part sand*. Large, solid objects (such as corpses and living bodies) unearthed in the path of the trough merely settle to the bottom; they are not flung aside.

Two small stones are the material components of this spell.

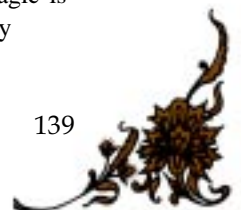
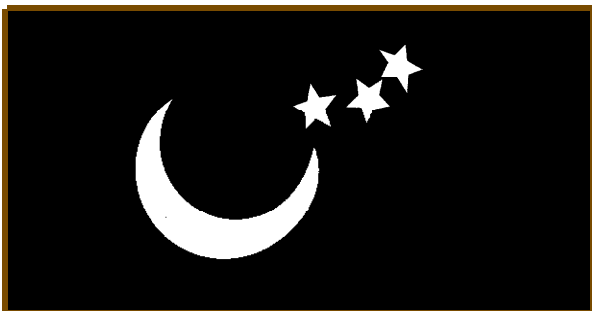
Sand Shroud (Evocation)

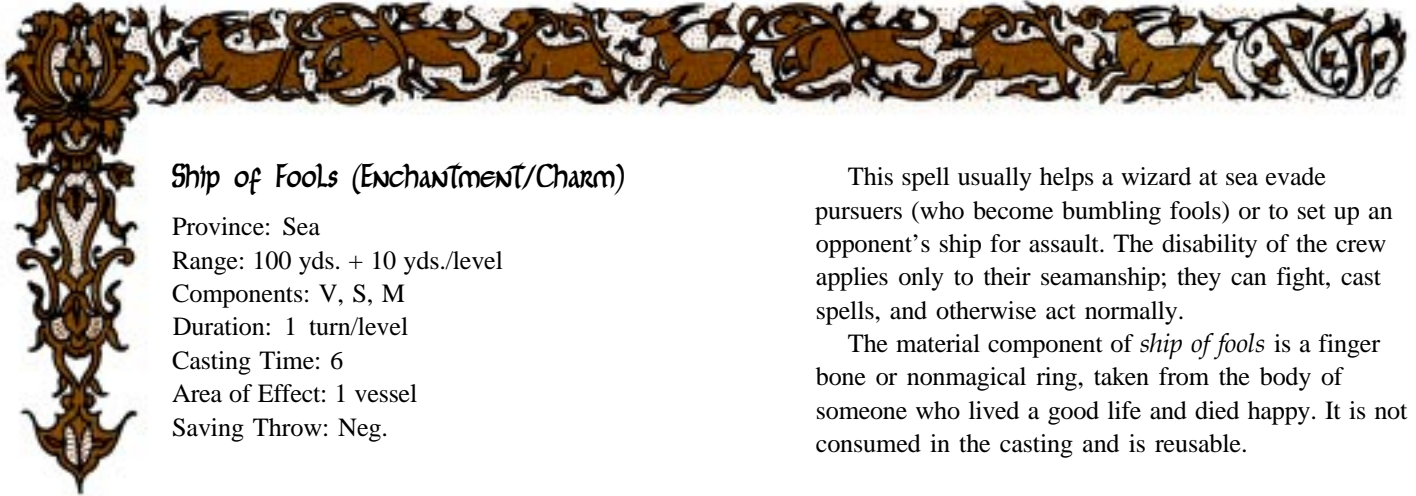
Province: Sand
Range: 10 yds./level
Components: V, S, M
Duration: Instantaneous
Casting Time: 6
Area of Effect: 1 creature or object/level
Saving Throw: None

This spell causes sand or loose earth to open up under a target like a grave, and then swallow it up instantly. Enough sand or earth must be present—for example, the spell works in a desert setting or barren field, but not on cultivated land or solid rock. The target must be dead, undead, or never have lived. Its size must be "L" or less. It is buried 60 feet deep, without any mark or trace on the surface of its grave.

Intelligent undead, animated magical items, and creatures able to assume gaseous form are imprisoned for only 2d8 rounds. The spell is typically used to quickly hide treasure or the evidence of a fatal fight.

The material component of this specialized magic is a lump of mud, clay, dried dung, or other powdery substance, which is crushed during spellcasting.





Ship of Fools (Enchantment/Charm)

Province: Sea
Range: 100 yds. + 10 yds./level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: 1 vessel
Saving Throw: Neg.

This is a specialized version of *feblemid* (described in the Player's Handbook). Instead of reducing wizards to idiocy, the *ship of fools* deprives a ship's crew of all knowledge of the sea. The captain shouts gibberish orders, the crew pulls on the wrong lines, the charts become "unreadable," and the navigator tipsy. Rowers (if present) row out of synch as the drum-beater conducts new experiments in freeform percussion.

As a result, the sailors perform like ordinary landlubbers. The seamanship and navigation proficiencies don't work while this spell is in operation. Any other proficiency that can aid the ship is also banned. The speed of a rowed vessel is cut in half, and the vessel has a 20 percent chance of changing direction each round—30 degrees, right or left, determined randomly. The speed of a sailing vessel is reduced by a third, while the chance of a sudden change of tack increases to 40 percent per round.

The target of this spell is one vessel, which may include the vessel upon which the caster is standing. The ship's captain is allowed a saving throw vs. spells. If he fails, he and his entire crew are under the effect of the *ship of fools*. If the captain succeeds, the ship is unaffected (good leadership outweighs foolish magics). Passengers, slaves, and other members who are not crew make individual saving throws. Player characters are always allowed individual saving throws. However, if a PC is captain, and he fails his saving throw, his entire crew is affected, excluding PCs,

If a captain under the effect of this spell is knocked unconscious, tied up, or otherwise "released" from command, his replacement (a new, temporary captain) must make a new saving throw—whether he's an NPC or a PC. With this second saving throw, a previously unaffected individual may become "foolish."

This spell usually helps a wizard at sea evade pursuers (who become bumbling fools) or to set up an opponent's ship for assault. The disability of the crew applies only to their seamanship; they can fight, cast spells, and otherwise act normally.

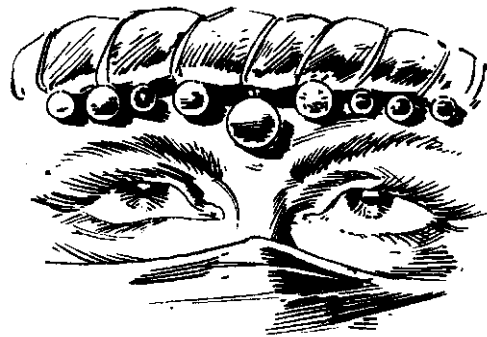
The material component of *ship of fools* is a finger bone or nonmagical ring, taken from the body of someone who lived a good life and died happy. It is not consumed in the casting and is reusable.

Summon Wind Dragons (Evocation)

Province: Wind
Range: 10 yds./level
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: 1/2

Despite its name, this spell does not summon any sort of creature. Instead, it enables the caster to create 1 to 10 small whirlwinds or vortices, dubbed "wind dragons." These whirling, shadowy presences measure 6 feet in diameter, and move according to the mental direction of the caster. They dissipate harmlessly if the caster is struck in combat or ceases to concentrate on them.

Wind dragons whirl through the air at 210 feet per round, with maneuverability class A. They strike targets as directed by the caster, with a THAC0 of 10. Each whirlwind can strike once per round, inflicting 4d4 points of damage. The target is allowed a saving throw vs. spells; success halves the damage. The caster can direct each whirlwind against a different target,





but no more than two can attack any single target simultaneously. Although the wind dragons cannot actually lift or move solid objects, they can rake and shake living (and undead) bodies effectively. A target struck by a whirlwind cannot cast spells the same round, though his fighting ability is otherwise unaffected.

The material component of this spell is a cup of any sort. When casting, the wizard must blow into the cup while twirling it. The spell fails if cast in a place without air. For example, it won't work underwater.

Seventh-Level Spells

Create Shade (Alteration)

Province: Sand

Range: 10 yds./level

Components: V, S

Duration: 1 turn/level + 2d4 turns

Casting Time: 7

Area of Effect: One 10-ft. cube/level

Saving Throw: None

This magic creates a cool, shaded patch of ground for the comfort, rest, and survival of creatures stranded in a hot desert or another sun-baked place. The area is clearly delineated by a patch of dark shade on the ground, though there is no object in the sky to cast such a shadow. Those within the area of effect require less water, just like characters in natural shade. (See Chapter 5.) The spell does not otherwise modify temperature,

Provided they can all fit in the shaded area, any number of creatures can enjoy these benefits. In fact, this spell often attracts a large number of unwanted life-forms (such as insects). Other spells can be cast within the shaded area—for example, to eliminate unwanted intruders—without destroying the shade. Of course, *dispel magic* and *destroy magic* do cause the shade to disappear immediately.

The caster can end the effect instantly by act of will. He doesn't have to concentrate to maintain it. He's free to sleep, study spells, or undertake intricate activities within the shade, without risking its loss.

Create shade has no material component, but it must be cast on solid, natural ground (sand is okay). On a

roof or on the deck of a ship, it fails. Once cast, the shade cannot be moved. It remains in place regardless of the sun's position.

Create Soundstaff (Enchantment, Invasion)

Province: Wind

Range: Special

Components: V, S, M

Duration: Special

Casting Time: 6

Area of Effect: Special

Saving Throw: Special

This spell helps dampen "excess" noise by gathering it in a wooden staff. The staff is planted in the ground or atop a roof when the spell is cast. For 60 days, it creates a spherical area of relative peace and quiet, up to 100 yards in any direction from the staff. Though normal conversations and spellcasting can occur in this area, the staff creates at least the illusion of a placid, peaceful area, even in the hubbub of a city marketplace or in a private garden beyond which a riot is occurring.

