Advanced Dungeons & Dragons
2nd Edition

# Al-Qadim™

## CITY OF DELIGHTS

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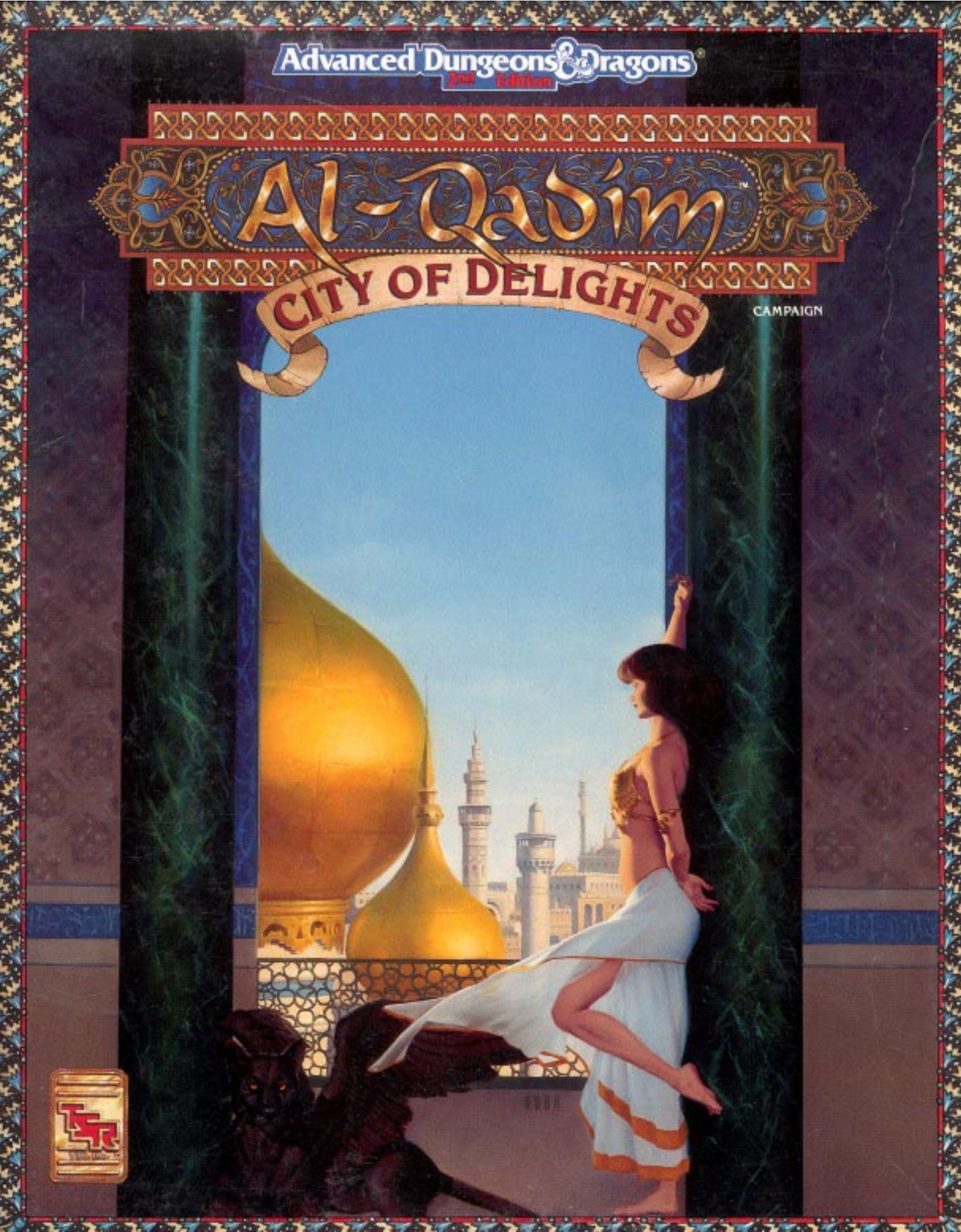

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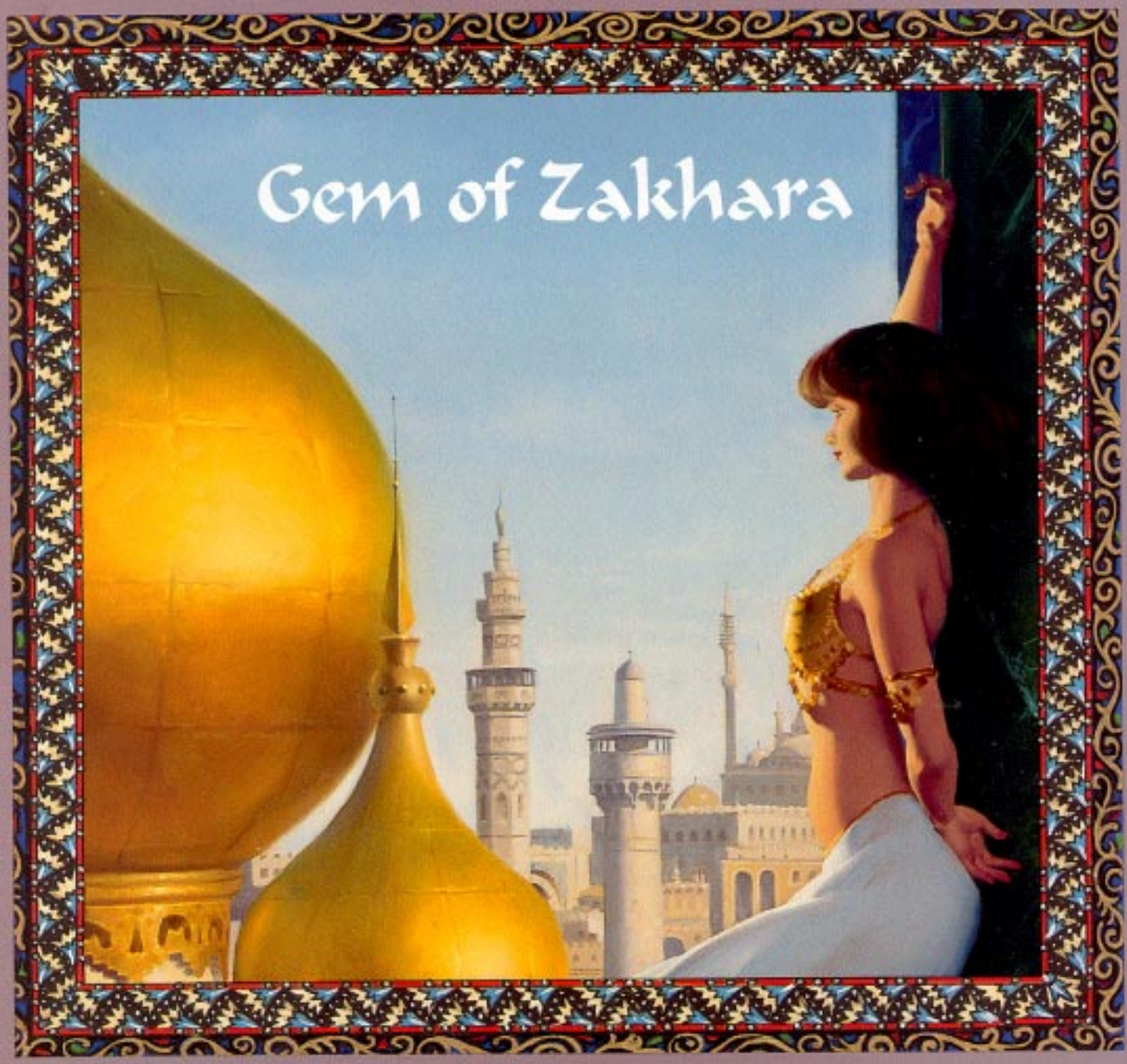

## Book 1

# Gem of Zakhara

Concerning the city, its place in the world,
and the places of interest to be found therein

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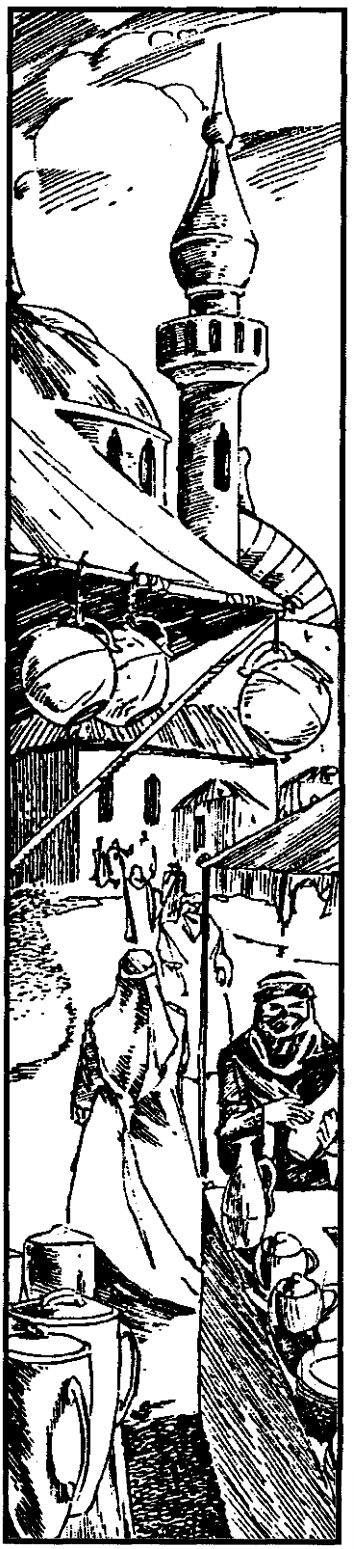


# Introduction

*To the Beauteous One, the Keeper of the Empire, the Pearl of the Sea, the Mother of Foam, the Maharaja of the Oceans, Emir of All Currents, Mistress of the Rivers, Grand Raj of the Monsoon, General of the Whales, Pasha of the Corals, Savior of the Fish, Marshall of the Nets, Patron of the Waterspouts, etc., etc., the Great Padisha of the Marids:*

*Ever responsive to your whim and unfathomable wisdom, this unworthy one has spent a great deal of time and energy to prepare the following report to you. It contains all that this humble servant could discover about the City of Delights, Golden Huzuz, the Gem of Zakhara, the Jewel of Suq Bay and the Golden Gulf, the Heart of the Heart of the Enlightened Lands.*

*The first of two long reports, this one concerns the city, its place in the world, and the places of interest to be found therein. You may of course choose to read the other report first; it is titled Golden Huzuz. Your Greatness may also choose to read the short report on the wildlife and other unusual inhabitants of the city, or to peruse the maps and drawings this lowly one has commissioned, or to examine the information regarding the common knowledge of the city's residents.*

*It is my sincere hope that you find within all that you desire to know, for whatever reason you wish it. If the report meets with your approval, I most humbly request reassignment to the Citadel of Ten Thousand Pearls, home of the Noble Marids.*

*— I remain your Most Humble Servant and Abject Admirer, Sunil al-Sahil, tasked to serve as an Administrator in the Court of Khalil al-Assad al-Zahir, the Grand Caliph of Huzuz in Zakhara, on the Prime Material Plane*

Welcome to Golden Huzuz, the City of Delights. This city of magic and mystery, adventure and intrigue, has captured the hearts and minds of thousands of people in the Land of Fate. It is home to the House of the Loregiver, religious center of Zakhara, and to the Palace of the Enlightened Throne, political center of Zakhara. Creatures of fable and fantasy roam the city's streets and enchanted carpets sail through its skies.

A campaign can be set within the City of Delights, or the city may be used as a headquarters for adventures in other parts of the Land of Fate. This set is written for use with the *Arabian Adventures* rule book, which provides rules and information for the AL-QADIM™ campaign world; without that book, much of the information in the City of Delights set will be confusing.

To discover the rest of Zakhara, readers should refer to the Land of Fate boxed set. City of Delights serves as a complement to that box, focusing in detail on the grandest city of the Land of Fate.

Though the lands of Zakhara can inhabit any campaign world, they have a set place on Toril, home of the FORGOTTEN REALMS® campaign setting. There are several references to the Realms within, to add color to the city; if the DM has placed the Land of Fate in another world, this information can be easily adapted or just as easily ignored.

Adventure awaits the stout-hearted, so get ready for a journey to the City of Delights, home to magic, romance, diverse races, and epic quests.

## Contents of the Box

Included within are two map sheets. One shows the City of Delights in some detail, while the other shows the Palace of the Enlightened Throne, the Golden Mosque, and the Mosques of the Great Gods. Detailed maps of certain areas can also be found in the books in the set. A clear plastic overlay is also included to aid in measuring distance on the maps.

The City of Delights set contains two books. The first, in your hands now, is titled Gem of Zakhara. Within these pages is an overview of the city's place in the world, descriptions of its major districts, and a brief tract on creating locations for the city.

Each district is treated with a brief overview, followed by several places of interest to be found there. Much of the information is for players and Dungeon Masters alike, but the Dungeon Master should reveal only the information readily available to the player characters, letting the rest come to light during play. In particular, the chapter on the Palace and the Court District contains information which should not be easily obtained by the PCs.

The second book, *Golden Huzuz,* contains information regarding daily life, law and politics, NPCs of Huzuz, city-based campaigns, and adventures. Again, most of this information is intended for the Dungeon Master, who can decide what to reveal to the players and when to do so.

To make the DM's job easier, there are also eight cards included in the box; these are for use by the players. On the front of four of the cards are sections of the large city map; on the fronts of the other four are pictures of typical city scenes. The backs of the cards hold information that is common knowledge for inhabitants of Huzuz and learned quickly by visitors.

Two of the cards have a glossary of terms used in the AL-QADIM setting. This is primarily for the players, but the DM should review the information as well, so that those terms may be used to add flavor to the campaign. Also included in the box are eight loose sheets containing monsters found in the City of Delights and nearby areas.

Even so, this set only scratches the surface of the City of Delights. Most important aspects are described, and all that is needed for adventures in the City of Delights. But Huzuz is large, and DMs can add as many businesses and colorful characters as they desire.

## Chapter 1

# Overview of The City

***Greatest Padisha, the next several pages hold an overview of the City of Delights, its character, economics, and history. This information, though it presents a fine picture of the city as a whole, may prove somewhat dry for someone who wishes the depth of detail. On the other hand, it serves as a very nice, quick way to describe the city in general.***

***Your Servant, Sunil al-Sahil***

## General Character of The City

Huzuz sits near the Golden Gulf, at the junction of several major trade routes. Its Palace of the Enlightened Throne, the grandest palace in Zakhara, is home to the hereditary Grand Caliph, to whom most other rulers pay at least token homage. The House of the Loregiver, located in the center of Huzuz, is a place of meditation and reverence, a place to which all enlightened city-dwellers are expected to make a pilgrimage sometime in their life. The city is visited by pilgrims from cities and nomad tribes alike, by traders from near and far, by the powerful and the powerless who wish to see the Grand Caliph, by tourists noble and ignoble, by genies, by the greedy and the contented, by those who seek adventure and those who create it, those who are looking for a better way of life or another chance...the list is endless.

Golden Huzuz, therefore, is a hub in many ways, and its natives reflect this quality. Like the majority of city dwellers, or *Al-Hadhar,* the citizens of Huzuz are mostly sedentary, artisans, craftsmen, merchants, or common laborers. They respect honor, hospitality, family, purity, piety, and Fate. They usually have easier lives than those who dwell in the desert, with enough water, food, and shelter to survive.

Yet there are differences between the dwellers of Huzuz and the natives of other cities. As residents of the center of all that comprises the Land of Fate, they tend to be educated and quite cosmopolitan, even in comparison to other Al-Hadhar. They take some well-deserved pride in their city, and it shows.

### Education

All the people of Huzuz receive an education. Not all of them get a formal education, but it is nevertheless an education. For those who desire a formal education, there are several universities and colleges in Huzuz. The most prominent are the Grand University, Mamoon Klesir's University, and Al-Bidir Sallah. The Grand University, described in Chapter 5, is frequented by merchants

and the middle class. Mamoon's prestigious school, described in Chapter 6, is reserved for the nobility. At the Al-Bidir Sallah, the Home of the Seekers of Knowledge, anyone can learn information on a variety of subjects. Many commoners take advantage of the low-priced classes that teach of the world around them. Many others take classes to learn to cast a single spell.

It is a point of pride for most commoners to be able to say they took a class at the University. Even several of the city's beggars have saved enough money for a course or two.

Like every city, Huzuz has dangerous areas. People who live in or frequent those areas become either very streetwise or very dead. Their education involves survival of the fittest, rule by the strongest, and escape by the clever or lucky. Those citizens educated on the streets can recognize a stranger in an instant, and they can often tell whether the stranger is predator or prey. They also learn how to take advantage of the latter, by clever cheats or outright stealing. But they also know when to stop, for the law of the Land of Fate can be severe, and there is always someone ready to enforce it.

Some few try to live lives untainted by the grandeur, the squalor, and the cosmopolitan feel of the city. Many of these have farms just outside the city, or gardens within its walls. They and other common laborers attempt to go about their daily routine, staying out of other folks' ways and earning enough to support a family. Even these citizens are often unable to lead insular lives, for the nature of the city is pervasive.

## Cosmopolitan Nature

The city's business is international in scope, and its people come from many different parts of the world. Regardless of the source of their education, all citizens acquire at least a little of the cosmopolitan nature of the city, for it constantly intrudes on their daily lives. Traders visit and tell of faraway places; tourists come to see the sights; adventurers prepare themselves for journeys; wealthy merchants on flying carpets, soldiers on hippogriffs, and genies on columns of air travel the skies of Huzuz.

Many natives never leave the City of Delights/ they do not need to, for the world comes to them. By walking through the city, breathing its air, and hearing its voices, the natives learn about the world. Though proud of their city, they are not in awe of it as the many visitors are. This gives them a reputation for being somewhat jaded, and indeed, they are largely unimpressed by the things that would awe a desert-dweller or native of a lesser city.

As knowledgeable as they are, they have not seen everything. They have an image to uphold, however, and they are good at putting on a front of indifference. Unwary visitors are often fooled by this seeming complacency, for many natives recognize wealth, power, and naivete, and seek to take advantage when they can.

## Magic

The natives of Huzuz are accustomed to seeing magic in action; it is part of their daily lives. Genies and flying carpets, while not exactly common, are not surprising, either, and the typical citizen knows to respect a genie's power. A show of magical prowess may earn respect for a visitor, but the citizenry of Huzuz tends to view very flashy wizards as pompous blowhards. The presence of ajami from the far north or the far east does not generate undue notice, for they have seen it all before—or so they would have one believe.

Many people in Huzuz can cast a spell or two, or know someone who can. Magical lighting is common, brightening the hubbub of the Grand Bazaar as evening sets in. Other spell effects are seen as well, for the city is a magical place, full of wonder and activity. The people are not completely jaded in regard to magic, however; they respect its power, and they often enjoy its application. They simply see magic almost every day, so it is nothing extraordinary to them. The very frequency of magical events is one of the causes for citizens to have pride in Huzuz.

## Pride

As indicated, the people of Huzuz are proud of their city. Magic and other luxuries are fairly common. Their city is home to the House of the Loregiver, the Palace of the Enlightened Throne, and many other rare, beautiful, or important buildings, places, and people. Genies are a common sight. The people of Huzuz have every right to be proud of their shining jewel of a city.

Fortunately, most of the city's inhabitants do not show

KARL

their pride by turning braggart. Oh, there are arrogant folk, those overwhelmed by hubris for themselves for living in the grandest city in the world, but such folks are rare. Most realize that hubris and its indulgence in it are often punished by the hand of Fate.

Most natives of Huzuz direct their pride into a sense of responsibility. They want people to come and see all their fair city has to offer, so they take pains to insure that it remains a fair city. Vandalism is quite rare; in fact, it is one of the few things which shocks a native—after all, who would wish to damage that which is so beautiful? They do not wish to see their Palace and mosques harmed, for they want to be able to share their city's gifts with the people of the world.

### The Tale

Part of the citizens' desire to share their world manifests itself in the Tale. There is no single story common to the citizenry, but it seems that every inhabitant of Golden Huzuz has a story to relate: their Tale. The people of Huzuz are friendly to those worthy of respect, those who show qualities of honor, and who have not shown themselves to be total boors or ignoramuses. With these people—most of the visitors to the city—they share their Tale.

Each person's Tale differs, even when two people talk about the same event. Everyone has a unique viewpoint. Many people adopt a legend as their own Tale, adapting it to their needs; others tell of personal experiences, sometimes starting legends.

Others change Tales with some regularity, and some of those become the rumor-mongers who will tell any story, whether it bears any relation to the truth or not. Some, such as the famous barber, Gorar, of the Grand Bazaar, become known as tellers of many Tales. Each person develops a particular style for telling the Tale, from singing to acting.

Whatever the Tale, each person in Huzuz seems to have one, and most will share it with friends or strangers with little provocation.

### Treatment of Strangers

Despite the information related above—which might make citizens of Huzuz sound jaded, conceited, uncaring or predatorial — most natives are kind and tolerant. "Bad elements" do exist in the city, but the cosmopolitan nature of the populace, their pride in the city, and their desire to share their good fortune, all combine to make the people welcome strangers into their midst.

Their attitudes are also promoted by the Grand Caliph, who sometimes wanders the city in the guise of a lowly beggar, checking to see if his people are still honest and good. Strangers, from wise men to beggars to genies, are common in Huzuz. What citizen would wish to test Fate by snubbing the Grand Caliph, or refusing hospitality to an unknown wise man, or turning away a disguised genie who appeared poor and sick?

Though not trusting fools by any means, the people of Huzuz are almost universally *willing* to trust, to give visitors the chance to prove themselves worthy of respect. No matter the homeland of the stranger, the kind of clothing worn by the pilgrim, the race of the tourist, the gender of the warrior, or the wealth of the merchant—all are given a chance in Golden Huzuz, the City of Delights.

## Architecture

Most of the buildings of Huzuz are unremarkable constructions typical of any large city. Others are grand palaces made from imported materials. The architecture of Huzuz does have a distinctive style, which many other cities have tried to emulate. Many of the dwellings described below are covered more fully in the Land of Fate boxed set.

### Typical Buildings

Most of the common buildings of Huzuz are constructed of stone or clay bricks. Their surfaces are usually coated with plaster or painted clay, and some few are faced with mosaics or engraved stone tablets. Naked brick is considered tacky in the City of Delights; peasants unable to side their homes "properly" have been known to receive donations from concerned citizens.

The majority of peasant dwellings have a curtain over their entrance, rather than a door, and almost all have windows for ventilation (only a fool would build a house with no windows in Huzuz). Polite visitors in Golden

Huzuz clap twice to announce their presence to those behind a curtained entryway.

As for the types of buildings, these have a wide range, including some few designs from exotic places such as Kara-Tur and Faerun. Most of those designs do not work well in the arid heat of Zakhara, however, so even immigrants usually choose a simple, flat-roofed house of clay bricks.

The flat, rectangular house is common for the poor in Huzuz. Many of these structures have multiple storeys however, and hold several apartments for the peasants of Huzuz. Another multi-storey house common in Huzuz is the tower house. This type of home often houses an entire family, or sometimes a number of small families. Often reaching to five, seven, or even 10 storeys, the tower houses of Huzuz are commonly rounded and domed, some appearing to be free-standing minarets.

Also found in Huzuz are small domed houses with courtyards. Rare in most great cities, these are one of the trademark houses of the City of Delights, serving as homes for artisans of modest means.

Other common constructions in Huzuz include caravanserais of all sizes, numerous bathhouses (or hammams) for the public, small mosques and other places of worship, suqs (markets with roofs to protect from the sun), small well-houses where people get water, and tents for small, mobile shops. Even grand buildings are relatively common in Huzuz.

## Grand Buildings

Huzuz, a great center for government, religion, and knowledge in the Land of Fate, is naturally home to a great many fine constructions, no few of exotic origin. Not including the Palace of the Enlightened Throne, the Golden Mosque, and the Mosques of the Great Gods, all of which are covered in some detail in Chapters 5 and 6, there are literally dozens of palaces, mansions, and other fine dwellings in Huzuz. Most are found in the Court District, though there are others scattered throughout the city, or in the pleasant countryside just outside the city.

All types of construction materials are used, from lowly clay bricks to magnificent imported marble. Wood, a rarity in common dwellings except as support beams, is found here, as are ivory and precious metals.

Grand mansions almost always have decorated walls, whether they be painted with frescoes or tiled in mosaics. Stone columns are not uncommon, nor is statuary. Other decorations range from luscious gardens to detailed paintings and bas relief carvings.

Even the grandest of homes still tend to follow the overall style of the city, and many of the finer mansions have domes, round towers stretching toward the sky, and courtyards with fountains. Though most have doors as main entrances, many interior entryways use curtains—albeit fine ones—to divide rooms and allow privacy.

Another grand construction in Huzuz is the bedestan, a great covered market devoted to the city's native cloth trade. There are towering, if austere, university buildings, carefully constructed towers for magical experimentation, beautiful floating tents, and all manner of private dwellings. Though many are unique, they all add to the unified grandeur of Huzuz.

## Economics

Huzuz serves as the hub for a great deal of trade in Zakhara. The Northern Sea Route runs up Suq Bay to Qudra, and from there to the free cities and the lands of the far north; many exotic goods arrive in Huzuz by way of Qudra. The Southeastern Sea Route and the overland Pilgrim's Route lead to the cities of the Pantheon, and from there to the far east, the source of more exotic goods. The Ghost's Route, Dihl al-Taif, leads to Halwa, and from there to the Haunted Lands, source of numerous lost treasures. Finally, the Southwestern Sea Route, or Pearl Way, connects Huzuz with the Pearl Cities, routing their wealth in trade through the City of Delights.

Though the Pearl Cities may seem more opulent, their trade through Huzuz, combined with its central location for trade with other areas, serve to make the City of Delights quite wealthy. This general prosperity also makes Huzuz a hub for illicit economic activity, including piracy and smuggling.

The gates of Huzuz demand tariffs on most goods entering the city. In such cases, smuggling often occurs. The sheer volume of legal trade makes it almost

impossible to completely halt smuggling, but the overall amount of goods smuggled is still a relative minimum.

Smuggled goods are often more expensive than those that enter the city through legitimate means. There are few restrictions on what items may be traded in Huzuz, so smuggled items are seldom anything special. Still, there are deals that dealers wish to keep quiet, and smuggling employs a small number of citizens.

Piracy, on the other hand, is thriving around the City of Delights. Most pirates are unsuccessful, for the Grand Caliph's ships patrol the sea trade routes, and ships are seldom undefended. Other pirates make only one raid, for a successful attack on a wealthy ship can provide enough wealth for a corsair to retire in comfort. Many pirates, the more famous corsairs, make piracy a regular business, rarely taking all the cargo from a ship. Instead, they take a percentage, almost like a toll, to share in the prosperity of Golden Huzuz. Later in life, if they survive, these corsair captains retire to a palace in Huzuz, becoming targets for the next generation of scoundrels.

And so the cycle goes, with the disenfranchised gaining wealth, and distributing portions of it to the lesser endowed through legal or illegal means. The redistribution of wealth works well enough, and though there are still rich and poor in Huzuz, even the poorest inhabitants of the City of Delights are comparatively prosperous.

This is largely because of the work of the current Grand Caliph, who tries to insure that all people of Huzuz can earn a living through some means. His habit of dressing as a lowly beggar also encourages the citizens to share. Though it is as difficult for a normal beggar to become wealthy here as anywhere else, the beggars of Huzuz have a generally good life, earning enough each day for meals and shelter.

### Monetary System

Huzuz uses the same monetary system as the rest of the Land of Fate, as outlined below:

One *dinar,* a gold piece, equals 10 *dirham.* One *dirham,* a silver piece, equals 10 *bits,* which are composed of copper. Electrum and platinum are rare.

## A Brief History of Huzuz

Every Zakharan believes in Fate. According to common lore, Fate appeared in the shadow of a woman in ancient times. She shared her wisdom with genies, gods, and men, then departed, leaving her teachings in the hands of a beautiful girl, who recorded them on a series of scrolls. The scrolls were lost, but story of this girl, who became the Loregiver, survived for centuries in legends told by the rawuns.

Six centuries ago, Huzuz was no more than a small trade village used by desert tribes and merchants of the Suq Bay. One day, a young man from the desert wandered the streets of the village and discovered a simple dwelling. In this house, which many claim was the house of the Loregiver, he had a vision of Fate, who informed him of impending disaster, and told him he would rise to greatness if he entrusted himself to Fate.

The boy's tribe was scattered by a great sandstorm. The youth placed himself in Fate's hands and allowed his horse free rein. He awoke to find himself in a cave in the Al-Akara Mountains, where he discovered a set of ancient

scrolls. Returning to the village where he had received the vision of Fate, the young man deciphered the scrolls, which contained the wisdom of the Law of the Loregiver.

The young man shared this wisdom with others, who spread the word in turn. The customs that wise men had always espoused as good were laid out in such a clear and complete manner that all immediately knew its wisdom. Fate's Law spread almost magically through the land.

The scattered members of the youth's tribe came together in the village. Together with the people of the village, they settled the land and spread the Law. The youth became sheikh of his tribe, built the Golden Mosque on the site of the vision, and spread the Law and his rule through the land. The youth became a true man and was soon recognized as the first Grand Caliph. At the time of his death, he ruled a small collection of cities, which he passed on to his son. Since that time, more than five centuries past, Huzuz and the power of the Grand Caliph have expanded to their present level.

The road to power and greatness was not an easy one. The second Grand Caliph, Nasir al-Nasr, the Great Eagle, is responsible, even more than the first Grand Caliph, for the continuation of his family's prominence. Through great diplomacy and wile, he calmed all the factions that came to the fore at his father's death. With military might, diplomacy, and the wisdom of Fate, he kept the kingdom together. Had he not, the nascent empire may have devolved into a group of petty, bickering lands and met the same fate as the Ruined Kingdoms.

Nasir maintained the empire, strengthened it, expanded it a bit, and passed it on to his son. So on down the line, the kingdom has passed from father to son. Other Grand Caliphs also contributed to the empire.

The third and fourth expanded the Grand Caliph's reach to all comers of Zakhara. The fifth established new trade routes. The sixth insured that all beings, even those of previously oppressed races, could live in harmony with others in his lands. The seventh established the bureaucracy of the empire, allowing it to function through all manner of strife.

The eighth and ninth Grand Caliphs maintained the empire through times of great natural disasters. The tenth established firmer relations with the genies. The thirteenth created housing for the poor and caused all manner of buildings to be raised in Golden Huzuz. The fourteenth opened trade with lands beyond Zakhara, even beyond the earthly bounds of Toril.

The fifteenth established the current form of the Palace of the Enlightened Throne. The sixteenth raised a great army of genies to protect the city from invasion, the tales of which have prevented challenges to the City of Delights ever since. The seventeenth quelled rebellions and encouraged exploration of the Haunted Lands.

The current Grand Caliph, Khalil al-Assad al-Zahir, is the eighteenth in his line. Usually bored by matters or decisions that require more than a few moments of his time, he delegates much to his court. Still, he is a good and caring ruler who devotes much thought to the welfare of his people. Unfortunately, he may be the last of his line, for Fate has not yet granted him a son.

## Beyond The City

Scattered around the City of Delights are miles of farms and private dwellings. Many of the dwellings are those of wealthy merchant families, retired corsairs or adventurers, and nobles who wish a private place of rest. Some of these folk live in the countryside permanently, while others have residences in the city proper, using country homes for relaxation and personal endeavors.

While some of the country palaces and mansions sponsor peasant farmers on large plots of land, most of the farmers are independent. The independents have simple peasant dwellings and use their small plots to raise crops that would not do well in the vegetable gardens of the city.

Many of the farmers, including most of the independents and those beholden to the great merchant houses of Huzuz, are in the cloth business. Some raise cotton all year long; others have great herds of sheep to produce wool.

Livestock, cotton, and grain are the most common products of these farmers. Though many take their produce into the city for sale at the Grand. Bazaar or a lesser market, others sell it to agents. These folk seldom leave their farms in the outlying areas.

Through the farmlands pass the major land trade

routes. These, plus the sea routes, connect Huzuz with all other major locations in the Land of Fate (as well as many minor ones). Desert nomads use these routes to approach the city; merchants use them to travel with caravans containing their products, both to and from the City of Delights.

The trade routes are sometimes dangerous. Pirates frequent the sea routes, bandits accost travelers on the land routes. Still, these routes are protected by the word and military might of the Grand Caliph, who insures that they stay open and relatively safe. Adventurers are hired for protection by many caravans, and even by the Grand Caliph when the general safety of the routes are threatened. Indeed, the Grand Caliph spent much of his youth as an adventurer on the caravan routes. All in all, the established routes are much preferred to the wilds beyond, where nomads and other dangers wait for the unwary.

The citizens of Golden Huzuz have an interesting view of the lands far from their city. Most Al-Hadhar view the people of the desert with pity for their austere existence and their lack of educated priests to guide them. The inhabitants of Huzuz take this view a step farther, viewing even the other Al-Hadhar with a touch of pity. Although they respect cities such as Qudra and the Pearl Cities, they view most others people from outside Huzuz as provincial. Why would anyone choose the dangerous existence of the desert? Why would others choose to live in small, undefended cities? For that matter, why would anyone wish to live in a city other than Golden Huzuz? These questions dictate the view citizens hold of the outside.

In most cases, the dangers are exaggerated. Though there are problems enough to keep plenty of adventurers in business, travel beyond the city can be accomplished with some security. The people of Huzuz, however, tend to see the world as a vast and inhospitable wilderness full of peril. They believe themselves fortunate because they seldom need to leave their fair city. There are some, of course, who crave adventure and excitement beyond the city gates. Others view this as foolish—though they enjoy the tales and riches the adventuresome bring back to Golden Huzuz.

The views the citizens have of the world may be somewhat distorted, but no more than outsiders' views of the City of Delights. People from other cities see Golden Huzuz as a place of wonder and excitement, which it certainly is. They know it is home to the Grand Caliph and the Palace of the Enlightened Throne, the Golden Mosque, the House of the Loregiver, and other wondrous and famous places. Beyond these simple facts, outsiders have only a vague perception of the reality of the City of Delights. They see it as a shining jewel, a place of opportunity. Some believe Huzuz to be a place of corruption, decadence, and deceit; others believe its streets are paved in gold.

Whatever the beliefs of the outsider, they discover the reality of Huzuz by visiting. Only then does the city come alive for them.

## Chapter 2

# The Warehouse District and Harbor

*A district of contrasts, this one is home to wealthy merchants and strange outlanders alike. There is no "foreign quarter," but for an enlightened one who seeks an ajami mage or outland priest, the warehouse district is the best place to look. The disparate cultures here have made this the most tolerant area in the city, and ajami are certain to be the most comfortable here. They also have an easier time securing lodgings and other amenities.*

*The Warehouse District is located in the northern part of Huzuz, sandwiched between the Harbor and the Grand Bazaar. While not possessing the volume of the Grand Bazaar or the constant activity of the Caravan District, it is a bustling quarter, its streets full of men and women hurrying about. Carts, wagons, horses, and camels fill the streets, most laden with goods, while richly clad ajami barbarians gaze suspiciously at the wonders of the City of Delights.*

*The Al-Sarif River forms the northern border of Huzuz. Across the river lies Al-Bidir Sallah, the largest university in the city, said to be the largest in the Land of Fate and indeed in the world. Over 20,000 students and teachers live here among the libraries, mosques, dormitories, and tents. Although only enlightened students are guaranteed entrance, many ajami buy admittance. This gives the university a cosmopolitan feel, although the powerful of Huzuz think little of it.*

*Also along the river lie the harbors. When in port, the Grand Caliph's navy docks in the military harbor, along with his personal barge. To the west, great marid and earthy dao have cleared another harbor. Ships arrive from the Pearl Cities, the Free Cities, the Pantheist League, and far-off Afyal, bringing their treasures to the Grand Bazaar. Occasional traffic from Halruaa, Calimshan, and other areas to the far north is rare but not unknown; even the occasional spelljamming craft touches down in Golden Huzuz.*

*The area is also perhaps the most dangerous in Huzuz, for the unwary or the foolish may find themselves set upon by thieves, slave traders, or creatures of the shadows. A fool who drinks too much and passes out in an alley may wake up to find himself a slave in a merchant house.*

*Your Servant, Sunil al-Sahil*

# The Warehouse District

Dominating the Warehouse District are the huge storage facilities of the most prominent trading families in Huzuz. The Al-Danafi family has many warehouses here, for it deals in many types of goods. The Al-Kamari family has lived here for generations and has almost complete control of the silk industry. Anyone who wants fine silk buys from Al-Kamari. The best armorers in the city, the Al-Klemari, have a well-guarded complex in this area as well.

Most warehouses are guarded, for great wealth is invested in their contents. The district is also filled with small rooming houses and houses rented by ajami wizards and other unenlightened folk. A good number of natives, most workers and guards at the various warehouses, live here as well.

The area is patrolled by city guards as well as a small force of mamluks, paid by the merchant families. The eight largest merchant families share the expense jointly. It is to no one's surprise that the mamluks show particular attention to their sponsors' properties. Since these merchants have holdings throughout the district, the mamluks do an effective job of covering the entire district. The merchants also employ an exterminator force, to deal with the vermin that is an inevitable part of storing large quantities of goods.

## The Diligent Mamluk Society

This is one of the smaller societies in Huzuz, numbering around 200 members, split into platoons of ten guards and one leader. Three platoons patrol the district each night, and several of the largest houses employ them as guards for their holdings as well. Many other platoons find work as bodyguards or guards at some of the wealthier shops.

Almost all the Diligent use khopesh swords in combat, with padded armor during the heat of the day. Night patrols are equipped with chain mail. The mamluks of the Diligent are rarely defeated by the vermin that attempt to steal from their masters.

The Diligent are also supported by ethical priests of Hajama. The platoons that patrol the district are also supported by sea mages. In addition to their guardian duties, the patrols are also the first line of defense against fires.

**Guard (hmf/m/2):** AC 6/4 (day/night); MV 12/9; hp 16; #AT 3/2 (specialized); Dmg 2d4+3/2d6+3; Str 16, Dex 15; SA disarm; AL LN; THAC0 19

These mamluks specialize in the use of the khopesh sword. They also carry punch daggers (katars). They make up the bulk of each platoon.

**Leader (hmf/m/4);** AC 5/3 (day/night); MV 12; hp 32; #AT 3/2 (specialized); Dmg 2d4+3/2d6+3; Str 17, Dex 16; SA disarm; AL LN; THAC0 17

Each of these individuals, one per platoon, carries a *khopesh sword +1.* A platoon leader is quick to respond to an emergency, sending a runner to the other patrols for help if a large disturbance occurs. The leaders generally know where other patrols should be at any given time. They vary their routes each night to foil watchers and thieves, but the routes are discussed among the mamluk leaders before they set out on their patrols.

**Ethical Priest (hmp/e/5):** AC 6 (padded armor); MV 12; hp 24; #AT 1; Dmg 1d6+1/1d6 (mace); Wis 15; AL LN; THAC0 18

These priests usually carry at least the following spells: *create water x2, command x2, cause light wounds, hold person, silence 15' radius, dust devil, magical vestment.* These priests' help is secured by frequent donations to the mosque of Hajama. The level of the priest with any specific patrol varies from 3-6 (1d4+2). This is not considered good duty by the priests of the mosque, and is avoided if at all possible.

**Sea Mage (hmw/sem/6):** AC 3 *(bracers of defense* AC 6, Dexterity); MV 12; hp 15; #AT 1; Dmg 1d4 (dagger); Int 16; Dex 17; AL varies; THAC0 19. These wizards typically carry at least the following spells: *avert evil eye, grease, magic missile, sleep, detect invisibility, fog cloud, hold person, clairvoyance.* Each carries a *wand of frost.*

There are only three mages employed by the merchants at this time. Turnover is high, as the sea mages follow their urges and return to the sea. The wands are owned by

the Diligent, and must be returned after each patrol. The sleet version of *ice storm* has proven useful against fires.

## The Exterminators

The Exterminators are an adventuring company formed by Akil Festir, a wind mage of large aspirations and dubious power. They hunt the vermin that infest the warehouses. They patrol in several groups, each numbering five to seven individuals.

The Exterminators have absolutely no serious standards; anyone who wants can get an interview with Akil. Payment is based strictly on results. Different groups of the Exterminators have almost come to blows over the right to fight packs of elemental vermin, for the financial rewards. See the MONSTROUS COMPENDIUM™ sheets in this set for statistics for elemental vermin.

An outlander of low level might find a place to work here. The Exterminators currently include a 4th-level elven druid of Silvanus and a pair of 2nd-level enchanters. Numerous other adventurers work for the Exterminators.

Not surprisingly, the Exterminators have little reputation in the Warehouse District, and none at all in the rest of the city. Anyone can be a rat-catcher, so the saying goes, but who would want to be? Akil sees his group someday rising to compete with the great adventuring companies and mamluk societies of Zakhara. The fact that his group has no chance to achieve that stature has not occurred to him yet.

When first encountered by PCs, the Exterminators are likely on a hunt for elemental vermin. There are 3-5 fighters and rogues with the group, and at least two spellcasters (generally, one priest and one mage). Each has spells selected to fight elemental vermin, as well as the regular vermin (rats, giant cockroaches, giant rats, etc.) that inhabit the warehouses.

PCs who interact with the Exterminators find two predominant personality types. There is the hardened adventurer, who is out of luck or funds, and the young, inexperienced adventurer, eager to gain experience and wealth without leaving the comfort of the City of Delights. The young ones generally resent common remarks about being able to fight only vermin. One of Akil's biggest difficulties is stopping fights between his troops and the guards and mamluks at the warehouses. Of course, these fights are generally lost by the Exterminators, and there are seldom injured parties on the other side. Akil accompanies a troop almost every day; he calls it the "thrill of adventure," all the while ignoring the snickers of the mamluks behind his back.

## The House of Al-Danafi

The Al-Danafi family is one of the richest in Huzuz. They have 15 large warehouses in this district alone, as well as numerous other holdings throughout the city. They employ squads of fighters to patrol their holdings, and there is a group of five warriors at each warehouse. These fighters are generally stationed on the roof, although smaller patrols make the rounds periodically. The warehouses of the Al-Danafi are all different, dedicated to one product or type of product. They also have warehouses near the Clothiers' District, for they have begun to deal in all types of fabrics, even making a few inroads into the Al-Kamari silk trade.

In addition to the guards, almost 1,000 men and women work for the Al-Danafi in this district alone. Each warehouse is a hubbub of activity during the day. Sela Kitar (hfF/A/8) capably coordinates all of this activity Goods of almost any type can be found moving through the streets, bound for the Great Bazaar, the Harbor, or the Caravan District to move to and from the other cities of Zakhara.

## The House of Al-Kamari

The Al-Kamari family has only six warehouses in this district, but they are the largest. They are used almost exclusively for storing silk and occasionally other fabrics for shipment to many ports and cities of the Land of Fate, although one does hold equipment for silk-making. The Al-Kamari employ units of the Diligent to guard their silk warehouses; one platoon is always on duty.

Many workers owe their allegiance to the Al-Kamari, and the Al-Kamari have managed to instill their employees with a fierce pride in their product. Even in the warehouses, silk is treated delicately. A phrase repeated frequently to new employees is "treat it as though it were the finest silk in the world, because it is."

Over 1,000 employees, mostly women, work for the Al-Kamari. Of all houses, Al-Kamari is one where a job applicant must have clean hands to be considered. The foremen at the warehouses will not hire a man with rough calloused hands, for they do not want their silk snagged or dirtied. Women are preferred, because it is felt that they have more delicacy of touch, and more of a proper respect for fine silk. Since the Al-Kamari pay some of the best wages in Huzuz, there is no shortage of applicants.

## Other Warehouses

The other families that have prominent holdings in this district include the following:

Al-Birar: Dealing mostly in foodstuffs and potables, the Al-Birar house supplies wine, fruits, and meats to many of the cafes and restaurants in Huzuz. The house employs several sha'ir charged with controlling a pair of marid who are used to keep the warehouses where the perishables are stored cool enough to prevent rot. This has made the Al-Birar family quite rich, although such measures are hideously expensive.

Al-Dinak: A sworn enemy of the Al-Danafi family, the Al-Dinak house has fallen on hard times. They have had to close one of their warehouses, which now stands deserted and empty, although Al-Danafi has made them an offer (a ridiculously low one by Al-Dinak standards). They try to deal in many types of goods, but bad business decisions and unfortunate losses on the caravan routes have left them with a growing reputation as a family that deals in shoddy goods.

Having learned its lesson, the house of Al-Dinak frequently hires parties of adventurers to escort their caravans now. The pay is quite low, however, usually a dirham per week per person.

Al-Farif: This spice warehouse is not terribly large, but the Al-Farif family deals in some of the most expensive trade goods in the city. Pound for pound, some spices are worth much more than gold. The Al-Farif have a platoon of the Diligent on duty at all times, as well as a sha'ir and a wind mage of 4th and 6th level, respectively. The warehouse is managed by Kila Odani (hfF/a/0), a genius at recognizing and handling spices. The Al-Farif pride themselves on being able to acquire any rare spice known. The value of these goods means that their warehouse guards are some of the most experienced, and busiest, in the district.

Al-Cinel: Dealing in larger rare items has this family on the way up. Their warehouses are filled with large statues, fountains, stores of coral and mother of pearl, and tapestries from the Pearl Cities and even from the far north.

One of their warehouses has been closed to any not in the family itself, and two patrols circle the building at all times. It is rumored that the Al-Cinel have a rare gift for the Grand Caliph himself, to be presented to him next Ascension day. In fact, the Al-Cinel family purchased a Halruaan Skyship from the thieves who had acquired it. It was damaged and is no longer functional. Two mages (efW/wm/10) work on it constantly, attempting to discover the secret of its flight. To date they have been unsuccessful. Since they do not have the control rod that is necessary to fly the ship, it is doubtful they ever will succeed.

Al-Klemari: This family has recently risen to the top of arms and armor trade. They sell fine metal armor and weapons for standard prices (haggling encouraged) and also take special orders through their agents at the Grand Bazaar. They have a number of skilled artisans of all races working for them to produce high-quality products.

The Al-Klemari occupy a complex of three linked warehouses, all under constant guard. One warehouse holds the raw materials for weapons and armor, from great steel bars to raw iron ore. The second warehouse serves as a forge, where raw materials are converted into finished products. The third, much smaller warehouse holds the finished products before their disbursement to various outlets.

The Al-Klemari have recently begun to stock leather and cloth armor and scabbards. They contract the work outside the family, but inspect it all.

## The Harbors and The River Al-Sarif

There are actually two harbors in Huzuz. The largest, the Trade Harbor, is open to all ships of whatever port. The other, the property of the Grand Caliph, is

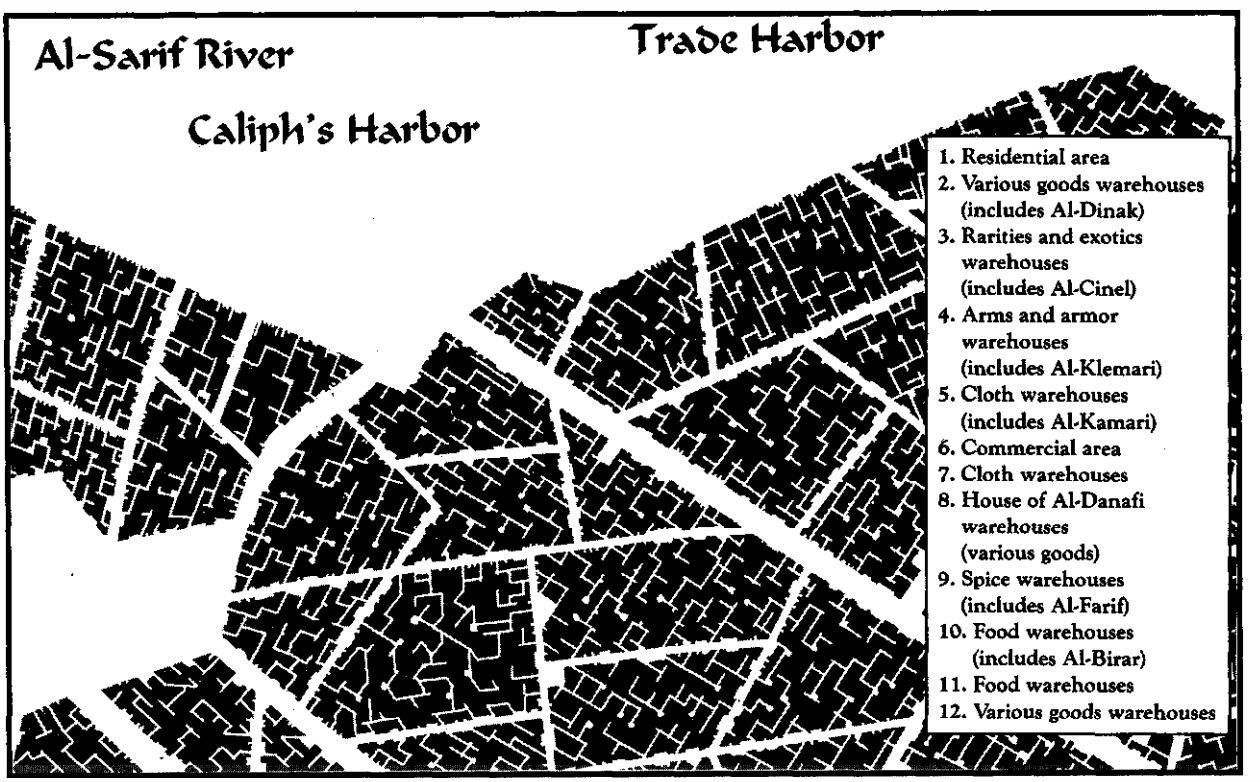
naturally called the Caliph's Harbor. Most natives refer simply to "the Harbor," and their profession and task determines which harbor they mean. A mamluk who refers to a trip to the Harbor probably means the Caliph's Harbor, while a merchant would almost certainly mean the Trade Harbor.

The harbors themselves teem with activity. The Caliph's Harbor holds berths for his great barge, as well as for any military ships that happen to be in port. Though the Grand Caliph keeps a navy of over 100 ships, the majority have duty in the Golden Gulf and on the Al-Sarif River, patrolling for pirates, the first duty of the Admiralty.

The Trade Harbor is in constant motion, most of it toward the Grand Bazaar. Ships from the Pearl Cities, Qudra, the Free Cities, the Pantheon, and distant Afyal dock here as a matter of course. The fame of the Grand Bazaar has spread far afield, and the docks sometimes hold even vessels from the barbarian countries far to the north, such as Durpar, Lantan, Calimshan, Shou Lung, or Halruaa. Dock workers do not bat an eye at the many unusual ships that make port here.

Legends still speak of the first time a spelljamming ship flew down from the sky and landed at a dock. The inhabitants were tall hippo-like men who carried large swords and devices they called "wheellocks." The beings, "giffs" as they called themselves, purchased a load of fine silk and sailed back into the sky, never to be heard from again. Such tales are sometimes attributed to tavern talk, but several flying ships have landed at the docks since that day.

The Harbor District also includes the cheapest living accommodations in the city, and the quality matches the price. Here a traveler can find a flophouse for as little as three bits a night. Such cheap accommodations are not without risks; many a poor sot has flopped onto a cot to sleep it off, and awakened to find that he had a new career, at the oars or in the mines, as a slave. Not all of these low-cost places are untrustworthy, however. For instance, Benji Sadira has a good reputation at his House of Safe Rest, but there are many more unscrupulous people who sully the reputation of the entire district.



## The Caliph's Harbor

The Caliph's Harbor is the home of the Admiralty, as well as the Grand Caliph's personal barge. The barge is a huge vessel, decorated in gold and platinum. Its crew is in readiness for a trip at any time, for one never knows when the Grand Caliph will need to get away from the pressures of court life. The Grand Caliph goes out on the river frequently; scarcely a week passes when he does not take a least a short trip to relax and see the world away from the court.

The Admiralty also maintains extensive repair and refitting facilities here. Four or five capitol ships can be seen at any time, undergoing preparations for the next voyage.

The Admiralty maintains a dozen or so launches, as well as a galley and a dromond, for the inspection of incoming ships. Such launches have a platoon of guards, a sea mage or two, and a tax inspector. All ships wishing to dock at the Trade Harbor must submit to a search. The standard tax rate is low, only 5% for natives of the Land of Fate, 10% for outlanders. Depending on the current needs of the treasury, and the richness of the ship, the term outlanders can include ships from the Pantheist League; it always includes ships from Qudra.

Collections of goods are trundled off to the Grand Caliph's warehouses in the Warehouse District, or directly to the military units that will use them. Chief of all tax collectors is Kayid al-Azzazi, a nephew of the Grand Vizier. He is more fully detailed in the Court District section.

The harbor master is one Keyfa al-Parid, an elf of impeccable honesty who has a love for the sea. Keyfa spends all her time at the docks. Her living quarters, located at the top of the Inn of the Sea Bass, overlook the harbor.

Keyfa al-Parid (efF/A/9): AC 5 (padded armor, Dexterity); MV 12; hp 44; #AT 2 (specialized); Dmg 1d8+4; Str 17, Dex 16, Con 14, Int 15, Wis 16, Cha 15; AL LN; THAC0 12

Keyfa carries a *scimitar +1* and a telescope of *true vision.* Keyfa loves the sea with a passion, but because of a twisted wish granted by an imprisoned dao, she can no longer leave the land. Her wish was to "never be in danger from drowning," one she hoped would make her buoyant or able to breathe water when desired. Instead, the dao twisted the wish to mean exactly what she said. Whenever she gets too far out on the water (on a ship that isn't at the dock, for instance), she is teleported back to the nearest safe land. Thus, Keyfa can never sail again, and she is quite bitter about it. Her curse is not known to many; only her closest friend have even an inkling. Her former crew, of the ship *Flying with the Wind,* know of it, but they have too much respect for her to spread it around. The Grand Caliph recognizes her skill with ships, and he has placed her in charge of his own harbor, feeling secure with Keyfa on duty.

Keyfa is served by the masters of the respective harbors, her lieutenants. They are Sardi al-Danafi (hmT/mr/10) who oversees the Trade Harbor, and Tarna Calfi (hfF/a/0) who oversees the Caliph's Harbor. Sardi is the youngest son of the powerful Al-Danafi family, and ships carrying goods for the Al-Danafi's are usually accorded the best docks and quickest landings. He is generally fair, although ships wanting the best facilities have discovered that a small bribe, or a large one, can grant them quicker service. Tarna is not an adventuring type, but she is a genius at ship repair. She has risen through the ranks, as she was once a barnacle scraper working for a few bits a week. Now she coordinates the Admiralty's repair facilities and manages the Caliph's Harbor as well.

The Grand Caliph's great barge is a vessel of wonder and elegance. The crew consists of 100 well-equipped mamluks of the Dauntless, the leading society in Huzuz. Several dozen servants also maintain their residence here, prepared to serve the Grand Caliph and his guests at a moment's notice. Rare delicacies are prepared here, and the chef on the great barge has been trained personally by the Grand Caliph's chef. One sea mage is always on board; if the Grand Caliph is present, three members of the Magical Legion also accompany him.

The barge has three levels and measures over 120 feet in length and 60 feet in width. Quarters for the troops and servants are on the bottom level, below the waterline. The main level includes the Grand Caliph's quarters, rooms for his harim, and quarters for guests, as well as the kitchen and dining room. The upper level has

a large hall, used for parties and entertaining important visitors of state.

The barge is also home to three small winged cats; see the MONSTROUS COMPENDIUM™ pages for more details. These are pets of the Grand Caliph—though they show more loyalty to the cook. The cats help keep the vermin on the barge under control. They consider themselves part of the crew. Only jana-qitat (lesser winged cats) are present, and all are from the same litter. They have flat faces and long hair of a rare golden color; they are considered quite valuable. The cats also make able guardians, and they have alerted the guards to more than a few thieves trying to help themselves to the treasures of the great barge.

**Winged Cats:** NA (3); AC 5; AL N; Int 3; MV 9, FL 18 (A); HD 1+1; hp 9,8,3; THAC0 19; #AT 3; Dmg 1/1/1-2; SA rear claws for 1-2 each; SD surprised only on a 1; SZ T; XP 175

## The Trade Harbor

This harbor has large docks in good repair. As many as 40 galleys or dromonds and another 75 launches or cogs can be handled at these docks simultaneously. The docks are a madhouse; every minute is filled with the sounds of hard work. The clanging and thumping of cargo being unloaded, the colorful invectives of the workers and sailors, the sounds of the river, the squeals of horses and camels, all contribute to the miasma that is the harbor.

The harbor is itself like a small city. Thousands of men and women spend years without ever leaving the Harbor District, living, working, and playing all within its confines. Facing the docks are many taverns, inns, cafes, and supply shops. Carters and caravaneers also throng the docks, moving massive amounts of merchandise every day. The richer merchant houses employ ogres, giants, and even genies to facilitate the movement of their imports, for time is money. Most work is done by commoners who labor from dawn to dusk, pausing to rest only during the worst heat of the day.

The Harbor District is also home to many of lesser virtue. Women of the evening abound, as do purveyors of other sins less publicly flaunted. Sellers of dreamsugar can be found along the docks, and hucksters for gambling establishments and the sleazier inns can be found in abundance. At a conservative estimate, there are hundreds of inns, taverns, gambling houses, and brothels in the Harbor District, and all seem to do a booming business.

A ship landing in Huzuz can expect their first contact to be with an Admiralty launch, bearing a tax collector. The tax collector, usually a merchant-rogue who is skilled at appraising the value of goods, makes an inspection and determines the amount of the tax levy. Experienced captains often carry the tax payment in gems or gold, for most tax collectors prefer cash. A small (10%) discount is usually granted to those who can pay in cash or gems. The exception is if the ship is carrying something that the Grand Caliph or his troops can use, such as weapons, foodstuffs, rare spices, or the like.

After the tax inspection, the ship is assigned a dock. If it is incapable of reaching the dock on its own (as in the case of a ship with sail only), a marid is sent to pull the ship to the dock. The marid is enslaved, under the command of Sardi Al-Danafi (a present from his parents). The marid hates his job, but he knows the price of disobedience. He contents himself with an occasional wild ride to the dock, particularly in the case of outlander ships, or those from distant ports. He reasons that few will care if barbarians complain about the service, and in this he is correct. The marid, Bese al-Sedni, is required to serve for 100 years and a day. He has decades yet to go on his term.

The marid has a counterpart who stays at the docks, an enslaved dao named Kili bint Farud. She is equally unhappy with her situation, but when ordered to, helps haul ships to the dock or push them back into deeper water.

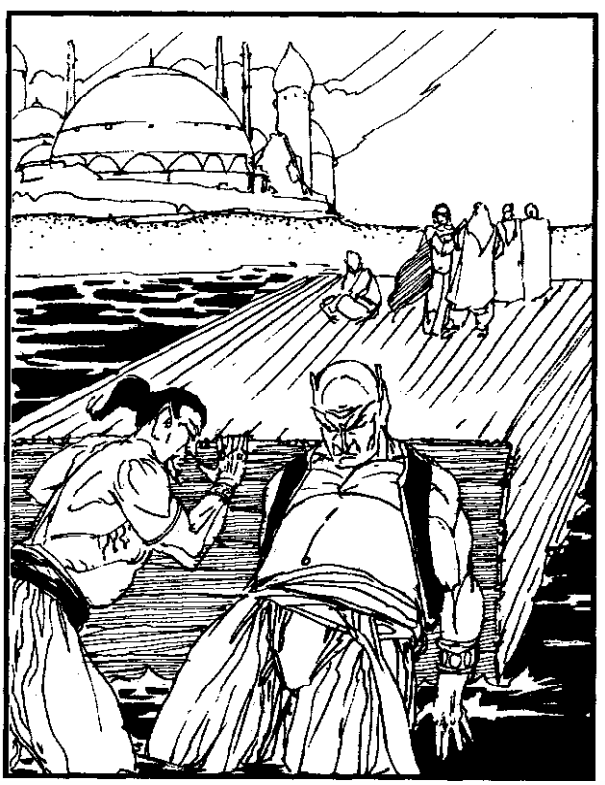
A ship with cargo to unload usually has a team of workers and transport arranged, at least if it is expected. Strangers have no trouble securing help, because there are always plenty of laborers eager for the work. The going rate for unloading a ship is five bits per person per day, or per job, if it does not last the day. Thus, poorer ship captains can employ only 10 or 20 workers to unload their ship, so they may need to wait an entire day, or even two, before it is finished. Those who wish to reach the

bazaar swiftly are wise to hire plenty of workers and get their cargo underway quickly.

Drivers with empty wagons also wait for ships, charging from five dirham to five dinars for transporting cargo, depending on the distance and the labor involved. Many of these workers are not above helping themselves to a bit of free trade, and experienced captains detail guards to supervise the unloading and transport of all of their goods. A few platoons of the Dauntless are always at the docks; anyone caught in the act of thievery is turned over to them for trial and justice. This has a tendency to discourage repeat thieves. Only easily concealed items are likely to be stolen, for one cannot unload cargo with only one hand.

The Home of the Happy Dolphin is a typical harbor inn. The only resemblance to its name is the brightly painted sign above its doors. The inn's common room has 20 tables and a long scarred bar. Wide windows allow the breezes from the river to cool the main room, and after dark a fire crackles in a fire pit on the east wall.

The inn is run by Samsi Farlak, (dmF/c/5), a dwarf with a flair for sea stories. He actually hates the sea. While he spent a few years there, he has no intention of ever sailing again. His inn is popular as the best place to get fish stew in town; it is not necessarily the best in the city, but it is certainly the best in the Harbor District. A bowl of stew costs only two bits, a bargain, but Samsi makes his profit on his watered-down wine and spirits. Samsi is not above selling someone, particularly an outlander, as a slave for a bit of cash if the opportunity arises.



## The Al-Sarif River

The river used to form the northern border of Huzuz. In recent years, with the growth of the university, a small percentage of the population has begun to live across the river. Crossing the river is accomplished by means of the ferry, which runs every half hour, or more often if there is need for it.

Two dao are responsible for the ferry. Like the marid and dao of the harbor, these are very resentful of their task, but they have been sentenced as punishment by the Great Khan of the Dao. They know that their sentence will only be increased if they cause damage or injury to their patrons.

The ferry is located in a shallow area of the river, and the dao move it across swiftly. The ferry can be loaded and across the river in as little as five minutes, and there are times when it is going constantly. It is a great barge, capable of carrying up to 300 man-sized occupants, or a force of 50 men and horses. No shade is provided. Ferry charges are five bits per person (including ogres), one dirham for horses and other large creatures.

Some students cannot afford the cost of a daily ferry ride, so they attempt to swim the river. At the shallow part, the river is not dangerous, and the dao do not interfere with this method of crossing. An occasional dunking may occur, but other than that, the dao usually restrict themselves to pointing out all of the garbage the swimmer is attracting.

The dao of the ferry — Kenai al-Afriz and Siri al-Klemin — are notorious gossips, and frequently exchange tales with those on the back of the ferry. The dao will repeat any tale they hear, particularly those which cast slurs on reputations. They do not require it to be true, and most of their tales start with "Well, I heard from

someone who really should know . . . ."

Though spiteful because of their job, and disdainful of most lesser beings, the dao can appear quite friendly. In fact, they have been known to make—and keep! — deals with those who do them favors. Those who treat them like dirt, however, must be wary, for their cunning smiles often mask evil thoughts.

Under the surface of the river lies a world that few know about. The enslaved marids and dao are aware of the underwater activity, but do not consider it their business to inform anyone.

The harbor has been used numerous times as a burial grounds of sorts, and a small group of great ghuls have made their home underwater. They rely on the harbor to supply them with many victims for their bone-crunching pleasure. The ghuls are afraid of the marids and the dao and avoid contact with them at all costs.

Great Ghul: NA (3); AC 0; MV 18, Br 3; HD 4; THAC0 17; #AT 3; Dmg 1d6/1d6/2d6; SA magic use, shapeshifting; SD +1 weapon to hit, spell immunities; SZ M; MR 10%; XP 1,400

The ghuls generally feed on those lost overboard, although they may change shape and climb on board a docked ship, looking for a lone male sentry. They often assume the shape of an alluring young female swimmer and try to lure the hapless sentry overboard (alas, the night seldom turns out as he expects). When the next sentry comes on duty, no trace of the previous sentry is found. The ghuls have been quite clever so far, restricting their activities to quiet, night-time excursions, but there are a few people at the docks who are suspicious.

