

HELLFROST LAND OF FIRE

• REALM GUIDE #12 •

THE MIRRORSANDS

Introduction

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The Mirrorsands is one of the holiest sites in Al-Shirkuh. Here, Suleiman single-handedly defeated the jinn, bringing an end to the War of Copper Jars. Pilgrims flock here in great numbers, but the journey is not without its hardship. Glare is so bright it can sear one's eyes, a total lack of food and water, and blistering heat test the spirit as well as the physical strength of those who wish to worship here. This supplement expands on material found in *Hellfrost: Land of Fire*.

ORIGINS OF THE MIRRORSANDS

While there is much vociferous debate about the birthplace and final resting place of Suleiman, none among either the Devoted or Faithful creeds dispute that the Mirrorsands mark the site of his greatest victory. Here, alone against a horde of screaming jinn, Suleiman brought the War of Copper Jars to its conclusion.

However, the origin of the Mirrorsands itself, a by-product of that titanic battle, is far from agreed. Most citizens accept that both sides wielded formidable powers, the result from which incinerated the desert sands. This particular story gained credence long after Suleiman's death, not because it was based on empirical evidence, but because it showed that both sides were immensely powerful. Had Suleiman earned an easy victory over jinn perceived as weak, it would not only have lessened the majesty of his struggle, but it would have made the former slaves appear helpless against a foe their massed number should have overcome.

Multiple stories exist, though. The second most common one places the jinn army at unimaginable numbers ("greater than all the grains of sand in the desert" is a popular poetic phrase. Proponents of this version hold that Suleiman's victory was not assured. The devastation wrought on the land came not from Suleiman, but solely from the jinn. The great prophet merely withstood their assault from the hill he had chosen to make his last stand, eventually striking back with a single charm that banished or destroyed the jinn.

Of course, the story has its vocal critics. If Suleiman was so powerful (and none doubt he was), why did he not simply dismiss the jinn earlier, rather than allowing them to unleash their unearthly powers? Why did the slaves have to endure the War of Copper Jars? The answer, for most believers, is simple—as a great teacher, Suleiman was showing the jinn that their rule was over. Before they could be forced to bow and accept their rightful position, they had to understand that resistance to his demands was futile.

Another version claims it was not the elemental energy unleashed in the conflict that

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RULES OF THE REALM

These setting rules apply in the Mirrorsands

* **Fearful Jinn:** All jinn remember their defeat at the hands of Suleiman. Five centuries on, they still refuse to walk the blasted sands. All jinn magic spells and rolls to activate jinn spirit relics incur a -6 penalty. Miracles are unaffected—even *summon elemental*, as that miracle summons elemental celestial beings, not jinn.

* **Glare:** Vigor rolls to avoid glare are made every hour in the Mirrorsands.

* **Heat and Light Magic:** Powers with a heat (but not fire) or light trapping are cast at +1. Powers with a cold (but not coldfire), ice, darkness trapping are cast at -1.

* **Heat Shimmer:** In addition to Notice and Shooting rolls over 12" suffering a -2 penalty, the maximum distance one can see during the day is 24".

* **Rarely Dark:** The surface of the Mirrorsands reflects even the faintest glint of light. Penalties for bad lighting are reduced one step. Under a moonlit sky, lighting conditions are close to those during daylight hours.

* **Slick Surface:** The Mirrorsands are not only flat, they are as slick as ice. This counts as difficult terrain, and characters cannot run on it. Agility rolls involving other movement suffer a -4 penalty. If the roll fails, the character falls and is Shaken.

For each day of travel, any character on foot must make an Agility roll to avoid a level of Fatigue from Bumps and Bruises. Horses suffer similarly, but camels do not.

* **Sound Magic:** Damage-causing powers with a sound trapping cause a thin layer of glass to shatter, showering targets with razor sharp foes. Such spells inflict an additional d6 damage.

* **Survival Rolls:** No animals roam, no plants grow, and there is no standing water in the Mirrorsands. Survival rolls to find food and water are impossible, except at night. Characters who set up a water trap may make a Survival roll at -4 to gather potable water. Remember, water is increased by 4 quarts per day above that needed to cope with the base temperature.

* **Temperature:** Blisteringly hot by day, the temperature in the Mirrorsands drops dramatically at night. The temperature drops d4+6 levels once the sun sets. The temperature on Suleiman's Isle is only Very Hot during the day.

* **Trading:** While the denizens of Suleiman's Isle desperately need goods, they have little income with which to buy them. Streetwise rolls to sell goods net the seller 10%, or 25% on a raise. Likewise, there is very little to purchase. Only Village items are available for sale, and even then the price is three times normal.

melted the sand, but the sheer number of slain ifrits. So great were their number that the funeral pyre stretched to the edge of the heavens, and burned for a century.

The story of the Mirrorsands has taken five centuries to travel to the cold land of Rassilon, but it has finally found an audience. Lorekeepers looking for the cause of the creation of the Glass Sea have come here to explore the land and record the many myths. Similarly, clerics of Kenaz, the absent god of fire, and Sigel, the equally absent god of the sun, come here to search for clues to the disappearance of their deities. That the Mirrorsands were generated by intense heat and reflect light cannot, in their eyes, be a coincidence.

FIRST APPEARANCES

Standing atop a high dune, the Mirrorsands is visible from ten miles as a shimmering haze in the distance. At dawn and dusk, the whole surface is bathed orange and red, giving it the appearance of a lake of fire. As the sun rises higher, the illusion changes to that of a vast body of glittering water.

By night, the change is far more dramatic. Gazing down, travelers see the heavens reflected in the desert. Some find this too much to comprehend, seeing in the Mirrorsands the stark enormity of infinity. Others find it an irresistible lure. Those who think to gaze into the majesty of the reflected heavens are advised to be cautious, for the Bedu have a saying—if you stare into the Mirrorsands, the jinn will stare back into you.

Exploration

While good preparation is key to surviving the Mirrorsands, the land is so harsh that good fortune must also lend a hand if one is to emerge unscathed.

As the sun rises over the horizon, the air begins to heat rapidly. Within an hour it is hot enough to blister the nose and throat unless they are covered. The mirror-like surface becomes hot enough to sear flesh, and there are many tales of travelers cooking bread and eggs on its flat, slick surface.

Not that one has any hope of finding food in the desolate waste. Nothing grows through or on the glass, and no animals hunt here. Rain fall is sporadic. On the rare occasions it does not evaporate before actually hitting the ground, it boils away within seconds, hissing and spitting like a scolded cat. Travelers must bring all their food and water with them, an added burden for those already struggling in the baking heat.

