

The Deities & Demigods of the WORLD OF GREYHAWK

by DON TWISTBUCK

The Baklunish Pantheon

With the current issue of this Worthy Publication, we begin an expansion and exploration of the fabled lands in the westernmost Flanaess and beyond; beginning with those of the Baklunish people. Collectively known as the Baklunish Basin, these lands were the heart of the ancient Baklunish Empire that was destroyed along with the Suel Imperium after the Twin Cataclysms; the Invoked Devastation and Rain of Colorless Fire. We will be discovering new gods, character classes, spells, monsters, and magic items, as well as more details about the lands themselves.

In this issue of Dragonne we will start off with the Baklunish pantheon and, later in this same issue, the rashaw, a sub-class of cleric unique to the Baklunish.

Astute readers might notice a few instances where the information presented here contradicts that which has previously been published, such as in the *Guide to the World of Greyhawk Fantasy Setting™*. In such cases, the information herein should take precedence.

Only a handful of deities of Baklunish origin have achieved any level of renown and worship in those parts of the Flanaess settled by the Oeridian, Suel, and Flan peoples; Istus, Geshtai, Xan Yae, and Zuoken. Of those, only the great goddess Istus has been described in any detail. This is an omission that the current series of articles will attempt to rectify.

While it is not normally acknowledged in the Flanaess, the Baklunish pantheon is as diverse and intriguing as any other. The fact that so few Baklunish deities are recognized in the rest of the Flanaess has led many to the erroneous conclusion that it is somehow more uniform than, say, the Suel or Oeridian pantheons.

It is also sometimes forgotten that the Baklunish lands face other territories besides the Flanaess, and their culture and religion naturally reflect influences and direct borrowings from lands and peoples

GREATER GODS

Al'hatha	B	Sun, oaths, truth	LG	m
Istus	BC	Fate, destiny	N	f
Duhl Parath	B	Deceit, corruption, poison	NE	m
Mat'ur	B	Rain, compassion, sleep	CN	f

LESSER GODS

Al'ydor	B	War, wine, lust	CN	f
Banlasa	B	Healing, redemption	LG	m
Geshtai	BC	Lakes, Rivers, Wells	(C)N	f
Hadyan	B	Magic, knowledge, scholarship	N	m
Hasnat	B	Poetry, music, song	NG	f
Kadar	B	Fire, destruction, greed	LE	f
Malthebaal	B	Moon (Luna)	LN	m
Mouqol	B	Trade, negotiation	N	m
Nasri	ZB	Murder, assassination, banditry, terror	CE	f
Suwat	B	Mountains, stone, metal	NE	f
Waadi	B	Moon (Celene), snakes, the sky, wind	CG	f
Winarim	B	Plants, trees, animals, birds	NG	m
Xan Yae	ShBC	Twilight, Shadows, Stealth, Mind over Matter	N	f
Ya'huth	B	Slavery, oppression, injustice	LE	m

DEMI-GODS

Melakim	B	Law, arbitration, proper procedure	LN	m
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the Flanaess would consider exotic, if not near-mythical. Such will be pointed out and explained as the individual deities are described.

The table and descriptions below follow the conventions of those found in the *Guide to the World of Greyhawk Fantasy Setting*, with the following notation for racial origins being added:

Sh = Shaofengese
Z = Zihindian

It will be noted that two of the gods listed in the accompanying table have origins outside the Baklunish lands. Nasri comes from the lands of Zihind far to the south, carried by Zihindi traders skirting the edges of the Sea of Dust. The worship of

Xan Yae comes from the Celestial Imperium of Shaofeng, and was in turn transmitted eastwards into the Flanaess.

The deities of the Baklunish pantheon enjoy the same powers as those of any pantheon (see the *World of Greyhawk Glossography* for details), including the special powers for greater and lesser gods, and demi-gods. All, however, also possess the power to occupy the sacred idols which depict them. Through these idols, they are able to observe the world of mortals, and can manifest spells and other powers through those idols. The veneration and creation of such idols is of much greater significance in the Baklunish pantheon than it is in most others. Specific effects of occupying god-idols is given in

the specific descriptions of the deities themselves.

Each god has two sorts of idols; small and large. Small idols are (relatively) portable, while large idols must remain in place or lose their efficacy. Each sort of idol has three different effects that a rashaw (priest) of that god can invoke. Such invocations can only be done through a properly sanctified idol, and only within a 30' range (large idols) or 10' (small ones).

It should, finally, be noted that certain Baklunish deities such as Istus and Zuoken have made their way into the common religion of the eastern Flanaess. As such, it is possible for "ordinary" clerics as described in the Players Handbook to be dedicated to such deities and enjoy the spells and powers normally associated with the clerical class. This is done in much the same way as some deities have both clerics and druids as servants, each of whom honors the gods and goddesses in vastly different ways, but always ultimately serving the same divine being. Many Baklunish visiting the barbarous East for the first time and seeing such worship become offended at the seeming "blasphemy", but most eventually accustom themselves to the reality that if the gods and goddesses thus honored continue to provide spells for their clerical

servants, they must approve, at least on some level.

AL'HATHA

(The Shining Father)

Greater God

Sun, oaths, truth

ARMOR CLASS: -4 (plus armor bonus, typically +5 for a -9 AC)

MOVE: 21"

HIT POINTS: 366

NO. OF ATTACKS: 4

DAMAGE/ATTACK: 1-12 +4 (magic weapon bonus) +8 (strength bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 90%

SIZE: M (6' tall)

ALIGNMENT: Lawful good

WORSHIPPERS' ALIGNMENT: Lawful

neutral, lawful good, or neutral good

SYMBOL: Sun disc

PLANE: Seven Heavens

CLERIC: 20th level rashaw

FIGHTER: 17th level paladin

MAGIC-USER.: Nil

THIEF: Nil

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

S:20 I:18 W:19 D:20 C:20 CH:19

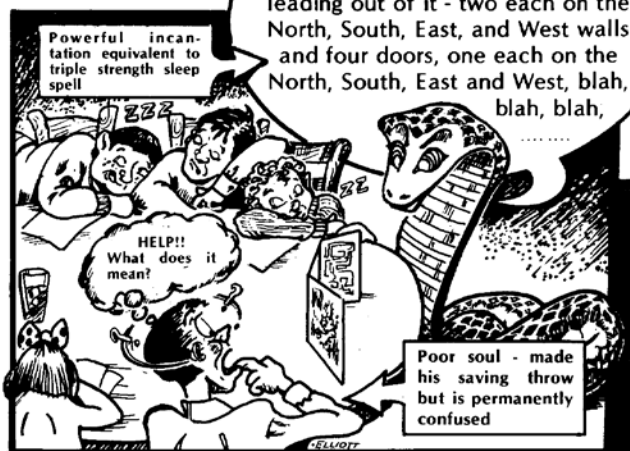
Al'hatha is the Shining Father, who rides the sun across the skies by day in the golden chariot Light-of-Truth, hearing the oaths of those who swear by his name, and ensuring that they are upheld and truthfully said. He is stern but loving, just and merciful. He has an army of devas, led by the planetar Urud, who act as his enforcers in such matters.

Al'hatha dwells in a magnificent palace in the Seven Heavens, adorned with minarets which are said to reach so high into the sky that they can be seen in Arcadia and the Twin Paradises, and which serve as watchtowers seeing deep into the Astral plane.

The god of the sun most often appears as a perfect human male of Baklunish descent, with a great blue-black beard and piercing gold eyes. His skin shimmers like gold. He wears naught but a loincloth of silver and lapis lazuli, and a radiant solar crown.

Al'hatha bears the magical scimitar Foetrembler. It is a +4 scimitar that acts as a *sword of sharpness* and a *flame brand*. Anyone except Al'hatha and those to whom he occasionally loans his blade will take 1d6 points of fire damage per round. He can also cause the blade to come to his hand in but a single segment, no matter how far they may be separated. Only weapons of +3 or greater enchantment

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can harm him, and he regenerates 10 hit points per round.

In addition to all the normal powers accorded a greater god, Al'hatha can cast beams of penetrating sunlight from his eyes. These beams are 60' in length and will cause 4d6 points of damage per round to any creature caught in their way. They also function as a *sunray* spell. Al'hatha can use these beams three times per day.

Al'hatha is on good terms with Istus, but laments her aloofness. He is more antagonistic to the chaotic members of the Baklunish pantheon than he is towards those who are evil – at least most of those who are lawful or neutral evil. Nasri in particular draws his ire, and his followers and hers are deadly foes. She is seen as an interloper because of her Zihindian origin, even though her worship has spread throughout the Baklunish basin. Even though the two and their worshipers don't have much direct contact, he is on good terms with Pholtus, due to their common love of order and honesty.

It is for Duhl Parath, however, that the special enmity of Al'hatha is reserved. The two have fought a never-ending war, with the followers of Al'hatha smashing cult centers of Duhl Parath wherever they are found, and those of the god of lies constantly undermining and subverting the courts and judgments of the god of truth. It is said that the followers of Al'hatha blame Duhl Parath for every cloudy day that obscures the sun. Those of Duhl Parath point out that without clouds, there would be an endless drought.

Priests of Al'hatha (the new rashaw subclass of cleric – see elsewhere in this issue for details) wear robes of yellow and white, and are often called upon to function as judges and jurists in communities without specialists in the field of law. They are more likely to be men than women.

Temples to Al'hatha are grandiose affairs of white and gold, invariably aligned to the sun so that shafts of light hit significant features within the structure (altars, statues, images, etc.) on particular holy days of veneration. Services are always held in daytime, and involve animal sacrifice and the singing of songs of praise, with divinatory rituals predominating.

Large idols of Al'hatha are either solid or plated gold, either depicting the god in his chariot, and while usually life-sized are never less than three feet tall. Small idols are merely his face in a square panel with a pediment, flanked by date palm trees, approximately one foot square. He is always depicted wearing a solar crown.

Small idols can be used to invoke the following powers:

- *Light* (least)
- *Heat metal* (lesser)
- *Pyrotechnics* (greater)

Large idols can be used to invoke the following powers:

- *Protection from evil* 10' radius (least)
- *Detect lie* (lesser)
- *Dispel evil* (greater)



BANLASA

(He-of-the-forgiving-embrace)

Lesser God

Healing, redemption

ARMOR CLASS: -3

MOVE: 21"

HIT POINTS: 200

NO. OF ATTACKS: 2

DAMAGE/ATTACK: 1-12 +7 (strength bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 70%

SIZE: M (6' 5" tall)

ALIGNMENT: Lawful good

WORSHIPERS' ALIGNMENT: Lawful

neutral, lawful good, or neutral good

SYMBOL: Green peacock or two crossed palm leaves

PLANE: Seven Heavens

CLERIC: 15th level rashaw

FIGHTER: 11th level ranger

MAGIC-USER: Nil

THIEF: Nil

MONK/BARD: 8th level bard

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

S:19 I:18 W:19 D:20 C:20 CH:19

Banlasa is the Chosen Son of Al'hatha and an indeterminate mother. Two rival cults dedicated to him each maintain strenuously that his mother is either Hasmat or Istus, and over the years the followers of the Green Peacock and the Two Palms (as they are known respectively) has grown ever more bitter and at times violent. Considering Banlasa is such a gentle and benevolent god, the irony of this internecine division has not been lost on outside observers.

It should be noted that no amount of divination or imploring for a divine proclamation to end the division has ever proven efficacious. Certain senior priests among the Al'hatha sect even entertain the notion that both the Green Peacock and the Two Palms are wrong about Banlasa's maternal lineage, but never within earshot of either.

Notwithstanding the division among his worshipers, Banlasa is consistent in his appearance and iconography. He invariably appears as a male Baklunish youth with eager hazel eyes and a wry smile. He has a modest home in the Seven Heavens, which is said to always be open to those seeking his aid.

Banlasa bears no arms and wears no armor. He carries with him a shepherd's crook named Redeemer, which functions as a *staff of the magi* and a *staff of curing*. If pressed, he can attack with his fists, but is loath to do so. He has the same powers as all lesser gods, but can also *heal* and *cure disease* (as per the spell) by touch.

Although the healing aspects of Banlasa's nature are usually emphasized, perhaps his greatest power is that of redemption. He can remove any blemish on the soul, cause any harm or crime to be forgiven, forgive any broken oath or vow, and clear any debt, be it moral or material. Those who are offered the chance to do so, however, must either be of the purest heart or willing to undertake the most difficult of trials. If the latter, the nature of the trial will almost certainly (80%) cause the person to be redeemed to undergo a change of heart, see the wickedness of their ways, and change their alignment towards lawful good (evil and chaotic alignments will turn neutral, neutral alignments will turn lawful and/or good). In such cases, this is not a magical effect, but a subtle effect of the circumstances of their redemption, which will demonstrate to them the folly of their chaotic or evil ways.

Banlasa is on good terms with all of the good deities of the Baklunish pantheon. Ya'huth bears him eternal enmity for forgiving the sins of the evil one's high priestess Miresh, who was holding Waadi prisoner for her master. When Banlasa and Al'Akbar sought to rescue the queen of the djinnis, As soon as Miresh's gaze fell upon Banlasa, she instantly resolved to repent of her evil ways and freed the goddess. In gratitude and recognition of her instant turn of heart, Banlasa bespoke her redemption, mere seconds before her enraged master blasted her to flinders, thus losing her soul as a plaything forevermore. The two have been arch-enemies ever since. The followers of Ya'huth have become expert at playing the Green Peacock and Two Palms against one another, and ever widening the divide between them, and dark books of obscure

verse hint that Ya'huth himself might even be responsible for the rift.

Rashaws of Banlasa can be either male or female, and wear robes of bright red if they belong to the Two Palms, and shades of green with blue eye motifs if they belong to the Green Peacock. Temples are simple affairs, consisting of an inner idol-shrine surrounded by a courtyard. Small idols of Banlasa are cylindrical pottery vessels with a highly stylized face on one side, while large idols always show the god kneeling, as if to comfort a small child or someone who is lying down from illness or weakness.

