

HELLFROST LAND OF FIRE

• REALM GUIDE #2 •

THE JINN LANDS OF OLD

Introduction

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For 800 years the Jinn Lands were the center of a vast, aggressive, magic-rich empire. For 800 years they were the home of countless slaves, forced into servitude by their un-earthly masters. But now they are a land of blasted ruins and distant memories, of lone caravanserais and remote oases. Although their cities are gone, reduced to dust by the rebellious slaves, the jinn still lurk here in small numbers, patiently waiting for the day they will unleash their vengeance. This supplement expands on material in the *Hellfrost: Land of Fire* supplement.

ORIGINS OF THE JINN

“From whence came the jinn?” is a question often followed immediately with “What did they want?” The answers, at least the races’ best guesses, vary depending on who you ask, for the Devoted and Faithful have different viewpoints.

Devoted believe that the jinn are servants of the Creator. At some distant point they rebelled against their maker. Popular belief is that they grew jealous of the mortal races, whom the Creator loves above all others, and who were imbued with the ability to attain Oneness, something the jinn lack. The “four” elemental realms are considered the jinn’s home, but they did not create them—that lay with the Creator.

Many Devoted, especially jinn mages, now believe that the four elemental realms are actual one plane of existence—named Jinnistan (“Land of the Jinn” in the Magorian tongue). As all four elements exist as part of a greater whole in the mortal world, so the same is mirrored beyond the veil of reality, wherein dwell the jinn. One theory even proposes that Jinnistan and the world of men cohabit the same space and time, separated only by a magic veil that hides one from the other. Jinn magic simply parts the veil, allowing energy that is already present to flow between realities.

By contrast, elementals, creatures summoned only by the Faithful, are viewed as lesser beings. They are the embodiment of the elements given intelligence by the Creator in his wisdom, but they are a lower category than the free-willed jinn.

It is commonly accepted that the jinn came to the mortal realm purely to enslave the races. That the Creator allowed this is understood only when one grasps that without the jinn’s conquest and the ensuing hardship the races may never have found the path to the Creator through Oneness. Thus, the jinn, while acting in an evil manner seemingly of their own free will, were actually carrying out their maker’s will all along.

A heretical creed, one spawned shortly after Suleiman’s death, claims that the jinn, while

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RULES OF THE REALM

These setting rules apply in the Jinn Lands.

* **Harmonic Magic:** Every jinn settlement was built by one of the four races of greater jinn. Although centuries have passed, the ruins still resonate with their magic. The GM should assign each ruin an elemental focus.

Jinn mages gain a +1 bonus to Jinn Magic rolls when casting spells of that element. However, they suffer a -1 penalty when using the opposite element (fire opposes water, earth opposes air, and vice versa). This stacks with any other modifiers, such as mastery of less than all four elements.

A similar modifier applies to alchemical devices created using jinn magic that require an activation roll (such as using Shooting for a wand of *bolts*) and jinn spirit relics. True relics are never affected.

* **Land of the Jinn:** Summoning lesser jinn in the Jinn Lands is hazardous. Whenever one is summoned, the creature makes an immediate Spirit roll opposed by the summoner's arcane skill roll. With success, the jinn breaks free of the caster's control, becoming a free-willed being. Having no way of returning home, it remains in the mundane world until destroyed.

This has no effect on the *summon elemental* miracle—jinn and elementals are two separate races (albeit sharing identical game statistics).

cruel tyrants, were actually sent by the Creator to benefit the races. Formerly disparate, the various cultures were brought together under the jinn to form one nation. According to these heretics, Suleiman's last words were a lamentation regretting his actions against the jinn, for as death approached he saw the true meaning of their actions. Although he acted with good intent, Suleiman wrought the nation into multiple parts, the consequences of which are still felt to this day.

To the Faithful, jinn are nothing more than servants of Iblis. Elementals, on the other hand, are celestial servants of the gods.

Among the Faithful, the elemental realms are part of the god's realm, rather than separate places. The realm of earth, upon which dwell the majority of the gods, and the fiery caverns below are ruled by Geb-Agni, the twin god of earth and fire. Upuaut's heavenly palace floats in the sky above, while Apsu commands the waters. Above all these is the fiery home of Shamash.

It is widely held that the mortal realm is a miniature representation of the heavens. What occurs here is reflected above. Thus, when the jinn enslaved the races and eradicated knowledge of the old gods, the cosmic balance was tipped in favor of Iblis. Suleiman fought with the jinn, restoring the gods in the hearts of mortals, and in doing so restored balance to the universe. His fight was not mortal versus jinn, but a replaying of Shamash's

great battle against Iblis. Thus, the War of Copper Jars was a second God War, one fought in the mortal realm rather than the celestial one.

Atmosphere

Hellfrost: *Land of Fire* presents a brief overview of the major geographic features of the Jinn Lands, but it says little of the atmosphere within this region.

The Jinn Lands of Old are both a bustling hive of migrating nomads and long caravans, and a desolate wasteland broken only by sporadic oases and caravanserais. In many ways, they are little different to other regions.

One noticeable difference is that the air is thick with melancholy. Although the jinn built magnificent cities beyond the dreams of mortals, it is not the physical presence of the ruins that stirs this feeling. Part of it is undoubtedly the centuries of enslavement and the untold misery, the blood of the forsaken that stained these sands with blood and sweat. Another part is undeniably the ruins wrought on the cakali homeland and the countless lives extinguished by the terrible rain of fire.

Yet there is more to it than this. The feeling is deep-seated, reaching beyond incalculable loss of life or knowledge. It is a feeling of utter sorrow, as if the destruction of the jinn heralded something beyond the end of an empire. It claws at the back of the mind, scratching away at centuries of ignorance in a desperate bid to reveal some forgotten truth, some awful secret that bodes ill for civilization.

But there is also an air of mystery. No maps exist charting the locations of the jinn's cities, nor of their layout. Legends speak of their wonders, but not of specifics. While it's true Suleiman's wrath was great and that many cities were shattered, some were merely buried beneath the sands. Colossal ruins, unexplored by man, may rise from the sand after a ferocious sandstorm, only to vanish into oblivion with the next. The same is true of lost battlefields, though here when the sands part, the dead, or at least their angry spirits, might walk again.

A few cities, so certain heretics of both creed's claim, were shielded behind powerful illusions to prevent their destruction. Such is the potency of these charms that a traveler could walk right through one without ever noticing the hive of activity all around him. Many have searched for these fabled cities, but none have succeeded.

In areas close to where the jinn lived there is an air of unseen menace, as if the presence of the living has stirred up hateful memories. The feeling is not overt—it is just enough to cause the hairs on the back of one's neck to rise and a cold shiver to run down one's spine.