The amount of water one needs for a lengthy journey is staggering. An explorer needs 12 quarts of water a day just to survive, though not all of this is drunk. Exposed skin must be regularly soaked to avoid burns, and clothes must be soaked to aid cooling—the air is so hot the body cannot cool naturally. Even so, the burden of lugging round 12 pounds of water for every day weighs heavily on the mind and body.

During daylight hours, the glare of the reflected sun is as bright as staring into the fiery orb. Whereas one can turn one's head from Shamash's eye, the entire surface of the Mirrorsands reflects blinding light. Even with goggles, explorers risk being struck blind, for one cannot rest one's eyes in the Mirrorsands.

Aside from Suleiman's Isle, the Mirrorsands proper are utterly featureless. Not that one would see any small features until one was right on them. Constant heat shimmer combined with the intense glare makes it impossible to make out anything beyond two dozen yards. The Bedu tell tales of entire camel trains passing within 50 yards of each other without either party noticing.

As night descends, the air and glass rapidly shed their heat, bringing the problem of how to resist the often biting cold that descends on the land. Fortunately, the cold nights are something of a boon, for water traps can be set up to gather dew. The heat shimmer soon dies away, allowing greatly increased visibility. The faint light from the stars is reflected by the glass. While the day is a searing white, at night the air shines a cooler silver.

Religion

Both Devoted and Faithful see the Mirrorsands as holy ground, though for different reasons. Though neither creed demands it, adherents are expected to attempt to reach Suleiman's Isle once in their life. Starting but failing to complete the pilgrimage is not considered shameful—as Suleiman famously said, the journey can often be more enlightening than what awaits one at the destination—though one is expected to have made a serious effort to complete the ordeal.

The Devoted claim that it was in the Mirrorsands, faced with unimaginable odds, that Suleiman achieved Oneness, the only mortal to have done so while still alive. Imbued with the power of the universe, for he alone understood the true nature of all reality, he smote the vile jinn army and brought the rest of their race to heel. As well as holding that the footprints on Suleiman's Isle mark the site of the revelation that led to the writing of the *Hamad al-Shuf*, they also believe that Suleiman stood here as he died. While the location of his corpse is disputed, the Mirrorsands also mark the place where his spirit ascended to become one with the Creator.

Faithful believe that while Suleiman has rekindled belief in the gods long before the cataclysmic battle, it was here the gods proclaimed him high priest of all their faiths simultaneously. Imbued with the combined power of the gods, Suleiman at last had the strength to defeat the entire jinn army. In those imperishable footprints, Suleiman reformed the ancient compact between mortals and gods, thus allowing the light of faith to shine forth once again and dispel the last of the jinn's darkness.

Having both Devoted and Faithful in such close proximity in a place central to the tents of both creeds is a recipe for bitter and heated debate. Accusations of

heresy and short-sightedness fly day and night as worshippers try to prove their beliefs correct. Violence is not unknown, though it is heavily frowned upon by the authorities of Suleiman's Isle.

Trade & Tribute

The Mirrorsands are not part of any established trade road, though things may soon change. As demand for raw, pure glass in Balyana, City of Reflection, continues to increase, so more and more camel trains are sent to collect slabs harvested from the periphery of the Mirrorsands. With the emir more withdrawn each day, his advisors, "prompted" by the highly influential glassblower's council, have drawn up plans to establish a permanent mining outpost, thus alleviating the need to purchase raw materials from the nomads.

The chosen spot is New Town, a settlement already on the map and visited by merchants. The addition of a caravanserai and the creation of an official trade road from the Oasis of the Jinn would give Balyana a steady supply route, and thus increase its wealth. Unfortunately, the ruler of New Town already has plans to construct a caravanserai, and he has no wish to see the Sultanate stamp its authority over the region.

While heading north around the Jinn Wall Mountains and skirting the eastern edge of the Plain of Ash is the shortest route, there is scant water. As such, the current plan is to use the existing network. A branch would extend north-northeast of the Oasis of the Jinn to the new mining outpost. They named it the Road of Reflection, an allusion both to their emir and his control of the commodities transported along it, and the unique nature of the Mirrorsands.

While this remains a work in progress, trade does filter through to settlements around the border and on Suleiman's Isle, but it does not make the merchants rich. Goods destined for the Isle are either given freely as offerings, or charged at half price. While the other settlements pay full price, their populations are extremely small. Were it not for the caravans supplying Suleiman's Isle, they would likely not exist at all.

Water and food are the most commonly carried goods, with salt a close second. Pots, pans, and cloth all have buyers waiting for them, but citizens need far fewer of these on a regular basis.

Major Locales

The Mirrorsands maybe a wasteland, but there is much to see close to the border of the holy land for those who know where to look. Settlements on the border are technically in the Jinn Lands, as least as far as cartographers are concerned. They are detailed here because they owe their existence, at least in part, to the Mirrorsands.

CLERICS OF KARMELOS

Training: Although militaristic, the cult centers on promoting honorable combat and leadership qualities. During boot camp, in which recruits are pushed to their physical and mental limits, instructors weed out thugs and bullies, for there is no place for them in Karmelos' army. A good leader understands how his men think. Before a novitiate is trained how to lead, he is trained how to follow. Thus, while they will eventually lead armies, clerics must also know how to perform drill, how to maintain their weapons and armor, how to march long-distances under the blazing sun, and the nuances of camp life. Instruction is given in a variety of basic fighting styles. Students who show aptitude toward a particular style are given advanced training.

Tactics and strategy are taught through dissecting historical battles, war games, and theoretical exercises first. Only then is the recruit given command of a unit. New recruits are formed into squads. Each novitiate is given command of the squad for one month, during which time he learns the true art of leadership (something no book can teach). Combat exercises are held regularly in order to give recruits practical experience. Depending on his abilities, the novitiate will be trained as a priest or paladin.

Death is inevitable on the battlefield. Those who cannot issue an order that condemns a unit to death have no place leading an army. However, recklessness and the wasteful expenditure of life are not prized traits among the clergy. Students are taken to site of recent battles, shown bloody corpses, and listen to soldiers' tales so as to hammer home the stark fact that their commands are answered in blood.

Prayers: Boasting and self-aggrandizement are not common traits among the desert races. They do not claim victory before the battle is fought, nor tell of how many heads they will take. Clerics beseech Karmelos for victory, but they never demand it. Weapons feature heavily in their sayings. For example, "Two swords do not fit in one sheath" is a way of saying "make a choice," while "Time is like a sword; if you do not cut it, it will cut you," means "make a decision and be quick."