Small idols can be used to invoke the following powers:

- *Cure light wounds* (least)
- *Forgiveness* (lesser). This is similar to the magic-user spell *charm person*, but will only extend as far as the target forgiving some wrong that has been committed against him or her. If the rashaw invoking this power is not the one who committed the offense, the saving throw is made with a -2 penalty.
- *Cure serious wounds* (greater)

Large idols can be used to invoke the following powers:

- *Augury* (least)
- *Neutralize poison* (lesser)
- *Atonement* (greater)



HASNAT

(The comfort of the breeze)

Lesser Goddess

Poetry, music, song

ARMOR CLASS: -2

MOVE: 21"

HIT POINTS: 170

NO. OF ATTACKS: 1

DAMAGE/ATTACK: 1-6 +1 (strength bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 60%

SIZE: M (5' 6" tall)

ALIGNMENT: Neutral good

WORSHIPPERS' ALIGNMENT: Lawful good, neutral good, neutral, chaotic good

SYMBOL: Four interlocked rings

PLANE: Twin Paradises

CLERIC: Nil

FIGHTER: Nil

MAGIC-USER.: 14th level illusionist

THIEF: 14th level thief

MONK/BARD: 18th level bard

PSIONIC ABILITY: III

Attack/Defense Modes: All/all

S:17 I:19 W:19 D:23 C:18 CH:25

Hasnat is the songstress of the gods, the creator of music, song, and poetry. It is said she can still a raging storm with her lilting voice, and that hers is the music to which all bards and musicians aspire.

She appears as a lovely Baklunish woman with dark eyes and hair. She wears a *ring of protection* +5, and rides a pegasus with a rainbow-hued mane, named Sharir ("wind-swift"). Sharir can fly or run at twice normal speed, and once per day can become ethereal, taking its rider and all it bears with it.

Although she is invariably unarmed, and normally avoids conflict if it can be avoided, she can *summon* 2d4 devas in but a single round. These angelic creatures will fight on her behalf with

fanatical loyalty. Each is armed with a scimitar +3 and a longbow +3.

Because of her great beauty and skill with her voice, her charm percentage (as part of her bard skills) is 100%.

Hasnat dwells in a palatial tent in the Twin Paradises, which is broken down each day and transported to a different location. It is born by a caravan of a hundred silver-furred camels, and when erected is a veritable pleasure palace of cushions, divans, tapestries, food and drink, and of course musicians of every sort.

Tales tell of travelers, lost in the reaches of the steppes or deserts, who stumble upon the tent of Hasnat just as all hope seemed lost. Although provided with food and drink to revive their bodies, it is invariably the song and music which restores their spirits, allowing them to complete their journey.

With the exception of Nasri and Kadar, Hasnat gets along well with all of the other Baklunish gods. As a creative goddess, she resents the destructive aspects of both Nasri and Kadar. It is said that Nasri does not share this enmity, but her efforts at reconciliation have been rebuffed over the years. Kadar, on the other hand, loathes the goddess of music with a passion, and many of the Fiftyscore Tales of Al'Shari (a collection of myths, stories, and tales scribed by the great Storyteller of Zeif a hundred and fifty years ago) deal with this great rivalry.

Rashaws of Hasnat are mostly female, and wear robes and veils of black. Temples double as theaters and concert halls, and invariably have excellent acoustics and much seating to allow the faithful to enjoy the services, which involve beautiful singing and recitation of praise in verse.

Small idols of the goddess are pentagonal plaques with the goddess' eyes above her symbol of four interlocked rings. Large idols are life-sized statues which invariably show her veiled and barefoot.

Small idols can be used to invoke the following powers:

- *Friends* (least)
- *Deafness* (lesser)
- *Inspiring song* (greater). All friendly persons within 30' roll to hit as if they were fighters, while actual fighters get a +1 bonus to hit.

Large idols can be used to invoke the following powers:

- *Charm person* (least)
- *Lullaby* (lesser). As per the *sleep* spell, but will last for 5 minutes.
- *Emotion* (greater)

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WINARIM

Lesser God

Plants, trees, animals, birds

ARMOR CLASS: -3 (bracers plus dexterity bonus)

MOVE: 20"

HIT POINTS: 244

NO. OF ATTACKS: 4

DAMAGE/ATTACK: See below (+8 for strength)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 70%

SIZE: M (6' tall)

ALIGNMENT: Neutral good

WORSHIPPERS' ALIGNMENT: Lawful good, neutral good, chaotic good, or neutral

SYMBOL: Three concentric circles

PLANE: Elysium

CLERIC: 15th level druid

FIGHTER: 14th level ranger

MAGIC-USER.: Nil

THIEF: Nil

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

S:20 I:18 W:19 D:22 C:20 CH:19

Winarim is the protector of all wild and growing things. He oversees the sprouting of plants and rutting of animals in the spring, their explosive growth in the summer, harvest in the fall, and laying fallow in the winter. While he loves all the wild growing things, at the same time he does not begrudge intelligent creatures taking what they need to live and thrive, as long as it is done fairly and sensibly. Wastefulness and rapine, on the other hand, will earn his wrath when it is practiced against those under his protection; the children of field and forest, steppe and sea.

Winarim appears as an elderly Baklunish man with a green beard, wearing brown and green robes and turban. He wears a pair of bracers of

defense AC 2, and bears the enchanted weapon *Nature's Wrath*. This weapon can become a *scimitar* +4, a *hook fauchard* +3, or a *scythe* +2/+5 vs. *undead*. In every form, Nature's Wrath always strikes first in a round.

In addition to the regular powers of a lesser deity, Winarim can *speak with animals and plants* and *tree* at will, and cast *plant growth* and *animal growth* three times per day, each.

Winarim is one of the more aloof of the Baklunish gods. He steers clear of the intrigues and jealousies among the rest of his fellows, with the exception of Kadar, who urges her followers to take much more than they could ever use for themselves. Even then, Winarim seldom opposes her directly, merely keeping a watchful eye on her and her worshipers to blunt the worst of their depredations. Aside from Kadar, even the other evil deities of the Baklunish seldom incur the attention, let alone the wrath, of Winarim.

In fact, it is only with certain gods of foreign lands that Winarim could be said to be on good terms. Both Obad-Hai and Ehlonna of the eastern Flanaess share his love of nature, and thus enjoy his good will. To the West, the Four Goddesses of Flowers (goddesses who are worshipped in distant Shaofeng) are similarly among those he allies himself with, on occasion.

Priests dedicated to Winarim can either be rashaws or druids. If druids, they do not follow the eastern-style druid hierarchy with its limited numbers of druids at higher levels, but merely stop gaining levels when they reach 13th level. Rashaws of other gods regard such druids as outlandish infidels, but they are welcomed and protected by the followers of Winarim.

Temples are marked by four minarets oriented towards the intercardinal directions (northeast, northwest, etc.). Services are simple and change with the seasons.

Small idols of Winarim are square plaques flanked by two stylized minarets. A bull, horse, flower, and wheat stalk are featured. Large idols are statues of the god carrying a baby goat and a fig.

Small idols can be used to invoke the following powers:

- *Speak with animals* (least)
- *Obscurement* (lesser)
- *Plant growth* (greater)

Large idols can be used to invoke the following powers:

- *Barkskin* (least)
- *Cure disease* (lesser). Will work only on animals, not people.
- *Animal summoning I* (greater)



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FTF-24	Rich Paladin	1.10	FTF-53	Unarmoured Adventurer in ambush	1.10
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The Pious Rashaw

By Don Twistbuck

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We continue our exploration of the lands of the Baklunish with a new character class unique to that people. The *rashaw* class (pronounced "rah-SHAW") is a sub-class of cleric found almost exclusively in the lands of the Baklunish people of Oerth.

The rashaw can be of any alignment, and will dedicate him- or herself to one of the Baklunish gods. While dedicants of particular deities might have special abilities and rules that alter this general class description (as spelled out in the description of the individual Baklunish deities), most will share the following attributes in common.

A rashaw must have a minimum ability score of 12 in strength and 13 in wisdom. Those with a wisdom score of 15 or better get a 10% bonus to all experience points earned, and wisdom bonuses for clerical spells do apply. Rashaws use an eight-sided die (d8) to determine hit points. They use the same tables as clerics for melee combat and saving throws.

Whereas the primary function of the cleric is to heal and support, the rashaw's purpose is to divine the will of the gods, foresee the vicissitudes of fate, and enable the manifestation of his or her gods through their sacred idols. The spell list of the rashaw reflects this, in addition to a minimal number of spells useful in combat and for defense. Of course, rashaws dedicated to different deities might have other powers and bonus spells that better reflect the interests of their gods.

Rashaws can be of human, half-elven, or halfling race, although the latter are quite rare, and limited to the eastern reaches of the Baklunish lands. They can use any magic items usable by clerics with the exception of clerical spell scrolls.

Rashaws have their own spell scrolls, which are not readable by clerics or other non-rashaw classes.

All rashaws speak Ancient Baklunish, which they use as a liturgical and scholarly language, as well as modern Baklunish*. This does not count against their language limit.

Rashaws do not turn undead. However, their familiarity with genies and the like allow them to deal with them similarly by means of unique spells (see below). Rashaws do not use holy symbols (in the conventional sense of eastern clerics of the Flanaess understand the term, anyway). Rather, their idols large and small serve in an analogous function. They do not use or create holy/unholy water.

Rashaws have innate powers that allow them to invoke the power of their patron deity into certain holy idols. These idols form the heart of Baklunish worship, and it is through a mastery of these arts that the rashaw is able to demonstrate his or her power. In the table below, the listed ability

to invoke these powers is cumulative per day, so a fifth level rashaw is able to invoke the least power of a small idol twice per day, the least power of a large idol once per day, and the lesser power of a small idol once per day:

Level	Small Idol	Large Idol
3	Least	-
4	Least	Least
5	Lesser	Least
6	Lesser	Lesser
7	Greater	Lesser
8+	Greater	Greater

Activating an idol's powers requires the rashaw to be within 10' of a small idol or 30' of a large one. A least effect has a "casting time" of 1 segment, a lesser effect takes 3 segments to call forth, and a greater effect takes 6 segments. The same idol can only call forth an effect once per round; if two rashaws try to do so on the same round, the rashaw with the higher level takes precedence; if there is a tie,

RASHAW (CLERIC) TABLE I

Experience Points	Experience Level	8-Sided Dice for Accumulated Hit Points	Level Title
0 – 2,000	1	1	Sadin ("custodian")
2,001 – 4,000	2	2	Afkal ("doorkeeper")
4,001 – 8,000	3	3	Kahin ("diviner")
8,001 – 13,000	4	4	Mullah ("scholar")
13,001 – 20,000	5	5	Mufti ("sage")
20,001 – 40,000	6	6	Imam ("leader")
40,001 – 75,000	7	7	Almidi ("sacrificer")
75,001 – 115,000	8	8	Rashaw ("priest")
115,001 – 200,000	9	9	Kabir ("high priest")
200,001 – 450,000	10	9 + 2	Kabir (10th level)
450,001 – 750,000	11	9 + 4	Kabir (11th level)

300,000 experience points per level for each additional level beyond the 11th

Rashaws gain 2 h.p. per level after the 9th

* Modern Baklunish was inadvertently omitted from the Guide to the World of Greyhawk, p. 16. It is a descendent of

Ancient Baklunish, and is not mutually intelligible with the Common tongue.

SPELLS USABLE BY CLASS AND LEVEL – RASHAWS (CLERICS)

Rashaw Level	1	2	3	4	5	6	7
1	1	-	-	-	-	-	-
2	2	-	-	-	-	-	-
3	2	1	-	-	-	-	-
4	3	2	-	-	-	-	-
5	3	2	1	-	-	-	-
6	3	3	2	-	-	-	-
7	4	3	2	1	-	-	-
8	4	3	3	2	-	-	-
9	4	4	3	2	1	-	-
10	4	4	3	3	2	-	-
11	5	4	4	3	2	-	-
12	5	4	4	3	3	1	-
13	5	5	4	4	3	2	-
14	5	5	4	4	3	2	-
15	5	5	5	4	4	3	1
16	6	5	5	4	4	3	2
17	6	5	5	5	4	3	2
18	6	6	5	5	4	4	3
19	6	6	5	5	5	4	3
20	6	6	6	5	5	4	3
21	6	6	6	5	5	4	4
22	6	6	6	6	5	5	4
23	6	6	6	6	5	5	4
24	6	6	6	6	6	5	4
25	6	6	6	6	6	5	5

nothing happens that round. The exact nature of the least, lesser, and greater idol powers depends on the particular deity. See the deity descriptions for particulars.

When a rashaw reaches 10th level (Kabir/Kabira, or high priest/ess) he or she may construct a place of worship of no less than 3,000 square feet on the ground floor. The place must include an area for worship, and will most often be fortified as a castle, monastery, fortress, etc. Construction costs will be half of the normal cost, due to the presence of enthusiastic volunteer labor.

Once the shrine or temple is constructed, 2d10x10 followers will be attracted to the place; many of these will be the workers who helped build the place, and their families. In addition, the following men-at-arms will also be attracted to the rashaw's service:

- 3d4 medium infantry
- 5d6 light infantry
- 10d6 light cavalry
- 10d8 medium cavalry

These troops and other followers will serve fanatically loyally. Once the rashaw clears and sends regular patrols to the surrounding territory, taxes, tithes, and tariffs of 7 s.p. per person per month will be raised, while the soldiers must be paid a normal wage to see to their upkeep.