The staff "muffles" sonic attacks; all saving throws against such attacks in the area of effect gain a +1 bonus. More importantly, the staff fully absorbs all errant sounds "dumped" in the area as a result of sand whisper or similar magics. Sound-based attacks that are "dumped" by such magics are absorbed, too, and inflict no damage to those within the staff's area of effect. (Examples include harpy songs, *shout* spells, and *power word* spells.)

After 60 days, the staff can contain no more. It must be removed from its position before the start of the 61st day, or all magic within it is simply lost. (The same occurs, however, if the staff is moved prematurely.) Assuming the staff is removed promptly, it can function as a weapon for 10 days, emitting a sonic blast in the shape of a cone 60 feet long, with the tip at the staff, spreading to a base of 20 feet. Those caught within the blast suffer the effects of *power word, stun*. The staff can contain 2d6 of these charges. At the start of the eleventh day, any remaining magic dissipates harmlessly, leaving the staff ready to receive more sound—as soon as *create soundstaff* is cast upon it again.







Ruling emirs or local councils often ask wizards to maintain soundstaves throughout their cities (assuming the area has wizards of sufficient power). The wizards usually do this in return for a small token of gratitude, such as favors from their rulers, or permission to conduct magical experiments undisturbed within the city confines.

To create a soundstaff, the caster must first fashion a staff of dark wood, with a white or blue stone worth at least 300 gp at its tip.

Lifeproof (Necromantic) **Reversible**

Province: Universal

Range: Touch

Components: V, S, M

Duration: Special

Casting Time: 3 turns

Area of Effect: 1 creature

Saving Throw: Neg.

This powerful incantation enables the caster to safely remove an intangible but vital part of the recipient's life, transporting it through solid objects if need be. The caster places that part—called the *Shadow of the Heart*—in a closed glass container or a crystal. Once inside, the “shadow” becomes clearly visible as a translucent image of the recipient's heart. No apparent change occurs in the recipient himself, although *detect magic* reveals a strong necromantic spell in operation, centering on his actual, still-beating heart.

As long as the Shadow of the Heart remains safely within the container, the recipient's body can endure any amount of physical damage. When reduced to 0 or fewer hit points, the character doesn't fall unconscious or die; he just keeps on going. His saving throws, attacks, and Hit Dice remain the same. “Negative” hit points are healed normally, as if the recipient suddenly has an endless supply.

For every 10 points of damage below 0, the recipient of this spell suffers a -1 penalty to Charisma. With sufficient loss, he looks as horrid as the undead, but he is otherwise unaffected. Charisma returns to its normal value when the individual is healed to a positive level of hit points (that is, 1 or more).

Although the recipient is effectively immune to magical and natural attacks that cause damage, he's still vulnerable to other types of assaults (such as the *death* spell). He's also vulnerable to poison. He still can be *polymorphed*. If a part of his body is severed, it still functions independently (as long as the spell is in effect), allowing the recipient to reattach it. (This is similar to a troll's ability.)

The vessel or crystal holding the Shadow of the Heart must be within sight of the wizard as he's casting the spell. Thereafter, the vessel can be any distance from the recipient's body, without harm to the recipient. The crystal or glass is never more than 10 hit points in strength, and considered AC 10 (for it to be otherwise would violate the energies of the spell and therefore void it). Destroying the container kills the recipient. Only a full *wish* or similar enchantment can raise him from this grisly death.

The reverse of this spell, *revoke lifeproof*, brings a body and its Shadow of the Heart back together again. Other than a *wish* or *limited wish*, this is the only way to do so. The recipient must make a system shock roll, and if this fails, he dies. If the recipient's hit points total 0 or fewer when *revoke lifeproof* is cast, the recipient dies a normal death.

Wizards often cast *lifeproof* on themselves as protection against an attack. Some cast it on others as an “insurance policy”—ensuring that a recipient returns from a quest or mission to reclaim that part of his life which the mage holds.

The spell's material component, a glass container or crystal, must be transparent. It also must be at least 1 foot in diameter to contain the Shadow of the Heart.

Sun Stone (Evocation)

Province: Flame

Range: 5 yds./level

Components: V, S, M

Duration: 2 rounds

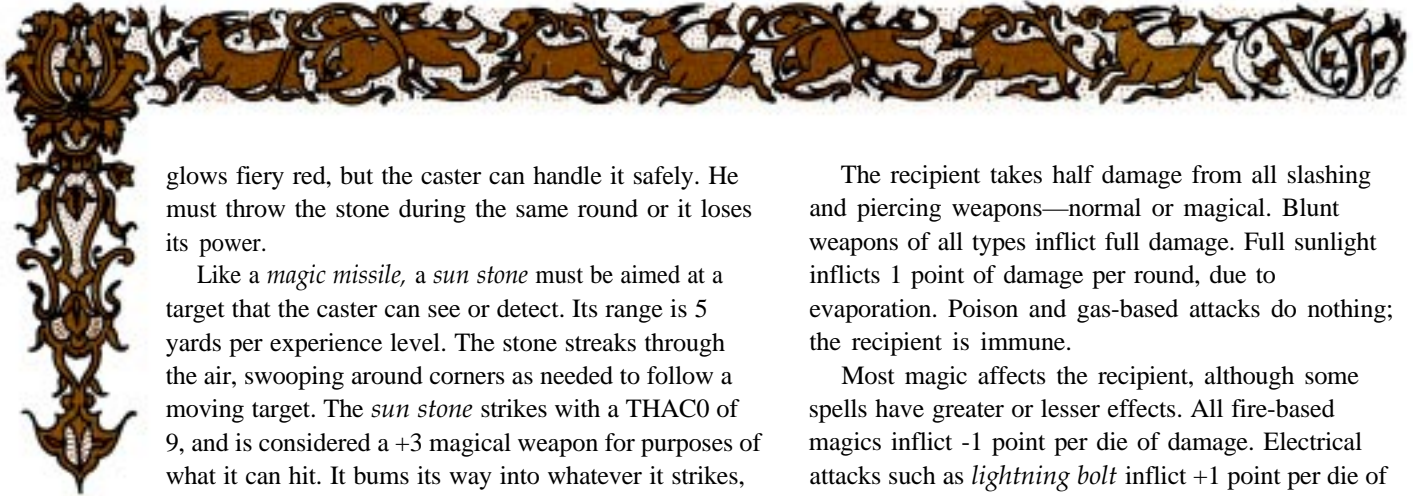
Casting Time: 7

Area of Effect: Special

Saving Throw: Special

A small stone, held in the sunlight by the caster, becomes a magical incendiary missile when this spell is cast upon it. The *sun stone* becomes so hot that it





glows fiery red, but the caster can handle it safely. He must throw the stone during the same round or it loses its power.

Like a *magic missile*, a *sun stone* must be aimed at a target that the caster can see or detect. Its range is 5 yards per experience level. The stone streaks through the air, swooping around corners as needed to follow a moving target. The *sun stone* strikes with a THACO of 9, and is considered a +3 magical weapon for purposes of what it can hit. It bums its way into whatever it strikes, setting flammable items afire. The target suffers 4d4 points of damage, but after that, the stone returns to normal. There is no saving throw against this attack.

If a stone “misses” its target—i.e., if its attack roll fails—it falls to the ground. Beings who touch such a stone in the round after casting take half damage. If they make a successful saving throw, they suffer 1 hit point (per stone). After that, the stone returns to its original state and becomes harmless.

A wizard can cast one *sun stone* for every three levels of experience. (Hence, a 15th-level wizard can cast five stones simultaneously.) Each stone has its own target—either the same individual or a different one, as desired by the caster.

Water Form (Alteration)

Province: Sea

Range: Touch

Components: V, S, M

Duration: 1 turn +1 round/level

Casting Time: 7

Area of Effect: 1 creature

Saving Throw: Neg.

This spell transforms the recipient into a sentient creature made of elemental water, enabling him to flow as a liquid. Only his physical abilities change; his mind remains the same. The recipient no longer needs to eat or breathe. At will, he can seep into cracks and crevices, as well as uphill and around corners. The *water form* is cohesive, and the recipient can shape himself as desired—even retaining his original shape. When submerged in a lake or other watery environment, he does not dissipate, but he does become invisible. The recipient can end the effects of this spell whenever he wishes.

The recipient takes half damage from all slashing and piercing weapons—normal or magical. Blunt weapons of all types inflict full damage. Full sunlight inflicts 1 point of damage per round, due to evaporation. Poison and gas-based attacks do nothing; the recipient is immune.

Most magic affects the recipient, although some spells have greater or lesser effects. All fire-based magics inflict -1 point per die of damage. Electrical attacks such as *lightning bolt* inflict +1 point per die of damage. If targeted by a spell that affects water, the recipient can make a saving throw vs. spells. Spells that transmute water into another substance (such as *transmute water to dust*) cause the *water form* to end prematurely. The recipient returns to his original state—provided there’s enough room.

If the recipient is in a tight spot when this spell ends—e.g., in a pipe or a sealed bottle—then he automatically returns to normal form the first moment the surrounding space allows it. If part of the *water form* has been lost, or somehow separated from the whole, then the largest remaining amount transforms back into the individual.

The material component of this spell is an eyedropper, which is broken during the spellcasting.

Eighth-Level Spells

Cleanse Water (Abjuration)

Reversible

Province: Sea

Range: Touch

Components: V, S, M

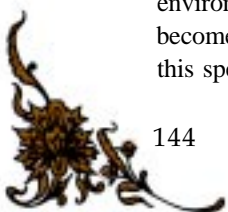
Duration: Permanent

Casting Time: 1 round

Area of Effect: 20-ft. cube/level

Saving Throw: None

With this spell, a wizard can cleanse any poison, saltiness, unpleasant taste, or the like from a body of water. He renders it potable and refreshing, cool even in full desert sun. The spell can remove alcohol (and dissolved drugs) from drinks, and turns magical potions into pure water. At higher levels, a wizard can cleanse an entire oasis.