Also under the water is an imprisoned tasked slayer genie. The genie is currently trapped in a bottle, dropped overboard when his pirate master was killed in a daring raid on the docks. One of the dao recently found the bottle, and recognizing it as a genie prison, he thought it fun to place it where a student will stumble upon it. He overestimated the curiosity of students, and no one has yet dug under the sand on the shore where he placed the bottle.

This genie has been imprisoned for over 100 years. It is quite mad, even for a slayer, and is sure to wreak havoc if released. If someone foolishly releases it, it attacks immediately, trying to cause maximum death and destruction. None of the subtlety normally shown by slayer genies is evidenced, for this genie is determined to cause pain and death quickly.

Genie, Tasked, Slayer: AC -2, AL NE; Int 14; MV 24, FL 30 (B); HD 12; hp 65; THAC0 9; #AT 2; Dmg 2d8/2d8; SA spells; MR 15%

Slayer genies can cast *blindness, silence 15' radius, darkness, improved invisibility, ventriloquism, misdirection, assume gaseous form, polymorph self,* and *dimension door.* In their true form they *cause fear* in creatures of 3 Hit Dice or less.

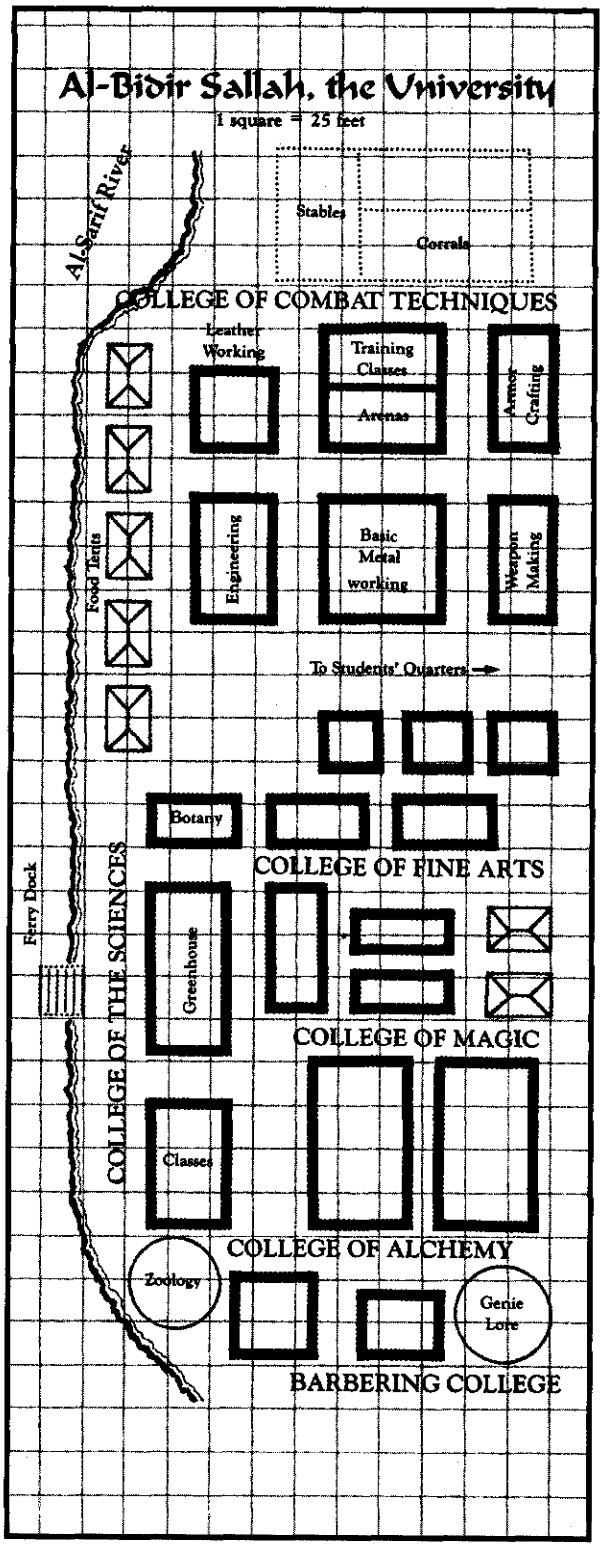
Also at home under the water are three lesser genies, marids all. They are here observing the city for their master, a great sha'ir from Qudra. He is extremely jealous of the reputation of the White Agate. During the day the marids usually *polymorph* to appear as attractive humans while they attempt to gain information about the White Agate.

Marid: NA (3); AL CN; AC 0; MV 9, FL 15 (B), Sw 24; HD 13; hp 67 each; THAC0 7; #AT 1; Damage 4d8; SA water jet; SD water resistance; MR 25%; SZ H; XP 15,000

These genies have a small home carved into the walls of the harbor, directly under the Home of the Happy Dolphin. They have made a deal with Samsi and enter and leave their home through his inn. They have been here for a few months, and it looks as if they will be here for many more, for their success in finding out about the White Agate has been very limited.

## Al-Bidir Sallah

The "Home of the Seekers of Knowledge" is the largest university in Zakhara. Students from all cities and all walks of life come here for training in skills ranging from magic and combat to business and barbering. Founded more than 50 years ago, the




university is now home to over 20,000 students and hundreds of instructors.

Admission is open to all, and classes are priced according to the subject matter and instructor. Those who revere the enlightened gods are admitted for normal prices; they may also opt for a work contract with the university, performing some task in exchange for their education. Jobs at the university range from food preparation to instruction, and most are filled by enlightened students.

Outland barbarians and other unenlightened folks are also allowed to become students. In fact, the university is an excellent place for ajami to learn some of the customs and etiquette of Zakhara. Admission is usually not a problem, except for the College of Magic (see later), but ajami must pay double normal fees, and they are not allowed to pay through a work contract.

## Administration

The university consists of six colleges: Alchemy, Barbering, Combat Technique, Fine Arts, Magic, and the Sciences. Each college has a dean, and the six of them meet once a month to discuss university business.

The dean of the College of Magic is also the Headmaster of the university, Akyid al-Neti (hemW/so/17). The third person since its founding to oversee the university as a whole, Akyid also teaches a class in magic. Technically, all deans answer to Akyid. Though he meets with each one individually each week, he generally allows them free rein in their particular college.

Instructors are hired as need arises. Individual deans do the hiring for their own colleges, but most consult with Akyid before making a final decision, because the Headmaster has a keen insight regarding a prospective instructor's ability to teach.

## Room and Board

There is housing available at the university for six dirham per month, which gets the student a spartan dormitory room. Housing for wealthier students is available for 30 dinars per month; this includes meals brought to the room, as well as cleaning and laundry services. Student

cottages are also available for 50 dinars per month. These come with a personal servant for the student. It is these housing fees that enable to the university to turn a profit, and rich students are often given preferential treatment.

Most students bring a packed lunch; the wealthier students eat at the cafes of the university. In line with the tastes of students, most cafes provide cheap food, and plenty of it. Those with expensive tastes must take the ferry to the main city.

## The Colleges

The structures used for classes range from small tents capable of holding 10 students and an instructor, to the large classrooms of the magic and history lectures, the arena for weapons practice, and the smithies of the metalworking classes. Specific information on each of the colleges in the university follows.

**The College of Alchemy** is headed by Sofir Naj-kri (efW/so/3), who has discovered a love of chemicals. She and her apprentice are the only instructors. The classes meet but two days a week, and students are expected to provide their own materials (hence the high cost per week).

The college teaches three types of courses. One is a General Survey, which teaches students a little about a large number of potions; at the DM's option, this course can provide a PC with "potion lore," a nonweapon proficiency based on Intelligence. The second type of class is a nine-month course open only to wizards of 8th level or higher; this teaches them the basics of potion-making, and allows them to learn several potion recipes.

The third type of course takes only a month and teaches students how to create a single, specific potion. Most potions are made available, but not at the same time; a student may have to wait more than a year for the desired course to appear on the schedule. Students must provide their own ingredients and must also provide Sofir with enough ingredients to create another potion of the same type.

Sofir does not have the formulae for rare potions, such as a *potion of longevity* or an *elixir of youth.* Such a formula would certainly grant a student free admission to any or all of her courses.

**The Barbering College** is where aspiring barbers are taught their trade. Other student are given free services by the young barbers, but the results may be less than pleasing. The dean of this college is the highest ranking barber serving as an instructor at the time. This makes the classes a bit chaotic, as a new administrator may drastically change the curriculum.

Classes in specific skills are available. With the DM's approval, a nonthief can gain a 5% chance to use one of the standard thieving skills after one month of training; this chance increases by 1% per additional month to a limit of 10%

These classes are usually full, and there is a waiting period of two months—although a bribe of ten dinars secures immediate entrance from most deans. Barbers needing training to advance a level can pay by serving as instructors. Such training takes two months to complete, but it costs the barber nothing.

**The College of Combat Technique,** also called the Warrior's College, offers classes dealing with the less noble arts, such as weapon skills, smithing, leather working, and so forth. The dean of the college is Narim Sandir (dmF/A/10), who is an accomplished smith. The high cost of these classes keeps the numbers down, for the demand for instruction always outstrips the supply of fighters willing to provide it.

This college has some of the largest buildings at the university, so the costs of instruction are correspondingly high. Goods produced by the students may be sold privately at the bazaar; otherwise the school purchases all such equipment for half the normal price.

Fighters needing training to advance a level can obtain it in only two weeks; this requires hiring a personal instructor of higher level than the PC.

**The College of Fine Arts** offers classes such as Court Customs, Etiquette, History, and Languages. This is the largest college at the university, with more than 5,000 students participating in its classes. Thirty buildings are available for instruction.

The dean of this college is Nari al-Farif, niece of the noted spice merchant. She is a grueling taskmaster, frequently sitting in on lectures to determine the fitness of her instructors. Those who do not measure up are

## Selected classes offered at Al-Bidir Sallah

| Course | Instructors Available | Cost per Week | Time to Complete |
|---|---|---|---|
| **The College of Alchemy** | | | |
| General Survey | 2 | 5 dinars | 3 mos. |
| General Potion Making | 2 | 200 dinars | 9 mos. |
| Specific Potions[1] | 2 | 100 dinars | 6 mos. |
| **The Barbering College** | | | |
| Introduction to Barbering[2] | 7 | 1 dinar | 6 mos. |
| Sleight of Hand | 4 | 5 dinars | 1 mo. |
| Locksmithing | 5 | 20 dinars | 1 mo. |
| Safety Inspections | 3 | 10 dinars | 1 mo. |
| Gracefulness & Obscurement | 4 | 5 dinars | 1 mo. |
| Hearing Improvement | 4 | 1 dinar | 1 mo. |
| Climbing | 6 | 1 dinar | 1 mo. |
| Reading Exotic Tongues | 5 | 5 dinars | 1 mo. |
| **The College of Combat Techniques** | | | |
| Introduction to Combat[2] | 25 | 1 dinar | 3 mos. |
| General Training[3] | 15 | 200 dinars | varies |
| Specific Weapons[1] | 25 | 20 dinars | 1 mo. |
| Basic Metalworking | 5 | 2 dinars | 9 mos. |
| Armor Crafting[4] | 3 | 5 dinars | 9 mos. |
| Weapon Making[4] | 2 | 10 dinars | 9 mos. |
| Leather Working | 10 | 1 dinar | 6 mos. |
| Engineering | 3 | 10 dinars | 18 mos. |
| Riding Camels or Horses | 25 | 2 dinars | 1 mo. |
| **The College of Fine Arts** | | | |
| Business and Haggling | 5 | 10 dinars | 2 mos. |
| Court Customs | 2 | 10 dinars | 2 weeks |
| Etiquette | 10 | 20 dinars | 1 mo. |
| History of Huzuz and Zakhara | 15 | 1 dirham | 3 mos. |
| Specific Exotic Histories' | 2 | 1 dinar | 3 mos. |
| Specific Languages' | 40 | 5 dirham | 3 mos. |
| Specific Exotic Languages[1] | 2 | 5 dinars | 3 mos. |
| **The College of Magic** | | | |
| Akyid's Magical Lore | 1 | 1,000 dinars | forever |
| Specific Spells[1] | 10 | 100 dinars | 1 week/level |
| Recognizing Spells | 15 | 50 dinars | 1 mo. |
| Magic Theory | 15 | 10 dinars | 3 mos. |
| Genie Lore | 5 | 50 dinars | 3 mos. |
| Ajami Magic | 2 | 100 dinars | 6 mos. |
| **The College of the Sciences** | | | |
| Botany or Zoology | 4 | 2 dinars | 3 mos. |
| Healing | 5 | 5 dirham | 3 mos. |
| General Clerical Training[3] | 12 | 100 dinars | varies |
| Religion | 10 | 5 dirham | 3 mos. |

1. Different offerings at several times; only one can be learned for the price and time listed.
2. This course allows one to enter a character class.
3. This level advancement training takes a number of weeks equal to the level attained.
4. These classes can be taken only after Basic Metalworking.

summarily dismissed.

Students admitted to the College of Fine Arts start with a two-week course in court customs, then take classes in Zakharan history, etiquette, and at least one other language. Only advanced students or those with special needs bother to take the courses on exotic (nonzakharan) history and languages. Instructors for these courses are are usually foreigners who don't have the proper attitude about the Land of Fate.

Nari herself speaks all of the offered languages fluently. She has had to step in and teach classes on more than one occasion. There is no waiting list for this college; classes of 20-40 students begin every two weeks and continue throughout the year. Most students are the youths of the upper class, here to learn the history and customs expected of a truly enlightened being.

The College of Magic is the second largest at the university. Many nonmages take classes here, for it is the boast of the Headmaster, Akyid al-Neti, that anyone of average intelligence can be taught the basics of magic. He has been proven right, for many rich merchants now send their daughters and sons to learn about spells.

Akyid teaches but one class per week, a lecture of two hours on the finer points of magic. No one who is not at least 7th level is admitted to his classes, which are the most expensive on the curriculum. No one has ever finished his course, as it seems to go on forever. In fact, as Akyid learns more about magic, so do his students.

Mages can also learn new spells through personal instruction rather than by reading dusty tomes. Classes in new spells require one week per spell level. Working in a study group helps, and the instructors are very rigorous, so students willing to spend the time and money have a 95% chance to learn the spell they study.

Other classes include Magic Theory, Recognizing Spells (spellcraft proficiency), and Genie Lore. Each of these is a six-week course.

Instructors are frequently mages who need training to advance in level but lack the funds. Training to advance a level can be gained by serving as an instructor for at least two months, or by taking a class for a number of weeks equal to the character's new level.

Ajami wizards who wish to study at the College of

Magic must pass an interview by Akyid himself. The student is questioned about his past, his loyalties, and his intentions. The prospective student must be respectful and honest. Akyid conducts these interviews while wearing a *ring of truth,* and liars are quickly dismissed. Akyid is mostly concerned with spies from other lands, attempting to learn Zakharan magic as a prelude to invasion or a power grab. Thus, the severity of the interview also depends on the level of the ajami mage. A 2nd- or 3rd-level mage is too weak to be a threat no matter what he is taught, but someone of higher level may pose a real threat if exposed to too much knowledge.

**The College of the Sciences** offers courses in zoology (animal lore), botany (plant lore), healing, and religion, taught by ethical and pragmatic Zannite priests, appointed by High Priest Imam Renn from among the clerical brethren at the great mosque of Zann. Most priests of Zann in Huzuz serve as instructors for at least one course at some time in their career.

Priests desiring training must worship one of the approved deities (any Zakharan Great God) and must devote two months of time instructing laymen for such training. It is possible to purchase individual training in only two weeks, but such attention costs extra. Characters can acquire the mentioned proficiencies in two months of classwork for each.

**Learning Proficiencies Without Spending Slots**
Many PCs may wish to sign up for a class to learn an extra proficiency. Whether to allow this or not is up to the DM. It is suggested that if the PC in question has no proficiency slots left, allow him to learn the proficiency, but at half the normal score. Then, when he has advanced far enough in level to receive another proficiency slot, he may use the skill normally. This allows the PC partial benefits of the proficiency while practicing its use.

**Spellcasting as a Nonweapon Proficiency**
At the DM's discretion, nonmage PCs and NPCs may take classes to learn how to cast one spell per day. Effects are always as if the caster were a 1st-level mage, no matter what the character's level in another class may be.

The college teaches many 1st-level spells, but offensive and potentially harmful spells are prohibited by agreement with the White Agate, who is in command of the Magic Legion. The following spells can be learned by nonmages at the college of magic: *avert evil eye, alarm, cantrip, comprehend languages, cool strength, detect magic, feather fall, fire truth, float, light, mending, protection from evil, sea sight, unseen servant, waterbane,* and *wind compass.* Such training is often frustrating, for the nonmage is very slow to learn spells. A nine-week course is required, after which the student must roll a successful Intelligence check or fail the course and not gain the ability to cast the spell. The DM may also choose to allow other spells into the curriculum, especially 1st-level priest spells for devout characters.

Treat a nonmage's spell as a two-slot nonweapon proficiency, with a score based on Intelligence (for wizard spells) or Wisdom (for priest spells). The character may cast the spell only once per day, and he must roll a successful proficiency check to do so. The character can try as many time as desired, up to once per round, until successful. The character must spend time each morning to relearn the spell, just as a normal spellcaster.

Remember that if a nonmage PC can learn a spell as a nonweapon proficiency, so can a nonmage NPC, such as a merchant whom the characters meet, or con artists in the Grand Bazaar.

## Chapter 3

# The Caravan Districts and Trade Routes

*Since it is located on a very favorable seaport at the mouth of the Golden Gulf, it might be thought that Huzuz does all its trading by sea. The fact is, while sea trade is very important, the slow-plodding land caravans bring almost as much trade to the City of Delights. A pilgrim on his way to the Golden Mosque may have no means he can afford but his feet. A trader from Talab or Wasat would rather travel the swift sea voyage, but certain goods (like camels, for instance) do not travel well by sea. Ship captains are notorious, at least to many traders, for overpricing the value of their services.*

*Literally thousands of caravans arrive at the four great Gates of Huzuz each year. They are met by the ever-present tax collectors. All merchants agree that the tax collectors put too high a value on their services. The mamluks on duty prevent any actions other than loud grumbling, and there is plenty of that.*

*Once the caravans have paid their taxes and entered the city, they must find lodging for people and beasts and storage for their goods. They also need supplies for the next trip. The Caravan District serves all of these needs.*

*It is the first district most see when they enter the City of Delights, and they are not disappointed. Even here, in what should be merely a workers' section, the towers and buildings shine with gold and silver. Glass set into the walls and roofs glistens in the sunlight. A visitor truly feels that he has come to the city at the center of civilization. The merchants and caravanserais agents quickly bring one down to earth; while this is a beautiful city, it is a busy one as well.*

*The routes to Wasat, Qudra, Halwa, Hilm, and points beyond are long established; even a fledgling caravan master can follow the routes. However, the dangers and trials of these routes may challenge even experienced caravaneers, and a foolish leader can mean the destruction of a caravan.*

*The trade routes are also used by thousands of pilgrims making their once-in-a-lifetime trek to the (Golden Mosque. Some pilgrims arrive at the Gates with nothing but their clothing, while others arrive with a flourish of trumpets, riding upon white camels—but all of them come to Huzuz sooner or later.*

*— Your Servant, Sunil al-Sahil*

# The Trade Routes

There are two established land routes out of Huzuz, and three preferred for ships. Of course all ships must sail down the Al-Sarif River to the Golden Gulf, a distance of some 30 miles.

## The Ghost's Route – Dihl al-Taif

The Halwa route is the most heavily traveled land route. After leaving Huzuz, it winds along the river for 90 miles or so, then turns north into the Haunted Lands. After a hundred miles of desert, the land turns green again, and a caravan is but a few days away from the small town of Zarif. Zarif is a caravan master's nightmare, the only place to stock up in hundreds of miles, and well aware of it.

Zarif also depends on caravans for its livelihood. Its citizens feel that the caravans rob and cheat them at every opportunity. This sort of atmosphere leads to spirited bargaining at the caravanserais of Zarif, and lively celebrations in the evenings.

Upon leaving Zarif, a caravan travels for a day or two before reaching to the Oasis of Solitude, the last large oasis on the long trek to Halwa. Caravans usually carry extra containers to load as much water as possible before the last stretch.

Almost 200 miles of parched scrublands later, the land again begins to turn green, a sign that the trip to Halwa is almost over. The caravans are now within 150 miles of Halwa, and the Al-Malih River is available for water. Finally the caravan reaches the ford at the Al-Malih River, in sight of Halwa, A few weeks of trading, celebrating, relaxing and resupplying, and the caravan does it all again.

Of course this description implies that there is no greater danger than the heat. While the baking sun is a problem, particularly for the beasts of burden, there are many other perils along the trail. Bandits, monsters, desert riders, powerful jann, and sudden sandstorms all pose dangers to the laden caravans.

Among the most prominent of the hazards of Dihl al-Taif are the Riders of Blood, a renegade group of the House of Hanif. Long at odds with their tribes' subjugation to the Grand Caliph, the Riders take special pleasure in ransacking caravans bound for the City of Delights. As one caravan leader described it, "I thought we were facing a band of jann, so fast did they come, and so vicious were their attacks."

The Riders of Blood number about 250, and they are a well-trained fighting force composed of both men and women. Their leader is Fasim Kaldur, a bear of a man who rides a horse called "the Whirlwind." The band is accompanied by a pair of wind mages and a kahin (idol-priest). Their attacks are coordinated and well-planned. Fasim has been raiding caravans for almost a decade. He has eluded or defeated everything sent after him.

Rider of Blood (hmF/dr/4): NA (250); AC 4; MV 12; hp 25; #AT 3/2 (specialized); Dmg by weapon; Dex 15, Con 14; AL CN; THAC0 17

All the Riders of Blood are specialized with a chosen melee weapon. About 50% choose the jambiya, for it is the symbolic weapon of the free man. The others split about evenly between cutlasses and horseman's picks. Half of the riders carry light lances, the other half carry short bows.

Fasim Kaldur (hmf/dr/13): AC -2; MV 12; hp 101; #AT 5/2 (specialized); Dmg by weapon +6 (+8 with jambiya); Str 18 (55%), Dex 16, Con 17, Int 14, Wis 12, Cha 16; AL CN; THAC0 8

Fasim is specialized in the jambiya, and has even learned to throw it effectively. He carries a *jambiya +2,* which he has named "Fate maker." He wears a set of *ring mail +3 of the desert evening.* He also carries a small *shield* +2 and wears a *ring of regeneration* and a *ring of genie summoning* that summons an efreeti named Suluq (hp 55). Though technically enslaved by the wearer of the ring, Suluq rather likes his master, who treats him well and allows him to indulge his passion for violence.

His horse, "the Whirlwind," is also a legend in his band. Whirlwind is a vicious fighter and seems to enjoy combat. Stories are told of a time when Fasim was about to be pulled down, but his horse literally turned into a whirlwind, slaying enough of the guards that Fasim could finish off the rest. Fasim has seen to it that the Whirlwind has special shoes fashioned of hard steel. These grant the Whirlwind no bonuses to attack rolls, but a +1 bonus to damage.

Wind mages (hmW/wm/10, 7): AC 3; MV 12; hp 34, 22; #AT 1; Dmg by weapon; THAC0 17, 18; Int 16; AL NE

The mages with the Riders of Blood are two brothers, Mamood and Ala'i Kalin. Their father was a prominent mage in Huzuz, but he was discovered to be a traitor to the Caliphate and was beheaded. The brothers have never forgiven the Grand Caliph for this miscarriage of justice (as they see it), and hate him with a passion. Both take as many offensive spells as possible when attacking a caravan; they delight in leaving nothing and no one alive. They have often been scolded by Fasim, who would just as soon keep the horses and camels of a caravan for his band's use or for resale.

The band is not made up entirely of human males; the listing depicts an average, not an individual. There are many females among the riders, and more than a few elves and half-elves. The only test is competence in raids and loyalty to the band.

The band's tactics include thoroughly scouting a caravan to determine both strength and value. If weather conditions permit, the mages may call up the winds and batter the caravan with stinging sand for a day or two. This is followed by a charge by the lancers while the bowmen provide support. In most cases, all that is left is the mopping up. If the caravan has many guards, or considerable magical power, Fasim calls upon his efreeti for aid. His riders do not charge in any organized fashion, remaining scattered enough that only a few can be targeted with a single bolt of lightning or ball of fire.

## The Pilgrim's Route

While pilgrims arrive from every direction, this route is called the Pilgrims' Route because it is used almost entirely by the faithful making their way up from the cities of the Pantheon. It is a long, hard trek, but many hundreds use it every year. It has two main attractions: it is cheaper than a ship, and it passes near two harams (holy sites).

The route leaves Huzuz through the Pilgrim's Gate, and heads south through the scrublands. After passing by the Shrine of the Brave, it follows the Al-Akara Mountains east all the way to the town of Zayir. From there it is 150 miles to the Mosque of the Thirsty Jann before turning south for the cities of the Pantheon. Hilm, the City of Kindness, is almost 200 miles south of the Mosque. From there, a pilgrim can find an established route to the other cities of the Pantheon.

This route is not common territory for raiders and bandits, since pilgrims are notorious for their poverty and their fanatical fighting spirit. In other words, it usually is not worth the effort. An occasional raid is reported, but these are the exception rather than the rule. Of more interest are the two harams, for almost all of the pilgrims coming along this route make it a point to stop and visit these sites of enlightenment.

The Shrine of the Brave is the site where a great hero, Komar al-Anni, once sacrificed his life to save a band of pilgrims. While this is not unheard of, Komar is said to have fought off a dozen enraged jann to do it. Since that battle, pilgrims have claimed visions of Komar. A small roofed shrine has been raised on this spot, with a well and several small buildings for passing travelers to use.

It is said that a warrior who sleeps in the shrine of Komar may receive insights that will aid him in later battles. This is indeed true. Any fighter who worships an enlightened god and spends the night in the shrine, has a 10% chance of receiving a vision from Komar. In this vision, the fighter sees himself defending the weak against great odds. For the next year, any time the fighter is outnumbered in combat, he receives a +1 bonus to attack rolls and a +2 bonus to saving throws vs. *fear* attacks. It also makes him resistant to *attract evil eye* spells; such a spell has no effect on the fighter, other than to remove the bonuses granted by the vision. In effect, the two cancel each other out. No one has ever received two visions from Komar, but this does not prevent the faithful from trying.

The Mosque of the Thirsty Jann is a small mosque dedicated to a local god known as Jarmik, the Thirsty Jann. His worshipers are devoted to the ideal of generosity and sharing as the prime virtues. Their symbol is a jann on his knees by a well.

The mosque is not a large one; no more than a hundred worshippers may fit inside at one time. This is not usually a problem, for the staff of the mosque includes only ten

priests and another 22 lay brethren. The priests are led by Tufala min-Jarmik (hefP/e/10). Most of the priests are 5th level or less, and all are pilgrims who claim to have felt the calling of Jarmik.

The primary function of the mosque is to provide food, water, and a safe resting place for the hundreds of pilgrims who pass by. All are accorded a drink from the sacred well, said to be the place where Jarmik left this world for that of the gods. Drinking the water has a beneficial effect: it cures the faithful of any diseases they might have, and it banishes fatigue. The water can touch nothing but flesh or it loses its special properties. Thus, even the richest pilgrim must get down on his knees and cup the water with his hands to partake.

## The Northern Sea Route, Dihl al-Suq

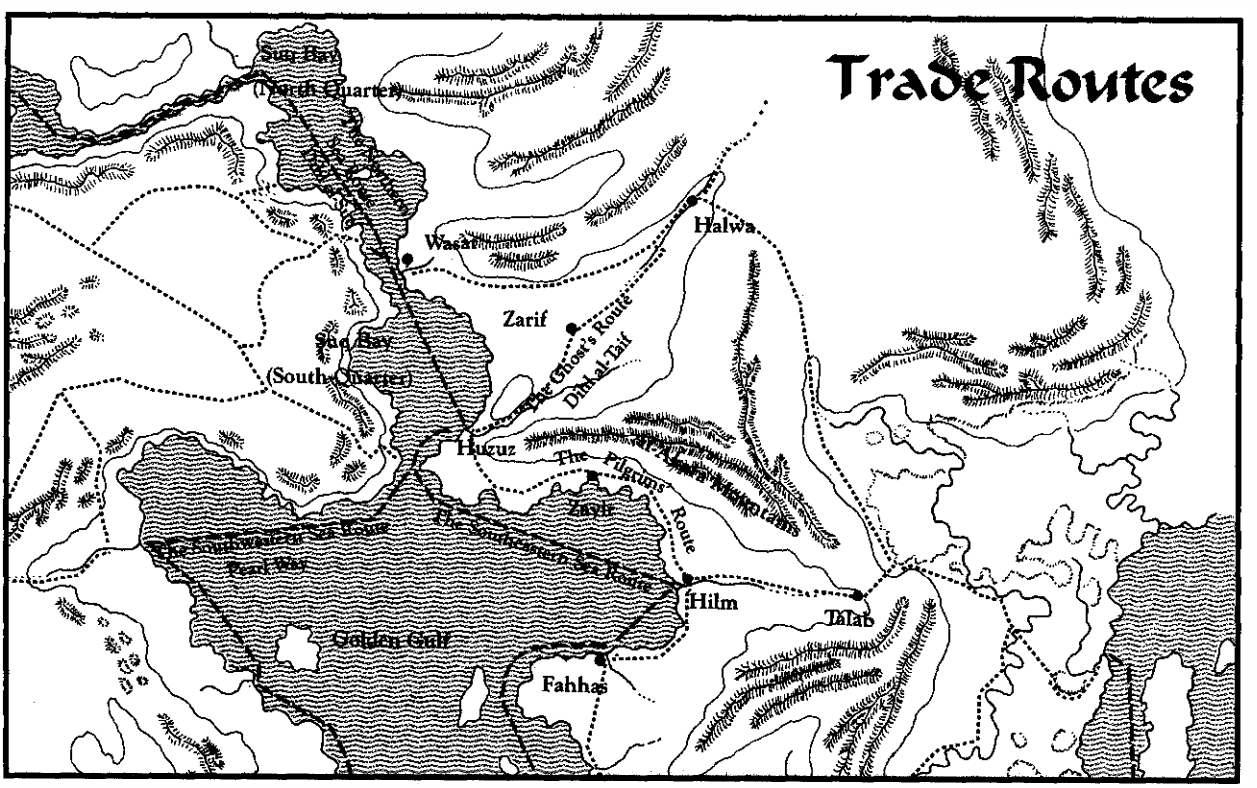
This is the preferred route of ship captains who sail to Wasat, Hiyal, and the Sea of Caravans. It follows the currents north, passing around the deep part of the bay on the east. The Suq Bay has few killing storms; its chief dangers are the pirates that prey upon the rich merchant ships. The Admiralty of Huzuz is quite active in the Suq Bay. At least 20 warships are always patrolling here, hunting down pirates and the nastier sea monsters.

The route is not clearly marked, of course, but many ship captains know it so well that what seems to be a fleet of merchant ships may just be a number of captains using the same route. This is shown when pirates appear. After the pirates have closed on their targets, most other merchant ships do their best to leave the battle behind.

Several pirates have enjoyed good success in Suq Bay, operating out of hidden bases on Ruhh Island or along the west coast. Two of the most prominent are The Reaver and the Shark of Suq Bay.

The Shark of Suq Bay, Almari bint Kafira (hfF/c/12), commands a fleet of five pirate ships, two galleons and three sambuks. She has over 400 corsairs under her command, and the sight of her flag (a black hammerhead shark on a sea-green background) is enough for most merchants to strike their colors.

Her banner used to show a shark leaping over a ship, but the artwork was not very good, and the creature



looked like a dolphin. On one raid, an ajami wizard started taunting her, calling her the "dread porpoise." The man was brave, and he attracted Almari with his charm and wit, despite the tauntings. She spared his life in return for his agreement to produce a new banner for her. The ajami, Michal Bluestar, was true to his word, and ended up joining her crew.

Almari is unusual among pirates: she tries for repeat business. A merchant ship that immediately strikes its colors is boarded, and one-third of the cargo is carried to her ships. The victim is then released. If a ship chooses to fight, it is wiped out to the last sailor.

In addition to the corsairs under her command, each of Almari's ships carries at least one sea mage; some carry more. Her flagship, the *Leap for the Throat,* has three mages. Fayiz Mikali (hmw/sem/11) is the leader of all her mages. Also aboard the flagship are Michal Bluestar (emW/aj/9), the northern renegade who gave her the hammerhead banner, and Safana al-Sitar (hfW/so/6).

Almari prefers the odds to be in her favor, and she always tries to surround her prey. If the prey is a single ship, one of her galleons and a sambuk or two attempt to close on the ship from different angles. If she is going for several ships at once, all five of her ships may appear from different points on the horizon. All of her mages wear *message rings.* The coordination between her ships is a most effective advantage.

Almari hates waste and killing, although it is necessary at times. If she comes upon another pirate ransacking a merchant ship, she is likely to rescue the merchant. Of course, the toll is doubled, but this is considered a small price to pay against the loss of the ship and their lives. Almari has been pursued for years by the Admiralty, and she has several spies planted among the sailors of the Grand Caliph. There are rumors among her troops that she has dealings with someone at the Court of Enlightenment; these rumors are true. Almari has long been an agent for Prince Tannous; he pays her well for the information she sends him via a *mirror of mental prowess* that belongs to Fayiz.

*The Reaver,* its banner of crossed cutlasses flying, is the most feared pirate ship on the Suq Bay. Its captain, Anwar Tulam (emf/c/14), is as bloodthirsty a pirate as ever sailed the seas. *The Reaver* is a large galleon, crewed by 100 corsairs.

It is fitted with two ballistas and a liquid star projector; Anwar Tulam likes to see his enemies go down in flames. Usually, the liquid star is saved for the Admiralty. Merchant ships are simply captured, cleaned out, and sent to the depths.

*The Reaver* is known to carry at least two mages, one of the sea and one of fire. *The Reaver* has also preyed upon ships in the Golden Gulf, when the hunt for Anwar Tulam becomes too energetic. He recently defeated one of the prize ships of the Admiralty. The price on his head has since reached 5,000 dinars. The victory left his ship woefully short of men, and he is thought to be heading for the Cities of the Pearl to recruit new corsairs.

## The Southwestern Sea Route

Also known as the Pearl Way, this route is followed by those ships heading for the Cities of the Pearl. The route avoids the storms found in the center of the Golden Gulf, remaining in the shallow seas of the Pearl.

The ships that travel this route are some of the richest in the Land of Fate, whether approaching the City of Delights or departing it. The Cities of the Pearl aggressively hunt pirates, so they are seldom a problem.

Storms coming north across the gulf threaten many a ship. The area is also home to a large city of sahuagin on the floor of the gulf. The sahuagin prey on ships from time to time, but they are far enough off the main route that most ships pass by them without problems.

Recently, two ships have turned up missing; this is attributed to *The Reaver.* The actual cause is Parnak, a dragon turtle who recently awakened. He demanded tribute, found it insufficient, and sent both ships to the bottom. The Cities of the Pearl would be most interested in any information regarding the lost ships.

## The Southeastern Sea Route

This route is used by ships seeking the cities of the Pantheist League and beyond. It has few pirates, but many storms.

A pirate known as the Wind of Quick Death used to prey upon traffic along this route. He was recently

defeated by two ships of the Admiralty who trapped him with the aid of a pair of djinn, sent by the Grand Caliph personally. The pirate's head was returned to Huzuz, where the Grand Caliph rewarded each of his captains with a magical cutlass. The two ships are soon to return to patrolling this route, which seems likely to remain safe for some time.

Trade with the Cities of the Pantheon is not terribly lucrative for Golden Huzuz, especially in comparison to the wealth brought by other trade routes. However, diplomatic and religious ties are important to the Grand Caliph. The ships traveling the Southeastern Sea Route carry diplomats or pilgrims as often as merchants.

## The Caravan Gates

A small wall surrounds the City of Delights, really ore of a nuisance than a defensive fortification. Numerous open archways and alleys lie all along the wall, and it is guarded by moving patrols, not regular stationed guardsmen. Though the wall prevents most large-scale smuggling, a single smuggler can easily gain access to Huzuz, provided that what he wants to smuggle is small.

Caravans must pass through the gates, as must all honest folk who seek admittance to the City of Delights. At the gates, the tax collectors and city guards await them. Most people find admission quite easy to obtain, even the ajami from far away, though merchants constantly grumble about the taxes they are charged.

There are four gates in the wall, each similar in makeup and personnel: the Pilgrims' Gate, the Gate of Wealth, the Gate of the Ghost, and the Gulf Gate. Four platoons of Vigilant mamluks are always on guard. A tax collector and his staff are present as well, as is a (usually) bored mage.

### The Pilgrim's Gate

Located in the south center of the city, the Pilgrims' Gate is used by many travelers from the south. The gate leads into the Court District and the Pilgrims' District. From here a visitor can clearly see the Golden Mosque.

Only caravans are searched. Pilgrims, whether simple or grand, are passed into the city with no fuss or comment — but woe betide the smuggler who tries to pose as a pilgrim, for the keepers of the gate have sharp eyes.

The gates are closed at night, but almost anyone can gain entrance by coming to the gate and calling out. Individuals who seek admittance after dark are given a much closer scrutiny; the city does not willingly open its gates to band of marauders.

The captain of the Pilgrims' Gate is Nura al-Hamiir (dfF/a/11), who delights in her job. She often welcomes pilgrims to Huzuz personally, for she feels she lives in the best city in the world. Nura is not a fool, and she has a keen eye for spotting nervous caravan masters, ones who may be attempting to smuggle goods in via secret compartments in wagons.

In charge of inspections and tax collections is Diyah al-Wasil (hmT/mr/11), an oily little man with a bad complexion. He is thorough and competent, little escapes his eye, and he is a shrewd judge of the value of goods. Diyah, despite his looks, is very loyal to the Caliphate, and he believes rightly that his job is important to the welfare of the entire city.

Overall, the staff of the Pilgrims' Gate is very devoted. They do not accept bribes under any circumstances, and arrest those who offer bribes.

The gate itself is a huge archway with interlocking iron bars that slide across to shut it. There are a pair of wooden gates as well, but it is the iron bars that provide the real security. In keeping with the image of the City of Delights, the bars were long ago covered with a thin layer of gold. It is a sign of the times in Huzuz that none of the bars are even nicked, for there has not been an attack on the city in recent memory. The mamluks on guard do not relax their vigilance, however, because one never knows when trouble may start.

### The Gate of Wealth

This gate is closest to the Court District, and is often used by young nobles out for fun and adventure. It gets its share of pilgrims and caravans as well, but nothing like the Gate of the Ghost or the Pilgrims' Gate.

The two gates here are seldom closed, although after dark, one gate is closed and the other is only halfway open. This allows foolish young nobles returning well

after dark to enter without having to open and close the gates a dozen times a night. Of all the gates, this would be the easiest to pass, provided one is dressed richly as befits a young noble. Even then, the staff of the Gate of Wealth has come to recognize most of their "regulars," and an unknown may be scrutinized rather closely.

The Gate of Wealth is commanded by Farim al-Kanafi (hmf/ml/11), a member of the Dauntless. Farim feels that this job is beneath him. He has a long history in the Dauntless, and he feels he should be commanding a unit of the hippogriff cavalry. Instead, he is forced to do an odious job at a dreary gate. He is quite willing to share this information with anyone who will listen.

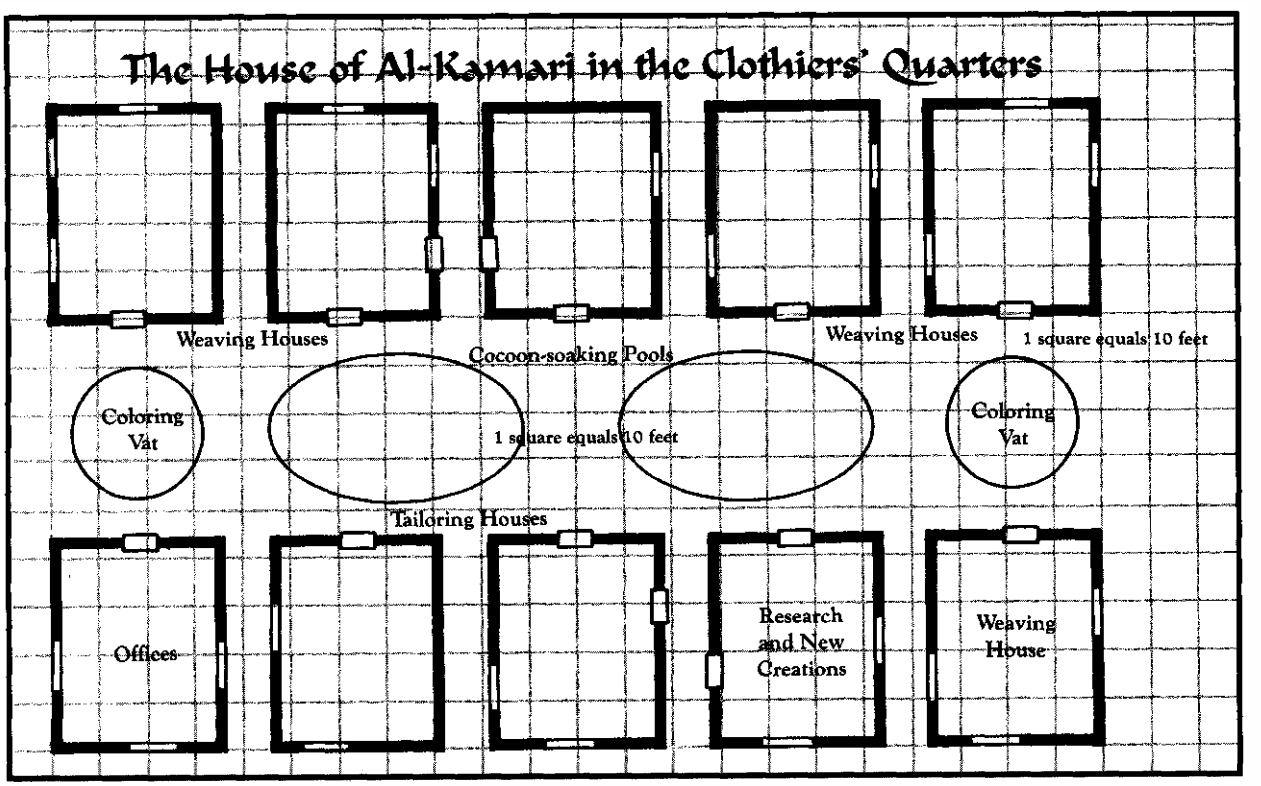
Farim pays little attention to the day-to-day business of the gate, but he has a good staff and few mistakes are made. Farim is not above accepting "tokens of esteem"; he truly believes that such gifts are his due, not bribes to keep him looking the other way. Farim never deliberately lets smugglers pass into Huzuz. However, his "friends" are obviously above suspicion, and it would be a waste of time to search their wagons for hidden compartments or smuggled goods. Instead, he has his men concentrate on those who are not so trustworthy, meaning those who do not offer him gifts.

In charge of tax collection at the gate is Mur'i bint Fatima (hfT/mr/8), newest of the chief tax collectors. Serving in this post for only a month, she is just now catching on to Farim's foolish games. The mamluks do not follow her orders; they are loyal to Farim.

Therefore, his "friends" are allowed through the gates with only a cursory inspection. Mur'i does not let them pass without paying their fair tax, but a connected merchant can merely declare the value of his goods, and Mur'i is obliged to set taxes based on declaration. Since this gate has always collected the fewest taxes, nothing has been noticed, as yet. As Mur'i gains confidence and experience, she and Farim are sure to clash.

## The Gate of the Ghost

This is the busiest gate in the city. From here caravans set out for Halwa and parts west, and pilgrims arrive from Wasat, Halwa, or the Cities of the Ancients. The



complement of mamluks is doubled here, both for protection and to assist with all of the traffic. It is not unusual to find five or six caravans waiting to get through in the morning, trying to get an early start. Later in the day it may take several hours for a caravan to make its way through the gates.

The Gate of the Ghost gets its name from popular lore. With so much traffic coming from the Haunted Lands nowadays, many people feel that ghosts are common visitors to Golden Huzuz, ghosts of long-dead ancients who want to catch a glimpse of the Shining City. Though most enlightened people realize this is simple superstition, a number of them tend to avoid the gate for no good reason.

The Gate of the Ghost is under the watchful eye of Amsha al-Lanim (hff/a/14), who runs the busiest gate to Huzuz. More people enter through this gate than through the entire harbor. Amsha takes this responsibility very seriously. She is a harsh taskmistress, driving her troops as hard as she does herself. Amsha has never missed a day at the gate since she was assigned there over eight years ago. The most remarkable part of this feat is that she has given birth to two sons in that time. Both of the births were at night, but by morning, Amsha was back at her post.

Amsha wanted both her career in the Grand Caliph's army and the joys of motherhood. While the men of Huzuz are enlightened and tolerant, she had trouble finding one who was *that* enlightened and tolerant. She finally married a barbarian, an ajami mage from a land with the strange name of Shadowdale. Her husband El runs a small school for mages located near the Gate of the Ghost and described below.

Amsha does not like to weigh herself down with armor, so she wears none. She is very agile (Dexterity 18) and likes to fight with a *long sword +1* in one hand and a *jambiya* +2 in the other. If the fight is serious, she parries with the jambiya and attacks with the long sword. Amsha is very proud of her wedding ring, even though it appears to be nothing but a plain gold band. It is also a *ring of regeneration.*

Taxes are collected by Waleed ibn-Keram (hgmT/mr/14), who is just the right size to test wagons for false bottoms. She spots smugglers better than anyone else in town. Waleed was a smuggler herself for almost a decade, before she was caught and given the opportunity to work off her sentence by helping to catch other smugglers. She found that she liked it, and in the last 20 years has become one of the Keeper of the Treasury's most valued employees.

## The Gulf Gate

The fourth gate of Huzuz is located south of the Clothiers' District and is heavily used by tradesmen and suppliers. Caravans from the small town of Saraq make their way to this gate. It is also the gate through which most foodstuffs enter Huzuz, whether brought in a flock or in a farmer's cart. Even farmers from the other side of the city prefer this gate.

The gate is closed at night, but little traffic comes this way after dark. The Gulf Gate has the attraction that it is by far the closest gate to the Grand Bazaar, which most say can be found simply by following one's nose and ears after reaching the gate. For those unfamiliar with the maelstrom that is Huzuz, this can be a major influence in gate choice.

Commanding the Gulf Gate is the redoubtable Miba sitt Lelia (dfF/a/11), the mother of the current Imam of the mosque of Selan. Miba is almost 70, and is well past her prime as a warrior. She got the post mostly because of her daughter's connections with the palace, but also because of her closeness and devotion to the current Grand Caliph's father, who wished her to be cared for until her dying day. It was felt that Miba could do little harm at the Gulf Gate, yet it was a post with honor.

Miba has turned out to be somewhat of a surprise to the younger generation, doing a very competent job. Collections at the Gulf Gate are up sharply since Miba took over two years ago, and the morale of her troops has improved as well. Miba is often seen talking to the shepherds who bring their flocks to market, for she has never lost her love of animals.

Tax collections are handled by Miba's best friend, Tala al-Sunim (hfT/mr/11), who took over at the same time as Miba. Tala is also past 60, but her eyes and wits are as sharper as ever. She is noted for her fairness, and most shepherds and farmers feel she gives them a fair evaluation, which is all they can expect. Unscrupulous

caravan masters have a less flattering opinion of her, because she has ferreted out many who thought to easily fool the "old women" at the Gulf Gate.

The two women are personable, very professional, and totally devoted to one another. On one rare occasion when they were forced to fight off a belligerent ajami, the crowd saw them erupt into mad whirlwinds of activity, perfectly matched in step and thrust. Though old, they are still able—even if they must rest afterward.

## The Caravan District

The Caravan District is not actually one district. Rather, it is the area surrounding each of the gates. They are areas populated with caravanserais, inns, taverns, hostels, and traders in horses and camels. A veteran caravaneer may enter the town, spend a week celebrating, resupply, load a new caravan, and never leave the district around that gate. Most do, but everything really necessary can be located within the area around the gates. Many temples even have mosques near the gates, so the faithful do not have to travel far to worship.

## The Caravanserias

Of prime importance to the trade of Huzuz are the many caravanserais that dot the districts. Caravanserais cater to the caravans, offering food, lodging, storage space for goods, shelter for the animals, and all the services needed to get the caravan ready for another trip.

Most such establishments try to offer the full range of services. A metalsmith, leatherworker, wainwright, and harness-maker are all considered standard. Entertainers perform at the cafes within. Some caravanserais even offer sages, magical healing, or spellcasting for an additional fee.

Rooms can be had for all in the caravan. Some rooms rival those of the better hostels in Huzuz. Unlike the caravanserais in remote locations, those in Huzuz are often beautiful, with glistening towers and golden designs on the walls. Large windows open on both sides, offering a view of the inner city, especially the Golden Mosque and the Palace of the Enlightened Throne. All the caravanserais of Huzuz are at least two storys tall; most can accommodate several caravans at once. Some of the

best-known caravanserais are the Merchant's Home, the House of Wo, and the Darni House.

The Merchant's Home is the most resplendent of these businesses. It is a five-storey structure with a paved central court. The prices are competitive, and lodging is usually reserved a year or more in advance. Some caravans have regular lodgings here, for those who enjoy good service have standing agreements with the Merchant's Home.

The owner of the business is Tun Hayal (hmt/mr/10), but he is rarely about. The day-to-day work is handled by his able assistant, Gaitiyah al-Aranib (hft/mr/6). Gaitiyah is adept at lodging several caravans in the same building without friction. The Merchant's Home employs some of the finest entertainers in the City of Delights, and even boasts a mage who specializes in illusions and performs once a week. Rawuns and barbers looking for extra money are welcome, for they provide more comfort to the guests of the Merchant's Home.

The Merchant's Home boasts that everything a caravan needs can be obtained here. That is a standard line for all caravanserais, but the Merchant's Home takes it seriously. The establishment offers good food, fine drink, and hot baths, but it goes beyond the normal amenities. If a caravan needs new horses, Gaitiyah arranges to have several reliable horse traders bring some of their stock about for inspection. If a caravan needs a brave party of adventurers to escort them through the desert, Gaitayah sends out recruiters. Things like this have made the Merchant's Home very popular, and very successful.

The House of Wo is named for its owner, Wo, a human ajami wizard from the lands far to the east. He has no other name, at least none that has been discovered. Wo is actually a 9th-level wu jen (see PHBR4, *The Complete Wizard's Handbook,* for details). He left his homeland long ago.

Wo has never revealed why he came to Huzuz, but his skills have quieted any qualms. Wo is the best cook in the district, one of the best in Huzuz. The fare at his establishment is known for its excellence. Wo takes a personal hand in the preparation.

This leaves him little time for the other facets of his business, which are handled by Fayaniz al-Nokar (hmW/so/4), who serves Wo purely for the chance to learn some of the exotic magic that Wo can teach. To date, he has learned only a few spells, but knows that Wo can teach him more. Wo would rather cook, sit by the well with the guests, and gossip about the Land of Fate. Unfortunately, his command of Midani is weak, and this often leads to misunderstandings. Wo takes this in stride, offering an apology backed by a fresh helping of one of his exotic dishes.

The House of Wo is a four-storey structure, capable of housing several hundred travelers. It is seldom full, although the cafe is almost always crowded. Many citizens from the surrounding area come merely to eat at the cafe, such is Wo's reputation.

The Darni House is also popular. Janik Darni min-Jisan (hmP/p/4) was an acolyte at the temple of Jisan, but found that his true calling was in business. He obtained a leave from the mosque, now stretched to 17 years, and has prospered ever since. He is still a devout man, and he has a small mosque to Jisan in the heart of his caravanserai.

Janik's prices are a bit steep, but the Darni house is popular because everyone who enters leaves healthier for it. The food is good, the servants are quick, lodgings are excellent, and all of the craftsmen are very skilled. Darni felt that there was a market for an "upper-class" caravanserai, and time has proven his theory correct. The Darni house caters to gem and silk merchants, as well as those with other valuable cargo.

The Darni house also offers some unusual services. They have a well-stocked library, a rawun entertains nightly, and a barber on the premises sees to it that the guests are both well-groomed and well-informed on the doings of Huzuz. Because of the value of the goods stored here, Darni also employees two platoons of the Diligent society to stand guard at all time.

## The Traders

The other feature of the Caravan District that immediately strikes a new visitor is the mass of traders waiting to offer a newcomer "the deal you will tell your friends at home about." Nearly everything is for sale in

the Caravan District, and many people have trouble believing that the Grand Bazaar offers more, at least until they see it. A few samples are listed below, but the DM should feel free to offer as many traders as the players can handle. Libraries, mage schools, mosques, sages, and more are all available in the Caravan District. They may not be as large or as well-equipped as some in other parts of the city, but they are available.

**Cela Jardi** deals in camels. Cela (hfF/dr/1) grew up in the desert, a member of the House of Bakr. She came to Huzuz on her pilgrimage at a young age, and she never left. She has found her niche as a dealer in good camels. Her background gives her the ability to judge their condition and worth, and her ten years in the city have given her the haggling skill to succeed against the competition.

Cela has a haggling skill of 14, and she often represents herself as a poor desert rider, forced to sell her only camel. Many customers fall all over themselves in their eagerness to fleece the foolish rider, only to find they have paid top dinar for their mount. Cela can get away with this because her stock is always good. She does not buy or sell poor quality camels, and she takes good care of all the camels she has in stock, keeping them well-fed and healthy.

**Mandrake Trollbane** makes custom wagons. Mandrake (dmT/sl/5) is a northern barbarian who has been a citizen of Huzuz for the last six years. He specializes in providing wagons made to order, for clients who can pay well. One of Mandrake's wagons usually sells for twice the normal price, a price he can get with ease. He can make wagons that are cushioned by special springs for hauling delicate cargo, wagons that are watertight for fording rivers, and heavy wagons that can hold twice as much cargo as normal. For an extra fee, Mandrake builds secret compartments for smuggling valuable goods past tax collectors and bandits.

Mandrake charges from 10-100 dinars for these secret compartments, depending on the customer's ability to pay and skill at haggling. Mandrake's skill is only 10, and his wagons are actually worth more than he usually gets. Mandrake employs a dozen wagonwrights, most trained by him personally. He can deliver in as little as a week if the customer is willing to pay for speed.

**The School of the Mage of Shadowdale** is a small establishment run by the husband of Amsha al-Lanim (supervisor of the Gate of the Ghost). The fellow is an ajami mage (hmW/aj/12) called El, which is short for his actual name, Elfinster. When he meets prospective students, he introduces himself as "Elfinster, the mage of Shadowdale." If the PCs confuse him with another wizard with a similar name, he becomes very frustrated and rants for several minutes about "that glory-hound, Elminster" and about all the times the names have caused confusion, and how he had to go as far as he could from Shadowdale to find a place where no one had ever heard of Elminster.

If the "other mage" is not mentioned, or if the PCs apologize profusely for confusing the names, El proves to be a capable wizard and teacher with reasonable prices. He can teach the spellcraft proficiency (in about three weeks, for a modest fee of 50 dinars), as well as a number of spells from Zakhara and the North, For 100 dinars per spell level, El sells a scroll of a spell to another character. For a fee of 500 dinars per week, El devotes time for personal instruction in a spell's use; this gives a PC a chance to learn each week, with a non-cumulative 10% bonus to the character's chance to learn spells. Most of El's students have been very pleased with the results of his teachings.

## Chapter 4

# The Grand Bazaar and Scattered Shops

*Nowhere is there more action, more excitement, and more sheer volume than at the Grand Bazaar. From the rarest jewels to everyday items, such us sugar dates and common abas, if it can be found in the Land of Fate, it can be found at the Grand Bazaar of Huzuz. Literally thousands of agents, barbers, open air stalls, secluded shops, and tents can be found in Huzuz.*

*The Clothiers District boasts the finest silks, satins, cottons, and other cloths to be found anywhere in the Land of Fate, or as the dealers would say, anywhere in the world. Cloth is a major business for Huzuz, and this business is centered on the Clothiers' District.*

*In addition, there are many small scattered shops in out-of-the-way places. A small gem shop tucked away in the Court District, a one-room shop crowded with spell components of rare and unusual types, such help to make up the character of the City of Delights.*

*The Grand Bazaar is more than just shops or tents, however. It is also enriched by the individuals who ply their tracks, the minstrels, the fortune tellers, the barbers, the screaming merchants, the beggars, and even the inevitable thieves and confidence men.*

*The shops and bazaars can also be a meeting place, for many an adventure could begin from hearing a barber gossip, or from a chance meeting with a desert rider dealing on a new saddle. Likewise, a group looking for some added muscle or a mage in need of hands can do worse than to inquire at the Grand Bazaar. Since thousands of people trade here every day, an adventurer looking for work can usually find it.*

*Though it is but a gale reflection of the bazaar in the City of Ten Thousand Pearls, the Grand Bazaar of Huzuz holds a few secrets unknown to the majority of the people of the City of Delights. Through diligent inquiries and more than a little luck, however, I was able to discover a great deal of information. Thanks are not necessary, for it was easy for one of watery blood to obtain several hidden tidbits of knowledge, and I remain your humble servant.*

*— Sunil al-Sahil*

The following information only begins to detail the many unique shops and unusual people to be found while shopping in the City of Delights. The DM should always feel free to add a new shop, to create a dealer in fine silk ropes (if that's what the players are seeking), or to add a favorite NPC as a wineseller. The Grand Bazaar, and Golden Huzuz, has room for them all.

The Grand Bazaar is a wide open place, so the DM should feel free to introduce the players to almost anyone or anything in the Land of Fate. Short of hostile monsters, almost anyone can be found in the Grand Bazaar; in fact, as is detailed in this chapter, even a few hostile monsters, in one form or another, can be found here.

# The Grand Bazaar

This is perhaps the largest open air market in the Land of Fate. It rivals, or surpasses, the great bazaars of Calimport or the Durparian markets at Heldapan. A map of the complete Grand Bazaar would fill a wall, and be very confusing besides. The market is not laid out in any logical fashion, and changes are frequent, but over the years, certain lanes and walkways have become fixtures. Customers need to get to the goods, and goods must be brought in and out. Other than this small restriction, any place a vendor can set up a blanket can become a place of business.

Most of the established merchant houses have shops or open air stalls that they have maintained for years. The same holds true for some of the fixtures of the marketplace, the barbers, mystics, and other agents that have dealt here for long periods of time.

The bazaar trades briskly from dawn to curfew. After dark, continual light lamps provide general illumination of all colors, and the Grand Bazaar takes on even more of a carnival look than normal. Licensed torchbearers are always ready to guide members of the evening crowd, for a small fee. Porters and bearers are also available, again for a fee. Lastly, there are almost a dozen groups willing to serve as bodyguards for those carrying a particularly valuable purchase. The fees for this are higher, but a bodyguard or two is usually worth the price.

## Haggling at The Bazaar

Haggling is standard procedure at the Grand Bazaar, and a rich outland fool who comes in and begins paying the asking price for everything he buys quickly gains a reputation. Before long, the asking price begins to double and triple at subsequent shops, and the respect he receives goes down in proportion. Most merchants respect a good bargainer; a truly satisfying sale is one in which the merchant gets the normal price of an item, after an hour of begging, screaming, gesturing, prancing, wailing, making outrageous protests, and the like.

The DM should take note of the warnings given with the haggling proficiency in the Arabian Adventures rulebook. It is not intended that the players spend a whole night of play haggling for supplies for an adventure—unless that is what they enjoy doing. Haggling is intended simply to enhance play and the feel of the Land of Fate.

On the other hand, simply walking in and buying items for the normal price and leaving hardly captures the feel of the Grand Bazaar of Golden Huzuz. One option might be to have the characters meet an agent who can supply all or most of their adventuring needs. A single haggling roll could determine the price for all the supplies needed for an adventuring party. This should not include mounts or especially rare items. If the PCs need the eye of a basilisk for a spell component, or if they wish to sell a valuable gem they have just recovered, the haggling should be played out.

## Prices at The Grand Bazaar

As is true elsewhere in Huzuz, prices are almost never posted. Characters wishing to know a price must ask. Also, a merchant does not waste time with those who cannot pay. An adventurer in battered armor and torn clothing is asked to show his silver before any serious haggling can begin.

Prices vary with the season and the availability of the goods. For ease of play, the listed asking, normal, and bargain prices from the Arabian Adventures rulebook may be used, varying by 10 or 20% at your whim. Again, individual or rare items should have a larger price fluctuation, usually upward. This is balanced by the fact

Huzuz is the trading crossroads of the Land of Fate, so very few items are actually rare in the City of Delights.

The exceptions are items from the northern barbarian lands. For these, first decide if the item can be found. Remember that Zakhara does have contact with the nations of Lantan and Durpar to the north, both of which are extremely aggressive when it comes to trade. Of late, even Amnish merchants have been seen in the city of Huzuz. If an item could be considered common in the northern Realms, it is merely uncommon in the Grand Bazaar. If it is uncommon in the North, it is rare in the Grand Bazaar.

## Time at The Bazaar

Since almost everything can be located at the Grand Bazaar, the problem is finding it. This is merely a function of time; if the characters go to enough vendors and ask for something, eventually they find someone to sell it to them.

If an item is considered common in Huzuz (listed in Chapter 6 of the *Arabian Adventures* rulebook), it can be located in 1d10 minutes. Larger items, such as camels, estates, and so on, have agents willing to show the characters the merchandise, or make a deal on the spot. If the item is rare, it takes 1d3 turns to locate a dealer. Examples of this might be looking for one obscure barber, or a dealer in northern spell books, or perhaps a sage who can identify an unknown magical item.

If the item is a rare northern item, it takes 2d6 hours to find even a hint of such a vendor, or to determine that it cannot be found. The DM should always feel free to deny his players something that would overbalance the game. "My sha'ir wants to find a northern spell book with *disintegrate* in it, so my gen can retrieve it for me" is a good reason to have that particular vendor out of town this month.

The time to locate items can be cut in half if the PC wishes to hire a guide. Guides at the bazaar usually charge one bit per hour. The House of R'maga, a group of ogre brothers highly prized for their knowledge of the city, charge as much as a dirham an hour; despite this they are usually in great demand. Locating guides is no problem—anyone standing around looking puzzled is sure to be approached by someone offering their services to the noble master. Two of the more notable guides are Parok Mirami and Laksi al-Afyid.

**Parok Mirami** (dmF/a/1) has been at the Grand Bazaar for several years, and he knows the area well. He has a good ear for what is going on at the market. Shoppers who hire him as a guide, for one dirham an hour, have a good chance of finding what they are seeking. Parok has deals with several merchants; he steers customers toward the Al-Farif spice shop, to the Al-Cinel shop for rare items, and the Al-Danafi house for most other things. He receives a cut of the profits for his trouble. Parok is a good customer at the Bakers' pastry shop, and he is partly responsible for their booming business. He has a great fondness for their hot pies and usually takes his pay in them.

**Laksi al-Afyid** (hfT/mr/5) runs a business she calls "Services for Nobles." Rather than acting as a guide, she runs a procurement agency. She operates out of a lavish house on the side of the Grand Bazaar nearest the Court District.

Laksi is adept at catering to the tastes and whims of the rich and powerful. Patrons are invited in to rest and enjoy fine wines and date cakes. Meanwhile, Laksi's crew of agents fetches whatever the noble desires from the Grand Bazaar.

Laksi's agents are all skilled bargainers. Most are merchant-rogues of 1st-3rd level with haggling skills of 14 or better. They also know the Grand Bazaar as well as anyone. If a noble desires a rare item, Laksi is sure to know where it can be located. Of course, such nobles always pay the asking price for an item, even though Laksi seldom pays more than the bargain price. For many of her rich customers, the time and effort saved makes it well worthwhile.

Laksi can even locate an occasional magical item, and the asking price is 20 times the experience point value. Her agents are not as adept at locating a desired magical item, with the exception of potions, and the only items available are those the DM chooses to make available in the game.

## Shops at The Grand Bazaar

The following are some of the prominent or interesting shops to be found in the Grand Bazaar. In addition to

these, there are dozens of normal shops with unremarkable people selling basic goods, such as coffee, rugs, clothing, and weapons—but who wants to hear about those?

Aja Pelima, Magical Items Bought and Sold: Aja's magic shop, otherwise known as "Mad Aja's Magic for Fools & Simpletons," is a recent addition to the Grand Bazaar. Aja seems to be an ajami, a mage from the north, and he set up shop just two months ago. His items are received with suspicion, if at all. Aja poses as an 8th-level male elven ajami mage, but his act is not perfect. He has flaming red hair and prefers extremely bright colors in his dress. His favorite clothing is a bright red silk robe with gold fireballs and silver lightning bolts covering it.