Adventures: Battle is the diet of Karmelos' clergy. They may be called upon to destroy raiding orcs or bandits, lead a small team to rescue an important prisoner, raid an enemy's stronghold and disrupt his supply lines, or lead an army to war. Although they work best when commanding others, clerics are warriors in their own right.

Character Guidelines: The battlefield is a cleric's true home. Priests are strategic commanders, leading armies into war on behalf of their patrons. Smarts and Spirit are favored attributes. Knowl-

NEW TOWN

Population: 80

Ruler: Ahmed the Ferryman

Religion: Devoted and Faithful

New Town owes its existence to Ahmed the Ferryman. Following the completion of his pilgrimage, he sold his family business, invested in a boom, and moved his family from their comfortable city home into the harsh, open desert. Setting up his new home, a tent, on edge of the Mirrorsands at a spot most frequently visited by pilgrims, he opened a ferry service across to Suleiman's Isle (walking across the burning glass is not a requirement of a successful pilgrimage). In time, merchants began paying Ahmed to make deliveries of essential supplies to Suleiman's Isle, greatly adding to his fortunes and relieving them of the burden of time and money.

A decade on, and the settlement has grown into a village of a dozen mud brick buildings. Aside from one small house, which belongs to a cleric of Marqod who treats the injuries of pilgrims in return for donations, these are either business premises related to the ferry or the houses of employees.

Despite his income, Ahmed is not a wealthy man. The cost of wood, water, wages, and repairs drains most of his income, and what remains he uses to fund the expansion of New Town. Ahmed hopes to open a souk in the next year to cater for the pilgrims many needs, and the year after that a caravanserai. Still, he is a happy man. Money cannot buy one a place in the afterlife, and his service, though one paid for, is surely worth something in the eyes of the gods.

Bahdin's Bearers: A few hundred yards outside New Town are the remains of a partially buried village. The ruins are home to Bahdin, a sand goblin with a phenomenal carrying capacity, and his team of bearers (all sand goblins with the Brawny Edge).

Highly adept at desert survival, they hire themselves as bearers for pilgrims willing to make the long walk. Their rates are cheap, 50 dinars per day for an entire team, but there is a hidden cost. Over the course of the trip, their customers can expect to lose many small items to the larcenous goblins. Typically, they never steal any item weighing more than 3 pounds, and no more than 10 pounds worth of gear from a single pack. These items are sold to other pilgrims in New Town.

The Ferry: Ahmed charges 100 dinars for a return trip. Many consider the money well spent, given the many possible cruel fates and agonizing deaths that await those who elect to walk. Brass amulets are given to every passenger. When they are ready to return, this is handed in to the captain—no amulet, no trip. Space is assigned strictly on a first-come, first-served basis, irrespective of social status.

Each ferry runs once a week. The journey takes two to three days on average due to the light winds and the crew's desire not to over exert themselves. Conditions aboard are far from comfortable—pilgrims pack themselves in like sardines in a jar, quadrupling the amount

of passengers a boom can normally transport. Each ferry spends an entire day at the Isle before making the return trip. Still winds are a frequent problem in the Mirrorsands, and when the weather is unfavorable it may be many weeks before a voyage can be undertaken.

The company operates three ships. One caters solely for Devoted pilgrims and another solely for Faithful. These are regularly rotated with the third vessel, allowing Ahmed to rest his crews and perform essential repairs. The underside of the ships are heavily scorched, the direct result of the glare from the Mirrorsands.

OASIS OF BITTER TEARS

East of the shining glass sea is a small pool. Hardy salt grass grows in abundance, as do wild watermelons. According to both Devoted and Faithful, after destroying the jinn, Suleiman walked into the desert, where he wept for the countless lives lost on both sides in the war. It is widely accepted the jinn were responsible for their own fate when they refused to bow before Suleiman and accept his teachings, hence why Suleiman mourned them.

Those who follow the heretical teachings that Suleiman later regretted rebelling claim the great prophet came here toward the end of his life to lament the destruction caused at the Battle of the Fallen Sun.

The water in the pool is slightly salty. It is potable, but each 3 quarts drunk counts as 2 quarts for the purposes of avoiding dehydration and sunstroke.

No tribe claims control of the oasis. Not only is it a sacred site to both creeds, every written and oral tradition is quite clear Suleiman came here alone. To make camp in his place of solitude would be a dire insult. Whichever tribe happens to be in the region assumes responsibility for protecting the oasis. Anyone defiling the water can expect swift and harsh punishment. Travelers who stay for more than 24 hours are given a warning to move on or face reprisals.

PILLAR OF LIGHT

Bedu speak of a beam of light that is sometimes seen in the Mirrorsands. Invisible by day, it is discernible only when Shamash's good eye has departed the sky. To the Faithful, the beam is the gaze of Shamash. To Devoted, it is a place where the Creator allows mortals to speak with him and seek his guidance. Though considered holy, the nomads avoid the place whenever possible—it is not wise to invite the great powers into one's heart if one is not pure of soul.

Spirit Name: Anwar ("Full of light").

Ambience: Those passing through the site or accompanying supplicants notice nothing unusual. Those purifying their body and spirit in the hope of being rewarded feel utterly naked, as if Shamash is peering into the deepest recesses of their souls. The feeling is most uncomfortable, for every dark secret and minor transgressions is relived over and over in the supplicant's mind.

Deity: Shamash (Faithful), the Creator (Devoted).

edge (Battle) and Leadership Edges are more useful than martial skills and Combat Edges, though these should not be neglected. Paladins serve as both elite warriors and tactical commanders. As such, every attribute is important. Leadership Edges are important, but not those concerned with mass battles. Combat Edges are more essential, though which ones a paladin take will depend on his fighting style.

Senses: Notice d12.

Communication: The spirit communicates only through the scouring of a supplicant's soul.

Powers: Those who complete the arduous sacrifice (see below) are filled with Shamash's radiance. In addition to all sins being cleansed, they are rewarded with the Holy Warrior Edge and the ability to cast *light* using Spirit as their arcane skill. Those with either or both abilities receive a +2 bonus to activate them. The abilities remain usable for one year, or until the character commits a sin from Shamash's list, whichever comes first.

Sacrifice: Earning Anwar's blessing is an ordeal. The supplicant must spend 24 hours seated in the beam of light, eating no food and drinking no water, and without the benefit of any magic or miracles to keep him sustained or cool. Only when his body is purified by Shamash's light is he considered pure enough to be rewarded.

SULEIMAN'S BIRTHPLACE

While there are several sites supposed to mark Suleiman's final resting place, his birthplace has remained a complete mystery, for the jinn did not keep such records, and Suleiman spoke nothing of his past, saying that the years of oppression under the jinn had ceased to be, and time began only from the moment of liberation. While he meant the latter philosophically, in that the races would be judged on their future achievements rather than their glories of old, many fanatics have taken it literally. However, one enterprising individual firmly believes he has found the city where the great prophet was born.