Second Level: *Augury, Birdsong*, Dust Devil, Enthrall, Eyes of the Hour*, Find Traps, Invisibility, Language of Birds*, Locate Object, Obscurement, Penetrate Disguise*, Produce Flame, Protection from Genies*, Sanctify Small Idol*, Summon Buraq*, Whispering Winds**

Third Level: *Continual Light, Conjure Weird*, Create Food & Water, Cure Blindness, Cure Disease, Dispel Magic, Genie Friendship*, Quicksand*, Remove Curse, Rope Trick, Speak with Dead, Summon Jann**

Fourth Level: *Abjure, Conjure Hour*, Divination, Enchanted Weapon, Exorcise, Hold Genie*, Neutralize Poison, Polymorph Self, Protection from Evil 10' Radius, Protect Idol*, Speak with Plants*

Fifth Level: *Bind Weird*, Commune, Conjure Genie*, Control Winds, Cure Critical Wounds, Magic Mirror, Polymorph Other, Prophecy*, Sanctify Large Idol*, Signs and Portents*, Sticks to Snakes, Wall of Fire*

Sixth Level: *Bind Genie*, Conjure Animals, Find the Path, Hajj*, Livepalm*, Mirage Arcane, Part Water, Raise Dead, Transmute Water to Dust, Weather Summoning*

Seventh Level: *Banishment, Control Weather, Dancing Weapon*, Earthquake, Holy (Unholy) Word, Limited Wish, Restoration, Resurrection, Sequester, Sunray*

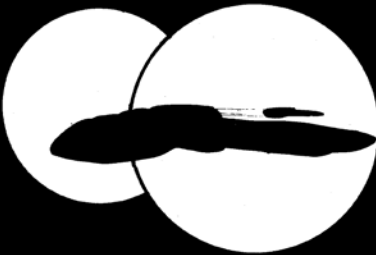
Coming up in next month's issue: full descriptions of the rashaw's new spells!

Spell Lists (asterisk denotes new spell):

First Level: *Animal Healing*, Audible Glamer, Bless, Ceremony, Create Water, Cure Light Wounds, Detect Poison, Endure Cold/Heat, False Trail*, Invisibility to Genies*, Light, Mount, Portent, Precipitation, Predict Weather, Purify Food & Drink, Remove Fear, Snake Charm, Speak with Animals, Taunt*

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The Baklunish Pantheon



DUHL PARATH

(The Deceiver)

Greater God

Deceit, corruption, poison

ARMOR CLASS: -8

MOVE: 21"

HIT POINTS: 340

NO. OF ATTACKS: 4

DAMAGE/ATTACK: 1-8 +4 (magic
weapon bonus) +10 (strength bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 90%

SIZE: M (6' tall)

ALIGNMENT: Neutral evil

WORSHIPPERS' ALIGNMENT: Lawful

evil, neutral evil, chaotic evil, neutral

SYMBOL: Half rotting, half skeletal cow
head

PLANE: Gehenna

CLERIC: 18th level rashaw

FIGHTER: 15th level fighter

MAGIC-USER.: 13th level illusionist

THIEF: 18th level assassin

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

S:22 I:18 W:19 D:18 C:19 CH:25

Duhl Parath is the father of lies and is said to have been the first being to poison a well. He casts his actions as liberating others from the oppression of Al'hatha and his followers, teaching that any tactic in the conduct of a war, especially deception of the enemy, is justified.

Duhl Parath dwells in a vast palace of violet crystal on a basalt mesa in Gehenna, where he has attracted a court of disaffected efreeti, dao, devils, and daemons. The court is a snake-pit of politics, and those present are forever scheming and back-biting one another to gain favor from the god. The great khan of the dao greatly resents the presence of high-ranking defectors in Duhl Parath's court, and relations between the two are strained at best.

Duhl Parath can appear as any human, demi-human, or humanoid. Sex and age are totally mutable, and nothing will give away his true nature. He is suave and convincing when he wishes to be, and equally seductive or vulnerable when the situation calls for such. His true form is that of a young Baklunish man with pale skin and black hair, without a beard. In his true form he wears silken garb of black and silver. He does not wear armor, but his skin is naturally proof against most weapons and other harm.

He bears the enchanted scimitar Stinger, which functions as a *scimitar of venom* (similar to a *dagger of venom*). It has a +4 enchantment to hit and to damage. Duhl Parath himself regenerates 8 hit points per round.

In addition to all the normal powers accorded a greater god, Duhl Parath is immune to all necromantic spells unless he wills otherwise. He can *wither* an enemy's limb (as a *staff of withering*) by touch three times per day. He has three *carpets of flying* of largest size that he can control mentally (no concentration required). He will sometimes loan one of these enchanted rugs to a favored follower who is on some mission.

As noted above, Duhl Parath has a special rivalry with Al'hatha. The two are ever at odds, with the latter crushing his enemies' cult sites whenever discovered, and the former undermining the authority and integrity of his enemies through various means. Nasri sees Duhl Parath as something of a rival, but the two (and their followers) remain cordial to one another. He favors his daughters Kadar and Ya'huth greatly, and is generally disliked by most of the good-aligned deities of the pantheon. He does get along well with Istus, Al'ydor, and Hasnat, however.

His relationship with the Suel deities Pyremius and Syrul has changed significantly over the centuries. During the Baklunish-Suel wars, Duhl Parath was a staunch enemy of both, seeing them as rivals to his spheres of control. In the aftermath of the Twin Cataclysms, however, the three have collectively re-evaluated their relationship and come to an accord, and are now unlikely allies against their common foes in the Baklunish and Suel pantheons, and elsewhere.

Rashaws of Duh Parath (the rashaw is a new rashaw subclass of cleric – see the previous issue of *Dragon* for details) wear robes of black and silver in ritual. They will invariably be masked, both to protect themselves from discovery and to embody their deity's deceitful nature.

Temples dedicated to Duhl Parath will normally come in one of two forms. In those areas under the firm influence of the hated Al'hatha, they will be hidden, and take on the trappings of whatever camouflage is being used; a warehouse, museum, tavern, etc. In places where Duhl Parath is more openly worshiped, his temples are constructed with mazes within, often obscured with illusions and hidden doors, moving walls, etc. The worship room is in the center of the maze.

Services to Duhl Parath consist of recitations of wicked deeds done by those assembled. These are not confessions of guilt, but rather bragging, as each tries to

outdo the other in corrupting, deceiving, and generally discomfiting the virtuous.

Large idols of Duhl Parath show a human figure with a multi-faced head. Small idols are the size of a melon, and take the form of the head of a cow with half the face rotting and half skeletal.

Small idols can be used to invoke the following powers:

- *Change self* (least)
- *Fool's Gold* (lesser)
- *Change Self* (greater)

Large idols can be used to invoke the following powers:

- *Poison* (least)
- *Delude* (lesser)
- *Dispel good* (greater)



KADAR

(The All-Consuming Flame)
Lesser Goddess

Fire, destruction, greed

ARMOR CLASS: -3

MOVE: 21"

HIT POINTS: 222

NO. OF ATTACKS: 2

DAMAGE/ATTACK: 1-2 +1 (strength bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 65%

SIZE: M (5' tall)

ALIGNMENT: Lawful evil

WORSHIPPERS' ALIGNMENT: Lawful neutral, lawful evil, or neutral evil

SYMBOL: Flame

PLANE: Acheron

CLERIC: 11th level rashaw

FIGHTER: 14th level fighter

MAGIC-USER.: 12th level magic-user

THIEF: Nil

MONK/BARD: Nil

PSIONIC ABILITY: III

Attack/Defense Modes: All/all

S:17 I:19 W:19 D:21 C:19 CH:22

Kadar is the firstborn daughter of Duhl Parath, and her mother is Hasnat. She follows firmly in her father's footsteps, however, in her disposition and actions.

Although she has a reputation as being a force of destruction among many

Baklunish, her followers will often emphasize the positive aspects of fire and the life-bringing power it represents. "Ware what hides in the darkness outside of the fire's light" is a common saying.

Kadar appears as a beautiful Baklunish woman with fire for hair. Her clothing is cloth-of-brass, and appears as diaphanous and soft as silk, despite being made entirely of metal. It is these garments which afford her a base AC of 2.

Kadar's only weapon is her whip, which functions as a *whip +1, Flame Tongue*, +2 vs. *regenerating creatures*, +3 vs. *cold-using, inflammable, or avian creatures*, +4 vs. *water-based creatures*. She rides a nightmare named Sootmane, with maximum hit points and an INT of 17.

Kadar is on good terms with her father Duhl Parath as well as her sister Ya'huth. Her mother sees her as a great disappointment, but Kadar is forever eager to win her favor, but never to the extent of changing her evil ways. She has no real enemies among the Baklunish gods, but is courted by both the sultan of the Efreeti and Imix, Prince of Evil Elemental creatures, who are constantly sending her rare gifts. She has been stringing them both along for centuries, and humorous stories regarding their rivalry for her attentions make for good telling around campfires and in lamp-lit taverns.

Kadar's rashaws can be male or female, although they are slightly more likely (60%) to be of the latter sex. They get a +2 bonus on all saving throws involving creatures native to the Elemental Plane of Fire, and such creatures have a -2 penalty on all saving throws against spells cast by Kadar's priests.

Temples to Kadar have retractable roofs, so the great bonfires that are lit on her holy days can blaze into the sky. If no such temple is available, fires are lit on the highest point available, such as a hill.

Large idols of Kadar are life-sized and usually made of brass, with cleverly hidden spaces in the head for fires to be lit to represent the goddess' hair. If the fire of a large idol is not lit, it only counts as a small idol for purposes of invoking magical powers. Small idols are oil lamps in the shape of the goddess' head. They must be lit in order to be effective.

Small idols can be used to invoke the following powers:

- *Resist cold* (least)
- *Fireball* (lesser)
- *Fire charm* (greater)

Large idols can be used to invoke the following powers:

- *Flame blade* (least)
- *Flame walk* (lesser)
- *Flame strike* (greater)

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YA'HUTH

(Mother of Chains)

Lesser Goddess

Slavery, oppression, injustice

ARMOR CLASS: 0

MOVE: 21"

HIT POINTS: 222

NO. OF ATTACKS: 4

DAMAGE/ATTACK: See below (+11 for strength)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 65%

SIZE: M (6' tall)

ALIGNMENT: Lawful evil

WORSHIPPERS' ALIGNMENT: Lawful

evil, neutral evil, lawful neutral

SYMBOL: Black eagle

PLANE: Nine Hells

CLERIC: 14th level rashaw

FIGHTER: 14th level fighter

MAGIC-USER.: 7th level magic-user

THIEF: 14th level thief

MONK/BARD: Nil

PSIONIC ABILITY: III

Attack/Defense Modes: All/all

S:23 I:20 W:19 D:20 C:19 CH:17

Ya'huth is the daughter of Duhl Parath and Nasri; indeed according to legend it is because of that union that the worship of

Nasri was brought into the Baklunish lands in the first place. She is not known in Zihindia, however. Ya-huth is the goddess of slavery and oppression, and she is worshiped by both slavers (who come to her for more and better slaves) and slaves (who attempt to appease her with offerings in the hope that she might spare them). The former happens much more often than the latter, but the latter happens just often enough to give hope to slaves throughout the Baklunish lands.

Ya'huth appears as a very muscular and broad-shouldered woman with dark olive complexion. She wears leather armor in hues of blue and black, and is armed either with an enormous war hammer +3, or a *pole axe* +2/+4 vs. *chaotic creatures*. She sometimes rides in a chariot drawn by a team of nightmares, with a bone devil driver. She can also turn into a giant black eagle at will. While in eagle form, she can fly at twice the normal speed.

In addition to the regular powers of a lesser deity, Ya'huth can cast *imprisonment* once per week, and *hold person*, *hold monster*, or *hold plant* at will.

Ya'huth is in an interesting position among the Baklunish gods. Since she is half-Zahindian, many of them look on her with either suspicion, derision, or both, but since she is the patron of such an

important institution within Baklunish society, even Al'hatha acknowledges her as necessary for the social order. Mat'ur, on the other hand, is an implacable foe, and her followers have waged a covert war against slavery in general for centuries.

Rashaws of Ya'huth often double as slavers themselves, and temples of Ya'huth are almost invariably slave markets themselves, or adjacent to such. Slaves can become rashaws of Ya'huth, but if they attempt to use their powers to help others escape bondage, or to try to do so themselves, all spells of third level or greater will be stripped from them.

Small idols of Ya'huth appear as octagonal plaques with a black eagle. Large idols of Ya'huth show the goddess with a shackle on one wrist attached to a chain being held in the other hand.

Small idols can be used to invoke the following powers:

- *Detect snares and pits* (least)
- *Hold person* (lesser)
- *Snare* (greater)

Large idols can be used to invoke the following powers:

- *Enthrall* (least)
- *Dispel magic* (lesser)
- *Polymorph other* (greater)

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Spells of the Rashaw

By Don Twistbuck

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Following up on last month's article detailing the rashaw class, which is a sub-class of cleric specifically found in the Baklunish lands of the World of Greyhawk, herein are presented those new spells which are unique to the rashaw. Note that certain creatures mentioned herein, such as the houri, the buraq, and various new types of elemental weirds, will be detailed in forthcoming articles.

FIRST LEVEL

Animal Healing (Necromantic)

Level: 1
Range: *Touch*
Duration: *Permanent*
Area of Effect: *One creature*

Components: V, S
Casting time: *1 segment*
Saving Throw: *None*

Explanation/Description: This spell allows the caster to cure 1d6 h.p. of damage on any single non-magical or non-giant animal within 10'. The creature cured can never receive more hit points than its normal total by means of this spell. The spell will not cure diseases or other maladies, only physical damage such as that caused by weapons, falls, etc. People (humans, elves, orcs, dwarves, goblins, etc.) and magical creatures (unicorns, medusas, manticores, etc.) are not affected.

False Trail (Illusion/Phantasm)

Level: 1
Range: *Special*
Duration: *1 hour per level*
Area of Effect: *Special*

Components: V, S
Casting time: *1 segment*
Saving Throw: *Neg.*

Explanation/Description: This spell allows the caster to not only obscure his trail and that of his companions, but also to set forth a false trail to confuse would-be pursuers and set them in the wrong direction. Up to 1 person's trail per level of the caster can be obscured by means of this spell; horses and similar mounts count as 2 people for this purpose. The caster is able to set a false trail, which begins at the point where the casting took place, and which leads off in the direction and manner chosen by the caster for the duration of the spell. The false trail that is created will be as long as it would have taken him to travel for the duration, after which time the trail will end. In any case, the false trail will disappear when dispelled, disbelieved, or after 1 hour per level of the caster.