Religion

The nomads who call the Jinn Lands home are divided roughly evenly between the Devoted and Faithful creeds. While most settlements favor one belief over another, all

cater for the religious views of the other, albeit usually only in a token capacity, for none can afford to turn away visitors just because they follow a different path. Most often this token gesture takes the form of a small tent furnished as a mosque or a shrine, as appropriate.

Trade & Tribute

Although the inhabitants of the Jinn Lands import or export very little for their own use, it is a vital hub in the vast trade network that crisscrosses Al-Shirkuh.

Although geography plays a role, the true borders of the Jinn Lands are the trade roads. In the east is the Wind Road, which brings trade from the eastern Sultanate and the trading city of Jadid. Following the border around to the west is the East Trade Road and the lower part of the Sphinx Road.

In the south, the border is marked by Suleiman's Road, the great road that passes into the central Sultanate. This then flows northward, joining with the trade road from the Caliphate's Road of the Gods. Far to the east, the border is delineated by the lower length of the Northern Trade Road, while beyond is the Free Trade Road and the bustling ports of the Emirates.

Cutting through the center is Al-Shirkuh's busiest trade route—the Jinn Road—and the lesser travelled but no less important Ash Road.

Along these mighty links between the distant realms plod endless trains of snorting camels, heavily laden with precious trade goods and the army of merchants, camel drivers, and guards that accompany them, flowing like blood on the great trade arteries, bringing life and prosperity to the desert cities.

Although the land has only scant inhabitants, they are drawn like flies to the caravans. As night falls and campfire are lit, the nomads drift in from the dunes, seeking to buy cheap and sell high, as are the merchants. Each stop is a chance to rest in preparation for the day ahead, but for the merchants is to also a chance to lighten their loads and burden their purses. In Al-Shirkuh, trade never ceases.

Major Locales

While *Land of Fire* describes a handful of adventuring locales in the Jinn Lands, countless others exist. This section delves into some of the other sites in and related to the desolate realm.

BLACK PALM OASIS

The religious center of Black Palm is the twin shrine to Ashtart and Duamutef. It takes the form of the tallest palm tree, a tree that has supposedly stood for millennia. Its bark is stained deep black, the result of generations

NEW HINDRANCE

JINN CURSED (MINOR/MAJOR)

The character has been cursed by a greater jinni. He may be the first of his family to carry the curse, or merely the latest of a long line of a cursed family.

Pick one element from air, earth, fire, and water when this Hindrance is taken. With the Minor version, he suffers -2 to Trait rolls to resist opposed powers and has -2 Toughness against damage-causing arcane effects that use trappings of the element the hero picked. With the Major version, the penalty is -4. Spellcasters with this Hindrance suffer a penalty of -2 or -4 to cast spells with the same trappings as their curse.

This susceptibility includes spells cast by mages and clerics, as well as monstrous Special Abilities. For this purpose, the element of air includes air, electricity, sound, and wind trappings; earth includes dust and earth; fire includes fire and heat; and water includes acid, ice, and water.

NEW PROFESSIONAL EDGE

JINN SLAYER*

Requirements: Novice, Spirit d8+, Fighting d8+, Knowledge (Arcana or Jinn) d6+, Arcane Resistance

Some Jinn Slayers are taught a secret technique that enables them to steal magical energy from jinn, jinn blooded, and jinn mages they have slain in melee combat, and release it back at a later time as counter magic.

If the Jinn Slayer kills a jinn, jinn blooded, or jinn mage with a Fighting attack, he may make a Spirit roll opposed by the creature's arcane skill as a free action. With success, the slayer gains a token. On a raise, he gains two tokens. Spending a token allows the slayer to cast dispel using Spirit as his arcane skill die (regardless of any arcane skill he may possess). The spell has no trappings, being simply a release of stored magical energy. Tokens carry over between sessions until spent.

of worshippers smearing it with date juice as offerings. According to tribal legend, Duamutef was wandering through the desert hunting rodents when he came across Ashtart sitting by a small pool. Being of generous nature, she offered him some of her dates. Here the legend splits into two versions.

According to the cult of Ashtart, Duamutef accepted the dates, swallowing them whole, stones and all. When he next went to toilet, he passed the stones, from which grew the great palm tree. By eating the stones, the de-

CLERICS OF SHAMASH

The Faithful chapter in *Land of Fire* details the core aspects of the greater gods, and provides information on the clergy's duties. This entry is an expansion for the cult of Shamash, providing facts useful to both players and GMs.

Training: The two great mottos of the cult are defeating the darkness within and the darkness without. In order to challenge and defeat evil, one must first achieve inner harmony.

Novitiates begin their clerical training by purging themselves of sin. This involves ritually shaving all their body hair, and then spending an entire day and night sitting exposed to the elements while recanting every sin, no matter how small, they may have committed. This process is repeated throughout training.

Life is full of many temptations that may cause one to stray from the path. During training, novitiates are constantly given opportunity to sin, whether by taking bribes, indulging in nefarious acts as a means to an end, or turning the other cheek out of compassion rather than upholding the law. Any transgression is punished severely, for a corrupt cleric is a cancer within the holy order.

Prayers: Purity and atonement for sins dominate prayers, even when the cleric is beseeching his god for aid. Prayers might begin, "I expose myself to your glory in the hope my sins will be cleansed" or "Bathe me in radiance and drive out the darkness within."

Adventures: Champions of harmony and order, and enemies of Iblis and his fell brood, the clergy spends its time combating evil. While battling monsters is always going to be high on the list, investigating and thwarting corruption among the civilized races is part of their remit. Thus, clerics may find themselves embroiled in politics, a field where the word is more powerful than the sword. As upholders of law and order, clerics may be called upon to investigate crimes.

Character Guidelines: Although both types of clerics are expected to be combat oriented, priests need to have a solid grounding in Investigation and Streetwise, the tools of an investigator. As worshippers of the god of vigilance, Notice is a key skill for both priests and paladins.

As followers of both sun and moon, clerics may be active day and night. A high Vigor is important for staying awake, as well as protecting oneself against monsters.

Although neither judge nor jury, clerics are expected to help uphold the law. Within their own land Common Knowledge suffices, but a die or two in Knowledge (Law) can be beneficial when journeying the desert.

ity made it acceptable for his people to settle in areas where dates grow. The cult of Duamutef claims their god disliked the taste and spat out the date, which then grew into a palm tree. By rejecting the date, he made it clear that his followers should live off the land as hunters, not become settled agrarians.

DRY WATER OASIS

Religious tension is rife at Dry Water. Old rivals have been simmering away for generations, but as the water problem worsens, so they are rapidly reaching boiling point. Unless the cause of the water shortage is found, blood may soon be spilled.