Twenty five years ago, a pilgrim by the name of Walid ibn-Shadin stumbled across the ruins of a city on the southeast edge of the Mirrorsands recently uncovered by a sandstorm. Curious, and believing its appearance was an omen, he began to investigate. Though a lack of preparation forced him to cut short his exploration, he did discover several stones inscribed with the name Suleiman (not an uncommon historical name).

Returning home to Hajjad, City of the Gods, he immediately delved into the oral and written history of the region. Three years later, Walid had discovered absolutely nothing about the city. Rather than become despondent, this only reinforced his belief he had discovered Suleiman's birthplace. Obviously, he concluded, Suleiman destroyed all records of its name, for he did not want his followers to dwell on the past. Its location so close to

FESTIVAL TO KARMELOS

NO FEAR DAY

Baot Yaus al-Hamala Amt Alak Shemu

Iblis, wise men say, is the father of fear. It is one of his greatest tools, for a man who fears is prone to negative emotions, such as anger and jealousy. Through fear, Iblis corrupts men and leads them onto the path of wickedness, a road that takes them away from the light of Shamash and into eternal shadow.

In order to toughen the hearts of men, clerics of Karmelos go around their community snarling, shouting, berating, and threatening everyone who crosses their path. On this day, commoners and nobles alike are treated as equals, for all men are equally prone to fear. Anyone who stands up to the verbal abuse is given a blessing, warding them against Iblis' insidious charms. Those who quail are lectured, warning them that unless they learn courage they will fall prey to Iblis' machinations before the year is out.

the Mirrorsands was beyond coincidence, and no doubt its destruction at the hands of the jinn was what spurred Suleiman to make his stand where he did.

Two years later, Walid traded his house and small barber's business in for a camel, digging equipment, and supplies. He returned to the lost city, this time intending to stay. For five years he labored alone, clearing sand from ruin after ruin, day after day. He traded with curious nomads, offering small artifacts he had unearthed in return for supplies. Once they learned the nature of his quest, they offered their services free of charge.

Now, 15 years after the work began, Walid and his digging team have unearthed around a quarter of the city. Desperate to find the actual house where Suleiman was born, Walid has started offering pilgrims guided tours, in return for suitable donations (25 dinars, minimum). Most are happy to pay, for the chance to see the city where Suleiman grew up is beyond material price, and the chance to purchase shards of pot he may have eaten or drunk from more so (100 dinars a shard).

Unfortunately, Walid is no historian. While he fervently believes he has uncovered Seleiman's birthplace, he has actually unearthed the ruins of a city that stood long before the jinn invaded. The lack of information is purely down to the passage of time—the city was swallowed in a terrible sandstorm and forgotten.

Wadid's zeal has caused him to overlook facts in favor of his version of history. For instance, he has named one building the temple of Apsu after the many sunken rooms that, he claims, once held water where sacred hippos bathed. That the gods were unknown in the early days of Suleiman has been cast aside in favor of supporting his

pet theory. For sure someone bathed here, for what he unearthed was nothing more than a public bathhouse. Another is touted as Buraqa's stable, when it is no more than a common slave dwelling.

SULEIMAN'S ISLE

Population: 200 permanent (500+ pilgrims at any time, and double that in the holy season)

Ruler: Elected representatives

Religion: Devoted and Faithful (all gods)

Known to most visitors as The Town, the permanent inhabitants of the Mirrorsands sole settlement prefer to call it Holy Town. The small permanent population is divided roughly equally between Devoted and Faithful. The Devoted live on the north side of the island, while the Faithful inhabit the south. The east and west are reserved for pilgrims to pitch their tents.

Surrounding the entire island is a ring of white carpets suspended from poles driven into holes drilled into the rock. They serve to reflect some of the heat and glare back into the Mirrorsands. Even with this protection, the inhabitants remain in their tents during the hottest parts of the day.

Governance is via elected representatives. Each year, both factions elect one permanent resident from among their number. Together, this pair decides what is best for the isle and its residents. Given their contrasting religious views, there are many difficulties in reaching any consensus. Fortunately, the one thing they do agree on is that all meetings between them should take place at the site of Suleiman's footprints.

Life here is very hard. Nothing is grown and little produced in The Town, meaning the inhabitants are completely reliant on outside supplies for survival. Most merchants are happy to make a brief detour to the ferry terminal. Although the natives only pay half price for their goods (their sole income being the charity of pilgrims and the selling of small trinkets to show one has made the pilgrimage), most merchants see donating supplies for nothing as an act of charity, one which alleviates them of the necessity of ever having to make the arduous pilgrimage.

By law laid down long ago, anyone who reaches Suleiman's Isle may claim sanctuary. So long as they commit no crimes, they cannot be arrested by outside authorities. Living here is as close to hard penance as one can get, and many judges accept that a few years on Suleiman's isle is punishment enough.

Lorekeeper's Tent: Being worshippers of Hoenir, god of knowledge, the Lorekeepers have set up home on the Faithful side of the island. Most pilgrims consider them a nuisance, for they pester everyone to recite myths and legends regarding the creation of the Mirrorsands. (The residents have recounted all their stories, and so are largely left in peace.)

Red Tent: Standing on the edge of the Faithful district is a red-colored tent. It is home to two northern clerics, Evind Knutsunu, a priest of Kenaz, and Alaine ap-Alain, a paladin of Sigel. Though still learning the language, they

have embraced desert life, feeling their faith renewed by the oppressive heat and brilliant sunlight.

While they would dearly love to link the creation of the Mirrorsands to the disappearance of their gods, the two dates are a generation apart. Despite this, both are convinced the desert holds a great secret concerning Kenaz and Sigel. For now, they are content to finish their study of the glass wastes, but they are planning on moving to other lands as soon as they are finished here.

Suleiman's Footprints: On the highest point of the hill are the footprints supposedly left behind by Suleiman. For much of the year, they are concealed with a black tent guarded by fanatical soldiers of both creeds. Access during this time requires the permission of both elected leaders, and often a hefty donation to the town's coffers.

The tent is removed during Alak Neteru/Alak Suha, a season sacred to both creeds, allowing worshippers to see the footprints. Scuffles are common as pilgrims struggle to stand in the only spot in Al-Shirkuh where Suleiman can be proven to have definitely stood.

The Tabernacle: Suleiman returned knowledge of all the old gods, even Iblis, to the races. As a result, the island is considered sacred to the entire pantheon. With no room to erect a temple for every deity, the decision was made to instead raise a huge tent. Inside are shrines to every deity.