Only one body of liquid can be cleansed at a time, however. A “body” is either the maximum area of effect, or the water within a container or boundary—whichever is smaller. For example, if the spell purifies a bucket of well water, it has no effect on the rest of the well.

Within a closed system, the results of this transformation are permanent; they don’t end after any given duration. However, the spell does not prevent water from being polluted again in the future. More poison can be added to a drink, for example. And a purified pool with an inlet that’s polluted will soon be contaminated again. As a general rule, if a body of water has an inlet that is causing the pollution, the cleanliness lasts 1d6 days (this includes oases and wells).

If the spell is cast on a body of water too large to be cleansed entirely, the surrounding water soon taints the cleansed area again. For example, the wizard can cast the spell upon the ocean itself, creating a pure “pool” amidst the waves. In such a case, the affected area returns to its original state in 5d4 turns. (The wizard might be better served by casting the spell upon a barrel of water.)

The reverse of this spell is *pollute water*. It fouls a body of water with a class H ingested poison (onset in 1 to 4 hours, inflicting 20 points of damage to the drinker, half that if a successful save vs. poison is made). Likewise, pollute water can transform a magical potion into a class H poison. The polluted fluid has an acrid, pungent, oily smell—easily detected by those who can smell such things. Other magics may conceal its deadly nature, however.

The effects of *pollute water* are as permanent as those of its reverse. Small amounts of water are permanently tainted, while those with an incoming flow of fresh water clear in 1d6 days. Water within another, larger body returns to normal in 5d4 turns. The poisoning of wells in civilized areas is regarded as treason throughout the cities and petty kingdoms of the Land of Fate. Those who engage in these activities are hunted down by the local authorities (or other adventurers).

The material component of both versions of this spell is a handful of sand, tainted with a drop of the caster’s own blood. The wizard adds the tainted sand to the water he intends to alter. Casting either

version drains 1d6 hit points from the wizard, which he can regain only through natural healing (not magical).

Sand Worm (Necromancy)

Province: Sand

Range: Touch

Components: V, S, M

Duration: 6 turns/level

Casting Time: 8

Area of Effect: 1 creature

Saving Throw: Neg.

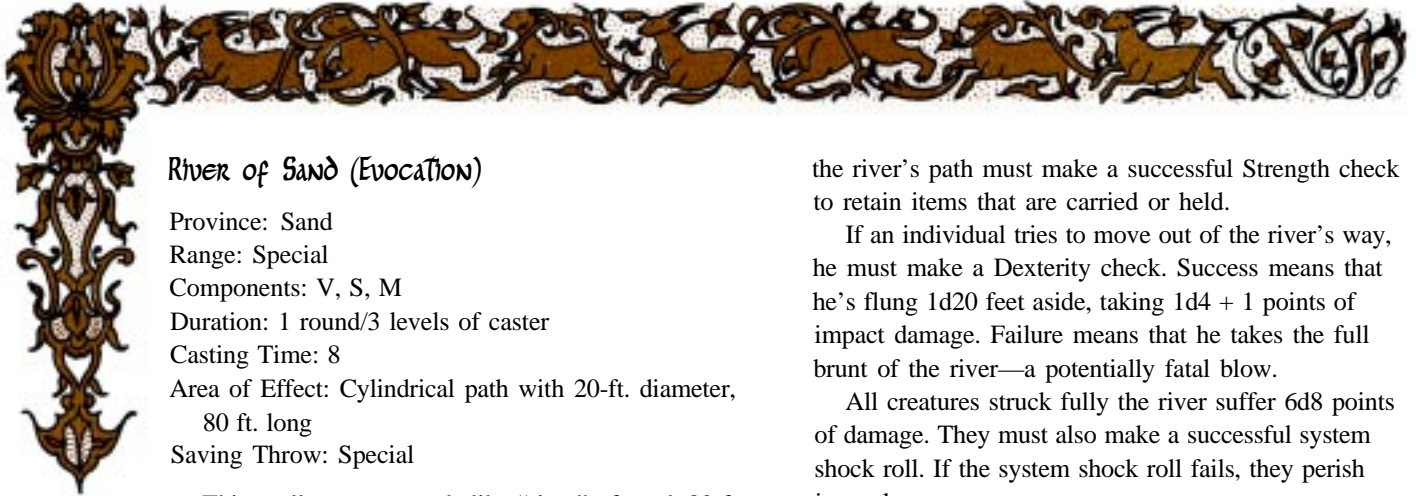
This spell turns the recipient into a “sand worm”—a man-sized, mouthless, mute, mottled thing that no longer needs to breathe, eat, drink, or eliminate. It can burrow through sand with ease to hide or sleep beneath the surface. The worm can sense major temperature changes, such as nightfall on the surface above, but temperature extremes do not harm it. While underground, its infrared sense also allows it to detect warm-blooded creatures who are man-sized or larger within 30 feet; above ground the range is doubled. Transformation into worm-form heals 2d4 points of damage for the recipient.

A sand worm can wriggle on the surface with a movement rate of 9. It can wriggle at the same rate upon a seafloor or lake bottom. (It can’t swim, though.) When burrowing beneath the sand, its movement rate increases to 12. The sand worm can carry objects up to the size and weight of an armored man—provided someone else ties the cargo to the worm. A sand worm has no limbs (or mouth) with which to hold anything.

A sand worm’s Armor Class is 6 and its THAC0 is 17. It can fight only by rolling over or slapping at an opponent with its bulk, inflicting 3d4 points of crushing damage per round. The spell recipient’s intellect and senses are unchanged, but the worm cannot speak or cast spells. Further, the recipient cannot escape his worm-form before the spell expires unless the caster wills it, or unless someone applies *dispel magic* or a similar spell.

The material component of this spell is any live worm, which must be swallowed by the caster.





River of Sand (Evocation)

Province: Sand
Range: Special
Components: V, S, M
Duration: 1 round/3 levels of caster
Casting Time: 8
Area of Effect: Cylindrical path with 20-ft. diameter, 80 ft. long
Saving Throw: Special

This spell creates a snakelike “river” of sand, 80 feet long, which barrels over obstacles in its path. To cast it, a wizard begins with a mouthful of sand. Then he whispers (or mumbles) an incantation, and spits the sand in the desired direction. The expelled sand travels along the ground, picking up more sand as it goes, gathering size and strength. Within one round, it becomes a roaring torrent.

The river travels 40 yards per round. During the first round, it has no destructive force, but it can sweep any item up to the size of a small hut or large wagon out of its path. Thereafter, the river has the power to tunnel through dunes, destroy structures, inflict siege damage as a ram, and strike beings so hard that their clothes and hair are stripped away.

All items in the river’s path must make a saving throw vs. crushing blow or be destroyed. Individuals in

the river’s path must make a successful Strength check to retain items that are carried or held.

If an individual tries to move out of the river’s way, he must make a Dexterity check. Success means that he’s flung 1d20 feet aside, taking 1d4 + 1 points of impact damage. Failure means that he takes the full brunt of the river—a potentially fatal blow.

All creatures struck fully the river suffer 6d8 points of damage. They must also make a successful system shock roll. If the system shock roll fails, they perish instantly.

The caster cannot choose to restrict a *river of sand’s* length; it always grows to 80 feet. Nor can the caster change this juggernaut’s direction once it begins to flow.

A mouthful of sand and the spittle it collects are the material components of this spell.

Unleash Monolith (Conjuration/Summoning)

Province: Flame, sea, wind, and sand
Range: 120 yds.
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1 day
Area of Effect: Special
Saving Throw: None

A form of elemental summoning, this spell brings a barely sentient creature made of elemental matter to the Prime Material Plane. The creature, called an *elemental monolith*, is composed of either elemental fire, water, air, or earth—in accordance with the caster’s calling. It proceeds to destroy everything and anything that stands in its way. It is stronger and less intelligent than an ordinary elemental of its type—and is therefore much more dangerous.

Ordinary elementals are detailed in the *Monstrous Compendium*. The same statistics apply to monoliths, with the following changes: All monoliths have 30 Hit Dice. They are nonintelligent, and inflict twice as many damage dice as ordinary elementals. (The wind monolith inflicts 4d10, sand monolith, 8d8; flame monolith, 6d8; and the sea monolith, 10d6.)

It is not easy to open an interplanar gate to one of these creatures. A wizard must spend a full day of careful meditation and chanting to cast the spell.





During that time he may not rest, sleep, or eat, else the preparation is ruined. Any disturbance during that time also disrupts his casting, ruining the spell.

When the day ends, the caster must make a successful Constitution check to see if he has performed the spell correctly. If he has unleashed a monolith, he must make an immediate system shock roll. Bringing such creatures into this plane is stressful. If the system shock roll fails, the caster dies.

The monolith is uncontrolled upon arrival. Magic that normally brings elementals to “heel” has no effect on elemental monoliths. The creature sets about to destroy as much of the surrounding countryside as possible before the end of the spell’s duration. When the spell expires, the monolith fades out, returning to its native land (provided it was not destroyed or banished earlier).

Given the time and risk involved, wizards tend to reserve this spell for a special occasion. If he intends to survive, the caster should plan an escape route of some type—e.g., a *teleport* or other *gate*. In that way, he can avoid the vengeance of the monolith, as well as that of any surviving citizenry.

The material component for this spell varies according to the type of monolith being summoned:

- A *sand monolith* requires a huge amount of loose sand or dust. A stretch of beach or desert is sufficient; the material in a dusty, abandoned room or on a dusty street is not. The sand monolith resembles a huge, 30-foot-tall humanoid made of dripping sand. Its eyes are yellow and glowing. Its maw is wide, open, and lipless.