Mad Aja is a popular topic among the regulars at the Grand Bazaar. Some feel he is a really blatant member of the Brotherhood of the True Flame, and that he will be picked up by the Grand Caliph's men before long. Others believe him to be a powerful genie here on some sort of spying mission. Proponents of this theory claim that his true nature cannot be detected by magic. They also claim to have seen him wandering the streets at odd hours, as if he were searching for something. The majority see him as a colorful barbarian madman, possibly a dangerous one, but certainly entertaining.

Aja is none of these things. On the surface, he is simply a slightly warped, high-pressure salesmen. If business is slow, he stands in front of his small shop and attempts to entice customers into his shop. This is not strange, but his manner is. He does anything necessary to attract attention. More than once, wizards and priests have hurried to the Grand Bazaar to put out a fire, only to find that Aja had been using his *pyrotechnics* spell to amuse customers again.

Aja thinks nothing of using a *fireball* to gain attention, or levitating a prospective customer, and then floating upside down to talk to them face to face. He usually starts his pitch with "Magic can do anything, and you look like the type of man that needs to be able to do anything." The pitch gets more outrageous from there.

Aja seems to have a unique ability: he never bothers people who do not have the wealth to pay for his items. This means he has upset more than a few rich nobles and merchants, refusing to deal with those who only appear wealthy, while recognizing poorly-dressed nobles as people of great means. Aja has made more than a few sales by recognizing the actual buying power of a customer and pitching exactly the right item for sale.

Aja is much more intelligent than he acts. Many people, particularly those among the Grand Caliph's agents, are aware of this, but most wrongly assume he is a genie of some sort. He is actually a venerable red dragon, here to track down a thief.

Ajax Firestorm: AC -9; AL CE; MV 9, Fl 30 (C), Jp 3; HD 19; hp 123; THAC0 5; #AT 3 (in dragon form) or 1; Dmg 1d10+10/1d10+10/3d10+10, or 1d4+14 *(dagger +4);* SA *affect normal fires, pyrotechnics* and *detect gems, kind and number 3/day, heat metal, suggestion,* and *hypnotism* 1/day, breath fire for 20d10+ 10, spells; SD immune to fire; MR 50%

Ajax wears an *amulet of non-detection,* jewelled bracers (nonmagical), and has quite a collection of wands that perform evocation type magic *(fire, frost, lightning).* He always carries a strange wand that no one can identify. He prefers evocation and enchantment charm magic, and his usual spell list includes *burning hands, charm person, mirror image, levitation, Melf's minute meteors, spectral force, wall of fire,* and the priest spell *command.* Ajax has an Intelligence of 17 and is very patient for a red dragon. He is here tracking down a thief, one who stole from him.

Ajax is looking for the stolen sky ship that is currently located in one of the warehouses of the Al-Danafi family. He has not found it yet, because there are too many genies about for him to openly show his power. The strange wand he always carries is the sky ship's control rod, which he retained after the thieves stole his ship. He had stolen it from its rightful owner, a Halruaan mage, but that does not make the second theft acceptable.

Ajax is particularly cruel to any thieves; the one fool who attempted to snatch a magical item and run was incinerated on the spot.

Mad Aja's shop has little for the experienced adventurer. He has a few potions for sale, products of the alchemy class at the university. Such potions are rarely the desirable ones (how many *potions of extra-healing* are average PCs willing to sell?), but they are usually good.

He also sells *continual light* stones, an item available at almost any mosque.

His other magical items are less dependable. He has several magical swords for sale, including a *cursed berserking long sword* +2 and a *scimitar of giant slaying* that forces its owner to attack any giant on sight unless the owner rolls a successful saving throw vs. spell. His other items are similar, so PCs who think they have found an easy source of magic are sure to be disappointed. The only advantage to dealing with Aja is that his haggling score is only 10.

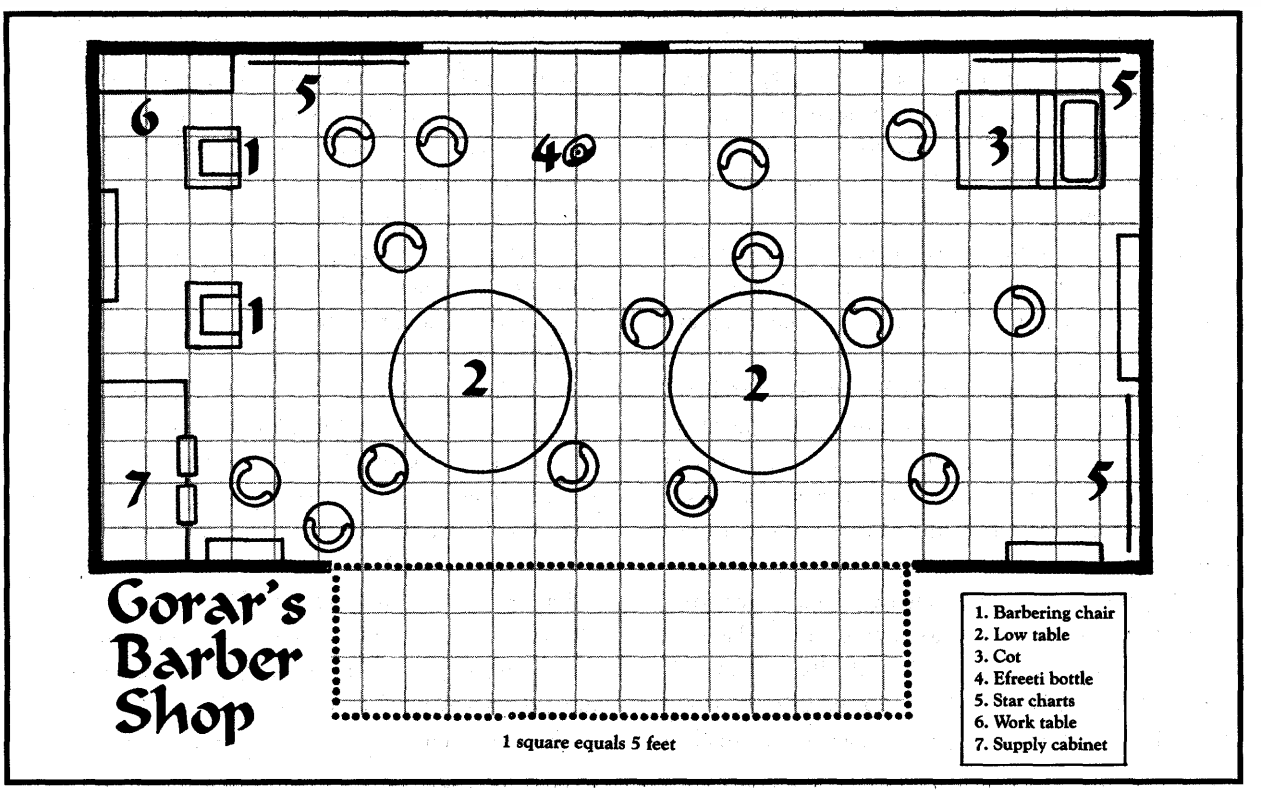
Alik Aksama, Fine Rugs: Alik (hmF/a/0) is one of the busiest dealers at the Grand Bazaar. He has three large tents that hold a large selection of rugs, carpets, and tapestries of all types. Alik is a shrewd haggler; his haggling score is 15. Contrary to his claims, not all of his rugs are fine. He deals in all levels of quality, from very expensive rugs imported all the way from the Eastern barbarian lands of Kara-Tur, to inexpensive rugs woven by apprentices of the various masterweavers about Huzuz.

One of Alik's tents is filled with rugs for the common customer, another handles tapestries both fine and common, and the third caters to those with a heavy purse. Between the three tents, Alik boasts that he can please any customer, and few leave without purchasing something.

The Barber Shop of Gorar al-Aksar: One of the most famous individuals of the Grand Bazaar, and a fixture in his shop for the last 40 years, is Gorar al-Aksar (hmB/br/15). This singing barber is respected and liked by all members of the Grand Bazaar, even his many rival barbers.

His shop is full of astrological charts and books, and he insists on casting a horoscope for all of his customers, whether they want one or not. This quirk aside, Gorar's shop is always full of listeners and customers, for Gorar spins some of the best tales at the Grand Bazaar. His services come high—his asking price and normal price are both 50% above those listed.

In addition to walls covered with star charts, Gorar has a prominent exhibit to back up his stories. A smoking efreeti bottle sits on a stand near Gorar's working area, proof that at least some of his stories are true. More



information on Gorar can be found in Chapter 4 of *Golden Huzuz.*

**Focran Samina, Ropes for All Uses:** Focran (hmT/mr/1) is a small man who deals in ropes and cords, both practical and ornamental. His prices are standard, and his selection is limited. What he does have is of average quality. Focran is just an everyday haggler, going about his job as best he can. He does have a few special ropes; for instance, buyers can obtain ropes that are very hard to escape from (-2 to rope use proficiency for purposes of escaping from bonds). Such ropes fetch double the normal asking price. Focran never has more than three such ropes in stock at any one time, for they are difficult to make. Focran makes these ropes himself, but all of his other products are obtained from ropemakers in the Clothiers' District. His ornamental cords are silken, and more than a few nobles stop at Focran's little tent for the finishing touch to a fine outfit.

**Gogal al-Misal, Slave Trader:** Gogal (hmW/fm/14) is a more recent addition to the marketplace. He can be found nearly every day at the Grand Bazaar, maintaining his cover as a slave trader. There is no official slave market in Huzuz, a fact that Gogal has used to make himself very rich. Gogal has an open air courtyard where he keeps his slaves, although he is perfectly willing to take orders: "I can deliver two dwarves suitable for mine work by tomorrow night, noble sir, it is no trouble. Now, let us discuss price."

Gogal also roams the Grand Bazaar, actively seeking rich foreign merchants to interest in his illicit wares. Complete information on Gogal can be found in Chapter 4 of *Golden Huzuz.*

**Hakim Sayad, Clothes for the Enlightened:** Hakim (ogmT/mr/7) is a portly ogre with a hideous smile. He is always dressed in the latest fashions, and more than a few members of the court come to Hakim for their clothes. Hakim has two large, adjoined red and white striped tents containing his current stock. He prides himself on being able to clothe his customers from head to toe. He carries a full stock of caftans, abas, boots, caps, cloaks, turbans, veils, waistcoats, chador, keffiyeh, and jellabas. Hakim is a shrewd bargainer; his Wisdom is 15 (haggling score of 15), and he delights in a bargain. His goods are usually of high quality. Hakim's silk all comes from the Al-Kamari house, for instance.

**Hama Sayif, Mystic and Dancer:** Hama (dmP/my/7) is a popular figure at the Grand Bazaar. He offers advice to those who ask—and pay—for it. He is also a very good dancer, with a dance proficiency score of 19. Hama may be granted a vision if he does a particularly good dance, one the characters may benefit from (this assumes that they are the ones paying him). His prices are 30/20/15, and his partners take care of any haggling.

Hama is one of the Dancing Dwarf warriors of the Al-Akara mountains. He found that mountain life did not suit him, and he traveled about seeking fulfillment. He found it in the Grand Bazaar, of all places.

Hama can be used to introduce the PCs to an adventure, but his information should be more general than specific. "Seek the gem merchant who lives in the alley behind the Blowing Wind Inn, for he can lead you to the Star of Atir" might be all the PCs get for their money. It would be enough to lead them to the beginning of a quest for a fabled gem.

Hama is always accompanied by Sika al-Bana (hgmT/sl/4) who accompanies him on the pipes, and Bara Minora (hgfT/sl/3), Sika's mate, who plays the drums. The two handle all finances for Hama, as well as any haggling. Both have a haggling skill of 14. They are determined that Hama will make them rich. They also care for Hama, who saved their lives in the mountains. Much as it pains them, they have learned to leave the purses in the audience alone. Hama once discovered Bara helping herself, and he cast an evil eye upon her, one he would not remove for a year.

**The House of Al-Danafi:** One of the richest merchant houses in Huzuz, the Al-Danafi have never forgotten their beginnings as simple merchants in the Grand Bazaar. An area the size of several city blocks is occupied by the Al-Danafi holdings. They deal in literally everything that can be sold at a marketplace.

Only in exotic items do the Al-Danafi fall short, although they have made contact with merchants from far-off Durpar, and they are expecting a shipment of northern spices and fine silk within the year.

The Grand Bazaar is dotted with guides employed by

the Al-Danafi, who are adept at spotting foreigners and adventurers. Such individuals are skillfully guided to the best deals, which are always made at al-Danafi stalls, of course. Al-Danafi prices are standard, with the exception of silk. The Al-Danafi resent the hold that the Al-Kamari family has on the silk trade, and they attempt to undercut the Al-Kamari at every opportunity.

**Howard Baker, Fine Pastries:** Proof that not all outland barbarians are real barbarians, Howard (hgm/cook/0) is a member of the fabulously rich Baker family of Durpar, far to the north. His exotic pastries have caught the fancy, and taste, of the court crowd, and the Baker family is doing a booming business.

Howard has a team of ten halflings working for him, although only three (he, his wife, and his daughter), are originally from Durpar. The rest are employed and trained by him, and the pastries of the Baker establishment are well known for quality. His specialties are bouqthi, a rhubarb filled pastry, both very tart and very sweet at the same time, and fruitcakes of all types. He also makes a hot pie known as a "bubbler," using cherries or peaches, that are still bubbling when removed from the oven. These are usually prepared in the evening, when the worst heat of the day is gone. The smell usually has customers surrounding his shop, for everyone agrees that bubblers must be eaten hot.

The Bakers' prices are in line with their skills. Their cooking skills are 17, and the haggling skills of the two Baker women are 19 and 15 respectively. Howard Baker himself is a master trader from Durpar, and his haggling skill is effectively 21. If Howard should roll a natural 20, normally a failure, it is considered a success if the other party also fails his haggling roll.

Howard also has the ethics of the Durparian merchants: he never lies to make a deal, nor does he charge full prices for less than perfect pastries. He has tried to instill this ethic into his employees, but to date has had little success. Howard speaks Midani with no trace of accent, as does his wife. Their daughter, Melissa, still has a pronounced Durparian accent, even after working in the bazaar for a year.

**Janci al-Kriman, Camels and Other Beasts of Burden:** Janci (hmT/mr/3) is an agent for many of the livestock dealers in Huzuz. He specializes in camels, but he has access to other beasts as well. He is one of the few merchants who can procure trained hippogriffs, although the price is outrageous.

Janci's asking price for a trained hippogriff is 10,000 pieces of gold, although some few hagglers have gotten him down to only 3,000 dinars. He can also procure horses, elephants, mules, and oxen.

Janci is unlike many of the merchants in that he extends credit to his buyers. He does this because he wears an *amulet of animal control.* This allows him complete control of any animal he touches, even as far away as the Pearl. Any buyer who attempts to flee with an animal that has not been paid for finds the mount returning to the bazaar, no matter what is done to persuade it to do otherwise.

Such thieves are turned over to the city patrols. Janci has established quite a reputation. Only the foolish or the ignorant attempt to steal from Janci. Janci cares for his animals, and all purchasers are warned that if they mistreat their animals, Janci will know and the animal will return. In such cases, payment is not refunded, because Janci has little respect for anyone who would mistreat an animal.

**Jera al-Farif, Sculptures for the Elite:** Jera (hmW/so/4) is one of the best sculptors at the bazaar, and the elite do indeed come to him. He can be found at his shop on the south side of the bazaar, working almost daily. He works only in marble and obsidian, although he may use gems to enhance his sculptures.

Jera has a haggling score of 15, and his sculpting skill is 18. If he gets a result of 14 or higher when making a sculpting proficiency check, Jera throws a tantrum and smashes the sculpture as being unworthy of existence—despite many a customer's protests that it looked just fine. Jera charges 500 dinars to make a life-sized statue of a customer, 100 dinars for a smaller (six inches to one foot) statue. His work of the Grand Caliph stands in the palace itself. Ever since the Grand Caliph accepted that gift, Jera's fortune has been made.

Jera is a very fast worker; a life-sized statue can be completed in only two days, if the customer is willing to pose for it. Jera first sketches the customer from several

angles, adding several notes so he can recall fine details later. Before Jera puts the finishing touches on the sculpture, he has the customer come back into the shop, sometimes asking them to pose for an hour or more while he finishes the face or some other important feature.

Jera also has a number of other sculptures for sale, and he is acknowledged to be the best sculptor of animals and birds in the Grand Bazaar. Jera refuses to do works depicting genies in any form, and he will not even discuss the matter. There is a good reason for this: Jera is actually not a human, but a markeen, or genie double.

He hides this fact very carefully; he has been impersonating Jera for almost ten years, and by now no one even remembers the original Jera. He lives in constant fear that he will be discovered by a genie or a wizard, for he is involved in the secret community of markeens that live in Zakhara.

Korat Minial, Lights in the Dark: Korat (hmF/a/0) deals in lamps and lanterns exclusively. His small shop is located on the edge of the Grand Bazaar. It is easily found by the myriad of colored lamps lit every day at dusk. Korat is an average haggler (haggling score 11), but both of his parents are skilled lampmakers. His lamps are always high quality, and he generally makes a hefty profit on his sales.

Korat's specialty is colored lamps. He claims that different colored lamps enhance different moods. Korat recommends red and blue lamps for romance, yellow or white for harsh business dealings, mauve or purple for dining, and green for religious ceremonies. None of this has been proven, but it is a good line to start haggling with. Korat's stall has been located in the same spot for over 20 years, and he is a well-known fixture at the Grand Bazaar.

Mari bint Sadita, Coffee Seller: Mari (hfT/mr/1) is a new addition to the Grand Bazaar. A few weeks ago, Mari entered the bazaar and found an empty spot. She spread out her blanket and has been selling coffee since. She has a small trade, but her wares are of good quality and her customer base is growing. To attract customers, she offers free samples of coffee. At dusk she lights a small fire and brews several of her finest coffees, offering them to anyone who shows an interest in her wares.

Mari has a surprising variety for her small spot. She deals in various flavored coffees and teas, although she is a devotee of plain, unflavored coffee. Mari always has a mug of coffee in her hand; she likes it cold as well as hot.

Mari makes customers feel at ease with her pleasant, quiet personality.

Minak al-Zafyi, Exotic Animals: Minak, (emF/dr/3) has a small tent that is very aromatic, to say the least. It is full of cages of songbirds, partridges, monkeys, falcons, cats (both winged and domestic), puppies, peacocks, and his prized exhibit, a young elephant bird. Minak is also willing to deal for camels, elephants, ostriches, war dogs, and water buffalo—if it belongs to the animal kingdom, Minak can get it. At least, this is his boast.

We has excellent contacts in the Caravan District, and can indeed get customers a good deal on horses or camels. He wants 5,000 dinars for the elephant bird, although it is getting pretty expensive to keep, so he may have to drop his price. Though 5,000 is his normal price, he starts haggling with 7,500. Under no circumstances will he sell the elephant bird for a bargain price.

Minak is a tall, striking elf, who wears a *ring of mammal control* and has a *net of ensnarement* close at hand. He cares a great deal for his animals. Someone who shows they care for an animal has a much better chance of haggling with him. His normal haggling score is a 15, but it is treated as a 12 against an obvious animal lover. Minak judges people by how his animals react to them. This has served him well in the past and should continue to do so. If animals don't like you, then Minak doesn't either.

Mira al-Mikam, Barber Shop: Mira (efT/br/2) has a small reputation at the Grand Bazaar. She is an accomplished singer, a beautiful, ever-young elf, and a skilled barber. Adventurers looking for leads to a grand quest may be steered in her direction. Mira does have some information that might start a party on an adventure, and she gladly donates this information for a mere 1% of the gold and silver recovered. To date, no group she has sent has yet returned to pay her. Mira has no taste for adventuring; the one serious adventure she was ever on resulted in the deaths of the rest of her party. Mira can relate an adventure hook of the DM's choice if the PCs show any interest.

Mira makes a decent living as a barber, and her shop is well-adorned. Crystal vases hold fresh flowers every day, for Mira has always loved flowers, especially roses. All of the chairs in her shop are padded and comfortable, and customers are offered wine while they wait. Mira is a skilled bargainer (haggling score 15), and her beauty draws many a young man back to her for a song and a shave. In fact, Mira is almost 300 years old, and has only recently (in the last 30 years or so), developed an interest in meeting young men.

Sadik Harama, Fine Weapons: Sadik (dmF/a/3) is an old dwarf who has gone almost completely bald. He deals in all types of metal weapons. Sadik employs two ogres as bearers and guards; both are always armed with sturdy two-handed swords. Sadik produces weapons of average to good quality, but he is a poor bargainer (haggling score 11).

Yunik al-Zanil, Flying Tours: Yunik (hmW/so/13) runs the most expensive tours in Huzuz. For 20 gold dinars, a noble patron receives a half hour tour of Huzuz, from the air.

Yunik has no less than five of the largest size *flying carpets* for his tours, along with a number of apprentices who pay for their magical training by conducting such tours. For truly important visitors, such as a visiting caliph, Yunik conducts the tours personally. Tours are tailored to the customer's taste, and the customer sees the sites that the customer wishes to see.

Yunik's tours never fly above the Golden Mosque or the Grand Palace, because such an act is forbidden, as well as foolhardy. All of the tours circle the Golden Mosque and the Palace of the Enlightened Throne, which of course are the highlights of every tour. While Yunik's prices are high, there is usually a waiting list for his tours. Those who have taken them are fond of saying that "Huzuz is a different city from the air; if it's possible, the beauty of the city is even more pronounced from several hundred feet up."

Yunik is also one of the few people in Huzuz capable of selling *flying carpets.* The customer must have permission from either the Grand Caliph himself or from the Grand Vizier. Without a note granting permission for such an item, Yunik won't even discuss the sale. If permission has

been obtained, the asking price is still 10,000 gold pieces for a large carpet, half that for a small one.

After payment is made, Yunik promises delivery within six months. Those who refuse to wait might be able to purchase one of the carpets he uses for his tours; he usually has a spare. Such carpets have seen heavy use, and they receive a -2 to any saving throw that must be rolled to avoid damage. There is no reduction in price for a used carpet. Buyers who insist on immediate delivery are forced to settle for what they can get.

## Clothiers' District

The Clothiers' District is one of the most aromatic in all of Huzuz. This is not intended to be a compliment, for the smells of boiling dyes and tanning chemicals permeate the entire district. Still, many put up with this smell, for the finest silks, linens, and cottons in the Land of Fate can be found here. Cloth is produced from raw materials throughout the district, then passed along to tailors and skilled embroiderers who make finished products.

One house dominates the area. Although less than 20% of the tailors in the area are affiliated with the Al-Kamari, that house's influence is felt throughout the district. Indeed, their power in the production of silk is felt throughout the Land of Fate.

### The House of Al-Kamari, Fine Silks

The Al-Kamari employ many tailors, seamstresses, colorers, weavers, and other craftsmen. They pride themselves on making the finest silk in the world, and this may very well be true. Most of the nobles of the house pursue excellence and quality with an enthusiasm bordering on fanaticism. The family is a long-established one; they have been making silk clothing for the Grand Caliph and his court for more than a century. In the past two decades, the leader of the family, Mu'izzi al-Kamar, has become a prominent figure at court. More information on Mu'izzi is presented in Chapter 3 of *Golden Huzuz*.

The house has over a dozen factories that process the raw silk cocoons. The Al-Kamari estate to the south of the city has many large mulberry orchards, where the silk moths are kept and the cocoons grown. The Al-Kamari family uses only cultured silk. They have sages investigating the possibility of improving the quality all the time. Cultured silk is that grown only by silkworms that feed on mulberry trees, in protected conditions. Wild silk is that from silkworms that grow in the wild, mostly feeding on oak leaves.

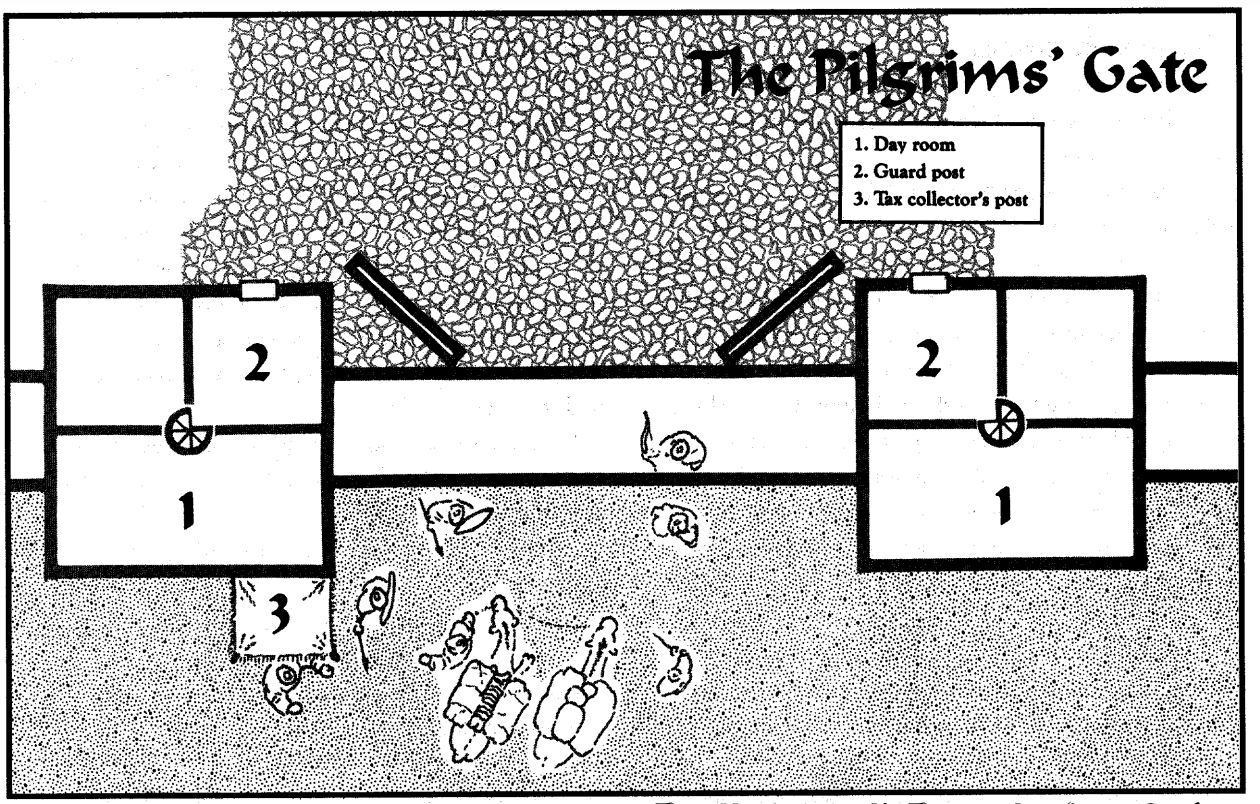
Other types of silk, like spider silk, are not commercially economical, but the Al-Kamari do have a small experiment in spider silk clothing going on. The yield is small, and overhead is high, but the Grand Caliph himself has a vest and sash of spider silk cloth, presented as a gift by Mu'izzi al-Kamar.

Although many small shops owe allegiance to the Al-Kamari, they are still independent businessmen. In order to work with Al-Kamari silk, they must allow agents of the house to examine the finished products from time to time. This has the effect of insuring that most items made from Kamari silk are excellent works. Many of these shops are located near the outer edges of the Clothiers' District, while the silk factories are in the midst of it.

The guiding hand behind the success of the Al-Kamari is not a member of the family at all. Dakim ibn Mu'izzi (gmT/mr/1) has been with the family for over 60 years, and he loves his work with a passion. Dakim is credited with being able to fashion over 6,000 differently colored dyes, some of which can not be reproduced anywhere else.

Dakim is currently working on a project to use giant spider silk to make a bedspread for the Grand Caliph. He has the backing of the family, and he may seek out adventurers for a small mission. He needs more giant spiders, alive. Dakim began his career as a slave. He is still technically owned by the family, but he is far too valuable to be treated as even a most favored slave. He has authority to make business decisions for the family, and he inspects many of the shops that sell Al-Kamari goods himself. He also keeps a keen eye on the competition, and can frequently be found wandering the Clothiers' District.

The Al-Kamari family also employs an artist who executes their finest weaving. Jaheira, a tasked artist




genie, is the genius behind most of the finest woven silk that the Al-Kamari produce. She is provided with practically anything she desires, for the Al-Kamari know that an artist genie only produces fine work if she is satisfied and generously provided for.

Jaheira, tasked artist genie: AC 5; hp 35

Jaheira is a typical artist. She wears the very latest fashions, often before they become fashion. In fact, some of the things she likes to wear never become fashionable. Jaheira takes any sort of insult very personally; criticizing her work is enough to make her stop working for a week. Jaheira considers herself the genius of the entire family, and Dakim and the rest are quick to play up to her, to do anything to keep her happy and creative.

Jaheira can use each of the following spell-like abilities twice per day: *duo-dimension, mirror image, illusion, polymorph self,* and *stone shape.*

See MC13, the AL-QADIM™ Appendix to the MONSTROUS COMPENDIUM™ for more details.

## The House of Al-Thuria, Leather Goods

One of the most prominent dwarven families in the city, Al-Thuria produces good quality leather goods of all types, for all uses. Their tanneries are easily located, as they are in the most pungent area in the whole district. None of the Thuria have an effective sense of smell any longer, but this does not prevent them from producing good leather.

The Thuria also own three large factories where the leather is worked. One specializes in leather armor, another in saddles and tack, a third in sandals, backpacks and other common items. Here a merchant thief can indeed buy in bulk, although any merchant in the Grand Bazaar is likely to know where the leather was purchased and for how much.

The Al-Thuria operation is overseen by Jamila al-Thuri, (dfT/mr/6), an elderly female with an iron hand. Jamila has never been comfortable in court, and the Al-Thuria prefer to keep to their estate, located near the edge of the Clothiers' District, in sight of the city walls.

## Private Enterprises

Besides the great houses, there are a number of privately owned businesses as well, scattered throughout the Clothiers' District.

**Gundar Silvershine, Abas for All:** Gundar is a former outlander, but he has been a member of the Clothiers' District for so long that he is accepted. Gundar (hmF/a/6) was a fighter for King Azoun of Cormyr in the far north, but he was caught with his hand in the company cashbox.

Barely escaping with his life, Gundar had many adventures as he fled the northern Realms. Eventually he ended up in Huzuz, where he apprenticed himself to a tailor. He discovered a real talent for working with cloth, and his embroidered abas are quite popular.

Gundar long ago became enlightened, and he now worships Jauhar the Gemmed. Gundar uses many unusual designs in his abas; he is one of the few who can accurately depict dragons and wyverns in his work. Unfortunately, most of his designs are considered a bit strange by the members of court, and his shop has a high percentage of such goods.

Gundar also employs several apprentices, and many average quality abas are in stock. Gundar's operation is not large enough to allow a merchant-rogue to buy in bulk without at least a month's notice.

**Fatima bint Fayiz, Tailor:** Fatima (hfF/a/0) is typical of many of the tailors in the Clothiers' District. She makes garments for those who order personally, and she also accepts orders from the larger merchant houses. She spends the day working and moves to the Grand Bazaar for the evening crowds. Her haggling skill is only average (12), and her skill as a tailor is 14. Her prices are standard. Fatima is happy with her work, and compliments are cheerfully accepted. She feels that customers who come personally are special, so such orders are always completed prior to orders from an agent or a house.

## Scattered Shops

Listed here are a few of the shops that do not fit into any specific area, but are worthy of note. Some are talked about all over the city, while others can only be found by diligent searching, or with the help of a guide.

**Aziza the Seer:** Aziza (hfP/my/6) is a member of the Readers of Zann. She is quite intelligent (17), and can be used by the DM to steer players toward an adventure. Aziza has a small shop with a sign that says simply "Books and Scrolls." The shop is filled to the brim with books, scrolls, and maps. Aziza has little idea of what is actually in her shop, because she often buys books with only the most cursory inspection. Since Zann mystics believe that it is the act of reading that is important, and not comprehension, Aziza sees no need to get really familiar with her stock.

Customers who wish to spend enough time searching can possibly (10% chance per hour) locate a spell book or other important research item. There are no less than three spell books in the stock, none with spells above 5th level. Selection of spells is left to the DM, for better game balance. At the DM's option, one of the books might be a book containing forbidden magic, magic of the northern barbarians.

Also to be found with a determined search is a scroll with information about yak-men, describing the spells used to keep rivals from conceiving male children. A member of the Grand Caliph's court could get much use out of it, for such a problem faces the Grand Caliph right now. The PCs must state that they are searching for such a scroll, and even then it takes six hours of poring through old books and scrolls to discover it. It is buried under a pile of scrolls and books, and the chance of stumbling on it accidentally is only 3%.

Aziza is a competent mystic, and she is also a good judge of people. She has a small reputation in the Court District, and her shop is located just north of that area, in the more affordable Pilgrims' District. Her rates are a bit steep: 125 dinars is her asking price for a reading. Aziza always delivers a prophecy; if she gets no genuine reading, she is good at delivering a broad statement that can be interpreted in several ways by the listener.

**Kola bint Fayala, Locks:** Kola (gnfT-W/mr-so/4-5) is a retired thief who uses her knowledge to manufacture locks that are difficult to pick or force. Since thieves are always a problem where there is wealth, Kola has a thriving business.

Her shop is located in the Warehouse District.

Merchants in the area usually use her locks for their homes as well as their warehouses. Kola also makes average quality locks; one of her "specials" costs triple normal price.

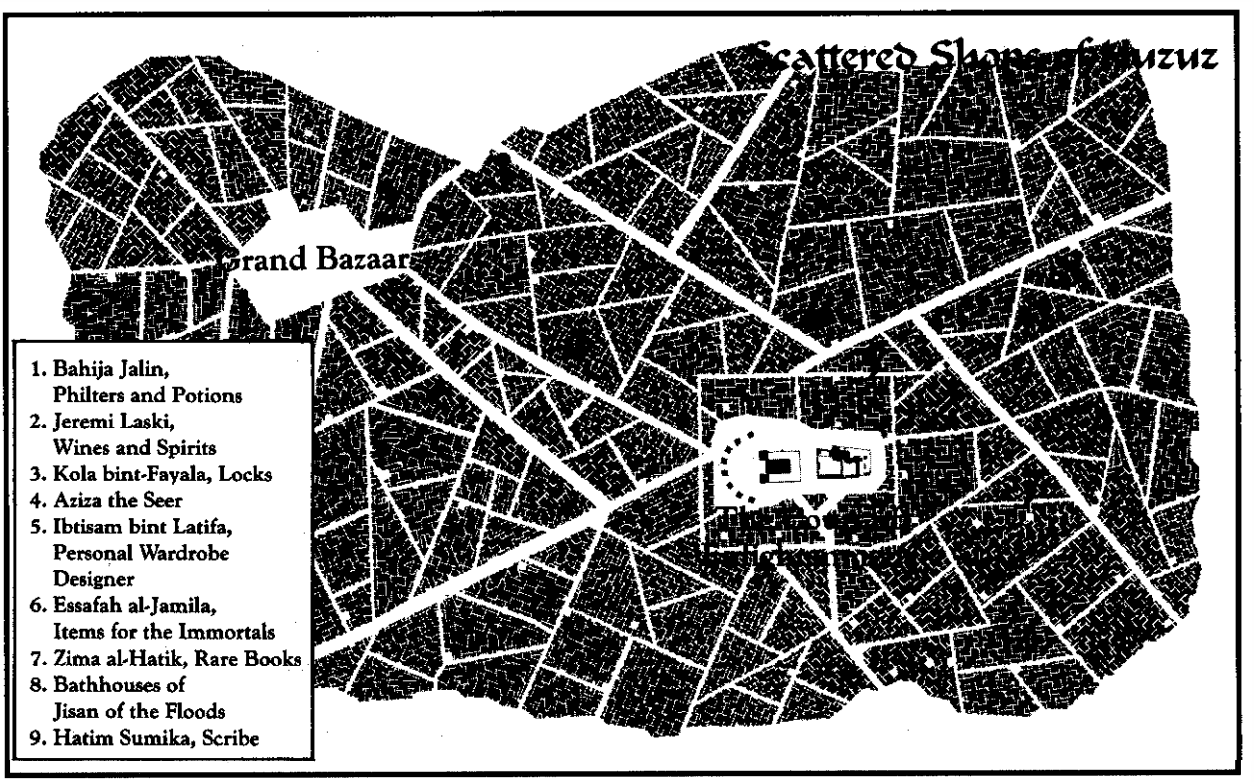
A special lock comes in four varieties. One has a *magic mouth* spell set to call "Thieves!" 12 times if the lock is opened without a key. Another has a trap on it, usually a needle, poison not included. The third type is very complex, and thieves trying to pick it suffer a -10% chance to their open locks skill. The fourth type is her own invention: it opens only to a command word, having no keyhole. Combinations of types are possible, tripling the price again each time another feature is added. None of these locks can resist a knock spell, although the *magic mouth* variety carries out its function if forced in this way.

Kola is a youngish gnome with a harassed look. She works alone and is always behind on her work. Customers wanting something immediately had better be willing to take what is in stock, because she is weeks behind in her orders. Kola's shop has been called the graveyard of locks, for there are parts of broken locks, locks under construction, tools, tumblers, springs, and other miscellaneous junk scattered everywhere.

**Zima al-Hatik, Rare Books:** Zima, a human sage with specialties in written works, runs the most reclusive bookshop in Huzuz. He operates out of his estate, which is large and mostly filled with written works of some sort or another. Zima is known to several guides and most of the other booksellers in the city. He can be seen only by appointment, and he accepts only one appointment per night.

He will see those with rare books for sale any time. He knows of all sorts of written works, what can be found at the royal library, the library of the Zannites, and even many of the libraries of other cities of the heart. Zima does not sell unique works; at best the customer can get a copy of the work.

His prices are very steep, for he loves his books as others might love a favored pet. Due to a pair of magical spectacles sold him by a Lantan merchant, Zima is a page-at-a-glance reader, with full comprehension. He therefore has a minor sage specialization in almost everything.



There is a 15% chance that Zima knows where the answer to any question can be found, provided it is mentioned in a written work. If the question is about a specific book, the chance becomes 85% that he knows where it is, or knows that it does not exist.

Zima is almost 60 years old and cranky. He hates to be interrupted, and visitors must pay a fee of ten dinars just for an appointment. This keeps out the commoners and time-wasters. He has a few clients among the rich and adventurous who come to him often, but it usually takes a week or two to secure an appointment with him.

Zima has few servants on his estate. A pair of jann who are Zima's only real friends provide most of the service, as well as security. A cook and a gardener are the only other servants, and Zima replaces them weekly when he is in his bad moods.

**Nabil al-Rashad, Horse Trader:** Nabil (hemT/sl/4) has no specific location, but he can be found anywhere in Huzuz except the Court. He specializes in horses of dubious origin. Horses purchased from him may be of any quality from poor to outstanding, but most of them are stolen. His clientele consists of those of questionable character. More than a few of his customers have left the city only to find a group of desert riders awaiting them.

Fortunately for Nabil, few such customers are alive to return to complain. His rates are usually low, and Nabil's haggling should be considered a 6. This is not due to lack of skill, but to the urgency with which he wants to close the deal. Those in the know may warn that Nabil will sell a man his own horse, and he has frequently done just that. On the other hand, for those looking for transportation in a hurry, Nabil is a favored option.

**Jeremi Laski, Wines and Spirits:** A dealer in bulk spirits, Jeremi (emT/mr/5), maintains a small warehouse in the Warehouse District, as well as several stalls at the Grand Bazaar. His main shop is located in the Court District, adjoining a sidewalk restaurant.

The wealthy and the famous often meet at Laski's, for his wines are always of excellent quality. He also makes some of the finest brandies in the city. This is due to his skill, or luck, at attracting winemaker genies. The winemaker is a type of tasked genie (see MC13, the AL-QADIM™ appendix to the MONSTROUS COMPENDIUM™). After a season or two, the genie wanders to a new vineyard, but Jeremi always seems to be able to attract another.

Jeremi also knows how to make Heart of Wine, and it is here that his real skill lies. Jeremi spends about half of the time at his vineyards south of the city, the rest at his shops and restaurant. He is a large human, over 6'6" tall. He has never used a weapon in his life; he has always been able to talk his way out of situations. If threatened, Jeremi always proposes a drinking contest, at which he is nearly unbeatable.

**Bathhouses of Jisan of the Floods:** These large bathhouses are administered by priests from the mosque to Jisan, one of the largest faiths in Huzuz. There is no actual religious significance to bathing here, but the priests do insure that the water is always fresh and clean.

The bathhouses are interconnected, and each gender is expected to remain in its own bathhouse. Exceptions are permitted in the form of servants, slaves, or bodyguards. The fee is four bits, and all must pay, even if they accompany someone else.

Each bathhouse has many individual baths, as well as a pool large enough for swimming. A pair of efreet heat the water and provide steam for the saunas; they dislike their job, which puts them too close to water. Many merchants gather here daily to relax for awhile, wash the grime off and exchange a bit of gossip.

The bathhouse is located just south of the Caravan District, where travelers just into the city spy it. It therefore has a very mixed clientele, anyone from the lowest outlanders to the richest merchants. The bathhouse can easily accommodate hundreds of customers, and in any one day literally thousands of people cleanse themselves here.

Unknown to their customers, the priests of Jisan maintain listening posts throughout the baths, for much knowledge can be gained from listening to bathhouse gossip and dealings.

**Hatim Sumika, Scribe:** With a small shop next door to the bathhouses, Hatim (gmW/aj/2) is used by nearby merchants for important documents. He is an expert copier, capable of reproducing even spell books. He also has an eidetic memory, so he frequently reproduces

important documents and forwards them to the chancellor of the city for review. Hatim is a loyal agent of the Grand Caliph, and his memory makes him a valued one. He lives a comfortable life; his job as an agent is merely to gather information, not act upon it. Hatim is an industrious little gnome, barely 2 1/2 feet tall, frequently unseen behind his desk. He has a one-room office, with his living quarters in the back of his establishment.

**Bahija Jalin, Philters and Potions:** Bahija (hfB/r/5) specializes in strange elixirs and potions. Her potions are rarely magical. The only type she can make herself is *ventriloquism,* and even those are rarely available. Outside of foreigners and fools, she has few repeat customers, for most of her concoctions have a high amount of alcohol and no medical or magical value. She is both capable and willing to call the *evil eye* upon someone for a price. She can also remove it. If she fails, she has an arrangement with several rawuns at the bazaar, whereby they remove these effects for each other when required.

Her price for her potions is whatever she can get, starting at 50 dinars. For the *evil eye,* she asks 100 dinars and usually gets it; her bargaining skill is 15.

Bahija is actually only 27, but she uses make-up and disguise to appear to be at least 90. She has found that customers do not believe an attractive young women can do a proper *evil eye,* and business has increased dramatically since she adopted her disguise. Bahija has had her small booth near the Grand Bazaar for about a year. She is still having fun fleecing the foolish, so she intends to remain a while.

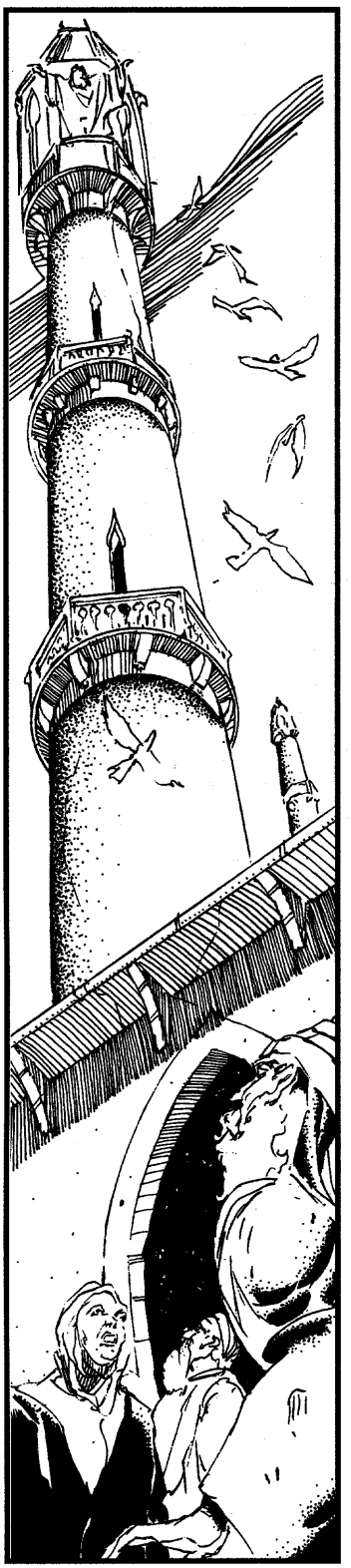
**Essafah al-Jamila, Items for the Immortals:** Essafah (hmW/sh/15) caters exclusively to genies and their masters. He is adept at creating genie prisons of all types, and he himself has three genies in prisons on his premises.

His prisons are very expensive; the asking price is 2,000 dinars for even a small one. He currently has a small fire gen as his servant and a pair of tasked guardian genies as his personal bodyguards. Essafah is very afraid of being killed by angry genies, and his bodyguards have saved his life more than once.

Essafah's shop is located in the heart of the Court District, for only there can people afford his wares. Essafah refuses to train other sha'ir; he is unwilling to devote such time to it, no matter how much is offered. His three genie prisons currently contain a tasked slayer genie, a noble dao, and an efreeti. He favors bottles and lamps as prisons, although he has boasted that he can make a genie prison out of any container.

**Ibtisam bint Latifa, Personal Wardrobe Designer:** Ibtisam (hfF/a/0) is adept at choosing clothing that is most flattering to a person's features. More than a few nobles, before court appearances, consult Ibtisam for fashion recommendations. She is a frequent sight at court, and has even been called to consult the harim. Before being granted an interview, poorly dressed characters may be told by the chamberlain to visit her.

Ibtisam has a small but impressive house near the Palace. She has many drawings and pictures of styles of clothing and accessories. Ibtisam employs several servants, who guide the customers to the merchants that deal in the clothes Ibtisam recommends. In the case of noble customers, the merchandise is brought to the shop while customers wait. Ibtisam is the perfect court hanger-on; she always knows just what is in fashion and just who is popular right now. Her fees are modest — a simple consultation for as little as ten dinars.



## Chapter 5

# The Pilgrims' District and The Great Mosques

*The city of Huzuz, Heart of the Heart of the Enlightened Lands, has been tied closely to religion for most of its long and glorious history. Even before it was a city (before it contained anything particularly delightful) it was apparently home to the Loregiver, she who wrote the scrolls that enlightened the Enlightened Lands. And, as any enlightened person knows, the City of Delights still holds the House of the Loregiver, the most widely revered religious site in the Land of Fate. When a youth found the Loregiver's scrolls and gave them to all the people, his power grew enormously, so much so that he caused the beginnings of a true city to grow around the House of the Loregiver.*

*A great, golden mosque was built around the revered house. Nearby, the grandest palace ever known to mankind was started. Facing the Golden Mosque, eight smaller mosques, one for each of the great enlightened gods, were built. These mosques are the religious center of Zakhura, that which binds it together and makes the Land of Fate the Enlightened Land.*

*Though my long-ago home, the City of Ten Thousand Pearls, holds many wondrous things and beautiful sights, I have never seen anything as beautiful in its simplicity as that most revered holy place, the House of the Loregiver. Even I, a powerful genie, was moved to tears as the joy and meaning of that small, simple house flooded my senses.*

*Oh, Great Padisha of the Marids, forgive this unworthy for the next several pages of this report. I fear that neither I nor anyone else can do justice to the beauty of the religious center of the civilized world. Mere words are but a gale reflection of the Heart, that which is the sum of the Enlightened Lands.*

*It should also be noted that here, among the beauty of the grand city, there is a vile serpent who would enslave all our people, Adnan the sha'ir.*

*— Your most Humble Servant, Sunil al-Sahil*

# The Pilgrims' District

This district is perhaps the most varied of any in Huzuz. Given over mostly to housing the thousands who come to visit the mosques, it must accommodate those of every faith and station. Housing ranges from tents that can be had for a mere bit a night, to manors suitable for a foreign prince or enlightened high priest. There are shops that cater to the visitors, as well as a sizable population of those involved in court life who disdain the pretensions of the Court District.

Of all the notables in the Pilgrims' District, most prominent is certainly Adnan-al-Raqi. Adnan is a powerful sha'ir, and has a heavily enchanted tower where he runs a school for sha'ir.

## Miscellaneous Places of Interest

Besides the university and Adnan's tower, there a number of other important places which may be visited by PCs.

**Musil al-Samik, Broker:** Musil (hmp/p/4) came to the city 20 years ago as a pilgrim of Zann. He stayed and discovered a talent for real estate. He specializes in securing fine manors for rich pilgrims while they stay in the City of Delights. Musil has developed many connections at the Grand Bazaar and at the court. Rich merchants who have moved from the Pilgrims' District to the Court District often still own homes here. Musil agrees to see that they are rented to worthy folk, for a substantial fee. If PCs have just recovered a rich treasure and wish to stay in a lavish manor, Musil is their man.

**Fatima Kossi, Wanderer's Rest:** Fatima (hgfT/mr/3), runs a large boarding house. She can host up to 20, another 10 on the roof. Fatima has largely retired from adventuring. She is a devout worshiper of Kor and attends services daily.

Fatima hasn't the heart to turn away one who is truly in Huzuz to worship, even if he does not have funds. Otherwise her rates are one dirham a night, supper included. Fatima is getting on in years, and at times gets depressed. She feels she has wasted her life in pursuit of dinars, when she should have been a priestess all along.

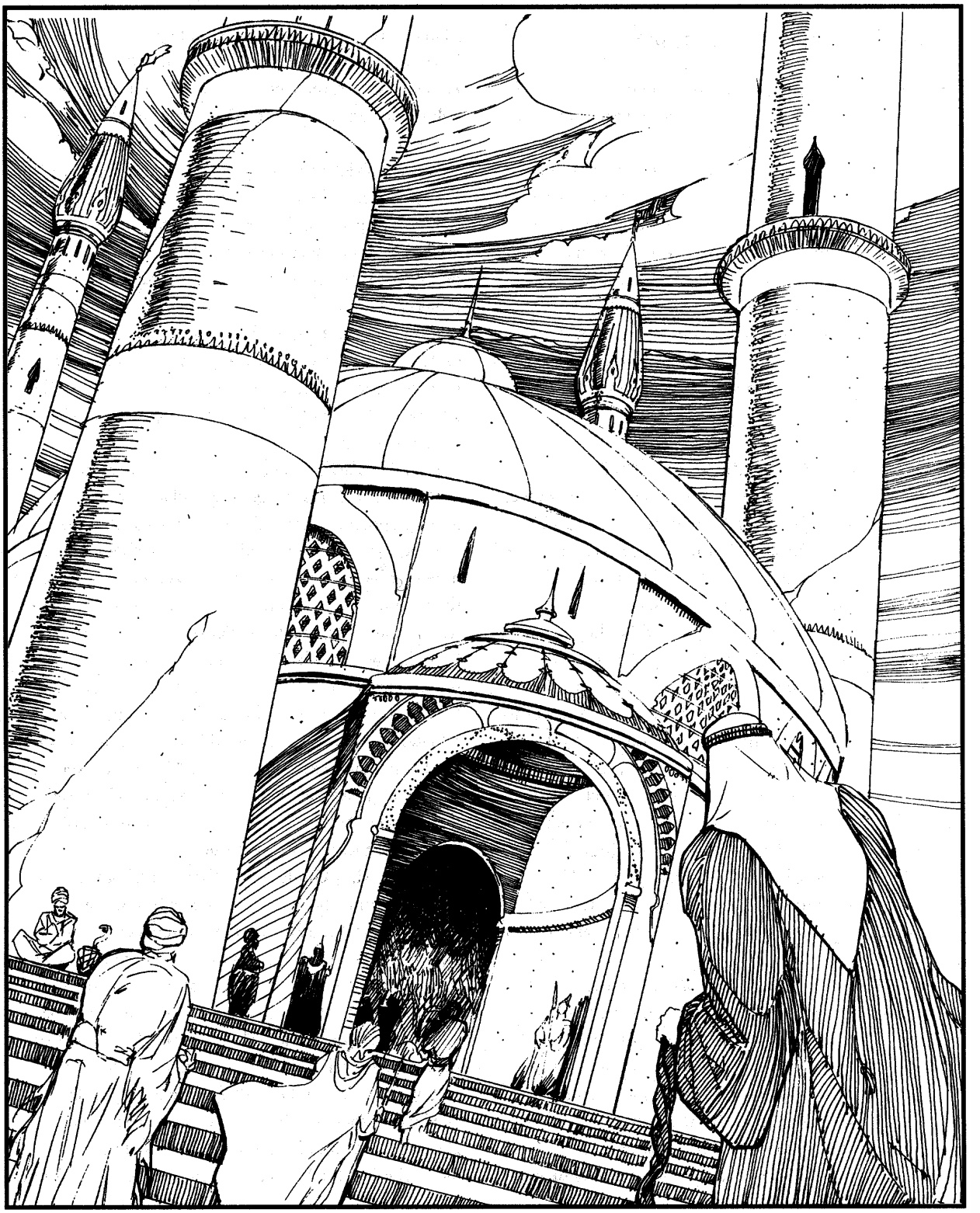
**Mamood's:** Mamood (hmF/a/0) has a large tent where a pilgrim can unroll his bedroll for only one bit a night. Mamood provides nothing but a safe place to sleep; he has several hired mercenary barbarians who keep watch. A place to wash the face is provided, but for any more ablutions, patrons are steered toward the bathhouses to the north.

**Rashad al-Klemari, Religious Supplies:** Located on the plaza facing the mosques of the Great Gods, Rashad (emF/a/1) runs a small shop devoted to religious items. Here the devout pilgrim can buy holy symbols, statuettes of the various gods, offerings for the temple, and other religious items and souvenirs. Rashad is a devout worshiper of all the gods. He attends services at the Golden Mosque twice daily. His prices are normal for natives, double for foreigners. Rashad's haggling skill is 14, and he has an 85% chance to recognize a foreigner by his dress and speech.

**Rayad al-Farif, Appointments with the Mighty:** Rayad (dmT/sl/7) is an agent who claims to be able to arrange appointments with the various heads of the mosques, or with the Grand Caliph. He charges a fee only if he succeeds. Many a foreigner pays for an audience with the Grand Caliph, and Rayad merely signs them up for the next available public audience day. He has little influence with the leaders of the mosques, and he does not attempt to arrange appointments with Imam Renn, keeper of the Mosques. The two had a falling out a number of years ago, and Rayad's name is a sure way to the Imam's disfavor. Rayad has a 20% chance of being able to arrange an audience with the individual leaders of the mosques, 50% if the characters have information that is important to the mosque leader.

**Husam Alin, Guide to the City of Delight:** Husam (hmF/a/0) runs the largest tour guide business in the city. He has over 50 youths working for him, conducting pilgrims and other foreigners to the high spots of the city. All of his guides wear sumptuous abas, with a red peacock embroidered on the back. For 1 silver, visitors can be guided about the city and shown some of the wondrous sights of Huzuz. For those who do not wish to walk, a carriage or litter can be hired for one dinar per day.

The tour includes the ferry, the river, the Court District, the Grand Bazaar, the Mosques of the Great Gods, the Golden Mosque, and the Public Gardens near



the palace. Husam's peacocks, as they are known around the city, are eager to please and quite knowledgeable about the city. They can recount the history of the palace; they always point out that the Golden Mosque is 5 inches taller than the one in I'tiraf, making it the largest in the Land of Fate.

The guides keep up a running line of chatter that gives the visitor interesting information about the city. An average tour takes three hours, with a stop at one of the winesellers or inns on the tour. The customer is expected to pay for the guide's refreshments.

**Tomar of the Winds, Religious Teachings:** Tomar (emP/p/7) runs a small school for priests of all denominations. Tomar has studied with almost every religion, but his spells are granted by Haku. Since Haku preaches commitment to a goal and individual freedom, Tomar will train any lower-level priest who needs it, as long as they serve an enlightened god. He has a small tent that serves as his classroom, and he rarely has more than three students at any one time in any one faith. His upper limit is 15, but he almost never reaches that number. Training takes three weeks and costs 1,000 dinars. Room and board is provided; Tomar has a large manor that comfortably sleeps 25. His students are not required to cook or clean, as Tomar treats them well.

**Gomir al-Kasir's Barber Shop:** A very popular barber, at least among the tourist trade, Gomir (emT/br/11) has established a shop with a view of the Golden Mosque. He is always busy, and his rates are double the normal rates for his services. He is skilled at both healing and storytelling, competent at barbering. He likes to regale his customers with tales of the palace and the mosques.

His most common tale is that of how the first Grand Caliph found the text of the Loregiver, in the very spot the customer is gazing at now. Many have heard this story before, but Gomir tells it with a flair and a dramatic style that pleases the customers. Gomir's shop is littered with souvenirs of his adventuring days, the most notable actually a pet rather than a souvenir. Gomir has a small leopard that is his constant companion. The leopard is actually his familiar, but how he gained such a companion is the one story he never tells. If pressed, he mentions a race of elves so dark both inside and outside that...no, he must not say more, for even here is probably not far enough away to be safe. He then leads into another story of his adventures. Of course, after that buildup, the customer is sure to believe, and Gomir has plenty of stories. Gomir is eager to hear good stories from adventurers as well. A good story can even get the teller free services. Of course the story will be retold by Gomir, but he feels he has paid for it.

## The Grand University of Huzuz

This establishment has a very pretentious name, but the facts do not live up to the sign above the door. This is actually a relatively small university, with only a few hundred students enrolled. Lacking the size of the university across the river, it also does not have the prestige of Mamoon Klesir's University in the Court District. Students enroll for a three-year course, learning etiquette, history, at least one new language, and business. The school is led by Fanya bint Parigar (hfP/p/6), a Zann follower. The school is mostly attended by the sons and daughters of middle-class merchants, and lower ranking nobles.

The instructors are knowledgeable but not particularly gifted. Fanya is a good teacher, and she knows several languages, including Shou Lin, the language of the northeast. Classes run from eight to noon, four days out of each week. Fanya has hopes that one day her university will become the largest in Huzuz, but she has a long way to go.

She is currently looking for an instructor in the arts of combat; she has found a suitable building for such a school. The instructor must be not only skilled, but he must be of the upper class, for she hopes to make honorable gentlemen and ladies out of these students. At least, that is how she intends to market the idea. She has had little success so far, for she can pay only two dinars per day for instructors. She might be interested in hiring a PC, provided his station is at least 10.

One of Fanya's language instructors is a bit special. She goes under the name of Fatima Asad (lady of the lion), and claims to be an albino. Actually, while she has the white hair and eyes of an albino, she uses spells to make her skin appear completely white. It is normally very

dark, for Fanya is a drow mage of 10th level. She is here from the country of Dambrath, far to the north, spying for the Dambraii queen.

Her real name is Calanti Snowdrop, and she has been here for a year. She has no specific mission; the queen of Dambrath learned of the land of Zakhara, and needed information about it before she could decide how to react. Fatima expects to return to the north in another half-year, and she would love to take an imprisoned genie back to the queen. If a PC enrolls in the university, Fatima may sound them out about a thieving expedition to Adnan's tower. She has learned that he has several imprisoned genies, and she would like a scapegoat to take the blame in case someone gets caught.

### The Tower of Adnan al-Raqi

The tower of Adnan is built both for protection and for teaching. Adnan built his tower in a single night, with the help of several tasked architect genies. The tower has many enchantments upon it: creatures that use the ethereal plane for travel cannot pass through the walls, nor can one teleport through the walls. There are only two conjuring rooms open to magical transport, and they are both guarded by genies.

The first level of Adnan's tower is home to his students. All of these students are promising sha'ir (at least 5th level) who have also passed his stringent test. An applicant is first transported to the Great Anvil in the Haunted Lands. Those who survive to return become students and must pledge service for 1,001 days. Students are quartered in the tower, they spend half of the day performing menial tasks, and the other half in study.

The second floor houses the conjuring room, as well as the quarters of the other instructors. The current instructors are all fairly powerful sha'ir, here to learn to make genie prisons and the fine arts of dealing with genies. The instructors include Tamood al-Kasif (hmW/sh/11), Wudei'a bint Samia (efW/sh/12), and Sudai Calin (dmW/sh/9). One of the quarters is empty, and has been so for several months. These are the quarters of Adnan's favorite pupil, Tamr na-Fia, who traveled to the courts of the genie lords. To date, no one has volunteered to see what happened to her.

The third floor of the tower is Adnan's. His bedroom, private conjuring room, enchanting room, and library are all located on the top floor. It is rumored that Adnan has used a *hide heart* spell (see Appendix A of *Golden Huzuz)* on himself and hidden his heart somewhere on this floor of the tower—but for someone to find out the truth of this rumor, they would need to find the heart or stab Adnan through the chest, neither an easy task.

Adnan has three jann and two tasked guardian genies to protect him, though all would welcome a chance to turn on him. Adnan is a master at dealing with genies, and he phrases his commands so that even the genies cannot find a way to twist them.

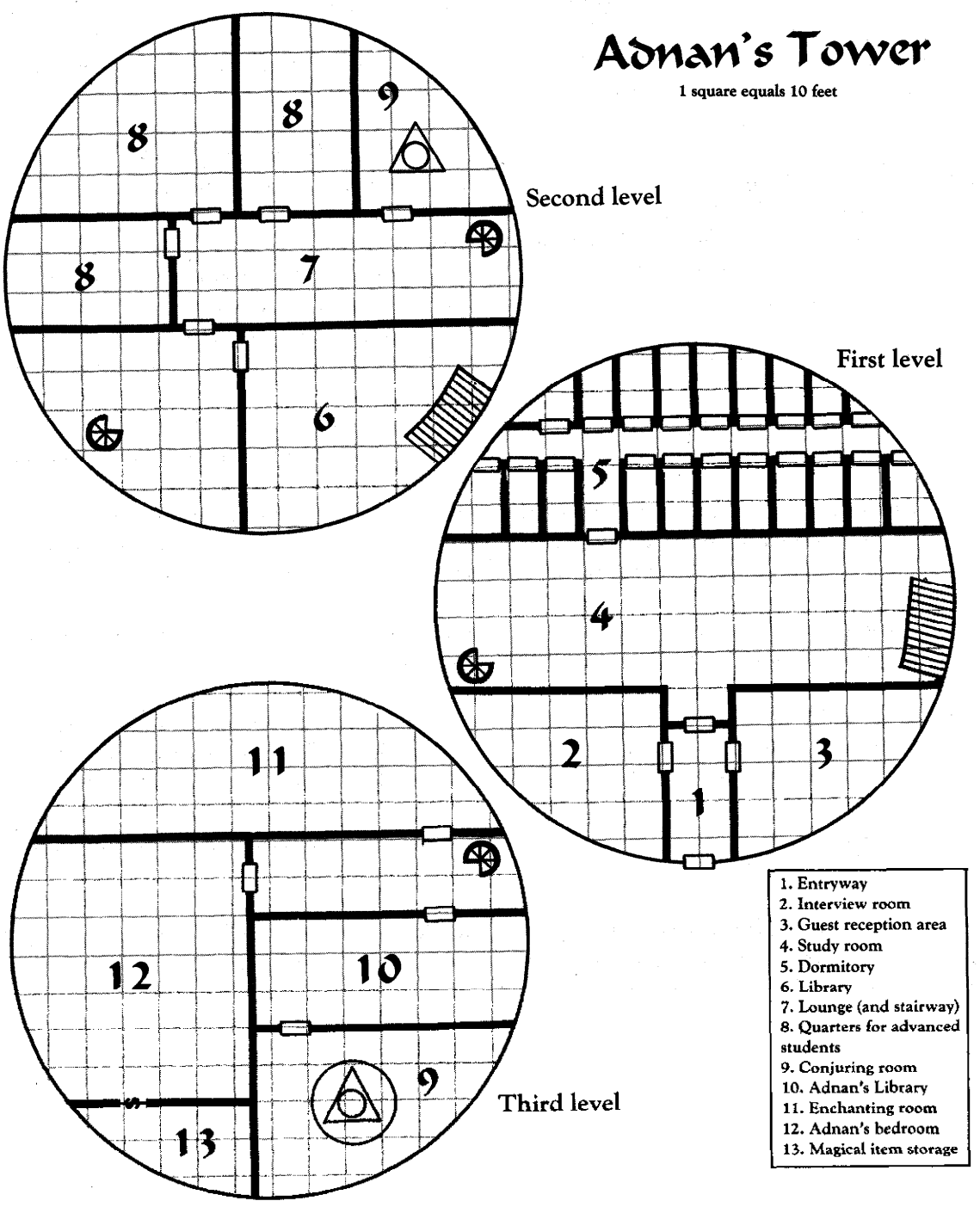
Adnan has assembled quite a collection of magical items. His most prized items are kept with him, but he keeps a backup cache of scrolls in a secret room off of his bedroom. The room is guarded with a permanent *illusion* that makes the closet look like a curved part of the tower wall. In the closet are no less than 20 scrolls with 4-7 spells on each, of all levels. These are kept neatly in a rack, so that Adnan can quickly get the exact scroll he wants. He also has a backup *staff of striking, wand of frost, wand of conjuring,* and *ring of shooting stars.* The door to the hideaway is guarded by four different glyphs—electricity, energy drain, death, and fire.