TEMPLE OF THE GREAT RACE

Population: 30 permanent

Ruler: Eye of Shamash Bisah bint- Qadir

Religion: Faithful (Upuaut, Duamutef)

According to legend, Dumutef and Upuaut once quarreled over who was fastest at crossing the desert. Duamutef claimed he would win a race, for he knew all the pathways of the desert. Upuaut retorted that he knew secret paths, and was thus the faster of the pair. Fed up with their bickering, Shamash ordered them to settle the matter once and for all by putting their boasts to the test. Who won is open to just as much argument, at least among mortals. Each sect claims its god won, usually with the strong implication the other cheated.

In the end, a small temple was erected on the supposed spot where the race began. Dedicated to both deities, it has remained a small but important holy site for those who live in the desert. Traditionally, a cleric of Shamash runs the temple, for he alone can keep order between the bickering factions of clerics who permanently reside here.

In memory of that great race, nomadic tribes would race each other around the edge of the Mirrorsands, starting and ending at the temple. Over time, what began as an intertribal event designed to honor the gods and settle disputes blossomed into a competition that attracts contestants from all the great cities of Al-Shirkuh.

While the temple receives a steady stream of pilgrims offering prayers in return for a safe journey across the Mirrorsands, once every five years (chosen because it marks the length of the War of Copper Jars) it becomes the hub of a short-lived settlement boasting several thou-

FESTIVAL TO KARMELOS

ORDERS DAY

Amt Yaus al-Niwt Alak Neteru

During summer, when the desert is at its hottest, many soldiers are conscripted into the levy, either guarding the work parties against beasts and raiders or working as laborers on military projects. During this time, their officers meet to discuss military objectives and strategy for the coming year. When the summer ends, the companies are assembled and given their postings and order for the next year. Traditionally, these orders are passed on to the soldiers by clerics of Karmelos, in honor of their deity's role in organizing the gods during the God War.

sand souls. Great caravans detour from the Jinn Road and the Road of the Gods to hawk their wares at the makeshift market, and there are plenty of eager buyers.

Although known as the "Great Race," the competition is divided into four main categories—foot, mount, flying, and sand rigger—and each is a separate race. Magic and miracles are permitted, though there are separate classes for spellcasters and non-spellcasters. This gives a potential eight races. Note that using alchemical devices does not qualify one as a spellcaster, where as possessing a spirit relic does. All entrants are charged are charged 500 dinars. Half of this goes to keeping the temple supplied, and half is used as prize money. The winner of each category can expect to receive five times his entry fee as a prize, the runner up three times, and the third place contestant his entrance fee back plus 50% extra.

The racetrack may be remote and the race conditions extreme, but the competition attracts entrants from across Al-Shirkuh. Not only is there great prestige attached to winning (+20 Glory for a win, +10 for second, and +5 for third), but the race is considered an act of religious devotion as equal as crossing the Mirrorsands to Suleiman's Isle.

The course begins at the temple, and extends around the entire perimeter of the Mirrorsands. Judges are stationed around the course, and any competitor caught entering the Mirrorsands during the race is automatically disqualified. At each judging station, racers must stop to sign a scroll proving they have visited the waypoint. Magic and miracles are permitted, for it was these tools that allowed Suleiman to defeat the jinn, though the use of *teleport* spells is banned outside the respective classes.

Competition is fierce, but not every contestant is out for the money. For many, the journey is a spiritual one. Over time, various legends regarding Suleiman have been worked into the course. Rather than simply try to circumnavigate the Mirrorsands as quickly as possible, entrants on the spiritual journey use the time to reflect on their lives—there is little else to distract the mind.

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WHIPPING POST OF THE JINN

On a low mound overlooking the Mirrorsands stand two enormous stones. Long, heavy lengths of rusted chain are firmly attached to the menhirs. Legend has it that the stones were majin jinn, transformed into stone by Suleiman. Rogue jinn who refused to submit to Suleiman were brought here and chained to the stones. From here they could do naught but gaze down onto the Mirrorsands, the site of their kin's final defeat, and accept the lash of the whip. Some scholars and theologians believe the whip was metaphysical, and referred to Suleiman's teachings, which were recited to the captive jinn.

PERSONS OF NOTE

Aside from persons already mentioned in the texts, there are other souls with whom adventurers might interact during their time in and around the Mirrorsands.

MAWIYA BINT-MAMDUH

A citizen of Sirhan, City of Stars, Mawiya, an astrologer mage and astronomer, works at the Royal Observatory. Originally part of a caravan sent here to bring back a shard of glass for grinding into a new lens, Mawiya chose to remain in the Mirrorsands a while longer. She has become fascinated with the way the glass reflects the stars. Rather than have to crane her neck upward, she can literally walk among the heavens.

Aside from her many star charts, she owns a telescope set into a tripod. By gazing through this at the Mirrorsands, she can see the faintest of stars. At least she could. Recent observations have indicated that a number of very faint stars have seemingly disappeared. Mawiya has received no reply to the carrier pigeon message she sent her superiors several weeks ago, but since that day she has the uncomfortable feeling she is being watched.

ONE-EYED NURI

Nuri lost the sight in his right eye during a pilgrimage. At great expense, he had it replaced with a glass orb made of Mirrorsands glass. His eye is also a jinn relic, containing in it both *altered senses* and *farsight*. Old Nuri is widely regarded as a madman. He claims that one night, as he was performing sentry duty for a group of pilgrims, he gazed into the Mirrorsands. To his horror he saw an entire city concealed beneath the glass, a city in which slithered and crawled all manner of fell things. Since that day he has refused to step foot onto the Mirrorsands. Nuri spends his days loudly warning others to stay off the sand, for a great evil lurks beneath.

THE REGISTRAR

All pilgrims visiting Suleiman's Isle are required to

have their name and faith recorded before stepping foot on the holy site. This information is recorded by the Registrar, an elderly Devoted cakali who has maintained the records for as long as anyone can remember. Bent of back, he staggers around with the help of a stick. In his backpack he carries two immense scrolls, each weighing over 20 pounds. Written on these are the names of every pilgrim who has visited the isle in the last 200 years.

According to some, the Registrar is cursed, unable to die or leave the Mirrorsands until the End of Days, when Suleiman will return and relieve him of the burden he carries. The story often continues, saying that when the end of time comes, the souls of those whose names are not written on the scrolls (or early versions said to exist) will be cast down into the Bottomless Pit.

No one has ever asked him what grave sin he may have committed to warrant such a fate, for there are many sinner's on Suleiman's Isle, and here, at least, all men are equal in the eyes of the great powers.