- A *flame monolith* requires a great amount of fire. The flame from a burning building (or another fire this size) is sufficient. The fire does not have to be burning during the entire casting time, but it must be present for the conclusion of the spell. The flame monolith appears as a 30-foot-long serpent with jade-green eyes and ivory fangs, which drip hot magma.

- A *wind monolith* requires a huge amount of moving air, such as that of a storm front, hurricane, or tornado. Such conditions are not required throughout the entire casting time, though they are required at its conclusion. The storm can be magically created by someone other than the monolith’s caster. The wind monolith is a 30-foot-tall thunderhead with a humanoid shape. Its eyes appear as lightning bolts all over its body.

- A *sea monolith* requires at the very least a small lake, and more likely a good-sized chunk of ocean. Anything less causes the spell to fail. Once conjured, the sea monolith appears as a 30-foot-tall humanoid mass of water with wide, thick limbs. Sea creatures may be seen swimming within the monolith’s body. The monolith’s eyes are a hellish red.

Ninth-Level Spells

Conflagration (Necromantic, Evocation)

Province: Flame

Range: 20 yds./level

Components: V, S, M

Duration: 1 round/level of caster

Casting Time: 9

Area of Effect: 1 creature

Saving Throw: Special

This gruesome spell sets a living creature on fire, incinerating its hair, and clothing, and at least the top layer of flesh. The target suffers 2d6 points of damage each round, with no saving throw allowed. Individuals within 10 feet of the target are allowed a saving throw vs. spells. Failure means that they, too, lose 2d6 hit points; success means the damage is halved.

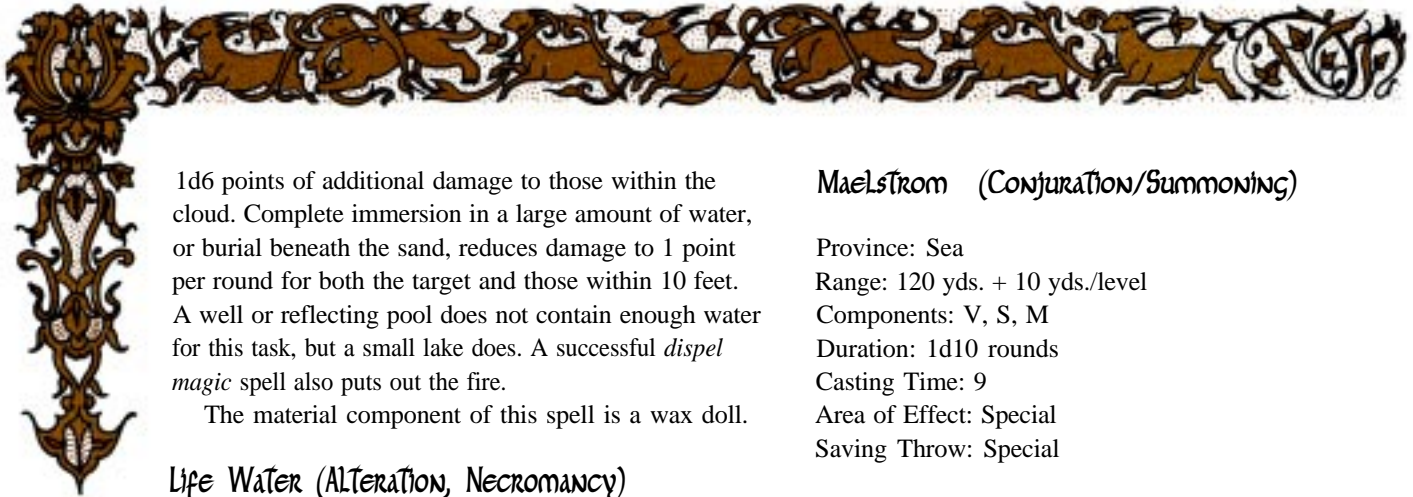
All items carried by the target must make a saving throw vs. magical fire at -2 or be destroyed. These flames are so intense that they set ablaze all other flammable items within 10 feet of the target, and melt soft metals, if such items fail a saving throw vs. magical fire. The spell creates an “extremely hot flame” as far as devices such as a *ring of fire resistance* are concerned.

The living target of the conflagration can move and fight normally as long as he lives, and all those within 10 feet are subject to fire damage. He cannot cast spells, but can still use spell-like abilities.

Death brings no relief. When all his hit points are lost, the target’s corpse falls under the control of the caster. The wizard can animate his now-dead target by mental command, but cannot perform other spells in addition to commanding this movement.

Conflagration is difficult to thwart. Spraying the target with water or sand only creates a billowing cloud of steam or hot dust within 20 feet of the target, causing





1d6 points of additional damage to those within the cloud. Complete immersion in a large amount of water, or burial beneath the sand, reduces damage to 1 point per round for both the target and those within 10 feet. A well or reflecting pool does not contain enough water for this task, but a small lake does. A successful *dispel magic* spell also puts out the fire.

The material component of this spell is a wax doll.

Life Water (Alteration, Necromancy)

Province: Sea

Range: Touch

Components: V, S, M

Duration: Up to 1 day (see below)

Casting Time: 9

Area of Effect: Up to 1 gallon

Saving Throw: None

This spell transforms any liquid into a sweet-smelling serum that heals wounds and cures blindness, disease, poisoning, rotting (including “mummy rot”), magical feeble-mindedness, and fungal growth (such as the transformation of flesh into green slime). Even life-threatening wounds are healed; lost limbs and organs regenerate instantly when the miraculous life water is applied! A severed head cannot be restored, however. As wondrous as the serum is, it cannot bring a recipient back to life, nor can it restore a magically transformed creature to his original form.

One gallon of the serum entirely cures one man-sized being of all the ailments listed above, restoring all lost hit points in the process. An average-sized water skin filled with life water can cure one condition, or restore 3d8 hit points of physical damage. Immersing even a partial body in *life water* can restore the complete form, provided the body is not dead. (Any leftover body parts are worthless.) The serum is a topical treatment. As it is used, it is absorbed by the recipient and disappears. A pool created by this spell can be completely absorbed by several healings.

Any liquid can serve as the material component of this spell—even a liquid devised by magical means. Leftover serum reverts to its original condition with the next setting of the sun.

Maelstrom (Conjuration/Summoning)

Province: Sea

Range: 120 yds. + 10 yds./level

Components: V, S, M

Duration: 1d10 rounds

Casting Time: 9

Area of Effect: Special

Saving Throw: Special

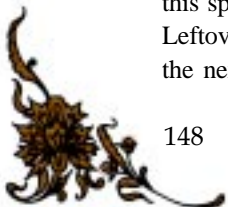
When cast upon the sea (or large lake), the *maelstrom* spell punches a hole right through the Prime Material Plane into the Elemental Plane of Water. A huge whirlpool appears for 1d10 rounds, attempting to suck everything into the Elemental Plane of Water. At the end of that time, the rift between the planes heals and the sea returns to normal.

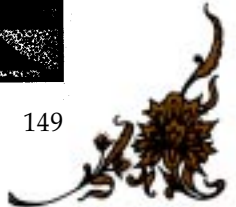
The whirlpool consists of a dark center like a bullseye, surrounded by a ring of swirling water. The center has a 50-foot radius. The surrounding ring is another 100 yards wide (giving the entire whirlpool a 150-foot radius). All vessels within the whirlpool's center must make a seaworthiness check with a -20 percent modifier each round. Failure indicates that they are sucked into the Elemental Plane of Water. Success means they simply hold their ground; they have no choice but to hang on until the spell elapses or until they are sucked through to the Elemental Plane of Water.

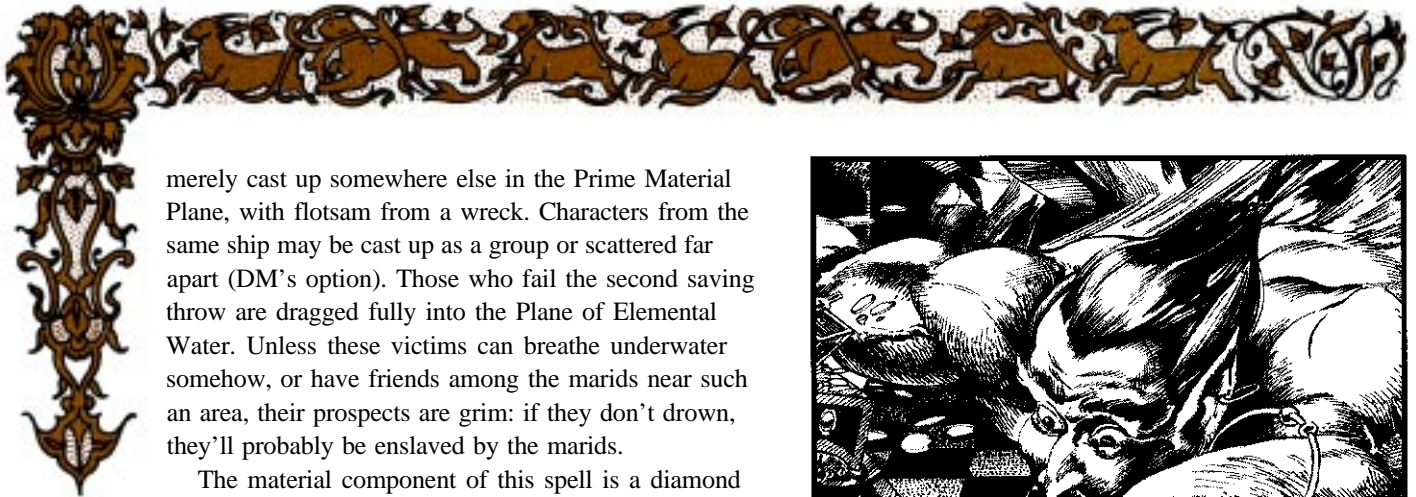
Vessels within the 100-yard border around the center must also make a seaworthiness check each round. Success indicates that they can sail under “adverse” conditions. Creatures and spells that affect water (such as *control water spirits*) also may help them move from the area. Failure means they are dragged 20 yards toward the center.