The cult of Apsu, which was always present but small, has been gaining worshippers for generations. Against the wishes of those honoring Duamutef, the sheikh invested a large part of his treasury in purchasing an effigy of a golden hippopotamus to appease the water god. This was stolen recently, leading to accusations that Duamutef's cultists are trying to sabotage the oasis.

The god of the desert's cult is on the rise, slowly clawing back lost members. As the water situation grows worse and agriculture fails, so the nomads are reverting to their ancestral ways of hunting and foraging. Their fanatics claim the tribe has gone soft, their adoption of settled ways having offended their ancestral god.

Sheikh Rahgi is currently torn between the two faiths. On the one hand, the water attracts merchants, who bring wealth and luxuries to the tribe. On the other hand, Duamutef offers his tribe survival in the harsh desert. Both sides have been pressing him to pick a side, something the nobleman is delaying.

MAJLIS AL-JINN

Harmonic Element: None normally. Under the light of the full moon, each quarter is harmonically tied to its appropriate element.

South of Black Palm Oasis lies an unnamed range of hills, barren, craggy foothills of the western range of the Firebarrier Mountains. The Bedu refuse to name the place, believing it to be an accursed place inhabited by renegade jinn, while few others have seen it necessary to give the remote uprising a label.

Near the center of the range, halfway up one of the tallest peaks, the ground is broken by four long, wide cracks. The local Bedu, who always make signs to protect themselves against evil when they utter the names, call these Khoshilat al-Ifrit, Khoshilat al-Khamsin, Khoshilat al-Marjin, and Khoshilat al-Marid. Khoshilat translates as "gateway", while the other titles are the names of the four species of greater jinn. Local legends state on nights of the full moon free jinn congregate here, each type using only one entrance.

Peering in to the bowels of the earth makes even the strongest stomach churn. The cracks are wide enough and naturally angled to allow in beams of sunlight, bathing the immense cavern below in soft light. Gazing

down, one sees a cavern floor a dizzying 140 yards (70") below the jagged entrances.

For those who wish to explore the vast hollow and cannot fly, there is little choice but to fasten oneself to a very long rope, clamber through the 40 yard thick entrance, and free descend into the void. Only when one descends below the crust can one take in the true majesty of the cyclopean cavern—a monumental natural dome measuring 500 yards by 300 yards. This is the place the Bedu call Majlis al-Jinn—the Meeting Place of the Jinn.

Aside from a bowl-like depression in the center of the floor, the round is unnaturally flat, broken only by great piles of small stones and the bones of goats, sheep, and snakes litter the area below each entrance.

While one might expect the air within the cavern to be cool, it comes a surprise to explorers to see their breath condensating, for within Majlis al-Jinn the temperature hovers only a few degrees above freezing regardless of the time of day or season.

Although an awe-inspiring wonder, there seems little about Majlis al-Jinn to interest explorers or sages, though clerics of Geb-Agni may believe they have found the perfect place to erect a temple. There is no treasure, no ruins, and no exits or passageways leading deeper into the earth. But Majlis al-Jinn is not all it seems.

As the first rays of the full moon penetrate into the cavern, the air begins to shimmer. Slowly, as if a veil is being lifted to reveal a hidden world, the true majesty of Majlis al-Jinn takes form. Where once stood a bare floor rise enormous columns of roaring fire, elegantly worked stone, swirling winds, and flowing water.

The central depression fills with water, its silvery mirror-like surface marred by patterns carved out of elemental matter. Only from above is the true nature of the pattern apparent, for it depicts the landmasses of the world, each constructed from one of the elements. In the center of the world is Al-Shirkuh, wrought in fire. To the south is a land comprised of earth, to the west one of clouds, and the east one of rippling water. North of the desert lies a vast area of solid ice. This is the continent of Rassilon, home of the fierce barbarians who once dared claim a foothold in the mighty desert.

Around the edge of the pool stand huge pavilions made of elemental matter, a testament to the magic and power of the jinn, while behind them are other buildings, less ornate in style, but no less grand in scale.

Stretching high up the walls are elaborate carvings depicting the Jinn Empire at its height. Towering jinn stand proud, while at their feet grovel slaves of all the races. The images form a stylized map, showing the location of the jinn's former cities.

Through diligent investigation, an explorer might be able to fathom the distances, thus revealing where these cities once stood. Although most were destroyed in the great war, a few may still exist, buried beneath the endless sands. What treasures, what magics, what dangers may fill their long abandoned halls?

And yet for all this wonder the atmosphere is heavy with decay, for the magic of the jinn is failing and the site

FESTIVAL TO SHAMASH

CASTING OUT DAY

Amt Yaus al-Ittrou of each season

Before the God War, when the universe was still young, Iblis approached Shamash during his heavenly wanderings and tried to corrupt him. Desiring nothing to do with the god of chaos, Shamash threw a stone at Iblis, striking him in the forehead and causing him to retreat. According to some accounts, that stone was later transformed into the mortal world.

At dawn, clerics of Shamash place an effigy of Iblis in the main marketplace. Throughout the day, citizens throw stones at the effigy, symbolically driving away Iblis. It is said that if a stone hits, Iblis will not trouble the thrower for that season. At dusk, the statue is covered and concealed away until the next ceremony.

Committing a crime or sin on this day is an especially bad omen, for Iblis will plague the offender for the entire season, bringing him nothing but misery and misfortune, even if one has successfully thrown a stone at the dark god.

For clerics of Shamash, sins committed on this day are treated as one category higher. Mortal sins become cardinal sins, transgressions which can only be removed after a particularly arduous quest.

is falling into ruin. The majins' once exquisite stonework is pitted, cracked, and crumbling. The roaring flames of the ifrits' precinct now burns with only a dull heat. The pure water of the marids is murky and tainted. The once turbulent air of the khamsins' quarter is now a gentle breeze. Like the jinn, their once hallowed meeting place is nearing the end of its time.

On rare nights of the full moon a handful of greater jinn, survivors of the War of Copper Jars, congregate here to lament their downfall, curse Suleiman and his descendants, and plot revenge. Most times the cavern is empty save for lesser jinn placed here as guards and caretakers, the only sounds the rumbling earth, crackling fire, swirling wind, and trickling water of the elemental forces used to construct the enchanted realm.

As the last rays of the moon vanish, the scene shimmers once more, and the meeting place of the jinn vanishes until once more illuminated by the silvery beams of pale light.

THE BLACK OBELISK

In the middle of the Wastes, supposedly marking the site of the jinn's former capital city (more specifically, the exact spot of the jinn sultan's throne), stands a tall obelisk of smooth, black stone. Unadorned by any markings,

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the obelisk is of little interest. What is of interest is what is chained to the pillar.