WHY COME HERE?

A solid sea of terrible heat, utterly devoid of water, the Mirrorsands is no place for foolish explorers or those seeking glory. It is a lonely place, where all men have for company is their reflection. For some, that is too much to bear. While pilgrims are commonplace, what can draw adventures in this most inhospitable of lands?

* Orders. When the master barks, the dog howls, as the Bedu say. Clerics may well receive commands to visit Suleiman's Isle. For some, the trip may be part of their penance for sinning. Others may be asked to escort an important person on his pilgrimage, oversee the pilgrimage of a fellow cleric who has fallen from grace, or even be sent here on temporary secondment to preach to the faithful. Balyana's glass trade is very important, and the emir's wealth gives him influence at court. Thus, Pegasus Guard might find themselves ordered to search for a missing caravan, or, as above, provide escort for a dignitary on pilgrimage.

* Pilgrimage. No one can be forced to undertake the pilgrimage. Characters who wish to do so must make that choice themselves. Aside from a means of alleviating mortal sins, there are no game mechanics associated with pilgrimage—it is a roleplaying element.

ADVENTURE SEEDS

* Two murders have recently been committed on Suleiman's Isle. Both victims were Faithful sentries. What worries the citizens is not that lives have been taken, but the state of the corpses. Each was a withered husk, so drained of fluid that when attempts were made to move them they crumbled to dust. Tensions are running high on the island, for the Faithful are pointing the finger of blame at the Devoted.

* The son or daughter of an important person has gone missing while on pilgrimage to the Mirrorsands. Desperate for their safe return, he has hired the party. A lot of pilgrims pass through the oasis on the way, and no one recognizes the missing scion's name or description. The heroes' only hope of finding him is to visit Suleiman's Isle and check the register of names. That at least will reveal whether he completed his pilgrimage before his mysterious disappearance.

* Walib's workers have begun disappearing. He thinks they have run away, but they have actually fallen prey to a mummy disturbed by excavations near its tomb. So far only one has awakened, but as Walid continues to explore the city, so others may return to life.

Gods & Monsters

This section details three new minor deities, two new hazards, and three new monsters.

HENAQ & HENEQ

Titles: The Twin Gods, Commanders of the Gods, Fathers of Tactics and Strategy.

Aspects: Military command.

Affiliations: Karmelos, Shamash.

Symbol: A fluttering standard emblazoned with Karmelos' symbol.

Priesthood: Strategists (priests); Tacticians (paladins).

Herald: None.

Holy Days: Any day before a battle is a holy day. The day after a victorious battle is also celebrated.

Duties: To command companies and armies.

Sins: (Minor) losing a fight when you were outnumbered less than 2-to-1, losing more than one quarter of the troops under your command in a single engagement; (Major) losing more than one half quarter of the troops under your command in a single engagement; (Mortal) losing a fight when you had superior numbers.

Signature Power: *Gift of Battle* (priests may only grant Leadership Edges relating to Mass Battles. Paladins may only grant Leadership Edges relating to tactical combat).

Powers: *Bless/panic, boost/lower trait* (Spirit, Vigor, and Knowledge (Battle) only), *charismatic aura, far-sight, precognition, speak language, voice on the wind*.

Trappings: Any, though sound is very popular.

Special: All clerics must have the Command Edge.

In the early stages of the God War the allied deities fought as individuals, each choosing his battles and tactics without thought for his comrades' actions. This only furthered the goals of Iblis, for the gods lack of cooperation spoiled each other's plans. Worse, many were slain in individual combat against Iblis. Karmelos instructed his twin sons, Henaq and Heneq to resolve the problem.

FESTIVAL TO KARMELOS

VETERANS DAY

Amt Yaus al-Nefar Amt Alak Shemu

After the defeat of Iblis, the gods held a great gathering to mark their victory. Originally this was no celebration, but a time of sadness, for many gods had been slain or grievously injured. Later, Shamash gave each survivor a single gold coin to honor his service, for without their service, order would have been replaced with chaos, and freedom with slavery.

In towns and cities, retired soldiers gather outside the palace of the local potentate. Those who retain their war gear wear it with pride, but many have been forced to sell their arms and armor to survive. The ruler, or his appointed spokesman, hands out a single dinar to each veteran, a token reward for their service.

The veterans then march to the temple of Karmelos (or the local military barracks, or its nearest equivalent, if the settlement boasts no temple) through streets lined with well-wishers.

At the temple, the veterans are blessed by the high priest (or highest ranking military officer), before being given a feast in their honor.

Once the sun sets, dirges are sung for those who have fallen in battle, while worshippers of all faiths offer prayers to Karmelos to bless the veterans until they are welcomed into his palace.

Traditionally, clerics of Marqod provide free healing service to veterans on this day.

This they achieved by taking personal command of the gods, forming them into companies and battalions and leading them into battle. At first their comrades rallied against being ordered around, but as the twin gods led the allies to victory after victory, they saw the wisdom of their system. Thus were the first armies created, and the ordered template of officers and soldiers laid down.

Henaq and Heneq have no temples. Permanent shrines exist in every temple to Karmelos, as well as in military compounds. When on campaign, it is a brazen commander who does not erect a temporary shrine to honor the gods. The company or army standard is the focus of shrines, for the spirit of the twins is believed to inhabit these banners. The twins are usually depicted in art as Karmelos' twin-bannered battle standard. On the rare time they are depicted in person, they are shown as a single god with two faces.

Although two deities, Henaq and Heneq are always worshipped as a single god, for they are inseparable. Henaq is honored by priests of the faith, while his twin is worshipped by paladins. This same division filters down into specific roles, for priests are charged with com-

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manding the armies of the Caliphate, or at least advising military officers, and paladins serve in the frontline as company commanders (or, again, as tactical advisors). Some crossover is permitted, for circumstances on the battlefield are always in flux—a general may find himself separated from his army, with only his command company at his side, while a company captain might end up as the highest ranked officer on the battlefield due to attrition.

Ceremonies involve military drill, the clerics barking out prayers in the form of orders. Musical instruments are frequently employed, as are fluttering banners, for these are used to relay orders on the battlefield. Other forms of worship center on tactical boardgames, either following preset moves that symbolize important battles or as a test of skill against comrades.

Character Guidelines: Leadership Edges are essential to clerics. Priests should take Edges designed for mass battles, while paladins those intended for tactical (i.e. tabletop) skirmishes. Although they must also be adequate combatants, their focus is command. While paladins need good Strength and Vigor to survive in combat, Smarts and Spirit are just as important. Spirit is absolutely essential for priests, for if the commander cannot rally his men they will rout, spelling disaster. Knowledge (Battle) is the most important skill.