At any time there are 5-15 students in the tower, all sha'ir of 5th to 9th level. After 9th level, Adnan keeps a student on only if he is especially impressed by the student. A description of Adnan can be found in Chapter 4 of *Golden Huzuz.*

## The Mosques of The Great Gods

These mosques are eight great temples, arranged in an arc facing the greatest open temple in Zakhara, the Golden Mosque. Thus, while each is an impressive structure in its own right, they look a bit insignificant next to the Golden Mosque.

For the followers of the faiths they represent, they are anything but insignificant. The mosques represent the eight gods known as the Great Gods of Zakhara, and all have large followings throughout the city. Each also has


Adnan's Tower
1 square equals 10 feet
Second level
First level
Third level
1. Entryway
2. Interview room
3. Guest reception area
4. Study room
5. Dormitory
6. Library
7. Lounge (and stairway)
8. Quarters for advanced students
9. Conjuring room
10. Adnan's Library
11. Enchanting room
12. Adnan's bedroom
13. Magical item storage

its own affiliations with universities, hospices, libraries, madras (schools), maristans (hospitals), and clerical quarters, most located in the Pilgrims' District. This arrangement ensures that most of the property in the Pilgrims' District is owned or controlled by one enlightened faith or another.

## Mosque of Kor The Old

High Priest Imam Gogal (hmP/e/19) is aided by 13 associates of 10th level and higher, 60 clerical brethren (spellcasting priests of 1st through 9th level), and 150 lay brethren (members of the church hierarchy without clerical abilities).

The mosque of Kor is dedicated to wisdom. Age is venerated, for the preaching of this mosque says that one should seek the wisdom of the elders.

The first floor of the mosque is mostly given over to a worship area. Since the mosque actively supports the dancing dervishes, services always consist of a holy dance. There are seats for the faithful all around the floor, but the true worshipers are not afraid to join in the dance. The back of the dance area is covered by a huge tapestry depicting Kor granting wisdom to the other gods.

The basement is where the clerical brethren are quartered; lay brethren have other accommodations in the Pilgrims' District. The high priests are located on the top floor, which also holds Imam Gogal's room. The second floor is open to the dome, and from the top of the dome hangs the temple's greatest treasure. It is an enchanted chandelier, in the form of a crystal sunburst, which plays music on command. It can repeat a song as many times as needed, the command word must be coupled with the title of the piece. Recording and erasing are accomplished the same way. Only those of high priest station and above are taught the command words. In addition, the chandelier chimes if anyone who is not enlightened enters the temple.

Gogal is an ancient priest, considered to be one of the wisest men in Huzuz. His wisdom is actually a 19, for he has been blessed by Kor. Gogal is well over a century old, and is getting a bit forgetful. None of his underlings has even thought of asking him to step down, for his wisdom is still respected. Characters dealing with him find that he is forgetful of small things, but retains his sharp mind for anything he considers important. He always wears his *aba of protection* +2, *necklace of prayer beads,* and if trouble is afoot, he grabs his *flail of disruption,* which he still wields with a strong hand.

## Mosque of Brave Hajama

High Priest Imam Jomhur (hmP/m/19) is aided by ten associates of at least 10th level, 70 clerical brethren, and 120 lay brethren.

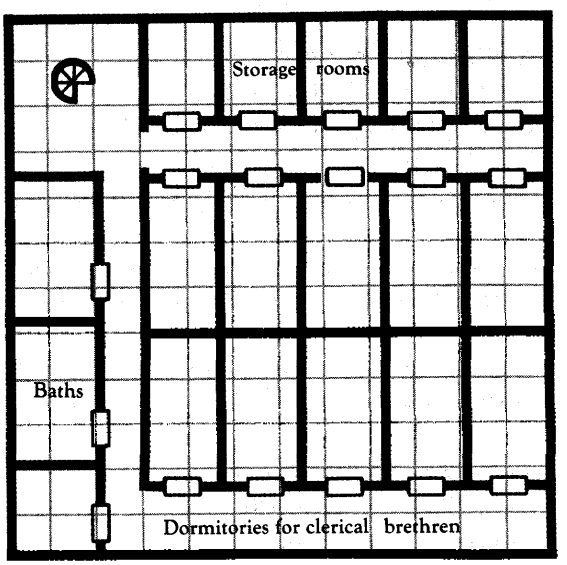
The mosque of Hajama preaches bravery against the odds. Services are always well attended; Hajama's faithful is one of the largest groups in Huzuz.

The first floor is given over to the worshipers' area, which immediately tests the bravery of the faithful. A pair of golden lions are chained to pillars near the door. By walking in the center of the doorway, one can stay out of reach of the lions. It is the custom to walk near one side or the other, and the truly faithful even stop to stroke the lion's mane. It is said that the lions can sense fear, and they only attack the fearful. In point of fact, these lions have been here for a year now and are really bored with the whole thing. If Imam Jomhur was not preoccupied with other matters, he would have sent an expedition to bring in new beasts and given these their freedom.

Clerical brethren sleep in the basement dormitories, while the high priest and his associates have quarters on the second floor. The dome opens out, and from here the faithful can stand on a sheer two-inch-wide ledge and view the sunset, or listen to pronouncements from the Court of Enlightenment.

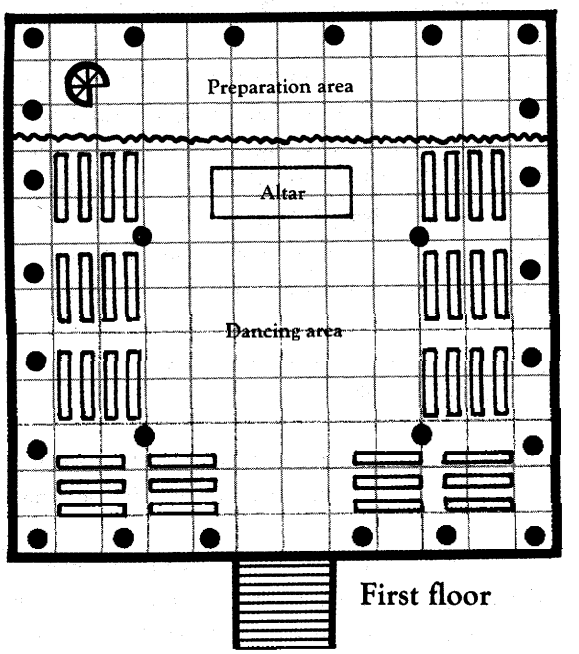
Imam Jomhur is a fierce opponent of the Everlasting, a fanatical holy slayer brotherhood also devoted to Hajama. Imam Jomhur is currently the victim of a campaign of vicious rumors that he is not fit to lead the brotherhood. His associates are evenly split on the question. Those who favor deposing him are led by Nura al-Kosiri (efP/m/17), an ambitious sort who has been waiting for Jomhur to step down for 12 years. Jomhur's faithful followers are led by Hakim al-Nasri, (hmP/e/15) who believes that Jomhur should be allowed to die in office. More information on Jomhur is presented in Chapter 4 of *Golden Huzuz.*

## The Mosque of Kor the Old

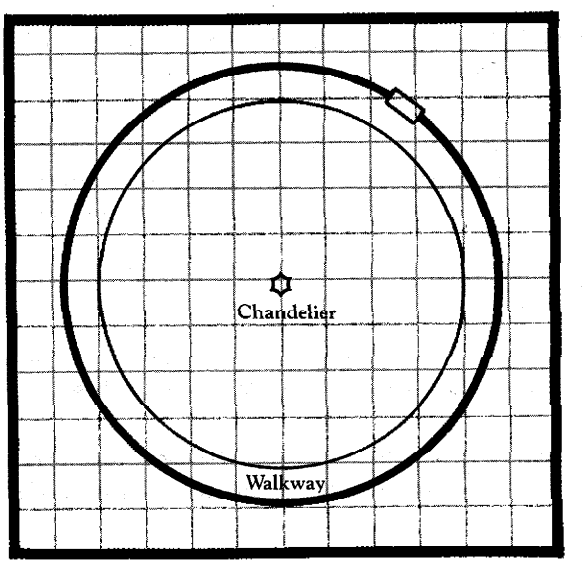



Basement

1 square equals 10 feet

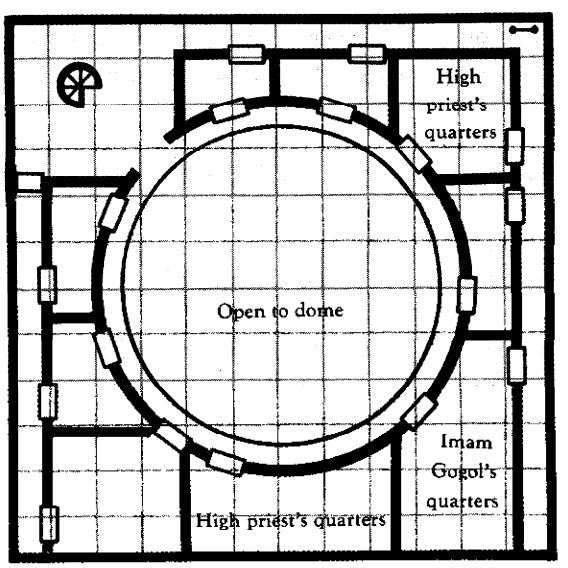



First floor




Dome

Ladder to dome




Second floor

## Mosque of Najm The Adventurous

High Priest Imam Effat (hfP/e/20) is assisted by nine associates of at least 10th level, 80 clerical brethren, and 100 lay brethren.

Those of Najm preach curiosity, learning the unknown, and adventure. It is a popular faith among adventurers, and the most noble thing a worshiper can do is to travel to a far land and bring back something that has never been seen in Zakhara before. There is a large worshipers' area, where recounting of adventures behind some of the great treasures inspire the faithful to even more daring exploits. The dome houses some of the most fantastic treasures, and several showrooms are given over to displays of smaller treasures.

Among the wonders and oddities on display one can find a chair with a helm that caused a ship to fly through space, a rare emerald from the palace of an emperor in far off Kara-Tur, a stuffed beholder, a medallion with a bow carved into it and the words "Order of the Golden Way," a shield with a purple dragon emblazoned on it (earned by a brave follower of Najm), an exotic feather that floats in the air by itself, a jade statue of an old man who looks like a wizard (the name "Elminster" is carved into the statue), and a red robe worn by a wizard from Thay.

Many other wonders of Zakhara and far-off lands are stored here, and if someone needs something really rare from another land, this is the place to look. Of course, if a character makes his needs known, he is almost certain to find a few volunteers to help him go get it, no matter how long the trip.

The doctrine of curiosity inevitably leads to many divination spells being cast at this temple; priests of Najm just have to know. Divination spells may be purchased here, although those who do not follow an enlightened faith need not ask. There is also a 50% chance that there is a priest (level is within three of the average party level) who is seeking companions for an adventure.

For services, the followers of Najm have come up with a small test. The floor plates near the entrance can be pulled back, leaving a six-inch-wide walkway over a five-foot-deep pit. It is only ten feet across, but a worshiper must prove he is truly independent by crossing without falling. True followers prefer to do it blindfolded, thus proving they are ready to go into the unknown. The clumsy are not mocked or laughed at, for it is recognized that they tried to press forward, and they are respected for it. Only those who refuse to cross have failed in the eyes of Najm.

## Mosque of Free Haku

High Priest Imam Gholam (hmP/e/18) has seven associates of at least 10th level, 50 clerical brethren, and 130 lay brethren, all ready to aid him.

Haku preaches freedom over all, so his temple is open to the winds. The walls on the sides of the first floor are filled with large openings; the first floor is little more than the pillars that support the rest of the mosque. Worshipers sing in the breezes that come as evening falls.

The mosque does not have a dome. Instead most of the clerical brethren choose to sleep on the roof. There are quarters in the basement for times of inclement weather, but most of the brethren welcome it as a sign of the free outdoors. Brethren rotate swiftly in this mosque, because the call of the desert is strong.

High Priest Gholam is himself a very free-thinking spirit. He has caused more than a few ripples at court with his outspoken ways. His associates are of like minds, and the high priests of Haku dress in very different, and outlandish, styles. Imam Gholam prefers to wear silk in loud shades of pink and red, with his enchanted turban. This turban allows him to use *true seeing* twice a day and *free action* once per day. He also owns a *ring of fire resistance, scroll of protection from divination, bracers of defense AC 4,* and he carries a *mace* +2 when away from the mosque.

The mosque of Haku is currently taking applications for a trip to a newly discovered land. Recently one of the associates, Aziz Jomini (efP/p/14), returned from an expedition to a place called Maztica. A number of priests have already pledged themselves to go on the trip, as have many lay brethren. The priests are now looking for some experienced seamen and a few mages to accompany them on the trip. At the DM's option, this trip could as easily be headed for The Shining South, Kara-Tur, Waterdeep, space via a spelljamming ship, or even on a mission to a newly encountered area of your own

creation. Wherever it is, the followers of Najm are ready to go there.

## Mosque of Bountiful Jisan

High Priest Imam Moral (hemP/m/18) is assisted by 16 associates of at least 10th level, 90 clerical brethren, and 170 lay brethren. This is perhaps the most lavish of the mosques, for the brethren of the bountiful own many properties throughout the city. Jisan preaches success through hard work, and her followers include many well-to-do merchants and successful traders.

The worshipers' area is filled with many valuable tapestries, statues, and other signs of wealth. Quarters for the high priests are lavish, and most of the clerical brethren have houses or estates to which they return after services. The mosque also contains a vault, where a treasure worth hundreds of thousands of dinars rests. It is ably guarded by a dao and a tasked guardian genie, as well as many priestly glyphs.

This is the mosque of the merchant, and the clerical brethren all possess skills in merchandising and haggling. It is possible to get a loan from the mosque of Jisan, but the applicant had better have good security and plenty of references. Imam Moral himself owns over 50 houses and businesses in Huzuz, and he is one of the richest persons in Huzuz. Moral wears *chain mail of the desert evening,* a *ring of spell-storing* with *dimension door* and *cone of cold, sandals of striding and leaping,* and he carries a *lens of appraisal* that allows him to appraise the true value of an item. Of late he has taken to carrying his *staff of striking* and wearing a *ring of regeneration.*

Moral has become involved in a bitter dispute with the mosque in Hiyal, who have helped a holy slayer group known as the Gilded Palm. This group is basically an assassin-for-hire troop, and Imam Moral opposes them fiercely. He has already survived three attempts on his life, and he has become very cautious.

Unknown to Moral, one of his clerical brethren is a member of the Gilded Palm. Moral suspects that his clergy has been infiltrated, but he has been unsuccessful in determining who the potential assassin is. The assassin is Julnar bint Bahija, actually a holy slayer who accepted a permanent polymorph to carry out her mission. She is in all respects a beautiful elf now.

The mosque also is one of the most expensive in Huzuz. Visitors are expected to make a donation, and it really should be a golden donation. No one is refused entry, but seating at the services is in direct proportion to the amount of one's donation.

The services consist of songs and prayers, and close with the bounty of Jisan. First the presiding priest summons rain so all of the faithful are at least moistened. Then servants bring in wine and foods suitable for a feast. It is considered bad form to stuff oneself at the feast, It is proper to eat a small amount, and to take some fruit to give to a beggar on the way home. This is said to return the fruit to your table a thousandfold. It does make the mosque a popular place with the hungry near the close of services.

## Mosque of Hakiyah The Honest

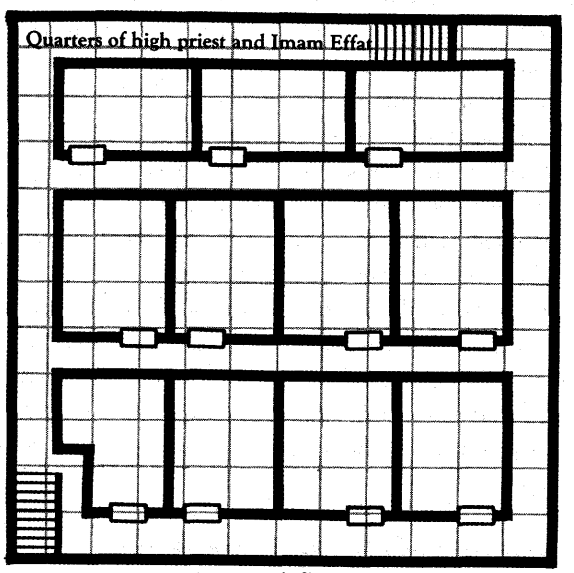
High Priest Imam Kerim (hmP/p/17) is aided by 12 associates of at least 10th level, 80 clerical brethren, and 130 lay brethren.

Hakiyah of the Sea Breezes venerates honesty and truth. The worshipers' area is not a large central one, but rather many rooms suitable for debate and study. Meditation is considered necessary, and a follower of Hakiyah never rushes in foolishly.

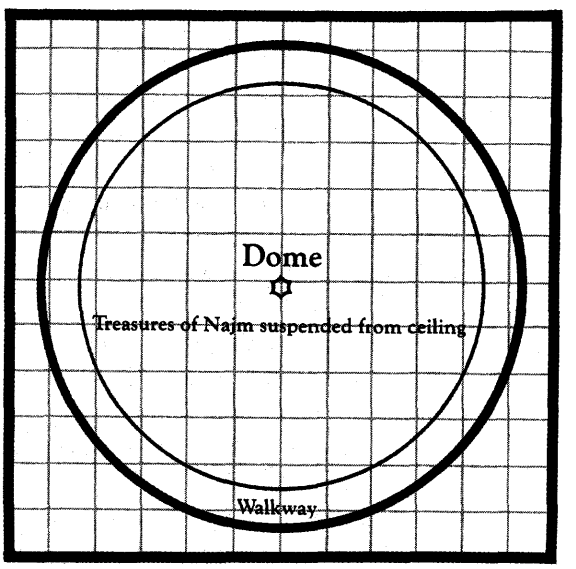
The followers of Hakiyah take a very dim view of pretensions and dishonesty. The entire mosque is enchanted so that one cannot assume any form other than one's own, nor will illusions function. This has caused more than a few surprises as spies or enemies have tried to enter the mosque under some form of magical disguise.

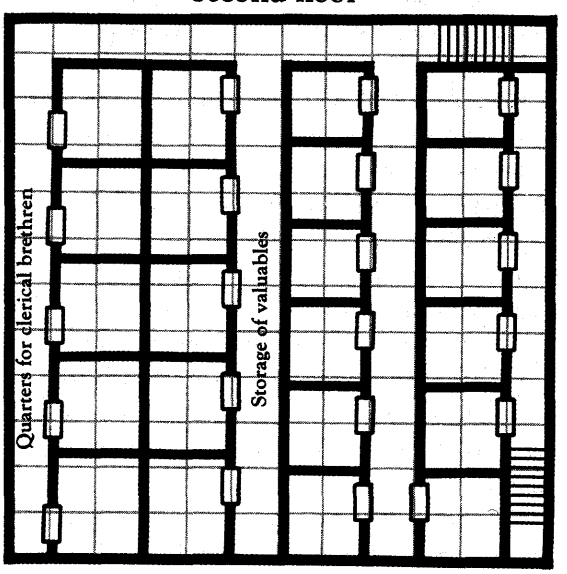
The basement of the temple is not given over to quarters for the clerical brethren. It is closed off to all but the high priests of the order. None of them ever lie when questioned about the doings in the basement, they merely reply that it is none of the questioner's business.

The basement is actually the headquarters of the holy slayer brotherhood known as the Soft Whisper, an organization that admits only females. Two of Imam Kerim's high priests are members of the Soft Whisper, including Ghunayya min Hakiyuh (hfP/hs/12), one of the

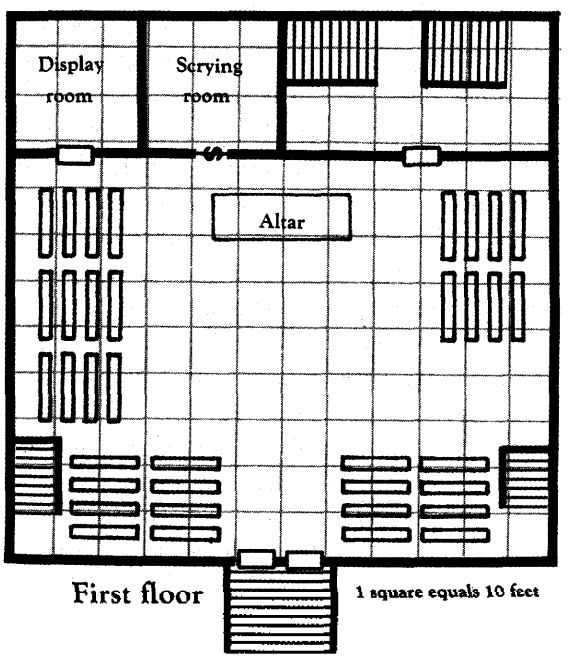



Second floor




Basement




First floor

1 square equals 10 feet

## The Mosque of Najm the Adventurous

high-ranking members of the brotherhood. Both Kerim and Ghunayya are fiercely loyal to the Grand Caliph, and rumor has it that if someone is growing particularly threatening to the crown, the Grand Vizier will worship at the mosque. Shortly after, the threat will be eliminated. There are two secret entrances to the basement, one is located inside the temple, the other is in the palace.

## Mosque of Beauteous Selan

High Priest Imam Lelia (dfP/e/12) supervises ten associates of at least 10th level, 90 clerical brethren, and 150 lay brethren.

Selan does not have her largest mosque in Huzuz; her faith is centered in Afyal. It is not the smallest of the mosques of enlightenment however, and Selan has a good following in Huzuz. The clergy's holdings in the rest of Huzuz are not nearly as extensive as those of the Jisannites or the Zannites, but the mosque is fairly well-to-do.

Many of the faithful of Selan are artists and gardeners. The temple is a beautiful place, with exotic hanging plants, orchids and roses growing on the walls, exquisite sculptures and artworks about the mosque. One of the sure ways to favor at the mosque is to create something of beauty and donate it to the temple. All the priests here are considered to have proficiency in the arts, and they can recognize true creativeness and beauty. Many works done by members of the faithful adorn the Golden Mosque and the Grand Caliph's Palace.

Currently the Imam Lelia (detailed further in Chapter 4 of *Golden Huzuz)* is pursuing a very ambitious magical project. With the aid of her associates, several hired mages and a few sha'ir with their genies, she is attempting to create a work of art for the Grand Caliph's Ascension Day celebration, still some months off. Lelia's creation is be a crystal sculpture of a rose bush, a valuable work of art on its own. She is attempting to enchant it so that it will either produce beautiful roses, appetizing fruits, or fine gems, on the Grand Caliph's command. Such enchantments are difficult, and many unusual ingredients are still needed. Lelia is looking for a few devout followers to recover rare gems for the enchantment. She especially needs a Shou Lung emerald of good size, and has information that such can be found in a ruin in the Haunted Lands.

The ceremonies of Selan are also beautiful. Talented musicians perform, and songs and merriment make up most of the service. Once per month, during the night of the full moon, the dome over the temple turns transparent, and the moonlight is concentrated on the central worship area.

There stands a statue of a pear tree. The ceremony reaches its peak when the moonlight concentrates upon the tree. The tree appears to take life, blossom and flower, and then put on fruit. The fruit flies off and touches various members of the faithful who are present.

Being touched by the goddess is considered a very favorable sign. In game effects, someone touched by the goddess is more likely to create something of beauty. They receive a +2 bonus to any artistic skill if they already possess such a proficiency, or they receive a skill (of their choice) that they do not have. These benefits last until the next full moon.

## Mosque of Zann The Wise

High Priest Imam Renn (hmP/p/19) supervises 12 associates of at least 10th level, 80 clerical brethren, and 120 lay brethren.

Zann sponsors learning and intelligence, and his followers respect those who are expert in their subjects. A high percentage of sages in the City of Delight are Zann worshipers.

The lower level of the mosque is given over to a large lecture area. Services are short and quickly give way to a lecture on some subject or another. Popular subjects are the works of the Loregiver, the history of the Grand Caliphs, the founding of Huzuz, genies and their customs, and mortals and their customs.

The upper level of the mosque is filled with a library. The mosque also owns many other libraries throughout the city, and it sponsors several universities. Since Imam Renn is also keeper of the mosques, he leads the services in the Golden Mosque. The leader of services at the mosque of Zann is his able second in command, Imam Samia al-Risik (hefP/p/17) an expert in languages. It is

said that Imam Samia can speak any language still spoken today, and a few that are not. This is not far from the truth, for a new language is an irresistible challenge to her. She has recently mastered the language of far-off Maztica, and Aklan, the nomadic language of Dambrath. At last count, she speaks 27 languages, including two dead ones — Noga and Chun. She would pay many dinars to someone who can teach her Drow or Affa.

The mosque also has quarters for a group of mystics, called the Readers. This sect believes that comprehension is not important, merely the act of reading. Some of them can always be found in the library, furiously paging through books one after another. This quest may or may not lead to a vision of one's fate or future, but the Readers have a strong following in Huzuz.

The mosque is a place where those seeking answers come. If it is possible, the brethren deliver. They are not foolish philanthropists, though. If an answer requires time and work, the charge for it is high. If it is an easy question, the charge may be only a few bits. Learning and study come first, so a poor man may get an answer for only a few bits while a merchant would pay hundreds of dinars for the same answer. The key is that the knowledge should not be given easily, but it should be given. All of the priests of Zann in the city have this attitude.

Recently a member of the court, Badiat al-Farif, brought a question that most of the brethren are now working on. She wanted to know why the Grand Caliph has been unable to produce an heir. The clergy have not yet found the answer, but they intend to keep working on it until they do. Five of the Readers have been reading for months, hoping for a vision to answer the question. More on this situation is presented in the description of the Grand Caliph and his harim.

## The Golden Mosque

This mosque is the largest and most impressive temple in the Land of Fate. It is also unique, as it is not dedicated to any one god, but to all enlightened gods. Here the Grand Caliph himself often comes to pray, attending services as many as five times a day. Even when matters of state keep the Grand Caliph busy enough he must use the private mosque in the palace for most of his prayers, he insists on visiting the Golden Mosque at least twice each day, so the people of Huzuz may see that he is a believer.

The Golden Mosque has earned its name, the pillars and walls are overlaid with gold, even the tilework on the floor is laced with gold. The temple towers over the other mosques and the surrounding districts, the whole thing resting on a huge mound that rises 90 feet above the street. The central dome, also golden, and four tall minarets rise above any other building in Huzuz. The rectangular mound is surrounded by a wall. Behind the mosque one can see the garden that surrounds the original house of the Loregiver.

Entrance to the temple is via ramps, which lead to the entrance to the mosque itself. The ramps are not steep, and supplicants can see the light of the magical domes above. To someone seeing it for the first time, the sight is awe-inspiring.

At the top of the ramps is the entrance to the heart of the temple. Huge ornate pillars stand in line before the golden walls. The pillars are inlaid with gold and ivory, and depictions of the enlightened gods adorn them. There are no doors, merely a huge arch leading into the central worshiping area. The walls of the passages are inlaid with golden works depicting the wonders of the enlightened gods.

Upon reaching the central dome, a pilgrim is sure that he has entered a holy place. The room is open to the dome, five storeys and 90 feet above. All of the walls are covered with fantastic visages of the enlightened gods and their works. The chamber is huge-fully 5,000 people can worship at once, and the chamber is full more often than not. Services are conducted at dawn, at the second hour, the fourth hour, noon, the second hour of the afternoon, the hour before dusk, at dusk, and at midnight. Most services last 20-30 minutes, although especially energetic priests may stretch this time out. A mindar (pulpit) is set in the west end of the room; from here different priests are allowed to preach the wonders of the enlightened gods.

Of course, preaching in the Golden Mosque is quite an honor, and the various mosques are all eager to participate. Deciding who gets to speak is the dubious honor of Imam Renn min Zann, Keeper of the Mosques.

Actually, he long ago delegated that authority to an underling, Turam min Kor (dmP/e/12). Turam attempts to be as fair and wise in his decisions as possible. Any follower of an enlightened god deserves a chance to preach, at least that is the philosophy. In truth, Turam is extremely busy, and one needs to get his interest to even get an audience. The best methods of capturing this interest are to represent a well-known god, to have earned a name as a powerful priest, or to be very persistent. Turam long ago decided that anyone who was turned away for six days in a row and returned on the seventh deserved an audience. The applicant must still convince Turam of his worth as a preacher, as Turam is very conscious of the dignity of the Golden Mosque.

While anyone, in theory, can speak at the mosque, most appointments are given over to the clergy from the established mosques across the square. Each day at least one visiting priest is allowed to preach. Most represent the Great Gods, but all faiths are eventually represented. The speakers are told that they must not harangue the other gods to gain followers for their own, as this temple celebrates the wonders of all the gods. Of course most speakers tend to favor their own philosophy, this is expected. Imam Renn still preaches almost daily, although he used to preach more often. His one appearance (usually dawn) is all his other duties allow him. Imam Renn is a silver-haired elf (emP/p/15) who has been an adviser at court to the last three Grand Caliphs. Imam Renn is fully detailed in Chapter 3 of *Golden Huzuz.*

## The Minarets

The minarets are the tallest in the city, rising a full 300 feet into the heavens. From these towers, priests call the faithful of Huzuz to prayer. The minarets are needlelike, narrow and tall. They too have been gilded, and they shine resplendently in the sun.

While the outside is beauteous, to the poor priests who must call the faithful, the inside is not so exalted. The stairs rise steeply, winding ever upward. By exact count, there are 451 stairs to climb, and the tower gets hot. Near the top the going actually gets easier, as it becomes almost cool. At this point the climber notices a slight swaying,

for the minarets move with the wind a very small amount. When one is over 200 feet up, a few inches feels like a lot.

The staircase exits onto a small (ten-foot-square) platform, with a three-foot-high wall surrounding it. This platform is enchanted so that from here anyone who wishes has his voice projected throughout the city. The magic is old but still powerful. It was enchanted in the time of the current Grand Caliph's great-grandfather, and no one remembers if it ever had command words. One simply wills his voice to be projected.

This was used sacrilegiously just last year, when a foolish young noble wished to announce his love to a sultry maiden. He climbed the tower and announced to all the city of his love and intention. This sacrilege was treated very roughly by the Keeper of the Mosques. While Imam Renn could appreciate the spirit of the deed, the faithful were outraged and demanded the fool's death. Imam was able to quiet the outraged crowd by having the young man atone in a manner that has become legend. He had to perform three tasks that were deemed impossible (see Chapter 5 of *Golden Huzuz,* "The City of Delights Campaign"). After he succeeded, he and his maiden were married by Imam Renn min Zann in a bower overlooking the House of the Lore-giver. It is now officially a crime to use the minarets for anything other than a sacred call to prayer.

## Priests' Quarters

On either side of the entry ramps stands a three-storey building with an open courtyard at its center. It is here that the current staff of the Golden Mosque, as well as important high-level visitors, have their quarters. It is considered a great honor to be invited to stay here, second only to being a personal guest of the Grand Caliph.

Accommodations are very spartan. The rooms are small, and the food, while satisfying, is no more varied than the food at the other hospices of the faith. Meals are taken in the central courtyard, rain or shine. Protective magic ensures that good weather prevails in the courtyard at all times. Staying here is a treasured experience, to be remembered for a priest's whole lifetime.

## Treasuries

Here the many offerings are collected, sorted, and dispersed. By tradition, a representative of the mosque of Hakiyah is in charge of temple funds. Funds are used to offset the upkeep of the Golden Mosque, maintain various hospices about the city, and support other services of the enlightened faiths. The current keeper of the funds is Aasim al-Nazi (emP/p/16), who is known for his rigorous honesty and devotion to duty. Many items are presented to the mosque, both magical and mundane. Aasim has a team of priests of the various faiths, along with a few faithful sha'ir, sorcerers or elemental mages, working to identify these items. Extremely interesting ones are passed on to the Grand Caliph; others are either used by the enlightened faiths, or sold by agents at the Grand Bazaar. Aasim has held his current post for five years, and he intends to return to his own mosque soon. He has seen many strange gifts in those years, including several traps intended for the Grand Caliph. Once, even a thief who had herself shrunk and placed in a bottle as a genie. She was caught making her way out of the treasury with a full backpack. Unfortunately for her, she was caught by Aasim al-Nazi, and she did not survive the encounter.

## Quarters of The Keepers of The Mosque

This wing contains the personal quarters of Imam Renn and the various other high-ranking officials at the Golden Mosque. It also contains the church offices and several great libraries. Imam Renn uses these quarters infrequently, as he usually stays at his apartment in the Grand Caliph's chambers.

The offices are busy for much of the day. Both Turam and Aasim have their offices here, as well as the Keeper of Ceremonies, Setara min Jisan. Setara (hgfP/e/10) is responsible for the services themselves, as well as granting use of the various alcoves overlooking the House of the Loregiver. Of them all, Turam, Keeper of Services, is probably the busiest, for he must run the day-to-day business of the temple, as well as decide on speakers.

## Halls of Memory

Behind the main hall is a low two-story building. Its perimeter is divided into secluded bowers and alcoves. Here important weddings, funerals, and commemorations are held. All ceremonies must be approved by the Keeper of the Mosques, or by Setara, Keeper of Ceremonies. The Grand Caliph has been married here, often. The alcoves range in size from small ten-foot long bowers to halls capable of holding a hundred or more. All have one thing in common—ceremonies may be carried out in sight of the House of the Loregiver.

For those who marry in the sight of the House of the Loregiver, the bond is said to go much deeper than even the normal bounds of marriage. Those married here are said to have luck, be prosperous, and raise many pious children. The latter does not seem to have come true for the Grand Caliph yet, but he has faith in Fate, and trusts that she will soon grant him a son.

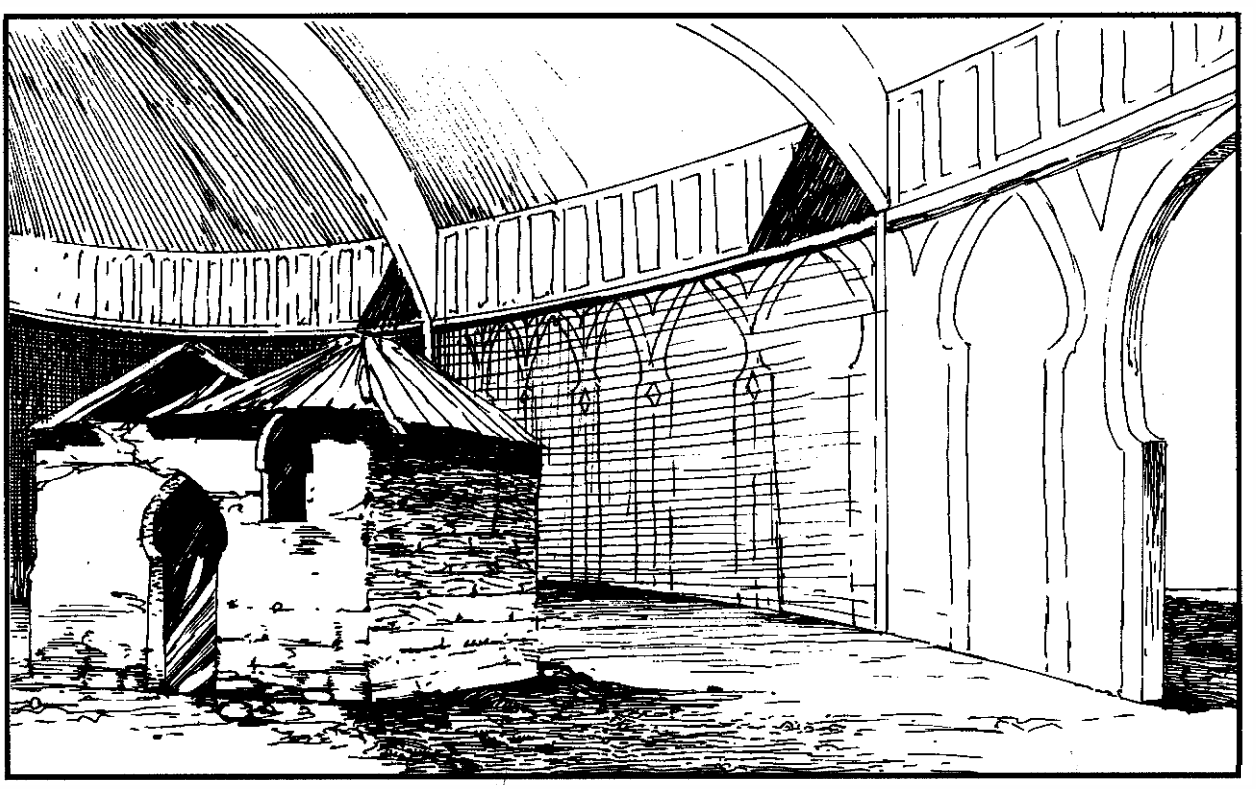
## The House of The Loregiver

In the center of the domed two-story building of the Golden Mosque stands the simple House of the Loregiver. Most believe that this is the original home of she who became the Loregiver. There are other opinions as well.

A small sect of Kor believes that this is one of the houses that the Loregiver resided in. A radical group of Zannites believe that this is merely a house that existed in the time the Loregiver did. Almost everyone agrees that this is the site where the first Grand Caliph received the vision that led him to discover the Loregiver's sacred scrolls.

The actual house itself is a bit unimpressive. It is a simple one-storey, one-room house, with walls and foundation of baked clay. It is unadorned, and the richly tiled walls around it only seem to add to the aura of the house. The roof has long since fallen in, and the door is also gone. The house had but one window, the top of it has gone as well. Yet it is a haram (a holy place), and for many of the enlightened faithful of the world, it is the original home of the Loregiver.

If one is truly pious and gazes at the stark simplicity of the House of the Loregiver, one often feels a building



sense of wonder, of good will, and of love, welling up from within. Just being near the house, some say, heals the sick, or at least ease their pain. Most educated folk consider such rumors just superstition, yet even the most pragmatic and reasonable people often feel something when they gaze on the House of the Loregiver, and all agree it is a holy place.

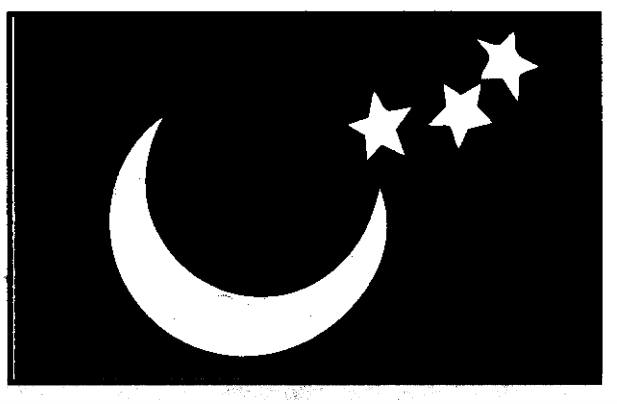
The House of the Loregiver is surrounded by numerous magical protections. It is said that many pilgrims carried away bits of stone or rotted wood, as the penchant of people for souvenirs is deplorable. An honor guard of eight priests stands at all times. This post is also considered a great honor. It is not at all unusual for one or more of the guards to be a very elderly man or woman. Those in the know realize that such an elderly person is most probably an extremely powerful priest, who is as thrilled as a schoolchild to be given this honor.

The guards are actually just an honor guard, for the area around the house is also enchanted. First, anyone approaching within ten feet of the house finds a *wall of force* has sprung up in front of him. If this is somehow circumvented, a very strong feeling of dread overcomes the defiler. This is the result of a combination of a very powerful avoidance spell and a strong non-verbal suggestion spell. If this can be resisted (two saving throws with a -4 penalty to each), the genies take over. A noble genie of each type appears to defend the house. These genies have not been called upon in decades, and they would certainly resent it. Finally, anyone who touches the house with malicious intent is paralyzed (no saving throw). Both the avoidance and the *paralysis* are effective regardless of magic resistance. The enchantments for such magic have been lost for centuries.

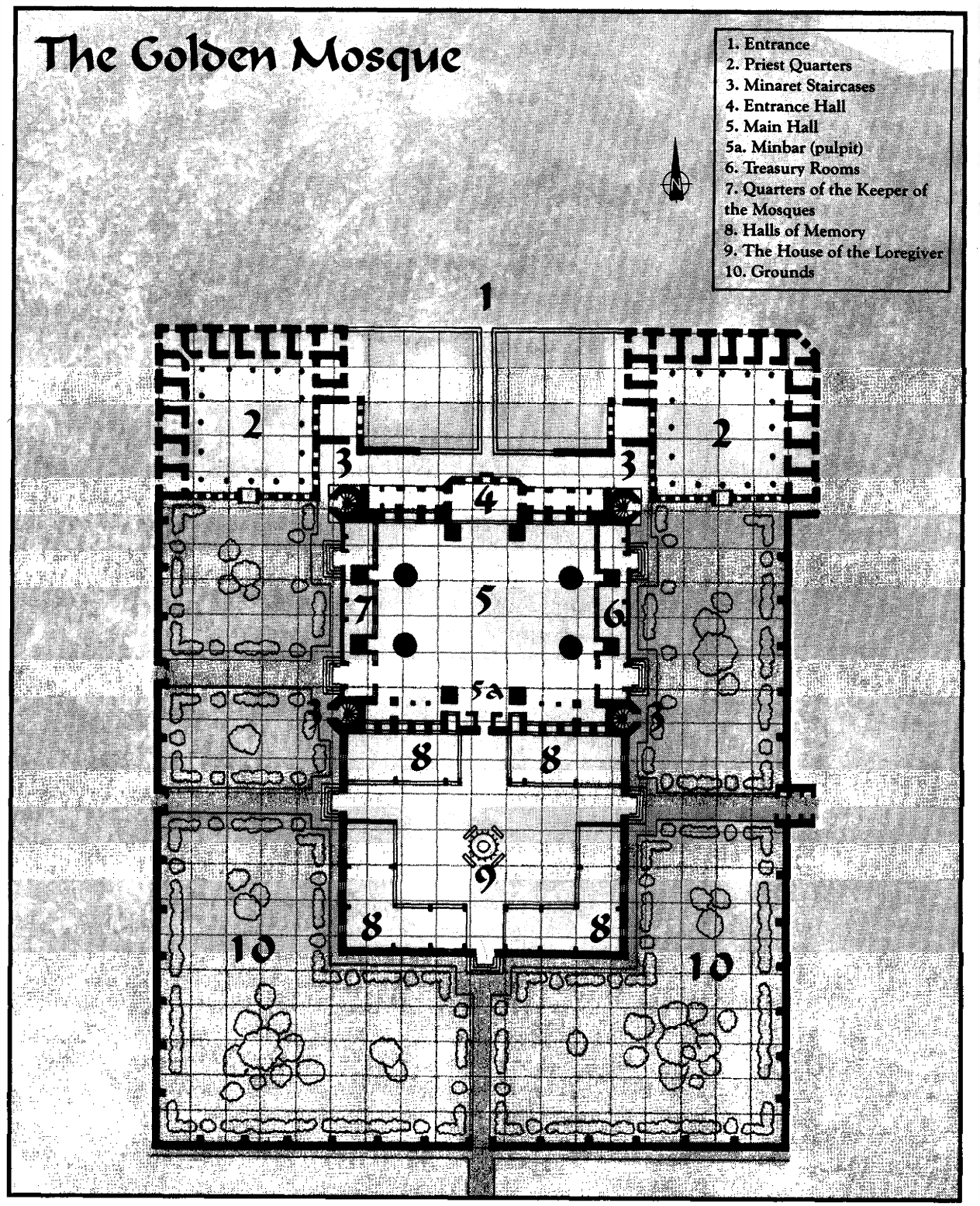
## The Grounds of The Mosque

The grounds surrounding the Golden Mosque are planted with pear and date trees, berry shrubs, and many beautiful flowers. A contingent of priests is responsible for seeing that these bloom all year round. By custom, those who visit the Golden Mosque are given a seed, bulb, or fruit as a gift to those who made the trip, on behalf of those who could not. It is a very effective method of keeping the memory of the Golden Mosque alive in a pilgrim's family for years. The pear tree or rosebush grown from the seeds received at the Golden Mosque is sure to become a valued family treasure.

Many of these are passed from generation to generation, and those families who can afford only rare trips nurture their tree or bush as best they can, hoping to send another pilgrim to the Golden Mosque some day. It has become an important tradition in several families to return a little of what they received, so many try to take seeds back to the Golden Mosque, so that the circle of life and giving can begin again.



# The Golden Mosque



Chapter 6

# The Court Districts and The Palace of The Enlightened Throne

*Famous throughout the Land of Fate is the Palace of the Enlightened Throne, also known as the Lair of the Great Lion, the Palace of the Grand Caliph, and "the place to which all eyes turn." This section deals with the palace and the richest districts in Huzuz, some of the most opulent in the entire Land of Fate.*

*This area is in the center of Huzuz. The streets are quite safe, for groups of mamluks patrol rigorously. It is said that the true dangers of the Court District lie inside the mansions, not on the streets. At the center of the City of Delights lies the huge, sprawling palace and public gardens. South and east of the palace is the Court District. Many thousands of citizens live and work here, for the palace is the political center of power in Huzuz, a power felt throughout much of the Lund of Fate.*

*The area is not only well-patrolled, it is one of the most beautiful city areas in all of Zakhara. The wondrous public gardens and the awesome Palace of the Enlightened Throne are surrounded by the fantastic turrets of the manors of the Court District. As the wealth of the Grand Caliph and Huzuz grow, the palace and the manors are increased, remodeled, improved in the fantastic ways only great wealth and powerful magic can envision.*

*The Grand Caliph holds open court for his citizens at least one day a week, so it is not uncommon to see a poor tradesman or merchant approaching the Court of Enlightenment. The Grand Caliph feels a bond with his people, and he wishes to stay in contact with them, so even the lowliest have the chance to speak to the Grand Caliph, Khalil al-Assad al-Zahir.*

*Great Padisha of the Marids, there are numerous other genies here in the palace to keep me company, but they serve only to make me miss my homeland even more. I hope you will allow me to return there soon.*

*— Your Humble Servant, Sunil al-Sahil*

## The Court District

Home to rich merchants and reclusive sorcerers, nobles of the court and mosques, the Court District is the wealthiest area in all Huzuz. It is tucked in behind the palace, in sight of the wondrous gardens.

As is to be expected, the Court District contains lavish mansions, tall minarets, colorful towers, and impressive mosques. The district has been home to some of the powerful families for generations, yet it is changing constantly. Just a few years ago, a powerful sha'ir, a dwarf named Kerim Najar, secured a choice piece of land and had a new tower built overnight. The only serious comment it caused was some mild wagering over exactly how many genies were required for the work.

As the prosperity of Huzuz has increased, so have the number of wealthy and successful citizens wanting to move into the Court District. The district has spread in the last few years, and building has also taken an upward turn. That is, tall towers and needlelike minarets have become the fashion. Many old houses have added on towers or minarets, and the architects in the area are extremely busy.

### The Assad Bazaar

The Court District contains its own bazaar, the Assad (Lion's) Bazaar. It is so named because it is situated on a court facing a silver-covered arch, a monument to Assad al-Assad, a hero of old Huzuz. It is not as hectic as the Grand Bazaar, and most items offered are a bit too expensive for the average person. Many residents of the Court District still prefer the Grand Bazaar, where the selection is greater. They also realize that the merchants all raise their prices when they are at the Assad Bazaar.

One curious feature of the Assad Bazaar is a 20-foot-tall sandstone replica of a male lion's head, the Assad Head. With mouth closed and eyes open, it looks over the bazaar. There are a number of rumors and legends concerning the head; it is said to speak if certain things are done, and there have been days when people entering the bazaar found the Assad Head facing a direction different from the one it had faced the night before.

### The Lair of The Unspeakable

Another interesting feature of the Court District is known only to those involved. Far beneath the sumptuous mansions and minarets of the Al-Kamari family lies the lair of the Unspeakable, the yak-man high priest who occupies the body of Mu'izzi al-Kamar, patriarch of the family. More about this is covered in *Golden Huzuz,* under the entry for the Al-Kamari merchant family.

The lair is a large cavern, hollowed out in less than a week by earthservants (Yikarian term for dao genies). There the bodies of He Whose Name Must Not Be Spoken and He Who Watches and Waits are cared for by his other servants—He Who Guards Those That Sleep, He Who Harvests for Hunger, and He Who Learns to Destroy.

The Guardian is assisted by two earthservants, always alert and ready.

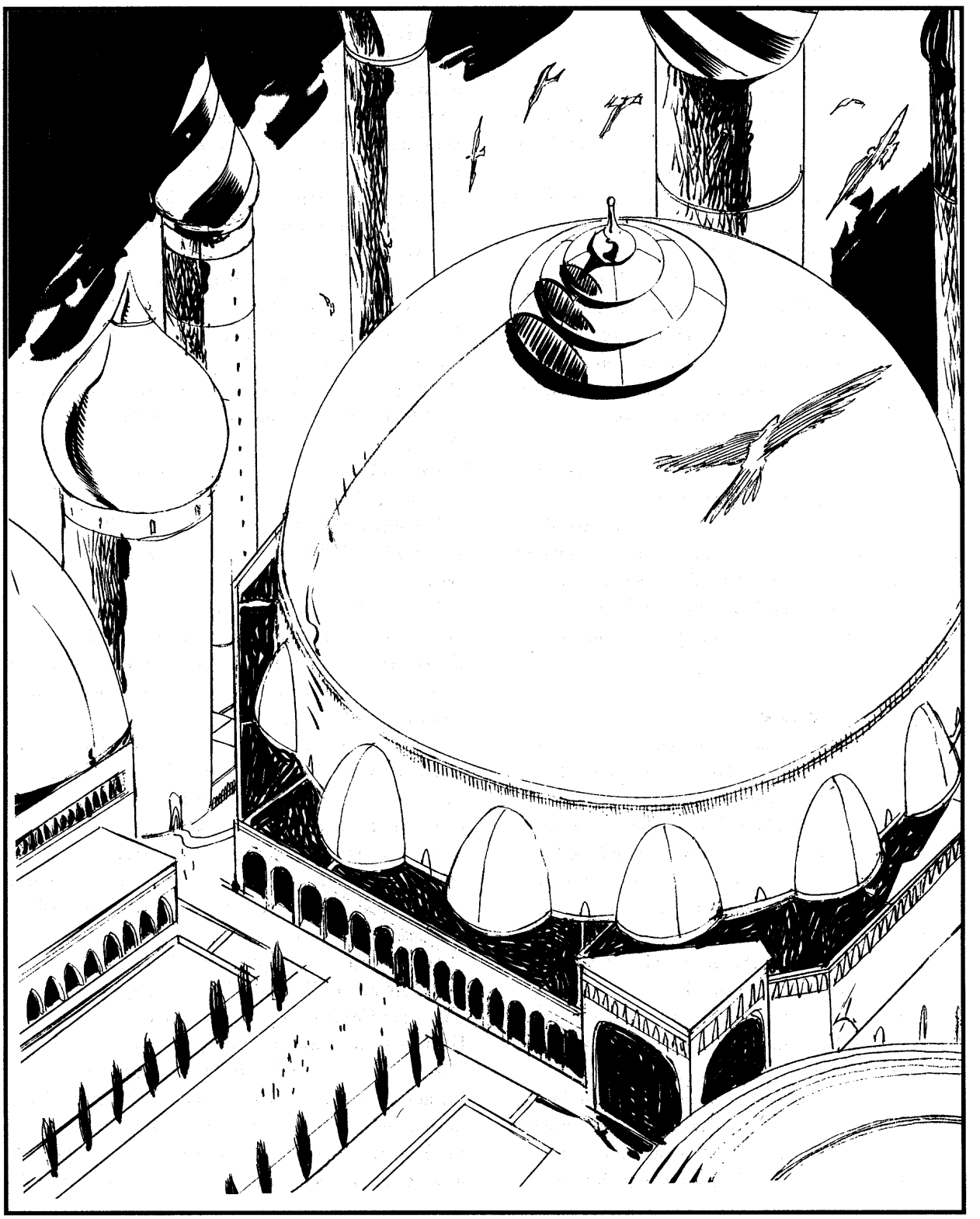
**Guardian:** AC 4; MV 9; HD 5; hp 38; #AT 1; THAC0 15; Dmg 1d6+3; MR 10%; SA command dao, unique magic jar.

The Guardian carries a staff of striking and has a rod of alertness positioned near the sleeping bodies of his charges. He also wears a *ring of invisibility* and an *amulet of non-detection,* and he carries a *wand of paralyzation* while on guard.

**Earthservants (dao genies):** NA (2); AC 3; MV 9, Fl 15 (B), Br 6; HD 8+3; hp 44, 54; #AT 1; THAC0 13; Dmg 3d6; SA *detect good, detect magic, assume gaseous form, attract evil eye, become invisible, misdirection, passwall, spectral force, wall of stone,* and *change self.* They can also cast a *rock to mud* spell three times a day, but will not do so here underground. These dao are slaves to the Guardian. They would love to turn on him, but cannot.

The underground complex is also home to the Harvester and the Destroyer. The Harvester hunts humans in Huzuz with an earthservant once each week. Humans are returned alive to cages in the complex.

The Destroyer is a yak-man who learned to read Midani. He studies human texts most of the time. When he runs out of reading material, he calls an earthservant to help him steal more. He has books from all of the mosques except the Golden Mosque, and has raided more



than a few libraries of wizards and noble families. He passes on new information to the Unspeakable, for use against the Grand Caliph. In the years since the yak-men arrived, the Destroyer has built one of the best libraries in Huzuz, all of the books having been stolen. The Destroyer is wise enough to avoid stealing from the same library very often, but the loss of books has been noted by the Zannite mosque, who are taking it very personally. The reward from them for finding this cache of books would be substantial, to say nothing of the other rewards that might be earned.

A party that manages to penetrate to the cavern enters an opulent room lined with bookshelves. It is lit by *continual light* spells, and the Destroyer may be found at ease, reading an ancient tome. There are two other exits from the large room, one leads to a small room with two beds. These beds contain the bodies of the Unspeakable and the Watcher. The entrance is always guarded by a dao; the other dao and the Guardian are somewhere about the cavern. If alerted to intruders, all turn invisible and prepare for an ambush. If the invaders are human, they are captured alive, if possible.

The other exit from the library leads to the quarters of the yak-men who are stationed at the complex, with an entrance to the cages in this room. There are six cages capable of holding five or six humans each. Most are empty, but there are usually at least a few pathetic humans waiting to be supper. An earthservant, under control of the Harvester, is responsible for feeding the prisoners, as well as guarding them.

### The White Agate's Tower

The district is also home to one of the most famous and reclusive wizards in Huzuz. The White Agate makes his home on the Street of the Blithe Genie. He has a large mansion and tower that he uses as both his home and as the most exclusive mage's school in Huzuz.

The tower is tall, rising over 90 feet into the sky. The large mansion lies close, although the White Agate lives in the tower, and not in the mansion. The mansion was impressive, in its day, but it has been the Agate's home for over a century. In that time the spires have gotten taller, and the colors brighter. It looks like the home of an old established family with a moderate fortune behind them. The manor itself is two storeys, surrounded by greenery. The tower rests 30 feet from the manor, with a small open courtyard where students often take their meals.

Parties wishing an audience with the White Agate are almost always disappointed. Those wishing to draw upon his knowledge are met by a servant. They can arrange an appointment with Najeeya, his favorite pupil. She will take their questions to her master after his weekly lecture. Answers are delivered by Najeeya, usually in a week's time.

The mansion contains the meeting room and parlor where prospective students are met and questions are asked. The first floor also contains the kitchen and formal dining room, which is little used. Servants' quarters, as well as junior students rooms, are located on the second floor of the mansion.

The basement of the mansion holds several areas of interest. Promising sea mages may attempt a conjuration, for the White Agate has two rooms with large pools in them, one of fresh water, and one of sea water. They are large enough to allow a water elemental to be summoned or even a marid. The northern half of the basement is given over to the Agate's treasure holdings. The first room contains a pool with a pair of water weirds on guard inside it. The room also contains an invisible stone golem, a souvenir of the Agate's travels. The golem attacks anyone who does not know the proper command word or who opens the door by means other than the keys. The door to the treasure room is triple locked, and each lock is poisoned. The first lock has drow sleep poison on it—saving throws suffer a -4 penalty. The second lock has a dry dust on it; this is a contact poison causing paralysis if a saving throw with a -2 penalty is failed. The last lock has a virulent spider venom, a saving throw vs. poison must be successful or the victim dies. Success means that 20 points of damage is suffered.

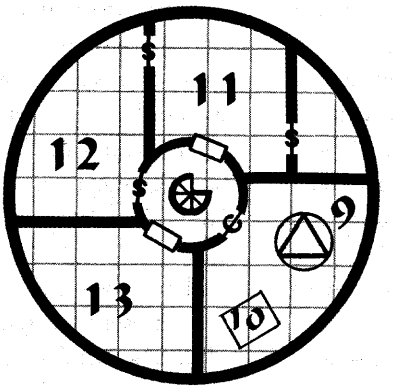
The treasure room is a storehouse of exotic magic.

The White Agate has traveled extensively, and he is an avid collector. As commander of the Magic Legion, the Agate also possesses items that were given him by the Grand Vizier for use in protecting Huzuz. A partial lists of items includes scrolls and books with northern magical

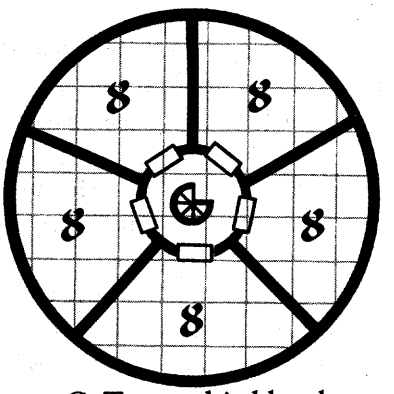
# The White Agate's Tower and Manor

1 square equals 10 feet

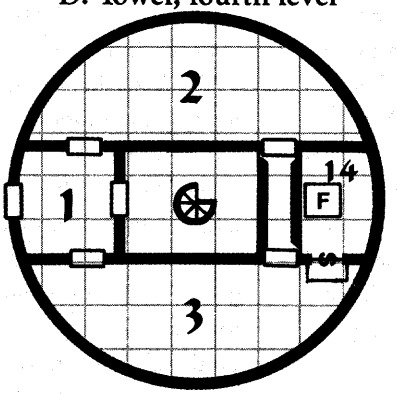
1. Entryway
2. Classroom
3. Library
4. Storage for souvenirs
5. Classroom, advanced students
6. Storage for oddities
7. Conjuring room
8. Quarters for students
9. Conjuring room
10. Tank
11. White Agate's chambers
12. White Agate's library
13. Najeeya's chambers
14. Entrance to secret tunnel
15. Pool
16. Treasure room
17. Secret vault
18. Teleport gate
19. Parlor
20. Pantry
21. Kitchen
22. Storage
23. Cold storage
24. Meeting room
25. Dining room
26. Private meeting room



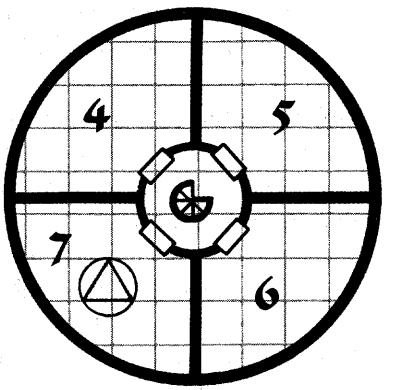
D. Tower, fourth level



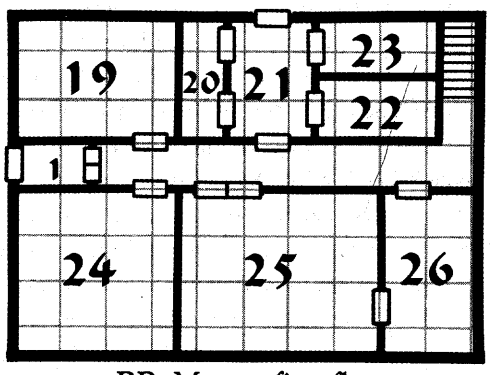
C. Tower, third level



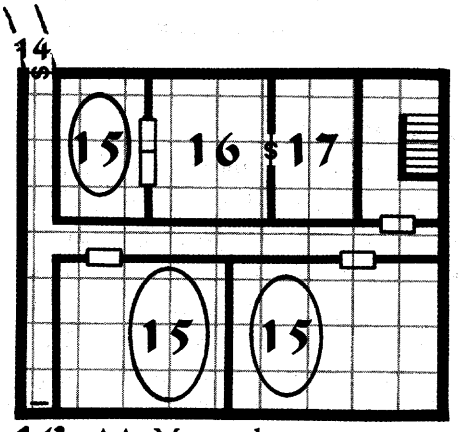
A. Tower, first level



B. Tower, second level



BB. Manor, first floor



18 AA. Manor, basement

spells (including almost all of the mage spells from the *Tome of Magic* hardbound book, and the *Anauroch* and *Shining South* supplements,) rods and wands of many unusual types, such as a *wand of shooting stars, rod of wizardry* (doubles 2nd-level spells), and *staff of the spellbinder* (similar to a *staff of power,* but with only enchantment/charm magic.) There are also many more well-known items –*wands of fireballs, staff of the sea, bracers of defense, wands of magic missiles, necklace of missiles, genie prisons* (occupied by a dao, 2 jann, and a djinni noble), *rings of water walking &' water breathing* and many more.

The treasure room also contains some of the Agate's more secret and valuable treasures from his travels. The most notable is a large black gem with a spider encased within. This is a symbol of a drow noble house and is the Agate's greatest pride. He is aware that if a hint of such an item leaked out, he might have a visit from certain dark-skinned elves. This is a reunion he is not anxious to pursue.

Behind a wonderful tapestry on the west wall is an apparently blank wall. There is a door here, operated only by a command word. This word is known only to the White Agate and his five most trusted pupils. Of the five, only Najeeya knows where the keys to the treasure room are kept. The vault is located behind the treasure room. Currently in the vault are three clones of the White Agate and one of Najeeya. They are kept dormant by means of *temporal stasis* spells, awaiting need.

Also in the basement are entrances to the tower and to a *teleport* gate. The gate transfers people to a little-used alley in the dock section of Huzuz. It works for anyone, but it requires a command spell to activate.

The tower is where the Agate has his personal quarters, as well as his school. The first floor contains a large library and the classroom where the Agate delivers his weekly lectures. The library contains many foreign books, including spell books with some of the more common northern spells.

His highest ranking students are quartered on the third floor of the tower, and the top floor is used by Najeeya and the White Agate. The second floor has a classroom for advanced students, as well as two rooms filled with strange but not valuable items from foreign lands. Such things as a statue of Selune, a plume from a soldier at Hillsfar, or a yeti-skin cloak from the Bloodstone lands are found here. One of the rooms also has a section of unexplained items, things that the Agate or his students have returned with, but could not identify. The Agate will pay a small sum to anyone who can identify these items.

The top floor is guarded by a tasked guardian genie, and by the Agate's personal friend, Jenila, a noble marid. Jenila has been associated with the Agate for decades, and it is a common rumor among his students that they are lovers. The tasked genie is required to serve until it has defended the White Agate three times, and it cannot leave this floor until it does. Jenila is here because she likes the White Agate, considering him one of the few humans who even approaches her own intelligence.

The Agate also has his quarters on this level. His quarters are not lavish, but they are very comfortable. A pair of magical feathers from Maztica keep the air moving, unseen servants wait to fetch refreshments or books as commanded, and the bed is enchanted to give restful sleep, as well as premonitions of danger for the next day, should they be needed. The closet has a secret compartment, containing a dozen scrolls and a backup *staff of the sea.* The Agate has not lived this long by trusting to luck.