Chained to the rock is a foul monstrosity. Its lower half is buried deep in the sand, leaving only its upper body visible. It is a vile creature, as tall as a palm tree, with black skin. From its back sprout two black feathered wings. Four adorns grow from its trunk, two like that of man, and two like the feet of a lion. Its bestial face is covered in shaggy black hair, two horns grow from its bull-like brow, while in deep set sockets are three eyes, two of which burn like fire, while the third glistens green like that of a tiger.

The creature is Dahish ibn Al-Aamash, an emir of the ifrit race. It once served as a wizar to the great ifrit ruler Sultan Malik ibn-Ra'id, who oversaw the Jinn Empire. It was at the sultan's side when Suleiman approached and demanded the slaves be freed. Indeed, it was the jinni who told the lord of the ifrit to have the slave beaten and cast out into the desert, the act which sparked the rebellion. During the war, it sought to redeem itself by leading the assault against Suleiman's forces.

Suleiman and Dahish fought, the human emerging as victor. Refusing to grant the ifrit the mercy of death, Suleiman forged magical chains, which he used to bind the jinn. Here it would stay until a sentient creature of pure heart released it of its own free will, or until the end of days, when the world would end.

While bound, Dahish is effectively immortal, shrugging off any injury. It is also powerless, unable to affect the mortal world in any way. For over 500 years it has howled into the desert and futilely tried to break its bonds. If approached, the ifrit tries to convince travelers into releasing it. As reward, it promises to show them the way to the fabled City of Brass, a hidden fortress of the jinn. While the desert dwellers are too aware of the beast's power to attempt any sort of bargain, the growing number of treasure hunters from the north may not be so cautious.

THE RACETRACK

Population: 250 (60% Bedu, 30% sand goblins, 10% cakali)

Ruler: Sheikh Gamal of the Taymullah tribe

Protruding from the burning sands 100 miles north and 20 miles east of Marqod's Well are the shattered remains of a jinn city. Only one structure remains largely intact—the old hippodrome.

The site is normally quiet for much of the year, for few caravans bother to go out of their way to visit the remote settlement. During Alak Neteru, though, the population increases tenfold, for throughout the holy season Sheikh Gamal sponsors a series of camel races.

The first races began two decades ago. At first they were small affairs, a chance for the local nomad tribes to prove who had the fastest camels and wager away their few worldly goods. Word of the event slowly spread along the trade routes, and now the races regularly attract crowds from the Caliphate and Sultanate. The race

is open to anyone who owns a camel and can afford the 100 dinar entry fee (paid per race). Both the Caliph and Sultan send teams of riders and their prized camels, as do many wealthy Hadaree nobles.

Huge sums of money are wagered here each year, and the sheikh takes 10% of all winnings. As a result, Sheikh Gamal has become a very rich man by any standards. The races are never rigged by the sheikh (who makes money regardless of who wins), but this does not mean there is no subterfuge—the amounts of money and prestige at stake guarantees it takes place. Ne'er-do-wells are harshly punished for offending the sheikh's hospitality and bringing the races into disrepute.

Sheikh Gamal, whose name actually means "camel," owns a stable of prize racing camels built up over the years with the profits from his venture. Word is he treats the beasts better than his wife and children. Some claim the camels sleep on a bed of gold threads and eat only magical grains gifted the sheikh by a jinni. What he lacks are prize jockeys.

The Racetrack has no water supply. Except during racing season, the nomads subsist on camel's milk, both natural and fermented. As race season nears, the sheikh imports vast quantities of water. This is stored in purpose-built cisterns buried deep beneath the ground.

THREE SPRINGS CARAVANSERAI

Population: 100 (60% Bedu, 20% sand goblins, 15% Hadaree, 5% cakali)

Ruler: Azhar the Inscrupulous

Located along the Jinn Road, on the very eastern edge of the Wastes, stand the sand-blasted walls of the Three Springs caravanserai. Although the name makes it sound like a water-rich stopping point, it is purely a poetic one, for there is but a single water source.

The caravanserai is more famous for one of its frequent guests, a white-skinned, blond-haired barbarian from the northern continent. The nomads call him Samir al-Shadi ("The Entertaining Singer"), being unable to properly pronounce his foreign name. Samir is a "skald," a type of barbarian poet and storyteller.

A fluent speaker of Sandspeech (albeit it with a heavy foreign accent), he earns a meager living telling tales of his frozen homeland. Most nomads believe his stories are fictitious, for how can man live in a land of permanent snow and ice, but his stories are always entertaining. He is a frequent traveler in the Jinn Lands, visiting the local tribes and attaching himself to caravans to learn the tales of the desert folk.

Samir, real name Mutch ap-Wilhelm, is actually a member of the Reliquary. His true motive for entertaining the nomads is to earn their trust. He hopes that they will reveal to him some of their oldest tales, those concerning the fabled jinn (creatures he believes to be nothing more than powerful elementals of the sort found in his native land).

While he does indeed visit the oases, he spends much of his time away from settlements, exploring the sands

in the search for relics. Anything he finds he sends to a Reliquary office in Sirhan through a network of nomad agents set up by his organization.

PERSONS of Note

Described below are some of the more important or notable denizens of the Jinn Lands of Old.

AHMED THE DEVOUT

A former prisoner conscripted into the Caliph's army, Ahmed ibn-Faruq was part of an expedition sent to investigate a ruined city in the southern Jinn Lands uncovered by a sandstorm. Instead of fabulous wealth, all the soldiers discovered was death at the hands of orcs. The sole survivor, Ahmed escaped the massacre in time-honored tradition—he abandoned his comrades to their fate.

Unwilling to return to the Caliphate, where he would be forced to spend the rest of his sentence in the slave mines, Ahmed stayed in the Jinn Lands. He makes a living acting as a guide, leading explorers to the many ruins he has discovered in return for a cut of any treasure.

Those wishing to deal with Ahmed need to be wary, for he remains as treacherous as ever. More than one adventuring party has been lured into trap-infested tombs, leaving Ahmed to walk away with their loot.

Deeply superstitious, Ahmed wears holy symbols of all the gods as a ward against the many evils that haunt the region. In truth, his only god is gold, and of that he is a truly devout follower.

NECDET THE WANDERER

An outspoken critic of the Devoted creed, Necdet is a rarity among the cakali tribes. Like all cakali, Necdet was born into a Devoted tribe and raised on stories of his people's suffering at the hands of the jinn and the destruction of their ancestral homeland. Unlike his peers, he could not understand how his kin could tolerate the continuing existence of the destroyers of their civilization, even as slaves of the cakali jinn mages.