MUATI

Titles: The Fearless One, He Whose Courage Never Fails, The Resolute One, He Who Armors the Will, The Valiant.

Aspects: Courage.

Affiliation: Karmelos, Marqod.

Symbol: A heart wrapped in chains.

Priesthood: Inspirers (priests); Emboldeners (paladins).

Herald: None.

Holy Days: No Fear Day (p. 6) is a high holy day.

Duties: To inspire others to be brave, to resist fear.

Sins: (Minor) being part of an army that fails a Morale roll, being Intimidated, failing a Fear (–4) roll; (Major) failing a Fear (–1 or –2) roll, casting *fear* except against obviously evil creatures (such as demons, orcs, an undead); (Mortal) failing an unmodified Fear roll.

Signature Power: *Boost/lower trait* (Spirit & Vigor only).

Powers: *Armor, bless/panic, fear, gift of battle, light.*

Trappings: Any except necromancy. Sound trappings are most common.

Special: Clerics cannot have the Phobia or Yellow Hindrances.

During the early days of the God War, Iblis unleashed a terrifying entity into the universe—Fear. Such was its might that the very foundations of the universe trembled in fright. No weapon could harm it, no spell could dampen it, and no armor could protect against it.

Qedeset revealed that somewhere in the universe there was an equal and opposite force, and so it was

Karmelos, general of the divine host, dispatched minions of all the gods to scour the furthest corners.

After an epic quest, Muati, a servant of Marqod, returned. Without hesitation he challenged Fear to a wrestling match. The fight appeared most unequal, for Fear was potent and Muati a slight being of little prowess. And yet the god prevailed, bringing Fear to its knees before driving it from the field of battle.

As the gods rejoiced, Muati told them of a strange entity he had discovered in the darkest depths of the universe. It had taught him a secret protective charm called Courage. Though the words were easy to say, mastering the magic was difficult, for Courage was a trickster's spell, and prone to fleeing. Karmelos appointed Muati as the minor god of courage, and accepted him into his household, for his warriors were in sore need of Courage. It is on the field of battle that men need most courage, and shrines often take the form of battle standards. There are few other shrines, for Muati lives in the heart and mind, not in stone buildings.

When shown in art, Muati is represented as a young but determined god wrestling Iblis, the personification of fear, to the ground. Few statues exist, for courage takes many forms

Clerics devote their lives to raising morale, instilling courage, and teaching that a stout heart is protection against any evil. Priests are commonly found working alongside the levy, chanting prayers designed to keep morale high. At other times, they teach people to face up to their fears. The first step is admitting one is afraid of something, for fear of being ridiculed or being fearful is as potent to Iblis as the object of fear itself. Those who boast to be fearless may find themselves subjected to an intimidation barrage of threats

Paladins often serve with armies, acting as a morale officer. In battle, they are usually assigned to carry a standard, their rallying cries preventing the troops from panicking and breaking. A few devote themselves to overcoming personal fear, for no mortal is untouched by its cold hand. Often they undertake quests to slay fearsome beasts, both to prove their faith and to weaken Iblis, who feeds on the emotion of fear. Some aid those being bullied, but they do not fight their battles for them—every man must learn to master courage himself, though sometimes it takes someone else to show the oppressed the right path.

Clerics are not suicidal. If a battle is lost, then retreat is the sensible option. However, acknowledging defeat against a superior foe and running away in terror are not the same things. If a cleric must leave the field of battle, he will make a fighting withdrawal. Similarly, those who show fear are not to be ridiculed as being weak. Courage is hard to master, and nurturing words are far more effective than taunts.

Ceremonies always involve talking. Some honor their god by telling listeners of times they were afraid, for only by facing and mastering their fears can they truly become close to their god. Others recount tales of heroes of old to similar effect.

Character Guidelines: Stout of heart and resolute in the face of danger, clerics need a high Spirit. Strong-Willed is very useful, as is a good Intimidation die. While they are not military leaders, most Leadership Edges mimic their abilities to strengthen quailing hearts or get the most out of their men by instilling them with courage. Fanaticism is the perfect Leadership Edge, while Courageous the perfect personal Edge.

SHARA

Titles: The Flashing Blade, He Who Cuts First, Master of the Scimitar.

Aspects: Scimitars.

Affiliation: Karmelos.

Symbol: A scimitar.

Priesthood: Guiding Hands (priests); Fighting Hands (paladins).

Herald: None.

Holy Days: Any day the cleric purchases or is gifted a new scimitar is a high holy day.

Duties: To master the scimitar, to use it honorably.

Sins: (Minor) using a weapon other than a scimitar for more than one round, training someone in the use of any weapon except the scimitar, not possessing a scimitar for more than one week; (Major) committing cold-blooded murder with a scimitar, being defeated by an opponent using a weapon other than a scimitar; (Mortal) using a weapon other than a scimitar for the majority of a battle.

Signature Power: *Smite*.*

Powers: *Boost/lower trait* (Spirit, Strength, Vigor, and Fighting only)*, *deflection**, *quickness**, *warrior's gift**, *weapon immunity**.

Trappings: None with any game mechanics.

Special: Spells marked "*" only work on targets using a scimitar. If the target switches weapon, the spell ceases working, though it is still Maintained. Once a scimitar is used again, the spell starts to function immediately.

While the scimitar is Karmelos' preferred weapon, he is master of all tools of battle. To ensure his soldiers were well trained, he appointed veterans to serve as instructors. Each was the undisputed master of a specific type of weapon. Karmelos had hoped his soldiers would master many weapons, but in order to be truly expert, they were required to focus their attention on just one. This is why one finds companies armed with just scimitars, spears, or bows, rather than carrying an assortment of different weapons. Thus, while Shara is the minor deity of scimitars, there are similar deities for every weapon. Together, they are known as the Sebitti.

Shara is Karmelos' most favored instructor, and the greatest of his warriors. He is present in every temple of the war god, for he is the scimitar either clutched in Karmelos' hand or tucked into his belt. When depicted alone, he is represented solely by a scimitar.

Not every temple of Karmelos honors every minor weapon deity. Each has its favorites, based on local traditions, though Shara ranks among the most popular. Shrines, usually found in the barracks of scimitar wield-

ing companies, are no more than a scimitar. Often this blade is notched, having been wielded in battle by a hero of old. Before battle, it is presented to the soldiers, who touch their scimitars against it as an act of reverence and to imbue their blade with some of its power.