Invisibility to Genies (Illusion/Phantasm)

Level: 1
Range: *Touch*
Duration: *6 rounds*
Area of Effect: *Creature touched*

Components: V, S, M
Casting time: *1 segment*
Saving Throw: *Neg.*

Explanation/Description: This spell allows the caster to touch one creature, who will then be immune from attack by any type of genie that fails to make a saving throw vs. spells (if the beneficiary of the spell is lawful neutral, neutral, or chaotic neutral alignment, the saving throw is made with a -2 penalty). Each type of genie rolls a separate saving throw (djinni, efreeti, etc.), rather than each individual creature. Failure indicates that all genies of that type will simply overlook and ignore the beneficiary of the *invisibility to undead* spell. Attacks that affect an area (such as a *fireball* spell) will still have full effect, however. The creature or person who is benefitting from the spell can take no offensive action (including using weapons, casting offensive spells, etc.) without immediately voiding the spell, even if the action is not taken against a genie type affected by the spell. Neutral or beneficial spells (such as *augury* or *cure light wounds*) can be cast without voiding the spell. The spell lasts for 6 minutes.

SECOND LEVEL

Birdsong (Enchantment/Charm)

Level: 2
Range: *12"*
Duration: *Special*
Area of Effect: *See below*

Components: V
Casting time: *2 segments*
Saving Throw: *None*

Explanation/Description: This spell allows the caster to enchant all normal (non-magical and non-giant) birds within a 12' radius, causing them to flock to him in a friendly fashion, perch on and around him, etc. Once the birds have responded to the birdsong, the caster can ask one of the following services of them:

- Messenger. The birds will fly up to 1 mile per level of the caster, bearing a small message either tied to their leg or in their beak, which they will deliver to a specific person named. The general description of the desired recipient's location is required. Up to 6 separate messages can be so dispatched to different recipients. The caster must supply the notes himself.
- Guardian. The birds will perch nearby for 1 hour per level of the caster. If danger approaches visibly within 240', the birds will begin a cacophonous noise that will act as a

warning. The birds, however, will regard the approach of any sort of predator, particularly one that feeds on birds, as such a threat.

- **Defender.** The birds will actively defend the caster against attack for 1 minute per level of the caster. Unless a larger, predatory bird is included in those answering the birdsong (2% chance unless otherwise noted), a flock of smaller birds will swarm around a single enemy, rendering him effectively blind, unable to cast spells, and with a -4 penalty "to hit." No dexterity bonus is allowed in such a circumstance. If the target of the flock of birds has no such bonus, he will receive a penalty of 1 on his armor class.

Eyes of the Houri (Enchantment/Charm)

Level: 2
Range: 3"
Duration: *Special*
Area of Effect: *One creature*

Components: V, S
Casting time: 2 *segments*
Saving Throw: *Neg.*

Explanation/Description: This spell invokes a powerful charm, which can be used to make any person (brownies, dwarves, elves, etc.) of the opposite sex obey the caster. The same restrictions as are on the 2nd level druid spell *charm person or mammal* exist on the *eyes of the houri* spell; a command to commit suicide would be ignored, but the charmed creature will be enthralled by the caster and quite compliant otherwise. If the caster were to harm the target, the spell would be broken immediately. The target must be able to see the eyes of the caster, so line of sight is required, as is some sort of light for persons without infravision. The spell is broken when a successful saving throw is made. Such a throw is made when the spell is first cast, and then at intervals determined by the wisdom of the target and the charisma of the caster:

Charisma Minus Wisdom	Period Between Checks
15+	3 months
13-14	2 months
11-12	1 month
9-10	3 weeks
7-8	2 weeks
5-6	1 week
3-4	3 days
1-2	2 days
0 or less	1 day

Language of Birds (Divination)

Level: 2
Range: *Special*
Duration: *Instant*
Area of Effect: *Special*

Components: V, S
Casting time: 2 *segments*
Saving Throw: *None*

Explanation/Description: This spell allows the caster to divine the future through the songs and flight of birds. It must be cast outdoors, or, rarely, in an indoor or underground environment where birds are naturally found. It will not work with bird-like creatures such as harpies, stirges, etc. Once cast, the spell will allow the caster to determine whether or not an intended course of action will be favorable, unfavorable, or neutral over the next 24 hours; more detail is not available through this spell. Thus, a decision to investigate a particular section of a dungeon, to embark on a journey to a nearby shrine, attend a royal ball, etc., could be investigated. If circumstances change, of course, the outcome of the reading of the language of birds is no longer valid. For example: if the choice to invade a dragon's lair is read to be unfavorable, the party might decide to increase its numbers, in which case the unfavorable reading would no longer apply. A

second application of the spell might be used to determine the new outcome.

Sanctify Small Idol (Conjuration/Summoning)

Level: 2
Range: *Touch*
Duration: *Permanent*
Area of Effect: *One small idol*

Components: V, S, M
Casting time: 1 *turn*
Saving Throw: *None*

Explanation/Description: This spell is used to prepare a Baklunish idol for use in religious ceremonies, as well as to enable it to convey magical effects on behalf of the deity to which it is dedicated. The idol itself must be in the form prescribed for the particular deity to which it is dedicated (see the individual deity descriptions for details). No rashaw may sanctify a small idol dedicated to a deity to whom he is not himself dedicated. The idol of a good or evil deity will radiate good or evil, but the idol is not itself a magical item and will not radiate magic. The rashaw may only sanctify two small idols at one time; if a third is sanctified, the first will become inert. A small idol will typically cost 10-40 gp for materials.

Summon Buraq (Conjuration/Summoning)

Level: 2
Range: 2"/level
Duration: 1 round/level
Area of Effect: *Special*

Components: V, S
Casting time: 1 *turn*
Saving Throw: *None*

Explanation/Description: This spell allows the caster to summon a buraq for a short time. The buraq will serve the caster for a number of rounds equal to the caster's level. It will fight, but only against evil or neutral creatures. It will serve an evil master, but only to the exact letter of its instructions, seeking to thwart any wicked intent to the best of its ability while still obeying.

Whispering Winds (Illusion/Phantasm)

Level: 2
Range: 1" per level
Duration: *Special*
Area of Effect: *Special*

Components: V, S
Casting time: 2 *segments*
Saving Throw: *None*

Explanation/Description: This spell allows the caster to create an illusionary breeze that can carry a brief message or sound (if nothing is specified, the wind will sound like a gust of wind). The message can be up to 12 words, or the sound can last for up to 12 seconds (2 segments). The wind itself will travel up to 10' per level of the caster, at anywhere between 10 and 20 feet per minute (caster's choice). When the wind reaches the intended distance, it will automatically deliver its message or play its sound, which will be heard by anyone in a 2' radius.

This spell cannot be cast underwater, save within the area of effect of an *airy water* spell.

THIRD LEVEL

Conjure Weird (Conjuration/Summoning)

Level: 3
Range: 3"
Duration: 1 turn/level
Area of Effect: *Special*

Components: V, S, M
Casting time: 1 *turn*
Saving Throw: *None*

Explanation/Description: This spell allows the caster to conjure one of the four types of weirds from their respective planes: air, earth, fire, or water. The type of weird to be conjured must be

chosen before the spell is memorized. The type of weird will determine the components necessary:

Weird Type	Requires
Air	Burning incense
Earth	At least 1 cubic foot of rock or soil
Fire	Fire at least 2' in diameter (campfire or larger)
Water	At least one gallon of water

The weird thus summoned can be controlled by the caster 95% of the time (check at the beginning of the fifth, and each following round) as long as he maintains his concentration. Control can be exercised at a range of 30'. Failure to concentrate, such as is caused by being successfully attacked, will mean that the weird will turn on the caster. An uncontrolled weird will seek to attack the one who summoned it as soon as it finishes any combat it is in at the moment. Note that uncontrolled weirds can be thwarted by thaumaturgic triangles just like their elemental cousins. The weird will remain on this plane until it is destroyed, but note that weirds cannot survive without direct contact with their native element.

If cast underwater, air and fire weirds cannot be summoned at all by means of this spell. An earth weird will not be able to leave the seabed, riverbed, lakebed, etc. It will be able to attack only those creatures close enough to the bottom to be in range.

Genie Friendship (Enchantment/Charm)

Level: 3
Range: 3"
Duration: 1 hour/level
Area of Effect: One genie

Components: V, S
Casting time: 3 segments
Saving Throw: Neg.

Explanation/Description: By means of this spell, the rashaw can convince any single genie that he or she is a friend. The spell will affect genies of all types; djinni, efreeti, dao, marids, houris,

jannee, etc. While the genie won't obey the commands of the caster, it will not attack him or her while the spell duration lasts. The genie must be in line of sight when the spell is cast.

Quicksand (Alteration)

Level: 3
Range: 6"+1" per level
Duration: 1 turn/level
Area of Effect: One 10'x10'x10' cube per level

Components: V, S, M
Casting time: 1 segment
Saving Throw: xxx

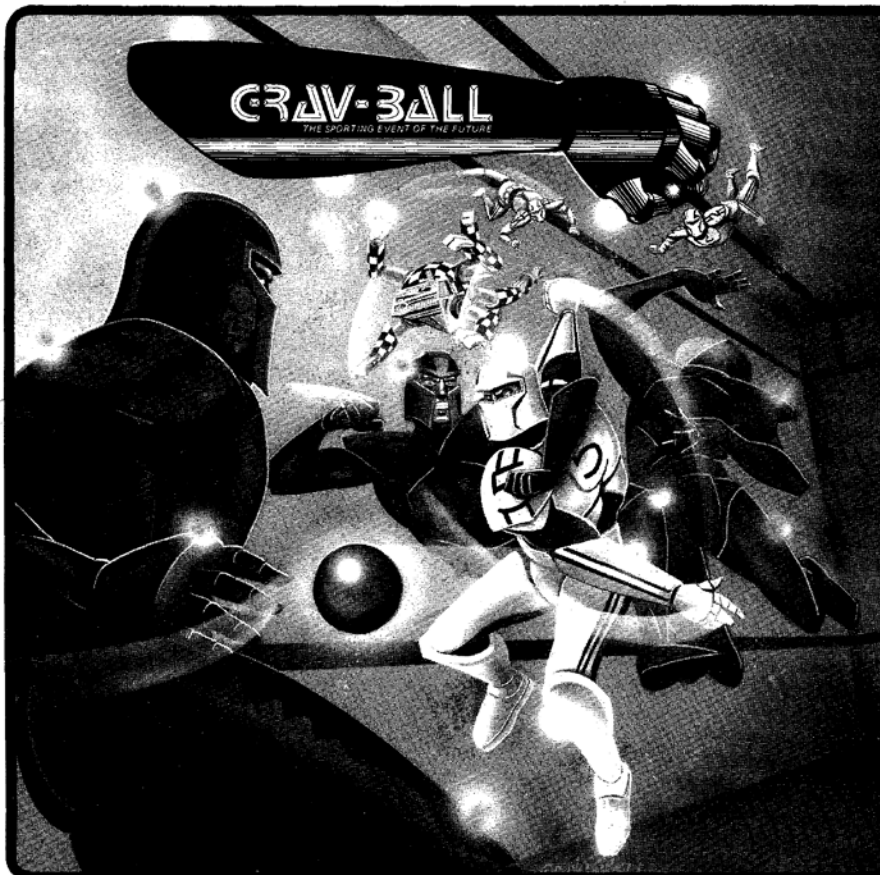
Explanation/Description: This spell allows the caster to turn a section of sandy ground into quicksand. Any creature traveling into the affected area will be trapped by the quicksand unless they roll their STR or lower on a d20. Failure means they are trapped, and will begin to sink at a rate of 1' per round. Drowning is the most obvious hazard involving quicksand, but creatures caught in it cannot move, and any creature firing missile weapons at them, or a flying creature making an attack, will receive a +4 bonus to hit. Dexterity bonuses cannot be applied to armor class by creatures caught in quicksand. If the spell ends while creatures are still trapped, they will remain trapped, but will stop sinking. Extricating them might be even harder, however.

Summon Jann (Conjuration/Summoning)

Level: 3
Range: 3"
Duration: 2 rounds + 1 round/level
Area of Effect: Special

Components: V, S, M
Casting time: 3 segments
Saving Throw: None

Explanation/Description: Some 1-4 rounds after this spell is cast, 1-3 jannee will appear at the place determined by the rashaw when the spell was cast. They will fight any enemies the caster indicates, or will perform such other labors as they are able to. At the end of the spell's duration, each will expect a payment of jewelry or gems



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valued no less than 100 gold pieces each. If the reward is not forthcoming, the jannee will attack the caster. Otherwise, they will disappear whence they came.

FOURTH LEVEL

Conjure Houri (Conjuration/Summoning)

Level: 4	Components: V, S
Range: 5"	Casting time: 1 turn
Duration: 1 turn/level	Saving Throw: None
Area of Effect: <i>Special</i>	

Explanation/Description: This spell allows the caster to conjure a houri, one of the various types of genies. This spell does not grant any powers of command over the houri; rather the caster will have to negotiate for the houri's services. If the circumstances are dire, the houri is smart enough to pick up on this, and the price will be high indeed. Houris normally do not fight, preferring to use their other powers and talents, but will do so if pressed (and if doing so is part of the bargain that was made). The spell will last until the duration has expired, the houri has fulfilled its obligation, or it is slain. Typically, a houri will demand at least 1,000 g.p. worth of jewelry, gemstones, fine silks, etc. for labors that do not involve direct danger, and as much as ten times as much for tasks that could be more overtly deadly. Houris can be petulant when they feel they are being treated poorly or taken for granted.

Hold Genie (Enchantment/Charm)

Level: 4	Components: V, S
Range: 1"/level	Casting time: 4 segments
Duration: 1 round/level	Saving Throw: <i>Neg.</i>
Area of Effect: <i>One to three genies</i>	

Explanation/Description: This spell allows the rashaw to completely immobilize one or more genies; djinni, marids, jannee, etc. A total of 20 hit dice worth of genies can be so held, but no more than three individuals can be affected, regardless of their hit dice. If a single individual is targeted, it will get a -2 penalty on its saving throw, if two are, they each get a -1 penalty.