Disgusted by their tolerance, Necdet murdered a jinn mage who tried to demonstrate the error of his ways by summoning a lesser jinn to prove its subservience.

Since being outcast from his tribe, the Kamirin, he has wandered the Jinn Lands alone, briefly visiting only oases belonging to Faithful nomads to replenish supplies and sell alchemical devices. Necdet does not manufacture any alchemical devices, for he knows nothing of magic or miracles. Those he sells are taken from his victims.

After repeatedly failing to sway jinn mages with words he turned to violence. A member of the Jinn Slayers, Necdet befriends strangers in the desert, questioning them as to their motives. Jinn mages and those who would seek to unlock their secrets are either led into the deep desert to die, or slaughtered on the spot.

FESTIVAL TO SHAMASH

LEVY DAY

Amt Yaus al-Maat Amt Alak Shemu

According to myth, the farmers of Ashtart's celestial fields once rested during the months of summer, for the harvest had been gathered and the ground was too parched to till. Iblis loves idle hands, and he was quick to corrupt the workers.

Shamash was appalled at the disorder spreading through the heavens. As supreme ruler of the gods, he ordered the farmers to work as the levy, mending roads, cleaning ditches, and laboring on construction sites. In order to make sure the workers kept to their duties, Shamash personally supervised them, his fiery gaze sweeping the ranks of sweating laborers.

When mortals were created, he imposed these same laws on them, ensuring that citizens with nothing better to do would work for the good of the state, thus ensuring harmony and order.

Alak Shemu is the season of the levy. During this time Faithful farmers gather to work on state projects (for which they are paid). It is also the time when the sun is at its hottest.

Citizens gather outside before dawn, ready to welcome Shamash back from his nightly vigil. As the sun breaks the horizon, they cry out, beseeching the sun god to be merciful and spare them his scorching gaze, while promising to work diligently. Once the disc is fully visible, the local high priest of Shamash releases a bird.

If it flies toward the rising sun, Shamash has listened to his followers and been merciful—the summer will not be especially hot. If it flies toward the western horizon, it means a hot, dry, miserable season awaits.

Necdet's fur is jet black, tinged with the first signs of gray as he nears middle age. He dresses in loose, flowing robes that leave only his face and arms exposed. Each finger ends in a long claw sharpened to a fine point. Across his back is strapped a razor-sharp scimitar he calls Aswad Salam ("Black Sword").

SHAHRAZAD

Khamsin Pashar Shahrazad bint-Qutaybah, Exalted Mistress of the Air, Turbulent Storm of the Desert, Resplendent Daughter of the Eastern Breeze is one of the free greater jinn. During the great and terrible war, Suleiman captured her and imprisoned her in a copper jar. So pitiful was her wailing that Suleiman's heart was weakened and he released her, though not without wisely securing a binding oath first.

In return for her freedom, Shahrazad was bound to stay within the Jinn Lands of Old, unable to cross its

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borders (as defined by Suleiman) for any reason except upon her death, when her spirit would return to its native realm. In addition, she swore to grant all those who crossed her path one request, which she was to fulfill to the best of her abilities. For eight centuries she has kept to the letter of the oath, though rarely its spirit.

She travels the Jinn Lands in the guise of a towering dust devil, whirling across the sand at immense speed. Most times, travelers take refuge from the approaching maelstrom, and thus never cross her path. But on rare occasions one stays his ground, either too stupid to move or hoping against hope that the storm is Shahrazad and not a whirlwind about to flay him alive. When that happens, the jinni is forced to assume her normal form.

Shahrazad appears as a beautiful woman of average height, with dusty brown skin, long, dark hair that flows freely, and piercing blue eyes. Her garments are thin silk veils that leave little to the imagination. She leaves no tracks in the sand, for she glides effortlessly a few inches above the surface, as is the way of her kind.

Initially she greeted strangers courteously, eloquently explaining the terms of her imprisonment, for she does not consider herself truly free. Over the centuries she learned that a brief "What do you want?" fulfills her obligation to grant a request, it being the mortal's fault if he is too stupid to understand what she means.

Gods & Monsters

Detailed below are two new minor deities, three new hazards, and stats for the greater jinn.

ASSUR

Titles: Lord of the Watch, Sentry of the Heavens, The Eternal Watcher, He Who Sees All.

Aspects: Watchmen.

Affiliations: Shamash.

Symbol: Stylized eye.

Priesthood: Watchers (priests); Scouts (paladins).

Herald: None.

Holy Days: Each night of the new moon.

Duties: To watch over communities, to serve as sentries and guardians.

Sins: (Minor) refusing to perform sentry duty when you are not tired, allowing other sentries on your watch to fall asleep; (Major) allowing someone or something to slip past you while you are on sentry duty; (Mortal) falling sleep on sentry duty.

Signature Power: *Detect/conceal (detect only).*

Powers: *Altered senses, analyze foe, boost/lower trait (Vigor and Notice only), farsight, light, sentry, wandering senses.*

Trappings: Light only.

Assur, a servant of Shamash, is the chief sentry of the gods. When the sun god went off to battle Iblis, it was Assur who took his place as watchman of the heavens.

Although Shamash has returned to his duties as chief of the gods, it is Assur who actually watches over the mortal world. His sense of sight is said to be such that nothing can escape his attention, even in the distant, darkest corners of the universe. Unfortunately for the forces of harmony, Assur's gaze cannot be everywhere, and so evil acts still escape his attention.

Assur has no temples of his own. Shrines stand prominently in most cities, a reminder that the eyes of the ruler see all that transpires. When depicted in art, Assur takes the form of an eagle perched on Shamash's shoulder, eagle-headed headband atop the god's head, or a stylized eye hanging around his neck. He is most often represented solely by his holy symbol, which those who hire the cult place on their property as a warning to would-be thieves.

Although a minor deity, Assur has a large body of clergy serving him. The cult hires its services to those who can afford its fees. Typical fees are 100 dinars per week per point in the Notice skill, plus an additional 200 dinars if the cleric has the Alertness Edge. Of this, the cleric keeps 20% as his wage, 40% goes to the cult, and 40% goes to the cult of Shamash to aid in the endless war against Iblis. Patrons are expected to provide the cleric with adequate provisions from their own pocket.

Priests typically serve as watchmen and sentries. They can be found serving with the city watch as well as protecting the valuables of rich citizens. Clerics have no power to arrest criminals, and are employed solely to detect those bent on nefarious deeds. Paladins tend to serve as scouts, as well as sentries in dangerous areas.

Ceremonies involve long vigils, usually lasting a day and night without break. These are tests of stamina as well as faith.