Priests are commonly instructors. Some are employed by militaries to train their warriors, while others run private training schools. Paladins are dedicated to becoming one with the scimitar. While some serve as soldiers, many are itinerants, walking the hot sands in search of honorable battle in which to test their prowess and prove their chosen fighting style superior. Clerics do not see the scimitar as a weapon, but as an extension of their body and soul. Scimitars are treated with great respect, and a cleric may spend hours ensuring his blade is keen and free of rust.

Ceremonies take the form of ritualized exercise routines. The moves are heavily choreographed, for they are not fighting moves. Rather, they are intended to loosen muscles, regulate breathing, and focus the mind. Clerics typically spend an hour on waking and before sleep honoring their god.

Character Guidelines: Mastery of the scimitar and combat are the sole drive for clergy. Agility, Strength, and Vigor are the prime attributes, though Smarts and Spirit should not be overlooked—cunning is as much a part of combat as violence. A high Fighting is essential, and Combat Edges should be favored over other types.

BLINDED

The glare of the sun reflected from the surface of the Mirrorsands can be fatal. Those foolish enough to become blinded are easily disoriented, and traveling in the Mirrorsands even fully-sighted is hazardous enough. Some who succumb to dehydration do so cursing Shamash. According to Bedu legend, such unfortunates may return as blinded, undead whose eye sockets are empty hollows. Despite this infirmity, they appear to be able to see as well as any sighted creature.

Most wear a protective covering over their eyes. Bandages are the most common, though goggles taken from their victims are sometimes worn. When these are removed, a beam of light, as bright and hot as the sun, shoots forth, searing and blinding anything struck.

Although far from intelligent, blinded are capable of speech and base cunning. On detecting potential victims, they pretend to be blind pilgrims, so hoping to earn the strangers' trust. Once they are close enough, they reveal their true form.

Attributes: Agility d6, Smarts d4, Spirit d8, Strength d6, Vigor d6

Skills: Fighting d6, Notice d8, Shooting d6, Stealth d6

Pace: 6; **Parry:** 5; **Toughness:** 7

Treasure: None

Special Abilities:

* **Burning Gaze:** When a blinded removes its eye coverings, it unleashes an intense beam of searing light. This is aimed using Shooting, and has Range 12/24/48.

Damage is 2d6 with both a heat and light trapping.

- * **Immunity (Heat and Light):** Immune to background heat. No damage from heat or light attacks. Fire attacks affect them normally.
- * **Undead:** +2 Toughness. +2 to recover from Shaken. Called Shots to no extra damage. Immune to poison and disease.

HAZARDS

CHILL SAND

When the temperature suddenly drops, nomads spur their camels and horses to greater speeds. While escape from the heat is always welcomed, few wish to be caught in the region at night. Faithful believe chill sand is cursed land, scorned by Duamutef. Devoted claim it marks the sight where khamsin jinn died.

By day, areas of chill sand are two temperature bands cooler than the surround land. At night, the temperature always drops to frigid.

Such areas are typically discernible by heavy plant growth in areas where there is no other life. The cold night air condenses as it warms after dawn, producing a heavy dew capable of supporting hardy plant life. Where there are plants, there are animals. Large beasts, herbivorous or carnivorous, are ill-suited for surviving the arctic nights, but burrowing rodents and snakes find shelter below the freezing sands.

HOT SPOTS

Unique to the Mirrorsands, hot spots are areas of glass heated to phenomenal temperatures by the rays of the sun. They are transient, appearing and disappearing depending on the position of the sun and the amount of cloud cover. They appear no different to any other part of the Mirrorsands, and cannot be detected until a wanderer blunders into one.

Hot spots fill areas ranging from a single 1" square to a Large Burst Template. Any creature entering one or which begins its turn in one suffers 1d10 damage and has a chance of catching fire.

SHADOW SOUL

Among Faithful nomads it is not uncommon for them to face east as the sun sets. Various myths record that as Shamash sinks, so Iblis strikes, trying to draw the evil out of a man's soul so that he might unleash it back into the world as one of his servants.

Iblis strikes in the moments during sunset because it Shamash will witness the deed, but it will be many long hours before the sun god returns to the sky, giving him plentiful time to escape the sun god's wrath. By watching one's shadow from the time the sun hits the horizon until it disappears completely, one can prevent it being stolen and misused.

Shadow souls know only base evil emotions, and act purely on instinct. They most often try to hide by assuming the form of a person's shadow, but they frequently make mistakes. As the Bedu say, beware a man with two shadows, for one belongs to Iblis.

Though they are capable of evil acts of their own volition, shadow souls can also possess mortals. This works as the *puppet* power, though it is not actually a spell. When the shadow soul takes a host body, it becomes part of their physical form, and cannot be attacked. *Banish* forces the shadow out, but *dispel* and *negated arcana* have no effect.

Attributes: Agility d6, Smarts d4(A), Spirit d10, Strength d6, Vigor d6

Skills: Fighting d6, Notice d8, Stealth d8

Pace: 6; **Parry:** 5; **Toughness:** 5

Treasure: None

Special Abilities:

- * **Powers:** Shadow souls can cast *obscure* and *puppet*, using their Spirit as their arcane skill.
- * **Two-Dimensional:** Attackers are -2 to attack rolls. Shadow souls cannot pass through solid objects, but can maneuver through the thinnest of gaps.
- * **Weakness (Shamash):** Double damage from powers cast by a cleric of Shamash.

SUN BURNED

Death by dehydration is not quick. For some unfortunate, death comes not from thirst, but from sun burn. Too weak to move, those who collapse suffer terrible injuries to their exposed flesh before the oblivion of death comes. Some monstrous races, especially orcs, stake their victims in the hostile desert. They give their captive just enough water to survive, preferring to let him die an agonizing death as his flesh sears. In rare instances, the soul may be bound to the body by the victim's desire for water. Other times, a fell spirit finds the blistered corpse and infests it with unlife.

Sun burned appear much as they did in life, save any exposed skin is covered in deep burns and unsightly blisters and their eyes are milky white, blasted by the intense rays from the sun. The latter has not diminished their ability to see. Sun burned radiate constant heat. The intensity is not enough to combust nearby materials unless the creature touches them.

Attributes: Agility d6, Smarts d4, Spirit d8, Strength d6, Vigor d6

Skills: Fighting d6, Notice d6, Stealth d6

Pace: 6; **Parry:** 5; **Toughness:** 7

Treasure: None

Special Abilities:

- * **Immunity (Fire):** Immune to background heat. No damage from heat or fire attacks.
- * **Scorching Touch:** Str. Anyone touched by a sun burned has a chance of catching fire.
- * **Undead:** +2 Toughness. +2 to recover from Shaken. Called Shots to no extra damage. Immune to poison and disease.