Protect Idol (Abjuration)

Level: 4	Components: V, S
Range: <i>Touch</i>	Casting time: 1 segment
Duration: <i>Permanent</i>	Saving Throw: <i>Special</i>
Area of Effect: <i>One idol</i>	

Explanation/Description: This spell creates a protective aura around a single large idol. In order to do any damage to an idol protected by the spell, the would-be desecrator must make a saving throw vs. spells. Damage in this case includes not only physical damage, but spells (other than area effect spells), defiling with holy/unholy water, etc. Failure means the would-be desecrator will take 2d6 points of electrical damage. The saving throw will have a modifier as follows:

Same alignment as the deity: +1
One alignment away: -1
Two alignments away: -2
Three alignments away: -4
Four alignments away: -6

Each "alignment away" is calculated as follows. Neutral is always one away from everything. Lawful is two away from chaotic, and good is two away from evil. All calculations are cumulative, so lawful good to chaotic evil is four alignments away.

Once a particular individual has failed a saving throw when attempting to desecrate or damage a particular idol, no further saving throws are allowed. Damage will be automatic for each attempt.

FIFTH LEVEL

Bind Weird (Enchantment/Charm)

Level: 5	Components: V, S, M
Range: 6"	Casting time: 1 segment
Duration: <i>Special</i>	Saving Throw: <i>Neg.</i>
Area of Effect: <i>One weird</i>	

Explanation/Description: This spell allows the caster to gain control over a weird, whether of water, fire, air, or earth variety. The weird is entitled to a saving throw; if successful, the specific weird can never be bound by that specific caster again. Binding places a strong compulsion on the weird to remain in a particular place, undertaking a specific task. The place cannot be more than 10,000 cubic feet in size (so ten 10' cubes), the area in which the weird is bound must allow it to exist (so a water weird must be bound in a place where there is sufficient water, a fire weird must be bound in a place of perpetual fire, etc.), and the task must be within the weird's capabilities. Typical tasks are to guard a particular object, attack anyone entering its place of binding, attack anyone coming through a particular portal, etc. The conditions placed on its servitude must be of a nature that the weird could fulfill them; directing it to attack only good-aligned characters, for instance, would be impossible unless the weird was given some sort of magical ability to detect alignment. The binding will remain for one year per level of the caster, or until the task set to the weird is fulfilled. Being thus bound infuriates all weirds, and they will not only enforce their directions in the most picayune way possible, but will actively try to twist their instructions to obtain the opposite outcome desired by the caster.

Conjure Genie (Conjuration/Summoning)

Level: 5	Components: V, S, M
Range: 6"	Casting time: 1 turn
Duration: 1 turn/level	Saving Throw: <i>None</i>
Area of Effect: <i>Special</i>	

Explanation/Description: Through this spell, the rashaw is able to conjure one of the four main races of geniekind; the djinni, efreeti, dao, or marids. The type of genie to be conjured must be decided as the spell is being memorized, although it is possible to memorize more than one version of the spell to conjure different sorts of genies, if one has the available spell slots and is exceptionally brave. Once conjured, the genie is under no compunction to obey the conjurer; efreeti and dao, for instance, will greatly resent being so called. A period of negotiation must then take place (or some form of intimidation), during which time the caster will make a binding pact with the genie, exchanging service for some reward. The alignment of the conjurer and the genie will have an impact, as will the nature of the pact and what is being asked (and what reward is being offered!). Finally, the genie will usually know if the situation is dire and the need of the conjurer is great, and the reward will rise accordingly.

Prophecy (Divination)

Level: 5
Range: *Self*
Duration: *Instant*
Area of Effect: *See below*

Components: *V, S, M*
Casting time: *1 round*
Saving Throw: *None*

Explanation/Description: By means of this spell, the caster is able to forecast a single future event based on the current state of the world(s). It will always be granted in the form of a rhyme, couplet, quatrain, etc., and will be couched in symbolism and allegory. The caster may attempt to confine his prophecy to a specific future event such as a war, election, the next harvest, or a specific person such as a king, guild master, bride, etc. If so, he has a 2% chance per experience level, plus 1% per point of wisdom and intelligence, of doing so. The caster will know if the prophecy deals with the intended subject or not. If he fails, or if he does not specify what sort of event or individual will be the object of his prophecy, the game master may determine such randomly (although the exact event that is described by the prophecy will remain unknown):

Die Roll (d%)	Object of Prophecy
01-10	The prophet's home nation
11-25	The nation in which the prophet is currently dwelling
26-30	The prophet's home town or district
31-49	The town or district in which the prophet is currently dwelling
50-65	Someone close to the prophet
66-75	A casual acquaintance
76-80	A complete stranger, unknown to the prophet
81-95	A famous personage
96-00	The prophet himself

Note that the object of the prophecy will be obliquely referenced in the prophecy itself, so that by either clever deduction or use of other divination magic and tools, the object can be found.

Such prophecies are not iron-clad, and it is possible to avoid one's fate by radically changing one's plans, lifestyle, etc. The spell can only be cast once per week, and if the same object is prophesied upon by two different prophets (or by the same prophet more than once) there is a 99% chance that the exact same answer will be obtained. The spell requires that the caster boil a mixture of mugwort, vervain, and lavender worth 100 g.p. in an iron cauldron.

Sanctify Large Idol (Conjuration/Summoning)

Level: 5
Range: *Touch*
Duration: *Permanent*
Area of Effect: *One large idol*

Components: *V, S, M*
Casting time: *36 turns*
Saving Throw: *None*

Explanation/Description: With the exceptions noted above, this spell is the same as the 2nd level rashaw spell *sanctify small idol*. A large idol can cost anywhere from 500 to 5,000 gold pieces, depending on the materials used.

Signs and Portents (Divination)

Level: 5
Range: *Special*
Duration: *One day*
Area of Effect: *One mile radius per level*

Components: *V, S*
Casting time: *1 segment*
Saving Throw: *None*

Explanation/Description: This form of divination differs from all others in that the demonstration of the outcome is not only witnessed by the diviner and those immediately in the vicinity, but

over a large area. As the spell is cast, the caster asks a single question. The question can be of any nature whatever; affecting anything from a single individual to an entire kingdom or even the whole world. There is a 60% chance plus 2% per level of the caster that the revealed answer will be correct; thus a 9th level rashaw would have a 78% chance of getting a correct answer. However, the chance of a correct answer can never exceed 98% - the ways of Destiny must remain at least a little mysterious. The DM should roll the % chance for an accurate answer secretly and not reveal the outcome.

The answer to the question posed will be metaphorical, and could be open to misinterpretation. The signs and portents revealed will, however, be bold and unmistakably supernatural. A question such as "will the barbarians to the East attack within the year" could be answered by packs of wolves from the eastern forest suddenly attacking the herds, while "will the Pasha live past the next full moon?" could be answered with an enormous roc plummeting to the earth, dead of causes unknown. The form of the answer will be witnessed by everyone within a radius of one mile per level of the caster, centered on the caster. The spell can only be cast once per week by the same rashaw.

SIXTH LEVEL

Bind Genie (Enchantment/Charm)


Level: 6
Range: *6"*
Duration: *Special*
Area of Effect: *One genie*

Components: *V, S, M*
Casting time: *6 segments*
Saving Throw: *Neg.*

Explanation/Description: This spell allows the caster to gain control over a genie of any variety (djinn, dao, etc.) save those who are genie lords and princes. The genie is entitled to a saving throw; if successful, the specific genie can never be bound by that specific caster again. Noble genies get a bonus to their saving throw of +6, which is reduced by 1 for every level above 9 of the caster.

Binding places a strong compulsion on the genie to serve the caster. Noble genies will remain bound only until they grant one wish to the binder, at which time they are free. The binding will remain for a maximum of one month per level of the caster, or until some singular task set to the genie is fulfilled. Different sorts of genies will react differently to being bound, and their treatment will have an impact on their reaction as well (see the specific creature descriptions for each for details). Under normal circumstances, only one genie may be bound by a single rashaw at any given time; jann are the exception to this rule, and up to four of those creatures may be bound to the service of a rashaw simultaneously.

It is said that if an inordinate number of genies are bound to the same rashaw within a short time-frame, even if they are of different types, such will be noticed by their rulers, and steps taken to deal with the offender in the appropriate manner. Caution is indicated.




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Hajj (Enchantment/Charm)

Level: 6
Range: 6"
Duration: *Special*
Area of Effect: *One creature*

Components: V, S
Casting time: 6 segments
Saving Throw: *Neg.*

Explanation/Description: This spell imparts upon the target creature an inescapable compulsion to travel to a particular place as determined by the caster. The destination of the hajj must be known personally to the caster. This place must be somewhere that could possibly (if not easily) be reached by conventional means of travel; the far side of the continent, for instance, would be an acceptable locale, but the 75th level of the Abyss would not. The creature affected will know how to get to the place indicated. The hajj must begin within 24 hours. Any attempt to delay, disseminate, or otherwise move at anything but a reasonable pace towards the destination will result in a -1 penalty per day to the target's "to hit" and saving roll dice throws. These penalties will be reduced by one for each day the hajj is maintained. A *remove curse* spell will cancel the hajj for a month, after which time it must be renewed. The caster can, of course, cancel the hajj at his or her bidding.

Livepalm (Enchantment)

Level: 6
Range: *Touch*
Duration: 1 day/level
Area of Effect: *One palm tree*

Components: V, S
Casting time: 1 turn
Saving Throw: *None*

Explanation/Description: Except as noted above, this spell is the same as the 6th level druid spell, *liveoak*.

SEVENTH LEVEL

Dancing Weapon (Evocation)

Level: 7
Range: *Special*
Duration: 1 round/level
Area of Effect: *One weapon*

Components: V, S, M
Casting time: 1 segment
Saving Throw: *None*

Explanation/Description: This spell allows the rashaw to imbue a single weapon touched with the power to fight on its own, without the need of a hand to wield it. If cast on a non-enchanted weapon, it will imbue that weapon with a +1 enchantment on the first round, a +2 enchantment on the second, +3 on the third, and a +4 enchantment on the fourth round. Thereafter, it turns back to a +1 enchantment and the cycle begins anew. But its chief benefit is that the weapon so ensorcelled does not require anyone to wield it. The weapon hovers in the air, moving as if hefted by a rashaw of equal level to the caster. No conscious control or concentration is required, but the caster controls where the weapon goes and who it attacks. The weapon must be touched by the rashaw when the spell is first cast, but thereafter may go anywhere within 3" of the caster. The weapon itself cannot be damaged while dancing. Only melee weapons can be so bespelled; missile weapons such as bows and arrows are immune to the spell's effect. If cast on a weapon that already has a plus bonus to hit or to damage, the weapon will retain that bonus, rather than cycling through the +1 to +4 bonus imparted by the spell.

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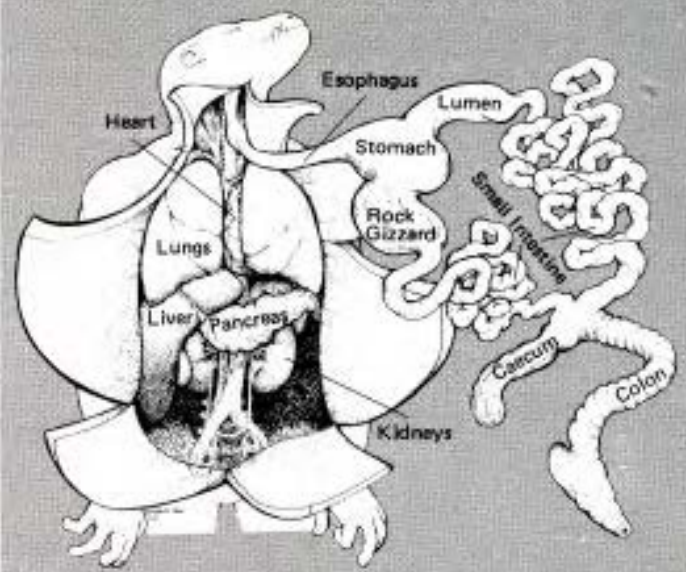
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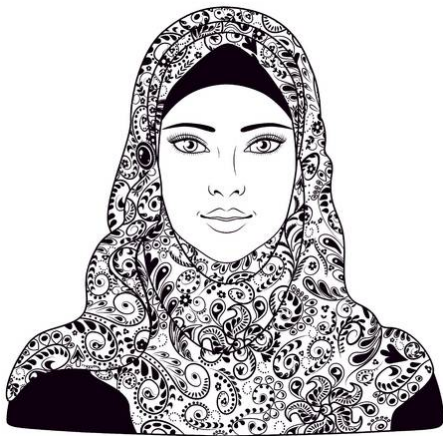
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TROLLPAK

The Deities & Demigods of the WORLD OF GREYHAWK

by DON TWISTBUCK

The Baklunish Pantheon



MAT'UR

(The Gentle One)
Greater Goddess

Rain, compassion, sleep

ARMOR CLASS: -7

MOVE: 21"

HIT POINTS: 300

NO. OF ATTACKS: 2

DAMAGE/ATTACK: 1-8 +4 (magic
weapon bonus) +7 (strength bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 80%

SIZE: M (5' tall)

ALIGNMENT: Chaotic neutral

WORSHIPPERS' ALIGNMENT: Chaotic

neutral, neutral, chaotic good

SYMBOL: Stylized rain cloud

PLANE: Limbo

CLERIC: 15th level rashaw

FIGHTER: 9th level ranger

MAGIC-USER.: 13th level magic-user

THIEF: Nil

MONK/BARD: 10th level bard

PSIONIC ABILITY: I

Attack/Defense Modes: All/all

S:19 I:22 W:25 D:20 C:19 CH:23

Mat'ur is the goddess of rain,
compassion, and sleep, regarded as the

most gentle of the Baklunish deities, hence
her title. She is the mother of Geshtai.

Mat'ur dwells in Limbo, in a land of
peaceful clouds and warm, gentle breezes.
A tribe of kenku of special strength and
ability serve her, each of whom has 9 HD
and can only be harmed by magical
weapons. Members of Mat'ur's personal
guard are armed with *spears of sleep* +2,
which cause *sleep* (as per the spell) to all
whom they hit, but which can effect
creatures up to 6+6 HD.