Character Guidelines: In order to fulfill one's duty without committing too many sins, Notice should be the first skill you buy and Alertness the second Edge (after Arcane Background). Tracking is useful, though not essential, as it neatly ties into the cleric's acute sense of sight. High Vigor is important, as after a day spent adventuring it is the cleric who will be pulling the first shift on sentry duty.

ISHKAR

Titles: Goddess of Magic, Daughter of the Moon, Radiant Mistress, She Who Unravels the Threads.

Aspects: Magic.

Affiliations: Qedeshet, Shamash.

Symbol: A half moon.

Priesthood: Many-Colored Sages (priests); Many-Colored Shields (paladins).

Herald: None.

Holy Days: Full night of the full moon of each month. The first full moon of Alak Neteru is a high holy day.

Duties: To study the principles of magic, to defeat sorcerers who promote evil.

Sins: (Minor) using an alchemical device created using magic, using a spirit relic; (Major) destroying a spirit relic, failure to follow up a lead regarding a permanent relic; (Mortal) destroying a permanent relic.

Signature Power: *Dispel**.

Powers: *Arcane resistance**, *boost/lower trait* (magical arcane skills and Knowledge (Arcana) only), *detect arcana* (no *conceal*), *negate arcana**.

Trappings: Prismatic effect representing the threads of magic. This has no special game mechanics.

Special: Spells marked “*” function only against powers invoked by a character with Arcane Background (Magic) or a monster with Spellcasting. They have no effect against miracles.

A daughter of Shamash, Ishkar was born from the first drop of blood shed when her father’s eye was maimed by Iblis. Although the wound proved impossible to heal, the eventually blood gave way to a multi-colored fluid that fell to the mortal world in thick strands. Ishkar was fascinated by this, and worked with Qedeset to study this new phenomenon. Her diligence paid off, and she was given the title goddess of magic.

In the years after the races liberation from their jinn masters, Ishkar was considered a major deity. With the death of Suleiman and the creation of the Devoted and Faithful creeds, she rapidly fell out of favor. Her cult was outlawed until the War of Ideology, when the Caliph decided he needed to better understand his enemies and their heretical powers.

She has a single temple, a small structure in Hajjad, City of the Gods, that stands within her father’s precinct. The temple is heavily fortified and protected by many *glyph* spells, for within its vaults is a huge collection of magical (as opposed to miraculous) alchemical devices, spirit relics, and true relics. There are no shrines in her honor, though her clergy worship at any shrine or temple of Shamash in which the moon is depicted.

Her clergy are devoted to understanding magic, as well as uncovering and confiscating magical devices, be they lowly alchemical devices or spirit relics. They have no interest in devices created using miracles, for these are of divine construction, something the Faithful already understand. All true relics are considered valuable, for the cult hopes to unlock the secret of their creation.

Priests tend to focus more on research and investigation, while paladins are tasked of recovering magic items, often from owners who refuse to part with them. Paladins also hire their services as bodyguards to dignitaries visiting the lands of the Devoted. A small number of Ishkar’s clergy serve the Caliph as part of his bodyguard, protecting him from Devoted fanatics.

Claims the paladins are also assassins targeting mages are commonplace in the Sultanate. The cult refutes these, insisting that they exist to foment better understanding between Devoted and Faithful. They confiscate magical devices, they say, only in order to study them properly, though most Devoted suspect they take them purely to deny them to their creed. For all the cult’s insistence of being benevolent, there are Jinn Slayers in their ranks.

Rituals and ceremonies always take place by moonlight. Most involve silent meditation rather than dancing or praying.

Character Guidelines: As students of the arcane,

FESTIVAL TO SHAMASH

HARMONY END DAY

Baot Yaus al-Nefar Alak Neteru

This day marks the start of the God War, the age when the balance of the universe was thrown into disharmony by the actions of Iblis. According to legend, the universe was cast into darkness during the war, for Shamash was forced to abandon his regular duties in order to track down and give battle to Iblis. Although Iblis was eventually defeated, it cost Shamash an eye.

An hour before dawn, a figure disguised as Iblis departs the local temple of Shamash and heads into the city to tempt the citizens. In earlier times the costume was very realistic. After several unfortunate deaths by stoning caused by citizens who thought the real Iblis was after their soul, the costume was changed to a comical pantomime style.

As “Iblis” runs through the streets he hands out gold dinars stamped with Shamash’s symbol. These are semi-legitimate currency, their minting authorized by the local potentate. The coins can be spent only during the hours of daylight. At dusk, they are returned to the temple and exchanged for standard coins. If shopkeepers return more than citizens, the fortunes of the city will be poor, for the citizens were corrupt and accepted Iblis’ gifts. If citizens return more, they refrained from spending their ill-gotten gains, and the city will be blessed.

While Iblis is offering wealth, a priest of Shamash appointed by the high priest begins tracking down Iblis as dawn breaks. He questions passers-by as to whether they have seen Iblis, offering no reward save for the restoration of harmony and order.

If the priest fails to catch Iblis by the time the sun vanishes from the sky, then omens are poor for the year ahead, for the dark one has escaped unpunished. Should he succeed, he drags the cursing and screaming Iblis back to the temple. Here, Iblis is taken into the temple, where the actor is exchanged for a captive from an evil race, such as an orc, or monster of ill-repute. As the sun sets, the clergy gather outside, calling for Shamash to come and defeat Iblis.

At midnight a lone paladin emerges from the temple, bedecked in ceremonial gold plated armor and wielding a gold scimitar, to a roaring welcome from the crowd. He and Iblis then engage in a public duel to the death. If Shamash wins, the forces of good have triumphed and the world will enjoy harmony for another year. Should Iblis win, there is much lamenting, for evil will hold sway. This does the character of Iblis little good, for he/it ends up sacrificed to appease the defeated sun god.

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Knowledge (Arcana) is a cleric's most useful skill. Since he will encounter hostile mages at some point, Arcane Resistance is invaluable. Priests will get a lot of use out of Investigation and Streetwise. Paladins, although martial, are expected to acquire items from tombs, as well as from the living (and without creating an international incident). As such, thievish skills such as Climbing, Lock-picking, Notice, and Stealth will prove beneficial.

HAZARDS

FIRESTORM

Extremely rare and exceptionally dangerous, firestorms are believed to be the work of ifrit jinn. Firestorms are presaged by rolling storm clouds tinged with swirling yellow and orange flames. A character making a Survival roll at -2 recognizes the clouds for what they are 1d4 hours before the storm breaks. Hopefully this is time enough to find shelter. When a firestorm breaks, droplets of liquid fire fall from the sky, incinerating the ground. As the sky darkens, the air is alive with the hiss and crackle of falling fire. Anyone caught in the storm must make a Vigor roll at -2 each hour until they find shelter (Survival at -4) or suffer 2d10 fire damage and a chance of catching fire. A typical storm lasts 1d4+1 hours.