## The Palace of The Enlightened Throne

The Palace of the Grand Caliph, also known as the Seat of the Enlightened Throne, the Lair of the Great Lion, and "the place to which all eyes turn," is one of the continuing architectural wonders of Huzuz. Built over the course of 500 years, the palace has expanded as the power and wealth of the Grand Caliph has grown. The palace in its current form has not changed in three generations. The Grand Caliph and his father both made additions, but they resisted tearing down old structures simply to build new ones.

From the viewpoint of the first court, the palace seems

almost a city unto itself. It sprawls out over acres, gleaming with gold on all of the roofs. The lush public gardens adjoin it, giving everyone access to the seat of power in the Land of Fate.

The Palace of the Enlightened Throne is quite beloved by the people of Huzuz. As long as it exists and remains grand, each inhabitant of the city can take pride in it, and many people refer to it as "our palace." This attitude, makes it very impractical for anyone to steal from the Palace of the Enlightened Throne, for they would have trouble selling goods stolen from the palace to any resident of Huzuz.

In addition, there are numerous guards, and dozens of genies roam the palace. Most of these genies are well-rewarded for their services to the Grand Caliph, so they would not hesitate to stop or hunt a thief.

### Palace Locations

Consult the large map of the palace included with this set; the following descriptions are numbered to correspond with that map.

**1. The Court of Enlightenment:** Called the first court, this court faces the Golden Mosque. It is a broad court, and ornate tiles of red and blue cover most of it. Although it is impossible to tell from ground level, a viewer high above can see that the tiles are arranged to represent an outline of the Golden Mosque. Previous Grand Caliphs had used it to represent themselves, but the current Grand Caliph ordered this change as a sign of his commitment to the enlightened gods of Zakhara.

The front court can hold up to 50,000 people, and at least that many fill the court whenever the Grand Caliph celebrates his Ascension day. He appears before them, speaking from the Pavilion of the Enlightened Throne. This is a platform, ten feet high, covered with a golden dome. It is enchanted so that a speaker on the platform may be heard by anyone in the court. A command word is required for this effect. Someone who does not speak the command word will not be heard, even if they are standing right next to the speaker. The pavilion is also enchanted with many protective spells; the Grand Caliph is immune to hostile magic while speaking from this platform.

**2. The Grand Gate of Delights:** This is the front entrance to the palace. The Grand Gate is an artistic structure, two tall (90 feet high) towers flank a pair of matched gates. One of the gates is made of the whitest marble, the other of the finest alabaster. On the first is inlaid gold and gems, depicting a mage on a flying carpet. On the second is inlaid silver and white gems, depicting a djinni flying through the clouds. The intent is clear—this area is guarded by both magic and genies.

The gate is usually open, but it is always guarded. It is the first line of defense for the palace. Since thousands of servants and visitors enter the palace each day, the guard here is a bit easier to pass. That is not to say their attention is lax, as they are quick to spot foreigners. It is here that weapons are checked, since nothing larger than a dagger may be worn in the presence of the Grand Caliph. Those passing within are scanned by a mage wearing a monocle of magic detection. They are not necessarily stopped, but any stranger radiating a heavy magical aura is watched throughout his visit.

The gate guards are under the command of Sedji al-

Sanje (hmf/mk/13), a member of the Valiant mamluk society. He is present many of his waking hours, Sedji wants to know who is entering the palace. A man of wide experience and travels, Sedji was promoted when he spotted a holy slayer he had once known in another city. He foiled an assassination attempt before it could even begin, and the Grand Caliph rewarded him with this post.

The gate is staffed by 100 men, mamluks of the Valiant, and the Dutiful. They are all at least 5th level, and carry either magical scimitars or crossbows. Two mages, one a sorcerer and one an elementalist, and a sha'ir are always on hand as well. Each serves an eight-hour shift with every third day off. Currently the mages are led by Naib ibn-Sodar, (efW/so/14), and range in levels from 8 to 12. All carry *paralyzation wands* or other magic useful for subduing hostile visitors.

The gate also features a large gong. This can be struck normally, or it can be activated by a command word known to everyone on guard. If sounded, 1-6 mages and 10-100 mamluks arrive every other round for the next six rounds.

**3. Hall of the Courtiers:** The scribes, bureaucrats, and courtiers necessary for the day-to-day running of the palace work and live in this hall. Accommodations are good, and the. food is excellent. All of the hundreds of occupants consider themselves overworked, because they are.

**4. Hall of Commanders:** This large hall is the home for the leaders of the mamluks, guards, and admiralty. Thokkor of the Furrowed Mountains, Preani Quin, and Sedji al-Sanje are quartered here. The apartments are lush, and each has its own servants.

**5. Stables:** These stables hold up to 200 horses on the first level and a hundred hippogriffs on the second level. A leatherworker and smith are on hand daily for repair and refitting. A detachment of mounted mamluks can be in the air in less than five rounds. The winged cavalry are comprised of elite units (all mamluks of 7th level or higher) that are trained at fighting in aerial combat. Several dozen servants are responsible for care and feeding the animals. The stables also have a priest assigned to them; her responsibility is the health of the animals and their riders.

**6. Abode of Prince Cheddah:** This is the uncle of the Grand Caliph. A lavish mansion adjoining the Hall of Commanders, the abode of Prince Cheddah is a study in bad taste. From the outside it appears to be merely a rather rich mansion. On the inside, one finds the trinkets and decorations of a man who has no real understanding of fashion or art. The furnishings, while expensive, grate on those with a true taste for the finer things in life. Still, invitations from the Prince are usually accepted, as he employs one of the best chefs in the palace. Cheddah's library is also filled with complete statistics of the royal navy.

**7. Chamber of Judges:** Within these three chambers, qadi hear the most important case of the Enlightened Cities. Five to ten qadi are on duty at any time, in order to have your case heard by the Grand Caliph, you must face these judges. Judgments are rendered swiftly. The qadi can call on magical aid if needed, to determine the truth of the matter. In spite of the fact that only the most important cases are heard here, the courtrooms are always full, and the caseload is staggering. In addition to the qadi themselves, servants, scribes, and two platoons of the Valiant are on duty here.

**8. The Court of Proclamations:** The Second Court is where important proclamations are made. It is a large court, over 2,000 lucky visitors can crowd into this court when proclamations are made. Such announcements happen weekly, informing those gathered of titles awarded, commendations earned, and also those who have earned disgrace and censure.

**9. The Inner Treasury & Counting House:** This building is a constant hub of activity. Tax collectors from the harbor and the gates return here with the day's collections. All tax records are kept here, as is the actual money collected. Four tasked guardian genies, loyal to the Grand Vizier, provide security for the funds that support the Grand Caliph, the Navy, and the palace and city guard. An enormous amount of money flows through here; an average day's collection can amount to 50,000 dinars or more.

The treasury is guarded by magic as well. All exits have *walls of force* that may be activated by a command word. They are also activated if the gong at the front gate is

sounded. In spite of this, the treasury has been robbed several times. In all but one case the thieves were trapped inside, and a contingent of the flying legion finished them off. The only successful robbery occurred a year ago, when a scribe employed here embezzled over 10,000 dinars and headed for parts unknown. A reward of 5,000 dinars has been offered, and several adventuring groups have set out on the trail to try to earn it.

**10. Gate of Revelation:** The real entrance to the palace, the Gate of Revelation is even more beautiful than the Gate of Delights. The gates themselves are made of what appears to be marble, but it is shot through with pink and red streaks. Using dao, skilled earth mages have altered the stone so that the streaks depict the first Grand Caliph finding the scrolls of the Loregiver. A pair of broad towers with gold domes flank the gates, and a silver awning covers the walkway to the gate itself.

This gate is guarded by 50 mamluks at all times, all of 5th level or higher. A pair of mages and a priest are also on duty. Visitors to the palace are questioned about their business. If a visitor looks suspicious, his answers may be magically tested. Much traffic moves through here, so only strangers are rigorously questioned, while a recognized servant of the palace must merely state his destination and the guards wave him through.

The gate is also enchanted and is proof against any destructive spell, including disintegrate and earthquake. If the gate is physically attacked, a dao is summoned to defend it. The dao has maximum hit points and appears as soon as the gate is more than one-fourth damaged.

The towers provide good spots for crossbowmen. They are also a fine place to drop boulders on attackers. One of the top floors in each tower is devoted solely to an apparatus similar to a catapult. Its only purpose is to roll a rather large boulder down to land just in front of the gates. This protection has never been used, although it has been tested, once.

The captain of the Gate of Revelations is Aziz min Hajama, (dmP/m/14), who takes his position very seriously. Visitors who arouse suspicion may face an interview with the Commander himself. He generally carries many divination spells, trusting to his numerous magical items to protect him. He wears *bracers AC 2,* a *ring of djinni summoning, boots of striding* and *leaping,* and carries a *staff of the serpent* while on duty. If Aziz is suspicious, he'll be quick to use *detect lie* or even *true seeing,* if necessary.

**11. Quarters and Day Rooms—Imperial Guard:** These are the quarters for most of the imperial guard, including bunks, a lounge, a meeting hall for announcements of patrols and duties, and a very busy kitchen. Over 600 men and women, mostly mamluks of the Valiant, the Faithful, the Honored, and the Dauntless, have their quarters here. Aziz has his small utilitarian quarters in this area as well.

**12. The Throne Room:** This is the "official" throne room of the Grand Caliph. It is embossed with many fine paintings, covered with gold, and inlaid with turquoise. Here the Grand Caliph conducts official reception for visiting dignitaries and hands down judgments on those cases important enough to merit his personal attention. It is little more than a large meeting room with several smaller preparation and sitting rooms. The throne is enchanted; the true ruler of the kingdom cannot be deceived while sitting on it. The Grand Caliph is not fond of this hall, considering his duties here some of the more onerous of being the Grand Caliph.

**13. Grand Vizier's Office and Library:** Here Alyana al-Azzazi conducts business and oversees the doings of the palace and the land. Her prime responsibility is the magical security of the palace and the Grand Caliph. Alyana is assisted by four wizards, all female. These assistants include Zobeida bint Maneira (hfW/so/13), an adept at warding magic, Samia al-Kasir (efW/wm/14), Alyana's former apprentice, Wadi'a bint Sali (gnfW/sh/11), served by Ladok, a fire gen, and Latifa ibn-Morim (hefW/sam/13), given charge of security within the ranks of the guard.

The Grand Vizier's offices are busy throughout much of the day and far into the night, as the Grand Caliph's penchant for wandering the streets in disguise causes great anguish. Many times the Grand Caliph is followed by an invisible mage when he makes his visits to the city, but as often he eludes any pursuit and wanders unprotected. Even though the house is empty at night, all of the mages have small amulets that signal if the front

gong is sounded, or if the Gate of Revelation is attacked. They can teleport into the hall and emerge laden with magical firepower.

In addition to her trusted lieutenants, the Grand Vizier is served by over 50 scribes and bureaucrats, for she also considers herself in charge of security for Huzuz and all of the Grand Caliph's holdings in the Land of Fate.

14. Kitchens and Cooks' Quarters: Here reside the dozens of cooks and servants necessary to keep this large complex fed. Cooking here is considered the ultimate challenge. One day a cook may be in charge of feeding the hundreds of mamluks quartered here, the next she may be preparing an elegant feast for the Grand Caliph himself. The chief cook is Naaman al-Rima (hfF/a/0), an elderly halfling who devotes herself to seeing that the palace is well fed. She has a number of able assistants, but she always inspects the Grand Caliph's meals personally. The kitchens are huge, tumultuous places, busy the whole day and night through.

15. The Court of Grandeur: The Third Court is one that only the privileged may visit. It is large and filled with flowers and climbing vines. Scattered about the court are statues of the past Grand Caliphs, all works of master artists. The statues vary in material and size. The statue of the first Grand Caliph is made of imported jade, the current Grand Caliph's father is done in solid gold. All of the statues are priceless. They are scattered about in bowers where visitors to the palace may walk and enjoy the works. Many low benches and private meeting spots are located in the Third Court; it is a favorite place for lovers in the palace to conduct after-dark meetings. Most of the clearings and bowers are enchanted to prevent eavesdropping, while some relay the conversation to a horn located in the Grand Vizier's office.

The rarest flowers in the Land of Fate grow here, cared for by priests of Selan. The Grand Caliph's latest joy is a perfect jade orchid, never before seen and priceless. The priests also watch over two young singing trees (see Area 36, the Public Gardens, as well as the MONSTROUS COMPENDIUM™ sheets in this set, and the legends in Chapter 5 of *Golden Huzuz* for more information on singing trees).

**16. Grand Vizier's Scholars, Scribes, and School:** Here Alyana trains selected scholars and students. She has little time for this, but she still lectures at least twice a week. Students are expected to pledge for five years, and Alyana accepts only female sorcerers or wind and sand mages. They are put to work during the morning and are allowed to study during the afternoon. Most also take a patrol or serve at one of the gates every third night, The students are quartered in the school, while scribes and scholars reside in the Hall of Courtiers.

**17. Grand Vizier's Personal Quarters:** Connected to the school are the quarters of the Grand Vizier herself. Here Alyana conducts the secret business of the palace, for her quarters are shielded from scrying, as well as defended by an invisible djinn. The djinn, Mamaod, is sworn to serve Alyana for 100 years and a day. He was a gift from Jiraad, at the time Alyana took office.

Alyana has her not-inconsiderable treasure trove here, including many scrolls with defensive spells, several offensive wands, and two spare *flying carpets.* Her bedroom hides an entrance to a tunnel that leads to the basement of the mosque of Hakiyah.

**18. Chambers of Imam Renn min-Zann, Keeper of the Mosques:** Even though he has larger chambers in the Golden Mosque, Imam Renn prefers to sleep here, closer to the Grand Caliph. The chambers are cluttered, the walls are filled with books, and every available surface is covered with problems and puzzles that the Imam is working on. Security is provided by a number of glyphs, magical traps, and a few mundane ones, like the stone block that drops on anyone who enters through any of the windows.

**19. Private Palace Mosque:** Here visitors to the palace can worship. Services are held thrice daily. The Grand Caliph uses this mosque when his schedule prevents him from leaving the palace, though he prefers to worship at the Golden Mosque. His servants often do not have time to attend services at the Grand Mosques, so they worship here. The High Priest of the Palace, Halima min-Kor, (hfP/e/15), has served here for over 40 years, and she considers this her personal mosque. Halima is quartered in the Hall of Commanders. In the event of an attack on the palace, she is responsible for the priests in the Grand Caliph's service. She is also in charge of security for the Vault of the Word of the Loregiver.

**20. Vault of the Word of the Loregiver:** This vault contains the oldest copy of the Word of the Loregiver, said to have been copied by the first Grand Caliph personally. The scrolls are visible to all; walls of force allow visitors to see but not touch the scrolls. Many magical protection are laid over this vault. A tasked slayer genie is also imprisoned in the base of the stand upon which the scrolls rest. He is freed if the scrolls are stolen; he has been there for a very long, very irritating time.

**21. Archive of Curiosities:** In this area visitors to the palace can admire some of the stranger gifts brought for the Grand Caliph. Included are many gifts from foreign lands and other cities of Zakhara, unique magical items that entertain and delight, and paintings and tapestries done by talented but unorthodox artists. Among the rarer items are a tapestry of a gold-bearded king in shining silver armor with a purple dragon emblazoned on his shield, a large jade chair donated by the Emperor of Shou Lung (too cold to sit on, and uncomfortable besides), the flag of a pirate ship taken by the Grand Caliph personally, a harp that plays exotic tunes upon command, and the like. The one item that the Grand Caliph does not have, and would really like, is a Halruaan skyship. He has made this desire known. Several merchant families, the mosques of Najm and Hajama, and the mamluk society called the Dauntless are all attempting to obtain such an item.

**22. Hall of the Treasury:** Here the wealth of Zakhara is stored. The treasury is one of the more heavily guarded areas in the palace. A patrol of 20 mamluks circles the building at all times, two dao nobles are on guard in the actual vault, and priests of Jisan are responsible for keeping track of the treasure and dispensing it for palace business.

The treasury is filled with many magical traps; only the Grand Vizier, the Grand Caliph, and the Keeper of the Treasury know them all. The Keeper, Ala'i ibn-Hasim (dmW/sh/12), has accepted a binding geas, so that he can never misuse any of the funds that enter the treasury, nor can he betray the Grand Caliph in any way. The Keeper

is fond of paralysis glyphs, and those who do not have legitimate business in the treasury are likely to stiffen up after only a few steps.

The actual treasure that is stored here is often well over a million dinars in value. This does not include priceless treasures and relics of the Grand Caliph's family, nor the jewels he wears each Ascension day. Ala'i orders the funds kept in smaller, separate vaults. Each is guarded by glyphs, traps, and guardians. In this manner thieves have to penetrate multiple vaults, minimizing the chance of a huge haul. The most guarded of these small vaults is the one wherein the crown jewels and trappings of office are stored.

Most funds are kept in ordinary vaults, still protected, but accessible to anyone who knows the proper command words. Most of Ala'i's staff can enter these vaults, it is here that most of the tax revenues are stored.

**23. Hall of the Pantry:** This large storage hall contains the foodstuffs for the palace. Several cold rooms are provided for keeping exotic fruits fresh, and even some for keeping things frozen. Since this represents the back of the palace proper, there is a side entrance to which deliveries can be brought. Two patrols of mamluks aided by a mage in the Grand Vizier's service check all deliveries carefully.

**24. Servants and Slave Dormitories:** These long halls house the thousands of servants and slaves who work at the palace. Quarters are not lavish, but they are comfortable. Even the slaves at the Palace of the Great Lion are envied. Most servants prefer to spend their free time in the Court of Grandeur or visiting the town. There are several exits to the outside city, all guarded by patrols of ten mamluks. The mamluks are very familiar with those who use this gate. Anyone not looking or sounding exactly right is referred to the front gate or taken for questioning immediately.

**25-28. Bath Houses:** These are the bath houses for the majority of the palace folk. A large pool capable of holding over 200 people at a time is kept magically heated by two efreet controlling two fire elementals and four salamander slaves. The water replaces itself every five minutes, and it is magically cleaned and recycled.

**29. Museum of Wonder:** A roofed terrace surmounts the wonders and achievements of the earlier Grand Caliphs. Each has his own section. The largest is that of the current Grand Caliph's father. Tapestries of important moments in each Grand Caliph's life hang about each section, as well as statues of the Grand Caliph and his favorite wife and plaques describing important proclamations and advancements. Any artistic achievements are noted as well. For instance, the 13th Grand Caliph was a fine woodcarver, and several of his works are on display.

A dozen jann are on duty here, as both guides and guards. Since this museum is located in the public gardens, many strange visitors pass through here. Theft is very uncommon; most natives of Huzuz would not even consider pillaging the Museum of Wonder. In fact, should such a thing happen, almost any citizen of Huzuz would turn the thief over to the guard in a moment. Such is the pride of the citizens in "their" palace that even a dealer in stolen goods will not handle something stolen from here. In fact, most would try to see the thief brought to justice. Such thieves often end up hoping for a long sentence, rather than risk release to an ugly crowd of citizens who would tear them to pieces in a moment.

**30. Quarters of the Heir Apparent:** These are the luxurious quarters of the heir to the throne. Due to the Grand Caliph's failure to produce an heir, these quarters are empty. They are maintained by a small staff of servants, but there is little of interest or value here.

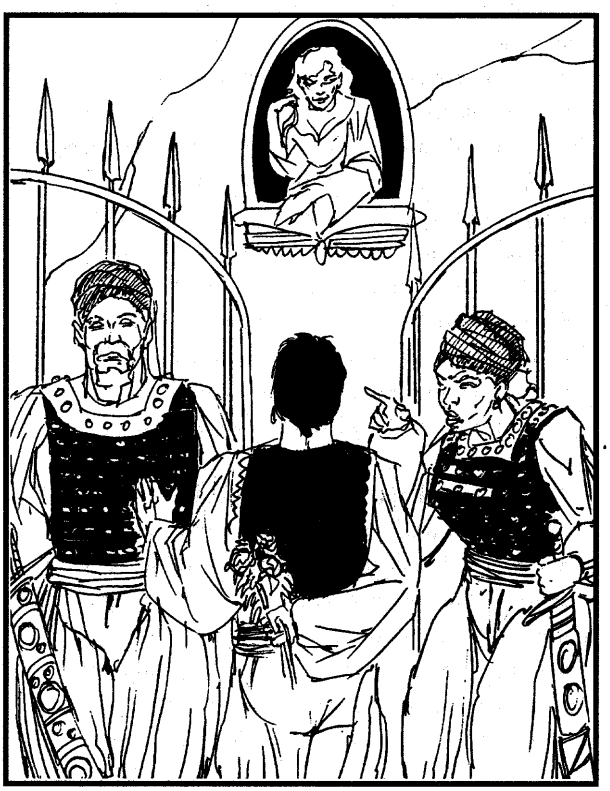
**31. Terrace and Bower:** This area is intended for use by the heir apparent. It is a private area, filled with greenery and songbirds. In the absence of an heir, the Grand Caliph has granted permission to his higher ranking officers to use it. The only one who comes here regularly is Prince Cheddah, who holds some loud parties here.

**32. Fountain Pool:** A grand fountain, designed by one of the best architects of a hundred years ago, graces this lovely pool. Lilies float about the pool, while the water emerges in different colors from the four genie statues that make up the fountain. Each genie is fashioned of a different substance—silver, gold, marble, and clear crystal. Jiraad often comes here, for the beauty of the fountain has always struck a chord in his arrogant soul.

**33. Meditative Kiosk:** This place of solitude is used by the Grand Caliph when he needs to be alone to think. No outside noises can intrude here, as they are magically shunted aside. There is no way of knowing exactly where the noises go, but since it only applies to noises from the outside of the kiosk, it is not a concern. The kiosk also has entrances from the public gardens, and it is used by many of the citizens of Huzuz for meditation and study.

**34. Jiraad's Personal Pool:** At the end of a long day of court life, Jiraad often comes here to swim. The pool is reserved for Jiraad alone, and most respect his wishes. It is over 100 feet deep; at its base are some of Jiraad's favorite coral artworks. It is considered a rite of passage among the young of the Court District to sneak a dip in Jiraad's pool. Jiraad knows about this, and he resents it. If he catches someone, he curses them to breathe water only for the next seven days. After a week of living at the bottom of a pool, or in a bathtub, most young nobles do not have the urge to try again.

**35. Quarters of Ambassador Jiraad of the Marids:** The quarters of Jiraad are never locked. He keeps little of great value here, but many items that are booby-trapped. A prospective thief who thinks to make a moderate profit on a venture here is likely to emerge covered with ink, his hair a bright blue, no eyebrows, and no clothes. Jiraad delights in magical pranks; an invader's life is never in danger but his dignity certainly is. Few are the thieves with the stamina to reach Jiraad's inner sanctum. This area, guarded by a pair of jann, is where Jiraad stores the *crystal ball* that enables him to speak to any of the jann in his service.



**36. Public Gardens:** Also called the Fourth Court, the public gardens are open to all of the citizens of Huzuz. They are closed when the Grand Caliph wishes to walk in them; this happens about once a week. When the Grand Caliph wishes to use them, various enchanted pillars begin speaking (via *magic mouth* spells), asking the public to leave immediately. Most comply, but there have been instances of assassins hiding in the gardens. One actually succeeded in attacking the Grand Caliph, but was slain by Jiraad himself. Since that day, a troop of jann precede the Grand Caliph into the garden, ushering any lingerers out.

The gardens contain many wonderful trees and flowers, all kept blooming and flowering the entire year. Priests of Selan, along with a troop of avid gardeners, keep the garden fresh and lovely. The famous Singing Tree and Talking Bird rest here, near a fountain of the *Golden Water* (see the MONSTROUS COMPENDIUM™ sheets in this set, as well as Chapter 5 in *Golden Huzuz).*

The Talking Bird sometimes answers questions, flying down from his lofty perch only when summoned by the Grand Caliph or when a humble and truly needy individual seeks his advice. The leaves of the Singing Tree sing great choruses, a thousand voices in perfect harmony. It is not unusual to see one of the Singing Tree's leaves fluttering through any part of the garden, leaving a beautiful melody in its wake. The palace's Singing Tree is one of great age and power, and its leaves may travel many yards from the tree, spreading beautiful music through the public gardens.

One of the greatest wonders of the gardens is the gift of ambassador Jiraad, who used his special powers to augment the already wondrous *Golden Water.* A fountain

in the center of the public gardens consists of many rotating floating bowls of crystal. The fountain continually creates new effects with the falling of the water, as the crystal bowls cavort through the air. Whenever anyone is near, the fountain plays soft music as accompaniment to the voices of the Singing Tree, and many who come to the garden spend hours watching and listening to the fountain of the *Golden Water* and the leaves of the Singing Tree.

The garden is another place beloved by the people of Huzuz, who would sooner walk naked into the desert than steal from it, or help someone who has stolen from it. The number of people in the garden makes it difficult for a thief to steal anything, and most items are traceable (for instance, Jiraad can trace any misappropriated *Golden Water* from the fountain).

**37. Hall of Ashes:** Here are interred the remains of the former Grand Caliphs, at least all of those who died in Huzuz. Two of the Grand Caliphs died fighting wars in other cities, and their remains were not recovered. Each has his own urn, made of pure red gold. This hall is open to the public, but the actual resting places of the Grand Caliphs are protected by *walls of force.* Seven picked mamluks are on duty here at all times. Each is at least 10th level and uses magical armor and weapons. Most people believe that a terrible curse will befall anyone who robs the Hall of Ashes.

**38. Crematorium:** This area is closed except during funerals. There is room for up to 100 mourners, and the fire is provided by a noble efreet summoned for the occasion.

**39. Prince Tannous's Residence:** Prince Tannous has always pandered to the Grand Caliph's interests, and his quarters reflect that fact. He has many items he has acquired, some rare and valuable, that he intends to bestow on the Grand Caliph at appropriate times. Hidden in a secret compartment in his sleeping chambers Tannous keeps the formulas that he has acquired for his longevity potions. This is guarded by a simple poison needle trap, as Tannous does not trust the mages of the palace. They all serve the Grand Vizier, and he would not let her into his quarters.

**40. Gates of the People:** Common citizens enter the public gardens through this gate. There are mamluks on guard, but they are not there to keep anyone out, unless the Grand Caliph wants to use the gardens. At such time the guards are doubled, and a mage and a priest are also on duty at each gate.

**41. Gate of the Mamluks:** Here the guards and mamluks enter and leave the palace. The security here is as stiff as any gate into the palace, the mamluks guard their home well.

**42. Detention and Private Execution Chamber:** Those prisoners who are bound over for a hearing by the Grand Caliph are detained in this cell. If the prisoner is to be executed, the sentence may be carried out here as well. No magic works in this room, so the mamluk guards of the Honored have no trouble restraining important prisoners.

**43-46. Living Quarters of the Honored:** The elite society of eunuch guards live and train here. Their leader, Ahmahd abd al-Iffa has his quarters here and trains daily with his troops. The Honored have different interests; lacking an interest in women, they turn their drive to excellence in combat. The training room is always filled with off-duty mamluks, honing their skills even further.

**47. Quarters of the Treasurer:** Ala'i ibn-Hasim lives here in very lavish quarters. Ala'i receives a good salary, which he spends on art and golden treasures. Ala'i has a keen eye for things of value. The worth of his personal belongings has to be over 100,000 dinars. His quarters are guarded by an ogre giant, a personal friend of his from his adventuring days.

**48. Quarters of the Chamberlain:** The chamberlain of the palace is here seldom, as pressing duties keep her busy most of the day. Sitt Rahmah al-Zahir, the Grand Caliph's favorite maternal aunt, has her quarters here. She also has several *message rings* and a *crystal ball* that she uses to keep in contact with her underlings in the Soft Whisper brotherhood. The quarters are always guarded by ladies-in-waiting, who appear to be servants, but are actually holy slayers of the Soft Whisper, levels 5-7.

**49. Royal Gate:** Here the Grand Caliph and his most valued guests exit the Grand Caliph's private apartments. The gate is guarded by a contingent of the Honored and the Dutiful. Two mages, both with flying carpets and

magical wands, guard the gate as well. The gate is a wonder of magic, for while it is made of stone, it parts like a curtain before the Grand Caliph. It can be commanded to do so as well, but for the Grand Caliph it does so automatically.

**50. Harim Gate:** This is supposedly the only entrance to the harim. It is guarded by a contingent of the Honored, mamluks of at least 10th level, eunuchs all. When the Grand Caliph is in the harim, his personal bodyguard, Saleem ibn Ahogar is also on guard.

**51-59, 63-64. The Harim:** Since the Grand Caliph has over 100 wives, and all of them have slaves and servants, the harim is of necessity one of the largest areas in the palace grounds. There is a large dormitory (area 57) where the servants and slaves sleep in comfortable accommodations.

The dormitory overlooks the harim court, where female priests of Selan care for the gardens. Many of the Grand Caliph's wives enjoy gardening—some of the beautiful flowers on display in the public gardens were developed here. Huram and Garil, tasked harim servant genies, work constantly to ensure the comfort of the women of the harim.

On the other side of the court, nearest the Grand Caliph's quarters, are the apartments of the women of beloved status. Currently there are four. The apartment of Tanya bint Perijan is one of the most sumptuous in all of Huzuz. A third tasked harim servant genie, Nusaril, works to keep these areas in good shape.

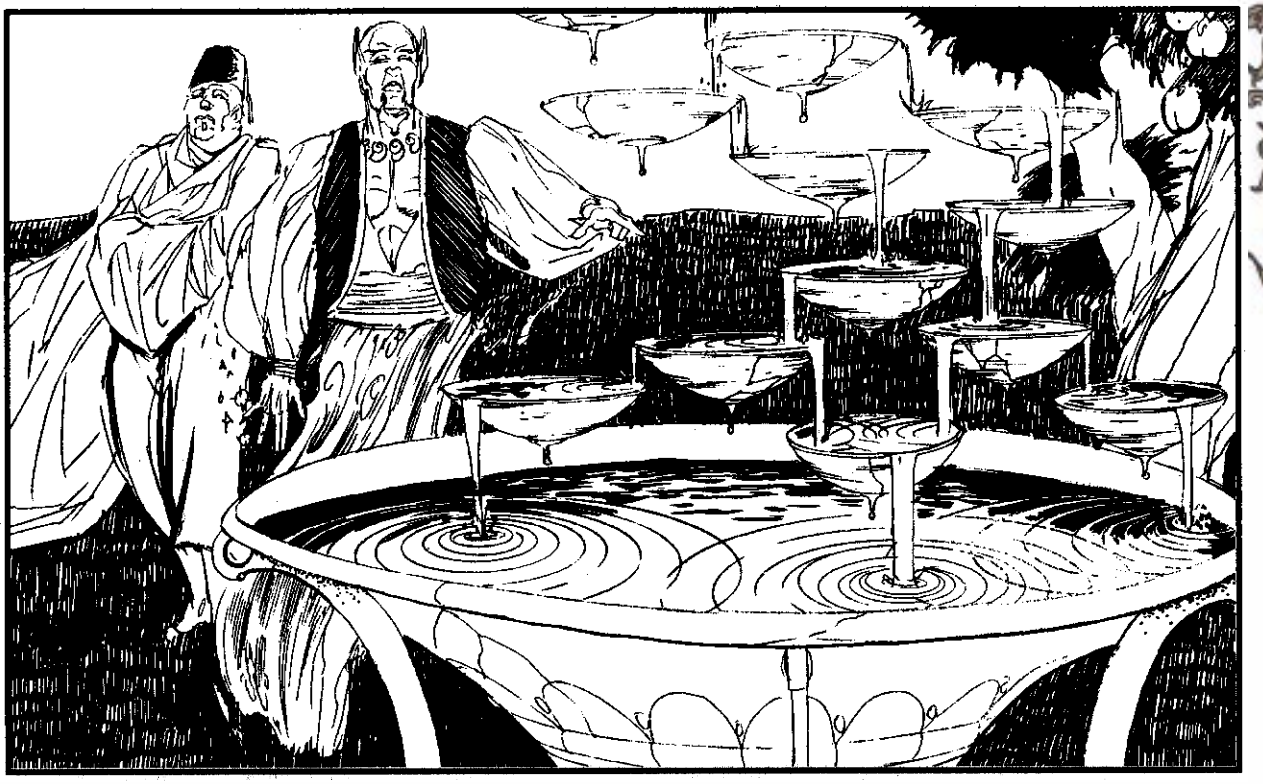
The harim court contains a secret tunnel, known to almost everyone in the harim and to no one else. A few of the wives and servants smuggle in men, usually in women's clothes. They are sometimes aided in these endeavors by Garil, one of their tasked genies. The eunuch mamluks patrol the harim and the court constantly, although a man dressed as a servant or slave can probably get past a patrol.

The harim has its own kitchen, staffed with women cooks and servants only, as well as a matronly female tasked harim servant genie, Lufala. Since each of the wives is a noble, the kitchen is expected to be able to prepare exotic repasts at all hours of the day and night. Tara'a, a female tasked artist genie, with her specialty in cooking, is responsible for the quality of the fare served here, so it is no wonder that the Grand Caliph often takes his meals with his wives.

**60-62. The Hospital:** With thousands of servants, hundreds of guards, and dozens of guests and visitors, the palace is like a small city. And in a small city, people get ill or hurt. A staff of ten priests and barbers minister to those of ill health. The hospital is not large; it can comfortably sleep no more than 30. In times of troubles, more beds can be brought in. Guest quarters are also used. The priests naturally memorize mostly healing spells. Their leader, Bahija al-Kesir min-Kor (hfP/p/12) always has *raise dead, heal, cure disease,* and *neutralize poison* in memory, as do several of her underlings. One never knows when a potential fatal accident may occur, but the hospital is always prepared. In point of fact, they spend more time treating guards who have hurt themselves in training than anything else. Bahija is an expert midwife and is prepared to attend any of the Grand Caliph's wives if they give birth. The hospital also has its own kitchen. Unfortunately, even in the palace of the Grand Caliph, hospital food is never as good or as flavorful as one would hope.

**65. Grand Caliph's Court:** This is the Grand Caliph's private court. Here he takes his ease, away from the pressures of palace life. The court has several of his favorite gifts, a chair that lets him block out the noise of the city, a lyre that plays songs on command, and a small fountain of *Golden Water* that revives tired feet when they are soaked within.

It is here that the Grand Caliph meets his friends for refreshments and relaxation. A detachment of the Valiant stands guard here at all times; this is considered very good duty. The court is enchanted so that the weather is always fair, and magical wards prevent entry from above. An intruder thinking to land in the Grand Caliph's private court will first fly through a zone of anti-magic, which may cause problems with whatever means he was using to fly. This is followed by a powerful *avoidance* spell, sufficient to keep any nonintelligent flying creatures, such as hippogriffs out. Intruders who make it by those defenses are met by a dozen jann, who are always on guard. Defeating the jann would only expose the intruder to the



missile attacks of the mamluks on the ground, plus whatever help may have shown up by then.

**66. Grand Caliph's Salon:** Here the Grand Caliph entertains honored guests and has small state dinners. The entire theme of the room is blue and silver, a change from the gold that decorates the rest of the palace. The Grand Caliph prefers to have private discussions here, knowing it is proof against any form of magical scrying. The walls are decorated with weapons and trophies from the Grand Caliph's adventuring days. His proudest trophy is the horns of a yak-man, one he defeated personally. He always refers to these trophies as "things of my wild youth," but it is believed that he still adds to this collection from time to time.

**67. Antechamber:** Those with appointments are allowed to wait in comfort here. The room is kept magically cool. Fine spirits and tidbits are served to those who wait.

**68-69. Quarters and Dining Area of the Grand Caliph's Sons:** This area is currently unused.

**70.Oratory/Music Room:** Always a lover of music, about once a week the Grand Caliph has a command performance. This is a very sought-after spot, with selection of the artists being up to the Chancellor. The room is perfect, acoustically, and anyone in any of the 50 seats can hear as though they were sitting in the Grand Caliph's divan. Musicians would give almost anything to perform here, for after performing for the Grand Caliph, a musician can get a job anywhere in Huzuz. While the Chancellor prefers artists from the noble families, the Grand Caliph often surprises her by asking for someone by name. The infamous Gorar, the singing barber of the Grand Bazaar, has performed here over a dozen times, always at the Grand Caliph's request.

**71. Heir's Anteroom:** Unused at this time.

**72. Baths:** Honored guests and ranking officials use these baths. The baths are heated by two salamanders, under the control of an efreet. These individuals are paid rather than enslaved; this and generous tips from guests insure their diligence and the comfort of all who visit. Skilled masseurs are available, and guests are truly made to feel honored.

**73. Guest Quarters (Most Respected Guests):** Important guests must be made to feel important. Each of these suites is provided with a dozen servants, magical wards (cast at the time the guest enters, only the guest knows the command words), and very luxurious living quarters. The beds are magically soft. Some of the fine sculptures and tapestries the Grand Caliph receives are on display here. The Grand Caliph feels it is an act of trust and honor to quarter his guests in a suite with thousands of dinars worth of art objects.

**74. Hall of the Hearth:** Anyone entering this room, quarters for the efreet of the palace, is struck by a blast of heat. The temperature in this room is sufficient to cause normal clothing to smolder, while paper bursts into flame. The center of the room is occupied by a large firepit, with four salamanders laboring to keep the fire hot enough. It is scented with the exotic minerals that the efreet like so well, and it also serves as home to a number of fire snakes.

**75. Hall of Earth:** The nobles of the dao that serve the Grand Caliph are quartered here. The air is dry, and the dao have both lesser dao and pech servants in abundance. No one but the Grand Caliph knows exactly how many dao are quartered here, but in times of danger a dozen can respond almost instantly, usually with a few sandlings at their heels.

**76. Hall of the Fountain:** This room is kept filled with water, but by a special enchantment, the water does not come rushing out of the room when the doors are opened. There are seldom more than a dozen marids in residence; others are out serving the Grand Caliph or visiting the Citadel of Ten Thousand Pearls. A number of nereids and water weirds cavort in the water as well, helping serve the great marids.

**77. Golden Road—The Ascension Hall:** The crowning of the Grand Caliph takes place here, as does the annual ceremony honoring his ascension each year. The Golden Road is truly lined with gold, and statues of ivory and alabaster line the road. By tradition, the heros of the Enlightened Throne are depicted here, though the current Grand Caliph has yet to add a new statue to the road. He intends to put up one to the White Agate, as did his father.

**78. The Cage:** An enchanted prison is necessary for speaking to hostile mages, genies, and priests. This magical cage is warded by *walls of force.* In addition, no spells or spell-like abilities work in this area. Here the Grand Caliph can safely question important and powerful prisoners. Any time there are prisoners within the cage, a patrol of the Dutiful, as well as a sha'ir and several genies, are on guard as well.

**79. The Hall of Winds:** The quarters of the djinn serving the Grand Caliph are indeed a hall of winds. The winds blow constantly, circling within the tower. The tower is 80 feet tall, and the djinn can ride the winds up and back down, floating on the gale force winds. A team of sylphs and aerial servants release exotic scents into the winds whenever there are djinn present.

**80. Antechamber for the Inner Throne:** This is the waiting chamber for those honored enough to be granted a private audience with the Grand Caliph. Visiting dignitaries are summoned from their quarters a short time before the Grand Caliph is ready to see them. Merchants and nobles of Huzuz may show up several hours before an appointment; it would never do to be late. The finest wines and fruits are served to those who wait. At the same time, a mage, a priest, and a genie are all magically inspecting the visitor. The door to the Grand Caliph's private throne room is guarded by two members of the Honored and two picked jann warriors.

**81. Grand Caliph's Bed Chamber:** The Grand Caliph once complained that his bed chambers were large enough to hold a camel race. While this is stretching things a bit, the bed chamber of the Grand Caliph is indeed large and lavish. Dozens of valuable gems, statues, woodcarvings, and tapestries line the walls. Here he keeps his favorite gifts. When they begin to tire him he donates them to the Museum of Wonders or the hall of curiosities. The bed seems odd at first, until the viewer realizes that there are no legs. The Grand Caliph sleeps on a bed of air, an enchantment granted by the Caliph of the Djinn. This is indeed comfortable, but the Grand Caliph always complained that he could never get to sleep, lying there on nothing. The problem was solved by placing fine silk sheets and pillows on the bed, giving it the appearance of a real bed without the form.

The room also contains a couch that does not fit with

the rest of the room's finery. This small, simple couch is where the Grand Caliph actually sleeps on those nights when he just cannot get to sleep on the bed of air.

The quarters are always guarded by a pair of jann bodyguards. When the Grand Caliph is sleeping, his personal jann is present as well.

**82. The Grand Caliph's Private Library:** The Grand Caliph is not a voracious reader, but he loves stories of adventure and heroic rescues. His collection of epic tales is perhaps the largest in Huzuz. The Grand Vizier has learned to watch for the signs—if the Grand Caliph begins to spend a lot of time reading, he's getting restless. He will soon be taking off, either on one of his nightly strolls through the city or risking his life on an adventure out of the city. The library also contains many books of history and politics, because as the Grand Caliph has matured he has realized the need to study his allies and his enemies. The walls are covered with maps of Zakhara and the surrounding lands, some of them are very valuable works of art in their own right.

**83. The Grand Caliph's Private Dining Chamber:** This is a small dining chamber with an elegant oak table at the center. Oak is almost unknown in Huzuz, and the table is imported all the way from Lantan. It was a gift from the Caliph of Wasat. Though it seats only a dozen, the Grand Caliph prefers to eat here. The Grand Vizier, the Keeper of the Mosques, the Chancellor, and the Keeper of the Treasury usually join him for supper. All of these people have a standing invitation, unless the Grand Caliph must entertain a visiting dignitary. Dinners are served by purple silk-clad janns, who are extremely good at anticipating the Grand Caliph's desires.

**84. The Inner Throne:** Notwithstanding the official throne (area 12) of the palace, this is the throne on which the Grand Caliph is comfortable. The throne is teak, and it has been used by the Grand Caliphs for five generations. It is enchanted so that one who sits upon this throne is immune to all enchantment and charm magic, of any nature.

The throne is padded with the finest silk pillows, and the Grand Caliph's head rests upon satin. The chair is inlaid with precious emeralds, sapphires, and rubies. Several of the gems on the arms have other uses. The Grand Caliph can activate any one by touching it and willing it to function. Five of them can summon aid. There is one gem each for the marids (an emerald), dao (a jacinth), djinn (a diamond), and efreet (a ruby). The last, an onyx stone, summons jann and also sounds an alarm in the quarters of the Honored.

Yet another gem enables the user to detect lie, and still another cloaks the throne in an *anti-magic shell.* There is gem that causes a 10-dice *lightning bolt* to fire. Another gem causes a reverse gravity spell to take effect in a ten-foot square in front of the throne.

The Grand Caliph wants his guests to be comfortable, so floating divans (none that float higher than the throne) are available for the guests while they discuss their business. The throne room is guarded by a patrol of the Honored. This special guard has also volunteered to have their tongues cut out so that they cannot repeat what they hear. There are only four such guards present at any time, but they all carry *scimitars* +4 and are specialized with them. None of the guards are less than 10th level. Their leader, Umar ibn-Damid (hmF/ml/20) served the Grand Caliph's father as well.

**85-86. Grand Caliph's Private Bath:** The Grand Caliph bathes daily in this large private pool where he can soak and relax. Several marids attend him while he bathes, and other servants and guards are present as well. Of late the Grand Caliph has developed a fondness for jasmine, and the jann in charge of the bath is trying to get as large a supply as he can. The heat for the bath is provided by a pair of salamanders, under control of an efreet.

**87. Bed Chamber of the Heir Apparent:** This is unoccupied at this time.

**88. Heir's Salon and Instruction Room:** The Grand Caliph used to spend quite a bit of time here, preparing for his heir. In the last few years he has avoided these rooms, as they only serve to remind him of his failure. Outside of regular cleaning by the servants, these rooms are never used.

**89. Hanging Gardens of the Grand Caliph:** The hanging gardens of the Grand Caliph are a tribute to the combined efforts of the priests of Selan and the loyal jann servants of the Grand Caliph. When the Grand Caliph

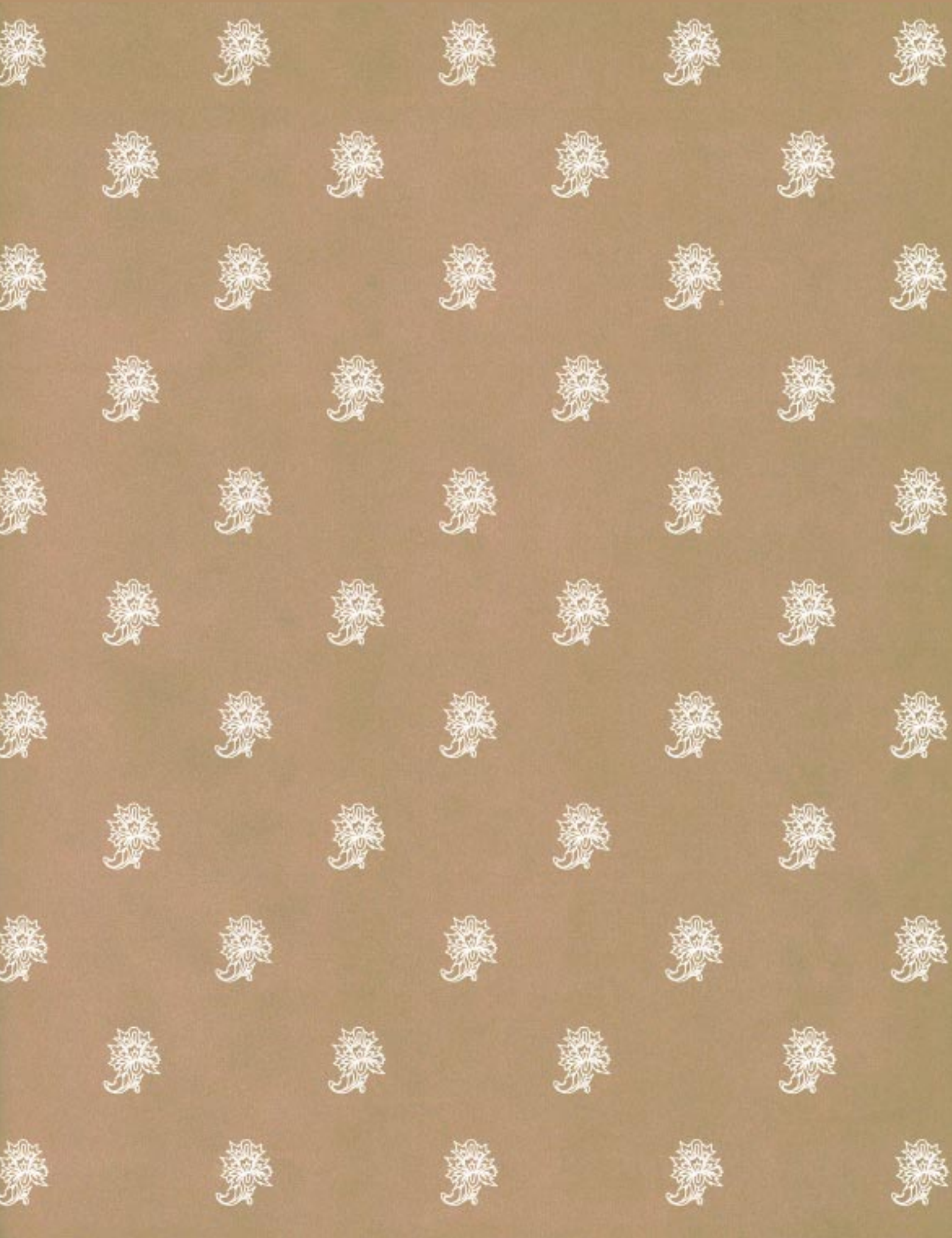
assumed the throne, he did not want to do anything to the fine gardens his father had established. Therefore, his loyal jann servants came up with a way for him to keep the garden and still add his own favorite flowers, shrubs, and fruit trees. The gardens actually have two tiers, yet both receive sunlight. There are key points about the garden, known only to the Grand Caliph and those few who may join him in the garden. By stepping into the air at any of these points, the Grand Caliph may walk on an invisible path, some 15 feet in the air. On this level grow the Grand Caliph's favorite roses and shrubs.

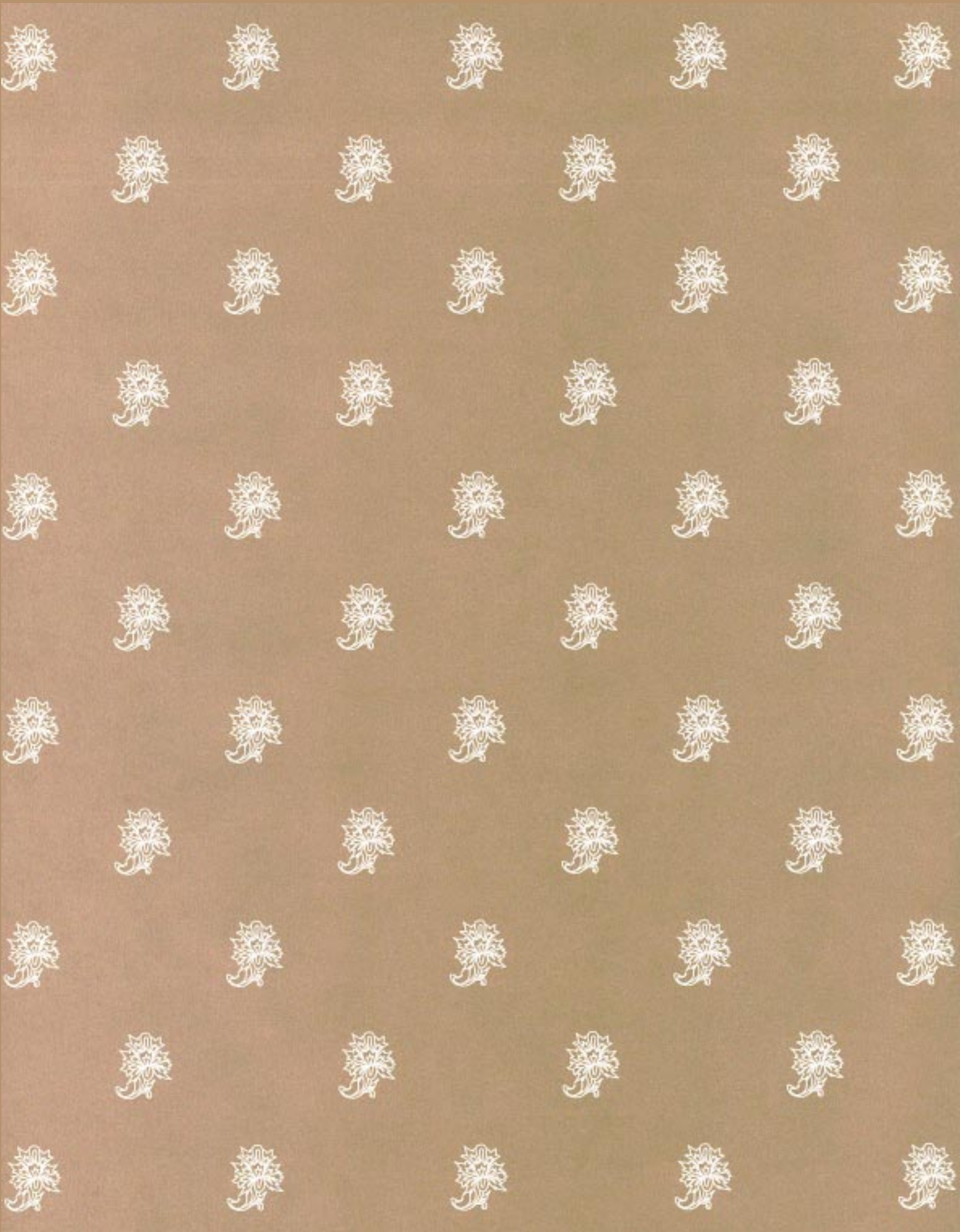
The gardens require constant magical care, but priests and genies are always eager for the chance to serve here. This area is magically protected from aerial intruders, just as is the Grand Caliph's court.

**90. Monument of the Achievements of the Enlightened Throne:** This grand tower is the most ambitious construction project the Grand Caliph has yet embarked on. He wants a grand hall celebrating the accomplishments of his forefathers. Not surprisingly, his father and grandfather are to have the largest sections, but all the Grand Caliphs are to be represented. A team of dwarves and ogres, led by a tasked architect genie, is assembling the tower. The Grand Caliph has charged his aunt, the Chancellor, to sort through the various major accomplishments of the past Grand Caliphs. She is to commission artists to depict these accomplishments in tapestries, dioramas, sculptures, and paintings. To date, she has hardly made a start, although dozens of artists have already been interviewed and tested. Several have been selected, and the Grand Caliph intends to open the monument on his next Ascension day. The one work that has been completed is a wall-sized mural of the first Grand Caliph finding the scrolls of the Loregiver.

**91. The Great Reflecting Pool:** This pool is accessible from the public gardens. It is said to have magical properties: if a person visits it with a clear question, the answer may be seen. It is also said to reflect a person's inner soul, but only the person being reflected can see this visage. The pool indeed has strange qualities, and there is a base 1% chance that someone with a serious problem or question will receive a vision that may help.

The part about reflecting the inner soul is one of Jiraad's pranks. He has set spells in certain popular viewing places; at random intervals they may show a viewer a different reflection. A courtesan may see herself with a camel's face, a merchant may see himself as a destitute beggar. No one has yet attempted to dispel the magical effects, but most spellcasters powerful enough to recognize the magic place little stock in such tales, so they haven't tried it. A pair of marids reside in the pool, both guarding it and keeping it clean. In times of great indecision, the Grand Caliph himself visits the pool. His chance to receive a helpful vision is 10%) and he never sees his reflection as other than it is. Jiraad likes pranks, but he knows better than to pull them on the Grand Caliph.





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Advanced Dungeons & Dragons®
2nd Edition

# Al-Qadim™

## CITY OF DELIGHTS

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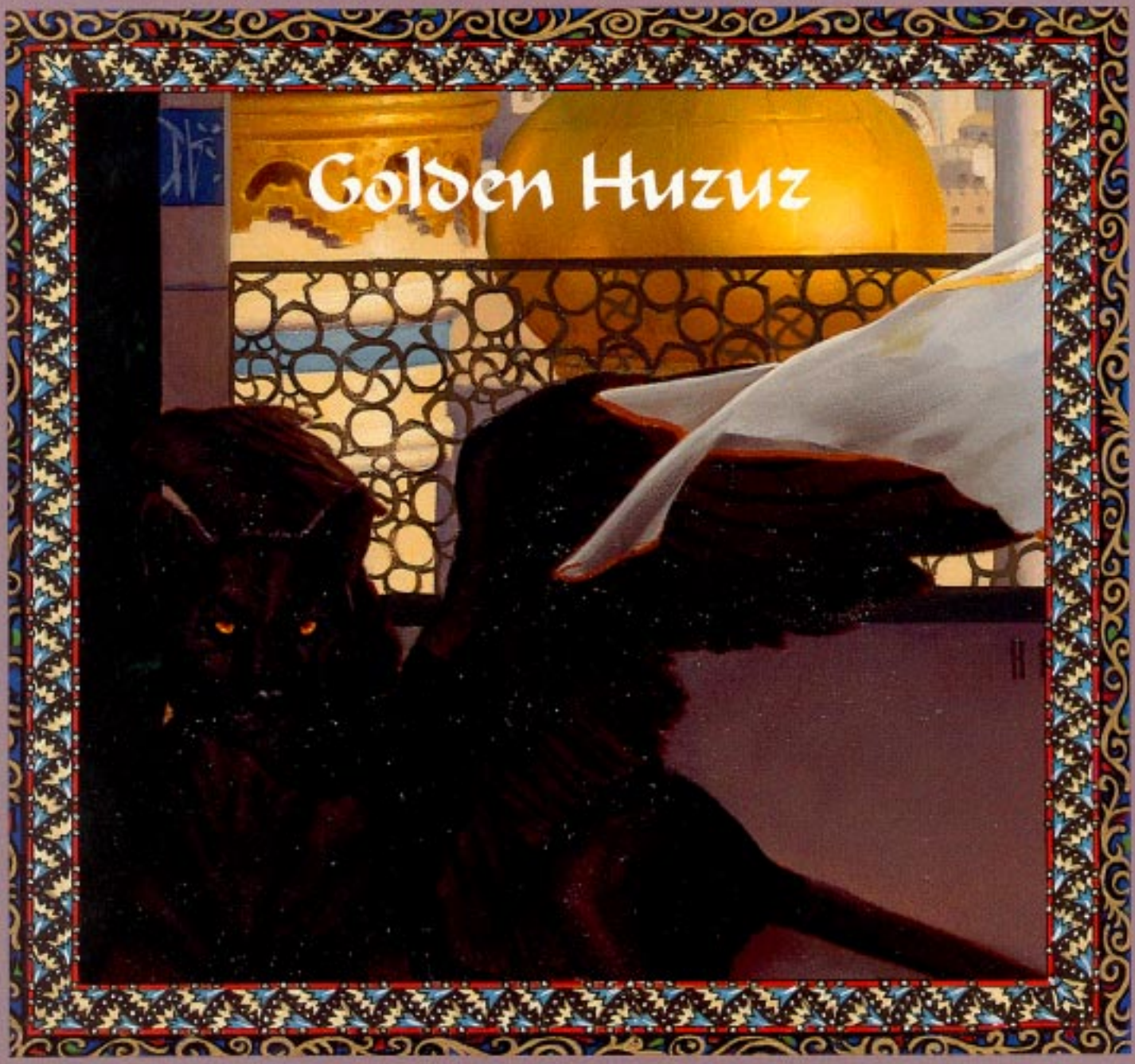

## Book 2

# Golden Huzuz

Concerning the people of the city,
and the adventures and intrigues to be found there.

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# Introduction

*To the Beauteous One, the Keeper of the Empire, the Pearl of the Sea, the Mother of Foam, the Maharaja of the Oceans, Emir of All Currents, Mistress of the Rivers, Grand Raj of the Monsoon, General of the Whales, Pasha of the Corals, Savior of the Fish, Marshall of the Nets, Patron of the Waterspouts, etc., etc., the Great Padisha of the Marids:*

*This is the second of two long reports. Though the other report, titled Gem of Zakhara, was meant to be read first. Your Greatness may, of course, start with this one, or choose to read the short report on the wildlife and other unusual inhabitants of the city, or peruse the maps and drawings this lowly one has commissioned, or examine the information regarding the common knowledge of the city's residents.*

*As stated in the introduction to the other report, this unworthy one has spent a great deal of time and energy to prepare the reports for you. Together they contain all this humble servant could discover about the City of Delights, Golden Huzuz. This report describes the people and factions of the city, and how the government operates both internally and externally. It also describes several of their legends and discusses the adventures and intrigues to be found there.*

*Again, it is my sincere hope that you find within all that you desire to know. If the report meets with your approval, I most humbly request reassignment to the Citadel of Ten Thousand Pearls, home of the Noble Marids.*

*— I remain your Most Humble Servant and Abject Admirer, Sunil al-Sahil, tasked to serve as an Administrator in the Court of Khalil al-Assad al-Zahir, the Grand Caliph of Huzuz in Zakhara, on the Prime Material Plane*

This is the second of two 96-page books included with the City of Delights set. Besides the books, the set contains two map sheets, a plastic overlay, eight cards, and eight MC sheets; these are all described in more detail in Book 1, titled *Gem of Zakhara.*

This set is written for use with the Arabian Adventures rulebook; the Land of Fate boxed set would also be a help, for it touches on Huzuz and describes the rest of Zakhara as well.

This book describes people, politics, and intrigue in Huzuz. It also includes several legends related to the city and the Grand Caliph and information on campaigns and adventures in Huzuz.

Much of the information is for players and DMs alike, but the DM should reveal only information readily available to the PCs, letting the rest come to light during play. In particular, the chapter on the powerful groups of Huzuz contains information that should not be easily obtained by the PCs.

Legends live in Huzuz, and adventure awaits, so grab your caftan and fez, and journey to Golden Huzuz, Heart of the Heart of the Enlightened Lands!

TABLE 1: Characters in Shorthand

Abbreviations describing characters in the boxed set appear in this order: race, sex, class, kit, and level. For example, hmF/f/20 means "human male fighter, faris, 20th level." Some of the more important characters receive a more detailed description, listing the short abbreviation, Armor Class, movement rate, hit points, number of attacks, damage per attack, ability scores, alignment, and THAC0. For example:

Grand Caliph Khalil (hmF/f/20): AC -6; MV 12; hp 121; #AT 5/2 (specialized); Dmg by weapon +1 (+3); Str 17, Dex 17, Con 16, Int 15, Wis 13, Cha 15; AL NG; THAC0 1

DM's Note: Levels reflect the standard range of 1 to 20; DMs may choose to alter experience levels to suit their campaigns. While a character's description gives insight into his or her basic nature, alignment is generally not listed; DMs may assign alignment as they see fit.

Race

| | | | |
|---|---|---|---|
| d | dwarf | hg | halfling |
| e | elf | ho | half-orc |
| g | gnome | hr | half-ogre |
| gb | goblin | kb | kobold |
| h | human | lz | lizard man |
| hb | hobgoblin | o | orc |
| he | half-elf | og | ogre |

Sex

| | | | |
|---|---|---|---|
| f | female | m | male |

Class

| | | | |
|---|---|---|---|
| B | Bard | R | Ranger |
| F | Fighter | T | Thief |
| P | Priest | W | Wizard (Mage) |
| Pal | Paladin | | |

Kit

| | | | |
|---|---|---|---|
| a | Askar | mk | Mamluk |
| aj | Ajami mage | mr | Merchant-rogue |
| bg | Beggar-thief | mt | Matrud |
| br | barber | my | Mystic |
| c | corsair | o | Outland priest |
| dr | Desert rider | ow | Outland warrior |
| e | Ethoist | p | Pragmatist |
| f | Faris | r | Rawun |
| fm | Flame mage | sam | Sand mage |
| h | Hakima | sem | Sea mage |
| hs | Holy slayer | sh | Sha'ir |
| k | Kahin | sl | Sa'luk |
| m | Moralist | so | Sorcerer |
| mb | Mercenary barbarian | wm | Wind mage |

# Chapter 1
# Daily Life in Huzuz

*Greatest Padisha, the next several pages hold details concerning common life among the people of Huzuz. All manner of information, from dress and manners to law and celebrations, is included. Stress is placed on those things that are very common, and on those things that are done differently in Huzuz than in the rest of the Land of Fate. It should be noted that genies, magic, and flying carpets are all relatively common in the City of Delights. This generates a certain attitude among the populace, namely pride and the feeling that they have seen everything, and nothing will surprise them. This attitude is described in more detail in the first chapter of Book 1, Gem of Zakhara, which Your Greatness has, of course, already perused, so I shall not presume to remind you of it. Still, that pride and almost jaded quality greatly influences the daily life of the people.*

*— Your Servant, Sunil al-Sahil*

## Life in Huzuz

One might think that the people of Huzuz, living in a great metropolis that is the Heart of the Heart of the Enlightened Lands, a hub in so many ways, would be different from other city dwellers. In some ways this is true; one cannot live in the political and religious center of a great land and not be affected by it. Still, there are more than 800,000 permanent residents, and most lead very quiet lives, much like the lives of other Al-Hadhar.

The majority of the people seldom leave the city, leading the simple lives of artisans, merchants, and laborers. They believe in honor, hospitality, family, purity, piety, and Fate. They usually have easier lives than those who dwell in the desert, with enough water, food, and shelter to survive. Many come into contact with hundreds or thousands of visitors to the city, yet it affects their way of life only a little. Though there are more people here than in other cities, perhaps in closer quarters, and with more visitors passing through, the activities of the vast majority of residents are just like those of residents of any Zakharan city. There is, however, a difference in the attitude of the people of Huzuz.

Even the lowliest beggars in Huzuz would refuse a handout from, even spit upon, anyone who harmed their city through word or action. There is an attitude in Huzuz, based on love and pride. As residents of the religious, political, and economic center of Zakhara, they tend to be educated and cosmopolitan. They take a well-deserved pride in their city, and it shows in many ways.

Finally, Huzuz is the center of the Land of Fate, the land of Arabian fantasy in the AD&D® game. Golden Huzuz is the Baghdad of history, legend, and Hollywood. It is a fantastic place. This adds to the people's cosmopolitan nature, making them seem jaded to the outsider. If one lives with the fantastic every day, it ceases to be fantastic.

Life in Huzuz may be similar to life in other places, but only in the broadest of terms.