Individuals in the border who are not aboard ships are dragged 50 yards per round toward the center. Allies who control water or use magic may help; mere swimming has no effect.

An individual in the center of the maelstrom who is not aboard a vessel must make a saving throw vs. death magic each round to avoid being sucked through the whirlpool. Success indicates the character holds his ground. Failure calls for another saving throw. If a second save vs. death magic succeeds, the victim is







merely cast up somewhere else in the Prime Material Plane, with flotsam from a wreck. Characters from the same ship may be cast up as a group or scattered far apart (DM's option). Those who fail the second saving throw are dragged fully into the Plane of Elemental Water. Unless these victims can breathe underwater somehow, or have friends among the marids near such an area, their prospects are grim: if they don't drown, they'll probably be enslaved by the marids.

The material component of this spell is a diamond worth at least 10,000 gp. The gem is crushed when the spell is cast.

Sand Form (Necromancy)

Province: Sand

Range: Touch

Components: V, S, M

Duration: 1 day/level

Casting Time: 1 turn

Area of Effect: Special

Saving Throw: None

This spell enables an individual touched by the caster to animate a body made of sand immediately. The recipient wills the sand body to move and act, and can even cast spells through it—all while his own body is safely up to 100 miles away. The sand body resembles the recipient as closely as a pile of sand can; unless illusionary magic is cast upon it, few will believe it to be living flesh.

The recipient (who may be caster) can see, hear, and sense through the sand form. The form can fight, talk hoarsely, and carry things—in fact, it can perform all tasks less exacting than lock-picking, sewing, and similar handicrafts. It can even go adventuring and earn experience points for its “master.”

The recipient's mind functions in two places simultaneously—within the *sand form*, and within his real body. The real body can still sense (see, hear, smell, etc.) exactly as before, even benefiting from enhancements such as a magical ring. The tradeoff is paralysis. Aside from breathing, blinking, and moving his eyes, the recipient cannot move his real body while the *sand form* is animated. (A few friendly guards are a wise precaution. So is a pleasant or strategic view.)

The real body does not need to eat, drink, or sleep. It

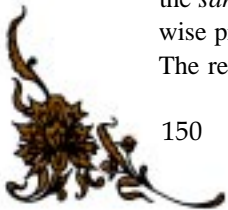


heals damage as if resting, regardless of the sand body's activity.

The recipient is vulnerable when his *sand form* is the target of magical and psionic powers that affect the mind. The *sand form* can be fooled by illusion spells to the same degree as the recipient himself. They are of “like mind.”

Physical attacks against the *sand form* don't damage the real body, but they do harm the sand form. The latter has a number of “hit points” equal to the recipient's normal maximum (even if the recipient is currently crippled). The *sand form* has the recipient's natural Armor Class, too. It can wear armor and carry weaponry, with the same restrictions that apply to the recipient. The sand body does not benefit from anything worn or carried by the recipient's real body, however.

Cuts and bruises on the sand body are reflected by crumbling sand. Otherwise, the sand body can withstand attacks just as well as (or as poorly as) the recipient can normally. There are two exceptions: if the sand body is immersed in water for more than a turn, or exposed to heavy rain for the same time, it





disintegrates. If the sand form drops to 0 or fewer hit points or disintegrates, the owner must make a system shock roll. Failure indicates that the real body also dies.

The recipient of this spell can abandon his link with the *sand form* at any time, with no harm to himself. The *sand form* collapses into loose sand and the recipient immediately regains control of his real body. The same thing occurs when the spell ends, or if the *sand form* moves beyond the 100-mile limit or to another plane. Anything carried or worn by the *sand form* simply falls to the ground.

If the recipient of this spell wishes to teleport later, note that locales visited by the *sand form* will count at least as “seen casually.” While the *sand form* is animated, the recipient also can direct it to “carefully study” a locale.

The material components of this spell are a fistful of sand, plus a hair or piece of skin from the recipient.

Windtomb (Alteration)

Province: Wind

Range: 5 yards/level

Components: V, S, M

Duration: Permanent until dispelled

Casting Time: 9

Area of Effect: 1 item or individual

Saving Throw: Special

The casting of this spell creates a virtually impenetrable wall of wind around a person, place, or object. The windy barrier encircles the item and arcs over the top, preventing all entry. It can extend itself into a sphere, thwarting all attempts to dig under the barrier and gain entrance from below. Even if all the material around it is removed, the *windtomb* remains firmly in place.

A *windtomb* can entrap one target as small as a dog (roughly 3 feet across) or as large as a keep (roughly 100 yards across). If the target is a building, all those within it are trapped. Living creatures at the heart of a *windtomb* are placed in a state of suspended animation. (See *temporal stasis* in the *Player's Handbook*.)

The caster has three options when casting the *windtomb*. First, he must decide whether the swirling barrier of wind will howl and moan, or be silent as

death. Second, he must decide whether the tomb will appear as a swirling mass of color, or whether it will be invisible. In the former case, the contents will be blurred. In the latter, the contents will be as invisible as the barrier itself. Lastly, the caster must choose whether divination magic will reveal the contents of the *windtomb*, or whether the contents will remain secret.

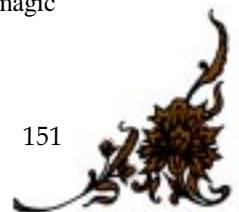
If creatures try to breach the wall from without, they're picked up, battered for a round, then tossed outside the area of effect, suffering 4d10 points of damage. Those who attempt to escape from within suffer the same fate, landing back inside the tomb. Even creatures in *gaseous form*, *water form*, or a similar state are battered and tossed if they attempt to breach the tomb.

Creatures who are partially or wholly shifted into another dimension can escape damage when attempting to cross through the tomb. They still don't succeed, however. This applies to creatures out of phase, as well as those in the astral or ethereal plane.

The *windtomb* scatters magic. Attempts to *teleport* or *dimension door* into or out of the tomb fail miserably; the individual attempting the act is randomly shunted to another location on the same side of the tomb. Similarly, other spells (including *dispel magic* and *destroy magic*) are bounced off in random directions. Only the power of a full wish or similar spell can bring down the walls of a *windtomb*.

The *windtomb* serves as the ultimate prison for dangerous creatures, unpopular royal relatives, perilous artifacts, and priceless treasures. Some haggard old wizards, weary of heroic interlopers, use the tomb as bait. An adventurer should always try to ascertain what exists at the heart of the storm before breaching the *windtomb*.

The material component of this spell is a small crystalline or glass figure of the item, person, or place to be entombed. This is custom work, performed by a glass-maker, and costs about 700 gp. The replica must be perfect (something a proficiency check can determine). If the replica is imperfect, a saving throw is allowed for the target—or for all those within the target. Otherwise, only a creature with inherent magic resistance can possibly shrug off the effects of the *windtomb*.





Appendix A: Wizard Spells by Province

1st-Level Spells

Universal
* *Avert Evil Eye*
Alarm
Armor
Cantrip
Change Self
Charm Person
Comprehend Languages
Detect Magic
Find Familiar
Friends
Gaze Reflection
Grease
Hold Portal
Hypnotism
Identify
Jump
Light
Magic Missile
Mending
Mount
Phantasmal Force
Protection From Evil
Read Magic
Shield
Sleep
Spider Climb
Spook
Taunt
Unseen Servant
Ventriloquism

Flame
Affect Normal Fires
Burning Hands
Dancing Lights
* Fire Truth

Sand
* Move Sand
* Sand Jambiya
* Sand Slumber
* Sand Quiet
* Traceless Travel

Sea
* Cool Strength
* Float
* Sea Sight
* Waterbane
Wall of Fog

Wind
* Alter Normal Winds
Feather Fall
* Wind Compass
Wall of Fog

2nd-Level Spells

Universal
Bind
Blindness
Blur
Continual Light
Darkness, 15-ft. radius
Deafness
Deeppockets
Detect Evil
Detect Invisibility
ESP
Forget
Improved Phantasmal Force
Invisibility
Knock
Know Alignment
Levitate
Locate Object
Mirror Image
Misdirection
Ray of Enfeeblement
Rope Trick
Scare
Shatter
Strength
Web
Wizard Lock

Flame
* Banish Dazzle
Fire Arrows
Flaming Sphere
Pyrotechnics
* Sundazzle

Sand
* Dust Curtain
* Enlarge Desert Creature
Pillar of Sand
* Sand Shadow

Sea
* Depth Warning
* True Bearing
Fog Cloud

Wind
* Flying Jambiya
Fog Cloud
Wall Against Noise
Whispering Wind

3rd-Level Spells

Universal
Blink
Clairvoyance
Clairaudience
Delude
Dispel Magic
* Dispel Mirage
Explosive Runes
* Find Water
Haste
Hold Person
Infravision
Invisibility, 10-ft. radius
Item
Lightning Bolt
Non-Detection
Phantom Steed
Protection from Evil, 10-ft. radius
Protection from Normal Missiles
Sepia Snake Sigil
Slow
Spectral Force
Suggestion
Tongues
Wraithform