JINN WIND

It is said that the great jinn who perished in the War of Copper Jars screamed in such torment that their agonizing death cries still reverberate through Al-Shirkuh. Strangely, these cries are not mournful howls of the dying lamenting the end of their long lives, but of utter rage, as if their death held greater meaning.

Anyone who hears the jinn wind must make a Spirit roll or suffer Terror. The roll is made at -2 in the Jinn Lands of Old. Characters with the minor Hard of Hearing Hindrance have a +2 bonus, while completely deaf characters are immune.

NULL MAGIC AREA

The War of Copper Jars was fought with magic more than steel. So terrible was the potency of the enchantments woven by jinn and mortal alike that even today areas of the central desert are devoid of magical threads. Not all null magic areas are equal in intensity. In some, mages suffer a penalty to arcane skill and disruption rolls ranging from -1 to -4 as they struggle to find and hold onto strands of magic. Mages who enter such an area must make an immediate Smarts roll with the appropriate penalty to avoid disruption. In the harshest areas, it is utterly impossible to cast any form of magic (miracles are unaffected). Maintained spells automatically fail when a mage enters such an area. The Siphoning has no effect in these accursed regions, for there is no magical energy to drain. In both cases, relics of all types are equally affected.



JINNI, GREATER

Jinn (singular jinni) are grouped into greater and lesser varieties. While jinn mages can summon lesser varieties, the few remaining unfettered greater jinn are not so easily controlled. They are the nobility of their race, haughty and proud beings whose powers dwarf those of mere mortals. Most jinn despise the existence of mankind, for they remember the fury of Suleiman. Fearful of the jinn mages, they live their lives in hiding in the deep wastes, cursing humanity for its short-sightedness. Others are more vengeful and actively seek reasons to punish them. Despite their power, the jinn are cautious in their activities, for while they have life spans of many thousands of years, they are not immortal.

Jinn are inclined toward neither good nor evil—their motives are as alien as their natural realm. Once, they looked upon the races of the mortal world as insects, but having suffered at their hands they are far more wary. Today, some desire revenge for Suleiman's rebellion, either openly or, more commonly, through subtle plans. Others seek peace and understanding, an end to the rift between the races of jinn and mortals. Most simply avoid lesser races whenever possible.

COMMON ABILITIES

All greater jinn have the following special abilities. These are not repeated in individual stat blocks.

These represent typical combat abilities. All jinn possess a wide range of other powers. These are left to the GM's imagination, and need not obey any specific game rules. Such abilities are innate, requiring an action but no die roll to activate. For example, an ifrit can start fires with a click of its fingers, a khamsin might travel the land as a whirlwind, and a marid can cause a stream to form in the most barren desert. Jinn are show-offs by nature, happy to prove their superiority over lesser beings.

- * **Elemental:** No additional damage from Called Shots; Fearless; immune to disease and poison; suffers no wound penalties.
- * **Hardy:** Multiple Shaken results never cause a wound.
- * **Immunity (Jinn):** Lesser jinn will not attack a greater jinni of the same element summoned by a mage. This includes lesser jinn formed of multiple elements. A lava jinni, for example, will not harm an ifrit or majin. If given such an order, the lesser jinn freezes, taking no actions that round.
- * **Lord of Jinn:** Once per round, a greater jinni can call forth lesser jinn. This works as the *summon elemental* except it uses Spirit as its arcane skill die and does not need to Maintain the ability. It may use Spellcasting in the same round.
- * **Powers:** Greater jinn know every spell for their element (see Elementalism in *Hellfrost Players' Guide*). Jinn suffer no penalties for Maintaining multiple spells, though the standard rules for disruption and the requirement of being conscious apply as normal.

- * **Servitude:** A greater jinni Incapacitated by violent means seeks to make a bargain with its opponent. The jinni offers service for a year and a day in return for sparing its life. During the period of servitude, the jinni is gracious and obedient (though not suicidal, and is prone to using the letter of the command rather than the spirit), but once the period elapses it strives to destroy the one who forced its enslavement. Bound by an oath to Suleiman, jinni are not permitted to use their powers in combat once in servitude.
- * **Size +2:** Greater jinn stand 8-10' tall, but can take the same form and size as normal humans. This transformation takes one round.
- * **Smoky Form:** A greater jinni can assume a smoky form with a successful Smarts roll. While in this form, the jinni cannot be harmed by any means, but it cannot affect the world in any way. As smoke, they can fit into small containers, such as lamps.
- * **Teleport:** Jinn can *teleport* anywhere in the world they have visited. A Smarts roll is required for *teleporting* to an unseen location as normal.

IFRIT

Ifrits, jinn of fire, have skin that ranges from sulfurous-yellow to fiery red to the color of white hot metal. Ifrits prefer to let their hair of living flame hang freely around their shoulders. Their faces are bestial and cruel. Many have tusks or horns. Twin orbs of vibrant orange flicker like fire in their eye sockets. Other ifrits have multiple eyes or eyes, wings, cloven hooves, snaking tongues of fire, and other fell features. Greater ifrits have a short temper and are prone to violent outbursts of speech and action. They expect mortals to bow and grovel before them, as they did in the days of old. They demand to be addressed in titles that show their superiority. When an ifrit speaks, its voice is like a crackling fire, rising to the thunderous roar of an erupting volcano when angry.

Attributes: Agility d8, Smarts d10, Spirit d12, Strength d12, Vigor d12

Skills: Fighting d10, Intimidation d12, Jinn Magic (Fire) d12+2, Notice d8

Charisma: -2; **Pace:** 6; **Parry:** 7; **Toughness:** 10

Gear: Fiery scimitar (see below), fiery whip (see below)

Treasure: None, but can often bestow wealth upon their patrons

Special Abilities:

- * **Fiery Scimitar:** Str+d8. Creatures struck by the scimitar catch fire on a roll of 2+ on a d6.
- * **Fiery Whip:** Str+d6, Reach 1. Creatures struck by the scimitar catch fire on a roll of 2+ on a d6.
- * **Immunity (Fire):** Immune to background heat. Suffers no damage from heat or fire attacks.
- * **Lord of Smokeless Fire:** As an action, a greater ifrit can swathe its body in fire. Any creature adjacent to the ifrit at the end of its movement suffers 2d10 damage. Attacks against the jinn suffer a -2 penalty.
- * **Weakness (Water):** Takes double damage from water trapping spells. Normal water has no effect.

FESTIVAL TO SHAMASH

LAW DAY

Tamith Yaus al-Sesbt Alak Neteru

Although Tammuz is the judge of the gods, he has no authority to create new laws or amend existing ones. That honor falls to Shamash, the supreme ruler of the heavens.