## Manners and Customs

For the most part, the people of Huzuz have the same customs as other Al-Hadhar, but they have their own styles and a few unique quirks. All customs are dictated by the "Huzuz attitude"—the love and pride they feel for their city, the sense of home and family it gives them, and their confidence in their good fortune. This attitude is reinforced by three major influences: the location of the city at the junction of many trade routes; the presence of the House of the Loregiver, and all the pilgrims who visit Huzuz to see it and the Golden Mosque; and the presence of the Grand Caliph, who is leader in all things.

### Influences of Being a Trading Hub

Because of the passage of so much trade through Huzuz, there is also a huge traffic of foreigners and exotic items. It is said that everything can be found in Huzuz; every religion is present, each race represented, and every product available. If there is something so rare that it cannot be found in the Grand Bazaar, the Grand Caliph is a collector of rarities and is sure to have one displayed in a collection, exhibited in a museum, living in a garden, or even hanging on a wall in the Grand Palace.

The people of Huzuz have seen everything—or if they have not, they feel compelled to make it seem as though they had. They appear to be complacent, knowledgeable, and indifferent. This enables them to size up an outsider without showing interest and to bargain for a unique item as if they had seen a thousand others. It also contributes to their dialect of Midani, which seems flat and almost mechanical in comparison to that spoken elsewhere.

This cosmopolitan nature also accounts for the inhabitants' great tolerance for people and things that are different. Foreign religions are tolerated, if perhaps derided somewhat; all races are seen, and even the more rare ones are known and accepted; and women are allowed to achieve great things, even pursuing traditionally masculine roles with little derision (though they may still be frowned upon by a few).

Different marriage customs are also tolerated. Only the lower classes demand the custom of arranged marriages. Though middle and upper class parents still meddle in their children's affairs and try to arrange a good marriage, it is considered good form to allow marriage for love. Even marriage between ogres and humans is accepted here, like that between humans and elves or orcs.

Generally, the town welcomes people, but most see many strangers every day and do not feel compelled to offer personal hospitality to strangers. However, there are many inns and hospices to which strangers can be sent. To allow for late travelers and lost tourists, many inns are located near city gates, and the city curfew is two hours after evening prayer. This also enables the people of Huzuz to indulge in honest trade for a few more hours each day.

The final important effect of all the trade and people that pass through Huzuz is the general prosperity. Though not as opulent as the Pearl Cities, Huzuz is generally well off. Everyone can earn a living, and it is said that even all the beggars have a slippers, shelter, and at least one meal a day.

## The Influence of The Houses of The Loregiver

The presence of the greatest haram of Zakhara inspires the inhabitants to strive, even more than other Enlightened people, for correct behavior. Also, since almost every Zakharan is supposed to make a pilgrimage to Huzuz during his lifetime, the residents feel compelled to take care of the city and make sure it remains clean and beautiful.

One result of these desires is charity, both to help people and to keep things presentable. A desire to help is the reason all beggars have shelter and food each day; the wish for presentability is the reason they have slippers. The wish to make the city look good also leads citizens to encourage others to take care of their homes, even going so far as to donate the plaster needed to cover bare brick walls.

Following the word of the Loregiver also requires hospitality. As stated, with so many people passing through town, most residents are not overly hospitable on an individual basis. Still, most citizens, upon seeing a tired, poor, or injured stranger, would offer a helping hand. This is even more true in the peasant neighborhoods, where the inhabitants see few of the tourists and strangers. Here they still believe in individual hospitality, welcoming strangers and offering as much as they can provide.

In addition, though they may tolerate other religions, having the House of the Loregiver nearby inspires them to bring Enlightenment to the unbeliever. They believe they can do this by setting a good example and directing the unbeliever to look upon the grandeur of the city and the simplicity of the Law of the Loregiver. Who could look upon the Law of the Loregiver and not become Enlightened?

## The Influence of The Grand Caliph

The people of Huzuz feel very fortunate indeed to have the Grand Caliph as their caliph. The current possessor of that title, Khalil al-Assad al-Zahir, is much beloved and venerated in Huzuz. He inspires the people of the City of Delights to high ideals, and they demand respect for him, tolerating no treason or talk of any faults he may or may not have. Here, more than anywhere else in the Land of Fate, proper respect must be shown for the Grand Caliph, for he is good to his people.

The influence of the Grand Caliph is felt in many ways, through his proclamations and laws, his acts of charity and hospitality, and the traditions of his life. His proclamations are rare, his charity constant, and his traditions emulated.

His few proclamations are generally thought to be wise. Though people may grumble a bit about any new tax or responsibility when it is announced, they soon accept it, because it is the word of their wise leader. In the extremely rare instances when the Grand Caliph has made a poor decision, good citizens hold their tongues and wait for the Grand Caliph to realize his mistake. Fortunately, he always has, proving not only his wisdom and goodness, but also that he is one of the people, a person capable of making errors.

It is this humble quality that makes the Grand Caliph so beloved. He carries with him his Al-Badian roots and all that implies. In particular, there are two traditions that have begun in Huzuz because of him alone: adherence to the coffee ceremony, and the freeing of slaves.

The coffee ceremony, in which a host makes coffee for guests and serves it to them, is something in which the Grand Caliph takes pride. Most wealthy Al-Hadhar would have a servant grind and roast the coffee beans; not so the Grand Caliph. Though his coffeepots may be nicer than most, he grinds and roasts the beans himself. He also serves the coffee to the guests—and he is said to make a very fine brew. He hopes to one day have a son whom he can honor with the chance to help in the ceremony, but until then, he does it himself. This endears him not only to Al-Badia, but also to his own people, who have begun to emulate him. When a host in Huzuz offers coffee, he will likely prepare it himself.

The slavery issue also endears him to Al-Badia, not to mention city residents and the people of the abolitionist Corsair Domains. It started when the Grand Caliph was

still Prince Khalil and was traveling in Huzuz one day. He happened to see a merchant who was mistreating a slave lad. He stopped his escort, went to the merchant, and asked why the youth was being whipped. The merchant stammered for a moment, then replied that the boy was high-spirited and would not take orders well.

Prince Khalil replied that perhaps the merchant was giving the wrong kind of orders, and he asked the slave's price. The crowd that had gathered gasped at the merchant's asking price, much too high for an unruly barbarian slave. The Prince's eyes narrowed, and he made a counter-offer of about half the asking price, which was quickly accepted.

Khalil turned to the lad and asked, "Do you understand that I have bought you?" The youth nodded. "I now free you," said Khalil. "Do you understand?" Again, the boy nodded, his eyes widening. The Prince gave the lad a dinar and continued, "Here is money with which you may make a start in the world. You appear strong and able, and I believe you would make a fine addition to my father's armed forces. Apply if you wish to join." With that, Khalil turned and began to walk away.

"Wait!" cried the lad. "What is your name and where does your father live?" Again, the crowd gasped, and a few giggled, for the barbarian did not even recognize Prince Khalil, the heir to the Enlightened Throne!

The Prince looked sternly at the crowd until they quieted, then answered, "You may call me Khalil, and my father lives at the Grand Palace. If you need directions, I'm sure any of these good people would be happy to guide you. What is your name?"

Realizing at last the identity of the Prince, the barbarian fell to his knees and said, "I am Thokkor of the Furrowed Hills, and I will serve you until the end of my days!" The Prince nodded and walked off. The lad's former owner guided the youth to the Palace, and Thokkor was true to his word. He went on many adventures with the Prince and now leads the well-trained mercenary units and cavalry for the City of Delights, answering directly to Prince Cheddah, though he still sees Khalil socially with some regularity.

Since that day, the lot of slaves in Huzuz has improved. Though slaves are still sold in one small section of the city, there is no official slave market. The many mamluks present in the city help slaves receive good treatment, and they carefully patrol those areas where slaves are bought and sold. Also, many wealthy citizens buy and free slaves who are brought to the city, bringing them to the Enlightened path if they are not already on it, and giving them the means to start again if they are. In addition, when Khalil ascended to the throne, he decreed that no debtor would be placed into slavery; instead, they would be given the chance to find honest work and pay their debts.

Another thing Grand Caliph Khalil encourages is charity to the poor. It is rumored that he sometimes dons the guise of a beggar and moves through the city to see how the people act toward him. Few people in Huzuz wish to take the chance of offending the Grand Caliph, so all are kind to every beggar. No one has ever recognized him on one of his outings, for he is skilled at disguise, but several people who helped beggars have received rewards delivered by palace officials for no other apparent reason.

After one of his recent excursions, the Grand Caliph was scolded by the Vizier, who sarcastically asked him how his night had passed. With a smile, he replied, "A vendor at the Grand Bazaar moved me bodily from his booth, slipping a piece of hard bread into my hand as he did. Two people gave me bits of copper as they passed by my nest in a gutter, a laborer offered me a place to sleep, and I had to refuse a street urchin who offered me the evening meal she had scavenged. It was a very good night."

The traditions of the Grand Caliph and his family also influence the people of Huzuz. His family passes inheritances—such as the throne—to the eldest son. Thus, the people of Huzuz tend to concentrate inheritance on the eldest son, rather than a chosen child of either gender, though the latter is not unknown. For the most part, the eldest brother then cares for his siblings.

The Grand Caliph also approves of marriage for love, for he has married for love himself (a few people, quickly scolded by those who have heard them, have suggested that perhaps the Grand Caliph should marry someone whom he may not love, but who can give him an heir). In addition, though he has a large harim of concubines, he follows the custom of keeping only four wives. No person of Huzuz, no matter how wealthy, would think of taking more wives than the Grand Caliph.

The Grand Caliph's acts, the people's love and respect for him, and his concern for his people, all combine to create an optimistic mood in the city. Even when there is no official holiday, there is usually a mood of celebration in the air. Many wealthy people take advantage of the city's late curfew to seek entertainment or hold small parties until the curfew. This contributes to the overall prosperity, which improves the mood of the people even more.

## Clothing

The city of Huzuz is vital to the cloth trade in Zakhara. It imports and exports great amounts of raw materials, cloth, and finished clothing. Because of this, clothing is a little easier to obtain in Huzuz than it might be in other places.

Any mode of dress is accepted, from desert robes to the outlandish colors worn by visitors from the Pearl Cities, from common peasant wear to ajami "fashions." Even the odd things worn by mercenaries and adventurers are tolerated, for the wisdom of the Loregiver states "never argue fashion with one who sings the song of the sword" — and the people of Huzuz pay great attention to the word of the Loregiver.

Still, there are certain standards among the permanent residents of the city. The normal outfit consists of trousers, loose shirt, and sash, just as for other Al-Hadhar. The trousers are usually knee-length. Vests are common as well, and wealthier people wear dolmans. All residents have footwear of some kind, usually leather slippers for the lower classes and slippers of more expensive materials for the wealthy. Sandals are rare. The turban is the most common form of headwear for men, and many women wear shawls of some kind. Few women wear veils, but those who do receive a bit more respect than they might otherwise; even chadors are seen occasionally and accepted easily.

As in other cities, the wealthy wear finer versions of the normal outfit, with items of fine material and bright color. Some former adventurers wear a sign of their past, such as a trophy; a small golden scimitar on a neck chain is also a common symbol of a successful adventurer. Other signs of wealth, such as gold embroidery or cloth, jewelry, and fine silks, are also common among the wealthy. The nobles and courtiers of Huzuz carefully avoid gaudy displays.

Some of the nobles who wish to seem more worldly wear items of ajami clothing, such as a fine tabard or rich kimono over shirt and trousers, or even boots—but such fashion mistakes have fortunately not caught on.

## Occupations of Citizens

There are a wide range of occupations available in the City of Delights, from peasants who tend a small garden and raise just enough food to live on, to the Grand Caliph himself, with everything in between. The majority of the residents are lower class. Another large percentage is composed of merchants. Many of the people are artisans. Several are members of the bureaucracy. Only a relative few are nobles and courtiers.

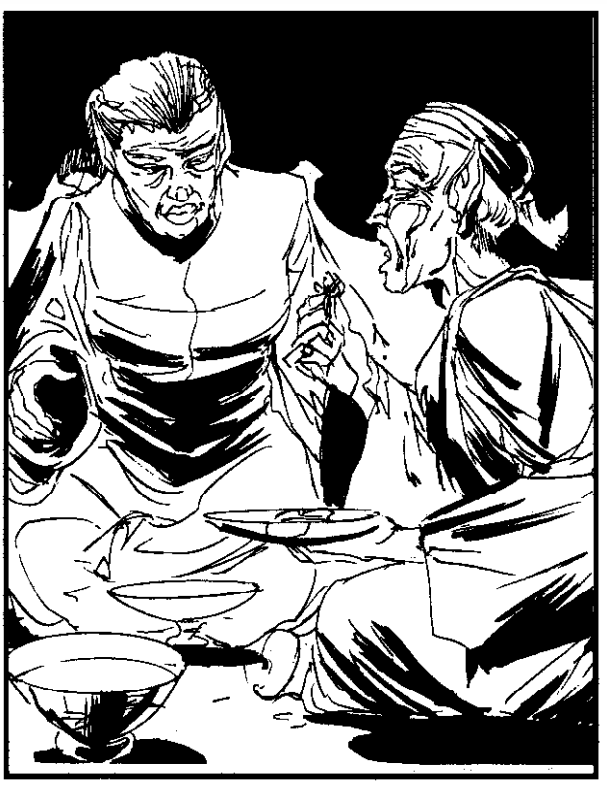
Much of the lower class is composed of self-sufficient peasants who raise enough food to live on, and little more. Most of these never leave the city or even consider it; many live in the same house as three or more generations of their family has lived. These folk are generally quiet, reliable, and honorable, and quite capable of becoming laborers if the need arises.

Laborers in Golden Huzuz usually live close to the city gates, for many earn a living by loading or unloading caravans or ships. A strong body is appreciated among laborers, and many ogres and hill giants make decent livings as loaders. Other laborers include porters, gardeners, diggers, bricklayers, unskilled builders, purse-bearers, water-bearers, and those who perform many other

tasks requiring little skill or thought, but much strength and persistence.

For jobs that require learned skills, there are artisans. Most are trained by their mother or father to take on the family craft; others become apprentices to those who can teach them. Artisans include smiths (blacksmiths, weaponsmiths, armorers, goldsmiths, silversmiths, etc.), potters, glassblowers, carpenters, stonemasons, cartwrights, wheelwrights, chandlers, leatherworkers, carpet makers, brewers, distillers, tailors, weavers, and dozens of others. Also included in this category are painters, sculptors, wood carvers, singers, dancers, storytellers, and jewelers.

Most artisans learn only one skill and stick with it until they become experts. It is very unusual for a person to be skilled in both blacksmithing and leatherworking, for instance. This is partly due to the craft families, who wish to perpetuate the family business by training their children to follow in their footsteps. Artisans are usually middle-class, though some fall into either lower or upper class.



There are many merchants in Huzuz as well, who sell the crafts not sold by the artisans themselves, in addition to many other things. There are the quiet vendors who take vegetable carts through the streets every day, the skilled bargainers who sell lamps at the bazaar, the folks who sell a clothing from their home, and the leaders of large merchant clans. Most common are the bazaar merchants, followed by the home-based operations. Everything that can be sold, and some things one would not think possible, have specialized merchants in Golden Huzuz. As with the craftspeople, many merchants are involved in the cloth trade.

Another large segment of the population is made up of bureaucrats—the people who collect taxes, fill out reports, and perform myriad other tasks. Though it may often seem otherwise to the individual caught by regulations, most are necessary to keep the government of the vast city functioning in a somewhat efficient manner. Bureaucracy, like other occupations, is a family affair, and parents are proud to have a child enter civil service, for they know it is a necessary and permanent duty.

Finally, there is the upper class of Huzuz, the noble and wealthy families, who have no other occupation than to visit court and spend money. Some earn their way into these positions, others inherit.

Most citizens of Huzuz like their quiet lifestyle. A trip to the Grand Bazaar provides them with all the excitement and adventure they could possibly want. As for those few who crave *real* adventure—well, their friends and neighbors shake their heads, wish them the best, and quietly await for news of their untimely deaths. Most often, they are correct, for adventuring is a difficult life, but they sometimes receive a surprise when their mild-mannered neighbor returns with wealth, power, and many stories about life outside Huzuz.

## Money, Taxes, and Trade

As mentioned, many people in Huzuz make their livings as merchants, others serve as producers, and some function only as consumers. Trade of all kind thrives

in the city, and money changes hands often.

Money is minted in Huzuz, in a small, very well-guarded neighborhood in the Court District. Raw metal is taken there and poured into molds carved by skilled artisans. The metal cools in the molds and is released as coinage. Currently, three types of coin are minted in Huzuz. The most common is the copper bit, which local slang calls a bean, because it is usually enough to buy a cup of coffee. Next is the silver piece, or dirhami which bears a fair likeness of the father of Grand Caliph Khalil. Finally, there is the gold dinar, sometimes called a palace, because it bears a likeness of the towers and domes of the Grand palace.

Naturally, all manner of foreign currency is accepted as well, and some of the best haggling is over the size of a gold piece. There is a standard, issued by the Caliphate and followed by most other cities, and there are coin-changers in the Grand Bazaar who do nothing all day except weigh non-standard coins and determine exchange rates.

In addition, barter is acceptable as well, particularly in smaller markets, among peasants, and when dealing with crops and livestock. Most barter is much more amiable than the loud bargaining that occurs at the bazaar.

All trade and all imports are taxed by the Caliphate. Much of this depends on the value of the items, which is a subjective matter. The bureaucracy relies on the skills of its tax collectors to get a good accounting. Fortunately, there are schools for tax collectors, which teach four main subjects: the needs of the Caliphate; mathematics and accounting; tax law; and appraising. Tax law teaches them which things they can tax; the needs of the Caliphate determines whether value should be collected in kind or in cash; accounting lets them keep track of all the transactions; and appraising enables the tax collector to estimate cost. The tax collector must also keep track of any special, temporary tariffs or duties.

Generally speaking, there is a one bit per dinar sales tax at bazaars and the same for imports. Import duties are collected at the harbor and at the city gate. Taxes are collected from small shops and vendors at the end of each month.

Taxes at the Grand Bazaar are collected each day. Merchants are supposed to keep track of their sales and pay the correct amount when the tax collector comes around at the end of the day. The bazaar tax collectors keep extensive records of the goods offered. They roam through the bazaar at random, making spot checks during the day. Still, most merchants adhere to an honor system, which works reasonably well because the Law of the Loregiver tells the people that paying taxes is a duty.

Despite the small size of the tax, the money it brings in each year is quite large, for much trade occurs in Golden Huzuz. Despite the general good intentions, occasional cheating does occur, and there are some illicit deals.

## Illicit Ventures

There are a few things that are not officially allowed for sale at the Grand Bazaar or anywhere else in Huzuz. However, there is a small smuggling trade, occasional illicit goods, and some bribery. Though most tax collectors are honest, there are a few unscrupulous types who accept gifts from their "friends" and do not examine their goods closely. There are also those who routinely ask extra of the people from whom they collect.

Most illicit and illegal ventures occur in the seedy Northwest District of Town. This activity includes smuggling of all kinds of goods to avoid taxation, as well as occasional illicit slave trades. Both are kept at a minimum, however, for the wails and gates of the City of Delights are relatively secure, and mamluks guard against illegal slave trade.

Forgery is uncommon, because there is little point to it; most merchants are shrewd enough to recognize a fake coin and call an appraiser to determine its value. Gambling is known in a few districts of the city; though not illegal, it is frowned upon, and games that always cheat customers are quickly reported and shut down. There are also other illicit ventures in the city, such as traffic in stolen goods, which is not uncommon, and houses of ill repute, which are almost unknown.

## The Law and The People

The law is well-enforced in Huzuz. There are several methods, both official and unofficial, by which law and order are administered. There are comparatively few lawbreakers residing in Huzuz, but the number of ignorant foreigners is high, naive traders are bilked in the Grand Bazaar, and there are always property disputes. Fortunately, it is easy for the people of Huzuz to gain access to lawkeepers and to the justice system.

There are 10,000 footmen in the army of the Grand Caliph. When they are not on call to defend the city from external threat, they act as city watch. They are divided into four watches of 2,500, which are further divided into 125 patrols of 20 each. Each patrol is headed by a mamluk of the Faithful. The patrols roam the city, almost one group per neighborhood (there are about 175 neighborhoods). In addition to the normal city watch, members of the Vigilant Mamluk Society guard the city gates, and members of the Diligent Mamluk Society guard merchants' interests.

There is almost always a patrol within 1,000 feet of anything that happens, though it may be blocked from the crime scene by bazaars or buildings. It take guards 1d20 rounds to respond to a given situation.

The unofficial law enforcement of the city is Prince Tannous's spy network, which includes several members of the Studious Mamluk Society. They quietly observe life in Huzuz, reporting interesting findings to Tannous, and summoning a patrol when there is obviously a crime in progress. They seldom arrest criminals themselves, preferring to stay in the shadows where they will not be seen. Tannous's network keeps a special lookout for any acts of treason against the Grand Caliph or the city.

For the most part, the patrols do not interfere with the daily life of Huzuz. They tend to watch strangers and ajami more closely than residents, for these folk cause more problems. They never harass people, though they do watch closely for slave abuse. The neighborhood where slaves are sold always has a patrol assigned to it.

All law enforcement members report to qadis, and patrols of the watch sometimes leave a few members with a qadi to act as guards and bailiffs. The qadis of Huzuz are nominated by the people and chosen by the Grand Caliph. At the start of their careers, they serve in a city post. Those found worthy by the Grand Caliph and his advisors are assigned to the palace and more important duties.

There are currently about 30 qadis in the City of Delights, with as many as 20 on duty each day. Ten have regular posts throughout the city, and five to ten sit in the Chambers of Judges just off the Court of Proclamations in the Grand Palace.

The city qadis listen to local disputes and make decisions regarding petty crimes. Crimes involving forbidden acts are referred to the palace qadis, who also hear the most important cases of the Enlightened cities, determining which ones should be brought to the attention of the Grand Caliph. Palace qadis not present at the palace are sometimes found elsewhere. One usually dispenses justice in the Grand Bazaar; the others visit various city posts to hear important cases or to take a day off to rest and study.

Most of the qadis of Huzuz are reliable and honest. There are also several dwarves and elves among them, for the people of Huzuz recognize the wisdom of their many years. There is one wizened old kobold who always seems to find the perfect solution to any problem. All the palace qadis are good, honest, and fair judges. Unfortunately, there are a few unscrupulous qadis at city posts, where they are protected from close scrutiny by the bureaucracy.

A dispute or problem in Huzuz is seldom more than 3,000 feet from one of the qadis. Since. there are very few dishonest judges, the people are almost always assured of an honest trial. Bad qadis are quickly discovered and avoided, usually leading to their prompt replacement.

## Religion

For the most part, the people of Huzuz follow the same religious customs as the other people of Zakhara; to the standard customs, they simply add a few of their own.

The city is home to the Golden Mosque, at which any Enlightened god (or group of Enlightened gods) can be worshiped. Near the Golden Mosque are the mosques to the Great Gods: Kor the Old, Brave Hajama, Najm the Adventurous, Bountiful Jisan, Free Haku, Hakiyah the Honest, Beauteous Selan, and Zann the Wise. In addition, there are several smaller mosques throughout the city to these and other Enlightened gods of lesser stature, such as Vataqatal and Bala.

There are even a few tiny shrines to less-offensive ajami gods, though these are mostly ignored, except by the rare ajami, who much to his or her surprise, finds a familiar religious symbol over a small resting place. Worship of these gods is tolerated by most people of Huzuz, who view such religions with pity and humor, rather than seeing them as a threat. The people who worship in such a way are largely avoided, though some kind souls take on the task of leading those people to the Enlightened path.

Prayer times for the Enlightened are the same here as elsewhere: dawn (defined as the time when sunlight begins to reflect from the tall minarets of the Golden Mosque, or at the time that would usually happen if the day is overcast), two hours past midday, and two hours after sunset. These times help regulate the lives of the citizens.

Few people visit the mosques for morning prayer. However, "few" in a city of 800,000 is still a large number, and each morning finds a small crowd at the Golden Mosque and each of the Mosques of the Great Gods. These are people who wish special favor or guidance from the priests or the gods, and they are willing to arrive at the mosques at dawn to receive it. Other mosques throughout the city are also visited, but most feel that if they are asking for a special favor, they should go to one of the Great Mosques to do so.

The midday prayer finds more people in the scattered mosques of Huzuz, because they are closer to the places of work of most citizens. The Great Mosques are very crowded, for it is expected that most people visit a mosque at midday. The main exception to this is the people of the Grand Bazaar; these folk seldom visit a mosque, but there are a number of small shrines in the Grand Bazaar. Those who do not visit shrines kneel toward the Golden Mosque and pray quietly. It is a rather awe-inspiring sight to hear the prayer bells ring, then hear the quiet settle over the entire Grand Bazaar as the people turn to pray. A few minutes later, the hubbub gradually begins, and it is in few swing in a short time.

Evening prayer usually takes place in the home, or for those with evening businesses, in that establishment. Even in the evening, a few people can be found at the Great Mosques; these are mostly pilgrims and other visitors to the city, who are residing nearby and wish to visit the mosques again.

The matter of the traditional pilgrimage to the Golden Mosque is handled in a special manner by the residents of Huzuz. With the structure being so near, people can visit it at any time during their lives. Because of this, most schedule an "official" pilgrimage, or actually two of them.

When they are 12 years old, they are taken by their parents to the Golden Mosque on Ascension Day. This gives them a chance to see the Grand Caliph, as well as the crowds and the celebration of Ascension Day in Huzuz. During their 16th year, on the Birthday of the Grand Caliph, most residents make their "official" pilgrimage to the Golden Mosque. At this time, they can see some of the celebration, but they get a more personal view of the Golden Mosque. They may make many other visits, but this one is celebrated as their pilgrimage.

## Entertainment and Diversions

There are several forms of entertainment and diversions available in the City of Delights; indeed, the city's nickname derives in part from the abundance of entertainment. These include many religious activities, street performers, personal entertainers, theaters and music courts, and grand festivals.

Not everyone can afford the extra time and money to hire entertainers or attend formal entertainment. These citizens content themselves largely with small games,

riddles and other intellectual pursuits, and legends and religious stories used to teach the Law of the Loregiver to their children.

Still, they cannot help but see the many street performers. These people—singers, dancers, storytellers, barbers, and rawuns—are found in almost every neighborhood at some time, though they are most common in and around the bazaars and suqs. Street performers do their bit for anyone who cares to watch, hoping onlookers will drop a few coins. They also hope to gain private contracts through such performances.

Lucky performers are approached by contractors who arrange for them to come to the homes of people who can afford private contracts. Very lucky performers are approached by agents of the Grand Caliph and asked to perform at the palace. Private contracts of all sorts increase the respect afforded performers, as well as their confidence and prices. Performers invited to the palace quickly find themselves in high demand. Although bragging about command performances is against the Law of the Loregiver, word spreads quickly in the city when the Grand Caliph likes a certain performance.

There are also several theaters and music courts located throughout the city. Most are found in the Craft District, which serves as home to many of the city's entertainers. Each of these is generally run by a person of some means who selects a building and hires people to perform there. People visit to hear music or to see plays of all types, from morality plays that demonstrate the Enlightened way, to re-enactments of various legends, to simple comedies and dramas. By far, the legends are the most popular. During times when many tourists are in the city, such as High Holy Days, local legends are performed. These include such favorites as the tale of the Talking Bird, the Singing Tree, and the Golden Water. Some of these places charge admission, and all attendees are expected to donate at least a little in the places that do not.

Finally, there are the festivals of Golden Huzuz. There are several each year, usually associated with holidays. They are marked by private feasting, public parades and processions, and sometimes by a public address from the Grand Caliph. These are the times when the poor folk of the city scrape together a little of their savings to attend theaters and music courts.

## Holidays and Special Events

The City of Delights features several special festivals, some scheduled by law or decree, others created to honor rulers and gods. A list of holidays follows.

In the month of Taraq is Founder's Day; 10 Taraq is celebrated as the birthday of the First Grand Caliph, founder of the City of Delights.

The last day of Masta, Fate's Day, celebrates miracles and unusual events; thanks is given for the intervention of Fate. Any odd event on this day is seen as an important omen.

In the month of Magarib is the Feast of the Ancestors. On 25 Magarib, the people of Huzuz honor their ancestors, with gifts to those who still live, and with prayers and remembrance for those who do not.

The first day of Gammam celebrates the women of the Grand Caliph's harim. Historically, this day celebrates the birthday of the wife of the First Grand Caliph. It has become traditional for the current Grand Caliph to marry on this day.

The 25th day of Mihla is the Day of Love, when marriage is traditionally proposed, or other declarations of love are made.

The next holiday is 6 Qawafil, when preparations begin for the High Holy Days. The city is cleaned at this time, festive decorations are placed at the gates, and booths are set up near each gate, to offer hospitality to the pilgrims who arrive in Huzuz for the next month. This is also called Ajami Day by some, when even the strangest outlanders are welcomed to the city.

The High Holy Days—Ahad, Atnen, Salas, Arba, and Yasad—fall between Qawafil and Safa. These days are filled with festivals and celebrations in honor of the gods. Many pilgrims visit the city at the time.

Yasad is also Ascension Day, the anniversary of the First Grand Caliph's ascent to the throne, the day on

which all Grand Caliphs since have assumed power, and a day when the reigning Grand Caliph addresses the public and worships at the Golden Mosque.

As yet, there are no official holidays in Safa, for most people use it to recover from Ascension Day.

The 27th of Dar is the Grand Caliph's birthday, a time of parades, processions, and great celebration. This is the traditional day for residents of Huzuz to make their official pilgrimage to the Golden Mosque.

There are no festivals in Riyah. At one time, thought was given to a merchants' day, but when they realized they would have to shut down the bazaars for the day to allow themselves to be honored, the merchants firmly refused.

The 12th of Nau is Genies' Day in Huzuz, a day when genies are honored and thanked for their protection of the City of Delights on this day two generations ago, when genies off all kinds rose to protect Golden Huzuz from invasion.

The entire month of Rahat is for contemplation, and for quiet study of the Law of the Loregiver. It is during this time that children begin learning the Law, and adults remind themselves of its components. Many people of Huzuz visit the Golden Mosque during Rahat.

The last day of Saris is Wizards' Day, a time when wizards of all types show their skills. Spells light the skies, and there is a parade of sha'ir, gen, and genies.

## Populations of Huzuz

As mentioned, there are more than 800,000 residents of Huzuz. At any given time, there are also between 200,000 and 800,000 pilgrims, traders, and tourists. These are the people of the City of Delights. Almost 85% are human. Most of the rest, about 10% of the total are the other ins, or Enlightened races: dwarves, elves, half-elves, halflings, gnomes, goblins, and orcs.

Perhaps 4% of the total are races that are not always Enlightened, but have several members who are, such as ogres, hobgoblins, kobolds, half-orcs, half-ogres, and lizard men. The final 1% is a great mix, including the more unusual races, such as gnolls, bugbears, hill giants, stone giants, ogre magi, centaurs, minotaurs, wemics, and even the extremely rare aarakocra, kenku, and trolls.

In addition to the people of Huzuz, there is a large population of animals. Most are common and normal, such as horses, camels, elephants, monkeys, pigeons, songbirds, rats, insects, storks, cats of all types, and the like. Monkeys and songbirds are particularly prized as pets in Huzuz.

There are also many less common animals found in the City of Delights. There are a large number of hippogriffs raised by the Caliphate for military service; small winged cats (jana-qitat) can be found in many alleyways; and elemental vermin haunt the dock areas and warehouses.

There is a segment of monstrous population hidden to most people, in some cases literally underground. It includes the yikaria, or yak-men, who have a small base far beneath the Court District, among the catacombs and waterways, from which they hope to overthrow the Grand Caliph. Al-Jahar hide among the populace; hideous vargouilles are sometimes found in the catacombs; and tatalla spy and steal in the night, then return to the underground base for the day. There is a colony of pasari-nimal beneath the city. They hunt mainly in the regions beneath the city, but sometimes make nighttime forays aboveground to hunt for prey. They carry victims to their nests and feed on them.

## Chapter 2

# Law, Politics, and Government

*Great Padisha, etc., etc.*

*The next several pages discuss the government of Huzuz, the laws it promotes, city defense, relations internal and external, and more. Though the webs are not as tangled here as in Hiyal, City of Intrigue, there are still many events not known to the people of Huzuz. The connections between sectors of government and civil service are not always clear. Even I, being inside the government as I am (at least, until the Great Padisha, the Pearl of the Sea, sees fit, in her great wisdom, to allow me to return to the City of Ten Thousand Pearls) had difficulty discovering a number of things. For example, the relationships between the mamluk organizations are somewhat surprising, because they are not at all apparent; they hide their feelings well in most cases.*

*I did not repeat the Law, for the word of the Loregiver is known to all. However, I did note the way Huzuz deals with the law. Their city codes, punishment system and justice hierarchy are all discussed. The various lawkeepers are also described, and this unworthy has mentioned how valiant mamluks and incredible genies fit into the system of the City of Delights.*

*The genies and mamluks, and indeed the main peacekeeping forces, relate directly to the military. The armed forces also take advantage of magic and great hippogriffs. It seems the army is primarily for show, however, and one must wonder how they would fare if it were not for the support of the genies.*

*All elements mentioned thus far answer to the central government in some fashion, often through the bureaucracy. I will not pretend that the bureaucracy is completely efficient, but it is better than most. The bureaucrats and administrators handle the day-to-day business of the city, so the higher echelons of government are free to deal with foreign affairs.*

*Golden Huzuz is in contact with some surprising places, O Great One, and the section on foreign relations and intrigues will surely interest you.*

*— Your Humble Servant, Sunil al-Sahil*

# Law and Justice

The Law of the Loregiver is quite clear, so simple and obvious that it united the people of Zakhara centuries ago. It presented a universal set of beliefs in which tolerance was stressed, it established common prices and methods of dealing, and it provided a codified version of oral and legal traditions. A complete discussion of the Law of the Loregiver can be found in the Fortunes and Fates book in the Land of Fate boxed set; specific information regarding Huzuz is found here.

The Law is divided into three parts. The first part sets down the relationship between Zakharans and their gods. The second part addresses the relationship of the ruler and the ruled. The third part concerns civil law, the relationships among citizens of a civilized society.

The Law sets forth definitions of right and wrong, but it allows leeway for dealing with specific situations. The Law of the Loregiver divides all actions into five major groups: That which is Required, That which is Encouraged, That which is Tolerated, That which is Discouraged, and That which is Forbidden.

## Additional Municipal Codes

To the standard laws of Zakhara are added a few specific to the City of Delights.

Forbidden Acts include using the minarets of the Golden Mosque for anything but a call to prayer. Few believed such a law was necessary, but not long ago an overzealous young man climbed a minaret and announced his love for a certain fair maiden. The faithful demanded his death; the results of this case have become legend (see Chapter 5, "The City of Delights Campaign"). Stealing from the Grand Caliph or any of the Great Mosques is also forbidden.

Discouraged Acts include blocking a public thoroughfare. This relates to the discouraged action "preventing others from engaging in tolerated actions." Prejudice based on racial differences or accidents of ancestry (having parents from two different races) is also discouraged.

Tolerated and Required Acts are the same in Huzuz as they are in other parts of Zakhara.

Encouraged Acts include buying slaves for the purpose of freeing and Enlightening them.

## Punishment

Punishment is severe for Forbidden Acts, here as elsewhere in Zakhara.

Death is the usual punishment for willful eating of sentient flesh, murder of the innocent, enslavement of the Enlightened, and threatening the Grand Caliph, his court, or the magnificent lands entrusted to his rule. For malicious theft or stealing from the Grand Caliph, reparations must be made, and the right hand of the offender is cut off. Branding and exile is the usual punishment for disobeying the word of the Grand Caliph. Spreading the belief that no gods exist requires that the criminal's tongue be cut out; some such offenders have received the death penalty. Misuse of the minarets is punishable by penance and imprisonment, or severing of the vocal cords when the offense is particularly bad.

For Discouraged Acts, the punishment is more lenient, and is left up to the discretion of the qadi who hears the case.

## Qadis and Justice

Qadis are nominated by the people of each district whenever there is a vacancy, or if they feel a change is needed. After a series of interviews and investigations, the Grand Caliph usually follows the will of the people and appoints the nominee to be a city qadi. There are currently 12 of these city qadis, one from each district of the city. There are 10 posts at which they serve, so there is some rotation between posts, and the city qadis have occasional days off.

If the qadis prove unworthy, they are dismissed. If they prove to be especially worthy, they may be promoted to the post of palace qadi. There are currently 18 palace qadis. These men and women sit in the Chambers of the Judges in the palace or travel to other locations in the city, where they hear all cases involving Forbidden Acts.

They also listen to other major cases from all the Enlightened cities. It is their duty to decide many such cases, while referring particularly important or sensitive cases to the wisdom of the Grand Caliph.

In certain instances, it is possible to appeal to a "higher court." When a person feels wronged by the decision of a city qadi, he or she has the option of sending a representative to a palace qadi. If the palace qadi believe there is merit to the appeal, the case is heard by a palace qadi.

Likewise, the decision of a palace qadi may be appealed, but to do so, the representative for the wronged party must convince three palace qadis of the validity of the appeal. If this is done, a council of eight palace qadis is called to decide the case; in the event of a deadlock, the case is sent to the Grand Caliph.

Few people feel they are wronged by a qadi; most accept punishment with courage, if not with grace. Those who feel wronged usually get a relative or friend to act as a representative and make an appeal. Unfortunately, a growing number of people offer to represent other people in appeals; because they seldom have scruples, these folks are generally failures in gaining appeals, and they are disliked by most people.

## Race and Social Standing

Race and social standing make little difference with the qadis of Huzuz. Many racial types have visited Huzuz in the past, and more will do so in the future. Even a creature as inherently evil as a beholder may get a fair day in court; in fact, one old story tells of a beholder who brought suit against a party of adventurers for vandalism, assault, and robbery—and won!

Likewise, social standing has little to do with the justice one receives. The only difference it may make is in the qadi to whom the case is taken. Most wealthy people are prominent and important, and that means many of their cases are important.

## Lawkeepers

The main keepers of the Law in Huzuz are the members of the city watch. These people also serve as footmen in the army of the Grand Caliph, but since they have little to do in that capacity except to drill and parade, they patrol the city as well.

There are 10,000 footmen. They are divided into four watches of 2,500, which are further divided into 125 patrols of 20 each. Each patrol is headed by a mamluk of the Faithful. The patrols answer directly to the nearest qadi. The infantry, and therefore the city watch, is relatively easy to join. Though there are long periods of boredom in the job, there is occasional excitement, as well as the good feelings that result from doing a necessary job. Adventurers are often accepted into the ranks of the city watch.

Other forces patrolling the city include the Vigilant mamluks, who have contingents at each city gate. These mamluks also have neighborhoods where most of them live. These neighborhoods are located next to the city wall and near gates. The Vigilant are always ready to defend the City of Delights.

Mamluks of the Diligent also patrol in the city, though most of them answer to the merchants who hired them, rather than to the bureaucracy. Still, they can be depended upon to help general law enforcement in the city.

Members of the Magical Legion often perform maneuvers above the city, practicing on their flying carpets. Since they have little in the way of true military duties, many arrange patrols on their own time, swooping down to help patrols encountering problems.

There are also many genies in the city. Most are the jann who support the Grand Caliph, though there are all other sorts as well. They have an agreement with the family of the Grand Caliph, which calls for their help in times of trouble. Many will come to the aid of a patrol that has problems.

Finally, there is the spy network of Prince Tannous, aided by mamluks of the Studious. This is discussed in Tannous's entry in Chapter 3.

# The Military in Huzuz

As implied, the military in Huzuz has little to do as far as real military activities are concerned. The last time anyone tried to invade Huzuz was 40 years ago, and they were torn apart in creative and spectacular ways by the army of genies that rose to the city's defense. The impression this caused, combined with the simple presence of the Grand Caliph, is enough to keep the city safe from invasion. Nevertheless, the Grand Caliph is expected to keep an army, and its leaders try to keep it in good shape and fine fighting order.

## Hierarchy and Leaders

Nominal control of the city's military is given to Prince Cheddah, the Grand Caliph's overbearing and pompous paternal uncle. In manner, he is a fool, in tactics a disaster. But he believes in spit-and-polish reviews and parades, which have been the chief purpose of Huzuz's military forces for at least the last two decades. Cheddah has direct command over a few units; he is described more fully in Chapter 3.

Cheddah has many fine subordinates (at least in regard to the military forces) who help him stay in charge of the military:

* Thokkor of the Furrowed Mountains, who is in charge of the mercenary units and trains the cavalry;
* Preani Qin, who oversees all mamluk forces;
* Chancellor Makin al-Mutrattab, who is in charge of the footmen;
* Grand Admiral Haroun ibn Abbak, who is in charge of the 40 ships of the navy;
* Grand Vizier Alyana al-Azzazi, who oversees the Magical Legion; and
* Ambassador Jiraad, who supervises the jann and sometimes helps with the navy.

## Prince Cheddah's Units

Cheddah has direct command of three units: the Imperial Cavalry, the hippogriff cavalry, and the Palace Guard. Each has subcommanders reporting to the prince.

The Imperial Cavalry is 2,000 strong. Cheddah sees most applicants himself, and he tends to choose those who can do fancy tricks with their horses—they look better in the synchronized lines in parades. All members of the cavalry learn several show drills and tricks that they perform at festivals. Despite these drawbacks, Thokkor has volunteered to train the cavalry and has made them a tolerable, if somewhat dubious, fighting force.

The hippogriff cavalry consists of five wings of 50 members each. Again, the main duty of these soldiers is to look good. Thokkor does not train these units, and what Cheddah does could hardly be called military training. However, riding a hippogriff is no easy task, and the people who do it are generally capable and ready. There are other hippogriffs and riders in training, so it is possible to call up a reserve of as many as 100 more aerial cavalry.

There are 1,000 muscular folk in the Palace Guard. All look big and strong, as Cheddah thinks palace guards should. However, he does put a little more into the selection of the Palace Guard. These people must not only look good, they must be able to speak to the public, including both intimidation and polite address. They must be sharp-eyed, so they may see who and what enters the palace. They must be able to think and to determine whether superiors should be disturbed with any problems. Cheddah may be a dolt in many ways, but he takes great pains when the personal safety of his favorite—and only—nephew is concerned.

## The Footmen

There are 10,000 footmen under the conscientious Chancellor Makin al-Mutrattab (hmF/a/10). Their duties are discussed in the section on the Law.

## The Mercenaries

Thokkor of the Furrowed Hills (hmF/mb/14) oversees the three mercenary units, each of which has 700 members. Thokkor was once a slave who was bought and freed by Prince Khalil before he became Grand Caliph (see

Chapter 1 under "Manners and Customs"). On that day, he swore his allegiance to Khalil al-Assad al-Zahir. Thokkor went on many adventures with Khalil, and the two became friends. When Khalil assumed the throne, Thokkor volunteered to serve in the military, and Khalil gave him the mercenary units.

The units are somewhat unruly, but Thokkor has given them a sense of discipline and duty; they are the best and bravest units in Huzuz's military. Thokkor takes his long-ago promise to Khalil very seriously, and he keeps his eyes open for dangers. Though he is opposed by the Grand Vizier, he is concerned with the growing military might of the Pantheist League, which has long been fueled by religious fanaticism.

## The Navy

Under the command of Grand Admiral Haroun ibn Abbak (hmF/c/15), the navy is another disciplined military unit, and one of the few to see regular action. The 40 ships patrol the Golden Gulf and Suq Bay. The admiral is a flamboyant man, much liked by his crews. He gets along well with Ambassador Jiraad, who offers advice and sometimes commands special operations.

Several members of the Wanderers Mamluk Society serve in the Grand Caliphs navy.

## The Mamluks

All mamluks in service of the Grand Caliph, including the Honored who serve as harim guards, answer to Preani Qin (hfF/mk/14). Preani is attractive and competent, and has caught the eye of the Grand Caliph and earned the enmity of Tanya, his wife.

Since she controls the mamluks who guard the harim, Preani knows the many games Tanya plays within the harim (see Chapter 3 in the section on the harim). She keeps the secret for the time being, out of respect for her fellow women, but she knows she can fight any overt actions Tanya may take against her.

In addition to the Honored harim guards, Preani leads five units of mamluk infantry, 1,000 each of the Dutiful,

the Faithful, the Valiant, the Studious, and the Honored. She also directs the three units of mamluk cavalry, 300 each of the Dutiful, the Valiant, and the Dauntless. She also keeps close ties with the mamluk units that are not strictly military.

Aside from her military duties, Preani is the leader of the Vigilant Mamluk Society, which is based in Huzuz. This society serves solely to support the city and the Grand Caliph. She is a capable leader, trainer, and politician; all these traits are needed to keep peace between the many different mamluk societies in Huzuz.

Generally speaking, the Valiant and the Dutiful get along well with one another, for they both serve in infantry and cavalry. They tend to regard the Studious and the Faithful with pity, because they serve in the city guard as well. They have a grudging respect for the Dauntless, the other cavalry mamluks.

The Dauntless are disliked by the Studious and the Faithful, who view them as stuck up, because they literally will not come down off their high horses and serve in the infantry. The Dauntless do feel themselves to be somewhat better than other societies, because they are specialists in recovering magical items, so they usually enter battle with magical items to aid them.

The Vigilant are given a grudging respect by all the societies; though they are not strictly military, they perform an important duty, and Preani is one of them. Similarly, the Diligent are almost universally disliked, because they are seen as little better than sellswords. The Wanderers are ignored; the Honored are treated as younger brothers to the mamluks in the other societies.

### The Magical Legion

Though the Grand Vizier is technically in charge of this unit, and she obtains all necessary supplies for its members, she detests the idea of taking orders from the bumbling Cheddah. Any time action is needed from the Magical Legion, be it patrols, reconnaissance, or parades, she turns its leadership over to the White Agate. The Agate enjoys this position of responsibility and does his best with it. The Legionnaires are excellent aerial combatants.

### The Jann

The mysterious defense of the City of Delights, the jann serve more as a deterrent to attack than anything else. Though Jiraad is the overall commander of the genie forces of Huzuz, day-to-day management of the jann is left to Saleem ibn Ahogar (described in Chapter 3). The jann never gather in large groups, preferring to train in small units. Though Saleem and Jiraad presumably know how many jann there are in the city, no one else does. They just know that the jann will be there when needed, and the Palace of the Enlightened Throne has every confidence in their agreement with the jann.

## Organization of The Government

Centered around the palace, the government of Huzuz is a tangle of bureaucracy. As illustrated on the next page, there are many influences in the government, and it can be quite confusing.

There are seven subsystems that answer to the Enlightened Throne and the Grand Caliph: the religious hierarchies, the justice system, the mamluks, the military, the court and the nobility, the bureaucracy, and the Foreign Bureau.

### Religious Hierarchies

Each of the eight Mosques of the Great Gods has a high priest at the head of a religious hierarchy that handles the business of the mosque—namely, serving the needs of the faithful. The high priest of the Mosque of Zann the Wise is Imam Renn min Zann, the Keeper of the Mosques, the main representative of the assembled Enlightened faiths in the Land of Fate, overseer of the Golden Mosque, and a member of the Grand Caliph's court. Each of the high priests of the other mosques answers in some way to Imam Renn.

Other leading imams come to Renn for guidance, and they offer him advice in return. Renn serves as mediator between faiths when necessary, and between the religious hierarchies and the Grand Caliph, who is the spiritual as

# The Power Structure of Huzuz

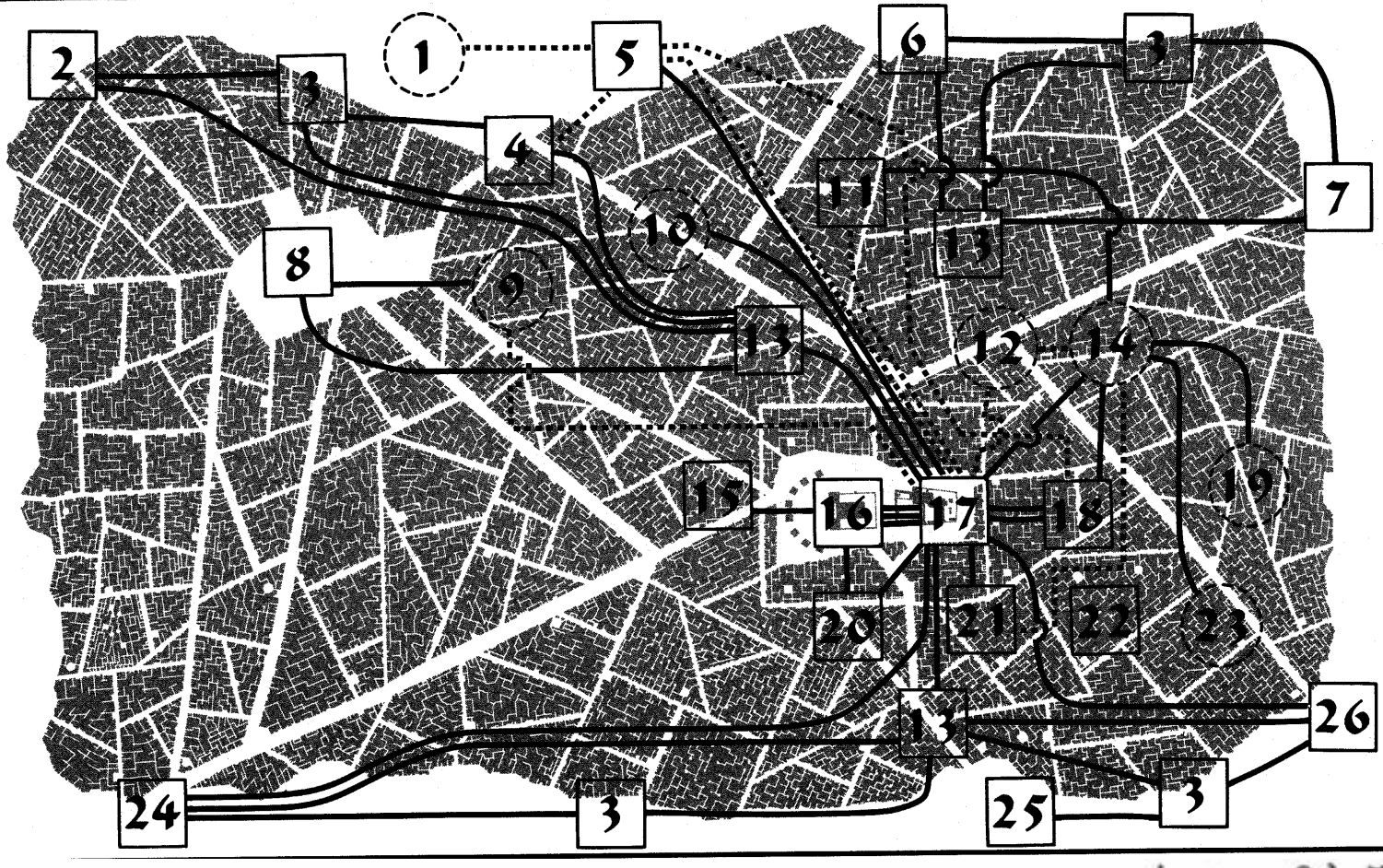
1. The Wanderers Mamluk Society
2. Suq Bay Gate
3. The Vigilant Mamluk Society
4. The Harbor Gate
5. The Admiralty
6. The River Gate
7. The Gate of the Ghost
8. Merchants of Huzuz
9. The Diligent Mamluk Society
10. Geniekind in Huzuz
11. The Dutiful Mamluk Society
12. The Studious Mamluk Society
13. Bureaucracy
14. The Armed Forces of Huzuz
15. The Pilgrims' District
16. The Great Mosques
17. The Palace of the Enlightened Throne
18. The Nobility
19. The Faithful Mamluk Society
20. The Justice System
21. The Honored Mamluk Society
22. The Dauntless Mamluk Society
23. The Valiant Mamluk Society
24. The Gulf Gate
25. The Pilgrims' Gate
26. The Gate of Wealth

Approximate location

No specific location

Close ties

Loose ties



well as political leader of Zakhara.

Imam Renn (see Chapter 3) has long been a member of the Court. He is accustomed to political intrigue and calming opposing factions. His job as Keeper of the Mosques is more a title than a responsibility, for the leaders of the Great Mosques are fine and able people. Imam Renn has little problem dealing with the minor squabbles that arise, and the wisdom of his many years serves as a good guide in ministering to the faithful.

One interesting facet of Imam Renn's success is the equilibrium between the moralist faiths in Huzuz. While in most cities, one moralist faith prevails, in Huzuz, all are roughly equal. Imam Renn has been able to keep any from becoming dominant, which he feels is important in the center of the Enlightened faiths. Imam Renn has also kept holy slayer activity in Huzuz at a minimum; his skills as a diplomat are quite good.

The overall organization of the Great Mosques is thus: priests answer to priests higher in their order, the highest of whom answer to the high priest of their mosque; the high priests speak to Imam Renn, who speaks to the Grand Caliph. The chain of command also reverses; if the Grand Caliph wants action from the mosques, he requests it through Imam Renn.

Though largely unaffected by government, the religious sector is involved with the justice system.

## The Justice System

The people of Huzuz nominate judges, or qadis, who are then approved by the Grand Caliph. Since justice involves the Law of the Loregiver, which is also the grand guide to Enlightened faiths as well, the justice system is linked with the religious system of Huzuz.

Many qadis are priests of some stature, for it is believed they have the insight to judge matters of law and justice. The Grand Caliph always consults Imam Renn before deciding if someone is worthy of becoming a qadi. Likewise, he consults with current palace qadis and with Imam Renn before appointing a palace qadi.

Mamluks are vital in enforcement of the law and in executing justice, as is the military.

## The MamLuks

There are nine important mamluk societies in Huzuz: the Dauntless, the Dutiful, the Faithful, the Studious, the Valiant, the Wanderers, the Vigilant, the Diligent, and the Honored. The last three are based in Huzuz. The relationships of mamluk societies to one another is discussed in the section on the military of Huzuz; this section describes their relationships with the Enlightened Throne.

In theory, all mamluks are ultimately owned by the Grand Caliph and swear their allegiance to him. To take actions against the Grand Caliph is unthinkable treason and heresy, and units have rebelled against their masters rather than strike against Huzuz. The mamluks of Huzuz have high status in their societies, and all gladly serve the Grand Caliph, though some do so through intermediaries.

The Dauntless answer to the military through Preani Qin. Their leader, Najib al-Dhi'b (hmF/mk/11), spends much time at court, waiting for orders from the Grand Caliph, so the Dauntless are under the Grand Caliph's direct command if need be. Several have been assigned to find magical items for the Grand Caliph. In addition to their direct service to the throne, the Dauntless are in the cavalry under Preani Qin. Many serve as bodyguards for nobles in their off-duty hours, so they have ties to that sector of the government.

The Dutiful and the Studious answer directly to Preani Qin,but they are always ready to respond to a call from the Grand Caliph. The Faithful answer to the Grand Caliph only through the military and Preani Qin, though many serve as leaders in the city watch. Several members of the Studious spend off-duty hours helping the city watch in matters of intrigue, though they answer directly to Prince Tannous, and through him to the Grand Caliph.

Like the Faithful, the Valiant also answer to the Grand Caliph through Preani Qin and the military; they have no other real ties in the city. Similarly, the Wanderers are beholden to the Admiralty, in the person of Grand Admiral Haroun ibn Abbak, and through him, to the Enlightened Throne.

The Diligent, like the Dutiful and the Studious, are always ready to serve the Grand Caliph should he call. They have no direct military ties, though they follow orders from Preani Qin. The Diligent are closely tied to the merchants of Huzuz, and through them to the bureaucracy and the throne. The leader of the Diligent is Nasir el-Mamadin (hmF/mk/10), originally from a land called Anauroch, an area much like Zakhara.

The Honored of course have close ties to the throne. In fact, they seldom leave the palace grounds. Their leader is General Abd al-Iffa, who reports to Preani Qin. The overall leader of the mamluks of Huzuz, Preani Qin, is also the leader of the Vigilant mamluk society. Members of the Vigilant are loyal to her, but they usually report to the city's gates and bureaucratic centers for duties, for they are servants of the city, and have no formal military ties.

## The Military

The structure of the military is discussed in a previous section. All units ultimately answer to Prince Cheddah, who reports directly to the Grand Caliph. Many military units are also sponsored by the nobles in Huzuz, who send them gifts in thanks for their protection of the City of Delights.

## The Court and The Nobility

Besides their ties to the military, the nobles of Huzuz also like to muck about with the Admiralty, admiring and touring the ships. Some even sponsor the upkeep of a favorite ship, and there is an informal competition among nobles regarding who sponsors the best ship. Many daughters or second and later sons of noble families enter the military or Admiralty as well, and many rise to command units. Whether this is because of merit or influence depends on the individual; many are competent, but some dolts have risen to power because of their parents' money and influence. It is always a matter of pride for a family to place a son or daughter in the Magical Legion, for the Grand Vizier and the White Agate do not allow incompetents in the Legion, no matter who their families are.

Though many nobles dabble in such affairs, they also spend time at court, where they hope to garner the favor of the Grand Caliph and gain prestige. Those who are trusted or considered friends by the Grand Caliph do not worry about his favor so much; they work for him, and he helps them when they need aid. Meanwhile, they shop, watch entertainers, and find other ways to amuse themselves.

The definition of nobility in Huzuz is fairly loose; anyone who can claim a relationship to the throne may be considered a noble. Even the most unrecognizable person among them can describe a relationship to the throne, such as "my grandmother married the son of the sister of the Grand Caliph's great-grandfather."

Lesser nobility (the ones with tenuous relationships like the one just described) often serve in bureaucratic posts throughout the city.

## The Bureaucracy

The government in Huzuz is so large, and its tasks so diverse, that it must be supported by a fairly large bureaucracy. Besides the Palace of the Enlightened Throne, where many top-level bureaucrats are stationed, there are three main bureaucratic centers in the City of Delights—one each in the North District, the Central District, and the Affluent District. Each controls the bureaucracy of a section of the city and answers to the administrative representative for the throne, Sunil al-Sahil. This tasked administrator genie is highly competent and relied upon heavily by the Grand Caliph.

*(Forgive me Great Padisha, if my personal views taint my report on this sector of the government. My close involvement with it may influence my judgment somewhat. —Your Servant, Sunil al-Sahil)*

The North Center, located in the North District, controls commerce through the River Gate and the Gate of the Ghost. Through these, it deals with most of the caravans that enter the city. A large contingent of Valiant mamluks is on call at all times to aid the North Center and the two gates it supervises. The head of the North Center is another tasked administrator genie,

Sandara al-Sahil, sister of Sunil and a lovely and competent woman, who weighs well over 500 pounds, in the manner of the Great Padisha of all the Marids.

The West Center, located in the Central District, is run by a human named Hosan Khalid. He supervises the bureaucracy that oversees the Suq Gate, the Harbor Gate, and the Grand Bazaar. Most of the city's tax collectors operate through this center, which deals with most of the city's merchants, issuing permits and so forth. Hosan Khalid is very diligent in his work.

The South Center, located in the Affluent District, watches over three gates—the Gate of Wealth, the Pilgrims' Gate, and the Gulf Gate. These gates handle most of the city's low-profile traffic, including some caravans, many farmers, and thousands of pilgrims.

The Gate of Wealth is run in a somewhat disreputable manner, and it is the site of a growing smuggling business. The Gulf Gate is run by Miba sitt Lelia, mother of the current Imam of the mosque of Selan, and a devoted servant to the father of the Grand Caliph; she therefore has direct ties to the religious sector and to the Grand Caliph himself. These and other gates are fully described in Chapter 3 of the *Gem of Zakhara* book.

The supervisor of the South Center is a tasked administrator named Aasim al-Gammam, not a relative of Sunil al-Sahil.

### The Foreign Bureau

This bureau sits outside the realm of the regular bureaucracy. It handles the many relations of the Enlightened Throne with other powers in Zakhara and beyond. Under the nominal control of Jiraad, it contains a number of ambassadors and administrators who deal with information from other areas of the Land of Fate and Al-Toril.

Jiraad has a human assistant who supervises the Foreign Bureau, Julnar bint Julnar al-Huzuzi. From a long line of competent ambassadors and bureaucrats, Julnar manages the three areas of the foreign bureau: local relations, Zakharan relations, and distant relations. Each of these areas is run by a chief who reports to Julnar; she, in turn, reports to Ambassador Jiraad, and sometimes directly to the Grand Caliph.

The Foreign Bureau handles the dissemination of foreign policy, trade relations, exploration, and external intrigues. Various mamluks and adventurers are used by the Foreign Bureau as spies, guards, minor ambassadors, and explorers. The bureau's function is described in more detail in the following section.

## External Affairs

The City of Delights, occupying as it does the Heart of the Heart of the Enlightened Lands, must deal with all parts of Zakhara in matters of religion, trade, and politics.

Religion is a fairly simple matter in most cases, for most people are Enlightened, and those who are not pose little threat. Some who are Enlightened, such as the religious fanatics of the Pantheist League, pose more of a potential threat to Huzuz.

Trade is complex, but is relatively straightforward: much trade passes through Huzuz, so local merchants must be protected from unfair competition, no markets must be overlooked, and the city must maintain a reputation for fairness in trade. Imports are taxed to increase revenues to the throne. In the interest of expanding trade, the throne has sponsored explorations of other lands and even other planes and heavenly bodies. Each exploration returns with unusual goods and information, both important in maintaining Huzuz's reputation as a trade center.

Finally, the Grand Caliph is the political leader of all Zakhara. All other leaders at least pay him homage, though some do so in words only. Political relationships vary from city to city, and there are many opportunities for intrigue in foreign politics.

### Foreign Policy

General foreign policy is set by the Grand Caliph, based on the needs of the city and the Law of the Loregiver. Though the foreign bureau handles most of the details, all

dealings with other cities, countries, worlds, and planes must be approved by the Grand Caliph. Grand Caliph Khalil has changed little of his father's general foreign policy, and many mistake his disinterest for a desire to maintain tradition. He is usually relaxed about foreign affairs, taking advice from ambassadors and allowing them much latitude. However, he is not easily fooled, for he traveled widely in his youth and saw much.

Grand Caliph Khalil is fair to the other cities, and he recognizes which ones truly respect him and which ones only pretend to do so. He watches the latter for signs of unrest, as does his uncle, Prince Tannous, through his spy network. Just as the Law tells other leaders to honor the Grand Caliph, so it tells the Grand Caliph to treat his people well. Khalil does his best to uphold this, encouraging other leaders toward better methods of ruling. In general, relationships with other areas of Zakhara are good.

All other leaders in Zakhara must pay homage to the Grand Caliph; some pay tribute as well. The Grand Caliph seldom demands tribute, but his representatives drop hints to rulers who displease the Grand Caliph, indicating that a tribute or gift might improve their position with the Enlightened Throne.

The Grand Caliph's support is important to the rulers of other cities. Whether they support him or not, the people (and more importantly, the mamluks) do, and a ruler who defies the Grand Caliph quickly loses the support of the people. Most leaders seek the approval of the Grand Caliph, if not his direct support, before assuming leadership of another city.

Foreign policy covers everything outside of Huzuz, from the outlying farms of the city to the genie courts. Each area is handled in its own way.

## The Outskirts

Farms and small estates surround the city of Huzuz for miles. Most of the farms are run by small landowners who grow crops to feed the city of Huzuz (for a fair price). Many of the estates in the outskirts belong to petty nobles, retired merchants, or former adventurers. Many of these people have farmland with their estates; peasants work the land, giving part of their crop to the landlord, keeping enough to live on, and sometimes selling surplus in the city

All parcels of land within one mile of the city are taxed, for they receive direct benefits from the city, such as its irrigation system and protection. As one might expect, there is a ring of estates just over a mile away from the city. They do not pay taxes, but neither do they benefit from the quick response of the city watch when they have problems.

Beyond these outlying farms and estates lie wilderness areas and the other cities and towns of the Land of Fate.

## Local Relations

Local, in this case, means all the Enlightened Lands.

There are dozens of small towns throughout the land. For the most part, these are left in peace by the agents of the Grand Caliph. They offer little, demand little, and cause little trouble. Though visited regularly by traveling ambassadors, they are not as vital as the other large cities of Zakhara.

The cities of the Land of Fate fall into five broad categories: the Cities of the Heart, the Cities of the North, the Cities of the Pearl, the Cities of the Pantheon, and the Cities of the Ancients. All cities in a given area tend to act similarly toward the Enlightened Throne.