Mat'ur herself appears most often as a
matronly woman wearing a light green
thobe (a type of long dress with winged
sleeves) with yellow embroidery. She
wears jewelry of amber exclusively, which
is sometimes called "Mat'ur's tears" in
reference to a folktale in which she wept
for an entire year to mourn for the death of
her daughter Geshtai. Moved by her show
of grief, the rest of the gods restored
Geshtai to life, and her mother's tears
became all of the amber found in the world.

Mat'ur is never armed. However, in
addition to her formidable powers as a
greater goddess, Mat'ur is also able to
cause any creature with less than 10 hit
dice to sleep for up to 24 hours (her
choice), as long as that creature is within
line of sight. A saving throw with a -2
penalty is allowed. In addition, once per
week she can cause any creature with up
to 10 hit dice within her line of sight to sleep
for up to 100 years. During this time, the
creature effected will not age. A specific
condition for waking the creature can be
set by the goddess at the time the sleeping
curse is set upon it. No saving throw is
allowed.

Manur, being demure and gentle, is
regarded somewhat disdainfully by more
vital deities such as Al'hatha, Al'ydor, and
Ya'huth. She is on good terms with her
daughter Geshtai, as well as the moon
gods Mathebaal and Waadi.

Rashaws of Mat'ur are usually women,
but men make up approximately 20% of
the priesthood. Women wear robes of

green with yellow embroidery, while men
wear the opposite; yellow robes with green
embroidery.

Mat'ur's temples are restful places, with
tinkling fountains mimicking the sounds of
rain, soft lighting, and cushions for those in
need of rest. They will often have attached
sleeping-houses, which are free to the
homeless and to travelers, although they
offer few amenities other than a place to
sleep.

Services to Mat'ur are quiet affairs,
combining the sprinkling of rain-water on
the faithful with the singing of soft lullabies.
Sermons consist of imprecations to show
mercy and compassion to others. Temples
and lay followers of Mat'ur are often
leading sources of alms to the poor and
needy.

Large idols of Mat'ur show a maternal
woman with a kindly face carrying a palm
frond in the left hand. Small idols are about
six inches across, and oval in shape. They
show a palm frond, a frog, and a hand.

Small idols can be used to invoke the
following powers:

- *Sleep* (least)
- *Aid* (lesser)
- *Cloudburst* (greater)

Large idols can be used to invoke the
following powers:

- *Hypnotic Pattern* (least)
- *Dispel Exhaustion* (lesser)
- *Dream* (greater)





AL'YDOR

(The Lover of Life)

Lesser Goddess

War, wine, lust

ARMOR CLASS: -1 or -6

MOVE: 21"

HIT POINTS: 199

NO. OF ATTACKS: 2

DAMAGE/ATTACK: 1-8 +8 (strength bonus/magic bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 60%

SIZE: M (6' tall)

ALIGNMENT: Chaotic neutral

WORSHIPPERS' ALIGNMENT: Any

SYMBOL: Dagger in a wine cup

PLANE: Limbo

CLERIC: 13th level rashaw

FIGHTER: 18th level fighter

MAGIC-USER.: Nil

THIEF: Nil

MONK/BARD: 7th level monk

PSIONIC ABILITY: III

Attack/Defense Modes: All/all

S:23 I:18 W:19 D:25 C:19 CH:20

Al'ydor is a sybaritic goddess with an insatiable lust for all of the pleasures in life, whether they be of love, of the vine, or of the sword. She appeals to people of all walks of life, and many do her honor even if they do not necessarily hold her as their singular patron deity.

Al'ydor can appear in many different forms, but her favorites are a beautiful dancer with raven-black hair, a fierce Amazon with shining black armor, and a coal-black dragonne. Her first two forms can be human, centaur, mermaid, or djinn, as she desires. In her warrior guise, she is often seen riding her dappled-grey Pegasus Windstrider. Windstrider has twice the normal hit dice, maximum hit points, and can only be harmed by +1 or better weapons. She can change from form to form in but a single segment. In no

form is she ever demure; she is always brash and loud, full of mirth and bawdiness.

In warrior form, she wears plate mail +3 and is armed with a lance +2/+4 vs. *lawful creatures*, as well as the +3 *short sword Waster*. Any creature hit by Waster will become slightly intoxicated, then moderately intoxicated, greatly intoxicated, and finally comatose. See the *Advanced Dungeons and Dragons™* *Dungeon Masters Guide*, pp. 82-83, for the full effects of intoxication. She will sometimes lend out Waster to handsome swains involved in bar fights where she is disporting herself incognito.

In her more alluring dancer form, her kiss will have the same effect as a hit from Waster, should she wish it. She almost always does, at least to a point.

Al'ydor is on good terms with all of the Baklunish gods save Al'hatha, whom she sees as too stolid, and Ya'huth, who is just a killjoy. She even inexplicably enjoys the company of Nasri and Kadar, and can bring out their seldom-seen pleasure-seeking sides.

She is great friends with a number of deities outside the Baklunish pantheon as well. Al'ydor and the Suel god Norebo are on especially good terms, and she and Olidammara once went on a drunken debauch across Oerth that lasted for nearly a century. It is also said that she and Stratis, Heironeous, and Hextor have a mutual respect for one another as warriors, and will sometimes fight together, or against one another, for the sheer joy of battle.

Although she has a home on Limbo, the great pleasure-house known as the Eternal Gardens of Delight (or, alternately, the Gardens of Eternal Delight), she is often found wandering in disguise across the material plane, seeking carnal pleasure or battle, or both.

Al'ydor's rashaws can be male or female. They take twice as much alcohol to get intoxicated as other characters of their race.

Temples dedicated to Al'ydor are pleasure houses, furnished for comfort, revelry, and carnality. Services are essentially drunken revels that break out into fights, near-orgies, or both.

Large idols of Al'ydor are almost always images of the goddess in black dragonne form (statues and mosaics are most common). Occasionally a life-sized statue of the goddess in one of her other common forms will be found as well. Small idols are cups forged with a dagger permanently embedded within, forming the sign of the goddess.

Small idols can be used to invoke the following powers:

- *Sobriety* (least) [removes one "step" of drunkenness per use]

- *Fascinate* (lesser)
- *Protection from Normal Missiles* (greater)

Large idols can be used to invoke the following powers:

- *Strength* (least)
- *Suggestion* (lesser)
- *Tenser's Transformation* (greater)



HADYAN

(The Father of Magi)

Lesser God

Magic, knowledge, scholarship

ARMOR CLASS: 0

MOVE: 21"

HIT POINTS: 199

NO. OF ATTACKS: 2

DAMAGE/ATTACK: 1d4 (+2 strength bonus, +4 magic bonus)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 100%

SIZE: M (6' tall)

ALIGNMENT: Neutral

WORSHIPPERS' ALIGNMENT: All

SYMBOL: Endless Knot

PLANE: Concordant Opposition

CLERIC: Nil

FIGHTER: Nil

MAGIC-USER.: 20th level magic-user,

20th level illusionist

THIEF: Nil

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

S:18 I:25 W:20 D:20 C:20 CH:19

Hadyan is said to be the deity who brought the arts of magic to the Baklunish countless centuries ago. It was the impassioned pleas by the devotees of Hadyan which finally convinced him to share with them the secret of the Rain of

Colorless Fire. However, even the god was appalled by the result, and since then has refrained from directly aiding the researches of any Baklunish magic-users. It is whispered that this is one reason the arts of magic have not advanced as quickly or as notably in the Baklunish lands as they have in the Flanaess to the east.

Hadyan appears as a stereotypical wizardly type, with long white hair and beard, a silken caftan of intricate weave with mystical symbols, and a tall conical turban. His clothes are always red and white in various combinations. He bears a staff that combines the powers of a *staff of the magi* with a *staff of power*. His caftan functions as a *robe of the archmagi*. He carries a *dagger +3*, but has never engaged in actual combat, preferring to deal with enemies through magic.

Hadyan does not need to memorize spells; he can cast any spell as if he had memorized it. Spells are regained automatically the following morning, as if he had rested and studied.

Hadyan dwells on the plane of Concordant Opposition, in the Tower of Arcana.

All of the Baklunish gods get along at least amicably with Hadyan, and he with them. He and Boccob, the Eastern god of magic, are also on good terms, although they are both of an aloof nature, and thus don't normally seek out one another unless the need is especially dire. Boccob's servant, Zagyg, once pledged himself to Hadyan's service for a year and a day on a whim, but it is unknown of the Father of Magi ever took him up on his offer. The archmage Mordenkainen is said to sometimes become involved (or involves himself) in Hadyan's affairs, which often involve searches for some powerful magic artifact. The archmage has both aided and opposed the interests of the god in the past.

Rashaws of Hadyan will often study magic at some point in their careers, either before or after taking the red-and-white caftan of their order. Temples to the god are unremarkable, save that they will also serve as centers for magical research and organizations of magic-users, if any should be nearby.

Small idols of Hadyan are specially-woven knots that seem to have no ends (the secret of their weaving is closely guarded by the rashaws). Large idols show the god in human form, and are life-sized and intricately painted.

Small idols can be used to invoke the following powers:

- *Read magic* (least)
- *Wizard lock* (lesser)
- *Dispel magic* (greater)

Large idols can be used to invoke the following powers:

- *Pyrotechnics* (least)
- *Fireball* (lesser)
- *Enchanted weapon* (greater)



MOUQOL

(The sharp-eyed one)
Lesser God

Trade, negotiation

ARMOR CLASS: -3

MOVE: 24"

HIT POINTS: 202

NO. OF ATTACKS: 4

DAMAGE/ATTACK: See below (+8 for strength)

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 60%

SIZE: M (6' tall)

ALIGNMENT: Neutral

WORSHIPPERS' ALIGNMENT: Any

SYMBOL: Balance

PLANE: Elemental Planes

CLERIC: 9th level rashaw

FIGHTER: 12th level fighter

MAGIC-USER.: Nil

THIEF: 13th level thief

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

S:20 I:23 W:21 D:20 C:18 CH:23

Mouqol is the god of merchants, negotiations, trade, and reciprocity. He teaches that nothing comes without risk, but that ultimately everyone takes one risk too many. The key to life is knowing when to stop. Legends portray him wandering throughout the Baklunish Empire, and among the lands of the genies, wheeling, dealing, and bringing disparate sides of disputes together with mutually-beneficial agreements.

Unlike many Baklunish deities, Mouqol has a small following outside the Baklunish basin, particularly in Flanaess lands in close proximity to it, such as Bissel and Perrenland. Jannee rashaws dedicated to the god of trade are many, and merman rashaws are not uncommon in and around the Drawmij Ocean.

Mouqol normally appears as a c young man with straight black hair. He wears fine

clothing, and is both charming and disarming, and naturally an excellent negotiator, almost always able to get his desired outcome. As needed, he wields a *dagger +3* and a light crossbow that shoots *bolts of wounding*.

Mouqol has no fixed abode, instead traveling with a vast merchant caravan consisting of an ever-growing number of enchanted horses and camels that wanders the elemental planes, traveling from one land of geniekind to the next in a stately procession. At each stop, he is warmly welcomed by the princes of the genies, and his routes, schedules, and wares are all carefully negotiated beforehand.

Mouqol is on good terms with all of the Baklunish gods, but he and the Oeridian god Zilchus have an ancient and great rivalry, stretching back to before the Twin Cataclysms. Each grand deal made by the one inspires the other to out-do his rival. This rivalry extends to their followers as well, and in much the same way. The two groups have been known to sign exclusive trade deals explicitly to lock the other out of a lucrative market, swoop in to buy goods out from under the other's nose, etc.

Temples of Mouqol are not only places of moneychanging and -lending, but serve as the physical centerpiece of the marketplace itself. Even when a temple is unavailable, an altar to Mouqol, covered with a colorful tent, will be present in the market. The marketplace itself, regardless of size, is itself a holy place.

Rashaws of Mouqol often double as merchants, moneychangers, and arbitrators. They only wear special vestments when overseeing rituals, and in everyday garb can be identified by their small idols. Rituals as such are rare; the hustle and bustle of buying and selling that takes place in the marketplace is in and of itself sacred.

Small idols of Mouqol are hand-held balances with the god's face on both plates. Large idols of Mouqol are of the same shape, but distinctly larger in size (between four and eight feet in height and width). They will often be made of precious metals, be adorned with gems, and show great workmanship.

Small idols can be used to invoke the following powers:

- *Detect illusion* (least)
- *Detect lie* (lesser)
- *Dispel illusion* (greater)

Large idols can be used to invoke the following powers:

- *Messenger* (least)
- *Locate object* (lesser)
- *Leomund's Secret Chest* (greater)

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By Don Twistbuck

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As many Astute Readers may have realized, in last month's issue of this Erstwhile Publication, several new monsters were mentioned in connection with the new spells of the rashaw cleric sub-class. Descriptions of these unique creatures were promised, and so they now appear, as if by rubbing t an enchanted lamp!

While most of these creatures are best known in the Baklunish lands both in and beyond the north and west of the Flanaess, some, particularly the new races of genies described herein, can be found anywhere that their djinni, efreeti, and other kin can be.



Buraq

FREQUENCY: Very rare

NO. APPEARING: 1-3

ARMOR CLASS: 3

MOVE: 12"/24" (see below)

HIT DICE: 5

% IN LAIR: 20%

TREASURE TYPE: D

NO. OF ATTACKS: 2

DAMAGE/ATTACK: 1-4/1-4

SPECIAL ATTACKS: Magic use

SPECIAL DEFENSES: None

MAGIC RESISTANCE: Standard

INTELLIGENCE: Average

ALIGNMENT: Neutral good

SIZE: M

PSIONIC ABILITY: Nil

Attack/Defense Modes: Nil

LEVEL/X.P. VALUE: V / 205 + 5/hp

Buraqi (sing. buraq) are related to shedu and lammasu. They are native to the material plane, but share the ethos of Good with creatures of the upper planes and will often take up service with good-aligned deities and other powerful creatures. They appear as small winged horses with the heads of humans. They can carry up to 500# and still move at normal speed, walking and flying.