Flame
Fireball
Flame Arrow
* Sunscorch

Sand
* Hissing Sand
* Sand Sword
* Whispering Sand

Sea
* Converse with Sea Creatures
* Stone Hull
Water Breathing

Wind
Fly
Gust of Wind
Reveal Invisible
* Wind Shadow
Wind Wall
Air Breathing

4th-Level Spells

Universal
Confusion
Contagion
Detect Scrying
Dimension Door
Emotion
Enchanted Weapon
Fear
Fumble
Hallucinatory Terrain
Illusionary Wall
Improved Invisibility
Magic Mirror
Massmorph
Minor Creation
Minor Globe of Invulnerability
Polymorph Other
Polymorph Self
Rainbow Pattern
Remove Curse
Shout
Vacancy
Wizard Eye

Flame
* *Enhance Fire Creature*
Fire Charm
Fire Shield
Fire Trap
* Sunfire
* Sunwarp
Wall of Fire

Sand
* Conjure Sand Lion
Dig
* Sandcone
Stoneskin

Sea
Ice Storm
* Shatterhull
Solid Fog
* *Strengthen Water Creature*
Wall of Ice

Wind
* Ghost Rigging
* Mirage Wall
Solid Fog
* Wind Blade





5Th-Level Spells

Universal

Advance Illusion
 Animate Dead
 Avoidance
 Chaos
 Cloudkill
 Domination
 Dream
 Fabricate
 False Vision
 Feeblemind
 * Flesh Mirage
 Hold Monster
 Magic Jar
 Major Creation
 Seeming
 Sending
 Telekinesis
 Teleport
 Wall of Force
 Wall of Iron

Flame

Conjure Elemental
 * Fire Track

Sand

Conjure Elemental
 * Desert Fist
 * Move Dune
 Passwall
 Stone Shape
Transmute Rock to Mud
 Wall of Stone

Sea

Airy Water
 Cone of Cold Conjure
 Elemental
 * Shipshock
Transmute Rock to Mud
 * Water Blast

Wind

Airy Water
 Cloudkill
 Conjure Elemental
 * Death Smoke
 * Shield of Winds
 * Wind Carpet

6Th-Level Spells

Universal

Anti-Magic Shell
 Conjure Animals
 Contingency
 Death Spell
 Disintegrate
 Enchant An Item
 Eyebite
 Geas
 Globe of Invulnerability
 Guards and Wards
 Legend Lore
 Mass Suggestion
 Mirage Arcana
 Mislead
 Permanent Illusion
 Project Image
 Repulsion
 True Seeing
 Veil

Flame

* Flameproof
 * Flame of Justice

Sand

Glassee
 Move Earth
 * Part Sand
Stone To Flesh
 * Sand Shroud
 Transmute Water to Dust

Sea

* Command Water Spirits
 Lower Water
 Part Water
 * Ship of Fools
 Transmute
 Water to Dust

Wind

Control Weather
 Death Fog
 Invisible Stalker
 * Summon Wind Dragons

7Th-Level Spells

Universal

Duo-Dimension
 Finger of Death
 Forcecage
 * *Lifeproof*
 Limited Wish
 Mass Invisibility
 Phase Door
 Power Word, Stun
 Prismatic Spray
 Reverse Gravity
 Sequester
 Simulacrum
 Spell Turning
 Teleport Without Error
 Vanish
 Vision

Flame

Delayed Blast Fireball
 * Sun Stone

Sand

Statue
 * Create Shade

Sea

* Water Form

Wind

* Create Soundstaff

8Th-Level Spells

Universal

Antipathy-Sympathy
 Clone
 Demand
 Mass Charm
 Maze
 Mind Blank
 Permanency
 Polymorph Any Object
 Power Word, Blind
 Prismatic Wall
 Screen
 Symbol
 Trap the Soul

Flame

Incendiary Cloud
 * Unleash Monolith

Sand

Glasteel
 * Sand Worm
 * River of Sand
 Sink
 * Unleash Monolith

Sea

* *Cleanse Water*
 * Unleash Monolith

Wind

* Unleash Monolith

9Th-Level Spells

Universal

Energy Drain
 Foresight
 Imprisonment
 Power Word, Kill
 Prismatic Sphere
 Shape Change
 Succor
 Time Stop
 Weird
 Wish

Flame

* Conflagration
 Meteor Swarm

Sand

* Sand Form
 Crystalbrittle

Sea

* Life Water
 * Maelstrom


Wind

* Windtomb

Italic type indicates a reversible spell.

* indicates a spell introduced in this book. See the *Players' Handbook* for all others.





Appendix B: Spell Index

Bold type indicates a spell found in this book. All other spells are found in the Players' Handbook.

Advanced Illusion (Wiz 5), 164
Affect Normal Fires (Wiz 1), 131
Air Breathing (Wiz 3), 153
Airy Water (Wiz 5), 165
Alarm (Wiz 1), 131
Alter Normal Winds (Wiz 1), 112
Animate Dead (Wiz 5), 165
Anti-Magic Shell (Wiz 6), 173
Antipathy-Sympathy (Wiz 8), 188
Armor (Wiz 1), 131
Attract Evil Eye (Wiz 1), 112
Attraction (Wiz 5), 165
Avert Evil Eye (Wiz 1), 112
Avoidance (Wiz 5), 165

Banish Dazzle (Wiz 2), 118
Bestow Curse (Wiz 4), 162
Bind (Wiz 2), 139
Blindness (Wiz 2), 140
Blink (Wiz 3), 147
Blur (Wiz 2), 140
Burning Hands (Wiz 1), 131

Cantrip (Wiz 1), 131
Change Self (Wiz 1), 132
Chaos (Wiz 5), 166
Charm Person (Wiz 1), 132
Clairaudience (Wiz 3), 147
Clairvoyance (Wiz 3), 147
Cleanse Water (Wiz 8), 144
Clone (Wiz 8), 189
Cloudkill (Wiz 5), 166

Command Water Spirits (Wiz 6), 137
Comprehend Languages (Wiz 1), 133
Cone of Cold (Wiz 5), 166
Conflagration (Wiz 9), 147
Confuse Languages (Wiz 1), 133
Confusion (Wiz 4), 154
Conjure Animals (Wiz 6), 174
Conjure Elemental (Wiz 5), 166
Conjure Sand Lion (Wiz 4), 127
Contagion (Wiz 4), 155
Contingency (Wiz 6), 174
Continual Light (Wiz 2), 140
Control Weather (Wiz 6), 174
Converse with Sea Creatures (Wiz 3), 123
Cool Strength (Wiz 1), 113
Create Shade (Wiz 7), 141
Create Soundstaff (Wiz 7), 141
Crystalbrittle (Wiz 9), 194

Dancing Lights (Wiz 1), 133
Darkness, 15' r. (Wiz 2), 140
Deafness (Wiz 2), 140
Death Fog (Wiz 6), 175

Death Smoke (Wiz 5), 132
Death Spell (Wiz 6), 175
Deeppockets (Wiz 2), 140
Delayed Blast Fireball (Wiz 7), 183
Delude (Wiz 3), 148
Demand (Wiz 8), 189
Depth Warning (Wiz 2), 118
Desert Fist (Wiz 5), 132
Detect Evil (Wiz 2), 140
Detect Good (Wiz 2), 140
Detect Invisibility (Wiz 2), 141
Detect Magic (Wiz 1), 199
Detect Scrying (Wiz 4), 155
Dig (Wiz 4), 155
Dimension Door (Wiz 4), 155
Diminish Desert Creature (Wiz 2), 119
Disintegrate (Wiz 6), 175
Dispel Magic (Wiz 3), 148
Dispel Mirage (Wiz 3), 124
Domination (Wiz 5), 168
Dream (Wiz 5), 168
Duo-Dimension (Wiz 7), 184
Dust Curtain (Wiz 2), 118

Emotion (Wiz 4), 155
Enchant An Item (Wiz 6), 175
Enchanted Weapon (Wiz 4) 157
Energy Drain (Wiz 9), 194
Enhance Fire Creature (Wiz 4), 128
Enlarge Desert Creature (Wiz 2), 119
ESP (Wiz 2) 141
Explosive Runes (Wiz 3), 148
Eyebite (Wiz 6), 177

Fabricate (Wiz 5), 168
False Vision (Wiz 5), 168
Fear (Wiz 4), 157
Feather Fall (Wiz 1), 134
Feeblemind (Wiz 5), 168
Find Familiar (Wiz 1), 134
Find Water (Wiz 3), 124
Finger of Death (Wiz 7), 184
Fire Arrows (Wiz 2), 120
Fire Charm (Wiz 4), 158
Fire Shield (Wiz 4), 158
Fire Track (Wiz 5), 134
Fire Trap (Wiz 4), 158
Fire Truth (Wiz 1), 113
Fireball (Wiz 3), 149
Flame Arrow (Wiz 3), 149
Flameproof (Wiz 6), 138
Flame of Justice (Wiz 6), 138
Flaming Sphere (Wiz 2), 141
Flesh Mirage (Wiz 5), 134
Flesh to Stone (Wiz 6), 181
Float (Wiz 1), 114
Fly (Wiz 3), 141
Flying Jambiya (Wiz 2), 120
Fog Cloud (Wiz 2), 141

Forceage (Wiz 7), 184
Foresight (Wiz 9), 195
Forget (Wiz 2), 142
Freedom (Wiz 9), 195
Friends (Wiz 1), 134
Fumble (Wiz 4), 158

Gaze Reflection (Wiz 1), 135
Geas (Wiz 6), 177
Ghost Rigging (Wiz 4), 128
Glassees (Wiz 6), 177
Glasteel (Wiz 8), 189
Globe of Invulnerability (Wiz 6), 177
Grease (Wiz 1), 135
Guards and Wards (Wiz 6), 178
Gust of Wind (Wiz 3), 149

Hallucinatory Terrain (Wiz 4), 158
Haste (Wiz 3), 149
Hissing Sand (Wiz 3), 124
Hold Monster (Wiz 5), 169
Hold Person (Wiz 3), 150
Hold Portal (Wiz 1), 135
Hypnotism (Wiz 1), 135