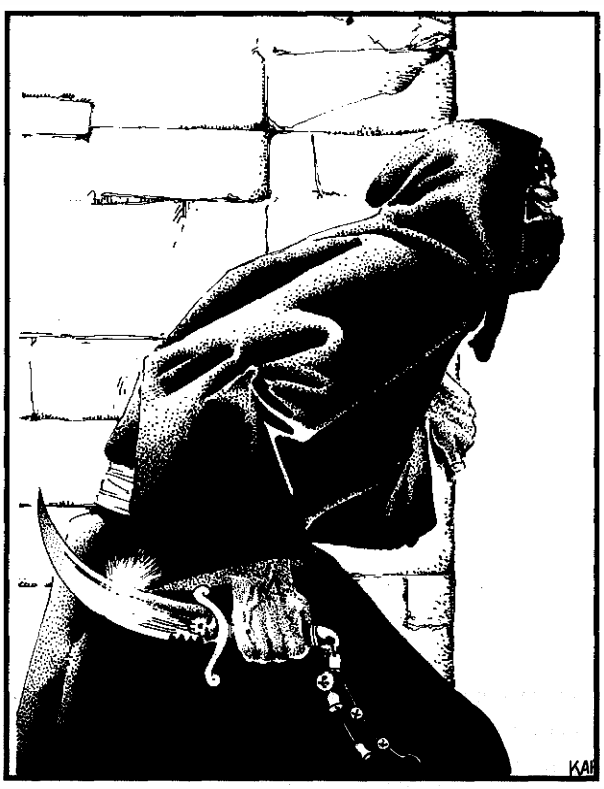
The Cities of the Heart include Halwa, Hiyal, Wasat, and Huzuz. All are firm supporters of the Grand Caliph and pay him tribute. Even Hiyal, City of Intrigue, shows great respect for the Grand Caliph, for its sultana was supported by the Grand Caliphate in her assumption of the city's leadership.

The Cities of the North are a different matter. The Corsair Domains consist of several small settlements and only one real city, Hawa, City of Chaos. These domains are a hive of illegal activity. Though they do not pay homage to the Grand Caliph in any organized manner, most of the inhabitants consider themselves loyal to the Grand Caliph. They support Khalil's "anti-slavery" policy, though this may be due to the mamluks that plague their piratical endeavors.

Also in the North are the Free Cities— Hafaya, Liham, Muluk, Qadibm Umara, and Utaqa. The leaders of these cities are largely independent of the Grand Caliph, though they send him greetings every year on Ascension Day. The Free Cities prefer to be free, but wish the Grand Caliph would endorse their freedom, or at least set them above the other Free Cities. They are mostly run by petty, squabbling tyrants.

The exception in the North is Qudra, City of Power, ruled by mamluks and fiercely loyal to the Grand Caliph. Qudra serves as a general peacemaker and lawkeeper in the North. It also deals regularly with areas to the far north, its tattooed slaves to the state making quite an impression on northern ajami.

The Cities of the Pearl—Ajayib, Gana, Jumlat, Silak, and Tajar—are wealthy trading cities. Though economically self-sufficient, they depend on Huzuz for much of their trade with other cities. Since trade is so important in the Pearl Cities, they pay respects and tribute to Huzuz regularly, if not with great generosity.



The Grand Caliph has occasionally dabbled directly in the politics of the Pearl Cities. For instance, when Tajar's sultan tried to enslave the people of the High Desert with unfair trade policies, Al-Zafiri of the Bakr tribe led a rebellion. He sent his son to the Grand Caliph, who was impressed enough to send investigators, who removed the corrupt sultan from power and brought him to Huzuz for punishment. Al-Zafiri became Tajar's sultan.

The current Grand Caliph watches the heirs to power in the Pearl Cities, perhaps more closely than he watches other heirs. Khalil regards the Pearl Cities as akin to children, in need of guidance that he will happily provide when the time comes.

Many of the Cities of the Pearl are quite cosmopolitan. Notable among them is Tajar, City of Trade; its marketplace rivals that of Huzuz. Here ajami and traders from the High Desert are common, bargaining is a fine art, and street music is common.

In contrast, the Cities of the Pantheon are conservative and intolerant. Pantheists recognize only five gods: Hajama, Kor, Najm, Selan, and a local deity, Jauhar (whom the Pantheists consider a major god). These, say the Pantheists, are the first gods whose priests swore allegiance to the Law of the Loregiver; all other gods are latecomers. This conservative belief binds the Cities of the Pantheon, but it sets them at odds with the more liberal remainder of Zakhara.

The League of the Pantheon would like changes in the rest of Zakhara, so that all people are Enlightened to the same degree as the Pantheists. The people of the League are deeply shocked by the decadence in the rest of Zakhara, even in the Grand Caliph's own palace.

Though they respect the Grand Caliph, as demanded by the Law, they would like to see him further Enlightened (that is, converted to Pantheism). The League of the Pantheon has a finely honed military force, and their greatest imam, Rimaq al-Nimar, is thought by many to be second only to the Grand Caliph in power.

The attitudes of the Pantheists worry many in the Court of the Grand Caliph, including Thokkor of the Furrowed Hills. He is concerned with their military might

and growing fanaticism. At Thokkor's urging, Grand Caliph Khalil watches the League of the Pantheon. Though not concerned yet, he receives regular reports from ambassadors to the Cities of the Pantheon, and he scrutinizes these for signs of unrest.

The Cities of the Ancients, in the Ruined Kingdoms of Nog and Kadar, are also potential problems for the Enlightened Throne. They are ruled by petty tyrants, some of whom seek approval from Huzuz, and others who seek to emulate savage rulers of the distant past.

Huzuz—along with Hiyal, the Pantheon, and Afyal—meddles in the politics of these cities. In these places, leaders rise and fall in a single day. Huzuz and the other cities are interested in satellites and supporters, and they see the Ruined Kingdoms as an easy place to gain these. They also wish to prevent the rise of an unfriendly power there.

## Other Countries

Unenlightened lands abound on Al-Toril, the world of the Land of Fate. The great landmass to the north is divided into two parts, Kara-Tur and Faerun, each home to a number of barbarian empires and kingdoms. Though those in Kara-Tur are more civilized and ancient in general, the kingdoms of Faerun have several things to offer as well. There are also other continents, such as Maztica to the far west.

A few places in Faerun are much like Zakhara—Calimshan and Anauroch, for examples. Even the language and magic of Anauroch are similar to those of Zakhara, suggesting some ancient relationship between the two areas, located many hundreds of miles apart.

Zakhara has few true relations with the other lands of the world, because most of them are so far away, separated from the Enlightened Lands by vast oceans or high mountains. Political relationships would be almost impossible, not to mention unsavory because of their unenlightened ways.

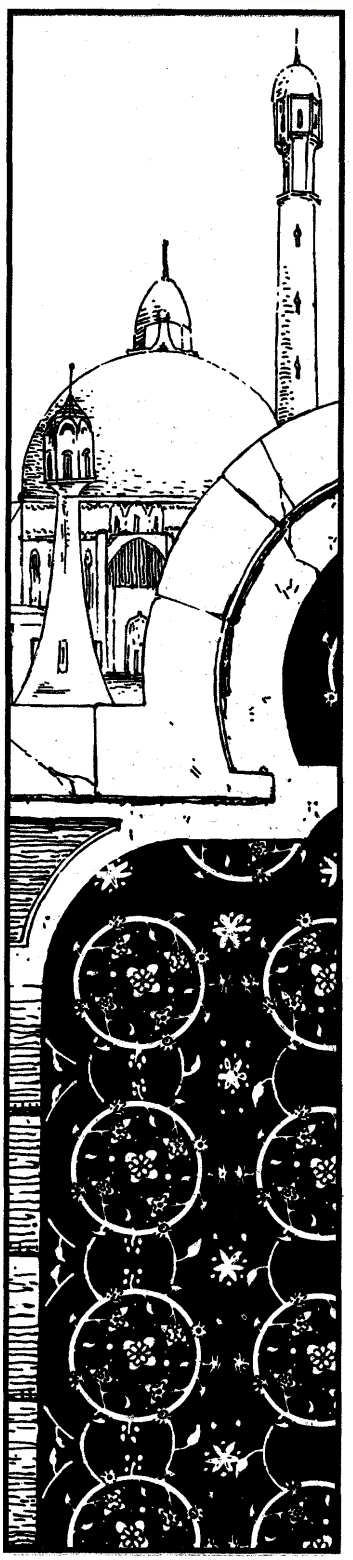
Trade from these areas, however, is graciously accepted, as are the immigrants who come to Zakhara from far away. Ajami from other countries are regarded in the same manner as more local ajami: as barbarians to be Enlightened. And trade is trade, and the far countries have many unusual items.

## Other Worlds and Places

Likewise the other worlds and planes. Spelljamming is known in Zakhara, and a few brave—or mentally impaired—people have even journeyed through the stars to places called Krynn and Oerth. However, few spelljamming vessels enter Zakhara, for they foolishly believe that its lands have little to offer, and they do not appreciate the relative conservatism they have found there. Still, trade does pass through.

The planes, especially the elemental planes, are responsible for more traffic to and from Huzuz. The Grand Caliph maintains strong political ties with the genie courts, including agreements about trade, information exchange, extradition of criminals, and mutual protection. Jiraad oversees these agreements.

The genies enjoy their contact with the people of Zakhara, who show them proper respect. Ancient agreements describe how genies must interact with humans, such as when a wish is granted, or when humans may call upon genies for aid. As long as the Enlightened Lands remain such, the Grand Caliph in Huzuz will maintain political ties with the genies.



# Chapter 3
# Powerful Groups of Huzuz

*Know, Revered One, that the City of Delights is the home to over 800,000 permanent citizens at the center of the Enlightened World. This tally does not include an equal number of adventurers, traveling merchants, students, and pilgrims who visit the city's celebrated shrines and universities each year.*

*Throughout the city, unknown to most of the common folk, there exists intrigue and a (usually) subtle struggle for power. Noble families vie for the attention of the Grand Caliph, less savory groups seek to remove him from power and place a puppet in his stead, and loyalists seek to protect the Grand Caliph, his interests, and the integrity of the Enlightened Lands.*

*Several of the more powerful interest group are discussed here, so you may see how they might influence Grand Caliph Halil al-Assud al-Zahir, Master of the Enlightened Throne and Confidant of the Genies, and through him, affect the Land of Fate.*

*— Your Most Humble Servant, Sunil al-Sahil*

## Power and Intrigue

This chapter provides information on several powerful groups that are present in Huzuz. The DM should feel free to make changes as necessary to adjust the campaign to the players. Information in the next few pages could become pivotal in a City of Delights campaign, and the DM is encouraged to relate tidbits of information from this chapter, using subtlety and mystery. The PCs should have to gather information and make deductions, rather than be handed large chunks of information. Though several suggestions are offered here, there is no substitute for thorough knowledge of the city and a firm idea for a campaign.

Although not as rife with intrigue as Hiyal to the north, the City of Delights has its share of groups wielding influence at court. While most of the political movers and shakers in Huzuz are extremely powerful, they can have an impact on even low-level campaigns, where they can serve as allies, mentors, employers, and even long-term enemies.

In the descriptions, "WP" denotes weapon proficiencies and "NWP" denotes nonweapon proficiencies. The DM should note that only commonly carried magical items are listed in this chapter.

Since the Grand Caliph is generally the focus of most plots and intrigue in the city, the treatment of influential groups begins with him.

## The Grand Caliph

Grand Caliph Khalil al-Assad al-Zahir, Master of the Enlightened Throne, the Worthy of the Gods, Scourge of the Unbeliever, Defender of the Faithful, and Confidant of Genies, is the most revered ruler in the Land of Fate. While not divine, the Grand Caliph is regarded by many as the most sacred of Kings, chosen by Fate and the Gods for his exalted position. Knowing this, Khalil has evaded the responsibilities of rulership from his early youth. At 15, he married Dalilah, a princess of legendary wisdom and beauty. He thought of little besides her, occasionally leaving the palace for hunting trips. He distanced himself from court politics and intrigue, which could not hold his interest like the charms of his young wife.

Three years later, when his father died and Khalil ascended to the throne, the young prince found himself ill-prepared to become the most powerful ruler in the Enlightened World. He was forced to take more wives by his chief advisor, Alyana, who convinced him of the necessity to cement political alliances and the need to beget a male heir, which his beloved Dalilah has thus far failed to produce. At first he rebelled against the demands placed upon him. He would slip outside the palace in disguise, sometimes disappearing for months at a time in dangerous adventures. Luckily, the young Grand Caliph had capable advisors—particularly the Grand Vizier Alyana and the Keeper of the Mosques, Imam Renn—who effectively ran the Court of Enlightenment during his long absences. At first, his wives and advisors allowed him the luxury of evading his royal duties, but as time passed, they became increasingly concerned and frustrated by his irresponsibility. Whenever they voiced their concerns, however, the young Grand Caliph would disappear on even longer adventures.

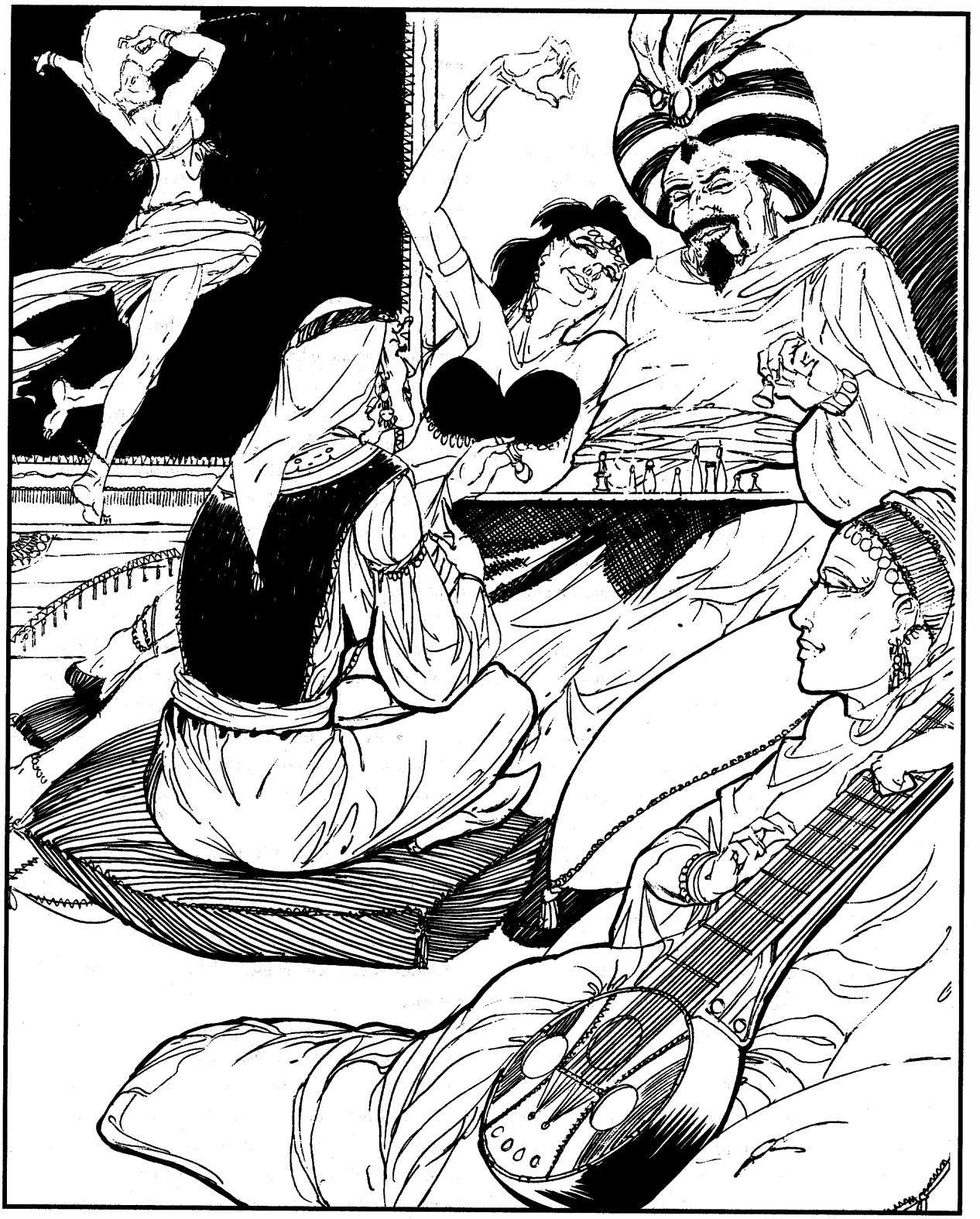
Only his paternal uncles, Princes Tannous and Cheddah, could communicate with Khalil during these turbulent years. Forever earning the enmity of his court advisors, Khalil's uncles did everything in their power to aid their young nephew's adventuring career, furnishing him with excellent equipment, rations, capable hirelings, horses, even ships.

For 12 years, Khalil led the life of an adventurer. His success in that profession was assured, for not only did he have the finest magical equipment, including heirlooms from the royal treasury, but he was secretly watched by powerful allies, like Tannous and Alyana. Khalil traveled to the north and visited each of the Free Cities. He explored the ruins of the Haunted Lands and the Ruined Kingdoms, and visited with the al-Badia of the desert wastes. He toured the Pearl and Pantheon Cities. Ironically, the more he traveled through Zakhara, the more he realized the need for an assertive Grand Caliph. For though he saw many noble caliphs, he sadly witnessed just as many petty, despotic ones as well. By the time he reached the age of 30, Khalil had seen how less-principled monarchs were taking advantage of the silence from Huzuz to war on their neighbors. To the joy of his wives and advisors, he returned to the throne and resumed his rulership.

During the past decade, Khalil has come to peace with his Fate. While not as effective a politician as his father, Khalil has taken a much greater interest in the welfare of his people, particularly the citizens of Huzuz, who have come to love him like few rulers before. He can be seen at prayer at least once a day at the Golden Mosque, and he devotes at least one day a week to hearing petitions from his subjects.

While Khalil rarely leaves Huzuz these days, he still keeps his old habit of disguising himself and sneaking out of the royal court for a night of entertainment in the city. He is usually accompanied on these jaunts by his uncle Tannous, his favorite cousin, Makin, or his genie advisor, Jiraad.

Khalil's nightly sorties have become legendary. Most of Huzuz's citizens are friendly, open, and generous to strangers, since even the most lowly beggar might turn out to be the Grand Caliph in disguise. Khalil has a reputation for bestowing lavish gifts on those citizens who treat him well, without knowing his true station, and bringing disaster and ruin upon those who abuse or



mistreat him. It is joked that half the tailors in the Cloth District are secretly in the Grand Caliph's employ, and that he has a warehouse near the palace full of his constantly changing disguises, safe from the prying eyes of his advisors.

Now approaching middle age, Khalil is a benevolent, dynamic man, still strong and lean from his frequent adventures. As his temples and dark beard have shown the first signs of gray, Khalil has grown increasingly concerned with the absence of a male heir to the Golden Throne. Despite his 100 wives and concubines, and years of dutiful attention to these matters, Khalil has fathered only two daughters. He has not recognized either of his daughters as heirs, and he refuses to do so until he has a male heir.

His chief advisors and family all share his apprehension on this topic. While some call upon Fate for a change of luck, others whisper of a conspiracy or plot to disable the Enlightened Throne. Recently, as he has become obsessed with fathering a son, his attention to political events has once again started to falter. Instead of disappearing into the wilderness, as he did as a youth, he now vanishes into his harim for days at a stretch. Unfortunately, the effect on his rulership is the same.

As the Grand Caliph's attention has been diverted to his harim, the power groups in the city have grown considerably to fill the political vacuum. Khalil remains largely untouched by the machinations of these groups, involving himself in politics only when events turn dark and nasty. For the most part, the organizations are adept enough to operate without attracting his attention.

**Grand Caliph Khalil (hmF/f/20):** AC -6; MV 12; hp 121; #AT 5/2 (specialized); Dmg by weapon+ 1 (+3); Str 17, Dex 17, Con 16, Int 15, Wis 13, Cha 15; AL NG; THAC0 1

WP: scimitar (specialized), long sword, jambiya, dagger, spear, short sword, long composite bow, light horse lance, horseman's mace; NWP: etiquette 15, disguise 14, gaming 15, hunting 12, tracking 13, read/write 15, modern languages (Jannti) 15, land-based riding 16, swimming 17

As a prolific collector, the Grand Caliph has amassed a legendary arsenal of magical items. He regularly carries only a few of his favorites. When lounging about court, he wears *bracers of defense, AC 2,* a *cloak of protection +5, boots of striding and spinging, a ring of free action,* and a *ring of spell storing* enchanted by the Grand Vizier with five defensive spells. He always carries a rod of leadership and his favorite blade, "Breeze Across the Desert Sands," a sentient *scimitar of sharpness.*

## The Harim

From the writings of sage Mallinaga Vatsyayana:

"By means of their female attendants the ladies of the royal harim generally get men into their apartments in the disguise or dress of women....The women in the royal harim know each other's secrets, and having but one object to attain, they give assistance to each other. A young man, who enjoys all of them [can continue] with them so long as it is kept quiet, and is not known abroad. Thus act the wives of others. For these reasons a man should guard his own wife."

The harim houses one of the most powerful groups of women assembled in all of Zakhara. While many arrogant men scoff at the idea, Khalil's wives have a profound effect upon his personal, political, and financial decisions.

Khalil's harim houses over 100 beautiful wives and concubines of all races and nationalities. Each wife or concubine is attended by numerous slaves and female relatives in her apartments, bringing the total female population of the harim to over 3,000 individuals, all competing for Khalil's attention. *Potions of vitality* notwithstanding, Khalil rarely visits each wife more than once a month.

Despite his attempts to treat his wives equally, the Grand Caliph frequently visits a core group of four wives, whose advice and companionship he prizes over all others. These women are powerful individuals in their own right, and they wield considerable influence in the city.

## Tanya bint Perijan

Tanya is a cunning young daughter of Perijan Al-Danaf, of a powerful trading family based in Gana, one of the Pearl Cities. Still in her early 20s, Tanya is devastatingly beautiful in the flower of her youth, with sable hair and dark eyes, attractively accented with kohl. She has a cypress waist and long, slender legs. Tanya's favorite color is lemon yellow, and she typically wears embroidered silk garments of that hue, accented by priceless gold jewelry. She is always wrapped in a veil of perfume and her hands and feet are dyed with henna.

As a girl, Tanya always dreamed of marrying the most important ruler in Zakhara, and with her family's power and influence she was soon able to attain her wish. Although she is an opportunist with a thirst for power, Tanya is completely devoted to her husband. Her current goal is to retain her powerful hold on Khalil's heart and bear his first son, who will be recognized as heir to the Enlightened Throne. Until then, she is no different than his other wives and barely higher in station than his countless concubines. For the time being, she is recognized in the harim as Khalil's favored wife. Her wishes extend far beyond the palace walls, through the Grand Caliph's decisions and her rich and influential family.

Inside the harim, she rules the other wives using a combination of friendship, bribery, and blackmail. Through her family, Tanya has access to unlimited wealth, and she uses frequent gifts of pearls, gold, and jewelry to keep most of the harim in line. She is also adept at schemes to smuggle men past the many guards into the harim. Tanya "allows" the men to visit many of Khalil's neglected wives who are lonely for male companionship. She then uses the information to blackmail the wives and assure their obedience. Threats of disclosure are used to manipulate male suitors after their visits; many act as Tanya's agents in the city. Despite the harsh penalty for being caught in the harim, there is no shortage of foolish or adventurous males in Huzuz willing to risk their lives to visit the Caliph's legendary harim.

**Tanya bint Perijan (hfT/sl/10):** AC 5; MV 12; hp 41; #AT 1; Dmg by weapon; Str 12, Dex 16, Con 12, Int 15, Wis 12, Cha 18; SA backstab; PP 50%; OL 70%; F/RT 65%; MS 95%; HS 70%; HN 72%; CW 95%; RL 50%; AL N; THAC0 16

WP: dagger, darts. NWP: singing 18, musical instrument (harp) 15, reading lips 13, awareness 12

Magical Items: *ring of protection +3, ring of invisibility, scarab of deception, dagger +2, oil of attractiveness,* and *philter of love*

## Yasmi al-Datma

Yasmi (efW/so/10) was a respected member of the Grand Vizier's palace security force before she married Khalil five years ago. The slim elven maiden has wide, sky-blue eyes, a rarity in the Land of Fate. Yasmi is quiet, intelligent, and plays the dulcimer with virtuosic skill. She was quickly befriended by the outgoing Tanya, who realized the importance of a having a friendly and powerful mage in the harim. Over the years, the two have become like two inseparable sisters, hiding no secrets from each other. Yasmi frequently uses her spells to help Tanya smuggle men into the harim for her friend's plots.

On nights when Khalil is visiting his other wives, the two sometimes escape the palace using Yasmi's *teleport* spell for an evening of adventure in any of Zakhara's cosmopolitan cities. The pair are more than capable of taking care of themselves and always return before daybreak. Those wives who maintain the secret are rewarded with gifts, male visitors, and an occasional trip outside the palace walls.

## Zaynal ibn Sabur

Zaynal (hff/hs/9) is a dark and passionate beauty, a fabled dancer of legendary proficiency from Kadarastro, now in her mid-30s. She moves with the lithe, predatory grace of a panther, and her voice is deep and sultry. Presented to Khalil on his coronation day by his favorite aunt, Sitt Rahmah al-Zahir, Zaynal has always been one of the Grand Caliph's favorites. Her fiery temper has slightly mellowed over the years, and she now tolerates young upstarts like

Tanya and Yasmi with cool indifference. During the first decade in the harim, Zaynal's rivals were prone to sudden, inexplicable disappearances lasting days, or in some cases, up to a week. When the rivals returned to the harim, visibly shaken, they never spoke of their absence and treated Zaynal with groveling respect thereafter.

Unbeknownst to all save the Grand Vizier and Sitt Rahmah (Khalil's maternal aunt), Zaynal is a holy slayer of the Soft Whisper sisterhood. She is sworn to protect her husband, and will defend him with unquestioning, fanatical zeal, laying down her life for him if necessary. Zaynal's 50 female slaves are also pious slayers (levels 1-4), secretly devoted to the Caliph's service and protection while he is in the harim. All male visitors to the harim are carefully watched by Zaynal's slayers, who report to her directly. They act as her spies in the city and bear encrypted messages to both the Grand Vizier and Sitt Rahmah concerning the harim's visitors.

## Dalilah al-Nakar

Dalilah (hfP/h/12) is Khalil's first wife, betrothed to the Caliph while he was still an adolescent boy in his father's court. A mature beauty in her mid-40s, Dalilah carries herself like a regal queen, and nothing that transpires in the harim escapes her discerning gaze. She is friendly with all of Khalil's wives, but she prefers the companionship of the mature Zaynal over that of the younger wives.

Many years ago, when Khalil and she were still ardent lovers, he once promised her that he would take no other wives save she. When his father died and he became Grand Caliph, Khalil soon learned from the Grand Vizier that he would soon have to accept other women as wives, for political reasons and the necessity of begetting male heirs. Dalilah, chagrined because of her inability to conceive any male offspring, reluctantly released Khalil from his oath and allowed other wives into the harim. Her bitterness and jealousy have faded over the years, and her relationship with Khalil has matured into a deep and lasting friendship. She now meets with Khalil at least once a week, to discuss politics, intrigue, drink sherbet, and play chess. She sometimes even lets her husband win.

## Concubines

As mentioned, the Grand Caliph has many concubines. Some of these are women he met during his adventuring career; and whom he later decided were potentially good mates. One such is Thuriya al-Kadari (ofF/dr/6), who went on a number of adventures with the young Grand Caliph. Though not as pretty as many of his other wives, Thuriya is a skilled combatant and a kindred adventuresome spirit. She and the Grand Caliph sometimes reminisce about their past exploits.

Other women were suggested to the Grand Caliph by advisors or courtiers and accepted (sometimes reluctantly) by him. One such is the half-elf Tala bint Tufala, whose beauty far surpasses her intelligence. Though quite passionate, she would make a poor mother for the next Grand Caliph, so she is largely ignored by Khalil, except as a distraction.

Many women travel to Golden Huzuz specifically to catch Khalil's eye, and some are successful enough to join the harim. Tanya is the most prominent example of these, but there are many others, including some from far-off lands.

Other women simply caught the Grand Caliph's eye and were asked to join the harim. One such is Monica Langin (hfR/ow/9), a red-haired ajami from the far north. Used to a life of adventure, she took her time before accepting the invitation of the Grand Caliph, not sure she could adjust to such a life. Adjustment proved to be a problem, and after six months, the Grand Caliph released her from the harim. She still visits on occasion, however.

Other unusual harim inhabitants include Taxatl, a human plumaweaver from far-off Maztica; Princess Ngo, from the courts of Shou Lung; and Shalinara Moonsilver, an elven beauty who arrived in Huzuz via a spelljamming craft. The harim also holds a multitude of Zakharan women, most beautiful, intelligent, connected, or skilled enough to gain the Grand Caliph's desire, and his wives' approval.

## The Guardians

The Grand Caliph is unaware that his harim is easily accessible to outside visitors. After all, the palace grounds are carefully guarded by a legion of fanatically loyal

eunuchs belonging to the Honored mamluk society. The Honored are directed by General Ahmahd abd al-Iffa (hmF/mk/15), a burly eunuch who hasn't seen combat in years. The corridors of the harim are guarded by a powerful efreeti named Hassan, armed with a massive, fiery scimitar. The efreeti is sworn to slay any male setting foot within the harim's confines. Hassan guards the harim as a personal favor to Adnan al-Raqi a powerful and respected sha'ir, who presented the Grand Caliph with the genie over a decade ago, when the wizard took up residence in the city.

There are also three tasked harim servant genies who serve and guard the harim. Huram and Garil care for the concubines' area, and Nusaril watches over the apartments of the four favored wives.

One of the harim's most mercurial guardians is a rarely-seen winged cat, Husam al-Jana, who often prowls the halls searching for intruders. The feline creature is sometimes spotted napping in the harim courtyard. There are many rumors surrounding this creature, which was once a man. His current form is said by many to be the result of losing a wager with the Grand Caliph; see "Legends of Huzuz" in Chapter 5 for the real story. The great cat has adopted one of the concubines, Halima (efW/wm/5), as his own, and he seldom leaves her side.

Unfortunately, in practice, these guardians are a poor match for Khalil's crafty wives. The General has a tragic weakness for honey cakes, which many of the wives in the harim bake to divine perfection. His direction of security in most of the palace is infallible, but when it comes to the harim, he is easily distracted from his inspections by trays of succulent food and pastries. In addition, the mamluks cannot possibly search all of the traffic entering and leaving the harim.

As for Hassan, the genie has been thoroughly domesticated by the women over the years and encouraged to take long naps. The three harim servants are sympathetic to the desires of their charges, and they understand that the Grand Caliph cannot possibly spend enough time with any of his concubines and wives. Huram and Nusaril carefully look the other way on occasion, and Garil even helps the women smuggle men into the harim.

Finally, it is rumored that Tanya has ordered a large supply of catnip from the Pearl Cities, to distract the winged cat when she wants to smuggle in visitors.

All the wives, the sympathetic Grand Vizier and Sitt Rahmah, and, of course, the male visitors, know how easy it is to enter the harim. The great female conspiracy is one of the best kept secrets in Zakhara. Men who speak of it aloud in Huzuz risk an appointment with the chief executioner, or even worse, an unannounced visit from the Soft Whisper.

## The Al-Assad Royal Family

The Grand Caliph's family is very loyal to him, and some of them are quite protective. The exception is his cousin Makin, who has been corrupted in a manner most foul.

Members of the House of Assad are descendants of the first Grand Caliph, the first Enlightened ruler of Zakhara. The Grand Caliph's extended family is an army of aunts, uncles, and a legion of supposed cousins. Aside from Khalil's wives and his most trusted advisors, the royal family has the most influence at court and in the city at large. Even Khalil's most distant cousin is regarded as an honored figure in the upper circles of Huzuz society. Everyone in Huzuz knows a member of the royal family, it seems, or at least would be willing to give up a caravan of camels or a child in marriage to meet one.

The most prominent members of the royal family are Khalil's two paternal uncles, Tannous and Cheddah, who play pivotal roles in court politics and intrigue. The Grand Caliph loves both his uncles, and he has given them positions of honor and authority in his government. During the troubled early years of Khalil's reign, Tannous and Cheddah put themselves at their nephew's disposal, helping him sneak out of Huzuz for his distant adventures. Khalil's advisors and wives, who felt deserted by their sovereign, came to despise the pair of doting uncles, who encouraged the Grand Caliph's irresponsibility.

# Chart 2: Power Groups at the Court of Enlightenment

**House of Zahir**

**Sitt Rahmah al-Zahir**
*Kahalil's Maternal Aunt and Grandmother of the Soft Whisper*

**Calipha Nur al-Zahir**
*Khalil's Mother (Deceased)*

**House of Assad**

**Grand Caliph Achmed al-Assad**
*Khalil's Father (Deceased)*

**Prince Tannous al-Assad**
*Khalil's Paternal Uncle and Heir to the*

**Makin al-Mutttsysn**
*Khalil's Cousin (Possessed by the Watcher)*

**Prince Cheddah al-Assad**
*Khalil's Paternal Uncle and Admiral of the Royal Navy*

**House of Danaf**
**Based in Gana**

**Khwaja al-Danaf**
*Khalil's Father-in-Law*

**Perijan al-Danaf**
*Khalil's Mother-in-Law*

**Tanya bint Perijan**
*Khalil's Most Favored wife*

**Yasmi al-Datma**
*Khalil's Favored Wife*

**Grand Caliph Khalil al-Assad al-Zahir**
*Master of the Enlightened Throne*
*Worthy of the Gods*
*Scourge of the Unbeliever*
*Defender of the Faithful*
*Confidant of Genies*

**Dalilah al-Nakar**
*Khalil's First Wife*

**Zaynal Ibn Sabur**
*Khalil's Favored wife*

**Loyal Supporters**

**Grand Vizier Alyana al-Azzazi**
*Khalil's Political Advisor*

**Keeper of the Mosques Imam Renn min Zann**
*Khalil's Spiritual Counsellor*

**Jiraad (Noble Marid)**
*Ambassador of the Genie Races*

**Sheikh Saleem ibn Ahogar**
*Leader of the Jann in Huzuz and Khalil's Personal Bodyguard*

**Secret Enemies**

**Sitt Qirmiz min Hutut**
*Fire Mage of the Brotherhood of True Flame*

**Mu'izzi al-Kamar**
*(Possessed by the Unspeakable)*

**LEGEND**

Group or Family

Marriage

Child

## Prince Tannous

Prince Tannous appears to be a serious and thoughtful man in his early 60s, still lean from frequent exercise. The Prince is always armed, and he favors somber, plum-hued clothing from Muluk.

Tannous's greatest fear is that he should die while Khalil has no heir, leaving the inept Cheddah on the Throne. He consequently invites Khalil to lavish parties, where he introduces his nephew to potential wives for the royal harim. Such parties are hardly popular among Khalil's current wives, who seek to discredit Tannous at every opportunity.

Alyana has also nursed a seething hatred for Prince Tannous since the early years of her tenure, when he tried to coerce her though thinly-veiled threats to abandon her post. As Khalil's oldest uncle and first in line to the throne, Prince Tannous has always felt that he should have been appointed to the position of Grand Vizier instead of Alyana.

Like any close relative, Tannous is keenly aware of Khalil's hobbies, vanities, and ambitions. He long ago won the Grand Caliph's affection by pandering to Khalil's interests. Tannous continually showers the Grand Caliph with exotic, valuable gifts to add to the legendary collection in the royal palace. Many of these items are purchased through long-established contacts with disreputable adventurers, bandits, and pirates, who smuggle curiosities out of Afyal and the Ruined Kingdoms. Tannous is always looking for expendable adventurers to obtain artifacts to amuse the Grand Caliph.

Tannous has employed the greatest alchemists in Huzuz to discover a formula for *longevity* potions. Unfortunately, each potion requires an extremely rare component that can only be obtained at considerable risk (such as dust of a lich). Once adventurers have proven successful in obtaining gifts for the Grand Caliph, they are then dispatched to find the necessary potion component. Those few who return from such missions are richly rewarded (only two groups have succeeded thus far, and they declined to undertake any further assignments for the Prince). Despite his younger appearance, the Prince's actual age is 78, thanks to these potions.

**Prince Tannous al-Assad** (hmF/a/16): AC 2; MV 12; hp 67; #AT 5/2; Dmg by specialized weapon+8; Str 14 (18/00 w. gauntlets), Dex 7, Con 13, Int 17, Wis 16, Cha 14; AL N; THAC0 5

WP: scimitar (specialized), dagger (specialized), long sword, light horse lance, jambiya, long composite bow, horseman's mace. NWP: awareness 16, horse riding specialization 20, heraldry 17, etiquette 14, hunting 15, set snares 16, disguise 13, local history 13, read/write 18

Magical Items: *ring of protection* +2, *bracers of defense AC 4, gauntlets of ogre power,* a *scimitar of speed* +2, a *dagger of venom,* and *slippers of soft movement*

Tannous recognizes that power comes from knowledge. Early in his youth, the prince learned the importance of having spies in influential noble and merchant houses. When Khalil ascended the throne, Tannous no longer had the time to nurture his growing spy network, so he appointed a successful adventuring halfling named Sa'id to the position of spymaster. Today, Sa'id Firdawsi (hgmT/sl/14) masquerades as a wealthy cloth merchant, with a lavish villa in the Court District. Tannous always hires adventurers through Sa'id, who never reveals the identity of their true patron. Sa'id has had little trouble adjusting to the role of a pampered, portly merchant. He tries to appear as cherubic and well-meaning as possible, but beneath that facade lies a cunning, manipulative personality. During the past three decades, Sa'id has succeeded in his post far beyond even Tannous's aspirations. Sa'id's spies and informants form a complicated network extending throughout the Land of Fate. Information is continually passed in the network using a complicated courier service and *message rings.*

In Huzuz, one of Sa'id's best informants is a seemingly demented beggar named Khwaja the Mad (dmT/bg/8). Somehow Khwaja manages to worm his way into the kitchens of important families while begging for food (especially during parties) and overhears juicy gossip among the servants and kitchen staff. When Sa'id wants someone trailed, he usually assigns Khwaja the task. Khwaja usually

returns with a remarkably lucid report of the person's actions.

Tannous is a devout worshiper of Haku. Over the years has cultivated a healthy friendship with Imam Gholam ibn Jubair (hmP/e/18), the High Priest of Haku in Huzuz. Tannous has used his considerable financial and informative assets for Gholam's benefit, earning the High Priest's respect and appreciation. One of Gholam's brightest priests, a devout, athletic young man named Imam Bhokaran (hmP/e/9), serves as Tannous's spiritual advisor and liaison with the High Priest.

## Prince Cheddah

Prince Cheddah is Tannous's younger brother, second in line to the throne. He serves the Grand Caliph as admiral of the royal navy. He is heavily overweight, older man in his late 50s and always wears ceremonial battle armor, encrusted with gold buckles and highly-polished medals.

Most people at court consider Cheddah a noisome, bombastic buffoon, with no talent for tact and even less talent for the navy. His etiquette is transparent, his understanding of religion appalling, and his instinct for tracking abysmal. He has a elementary understanding of tactics, and a garish taste for pageantry in his frequent military parades. Only his impressive talent with the bow and comprehensive knowledge of ships saves him from overt mockery at the hunt and complete disgrace at court. Even Cheddah's detractors admit he can hit a fleeing antelope's eye at 300 yards and list the statistics of every ship in the royal navy.

His faults notwithstanding, Prince Cheddah has always been one of the Grand Caliph's favorite relatives. When Khalil was growing up, it was Cheddah who taught him how to sail and how to shoot a bow. More importantly, Cheddah has always been able to make the Grand Caliph laugh. Behind his back, many snort derisively that Cheddah serves as Khalil's unintentional jester better than any professional entertainer at court.

**Prince Cheddah al-Assad** (hmF/f/16): AC 0; MV 12; hp 78; #AT 1; Dmg by specialized weapon; Str 13, Dex 18 (19 with gauntlets), Con 12, Int 13, Wis 8, Cha 11; AL LN; THAC0 5 (6 in armor)

WP: composite longbow (specialized), long bow, short bow, light crossbow, long sword, darts, dagger. NWP (-1 in armor): bowyer-fletcher 18, charioteering 21, hunting 7, etiquette 11, seamanship 20, navigation 11, swimming 13, tracking 8, religion 8, read/write 14

Magical Items: *armor of swimming +2, long sword +3, composite longbow +2, ring of invisibility, gauntlets of dexterity,* and *two potions of extra-healing*

## Sitt Rahmah al-Zahir

Rahmah (hf dual classed, W/so/6 and T/hs/16) is the Caliph's favorite maternal aunt (see Chart 1) a respected noble woman in court, and a vocal advocate for her royal nephew. She is a member of the Magical Legion, but she laments that she devotes too much time to politics to perfect her magic. Sitt Rahmah has the magic talents of a 6th-level sorcerer of fire and wind, attained three decades ago while at the magical university at Qadib. In recent years, her reputation as a wizard has increased greatly, thanks to the wise use of magical items, such as a *ring of spell storing.* Few people realize that these were enchanted by the Grand Vizier, Rahmah's lifelong friend and confidante.

Sitt Rahmah's magical abilities and pleasant demeanor are an elaborate ruse, for she is none other than the dual-classed Grandmother of the Soft Whisper. The Soft Whisper has always been secretly devoted to the service and protection of the Golden Throne, and the Grand Caliph was married to a senior member of the sisterhood (without his knowledge) upon his coronation. Alyana is the only member of court who knows Sitt Rahmah's vocation. Together they work to further the Grand Caliph's policies in Zakhara. Rulers who fail to acknowledge the supremacy of the Enlightened Throne are visited by holy slayers from the Soft Whisper.

## Makin al-Mutrattab

Makin (hmF/a/10) is one of the Khalil's younger cousins and a trusted adventuring partner from his youth. After Khalil's coronation, the Grand Caliph appointed him Chancellor of Huzuz, so the two have maintained a close

friendship over the years. Makin is a constant but unassuming presence in court. He manages city politics quietly and deftly, but despite his success, he has never won the approval of Alyana. In the early decades of the Grand Caliph's rulership, Khalil and Makin would disguise themselves as merchants and slip out of the palace without bodyguards, or perhaps with just Thokkor of the Furrowed Hills, for a night of adventure in the city. Needless to say, the strict Alyana was not amused. These escapades only abated once the Grand Vizier moved into the Royal Palace so she could keep a better eye on Khalil. Alyana partly blames Makin for Khalil's lack of interest in politics.

Two years ago, a member of the powerful al-Hakar merchant house in Huzuz contacted Makin for a private meeting regarding a dispute over back taxes. Makin is a proud, seasoned warrior who rarely travels with bodyguards. When he arrived at the merchant's house, he was poorly equipped to deal the group of dao waiting to overpower the lone warrior.

The genies took Makin to Mu'izzi al-Kamar, or rather a foul creature known only as the Unspeakable, who had possession of Mu'izzi's body. One of the Unspeakable's yak-headed minions, named "He Who Watches and Waits" soon possessed Makin. Few people noticed a change in the chancellor's behavior after his visit to the al-Hakar homestead, for the yak-men gain knowledge of their host's memories when they take possession of a body in this way, and the Watcher is cunning and patient. Each day, he telepathically reports on events in court and matters related to the Grand Caliph. Everyone at court is oblivious to the monstrous spy in their midst.

### The Grand Caliph's Daughters

The Grand Caliph has two daughters by Tanya bint Perijan. The eldest, six years old, is named Janya, honoring her mother and grandmother. The youngest, four years old, is named Dalia, a name requested by Khalil and approved by Tanya, to honor the Grand Caliph's first love, Dalilah.

Raised for their first three years in the harim, the daughters now live in a hidden stronghold in the Al-Akara Mountains, protected from court intrigues by jann and several members of the Soft Whisper. Here, they wait for a male heir to be born, or to become wives to a chosen heir, or perhaps, even to be made heirs themselves. The princesses are schooled in many subjects, and they visit their parents regularly.

## Al-Danafi Merchant Family

Originally from Gana, one of the Pearl Cities, the House of Danaf has quickly become one of the most influential merchant families in Huzuz. Founded by Khwaja and his wife Perijan, the al-Danaf trading company owns a fleet of merchant ships that sails the waters of the Golden Gulf and navigates the shallow shoals of the Crowded Sea. They are patrons of the arts, exploration, and adventure.

The al-Danafi were launched into the social spotlight of Huzuz seven years ago, when they announced the engagement of their daughter, Tanya, to the Grand Caliph with a staggering dowry of 500,000 gold dinars. Suddenly their family was the talk of Huzuz and welcomed as friends among the nobility. Through Tanya, the al-Danafi have considerable influence over the Grand Caliph, who has granted their ships special mooring privileges in the harbor. The family currently resides in a huge villa in the Court District, though they maintain residences in most of the Pearl Cities as well.

The family, like Tanya, is firmly loyal to the Grand Caliph, to whom they owe much of their position and good fortune.

### Khwaja al-Danaf

Khwaja (hfT/mr/16) is a middle-aged merchant and retired sea explorer. Though dressed in princely cloth of gold sewn with pearls, Khwaja started in his career in Gana with a humble beginning. When he was 20, his first business failed and his small family was reduced to poverty. One night, in a dream, Khwaja saw himself traveling to Jumlat and uncovering a huge hoard of wealth that would make him rich and famous.

Taking the dream to heart, he traveled to the City of Multitudes and no sooner had he arrived, than he heard a pair of sa'luks planning to rob a rich merchant's house. Trusting in Fate, Khwaja joined the robbers, but while scaling the walls of the garden, he fell and broke his leg. Khwaja's screams resounded through the night, and his accomplices abandoned him, lest they be discovered.

The unfortunate merchant's cries soon attracted the town watch, who dragged him before a wise qadi. The qadi showed compassion on Khwaja and ordered a physician from the hospital to come and bind his broken leg. After Khwaja narrated the reason for his misadventure, the judge laughed and admonished the merchant for foolishly following his dream. "After all," the judge confessed, "I dreamed last night of a chest of gold, buried beside a fountain decorated with griffons. Now, you do not see me abandoning my job here to search for such a fountain."

Now it just so happened that a fountain, similar to the one described by the judge, stood in the courtyard of Khwaja's house back in Gana. Thanking the qadi, Khwaja returned home after recovering from his broken leg and discovered the gold, buried exactly where the judge had described it. With his wife's help, he invested the gold wisely, and Fate has blessed him ever since.

Despite his success, Khwaja is not one to rest on his laurels. He continually searches for improved trade routes through the Crowded Sea and is interested in opening exchange with the barbarian kingdoms to the north. He will gladly fund exploration missions to any of these destinations.

## Perijan Al-Danaf

Although Khwaja gives Fate and Bountiful Jisan all credit for his success, he should really thank his first and only wife, Perijan al-Danaf (hff/mr/18). Though outwardly shy and soft-spoken, Perijan is a financial genius. Modesty prevents her from bragging, but Perijan has single-handedly build one of the richest trading companies in Zakhara by wisely investing the profits of Khwaja's successful sea voyages.

Perijan has extensive contact with her daughter Tanya in the royal harim. The two are still the best of friends, and there is nothing that Tanya would not do for her mother, whose wise advice and experience has been instrumental in helping Tanya win and keep the heart of the Grand Caliph.

Perijan is the family's philanthropist, supporting scholars, artists, and donating large sums to the poor. Perijan occasionally has need of trustworthy adventurers, to deliver important messages to members of the extended family in distant cities.

## Other Loyalists

Although Khalil is the undisputed ruler of the City of Delights, the Grand Caliph has never been interested in day-to-day governance, preferring to delegate authority in these matters to a group of trusted advisors. The two most powerful loyalists are the Grand Vizier and the Keeper of the Mosques. Other prominent supporters include favorite relatives and respected leaders among the genies.

## Ambassador Jiraad

Jiraad met the Grand Caliph nearly two decades ago, when one of Khalil's later adventures landed him in the Citadel of Ten Thousand Pearls on the elemental plane of Water. The wily Jiraad assisted Khalil on his delicate mission in the Citadel (at the time, Jiraad did so for his own political advantage). Years later, when Khalil assumed his responsibilities in Huzuz, he remembered the noble marid and requested him by name for the post of Ambassador of the Genie Races at Court. The Padisha of the Marids was more than happy to be rid of the troublesome Jiraad, and so readily agreed to the Grand Caliph's request. Despite Jiraad's initial dismay at his new posting, the conniving genie has found the Court of the Grand Caliph far more entertaining than he first supposed.

Jiraad has a keen intellect that far outraces those of most mortals. Unfortunately, the marid devotes his

energies more to plotting ingenious pranks and mischief rather than proposing anything constructive. He has found a soul-brother in Khalil, but he regrets the Grand Caliph's decision to forsake adventuring in favor of his responsibility to rule. Jiraad still tempts him with forays out of the palace whenever possible, and this has earned him the enmity of Alyana, who feels (rightly) that Jiraad is a destabilizing force in the palace. Jiraad considers the spinsterly arch-mage to be a self-righteous, uppity snob and snubs Alyana behind her back at every opportunity.

In addition to his post as Ambassador, Jiraad commands the jann military units in the Grand Caliph's elite corps. He is also supposed to serve in the navy as an honorary admiral, but the prideful genie is much too independent to work effectively with the mortal militia.

**Jiraad (noble marid):** Int Supra-Genius (20); AL CG; AC -2; MV 12, Fl 21 (B), Sw 30; HD 16, hp 98; #AT 2; THAC0 5; Dmg 8d4/8d4; SA spell use, water blast; SD immune to steam and water-based attacks, resistance to cold; MR 50%; SZ H (22' tall); ML 18; see the MONSTROUS COMPENDIUM™ appendix for the AL-QADIM™ setting for more details.

## Grand Vizier Alyana al-Azzazi

Also called the Iron Lady, the Steel Serpent, and (behind her back) the Spinster, the Grand Vizier is a formidable, fiercely independent woman in her mid-60s with strong, moralist beliefs. Alyana typically wears richly brocaded, cobalt-blue robes, fashioned from the most costly Umaran fabrics. In public, her face is almost entirely hidden by an ornate veil, which leaves only her piercing, steel gray eyes exposed. It is joked (always in private) that no man in court—not even the Grand Caliph—has ever seen Alyana unveiled.

Alyana has been the central power figure in court for the past four decades. Alyana started her career in the Court of Enlightenment as an accomplished interpreter and instructor, tutoring the royal family on languages, heraldry, and etiquette. Realizing her talents and unselfish loyalty to the throne, Khalil appointed her Grand Vizier after his coronation. Khalil's eldest uncle, Prince Tannous, was shocked by the decision—he felt that he deserved the appointment—and sought thereafter to undermine Alyana's authority with the Grand Caliph. Today, Tannous and Alyana are still bitter enemies.

Although her years as a royal tutor are long since finished, Alyana still treats the Grand Caliph like a vagrant schoolboy. She no longer resents Khalil's immature longing for adventure, and she has long since forgiven him for abandoning the responsibilities of rulership during the early years of his reign. But she has moved her quarters into the royal palace so she can keep a better eye on Khalil, whom she secretly loves as a son. Alyana and Khalil share an unspoken rapport. He listens respectfully to her advice, and in return she quietly accepts his rulings—even when they violate her wishes, though this happens rarely.

For years, Khalil has tried to arrange marriages for Alyana, but the Iron Lady has rebuffed all suitors. Loneliness is a small price to pay, she feels, for her political position and independence.

Alyana is in charge of magical security precautions in the palace. Though the infidelities in Khalil's harim grate on her sensibilities, as a woman she cannot help but feel compassion for the lonely wives. Provided the reputation of the Caliph is not endangered, she pretends not to notice the disguised men sneaking into the harim. Alyana currently has four name-level female wizards assisting her with maintaining the magical wards and alarms in the palace. Male wizards are not admitted to the palace security force, lest they discover the harim's secret. Alyana used to have five security assistants, but one, a beautiful elf named Yasmi, became romantically involved with the Grand Caliph soon after she accepted her post. Yasmi is now one of the Grand Caliph's most influential wives, and Alyana is still searching for the elf's successor.

**Grand Vizier Alyana al-Azzazi** (hfW/so/20): AC 0; MV 12; hp 38; #AT 1; Dmg by weapon or spell; Str 9, Dex 10, Con 14, Int 18, Wis 18, Cha 13; AL LG; THAC0 14

WP: staff, jambiya, darts; NWP: modem languages (Jannti, Giant Common, Gnomish, Elvish, Dwarvish) 18, outlander languages (Thorasta, Shang-Chou) 18, astrology 18, herbalism 16, read/write 19, religion 17, spellcraft 16, artistic ability 17, etiquette 15, heraldry 18

Magic: A wind and sand sorcerer, Alyana prefers standard divination and defensive spells, including a *contingency* that teleports her to safety should she be rendered unconscious. Her magical items are reputed to include a *ring of wizardry,* a *ring of protection* +3, AC 3 *bracers of defense, a staff of the winds,* a *wand of paralyzation,* and a few potions and scrolls.

## Imam Renn min Zann

As Keeper of the Mosques, Imam Renn is the main representative of the assembled Enlightened faiths in Zakhara. Though short of stature, he is a respected, silver-haired fixture in court life, serving as Khalil's spiritual advisor and briefing him on matters of religious significance. All members of court have a healthy respect for his power.

Renn's father was a broad-minded barbarian elf from realms lying far to the north. His elven mother was the intelligent but headstrong daughter of a prominent Zakharan merchant. Perhaps because of this eclectic background, Renn became a pragmatic priest of Zann. He quickly gained a reputation for his wisdom and his ability to mediate among squabbling factions. Long a presence in the Grand Caliph's court, Renn has served two previous Grand Caliphs (Khalil's father and grandfather). Imam Renn divides his time equally among his clerical responsibilities in the Golden Mosque and his advisory role in the Court of Enlightenment.

Renn's tenure at court has been far longer than that of Alyana, but Renn has enough wisdom to allow her center stage in most negotiations. The two have a complex friendship, though vehement squabbles sometimes develop because of the Alyana's obstinacy and moralist background. It is whispered in warded chambers that Renn and Alyana were once lovers, many decades ago.

**Imam Renn min Zann** (emP/p/15): AC 6; MV 12; hp 72; #AT 1; Dmg by weapon or spell; Str 9, Dex 12, Con 9, Int 18, Wis 20, Cha 17; AL NG; THAC0 12

WP: staff,, club, horseman's mace, sling. NWP: genie lore 16, debate 16, bureaucracy 18, local history 17, healing 16, read/write 17, religion 18, spellcraft 14, land-based riding 20, singing 17, outlander languages (Thorasta) 18

Magic: Renn typically prays for healing, protective, and divination spells. His magical items include an *aba of protection* +4, a *ring of spell turning,* a *ring of truth,* a *rod of resurrection,* a *gem of seeing,* and a *staff of devotion.*

## Saleem ibn Ahogar

Saleem is the leader of the jann in Huzuz. Like most of the jann in the service of Golden Throne, Saleem comes from the High Desert. Saleem is a respected sheikh among his people, who follow his orders without question.

Like all jann, Saleem is strong, proud, fiercely militant, and fanatically loyal to the Grand Caliph. He is Khalil's personal bodyguard and almost never leaves his side except at the doors of the royal harim. He wields a great *scimitar, defender* +5, with great skill (he has the

equivalent of the display weapon prowess nonweapon proficiency, with a skill of 18).

While technically Jiraad's subordinate, Saleem is treated by the noble genie with the respect due an equal, winning Saleem's loyalty as well as his obedience. The sheikh is a charmer among the ladies, even the iron-hearted Alyana and Sitt Rahmah. Saleem always assigns them a pair of jann bodyguards as a sign of courtesy.

## The Brotherhood of True Flame

Among the enemies of the Grand Caliph is the Brotherhood of True Flame. For years, this group has kept a low profile in Huzuz, since the organization had delicate plans to extend their dominion over the al-Badia of the Haunted Lands. The DM should refer to the Dozen and One Adventures boxed set for more inspiration on Brotherhood plots and schemes.

Their mysterious leader, known only as the Bonfire, realized that a distracted Grand Caliph was essential to his plans. To accomplish this, the Bonfire dispatched Qirmiz, a fanatically loyal and seductive fire mage, to Huzuz. With her permission, the Bonfire enchanted Qirmiz with a powerful curse, sealed with a wish, that any man with whom she shared a kiss would be forever sterile. The cleverly worded wish prevents divination of the curse, its effect, or its invokers. It was almost simple for Qirmiz, magically disguised as one of the Caliph's concubines, to enter the royal harim and obtain a multitude of kisses.

The Bonfire's plan worked masterfully. Ever since Qirmiz's first visit to the harim three years ago, Khalil has been unable beget any children (not even daughters). Qirmiz has visited several times since then. The undetectable, layered curses, resulting from Qirmiz's countless kisses, have not been removed or even detected by court wizards. The prideful Grand Caliph has withdrawn into his harim and neglected matters of state, allowing the Brotherhood almost free reign in the Haunted Lands.

With a distracted court, the Brotherhood has slowly been stepping up activity in Huzuz. A small, hidden temple to Kossuth has been established deep in the maze of the Warehouse District, linked by magical gates to Qirmiz's palatial manor in the Court District. The Flamedeath Fellowship has moved a small group of holy slayers to defend the site and serve Brotherhood interests in the city. Finally, the Brotherhood has recently started recruiting mages in earnest, and Qirmiz's estate has become a training ground for new fire mages.

The power of the Brotherhood's curse is further amplified by their alliance with the powerful, unholy Kossuth. So long as the secret temple remains operational in Huzuz, no magical spell except a divinely granted *wish* will reveal the curse's effect on the Grand Caliph. Destroying the hidden temple should be just the first step in a quest or even a campaign to rid the Grand Caliph of the Brotherhood's evil enchantment.

### Qirmiz min Hudid

With the face of an angel and the heart of a tiger, Qirmiz is the Bonfire's fanatical servant and the Brotherhood's official contact in Huzuz. Her natural appearance is one of regal beauty, with reddish-brown hair and a pleasing body. Qirmiz is prone to violent outbursts and wild mood swings; those who challenge her authority soon feel the heat of her fiery wrath.

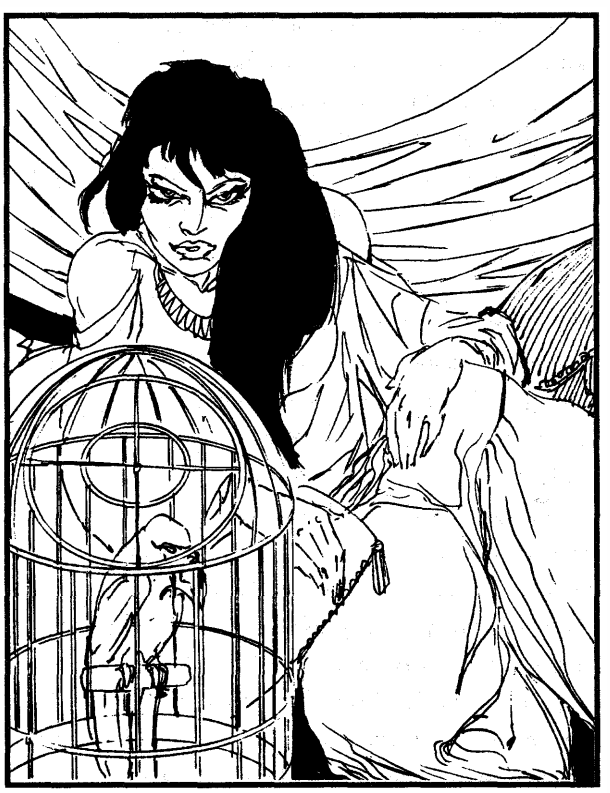
Displaying a martyr's zeal, Qirmiz volunteered to become the bearer for the Bonfire's curse of sterility. She visits the harim irregularly, always in the guise of a less important concubine. To insure that her mission is not upset, she speaks with a chosen concubine, and shows her a way to leave the palace without being discovered: Qirmiz will take her shape and her place while she goes to have fun!

Qirmiz can currently imitate four concubines with some accuracy. Each of the four is sworn to secrecy, and they do not wish to share their "good fortune" with the other women of the harim, for fear of losing the opportunity. Even the favored wives do not know what is going on, for Qirmiz's methods and disguises are very

skillful, and she avoids Dalilah, who would see through her disguise instantly.

But potent curses are not without their harmful side effects for the ill-wisher (which is why the Bonfire thoughtfully chose a proxy to deliver his curse). As a result, Qirmiz has become permanently sterile herself and victim to a steadily-growing romantic passion for men. Soon after she takes a new lover, however, she is consumed by insane jealousy whenever he so much as glances at another woman. As a result, Qirmiz has polymorphed all of her lovers into birds, clipped their wings, and confined them to a large aviary in her manor. She often assumes bird form herself, so she can dally with her lovers without any fear of their infidelity. Qirmiz is always hunting for new additions to her aviary.

In addition to her romantic pursuits, Qirmiz devotes much time to teaching new fire mages and has converted most of her manor into a small school for that purpose. New students are thoroughly screened with *flames of justice,* and their loyalty is assured with a *geas,* forbidding them to betray the Brotherhood. She welcomes visits from traveling members of the society, who frequently use her home as temporary base.



**Qirmiz min Hudid** (hfW/fm/14): AC 6 *(armor* spell); MV 12; hp 52; #AT 1; Dmg by weapon or spell; Str 8, Dex 9, Con 15, Int 18, Wis 13, Cha 17; SA fire magic; SD elemental protection; AL CE; THAC0 16

WP: jambiya, dart, knife; NWP: etiquette 17, singing 17, ancient languages (Chun) 18, ancient history (haunted lands) 17, herbalism 16, animal training (birds) 13, brewing (poisons) 18, read/write 19, spellcraft 16, fire building 12, gaming 17

Magic: Qirmiz wards herself with armor and a contingency that invokes mirror image if she is attacked. In addition to fire magic, Qirmiz memorizes charm spells to enthrall potential new lovers. Her magical items include a *ring of avian control,* a *ring of fire resistance,* a *rod of absorption, jellaba of eyes, slippers of levitation,* a scroll with conjure fire elemental, a *philter of love,* and an *oil of romance.*

## Other Members of The Brotherhood

The most powerful member of the Flamedeath Fellowship in Huzuz is Ayesha al-Rumi (hfT/hs/10). Dressed entirely in blindingly white robes and wraps that conceal ail but her dark, piercing eyes, Ayesha spends most of her time at the secret temple to Kossuth. She avoids Qirmiz, who is convinced the comely Ayesha is a rival, intent upon stealing her lovers. Ayesha thinks Qirmiz is petty and slightly insane. Ayesha devotes her thoughts to more lofty and pleasurable pursuits, such as conversion of the ignorant and punishment of the unrepentant.

Isfizari ibn-Atash (hfP/o/11) is a fanatical priest, devoted to spreading the worship and praise of the savage Kossuth. Isfizari's body is horribly scarred and disfigured by burns from communing with his god. The priest hides these deformities beneath gauze bandages that wrapped around his face and hands. Once each week, Isfizari directs Qirmiz and Ayesha to collect an enemy of the faith, who mysteriously disappears from his home and plays an important role in Kossuth's weekly worship

services. Afterward, the victim's ashes are added to an increasingly large pile in the temple sanctuary.

## Al-Kamari Merchant Family

Yikarian Proverb:
"One must eat or be eaten."

Another enemy of the Grand Caliph because of their corruption by the yikaria, the al-Kamari family controls the silk industry in Huzuz. Unlike the upstart al-Danafi, the al-Kamari have lived in Huzuz for generations and pride themselves on making the finest silk in Zakhara.

### Mu'izzi al-Kamar

Twenty years ago, the family patriarch, Mu'izzi al-Kamar (hmT/mr/15) set off with a caravan to find a new trade route through the Haunted Lands to Utaqa. He discovered disaster instead; the caravan was scattered by a sand storm, and the merchant was captured by ebony-skinned dao serving horrible yak-headed monsters. The most powerful of the creatures, called the Unspeakable, entered Mu'izzi's mind to control his body and has not left since. The horrified merchant can see and hear through his own eyes and ears, but he is incapable of action, a prisoner in his own mind. Mu'izzi is now quite insane.

### He Whose Name Must Not Be Spoken

The "Unspeakable" is a Revered Master, a high priest among the Yikaria, who was entrusted by his emperor to infiltrate and ultimately control the Court of Enlightenment. Secure in the theft of Mu'izzi's body, the Unspeakable returned to Huzuz and took stock of the al-Kamari household and slowly assessed his host's position in human society. The Unspeakable is patient and thorough. One year after his return, by the time he had charmed all his servants and family so they would not suspect him, he decided how he would first cripple, then destroy the Enlightened Court. First he would render the Grand Caliph incapable of fathering an heir.