In addition to attacking with their front hooves, buraqi have the following magical powers:

- *Wind walk* three times per day (including one rider)
- *Protection from evil* at will
- *Astral spell* once per day (including one rider)
- *Divination* once per day
- *Negative plane protection* once per 6 turns
- One of the following per day:
 - *Cure blindness*
 - *Cure disease*
 - *Remove curse*
 - *Remove paralysis*

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Houri

FREQUENCY: Very rare
 NO. APPEARING: 2-8
 ARMOR CLASS: 5
 MOVE: 12"
 HIT DICE: 7
 % IN LAIR: 80%
 TREASURE TYPE: I
 NO. OF ATTACKS: 1
 DAMAGE/ATTACK: 1d4
 SPECIAL ATTACKS: See below
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: 25%
 INTELLIGENCE: Average
 ALIGNMENT: Neutral
 SIZE: M
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/X.P. VALUE: VII / 825 + 8/hp

Houris are a special sort of genie, highly prized as companions by genies of other sorts, including jannee. Although they are most often depicted as female, they can assume either sex as they please, but are always incredibly beautiful and alluring.

Although they are made up of all of the elements, they do not dwell in the material plane, but in the various elemental (and para- and quasi-) planes, and always in splendid and beautiful surroundings. Their nature renders them immune to any harmful effects of elemental forces, and they are thus unaffected by magical fire, water, etc.

Houris can become *invisible* at will, and their great beauty allows them to *fascinate* at will with an effective comeliness of 19. Three times per day they can cast *improved*

phantasmal force, and once per day *spectral force*. Once per week they can cast *polymorph other*. Although they cultivate an air of a demure companion, they will often be in a position to get their companions to do what they want through a combination of magical compulsion and psychological manipulation.

They can speak all of the languages of genikind, and possess a form of telepathy that allows them to speak with most intelligent creatures. They can travel to any of the elemental planes, as well as the ethereal and material planes.

Although they can be enslaved like other types of genie, they will appear to take to their condition with enthusiasm. In fact, this is a ruse, and they will passive-aggressively make life miserable for their master without seeming to mean to do so, until finally they are freed simply to bring some semblance of order back into their master's life.

Princesses among the houri (1%) have 11 hit dice and can cast *limited wish* once per day, as long as it is for the benefit of another.

Weird, Air

FREQUENCY: Very rare
 NO. APPEARING: 1-3
 ARMOR CLASS: 4
 MOVE: 12"
 HIT DICE: 3 + 3
 % IN LAIR: 50%
 TREASURE TYPE: I, O, P, Y
 NO. OF ATTACKS: 0
 DAMAGE/ATTACK: Nil
 SPECIAL ATTACKS: Buffet
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: Very
 ALIGNMENT: Chaotic evil
 SIZE: L (10' long)
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/X.P. VALUE: VII / 775 + 8/hp

Air weirds are native to the Elemental Plane of Air. Like their cousins the water weirds, they are inimical to all living things, and will attack on sight. They appear as shimmering snake-like tendrils of air, and will form in two rounds wherever there is air for them to use. They strike as 6 hit die monsters, buffeting enemies, and push back a victim 1d6+4 feet unless the victim makes a successful save vs. paralyzation. Sharp weapons do only 1 point of damage to an air weird, while blunt weapons do full damage. Once they take damage equal to their hit points they are merely disrupted, and will re-form in 2 rounds. A *gust of wind* spell will slay an air weird, and water-based spells will *slow* it, but fire-based spells are ineffective. An air weird can control an air elemental by entering it 50% of the time.

Weird, Earth

FREQUENCY: Very rare
 NO. APPEARING: 1-3
 ARMOR CLASS: 4
 MOVE: 12"
 HIT DICE: 3 + 3
 % IN LAIR: 50%
 TREASURE TYPE: I, O, P, Y
 NO. OF ATTACKS: 0
 DAMAGE/ATTACK: Nil
 SPECIAL ATTACKS: Immobilization
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: Very
 ALIGNMENT: Chaotic evil
 SIZE: L (10' long)
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/X.P. VALUE: VII / 775 + 8/hp

Earth weirds are native to the Elemental Plane of Earth. Like the rest of their kin, they hate living creatures and will attack immediately. They form in two rounds, taking the shape of ropey snakes of earth and soil (they must have some sort of earth in which to form). They strike as 6 hit die monsters, and are fond of grabbing an enemies' legs and immobilizing them. After a successful hit, a weird will have immobilized an enemy if the victim fails a saving throw vs. paralyzation. Immobilized creatures can still attack and cast spells, but cannot move from the place they are standing. Blunt weapons do 1 point of damage, but sharp weapons will do full damage. If their hit points are brought to 0, they will simply re-form in 2 rounds. Cold-based spells will *slow* an earth weird, but water-based spells act as a *haste* spell. A dig spell will kill an earth weird. They can control earth elementals by entering them 50% of the time.



Weird, Fire

FREQUENCY: Very rare
 NO. APPEARING: 1-3
 ARMOR CLASS: 4
 MOVE: 12"
 HIT DICE: 3 + 3
 % IN LAIR: 50%
 TREASURE TYPE: I, O, P, Y
 NO. OF ATTACKS: 0
 DAMAGE/ATTACK: Nil
 SPECIAL ATTACKS: Blinding
 SPECIAL DEFENSES: See below
 MAGIC RESISTANCE: Standard
 INTELLIGENCE: Very
 ALIGNMENT: Chaotic evil
 SIZE: L (10' long)
 PSIONIC ABILITY: Nil
 Attack/Defense Modes: Nil
 LEVEL/X.P. VALUE: VII / 775 + 8/hp

Fire weirds are native to the Elemental Plane of Fire. As with all weirds, they loathe living creatures and will attack on sight. After two rounds in some sort of large fire source (such as a bonfire, burning brazier, etc.) they will take the form of a fiery serpent. Fire weirds attack as if they were 6 HD creatures, and will attempt to strike at the eyes of an enemy. If a fire weird hits, the target must make a successful save vs. paralyzation or be blinded for 1d6 rounds. All weapons only do half damage against a fire weird. If brought to 0 hit points, the fire weird will simply re-form in 2 rounds. Cold-based attacks will *slow* the weird, while fire-based attacks actually heal it by a number of hit points equal to the damage that would have been inflicted. An *affect normal fires* spell will kill a fire weird if cast upon it. Fire weirds can control fire elementals by entering their bodies 50% of the time.



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GUIDE TO THE WORLD OF GREYHAWK

VOLUME IV

A CATALOGUE OF THE LANDS BEYOND THE FLANAESS

by DON TWISTBUCK

Editor's note: This Esteemed Publication is especially lucky to be the first to present, in any forum anywhere, newly-discovered fragments of one of the seven volumes in the original set published by the Savant-Sage.

Whether the same source (which must for the nonce remain highly confidential, for obvious reasons) will yield further fragments of the greatest work of the Savant-Sage remains to be seen, but we are extremely lucky to have even these few additional pages to add to our repository of that learned one's understanding of the planet Oerth of his own age.

From the same source come relevant extracts from the Glossographies of Pluffet Smedger, who, writing some centuries after the Savant-Sage, gave numerical precision to his observations. Such are included herein as is considered relevant and necessary.

Accompanying this incredible find is an addendum to the map originally published, showing the western half of the Baklunish Basin, being essentially the lands surrounding the Gulf of Ghayar and the westernmost Dramidj Ocean. Everything beyond the Tyurzi Mountains has been excised in the interest of clarity, as no matching texts by the Savant-Sage have yet come to light.

Hope springs eternal that additional fragments of Volume IV of the Savant-Sage's great work will come to light, and that this forum will again be fortunate enough to host their publication.

A note on years; all of the dates given herein use the Baklunish Hegira (B.H.) reckoning of years. To convert to the Common Year (C.Y.) reckoning, subtract 2659. Thus, the year 3235 B.H. is the same as the year 576 C.Y.

And now, the Savant-Sage's Introduction to his fourth volume:

The broad strokes of Baklunish history are well-known to those who are students of history. Slightly more than a millennium before the Savant-Sage published his work, both the Suloise Imperium and Baklunish Empire, which had been locked in war, were destroyed by the Twin Cataclysms. While the Suel realm was completely destroyed and its people scattered east and south, the Baklunish were merely devastated, and managed to build new cities and realms on the ruins of the old.

While it is easy to forget that neither politics nor history ends at the city of Zeif (whose latitude marks the formal geographical edge of the Flanaess), these few pages remind us that such is not at all so, and many momentous happenings occurred beyond those boundaries. The political wrangling of Zeif to exert its imperial control over the lands around the Gulf of Ghayar are no less fascinating and intricate than those of the Great Kingdom to regain its lost South Province.

With little of the pressures of migration that faced the Flanaess, the Baklunish lands are considerably more ancient, and although "stable" is not quite the proper word, given the volatility of who rules over which parcel of lands at any given time, it is still true that the lands themselves have endured for a millennium more or less in their present form.

The dominance of the Dramidj Ocean on the doings of this region cannot be overstated. In addition to the warm currents which provide an unlikely temperate climate, the Dramidj and connecting Gulf of Ghayar are a natural highway for both trade and warfare, and cast an oversized shadow over the history of the region.

AN OVERVIEW OF POLITICAL DIVISIONS

ATAPHAD ISLANDS

Capital: None, but major city-states –
Dhara (9,200)
Khavak (11,800)
Khargeg (10,500)

Population: 75,000
Demi-humans: Few
Humanoids: Some
Resources: None

The Ataphad Islands have a long and storied history tracing its way back to the glory days of the Baklunish Empire before the Invoked Devastation. An ancient home to lines of sorcerer-kings of unknown but non-Baklunish origin, the islands became a haven for Baklunish renegades and outlaws, producing a people of mixed heritage and generally evil bearing. In addition to their own piracy, they are also known to ally with the sahuagin nations that cluster nearby.

The city-states of the Ataphads have been in a state of low-intensity war for decades with Ekbir to the southeast. While shipping anywhere in the Dramidj Ocean is perilous, Ekbir shipping is especially targeted by the Ataphadi. In addition, Ataphadi agents are thick in the Bakhoury Coast and beyond, stirring up dissent against their ancient enemy, Ekbir.

BAKHOURY COAST

Capital: None; major towns –
Dhabiya (9,700)
Nafiq (13,100)
Barakhat (10,500)
Beit Castan (14,600)
Oumal-Ghayer (11,200)

Population: 220,000
Demi-humans: Few
Humanoids: Orcs (10,000), hobgoblins (7,000), others
Resources: gems (III), cloth

The towns of the Bakhoury Coast has been off and on under the control of Zief for centuries. A lawless place even at the best of times, it currently rests under the protection of the Sultan, although its Emirs and Sheikhs not-so-secretly chafe under his rule. The towns and cities of the coast are thick with pirates, thieves, and intrigue. The Vaar harbors both mines which provide valuable silver and gold, as well as orcs from the far west and hobgoblin mercenaries from the east, originally brought in to maintain order and now a force unto themselves.

There are two main threats to the Sultan's rulership here; the Paynim tribes to the east and the less visible threats from the north and west. Against the Paynims, Zeif heavy cavalry armed with lance and scimitar and wearing chainmail patrol the roads and trails between the towns and other settlements on the coast. Heavy infantry with sword and spear provide garrisons. Against more nebulous threats, the Sultan's agents are constantly vigilant against subversive elements. Unfortunately for the Sultan, these are many, from Komal across the Gulf as well as the island city-states in the Dramidj.

JANASIB ISLANDS

His Divine Excellency Marab al-Jiweer, Emir of the Isles

Capital: Zirat (pop. 39,500)
Population: 80,000
Demi-humans: Few
Humanoids: None
Resources: foodstuffs

The Janasib Islands have been held by the Emirs of the Bakhoury Coast and the Sultan of Zeif in the past. In 3135 BH, the Battle Beneath the Waves saw the fleet of the Sultan destroyed in the Qayah-Bureis islands by a combined force of mermen and Komali ships. Thanks to this weakening of its strength in the west, both the Janasib Islands and the Bakhoury Coast shook off the yoke of Zeif's rulership. While the Bakhoury emirs have once more fallen under the control of their eastern neighbor, the Emir of the Isles has been able to maintain his independence.

The self-styled Emir of the Isles is in reality little more than a pirate lord, but over the years he and his supporters have parleyed his status as the only Emir to not have bowed down again before the imperial aspirations of the Sultanate of Zeif into an almost legendary fighter for freedom. The Emir's court hosts the remains of the former ruling families of the Bakhoury Coast, although their status as governments-in-exile is tenuous and dependent on the goodwill of the Emir. As long as they continue to pose a threat to Zeif by destabilizing their former homelands, their usefulness is demonstrable and thus worth the relatively modest sums the Emir spends on their maintenance.

In the meantime, the Emir sends his small but formidable fleet to harry the trade of Zeif, while his ambassadors dangle the possibility of alliance before the ruler of Komal. Three squadrons of warships, two of sail and one of oar, patrol the seas in the northern Gulf of Ghayar and harry the Bakhoury Coast under its Zeifian masters. A large number of buccaneers make their home ports in the Janasibs, and all pay a tithe to the Emir, and honor the protection of those ships he places under his shield.

The main island in the group is thickly wooded, and is home to an extinct volcano.

KOMAL, MALIKATE OF

Her Gracious Majesty, Razdula, Malikah of Komal, Mistress of the Gulf of Ghayar, Protector of the Western Reaches

Capital: Komal (pop. 39,000)
Population: 190,000
Demi-humans: Hybsils (39,000)
Humanoids: Orcs (50,000+)
Resources: foodstuffs, cloth, gold, gems (III)

Komal is an ancient land, one of the first to be established after the Invoked Devastation. It maintains peaceful relations with its neighbors north and south, but has a strategic rivalry with Zeif, as both seek to dominate the Gulf of Ghayar and the larger Dramidj Ocean beyond. Komal is sometimes called the Western Reaches, as it represents the westernmost outpost of Baklunish civilization.