Ice Storm (Wiz 4), 159
Identify (Wiz 1), 135
Illusionary Wall (Wiz 4), 159
Imprisonment (Wiz 9), 195
Improved Invisibility (Wiz 4), 159
Improved Phantasmal Force (Wiz 2), 142
Incendiary Cloud (Wiz 8), 189
Infravision (Wiz 3), 150
Invisibility (Wiz 2), 142
Invisibility, 10' Radius (Wiz 3), 150
Invisible Stalker (Wiz 6), 178
Item (Wiz 3), 150

Jump (Wiz 1), 135

Knock (Wiz 2), 143
Know Alignment (Wiz 2), 143

Legend Lore (Wiz 6), 178
Levitate (Wiz 2), 143
Lifeproof (Wiz 7), 143
Life Water (Wiz 9), 148
Light (Wiz 1), 136
Lightning Bolt (Wiz 3), 151
Limited Wish (Wiz 7), 184
Locate Object (Wiz 2), 143
Lock (Wiz 2), 143
Lower Water (Wiz 6), 178

Maelstrom (Wiz 9), 148
Magic Jar (Wiz 5), 169
Magic Mirror (Wiz 4), 159
Magic Missile (Wiz 1), 136
Major Creation (Wiz 5), 170



Mass Charm (Wiz 8), 190
Mass Invisibility (Wiz 7), 184
Mass Suggestion (Wiz 6), 179
Massmorph (Wiz 4), 160
Maze (Wiz 8), 190
Mending (Wiz 1), 136
Meteor Swarm (Wiz 9), 195
Mind Blank (Wiz 8), 190
Minor Creation (Wiz 4), 160
Minor Globe of Invulnerability (Wiz 4), 160
Mirage Arcana (Wiz 6), 179
Mirage Wall (Wiz 4), 129
Mirror Image (Wiz 2), 144
Misdirection (Wiz 2), 144
Mislead (Wiz 6), 179
Mount (Wiz 1), 136
Move Dune (Wiz 5), 135
Move Earth (Wiz 6), 179
Move Sand (Wiz 1), 114

Nightmare (Wiz 5), 168
Non-Detection (Wiz 3), 152

Obscure Object (Wiz 2), 143

Part Sand (Wiz 6), 139
Part Water (Wiz 6), 180
Passwall (Wiz 5), 171
Permanency (Wiz 8), 190
Permanent Illusion (Wiz 6), 180
Phantasmal Force (Wiz 1), 137
Phantom Steed (Wiz 3), 152
Phase Door (Wiz 7), 185
Pillar of Sand (Wiz 2), 121
Pollute Water (Wiz 8), 144
Polymorph Any Object (Wiz 8), 191
Polymorph Other (Wiz 4), 161
Polymorph Self (Wiz 4), 161
Power Word, Blind (Wiz 8), 191
Power Word, Kill (Wiz 9), 196
Power Word, Stun (Wiz 7), 185
Prismatic Sphere (Wiz 9), 196
Prismatic Spray (Wiz 7), 186
Prismatic Wall (Wiz 8), 191
Project Image (Wiz 6), 180
Protection From Evil (Wiz 1), 137
Protection From Good (Wiz 1), 137
Protection from Evil, 10' Radius (Wiz 3), 152
Protection from Good, 10' Radius (Wiz 3), 152
Protection from Normal Missiles (Wiz 3), 152
Pyrotechnics (Wiz 2), 144

Quench Fire Creatures (Wiz 4), 128

Rainbow Pattern (Wiz 4), 162
Raise Water (Wiz 6), 178
Ray of Enfeeblement (Wiz 2), 145
Read Magic (Wiz 1), 137
Remove Curse (Wiz 4), 162

Repulsion (Wiz 6), 181
Reveal Invisible (Wiz 3), 125
Reverse Gravity (Wiz 7), 186
Revoke Lifeproof (Wiz 7), 143
River of Sand (Wiz 8), 146
Rope Trick (Wiz 2), 145

Sandcone (Wiz 4), 129
Sand Form (Wiz 9), 150
Sand Jambiya (Wiz 1), 114
Sand Quiet (Wiz 1), 115
Sand Shadow (Wiz 2), 122
Sand Shroud (Wiz 6), 139
Sand Slumber (Wiz 1), 115
Sand Sword (Wiz 3), 125
Sand Worm (Wiz 8), 145
Scare (Wiz 2), 145
Screen (Wiz 8), 192
Sea Sight (Wiz 1), 116
Seeming (Wiz 5), 171
Sending (Wiz 5), 171
Sepia Snake Sigil (Wiz 3), 152
Sequester (Wiz 7), 186
Shape Change (Wiz 9), 196
Shatter (Wiz 2), 145
Shatterhull (Wiz 4), 129
Shield (Wiz 1), 137
Shield of Winds (Wiz 5), 135
Ship of Fools (Wiz 6), 140
Shiphock (Wiz 5), 135
Shout (Wiz 4), 163
Simulacrum (Wiz 7), 186
Sink (Wiz 8), 192
Sleep (Wiz 1), 138
Slow (Wiz 3), 153
Solid Fog (Wiz 4), 163
Spectral Force (Wiz 3), 153
Spell Turning (Wiz 7), 187
Spider Climb (Wiz 1), 138
Spook (Wiz 1), 138
Statue (Wiz 7), 187
Stone Hull (Wiz 3), 126
Stone Shape (Wiz 5), 171
Stone To Flesh (Wiz 6), 181
Stoneskin (Wiz 4), 163
Strength (Wiz 2), 146
Strengthen Water Creature (Wiz 4), 130
Succor (Wiz 9), 197
Succor, Reversed (Wiz 9), 197
Suggestion (Wiz 3), 153
Summon Wind Dragons (Wiz 6), 140
Sun Stone (Wiz 7), 143
Sundazzle (Wiz 2), 122
Sunfire (Wiz 4), 130
Sunscorch (Wiz 3), 126
Sunwarp (Wiz 4), 131
Symbol (Wiz 8), 193

Taunt (Wiz 1), 138

Telekinesis (Wiz 5), 171
Teleport (Wiz 5), 172
Teleport Without Error (Wiz 7), 187
Time Stop (Wiz 9), 197
Tongues (Wiz 3), 153
Tongues, Reversed (Wiz 3), 153
Traceless Travel (Wiz 1), 116
Transmute Dust to Water (Wiz 6), 182
Transmute Mud to Rock (Wiz 5), 172
Transmute Rock to Mud (Wiz 5), 172
Transmute Water to Dust (Wiz 6), 182
Trap the Soul (Wiz 8), 193
True Bearing (Wiz 2), 122
True Seeing (Wiz 6), 182

Undetectable Alignment (Wiz 2), 143
Unleash Monolith (Wiz 8), 146
Unseen Servant (Wiz 1), 138

Vacancy (Wiz 4), 163
Vanish (Wiz 7), 187
Veil (Wiz 6), 182
Ventriloquism (Wiz 1), 139
Vision (Wiz 7), 187

Wall Against Noise (Wiz 2), 123
Wall of Fire (Wiz 4), 225
Wall of Fog (Wiz 1), 139
Wall of Force (Wiz 5), 172
Wall of Ice (Wiz 4), 164
Wall of Iron (Wiz 5), 172
Wall of Stone (Wiz 5), 173
Water Blast (Wiz 5), 136
Water Breathing (Wiz 3), 153
Water Form (Wiz 7), 144
Waterbane (Wiz 1), 117
Weaken Water Creature (Wiz 4), 130
Web (Wiz 2), 146
Weird (Wiz 9), 197
Whispering Sand (Wiz 3), 126
Whispering Wind (Wiz 2), 147
Wind Blade (Wiz 4), 132
Wind Carpet (Wiz 5), 137
Wind Compass (Wiz 1), 117
Wind Shadow (Wiz 3), 127
Wind Wall (Wiz 3), 154
Windtomb (Wiz 9), 151
Wish (Wiz 9), 197
Wizard Eye (Wiz 4), 164
Wizard Lock (Wiz 2), 139
Wraithform (Wiz 3), 154





Glossary

al: the (definite article). As a prefix, it may also mean “the house of or “the tribe of.”

Al-Badia: desert nomads of Zakhara.

Al-Hadhar: town- and city-dwellers of Zakhara.

bits: copper pieces.

blood feud: a battle, often long-standing, between two families, clans, or tribes. It begins when one side kills a member of the other, but feels justified in doing so. The other side disagrees and attempts to even the score, launching a cycle of one vengeance killing after another.

caliph: spiritual leader and temporal ruler.

daraq: small, lightweight shield similar to the buckler, favored by desert riders.

dinar: copper piece.

dirham: silver piece.

diyya: wergeld. If a character is wrongfully or inadvertently slain, the *diyya* may be paid to his or her family by the killer or the killer's family, as just compensation.

gen: a small creature from one of the elemental planes, which may serve as a sha'ir's familiar. Types include the daolani (earth gen), efreetikin (fire gen), maridan (water gen), and djinnling (air gen).

harim: harem; pronounced “hah-REEM.” The area within a household or palace reserved for women. Also the women who occupy that area.

henna: an herb that produces an orange-red dye, which is used to beautify fingernails, toenails, and (occasionally) palms, soles of feet, and halving foot hair.

jambiya: curved dagger, double-edged. (JAHM-bee-yah)

kohl: a thick black powder, which, when moistened, serves as a heavy eyeliner for Zakharan women.

mamluk: a slave warrior of Zakhara, raised for battle and for government service. (See “Warrior Kits” in Chapter 3.)