In the mortal world, the creation of new laws and the repealing of old ones lies in the hands of the ruling nobility. Except for the Caliph, local rulers can only impose or cancel laws affecting their city and those beholden to its authority.

At dawn, the potentate appears before his people, usually from the safety of a high balcony in the local courthouse. He begins by reading out laws which have been repealed during the past year. Once this is done, he reads out any new laws. By tradition, any change in wording to a law requires it to be first repealed and then reinstated.

When the reading is completed by the high priest of Shamash, the cause of order has been strengthened. Once this proclamation is made, the changes become written in stone. Only the Caliph can sanction a change to a local law before the next Law Day, for he is Shamash's earthly representative, but this is a privilege he rarely uses.

Depending on the laws repealed or invoked, citizens celebrate with a feast or with a day of grumbling and cursing.

KHAMSIN

Khamsins, jinn of air, appear very similar to mortals. They are beautiful creatures, gliding a few inches above the ground with the grace of a master dancer. They favor long flowing robes of finest silk. As they move, the robes billow and flow. Their hair is long and luxuriant and their skin as smooth as marble. What marks them as truly inhuman is their eyes, which vary from light purple to pure white.

Khamsins are flighty, gentle as a breeze one minute and striking with the fury of a hurricane the next. Their voices reflect their current temperament. They appreciate flattery whether it is sincere or not, especially terms which praise their good looks or unnatural grace.

Attributes: Agility d12, Smarts d10, Spirit d10, Strength d10, Vigor d12

Skills: Fighting d8, Intimidation d10, Jinn Magic (Air) d12+2, Notice d8, Stealth d10, Taunt d10

Charisma: +2; **Pace:** 6; **Parry:** 6; **Toughness:** 10

Gear: Paired scimitars (Str+d8)

Treasure: None, but can often bestow wealth upon their patrons

Special Abilities:

- * **Fly:** Pace 6.

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THE LETTER & THE SPIRIT

A bound greater jinni will always obey the letter of its master's commands, for it is honor-bound to do so. However, the spirit of the order is open to great interpretation by the jinni, for in this the ancient laws of Suleiman that require the jinn to do service have no authority.

A jinni will always look to hamper its master while seeming to be obedient and helpful. For instance, if a character asks a bound jinni to fetch him wealth, the capricious spirit may disappear, only to return laden with bars of gold...each stamped with the Sultan's personal seal. Asked to bring water, it might teleport the party to a remote oasis filled with brine or steal the waterskins from a merchant caravan. Worse, the jinni always blames its master, albeit politely, for any misunderstanding.

No matter how hard they try to word their commands, there is likely to be a loophole somewhere the jinni can, and will, exploit to its fullest. In some instances, clever parties will cripple themselves. For example, asking the jinni to fetch water that belongs to no-one is impossible, as every drop of water in Al-Shirkuh is claimed by somebody (and the jinni could complain it doesn't know anybody called No-One).

Having a jinni bound to their service should be a frustrating trial for the characters, not a reward.

- * **Glide:** Unaffected by difficult ground.
- * **Immunity (Air):** Immune to falling damage. Suffers no damage from air attacks.
- * **Invisibility:** Jinn can become invisible with a successful Smarts roll and can remain that way indefinitely. Treat this as the *invisibility* power. There is no penalty for Maintaining the power.
- * **Lord of Wind:** As a free action, a greater khamsin can summon buffeting winds to surround its form. Attacks against the jinn suffer a -4 penalty.
- * **Weakness (Earth):** Takes double damage from earth trapping spells. Sling stones and other mundane earth/stone weapons have no effect.
- * **Whirling Death:** Khamsins have the Ambidextrous, Bladedancer, Improved Frenzy, Improved Sweep, and Two Fisted Edges.

MAJIN

Majins, jinn of earth, have bodies that far outclass any champion bodybuilder. Their muscles ripple and flex with latent power. They prefer minimal clothing, so as to better show off their impressive physique. Skin color ranges from dull granite gray to jet black. Majins have absolutely no body hair. Their eyes are dull gray.

Majins never do anything quickly. Even a simple conversation can take many hours, for majins pick each

word with great care. When riled, they are relentless, if cautious, opponents. Their voice ranges from a dull rumble to the fury of an avalanche. Majins do not appreciate flattery; rather, they expect mortals to belittle themselves with regard to the jinni's impressive physique. ("Oh lord of the earth, I am a humble ant beneath your mountainous frame!")

Attributes: Agility d6, Smarts d8, Spirit d12, Strength d12+2, Vigor d12+2

Skills: Fighting d8, Intimidation d10, Jinn Magic (Earth) d12+2, Notice d8

Pace: 4; **Parry:** 6; **Toughness:** 15 (4)

Gear: Large hammer (Str+d8)

Treasure: None, but can often bestow wealth upon their patrons

Special Abilities:

- * **Armor (+4):** Dense skin.
- * **Burrow (4"):** Greater majin can burrow through sand, earth, and rock. It can sense the location of any creature in contact with the ground while burrowing.
- * **Immunity (Air):** Immune to falling damage. Suffers no damage from earth attacks.
- * **Knockback:** A greater majin treats its Size as +6 for the purposes of calculating and resisting knockback.
- * **Mule:** A majin can carry 20 times its Strength die in pounds.
- * **Weakness (Water):** Takes double damage from water trapping spells. Mundane water has no effect.

MARID

Marids are jinn of water, and are rare in Al-Shirkuh. They are not as uniform as other great jinn. Some have skin no different to humans, save for coloration, which ranges from azure blue to gray-green. Others have the rough skin of sharks or the scales of fish. Regardless, their hair is dark and worn long, knotted like seaweed and braided with colorful shells.

Like all greater jinn they are creatures of twin temperament. They can be gentle, as calm as still water with voices like lapping waves, or as aggressive and furious as a storm-tossed ocean.

Attributes: Agility d8, Smarts d10, Spirit d12, Strength d10, Vigor d12+2

Skills: Fighting d8, Intimidation d10, Jinn Magic (Water) d12+2, Notice d8, Stealth d8, Taunt d8

Pace: 6; **Parry:** 6; **Toughness:** 11

Gear: Short spear (Str+d8, Reach 1)

Treasure: None, but can often bestow wealth upon their patrons

Special Abilities:

- * **Aquatic:** Pace 12.
- * **Immunity (Water):** Suffers no damage from water attacks.
- * **Water Walker:** No movement penalties when moving through water or other liquid difficult ground.
- * **Weakness (Fire):** Takes double damage from fire and heat trapping spells. Mundane fire has no effect.