Komal is a matriarchy, with its rulers being the high priestesses of Istus. In theory, they claim religious suzerainty over all the Baklunish, and several important sites of pilgrimage lie within their borders. In practice, their influence among the faithful is only one voice among many, albeit an important voice.

The fabled Brazen Horde originally hailed from the plains of southern Komal. Long a thorn in the side of the Malikahs, the Horde was lured away by Sultan Melek II ("the Restless") in 2958 B.H. to protect his southern borders against the ravaging Paynims. In one fell swoop, the Sultan not only eliminated a strong counterweight to Komal (itself a rival of Zeif), but also brought a formidable threat to his own border. The vacuum was soon filled by hordes of orcs coming across the Tyurzi Mountains through the Nalwa Pass and the thriving Hybsils who fight them.

The mermen have been allies with the Malikahs of Komal for centuries, having proven themselves indispensable in the Battle Beneath the Waves in 3095 B.H., which broke the naval power of Zeif in the Gulf of Ghayar.

The Malikah maintains a strong naval force in the Gulf of Ghayar, and regularly sends expeditions to clear out pirates and Zeif naval elements in the Dramidj Ocean. It maintains a strong land force as well, with 6,000 light cavalry constantly patrolling its borders in search of marauding orc bands from the Narrow Desert, in addition to fine infantry garrisoning towns and fortifications. Quite a few orcish tribes have been brought into Komal as allies, and these are often used against the newcomers.

MUR

His Serene Divinity, Soraya Rampaja IX, Shah of Mur, Warder of the Verdured Heights, Protector of the Inner Islands

Capital: Parth (pop. 35,000)
Population: 320,000
Demi-humans: Sylvan elves (20,000)
Humanoids: None
Resources: lumber, foodstuffs, copper, gold, platinum, gems (I-IV), rare woods, spices

The origin of the people of Mur remains unknown to sages. That they are not of Baklunish stock, even though they practice the Baklunish religion, is indisputable. They are a people with delicate features who are pale skinned, black haired, and black eyed. Intermixing between the Mureen and Baklunish is not unknown, but is quite unmistakable, introducing darker hues of skin and lighter colored hair and eyes. As a race, they are said to be highly skilled in the magic arts.

That Mur is an ancient land is also without dispute. The philosopher-kings of Mur ruled this land before the Baklunish Empire reached its zenith, and survived the Invoked Devastation without incident, save for an influx of refugees from the broken and smoking lands to the south. These were dealt with charitably and with kindness, but without undue sympathy, for the Mureen were well aware of the shortcomings of the Baklunish.

Starting in 2917 B.H., Mur was technically under the rulership of distant Zeif. A Zeif fleet dropped an army on the shore at the behest of Sultan Keshkadar the Golden, and a Khedive (viceroy) was appointed to administer the newly-won territory. This status was more in name than in practice, however, and Zeif troops never penetrated into the Verdured Heights. Their control over the lowlands was never very solid, and the local populace mostly ignored their so-called rulers. Finally, Sultan Mukdar the Crafty decided the paltry income was far outweighed by the enormous costs of maintaining a distant province, and in 3133 B.H. granted Mur its autonomy and recalled the army, in what was played up as a magnanimous gesture. As before, the people of Mur scarcely took notice.

Mur is home to a contemplative people, largely isolationist and uninterested in the goings-on in the world around them. Visitors are kept in enclaves in the coastal and border towns, and strictly controlled. Few make their way into the interior of the Verdured Heights, and those that do are closely watched. Visitors get the impression that their isolationism is not because of any fear or weakness, but because they despise distraction from the things in which they are truly interested. What those things are, remains a mystery.

The Lowlanders on the coast and islands make their livelihood by fishing and carefully moderated trade with the outside world, while the Highlanders of the Verdured Heights and Tiree Hills make their cities carved into the steep cliffs of the hills.

The army of Mur is small but efficient, as is their navy. Companies of wood elf archers from the colony in the Verdured Heights form an unwelcome surprise for intruders who penetrate too far beyond its borders.

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RISAY, SHARIFATE OF

His Royal Highness, Marwan, Sharif of Risay

Capital: Risay (pop. 37,000)

Population: 224,000

Demi-humans: Hybsils (4,000)

Humanoids: Orcs (9,000), few others

Resources: foodstuffs, cloth

For most of its history, Risay was ruled by a council of imams, who emphasized a particularly puritanical form of Baklunish religion. Life was simple, but not unpleasant, and both the Paynims to the northeast and the nomads of the Dry Steppes to the east were kept largely at bay by the establishment of the fortress-town of Gehrsa, which was pledged as open and neutral to all parties. It soon became a center of both trade and politics, but more importantly served to distract the nomads from Risay itself.

In 3186 B.H., the imam's army was lured into the Narrow Desert by the chieftain of a minor nomad tribe and annihilated in the Battle of the Sands. The imams were overthrown and Ahmed I took the throne and assumed the title of Sharif.

Since then, restrictions on vices such as wine and women were lifted, and the nomads of the grasslands on the southwestern coast of the Gulf of Ghayar more or less turned into the Sharif's army. These descendants of the Brazen Horde, as they style

themselves, number some 8,000 excellent light cavalry, which are mostly used to patrol the Narrow Desert and make sure wandering orc tribes are guided northward towards Komal.

QAYAH-BUREIS ISLANDS

Capital: None; major towns –

Yif Qayah (6,900)

Bidah (9,900)

Gafoy (8,400)

Bureis (11,700)

Population: 82,500

Demi-humans: None

Humanoids: None

Resources: foodstuffs

The Qayah-Bureis Islands are the largest chain in the Dramidj Ocean. The inhabitants are mostly of Baklunish stock, and large numbers of locathah dwell in the shallows around the islands, for the waters are quite warm, owing to the unusually warm currents of the Dramidj. The islanders are not in any way unified, and loyalty to one's home island is much greater than any sense of common islander identity. The major towns are constantly biting each other's backs, and raids and piracy amongst them are not at all uncommon. The locathah are happy to sell their services to all comers as mercenaries, and are just as happy to compete for the rich fishing grounds with the surface-dwellers.

GEOGRAPHICAL FEATURES

G HAYAR, GULF OF

The Gulf that forms the southernmost reach of the Dramidj Ocean is noted for the pirates which roam its waters, based in the many towns and small villages along its coast. It is shallow and warm, and home to many merman communities.

HILLS, MOUNTAINS, AND WASTELANDS

Al-Gheb Hills: This line of sharp crags marks the border between Komal and Mur. Many orc tribes who made their way through the Nalwa Pass and through the Komali patrols have found their way here, where they remain a constant thorn in the side of both Mur and Komal. The hills also have low-grade iron deposits that have been mined off and on over the years. The Komali town of Shidar remains the most important trading post between Komal and Mur.

Narrow Desert: An especially parched strip of land in the eastern foothills of the Tyurzi Mountains. There are few native inhabitants, and it is now largely known merely as a crucible through which orcs coming through the Nalwa Pass must travel in order to reach the rich grasslands of Komal and Risay.

Tiree Hills: Marked by the same sharp cliffs that are found within the Verdured Heights, the Tiree hills are rich in precious metals, but are equally valued for their tomb-sites.

Tyurzi Mountains: A very high, jagged, and cold set of peaks that form a natural western boundary for the Baklunish. It is known to be a home of many sorts of giants, especially storm and cloud giants. Its northern reaches are especially jagged and cliff-laden.

Vaar, The: The Vaar is a stretch of arid hills that marks the dividing line between Zeif and the Bakhoury Coast proper. It is home to many orcs and hobgoblins, who have free passage into and out of the town of Dhabiya and some even status as citizens, in return for leaving the majority of the gem mines and granite quarries in peace. The truce, needless to say, is uneasy.

RIVERS

Golden River : Short and swiftly flowing, the Golden River thunders into the Bay of Risay with great force. It forms a natural barrier against the tribesmen of the Dry Steppes as well as any Paynims who are bold enough to travel that far.

Ishotah River: A small tributary of the River Tik. Human settlers are few, although there are several elven communities along its banks.

Jakat River: Broad and slow, the Jakat is the main water artery through the Verdured Heights. Its banks are thickly settled on both sides, and a thriving river culture exists.

Rumikadath River: Much of this river is seasonal, disappearing in the high summer and autumn after a few hundred miles from Lake Udrukankar, into which it flows.

Tenloh River: Navigable as far as the city of Ger, the Tenloh is narrow and swift, passing through a series of waterfalls in the foothills of the Tyurzi Mountains. Much timber makes its way down the river to the port of Khugan.

River Tik: Much like the Jakat to the north, the River Tik is an important waterway, with riverfolk settled along both banks.

VERDURED HEIGHTS, THE

The whole of the Verdured Heights is claimed by Mur, and indeed the Mureen capital is hidden under its dark canopy. This rain forest is famed for the mists and rains which cover it, formed by the cold air which comes down from the Tyurzi Mountains meeting the warm air borne by the currents of the Dramidj Ocean. The resulting rains blanket the forest land and provide it with excellent conditions for jungle-like growth. The terrain is further defined by the sharp and jagged hills which the forest covers, providing hundreds of miles of sheer cliff-faces which the inhabitants carve into towns and cities, and tombs. The rivers that cut through this region form beautiful and enormous waterfalls, which naturally must be overcome by ingenious systems of cranes if ship-born traffic is to move along them. Both the Jakat and Tik rivers have thriving cultures of settlements along their banks that form a unique sub-culture within the Mureen people. A significant colony of wood elves from the distant east has somehow made their way here, and are viewed as valuable friends by the Shah.

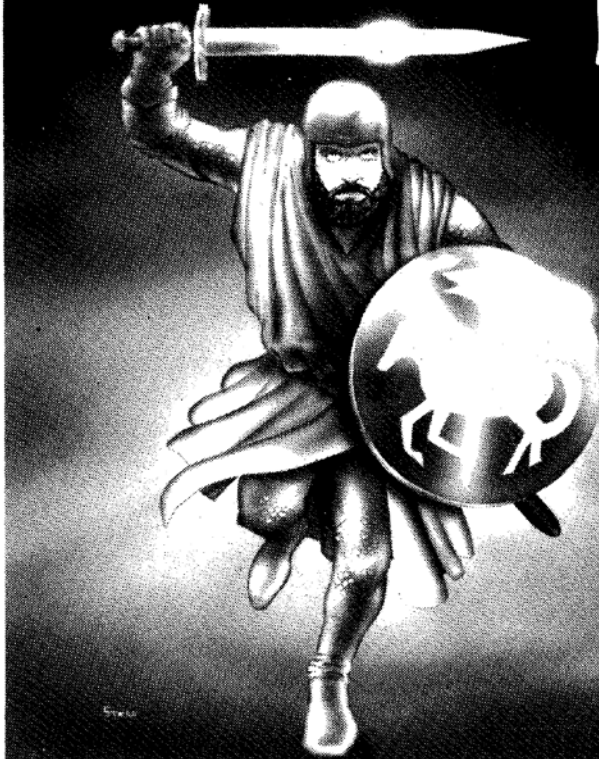
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ENCOUNTER TABLES

MUR AND THE VERDURED HEIGHTS

Lowlands	Verdured Heights	Encounter
	01-05	Elves, Sylvan
01-03	06-08	Men, Bandits
04-06	09-11	Men, Brigands
07-18	12-24	Men, Merchants
19-23		Men, Patrol, Heavy
24-29	25-30	Men, Patrol, Light
30-35	31-36	Men, Pilgrims
36-38		Men, Raiders (near water)
	37-45	Men, Riverfolk (near water)
39-00	46-00	Use Standard Encounter Tables

QAYAH-BUREIS, ATAPHAD, AND JANASIB ISLANDS

Qayah-Bureis	Ataphad	Janasib	Encounter
01-05			Locathah
06-15	01-10	01-10	Men, Buccaneers
15-40	11-35	01-40	Men, Merchants
41-45	36-40	41-45	Men, Patrol, Light
46-50	41-50	46-55	Men, Pirates
51-55	51-55	56-60	Men, Raiders
		61-65	Mermen
	56-60		Sahuagin
56-00	61-00	66-00	Use Standard Encounter Tables

BAKHOORY COAST

Dice Roll	Encounter
01-06	Humanoids (orcs, hobgoblins)
07-12	Men, Bandits
13-16	Men, Brigands
17-20	Men, Dervishes
21-28	Men, Merchants
29-34	Men, Patrol, Medium
35-44	Men, Nomads
45-46	Men, Raiders
47-51	Men, Tribesmen
52-00	Use Standard Encounter Tables

KOMAL AND RISAY

Komal	Risay	Encounter
01-02	01-02	Humanoids
03-07	03-07	Men, Bandits
08-10	08-10	Men, Brigands
	11-15	Men, Dervishes
11-28	16-33	Men, Merchants
29-33	34-38	Men, Nomads
34-37	39-42	Men, Patrol, Light
38-40	43-45	Men, Patrol, Medium
41-45	46-50	Men, Pilgrims
46-50	51-55	Men, Raiders
51-00	56-00	Use Standard Encounter Tables

TYURZI MOUNTAINS

Dice Roll	Encounter
01-04	Giants
05-09	Giants, Cloud
10-14	Giants, Frost
15-17	Giants, Hill
18-19	Giants, Mountain
20-22	Giants, Stone
23-27	Giants, Storm
28-31	Men, Tribesmen
32-40	Orcs
41-45	Ogres
46-48	Trolls
49-00	Use Standard Encounter Tables

NARROW DESERT

Dice Roll	Encounter
01-15	Men, Dervishes
16-40	Men, Nomads
41-50	Orcs
51-53	Pernicons
54-57	Hill Giants (near mountains only)
58-00	Use Standard Encounter Tables

GULF OF GHAYAR

Dice Roll	Encounter
01-05	Men, Buccaneers
06-25	Men, Merchants
26-30	Men, Patrol
31-35	Men, Pirates
36-40	Men, Raiders (Galley-like craft)
41-45	Mermen
46-00	Use Standard Encounter Tables

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(Features west of the mountains have been
purposefully omitted)