Midani: Zakharan Common, a melodious dialect.

mosque: a temple.

salt bond: a formal bond of hospitality between host and guest, which lasts for three days. During that time the host takes responsibility for the guest's well-being, and the guest agrees no harm shall come to the host—not by the guest's own hand nor by that of his or her family.

sha'ir: a wizard with the power to command genies. (See “Wizard Kits” in Chapter 3.)

sheikh: the leader of a tribe, which may be large or small, and is typically nomadic. Pronounced “SHAKE.”

tahrir min qad: a type of Zakharan legend that describes a holy warrior's (fari's) redemption following a downfall. Means “moving through the flame.” Pronounced “tah-REEK min kahd.”

vizier: high-ranking advisor to a sultan or emir (king or prince). Also *wazir*.

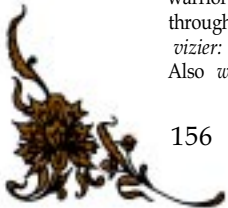
wadi: the bed or valley carved by a seasonal stream. Pronounced “WAH-dee.”

A Note on Language: The foundation of Zakharan words is the Arabic language and its regional dialects. However, many Arabic words have been modified slightly for ease of use by English-speaking readers, while others have been altered or created expressly for the fantasy world of the AL-QADIM™ campaign.

Guide To Major Illustrations

- Page 8: The face of an Al-Badian princess inspires desert warriors as she leads them into battle.
- Page 10: A two-headed roc flies over a terraced coast, somewhere south of the Pearl Cities.
- Page 25: An elven princess finds an unexpected visitor.
- Page 27: Desert rider.
- Page 32: Corsair.
- Page 33: Desert rider, askar, mercenary barbarian.*
- Page 36: Mamluk.
- Page 48: Sa'luk, matrud, rawun.*
- Page 49: Merchant-rogue, beggar-thief, barber.*
- Page 59: Moralistic, ethoist, pragmatist—the Priests of Order.*
- Page 67: Kahin, hakima, mystic—the Free Priests.*
- Page 71: A mystic priest dazzles onlookers with his proficiencies in dance and weapon prowess.
- Page 75: A princess rescues her prince (who knows when *not* to use the debate proficiency).
- Page 78: Fate lends a hand.
- Page 83: Eye of the storm.
- Page 85: Bazaar.
- Page 88: Camel gear, including wooden saddle frame, sheepskin saddle pad, embroidered saddlebags, gazelle-skin water bag.
- Page 90: A noble buyer drops the “wrong” vase.
- Page 93: Aba, keffiyeh, agal.
- Page 94: Astrolabe, an instrument used to determine the altitude of the sun and other heavenly bodies, Jambiya in sheath.
- Page 95: A Zakharan kobold and thief.
- Page 96: Sha'ir and genie.
- Page 97: Sha'ir with djinnling (air gen).
- Page 104: To sweeten a deal, a sha'ir offers riches to an unusual genie.
- Page 107: A wizard uses *conjure sand lion*.
- Page 111: Sorcerer.
- Page 117: Flame mage.
- Page 121: Sea mage.
- Page 125: Wind mage.
- Page 131: A sand mage conjures a *desert fist*.
- Page 136: A sha'ir imprisons a reluctant genie.
- Page 149: Genies playing chess.

* From top to bottom.





Index

- A**
Aba, 92
Ability scores, 19
Afyal, 12
Aged Masters, Circle of, 68
Ajami, 43
Al-Badia, 11
Al-Hadhar, 11
Alien wizard, 43
Anchorite, 69
Animals, dehydration, 80
Animals, purchase, 93
Ankus, 95
Armor, lamellar, 96
Armor penalties, 78
Armor, purchase, 91, 96
Askar, 29
Assassin (holy slayer), 51
Awareness proficiency, 71
- B**
Bagh nakh (tiger claws), 96
Barber, 47
Bards, 56
Bargain prices, 75, 111
Basic abilities, 19
Beggar-thief, 49
Begging proficiency, 71
Bits, 85
Blood feud, 15
Bond of salt, 17
Brotherhood of the True Flame, 41
Bulk buying, 55
Bureaucracy proficiency, 72
Business, trading, 55-56
- C**
Camels desert riders' 33
Camels: dehydration, 80
Camels, purchase, 93
Caste system, 24
Caste system, Afyal's, 12
Characters, dual-class, 20
Character groups, 20
Characters, multi-class, 20
Circle of Aged Masters, 68
City of Delights (Huzuz), 12
City of Intrigue (Hiyal), 12
City of Power (Qudra), 12
- Clerics of Order, 58
Clothing, 92
Corsair, 30
Crime, effect on station, 24
- D**
Daolani (earth gen), 101
Daraq, 96
Debate proficiency, 73
Dehydration, 80
Dervish, mystic, 69
Desert rider, 32
Desert survival, 79
Dinar, 85
Dirham, 85
Display weapon prowess proficiency, 73
Djinnling (air gen), 101
Druids, 27, 67-68, 70
Dual-class characters, 20
Dwarf, Dancing, 70
- E**
Efreetikin (fire gen), 101
Elemental mage, 41
Elemental travel, sha'irs, 109
Elemental protection, sha'irs, 103
Elemental provinces, 41-42, 111
Equipment, 85-96
Ethoist, 60
Evil eye, 84
 attract evil eye, 112
 avert evil eye, 112
 rawun abilities, 57
Experience, effect on station, 23
- F**
Faith Ethical, 58, 60
Faith Pragmatic, 58
Faith Moral, 58, 63
Familiar, sha'ir, 97
Family, 15
Faris (holy warrior), 34
Fate, 18, 82
Fate, calling upon, 82
Flame mage, 41
Food and lodging, 92
Foreigners, 20, 27
Fortune, 82
Free Priests, 58
- G**
Gen, summoning, 97
Gen, types, 100
Genie lore proficiency, 74
Genies,
 binding, 110
 calling, 103
 handiwork, 102
 rulers, 109
 servitude, 105
 tasked, 110
 wish-granting, 104, 106
Genie prison, 108
Gods, 18, 57
Gods, sha'ir provocation, 99
Grey Fire, 51, 52
Grooming proficiency, 74
- H**
Haggling proficiency, 75
Hakima (wise woman), 65
Haunted Lands, 12
Hermit, 69
Hiyal (City of Intrigue), 12
Holy slayer (assassin), 51
Holy warrior (faris), 34
Honor, 14
Horses, dehydration, 80
Horses, desert riders', 33
Horses, purchase, 93
Hospitality, 17
Huzuz (City of Delights), 12
- I**
Idol priest (kahin), 67
- J**
Jambiya, 96
Jann, calling, 102
- K**
Kahin (idol priest), 67
Katar, 95
Kits, 27-70
 summary table, 31



Kits, warrior, 29
askar, 29
corsair, 30
desert rider, 32
faris (holy warrior), 34
mamluk, 35
mercenary barbarian, 37
outland warrior, 39
Kits, wizard, 40
ajami, 43
elemental mage, 41
sha'ir, 42, 97-110
sorcerer, 41
Kits, priest, 58
ethoist, 60
hakima (wise woman), 65
kahin (idol priest), 67
moralist, 63
mystic, 69
pragmatist, 58
outland priest, 70
Kits, rogue, 44
barber, 47
beggar-thief, 49
holy slayer (assassin), 51
matrud, 53
merchant-rogue, 54
rawun, 56
sa'luk (scoundrel), 46

L
Lamellar, 96
Lodging, 92
Loregiver, 18

M
Mamluk, 35
Maridan (water gen), 101
Matrud, 53
Mercenary barbarian, 37
Merchant-rogue, 54
Metalworking proficiency, 76
Money, effect on station, 23, 24
Money, types, 85
Moralist, 63
Multi-class characters, 20
Mystic, 69

N
Names, 26
Nomads, 11

O
Outcast (matrud), 53
Outland priest, 70
Outland warrior, 39

P
Pantheist League, 12, 59, 63
Pantheon, 12, 59, 63
Poverty, effect on station, 24
Pragmatist, 58
Priest, Free, 58
Priest kits, 58
Priest, outland, 70
Priest spells, sha'ir, 99
Proficiencies, 28, 71-84
awareness, 71
bureaucracy, 72
debate, 73
display weapon prowess, 73
haggling, 75
genie lore, 74
grooming, 74
metalworking, 76
riding, camel specialization, 77
riding, horse specialization, 76
Provinces, 41-42, 111
Purity, 16

Q
Qudra (City of Power), 12

R
Races, 19
Rawun, 56
Religion, 18, 57
Riding, camel specialization
proficiency, 77
Riding, horse specialization
proficiency, 76

S
Salt bond, 17
Sa'luk, 46
Sand mage, 41
Sandslides, 82
Sandstorms, 82
Scimitar, great, 96
Scoundrel (sa'luk), 46

Sea mage, 41
Sha'ir abilities, 97-110
Sha'ir, 42
Ships, 94
Slaves, purchase of, 92
Slaves, station of, 22, 24
Slave warrior (mamluk), 35
Soft Whisper, 51, 52
Sorcerer, 41
Spells, wizard, 111-151
Spells, sha'ir, 98
Station, 20-26
fixed, 24
improving, 23
losing, 24
masking, 24
use of, 22
Storms, 82
Storm Which Destroys, 51, 52
Survival, desert, 79
Sword, headsman's, 96

T
Tasked genies, 110
Ten Thousand Gods, Temple of, 59
Tiger claws, 96
Trading companies, 55-56
Transport, 94
Tufenk, 96

U
Universal spells, 40, 41, 111

W
Water
finding, 124
need for, 80
purifying, 144
Weapons, 91, 95
Weather, 82
Wind mage, 41
Wind of Fate, 51, 52
Windstorms, 82
Wise woman (hakima), 65
Wish-granting genies, 104, 106
Wrath of The Old, 51, 52

Z
Zakhara, 10-18







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