To do this, he ordered his noble dao servant, Suha, to bury magic amulets, protected with special wards against magical detection, deep in the masonry of each room in the royal harim. The amulets should not be discovered unless someone dismantles the harim stone by stone, and they prevent conception of male children in the harim. The Unspeakable is unaware of the Brotherhood's infertility curse on the Grand Caliph, and the Brotherhood is likewise ignorant of the countless yikarian amulets in the harim. The Unspeakable is waiting for the natural death of the Grand Caliph to make his move, trusting in the political upheaval to mask his possession of Khalil's successor.

**The Unspeakable** (yak-man high priest): Int Genius (18); AL NE; AC 4; MV 9; HD 5, hp 34; #AT 1 or 1; THAC0 15; Dmg 1d10, by weapon type, or by spell; SA spell use, command dao, unique magic jar; MR 10%; SZ L (8' tall); ML 13; for details see the *Land of Fate* boxed set

Magic: The Unspeakable has the powers of a 9th-level priest and a 9th-level sand mage. Among wizard spells, he prefers sand, enchantment/charm, and offensive magic. He has access to all but plant and summoning spheres for his priestly spells. He can cast spells from his host's body.

The Unspeakable wears a *ring of protection* +3 and carries several potions of human control. In combat he wields a fully charged staff of the sands, presented to him by the yak-man Emperor.

## Other Minions of The Yikaria

With the help of earthservants (a Yikarian term for dao), the Unspeakable built a cavern complex beneath the Al-Kamar estate. The yikarian leader is attended by four lesser minions: "He Who Watches and Waits," "He Who Guards Those That Sleep," "He Who Harvests for Hunger," and "He Who Learns to Destroy."

The Watcher (hp 26) has taken over Makin al-Mutrattab, the Grand Caliph's favorite cousin.

The Guardian (hp 38) makes certain that nothing disturbs the sleeping bodies of the Unspeakable and the Watcher in the underground cavern, while their minds command human hosts elsewhere in the world above. Two earthservants assist the Guardian.

The Harvester (hp 31) obtains food for the yikaria, hunting humans in Huzuz with an earthservant once each week, under the cover of night. Humans are kept live and fresh in the underground caverns until the yikaria hunger.

The Destroyer (hp 30), who has the powers of a 7th-level priest and wields a *staff of withering*, learned years ago how to read and write Midani from a human slave in his lofty homeland of the World Pillar Mountains. He spends most of his time in the underground caverns, studying human texts and learning about human weaknesses, reporting what he learns to the Unspeakable. When he runs out of reading material, the Destroyer calls an earthservant to help him steal more interesting books and scrolls from the Mosque libraries in the city above.

The Unspeakable/Mu'izzi is served by a devious noble earthservant named Suha. She accompanies him everywhere invisibly and appears at a moment's notice to do his bidding. Suha longs for freedom and despises her contemptible master, but is compelled to immediately obey the Unspeakable's slightest command. The Yikaria gives Suha no way to betray him, but the cunning genie is constantly hatching plans to tip off humans to her monstrous master. Sometimes, when he throws large parties at the al-Kamar estate, Suha whispers cryptic hints into people's ears without the Unspeakable noticing her. Suha cannot betray her master directly. So far, none of the humans have paid her whispers much concern, attributing them to wine-induced hallucinations.

**Suha** (noble dao): Int Exceptional (15); AL NE; AC 0; MV 12, Fl 21 (B), Br 9; HD 12+3, hp 75; #AT 2; THAC0 7; Dmg 4d6/4d6; SA spell use; SD immune to earth magic; MR 20%; SZ L (12 feet tall); ML 18; see the MONSTROUS COMPENDIUM™ Appendix for the AL-QADIM™ setting for details.

# Chapter 4
# Personalities of Huzuz

*Greatest Padisha, etc., etc.:*

*Not everyone in the City of Delights is rightly a member of a power group. Some are powerful individuals who cannot be counted upon to always firmly back a coalition. These people simply enjoy their power and the benefits it brings, never worrying about politics. Other mighty individuals have agendas of their own, that may not be directly related to those of any particular powerful group.*

*Still other people of Huzuz do not easily affect major events but are nevertheless interesting. Though they wield no power in most cases, they are unusual, and they illustrate different aspects of this cosmopolitan city. A sampling from barbers to street performers is included.*

*This chapter of the report deals with two broad groups: prominent individuals and interesting personalities. Most truly unusual beings, such as genies, monsters, and outlanders, are covered in other chapters of these two reports.*

*— Your humble servant, Sunil al-Sahil*

## Prominent Individuals

Most citizens of Huzuz are more than content to live out their lives free from the machinations of court life. This section details some important and interesting individuals that PCs might encounter at large in the City of Delights. In a low- to mid-level campaign, these powerful NPCs can serve as allies, employers, patrons, mentors, and even long-term enemies, who introduce the party to adventures in the city or other locales. Some can also serve as temporary additions to a high-level party.

As with other NPCs presented in this book, the Dungeon Master should feel free to adjust characteristics and actions to fit the campaign. Personality notes are integral in many descriptions, and a thorough knowledge of a few of the characters would aid the DM in role-playing the NPCs in interactions with the player characters.

## Adnan al-Raqi

Adnan (hmW/sh/17): AC 6 (armor spell); MV 9; hp 42; #AT 1; Dmg by weapon or spell; Str 7, Dex 9, Con 8, Int 18, Wis 16, Cha 15; SA genie allies; SD elemental protection, permanent spells (see below); AL N; THAC0 15

WP: dagger, staff, darts; NWP: genie lore 18, read/write 19, astrology 18, ancient languages (Chun) 18, modem languages (Jannti, Giant Common) 18, spellcraft 16, etiquette 15, artistic ability 16, weather sense 15, engineering 15, ancient history (haunted lands, ruined kingdoms) 17

Magic: Adnan wards himself with *armor* and *stoneskin* spells. He has also combined *permanency* spells with *detect invisibility, protection* from *normal missiles,* and *avert evil eye,* at a substantial cost to his physical health. Adnan is quite familiar with up to 9th-level combat and offensive magic and has an 85% chance of knowing a given spell listed in the Arabian Adventures source book. Adnan's favorite spells include *limited wish, prismatic spray,* and *maze.* His familiar is a dour fire gen named Hakim.

Adnan's magical items include a *ring of genie* summoning (which calls a marid named Suhail), two *genie* prisons (which confine the efreeti Umar and the slayer Reehan), an *iron flask* (empty, at the moment), a collection of four wands (magic missile, lightning, enemy detection, paralyzation), and a few purchased scrolls inscribed with back-up spells.

Adnan al-Raqi is perhaps better known by his sobriquets: Pillar of Wisdom, Master of the Invisible, the Whisper that Thunders. In appearance, the wizard appears gaunt and frail, wearing a dark gray aba and white turban. His rare smile is a wreckage of blood-red gums and missing teeth, and he never raises his voice above a whisper.

Despite his decrepit appearance, Adnan is a man of terrible power. The sha'ir has a notorious reputation among genies, who tremble at the mention of his name. Most genies would like to see him dead, for he has slain, imprisoned, or humiliated countless members of their race.

To allay boredom in his enforced retirement, Adnan has started a school for sha'ir wizards in Huzuz. He accepts only advanced pupils (5th level or higher) and his entrance examination is brutal. New students are carried by one of Adnan's jinn to the Great Anvil in the Haunted Lands, where they are abandoned without food, water, or weapons. Those sha'ir who can establish good rapport with the mercurial jann usually survive the journey back to Huzuz. Those who fail are never heard from again. Despite his harsh treatment, there is no shortage of pupils willing to risk their lives for a chance to study with a legendary master.

Adnan usually requires that a student remain in his service for 1001 days (time spent away in adventures only lengthens the period of service). In return for their assistance during the mornings, Adnan shows his junior pupils at least three useful new spells a day in the afternoon. He teaches more advanced pupils the fine arts of negotiating contracts with genies and eventually how to enchant genie-related magical items.

The sha'ir has traveled the home planes of the genies extensively. Though he is forbidden entrance to these realms now by the genie rulers, he sometimes sends gifted pupils there to obtain coveted treasures or components for new genie prisons (the DM is referred to *Servants of the Lamp* for more inspiration on this topic). Adnan is forbidden personal access to these planes by the genie rulers, whom the sha'ir has greatly insulted in the past.

Though he once thought to work for the Grand Caliph and presented him with an efreeti to guard the royal harim, Adnan now avoids the Enlightened Court after a very unpleasant encounter with Jiraad, Khalil's noble marid advisor.

Despite this discouragement (or perhaps because of it), the stubborn Adnan has recently tried to solve the mystery of the Grand Caliph's sterility. Certain that the genie lords would know of the reason, he sent one of his pupils, a gifted debater named Tamr, whom Adnan loved like a granddaughter, to a grand audience with the genie lords on their home plane. His beloved Tamr never returned.

There have been no volunteers among his students to rescue her, and Adnan is not foolhardy enough to visit the elemental planes himself to discover what befell his favorite pupil. Still, Adnan has had increasing trouble sleeping at night, and he has been thinking of hiring a group of adventurers to discover what happened to her.

## Basem bin Rumi

Basem (gmW/so/10): AC 5; MV 12; hp 26; #AT 1; Dmg by weapon or spell; Str 10, Dex 14, Con 12, Int 17, Wis 9, Cha 14; AL NG; THAC0 17

WP: jambiya, sling; NWP: brewing 17, agriculture 17, read/write 18, cooking 17, swimming 10, seamanship 14, herbalism 15, engineering 14, navigation 15, religion 9, spellcraft 15

Magic: Basem is a sorcerer of sea and wind. His magical items include *brazers of defense AC 5,* a *ring of water walking,* a *wand of fear,* and a small *bag of holding* containing *potions of extra-healing, flying, diminution, invisibility, gaseous form, polymorph self,* and *water breathing.*

Basem is an young alchemist and researcher who settled in the city after a successful adventuring career in the Crowded Sea as the captain of a sturdy sambuk. The short fellow is always dressed in the most fashionable silk clothing, topped by a gold-colored fez. While friendly and gregarious, the young gnome is easily distracted and prone to foolish fantasies. He considers himself an indestructible adventurer, but in reality he is just extremely lucky. As an adventuring companion, he is resourceful under stress, loyal, and has an excellent sense of humor.

Basem's current obsession involves turning base metals, such as lead and copper, into gold. He has squandered almost all of his wealth on his alchemical experiments, which have proven unsuccessful thus far. On the side, he experiments with water clocks and tries to optimize their "inefficient" designs. The small pools in his home garden are cluttered with these towering, mechanical monstrosities that drip water from fragile, blown-glass appendages.

When money for his experiments gets short, he stops his work for a quick, lucrative adventure or to make magical potions for sale to fellow adventurers. These prospects are starting to grate on the gnome's sensibilities as he gets older and he dreams of getting married to a rich gnomish noblewoman, who can support his research, bake him honey cakes for dessert after dinner, and tidy up his disorganized life.

## Gina bint Kemala

Gina (hfP/my/12): AC 7; MV 12; hp 61; #AT 1; Dmg by weapon; Str 12, Dex 9, Con 13, Int 16, Wis 18, Cha 11; AL LG; THAC0 14

WP: knife, staff, club, horseman's mace; NWP: read/write 17, ancient languages (Noga, Kadari, Affa, Chun, Drow) 16, ancient history (Haunted Lands, Ruined Kingdoms, Afyal) 16, local history 11, bureaucracy 16, religion 18, spellcraft 14

Magic: Gina typically prays for spells from the divination, protection, and charm spheres. Her magical items include a *ring of protection +3,* a *staff of command,* a *gem of seeing, scrolls of protection from divination, genies, heat, possession, poison, undead,* and miscellaneous priest spells.

Gina is the distinguished leader of the Readers, a mystic faction among the followers of Zann in Huzuz. Approaching middle age, Gina's long, raven-black hair is streaked with gray, but her sharp eyes and resonant voice still deliver the intensity of her passionate convictions in lectures to her subordinates. The deep pockets of her turquoise blue aba are always stuffed with magical scrolls and writings.

Gina draws her inspiration from the perfection of mathematics, especially the art of "knitting opposites together," or *al-jebr w'al muqabala.* Her collection of algebra texts is the largest in all of Zakhara, encompassing works from the Ruined Kingdoms, the Haunted Lands, and distant Afyal. She even has a few ancient texts on drow mathematics.

The Reader is an honest, disciplined individual who lives only to read. Although she spends almost every waking minute in the Reader's library in the Mosque of Zann, she can sometimes be found in the streets and public gardens, instructing her pupils on the

manifestations of mathematics in society and nature. Gina's research is constantly turning up references to new, undiscovered mathematical treatises in distant, ruined cities, and High Priest Renn min Zann affords her a generous research budget. As a result, she frequently hires adventurers to recover ancient tomes from these dangerous locales.

## Gogol al-Misal

Gogol (hmW/fm/14): AC 2 (armor spell); MV 12; hp 45; #AT 1; Dmg by weapon; Str 12, Dex 16, Con 15, Int 17, Wis 15, Cha 15; SA fire spells; SD elemental protection; AL NE; THAC0 16

WP: jambiya, staff, club; NWP: read/write 18, fire building 15, haggling 15, debate 17, genie lore 17, land-based riding 18, direction sense 16, weather sense 14, ancient languages (Chun), ancient history (Haunted Lands), modern languages (Jannti) 17, spellcraft 17, appraising 17

Magic: Gogol prefers fire, transport, and charm spells.

He is rumored to own the following magical items: a *ring of fire resistance,* a *scarab of deception,* a *wand of fire,* and an *aba of displacement.*

When disreputable nobles or merchants want new slaves in Huzuz, they turn to Gogol al-Misal. The absence of a government-regulated slave market has made Gogol rich and greatly increased the number of unexplained disappearances in the city's less affluent districts. By pandering slaves, Gogol has gained admittance to the most powerful and rich elite of Huzuz, who are always looking for beautiful, new additions to their households.

Gogol is a lean, handsome man in his late 30s, sporting a neatly trimmed beard and moustache. He wears the costly silk garments and turban of a rich merchant. Gogol usually appears completely unarmed to put his customers at ease, many of whom are completely unaware that their suave slave-trader is actually a wizard (and a secret operative of the Brotherhood of True Flame to boot). The trappings of his trade, including his spell components and wand, are carefully concealed up the voluminous sleeves of his robes.

The fire mage takes great pains to maintain his cover as a slave trader. He never associates with the official Brotherhood apparatus in Huzuz and works completely independently. His job is simply to make useful contacts among the nobility, raise money for the Brotherhood, and pass along whatever information he learns to the mysterious Bonfire, leader of the Brotherhood.

Gogol started his career as an active recruiter for the Brotherhood in Qadib, the City of Wands, but it was his nefarious direction of the Flamedeath Fellowship in Umara that elevated him to the Bonfire's attention. Although the Flamedeath Fellowship was ultimately driven out of the City of Knights, Gogol's diabolical plans drew the respect and admiration of the Bonfire, who decided to give him one last chance to redeem himself.

A skilled haggler and an unrivaled debater, Gogol commands deference and respect in the bazaar, which he regularly haunts, looking for rich foreign merchants to interest in his illicit wares.

Gogol has been known to act as an intermediary for

his wealthy customers, who sometimes seek to hire adventurers for a discreet errand. Gogol is not above employing expendable adventurers himself to protect his slave caravans or confirm information useful to the Brotherhood. Those who learn Gogol's secret ties to the Brotherhood are either enslaved or eliminated.

## Gorar al-Aksar

Gorar (hmB/br/15): AC 5; MV 12; hp 57; #AT 1; Dmg by weapon; Str 12, Dex 17, Con 10, Int 15, Wis 13, Cha 17; PP 65%; HN 90%; CW 90%; RL 90%; AL CG; THAC0 13

WP: scimitar, short bow, dagger, razor; NWP: healing 11, herbalism 15, modern languages (Jannti) 15, read/writing 16, grooming 17, haggling 13, awareness 13, singing, musical instrument (quanun, mandolin) 17, reading lips 13, local history 17, ventriloquism 13, genie lore 15, astrology 15

Magic: Gorar prefers divination, charm, and illusion spells to amuse his customers and help him on his numerous adventures. Gorar has collected an assortment of magical items over the years, including an *aba of protection +2, scimitar of dancing, razor +1, ring of jumping,* and a sealed *efreeti bottle,* which Gorar has thus far been loath to open, for fear of its potentially hostile contents.

Gorar is one of the most famous singing barbers in all of Huzuz, a permanent fixture in the bazaar for over four decades. A vivacious, portly man approaching middle age, Gorar dresses in humble clothes that smell of the aromatic oils he uses in massage. His cleanly-shaven head is always topped by a red fez, and the ends of his long mustache are each given a stylish twist. Gorar has ministered to the fevered young, massaged the arthritic joints of the elderly, and shaved the hairy heads and faces of all generations, providing excellent entertainment for all with his rich baritone voice. Most people in the bazaar district appreciate his talents. Threatening the cheerful barber (who is not without his own collection of enemies) is a good way to incite a riot.

The wily barber is a seemingly endless fount of juicy gossip, amusing anecdotes, and funny songs about some of the key figures in the local government (even the Grand Caliph, Gorar's old friend, is not immune to his good-natured caricatures). Before launching into a long and lively story, he prefaces each narrative with a trademark caveat ("This may not be true, but...."). Those used to Gorar's wild stories claim that half of the barber's tall tales about legendary lost treasures have been invented on the spot to amuse his customers and keep them coming back to his shop in the bazaar. If this is indeed true, then Gorar's tactic has worked like a charm.

The gregarious barber is a profound believer in the power of astrology. He always asks newcomers about their time and place of birth, and he takes the time to determine the horoscope of all his customers, whether they like it or not. His predictions sometimes come true, but more often than not they simply serve as just another source of entertainment for his customers.

Gorar enjoys a good tale or song almost as much as he loves telling or singing one. He is more than willing to compensate others for their stories and ballads, offering his services if not his silver. Before long, he relates them to his customers with suitable embellishments.

Gorar sometimes jokes about his rise in public service to the post of Royal Astrologer during his youth. His amusing anecdotes were not appreciated by the dowdy Grand Vizier, but they won the instant admiration of Khalil.

Gorar's tales of adventure with the Grand Caliph are long-time favorites of his customers, who never tire of hearing how Khalil, with Gorar's indispensable help, once stole a princess from under the nose of a sleeping efreeti. The barber maintains that this same genie is kept imprisoned in a smoking bottle, always kept close at hand to prove the truth of his tale and to prevent its theft. No one has ever seen Gorar open the bottle, however. The barber left the Grand Caliph's service when he tired of helping him find new wives for his already-vast harim.

Although he won't admit it to a living soul, Gorar has always found genies slightly terrifying. He knows too much about their powers from his own adventures, and sometimes his own knowledge scares him. His smoking

efreeti bottle, an old gift from the Grand Caliph, is just an accident waiting to happen, he feels. He has been thinking of selling it lately, since he is too prudent to ever use it himself.

## Imam Jomhur min Hajama

Imam Jomhur (hmP/m/19): AC 5; MV 12; hp 51; #AT 1; Dmg by weapon or spell; Str 5, Dex 8, Con 6, Int 14, Wis 17, Cha 15; AL LN; THAC0 8

WP: staff, club, sling, horseman's mace and flail; NWP: healing 15, herbalism 12, animal training (lions) 17, bureaucracy 17, debate 14, religion 17, spellcraft 12, read/write 15, engineering 11

Magic: Imam Jomhur prays for spells from the protection, warding, and combat spheres. He always protects himself with an endure heat spell, to offset the discomfort of his armor. His magical items include *armor of command,* a *mace of disruption, boots of striding* and *springing,* and a *necklace of prayer beads.*

Nearly a century ago, Jomhur displayed his bravery fasting in the wilderness and returning home followed by golden lions, tamed by his indomitable courage and will. Now Jomhur is old and his mind has started to fade. His homilies are rambling, disjointed, and often incoherent. Many feel that Jomhur has become an embarrassment to his faith. A few close friends have quietly urged the high priest to resign his post, but the stalwart Imam has adamantly refused to retire, touching off a controversy among his ambitious church hierarchy.

During his long life, the feisty Imam has made countless enemies. Jomhur's strongest foe is Grandfather of the Everlasting, a fanatical holy slayer brotherhood also devoted to Hajama. Jomhur has vehemently opposed the Everlasting for decades, resulting in a long, protracted feud between the two stubborn, powerful leaders. While the Grandfather has arranged ugly "accidents" for members of Jomhur's immediate family, the high priest has invoked his share of powerful curses on the Grandfather and played a pivotal role in driving the Everlasting from their first headquarters near Qudra.

Instead of direct assaults, the holy slayers of the Everlasting are currently waging a campaign of ugly rumors against the venerable high priest, whispering that the doddering old man is unfit to lead the church and should relinquish his post immediately to a more capable candidate. The rumor campaign is headed by Yalister Ikhusaru (see below).

Instead of publicly challenging these rumors, the high priest has withdrawn into himself and prepared for his final battle. Jomhur fears retirement more than anything else in his life, and he plans to fight anyone who dares challenge his right to die in office. Under his robes, Jomhur wears full battle armor over his shrivelled frame. He keeps his war mace close at hand should his old enemy, the Grandfather, try a more direct assault.

Jomhur is secretly looking for new, trustworthy allies to help him battle the Everlasting. With his powerful divinations guiding a group of capable, fearless individuals, the traitorous slayers might still be stopped from spreading any more false rumors.

## Yalister Ikhusaru

Yalister (hmT/hs/12): AC 5; MV 12; hp 47; #AT 1; Dmg by weapon; Str 13, Dex 16, Con 12, Int 16, Wis 14, Cha 14; SA quadruple damage backstab; PP 95%; OL 60%; F/RT 60%; MS 95%; HS 95%; HN 84%; CW 95%; RL 65%; AL LE; THAC0 15

WP: scimitar, short bow, garotte, blackjack (sap); NWP: disguise 13, haggling 14, awareness 14, appraising 16, ancient history (Ruined Kingdoms), local history 14, reading lips 14, etiquette 14, ancient languages (Noga)

Magic: If the DM uses the expanded rules about holy slayers from the *Assassin Mountain* boxed set, Yalister can cast *change self* 1/ week, become invisible for one turn once per week, and cast *blur* and *pass without trace* once per day. His magical items include *leather armor +1,* two Kadari scarabs (protection and deception), a *scimitar +2,* an ancient set of *iron bands of Bilarro,* and a *potion of invisibility.*

Yalister is a dealer of antiquities from the Ruined Kingdoms with an aquiline face and sharp, penetrating eyes. The rich merchant prefers a white turban and

spartan, nondescript clothing. Yalister is a perceptive man who makes friends easily with his open smile and generous nature. He is known to always honor his agreements. His word is his bond. While he can debate ancient Kadaran history with professors from the university and speak Noga like a scholar, this is nothing more than an elaborate disguise to hide Yalister's true vocation as Minister of Propaganda for the Everlasting in Huzuz.

The devoted slayer was promoted to his current post by the Grandfather, who was pleased by his performance in driving the rival Flamedeath Fellowship out of Umara. Now he works on another important mission for the Grandfather: the assassination of Imam Jomhur's reputation.

Each night, the minister's agents slip out of his Shop of Antiquities under the cover of darkness, to whisper lies about the high priest's sanity, health, and connections with the Everlasting. Discontent about the aged high priest has risen dramatically since the campaign of lies began. There has been public outcry for the Grand Caliph to relieve the Imam from his post and name his successor. The high priest has not retaliated against these unsubstantiated accusations, fostering the image of his infirm helplessness and playing directly into the Everlasting's plans.

To help fund the Everlasting's activities in Huzuz, Yalister devotes himself to expanding his business. His Shop of Antiquities, filled with ancient Kadaran amulets and scarabs, is frequented by rich noble collectors. Yalister's most important patron is Prince Tannous, who regularly sends one of his agents to Yalister's store to acquire new magical treasures for the Grand Caliph's collection. In response to this increased demand for new archeological artifacts, Yalister has established a contacts with adventurers, even outlaws willing to smuggle these treasures out of the Ruined Kingdoms.

His patrons and acquaintances at the university are more than willing to supply Yalister with ancient maps and legends leading to hidden Kadaran treasures, trusting that he can somehow "arrange" to have the desired items transported safely to Huzuz (for an astronomical fee, of course). Yalister lends copies of these maps and resources to tested, ambitious adventurers, who often retrieve the artifacts for a small fraction of their actual value.

## Imam Lelia min Selan

Imam Lelia (dfP/e/12): AC 7; MV 12; hp 63; #AT 1; Dmg by weapon; Str 10, Dex 12, Con 11, Int 13, Wis 16, Cha 18; AL CN; THAC0 14

WP: bull whip, staff, horse-man's mace, sling; NWP: etiquette 18, astrology 13, singing 18, heraldry 13, religion 16, spellcraft 11, ancient history (Afyal) 12, ancient languages (Affa) 13, herbalism 11

Magic: Imam Lelia prays for spells from the charm, divination, and protection spheres. Her magical items include a *ring of shooting stars,* an *aba of protection* +3, a *rod of splendor, eyes of the eagle,* and a *scroll of protection from magic.*

Imam Lelia, also called the Voice of the Beautiful Moon, is a charming and gracious dwarven woman still in the flower of her youth. Her eyes sparkle like sapphires and her long dark hair practically touches the floor in a cascade of curls. What people remember most fondly about Lelia, however, is her melodious, soothing voice, which can charm even stars out of the evening sky to do her bidding.

Lelia spends most of her free time gazing at the vault of the heavens, reading the future in night sky. She often claims to see dreadful portents in the pattern of falling stars, which she secretly directs with her ring when it helps her enforce her authority among the fragmented and often-whimsical clergy. While Lelia does not base her leadership solely upon such tricks, they have helped' elevate her reputation to the point that her decrees are rarely questioned by her subordinates.

Lelia does not like dispute. She feels that beauty is in harmony, and happiness in accord. If it might cause a stir, vital information might be withheld by Lelia. But she would never cause harm to the Grand Caliph or the City of Delights by withholding information.

During her tenure as high priestess, she has tried to

minimize controversy by keeping her dire predictions of the future within the Mosque walls. When her horoscopes reveal that Selan's faithful are in danger, Imam Lelia has been known to unite her clergy behind her to confront the dilemma. More often than not, however, the High Priestess secretly hires a party of discreet adventurers to quietly guard Selan's interests in the City of Delights.

## The White Agate

The White Agate (hmW/sm/20): AC 5; MV 12; hp 43; #AT 1; Dmg by weapon; Str 14, Dex 15, Con 14, Int 19, Wis 17, Cha 14; SA sea magic; SD elemental protection; AL NG; THAC0 14

WP: jambiya, sling, staff, jambiya; NWP: swimming 14, read/write 20, seamanship 16, navigation 17, astrology 19, engineering 16, spellcraft 17, religion 17, gem cutting 13, herbalism 17, ancient history (the Ruined Kingdoms, Afyal, Haunted Lands) 18, direction sense 18, weather sense 16

Magic: The White Agate usually is fond of exotic magic, foreign to the Land of Fate. In addition to sea spells, he is familiar with most enchantments from the *Tome of Magic* (those marked with asterisks). His favorite spells include thunderstaff*, acid storm*, *abi-Dalzim's horrid wilting*, homonculous shield**, and *elemental aura**. The arch mage has cast a *contingency, chain contingency* *, *permanent tongues* on himself, and is thought to keep several clones of himself suspended in temporal stasis in the cool vaults beneath his residence, should he ever meet an untimely demise.

The sea mage also has a large collection of powerful magical items, many of which he discovered on his travels. His "old favorites" include a *ring of swimming,* a *ring of wizardry* (doubles 1st- to 3rd-level spells), an *aba of protection +4,* a *jambiya +3,* a *staff of the sea,* and a *wand of frost.*

The White Agate is one of the most powerful, and most reclusive, wizards in Zakhara. His real name is a mystery, and his true age unknown. The wizard has spent longer than a human lifetime in Huzuz, and during that span of time a multitude of rumors about the aloof wizard have circulated like wildfire.

Most people who have seen the wizard can agree on his physical description: a tall, muscular man in the prime of life, favoring regal, azure clothing. His skin and even the irises of his eyes are said to be blanched completely white, and there is no trace of hair on any of the exposed parts of his body. He is the honored field leader of Huzuz's Magical Legion, answering directly to the Grand Vizier.

On his rare appearances before the Grand Caliph, he displays a charming, if somewhat withdrawn, demeanor. Obviously, the White Agate cherishes his privacy, but that has only given rise to wild rumors of deep, dark secrets shrouding the wizard's past.

Details about the White Agate's personal life are nebulous. Most scholars agree he was probably not born a hairless albino; they believe he was afflicted with a terrible curse during one of his past adventures.

He is credited in the Pearl Cities with discovering several independent trade routes to the Shou Lung empire to the north, where he served as a foreign

ambassador for many years. Returning home, he delved into the mysterious ruins of Nog and Kadar, discovering a vast network of caverns that descended deep into the bowels of the earth. Leading an expedition of 20 into the Underdark, he disappeared for several years. Over a decade later, he struggled alone, without his spell books, back to the surface in a distant foreign land.

Some blame the terrors beneath the Ruined Kingdoms for the wizard's current appearance; others whisper of an unspeakable horror encountered on his journey home from the distant unenlightened realms lying far the north. A few even believe that his curse results from using forbidden ajami magic. Certainly the wizard himself never speaks of the cause for his affliction. After his return to the Land of Fate, he promptly decided to retire, embracing Huzuz as his home.

The wizard lives in a large manor in the Court District, where he has founded a small school of magic, accepting only resourceful, advanced students (only good-aligned sea mages or sorcerers of 7th level or higher). Even his students, who are given full access to his fantastic collection of foreign spells, rarely see the reclusive wizard. After the requisite three years in the White Agate's service, some graduate to become court wizards or professors in the most prestigious universities of Zakhara. Having read the cryptic hints of treasure scattered throughout their mentor's travel diaries, many of his pupils also seek their fortune at sea or in the Ruined Kingdoms.

Most people wishing an audience with the White Agate are sorely disappointed, for only his students and the Grand Caliph are entitled to that privilege). Supplicants are encouraged to write their questions and leave them with Najeeya (hfW/sm/9), his senior and most trusted pupil. A charming and gracious woman, Najeeya informs all visitors that she will gladly pass their questions to her master after his weekly lecture. The archmage usually has a response ready by the following week, and Najeeya promptly hand-delivers the response herself. With her graduation quickly approaching, she is anxious to find a wealthy patron so she can devote her life to magical research, like her mentor.

The White Agate spends most of his free time researching strange, new magic. He frequently hires adventurers (through Najeeya, of course) to find rare components for his spells, potions, scrolls, and magical items. He is currently thinking about sponsoring an expedition to Nog and Kadar, to pursue rumors that hint at ancient magical artifacts still buried in the vine-twisted ruins.

## Jafarak min Hutut

Jafarak (hmF/mb/10): AC 4; MV 12; hp 84; #AT 2 (with long sword); Dmg by weapon +3 (+5 with long sword); Str 18/79, Dex 12, Con 15, Int 14, Wis 11, Cha 14; AL N; THAC0 11

WP: long sword (specialized), short sword, spear, club, long bow, dagger; NWP (+1 penalty in armor): survival (hills) 14, direction sense 12, animal lore 14, endurance 15, hunting 10, mountaineering, seamanship 13, blind fighting, tracking 11

Magic: Jafarak owns the following magical items: a suit

of battle-worn *lamellar armor +2,* a *long sword +1, +4 vs. reptiles* (named "Vishap's Terror"), a *ring of free action,* and *potions of speed* and *extra-healing.*

Jafarak is a tall, blond-haired warrior from the hill tribes that inhabit the Furrowed Mountains. Speaking Midani with an atrocious accent, he has perfected the role of a hulking brute, effectively concealing his cunning intellect for battle tactics. Jafarak has won many battles simply because of his opponent's underestimation of his mental faculties.

Once a captain of a large mercenary company, Jafarak's unit was wiped out in a border squabble between Hiyal and Qudra. Jafarak barely survived the battle, and he departed Hiyal to seek his fortune at sea. After only a few tours of duty aboard a Wasatian dhow, Jafarak abandoned the navy and journeyed to Huzuz, where he currently resides.

After his past experiences in the military, Jafarak has been loath to join the army or navy in Huzuz, even the mercenary units run by his kinsman, Thokkor. Instead, he currently works as a short-term bodyguard for wealthy merchants and nobles, charging at least 1,000 dinars per month for his protection.

Jafarak can often be seen in the bazaar, escorting his rich patrons, who sometimes display him as though he were a slave or trained animal. As a result of such degrading treatment, the warrior is frequently changing employers. He would not be unwilling to join a successful party of adventurers who would guarantee a fair share of their future exploits.

Often quiet and withdrawn, Jafarak rarely reveals his innermost thoughts or desires to any of his employers. While motivated by greed, this is only a means to an end for Jafarak. He secretly dreams of his eventual, triumphant return to his impoverished hill people, basking in the glory of his success. Using his wealth and battle-hardened skills, Jafarak hopes to become the chief of his own tribe. The warrior fails to realize, however, how much his interaction with Zakharan civilization has changed him. When Jafarak returns home, it is doubtful that any of his own people will welcome or even recognize him as one of them.

# Personalities

Some interesting personalities are described here to help the DM flesh out an Huzuz campaign with a "cast of thousands." The characters in this section are not directly involved in matters at Court, and they can be encountered just about anywhere else in Huzuz. They can be used as random street encounters, adventure hooks, or even temporary additions to a small (low to mid-level) party. The DM is encouraged to alter the NPCs to suit the campaign.

In the character descriptions, "WP" denotes weapon proficiencies and "NWP" denotes nonweapon proficiencies. Only commonly-carried equipment is listed here. Money is not always listed, but it is assumed that each individual has at least a small amount of money. More items or treasure might be stored in the NPC's home or business.

## Andorra of The Many Veils

Andorra (hfT/hs/7): AC 7; MV 12; hp 36; #AT 1 (3/2 with specialization); Dmg by weapon (+2); Str 10, Dex 17, Con 10, Int 15, Wis 13, Cha 13; SA holy slaying; PP 50%; OL 70%; MS 80%; HS 50%; HN 80%; CW 90%; AL LN; THAC0 17

WP: jambiya (specialized), katar, garrote; NWP: disguise 12, reading lips 13, ventriloquism 13, pipe playing 16, singing 12, dancing 17

Equipment: diaphanous veils, silk pantaloons, embroidered vest, *pipes of sounding,* concealed *jambiya +2,* garrote, and lock pick

Andorra of the Many Veils, the Gazelle, is one of the most popular dancers in the restaurants and coffee shops of the suq. Her most spectacular dance involves a dozen brightly-colored veils, which slowly disappear during the course of her performance.

Andorra is attractive, friendly, and has a stunning smile, which explains a crowd of noble admirers who regularly attend her nightly shows. In reality, Andorra is a chief operative in the bazaar for the Soft Whisper society of holy slayers. She keeps her eyes open, flatters all the naive men

she meets, and reports what she learns—through intermediary messengers—to the Grandmother herself.

## Harjad, Water Bearer

Harjad (hemT/mt/1): AC 7; MV 12; hp 4; #AT 1; Dmg by weapon; Str 11, Dex 16, Con 9, Int 15, Wis 11, Cha 12; SA Backstab; PP 50%; OL 30%; F/RT 20%; MS 30%; HS 25%; HN 15%; CW 60%; AL CN; THAC0 20

WP: scimitar, sling; NWP: land-based riding 14, desert survival 15, awareness 11, debate 15, begging 12

Equipment: dusty aba, turban, leather water skin with a brass spout, a polished copper drinking cup, and a concealed sling with 15 bullets

Harjad is a wily saka, a water bearer, who waits near the entrance to the caravanserai to fleece generous pilgrims of a few coins as they alight from their mounts and praise the gods for their safe arrival. His debating skill is not lost in his profession. Harjad has claimed that the water he carries comes from the holy fountains of the Golden Mosque—obtained for his patrons at great risk of injury—when in fact the liquid in his leather sack is nothing more than tepid, muddy river water.

## Jarda, Adventurer

Jarda (hgfT/sl/6): AC 2; MV 12; hp 30; #AT 1; Dmg by weapon; Str 12, Dex 17, Con 12, Int 17, Wis 13, Cha 14; SA Backstab; PP 35%; OL 55%; F/RT 50%; MS 55%; HS 60%; HN 35%; CW 60%; RL 30%; AL N; THAC0 18

WP: short sword, sling, jambiya; NWP: swimming 12, haggling 12, awareness 12, disguise 13, appraising 17, land-based riding 13

Equipment: *bracers of defense AC 5, +1 short sword, philter of glibness,* jambiya, sling with 20 bullets, picks and tools, pouch with 44 gp

A successful adventurer, Jarda has completed numerous errands for an unknown, mysterious patron (actually Prince Tannous). She is paid handsomely for her service, and she knows enough not to ask any questions. When not on a mission for her patron, Jarda staves off boredom by roaming the suq, where she looks for succulent fruits and pastries she can steal to appease her ever-increasing appetite for sweets. Her steadily growing paunch has not yet had an impact on her thieving abilities.

Jarda is shrewd, factual, and professional. She tends to be cynical and sometimes paranoid about her patron's ulterior motives. She shows blatant distrust of new acquaintances until they prove their loyalty to her. During her adventures, she disguises herself as a male to make it more difficult to locate her, should a mission turn out badly.

## Judarin The Sot

Judarin (emB/sl/2): AC 6; MV 12; hp 9; #AT 1; Dmg by weapon; Str 14, Dex 16, Con 14, Int 15, Wis 6, Cha 16; PP 30%; HN 25%; CW 75%; RL 20%; AL CN; THAC0 20

WP: knife, short sword; NWP: brewing 15, musical instrument (citern, dulcimer) 16, gaming 16, read/write 14, forgery 15, etiquette 16, singing 16

Equipment: wine-splashed dolman, fez, small knife, dulcimer, and pouch with 2d6 sp

This elven bard is a rude poet and drunkard with no respect for authority and even less respect for organized religion. He hides his agnostic beliefs behind a clever veil of acidic verse that bewails the lack of purpose in existence, praises the virtue of wine and song, and lauds unknown geniuses like himself. If his works were ever paraded in front of a qadi, he would be tried for heresy and executed on the spot, but the unfortunate elf seems doomed to obscurity, for the time being at least.

Judarin is currently seeking employment (he caused his former clients no end of chagrin and dismay). He would devote the full intensity of his virtuosic skill to any patron willing to financially support his debauchery.

## One-Eye Kasad

Kasad (hmF/a/S): AC 5; MV 9; hp 38; #AT 1; Dmg by weapon+3; Str 18/17, Dex 17, Con 14, Int 13, Wis 13, Cha 7; AL NE; THAC0 16

WP: great scimitar, scimitar, dagger, spear, composite longbow; NWP (+1 in armor) bureaucracy 13, direction sense 14, cooking 13, tracking 13, display weapon prowess 17

Equipment: lamellar armor, buckler, *scimitar +1,*

dagger, composite longbow with 20 arrows

One-Eye Kasad would have risen much higher than his current post as Sergeant of the Watch if he hadn't been so horribly disfigured in a bar-fight as a youth. Many joke (behind his back) that Kasad is uglier than the business end of an elephant. No woman will have him as a wife. For the most part, Kasad has born his Fate with stoic pride and devoted his life to serving the city militia. He is always on duty, it seems, either leading a civil patrol or standing watch at one of the many entrances to Huzuz. He is not well-liked by his subordinates (who consider him a tyrant) or his superiors (who find him effective but repulsive). Kasad's single failing is his greed. He willingly accepts "presents" and will countenance just about any crime for the proper gift.

## Makbulla bint Dalmar, Trader

Makbulla (dfF/co/6): AC 3; MV 9; hp 68; #AT 2 (5/2 specialized); Dmg by weapons (+2); SA two-handed attacks; Str 15, Dex 15, Con 18, Int 14, Wis 12, Cha 13; AL LE; THAC0 15

WP: dagger, cutlass (specialized), jambiya, composite short bow, throwing axe; NWP: appraising 14, seamanship 16, direction sense 13, navigation 12, rope use 15, swimming 15

Equipment: vest, pantaloons, *AC 4 bracers of defense,* +2 *cutlass of the golden gulf, potion of heroism,* jambiya, throwing axe (x2), dagger

Although she poses as an honest trader, Makbulla is a nefarious pirate of the Golden Gulf who frequently stops in Huzuz to restock her supplies. While in Huzuz, Makbulla hunts the city looking for new additions to her crew. Though she prefers dwarves, she might settle for other races if she has suffered heavy loses in a recent battle. All smiles and promises on land, the dwarf undergoes a sinister transformation at sea. Makbulla tolerates no insubordination aboard her ship, and she rarely takes prisoners after a boarding action. She is honorable, however, so her loyal allies in piracy can expect a fair share of the booty.

Makbulla's pride is The North Wind's Fury, a 70-foot-long sambuk crewed by 40 battle-hardened and fanatically loyal dwarves. The vessel sports a single ballista on her prow. Makbulla's principal hunting grounds include the coasts offshore the Pearl Cities and the League of the Pantheon. The Sea of Caravans and al-Tariq are too heavily patrolled by warships to merit her consideration.

## Mustapha, Physician

Mustapha (hmT/br/3): AC 8; MV 12; hp 12; #AT 1; Dmg by weapon; Str 7, Dex 16, Con 10, Int 14, Wis 14, Cha 11; SA Backstab; PP 50%; OL 42%; F/RT 35%; MS 32%; HS 20%; HN 15%; CW 92%; RL 5%; AL NG; THAC0 19

WP: razor, dagger; NWP: healing 12, herbalism 12, etiquette 11, grooming 16

Equipment: plain robes, turban, dagger, and medicinal kit, filled with herbs, razors, and scalpels

A common fixture of the bazaar and less affluent districts of Huzuz, Mustapha is a furtive old doctor. Once a prominent healer among the city's nobles, he is now dressed in little better than rags of embroidered garments that hint of his former, elevated station.

The doctor's financial ruin was precipitated by his power-hungry, shrewish wife, Bassorah, who badgered him into entertaining his noble guests with parties he could not afford. One night, after Bassorah's abusive tirades, Mustapha simply abandoned her with the debt-laden household. He has not seen or heard from his wife since, but he is continually fearful of her vengeful return. Mustapha's clients are now the tradesmen, laborers, and poorest merchants of the bazaar, who praise him for his skill and modest fees.

## Omar bin Omar of The Dancing Dwarves

Omar (dmP/my/1): AC 6; MV 12; hp 6; #AT 1; Dmg by weapon; Str 14, Dex 15, Con 15, Int 8, Wis 15, Cha 12; AL LN; THAC0 20

WP: battle axe; NWP: religion 15, dancing 15, animal handling (snakes) 14, land-based riding 18

Equipment: plain aba over leather armor, buckler, turban, battle axe, wicker basket containing cobra

Omar is one of the Dancing Dwarves, and his mustache and long hair are tied in long braids that twirl about during his frantic dances. Some of his spectacular dances involve a large cobra. Omar has wisely sewn the mouth of the cobra shut (the snake eventually starves, but there is an unlimited supply in the mountains). He can often be found dancing in the suq, trying to raise money for the organization's principal monastery. He might be persuaded to join in an adventure or enlist as a henchman, provided he gets a fair share of treasure, which he (of course) donates to the monastery. Omar is a rather dense, conservative dwarf, whose simple mind is devoted solely to spreading Kor's worship.

## Qoha'dar The Sha'ir

Qoha'dar (hfW/sh/8): AC 4 (with *armor* and *stoneskin)* or 7; MV 12; hp 26; #AT 1; Dmg by wand or spell; Str 14, Dex 16, Con 14, Int 17, Wis 13, Cha 14; AL CG; THAC0 18

WP: staff, jambiya; NWP: spellcraft 15, genie lore 17, swimming 14, grooming 16, read/write 17, modern languages (Jannti) 17

Equipment: embroidered robes, opal earrings (500 gp), garnet anklet (150 gp), jeweled jambiya (250 gp), staff imbued with continual *light, ward of magic missiles (35* charges), *ring of fire resistance, cloak of protection +1, scroll of protection from dao*

Qoha'dar is an affluent sha'ir from Muluk, who visited Huzuz during a pilgrimage and decided to stay. When she appears in public, she is always attended by her playful water gen, Ali, and her mamluk, Farim (described below). The wizard can be demanding and pretentious, but beneath this facade lies a cheerful, adventurous, and loving young woman (most of her affection is currently devoted to her mamluk, Farim).

Qoha'dar is obsessed with her appearance and station. She devotes hours of her day to properly grooming herself and someday hopes for the prestige of being invited to join the Magical Legion. Despite her youth, the sha'ir has already cultivated a healthy respect among the jann, who

answer her call promptly. She is especially knowledgeable about the genies that inhabit the Haunted Lands, through which she journeyed to reach Huzuz.

## Farim, Bodyguard of Qoha'dar

Farim (hmF/mk/6): AC 2; MV 12; hp 63; #AT 1 (3/2 with specialization); Dmg by weapon +5 (+7); Str 18/92, Dex 17, Con 17, Int 15, Wis 14, Cha 14; AL NG: THAC0 15

WP: khopesh, javelin, jambiya, scimitar (specialized), great scimitar, spear; NWP: armoring 13, etiquette 14, bureaucracy 14, swimming 18, display weapon prowess 17.

Equipment: embroidered silk tabard worn over *armor of the desert evening,* turban helm, gold-hilted scimitar (250 gp), gold ring (100 gp), khopesh

Farim is the bodyguard of Qoha'dar, the female sha'ir described above. The handsome mamluk, a member of the Valiant, is rarely encountered without his mistress. During an adventure with her, Farim was inadvertently splashed with a magic oil that compelled her affection. The enchantment wore off long ago, but Qoha'dar is too infatuated with the dashing mamluk to notice.

Farim is unusally non-combative for a mamluk. He disdains senseless violence and draws his scimitar only after all attempts at peaceful arbitration have failed. He can sometimes be pried away from his jealous mistress for a short mission with a party of reputable adventurers, as long as there are no pretty women in the party.

## The R'maga Brothers

The R'maga Brothers (ogres): AC 5; MV 9; hp 13, 18, 20, 22, 27, 30; #AT 1; Dmg 1d10 or by weapon +6; Str 18/00, Dex 12, Con 14, Int 13, Wis 14, Cha 15; AL NG; THAC0 17

WP: staff, club, great scimitar; NWP: see below

Equipment: stylish clothes, fez, club, gold earring (50 gp), and a pouch containing 20-80 dinars

The House of R'maga is a legendary porter's enterprise in the bazaar, founded by seven ogre brothers ten years ago. Six of the brothers currently reside in Huzuz. The R'maga brothers are in great demand during the High Holy Days and Ascension Week, when visiting dignitaries command their personal services. Though the brothers have a large staff of capable employees who are well versed in city lore, nothing beats the proprietors' quality service. The brothers are friendly and genuinely interested in helping their customers.

Each brother has his own area of expertise. Jika is the strongest (Str 19), Bezoar gives the most interesting tours (NWP: local history 15), Aferin is the fastest (MV 12, Dex 17), Nigudar is the most engaging speaker (NWP: debate 15), Karoon has the patience and stamina of an elephant (Con 18), and Rahim is the most charming (Cha 17). The youngest, Arkar, deserted the company last year for a life of adventure. The six brothers consider him dead and rarely speak of him.

If character classes are used for ogres in the campaign, the brothers are as follows: Jika (ogmF/a/6), Bezoar (ogmW/sh/4), Aferin (no character class), Nigudar (ogmT/mr/7), Karoon (ogmF/a/8), and Rahim (ogmT/mr/8). Each should have abilities appropriate to the character class.

## Saleem The Architect

Saleem (hmF/0): AC 10; MV 12; hp 3; #AT 1; Dmg by weapon; Str 15, Dex 14, Con 10, Int 17, Wis 11, Cha 14; AL LN; THAC0 20

WP: jambiya; NWP: engineering 14, debate 17, stone masonry 13, modern languages (Jannti) 17

Equipment: plain clothing, turban, jambiya, backpack with architect tools and a purse with 55 dinars

Saleem is an accomplished architect and builder in Huzuz. He is calm, modest, and has an excellent sense of humor. Saleem also has a reputation for eccentricity. His constant companion is a she-mule named Lab, who accompanies him everywhere.

Saleem converses with Lab at great length. The mule has little to say in the conversations, but always seems to have a knowing glint in her deep, dark eyes. The pair can often be found strolling through the bazaar, engaged in an entertaining debate. Most think that the young, lonely architect is quite insane and desperate for female

companionship. Others claim that Lab is a polymorphed wife or lover, while a few whisper that the mule is a befriended genie, who inspires Saleem's architectural projects.

## The Dao of The Ferry

Shahraman and Khorasan (dao): AC 3; MV 9, Fl 15 (B), Br 6; hp 53, 41; #AT 1; Dmg 3d6; Str 19, Dex 11, Con 15, Int 12, Wis 12, Cha 11; AL NE; THAC0 13

NWP: See below

These two dao convicts are forced to serve the inhabitants of Huzuz by their Khan as penance for crimes they refuse to discuss with mortals. They never use their real names, using the aliases Kenai al-Afriz (Shahraman) and Siri al-Klemin (Khorasan).

Both dao ferry travelers across the Al-Sarif River, dragging the barge through the shallows. They hate their jobs, but are intelligent enough to realize that harming passengers will only extend their sentences. Both are malicious gossips, spreading all manner of tales.

Shahraman is the taller of the pair, and he always talks with a sly, conspiratorial voice. He converses pleasantly with his passengers, asking them about their destinations and professions. For a small fee, he will remember details about previous passengers, or gossip about local events (NWP: local history 11). If he fails an ability check, the genie lies to his patron rather than admitting his ignorance.

Khorasan is brooding and sullen. Unlike his vocal partner, Khorasan usually speaks only when spoken to. On a bad day, his conversational skills are limited to a menacing grunt, but on his rare good days, he can be bribed into discussing his home plane, which he sorely misses (NWP: genie lore 12).

## Umar al-Fennec

Umar (hmT/sl/1); AC 6; MV 12; hp 5; #AT 1; Dmg by weapon; Str 12, Dex 18, Con 13, Int 17, Wis 12, Cha 16; AL CG; THAC0 20

WP: jambiya, staff; NWP: jumping 12, tumbling 18, tightrope walking 18

Equipment: trousers, vest, belt, large belt pouch

Umar is a child of the streets, about 14 years old. His parents were adventurers, and Umar was orphaned when he was only eight years old. He lived for a short time with an uncle, who eventually left for parts unknown without telling Umar he was leaving. Umar has been on his own for the past two years, and he has become very streetwise.

Umar lives by stealing, usually by picking pockets or using the same skill to steal food from a merchant. He sometimes scavenges or begs, or even acts as a very good guide to the city. Umar is clever and quick, so he has escaped serious problems with the law.

When Umar meets adventurers, he often asks if they knew his parents and what happened to them (the DM may choose to provide clues to the PCs regarding the fate of the boy's parents). Umar would like to go an adventure if he had a chance of finding information about his parents.

## Yosh al-Nasr

Yosh (hmR/ow/9); AC 4; MV 12; hp 43; #AT 3/2; Dmg by weapon +3; Str 18/13, Dex 15, Con 12, Int 13, Wis 15, Cha 11; AL NG; THAC0 12

WP: maca (see below), short bow, spear, sling, hand axe, jambiya. NWP: animal lore 13, direction sense 16, weather sense 14, dancing 15, haggling 15, modern languages (Midani) 13

Equipment: feathered armor and headpiece, sandals, modified maca (see below), jambiya, waterskin, gold bracelets

Yosh al-Nasr ("the eagle") is the adopted name of Yax Cautli (also "the eagle"). Yosh is an eagle knight, able to assume the form of that great bird. He is from a far-off land called Maztica, a place of thick jungles and savage gods. His land was discovered recently by people from Faerun, and Yosh and his sister tried to travel there. Blown off course and attacked by pirates, their ship sank. He managed to salvage a board from the ship, and floated until discovered by a ship that took him to Qudra. There he struggled to learn local language and customs, and narrowly avoided becoming a slave.

He hopes his sister Taxatl survived (she is in fact a little-known member of the royal harim, who was taken to Qudra and then to Huzuz). Yosh has adapted well to life in Zakhara, learning Midani, becoming Enlightened, and learning to haggle. His weapon of choice is a maca, a great club normally studded with obsidian shards; Yosh has had the obsidian replaced with small metal blades, and the weapon should be treated as a battle axe.

Yosh earns money as a mercenary bodyguard while still hoping to find his sister; he would be grateful for information about her.

## Imam Yola

Yola (gfP/h/8): AC 3; MV 12; hp 55; #AT 1; Dmg by rod; Str 15, Dex 17, Con 16, Int 18, Wis 17, Cha 15; AL LG; THAC0 16

WP: horseman's mace, blow gun, jambiya, short sword; NWP: direction sense 18, ancient history (Haunted Lands) 17, healing 15, swimming 15, ancient languages (Kadari and Chun), religion 17

Equipment: embroidered robes over studded leather armor, parasol, wine flask (for medicinal purposes), holy water, ruby brooch (5,000 gp), blow gun with 15 barbed darts, *ring of protection +1, rod of smiting* (40 charges), *oil of great devotion*

Imam Yola min Zann was recently appointed qadi (judge) for the Bazaar District. Although many thought derisively of the gnomish wise woman at first, she has proven a capable and fair judge in the most crime-infested district of Huzuz. Those who speak falsely in her court receive much harsher sentences than those who speak honestly. What Yola lacks in size she more than makes up for in toughness. She has already single-handedly thwarted five attempts on her life since she accepted her post, but she continues her work undaunted.

Yola's private passion is the history and languages of Zakhara's ancient civilizations. Her home is strewn with manuscripts and maps from the Haunted Lands, Nog, and Kadar. She recruits adventurers on a regular basis to recover historical artifacts from these locations. Yola is currently seeking a husband, but all the male gnomes she

has met thus far in her life have been sadly disappointing. She secretly dreams of a gnomish desert rider, who will sweep her away for a life of romance in the desert.

## Zaynal The Scribe

Zaynal (hefW/so/3): AC 4 (armor spell); MV 12; hp 11; #AT 1; Dmg by weapon; Str 12, Dex 17, Con 15, Int 17, Wis 12, Cha 16; AL CE; THAC0 20

WP: jambiya; NWP: debate 16, forgery 17, read/write 17, astrology 17, etiquette 16

Equipment: silk pantaloons, vest, slippers, jambiya, silk shoulder bag with bits of sheep bone, small pieces of stone, forged documents, parchment, ink, quills, and potions of *haling* and *invisibility*

Zaynal is an unprincipled scribe. When business dies down, or she wants a thrill, Zaynal closes her stall, disguises herself with a spell, and haunts the Warehouse District and caravanserai, looking for gullible pilgrims to whom she can sell her "holy relics": pieces of the Loregiver's home, scraps of the original Loregiver's scrolls, even sacred shards of bone from the first Grand Caliph. She can produce any number of forged documents (signed by the Keeper of the Mosques, Imam Renn) to prove their authenticity. She prefers alteration, illusionary, and enchantment spells to help her with her illicit sales.

## Ziss al-Waran

Ziss (lzfT/mr/7); AC 5; MV 6, Sw 12; hp 27; #AT 3 or 1; Dmg 1-2/1-2/1-6 or by weapon; Str 14, Dex 14, Con 16, Int 15, Wis 13, Cha 9; AL N; THAC0 17

WP: jambiya. NWP: animal handling (monkeys) 15, animal training (monkeys) 13, weather sense 12, haggling 13, modern languages (Midani) 15, reading/writing (Midani)

Equipment: leather harness, keffiyeh and aba, several monkeys on leashes, 10d4 dirham

Ziss al-Waran, or Ziss the Lizard, really is a lizard, or at least a lizard person. She has green, scaly skin, with the marks of several geometric tattoos. She arrived in Huzuz more than 20 years ago, via a spelljamming vessel. She and a few other lizard folk settled in the city.

Ziss sells monkeys. Though she sometimes sets up a small area in the Grand Bazaar, she is often found in other parts of the city as well, leading a pack of a half dozen or more trained monkeys on leashes. Her prices are as stated in the Arabian Adventures rulebook. Her monkeys are very well-trained, capable of following many orders, such as fetching and doing minor tricks. For a little extra money, Ziss will train a monkey to perform other, specialized tricks, such as stealing. She sells most of her monkeys to nobility and visitors to the city, though some adventurers come to her with special orders.

Ziss rather likes her job. It takes some work, but she is reasonably good at it, and it brings in money. She also likes her monkeys; she will not sell to an abusive person, nor will she sell several monkeys to the same person over the course of only a few days (such as to adventurers who want to use monkeys to check for traps or perform some other cruel task).

Ziss has two sons, Zina and Kreel. These strapping young lizards spend much of their time at sea, sailing with merchant ships. They often travel to jungle islands where they can use their natural camouflage to better hunt for monkeys. They bring a total of about a dozen monkeys to their mother, about twice each year.

Chapter 5

# The City of Delights Campaign

*Most Revered One, this chapter discusses the many things that can happen to a person who seeks adventure within the walls of Golden Huzuz, the City of Delights. Some who seek excitement are born in the city, while many others come to see what the City of Delights has in store for them; this chapter also discusses how the adventuresome are treated in Huzuz.*

*Also of note within the next few pages is a description of remarkable characters from rum-human races who have achieved far more than their fellows. In addition, there is a summation of the Great Mystery of Huzuz— Why has the Grand Caliph not fathered a son? And how may people help?*

*Finally, several of the local legends are re-told by me, after hearing them from the people of Huzuz. Whether they are true or not, I cannot claim to know, though they are pleasing to the ear even if untrue.*

*I hope these pieces of local lore spark your interest and entertain you.*

*— Sunil al-Sahil, Tasked Administrator*

## City Campaigns

It is very difficult to run a city-based campaign, and there is no single "correct" way to do it. This section discusses several types of city campaigns and how they can be started by Dungeon Masters. First, there are some initial problems that must be overcome.

Many players consider cities to be resting places between adventures, and therefore, places where exciting things do not happen. Maybe an adventure starts in a city, but it rarely happens there. This can be true, and if the DM and players wish it, so be it. The City of Delights can make an excellent base of operations for adventures outside the city. The PCs can run off to have adventures in all parts of Zakhara, and always return to Golden Huzuz to rest, recuperate and restock. Still, the city has much to offer, and it can hold adventures as well as start them, if the players and DM allow the exciting parts of the city to interest them.

Besides the view that cities are only resting spots, there is a view held by many players that one city is much like another, and once they have seen a few blocks, they do not need to see more. While this may be true for smaller cities, Huzuz typically has more than 1,000,000 people within its walls. If perhaps 10% of those people were remarkable in some way—not an unreasonable estimate—there are still 100,000 interesting people to meet in the city. These people run shops, have unique personalities, wield political power, cast spells, and have many other qualities that make them potentially interesting.

Obviously, detailing a city of this nature is a problem. It is simply impossible to describe even a tenth of the interesting people of Huzuz. Nor is describing every bit of the city desirable, for two reasons: first, it makes the city seem mundane, if all its fantastic items are described (and especially if the 900,000 non-fantastic elements are described); second, it leaves no room for real discovery or reaction. One of the keys to running a successful campaign is leaving room to expand into, so the DM can react to the things the PCs do.

There is also a large element of the fantastic in Huzuz. Genies are a common sight. Hippogriffs and enchanted carpets fly regularly through the sky. Members of many races meet on the streets. Fantastic creatures roam through the night, in the alleys and sewers of the city, preying on those who allow it. Still, if these elements are used all the time, the city quickly becomes nothing more than a very large dungeon. Just as there should be empty rooms in a dungeon, there should be times when nothing happens in the city.

The city campaign is very challenging for the DM, who must be creative and responsive. There are adventures to be had and mysteries to be solved. Even more than in a wilderness or dungeon campaign, the DM must select a direction for the campaign, one that will hold the interest of the players through many adventures.

In summation, this is how to overcome initial problems with and prejudices against city campaigns:

1. Establish the city as a place where adventures can and do happen.

2. Acknowledge the interesting parts of the city and utilize them; establish a small stable of interesting people and places for the PCs to meet and get to know these people.

3. Do not try to describe every detail; it takes too long, makes the city mundane, and does not provide good opportunity to react to the PCs.

4. Do not make everything exciting; the PCs should not walk around town with swords drawn at all times.

5. Choose a direction for the campaign; if the players do not like the direction of the campaign, adjust it.

Following are several types of campaigns suggested for player characters in Huzuz, the City of Delights.

## The Newcomer Campaign

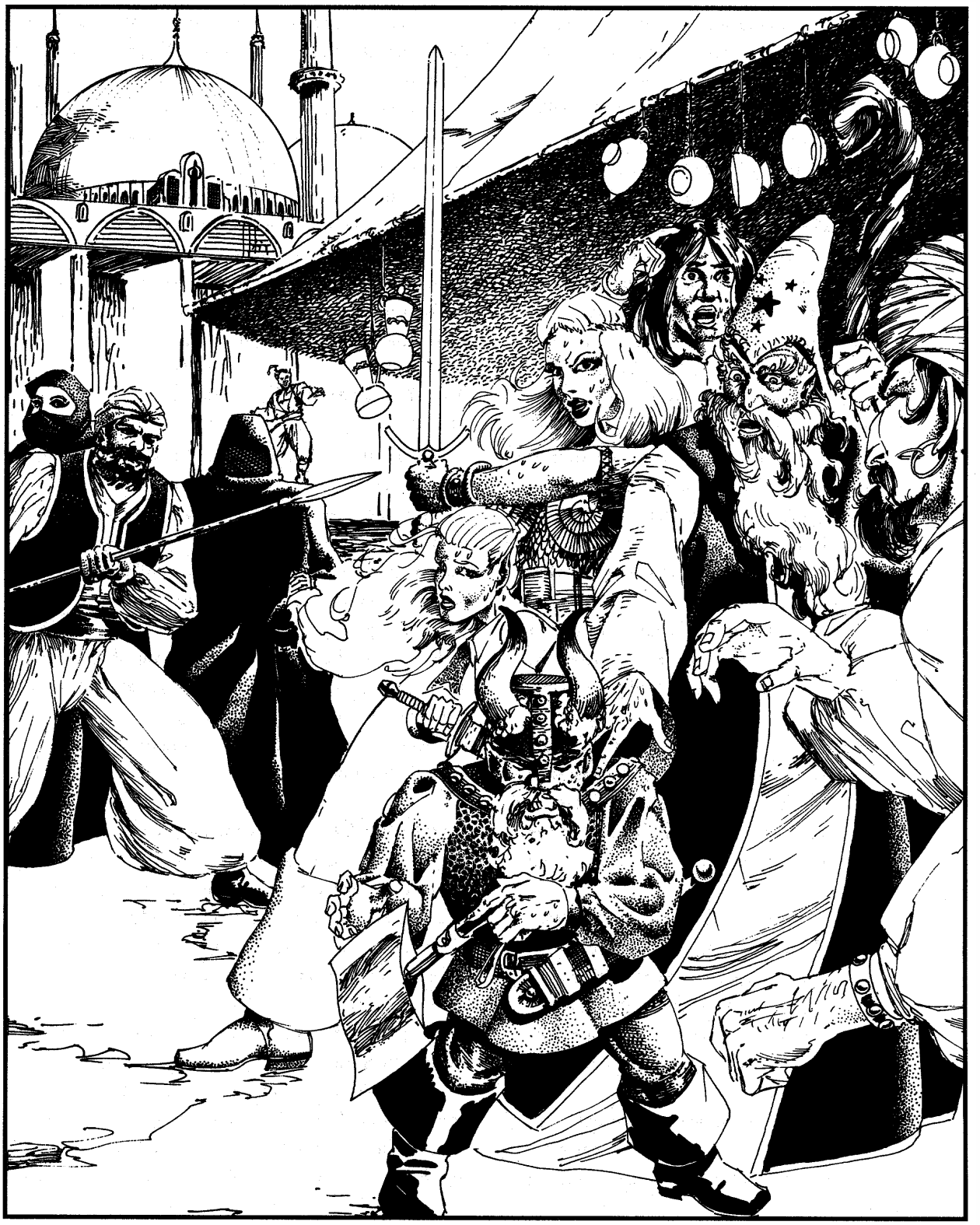
The PCs have come to Huzuz from outside, either from scattered barbaric tribes of Zakhara, or from places farther away, such as Faerun, Maztica, or Kara-Tur. The campaign is one of discovery and has very loose goals. The PCs must deal with the Way all races are treated equally, with the way they are pitied or sometimes reviled because they are not Enlightened, and with the new customs, weather, and clothing.

Eventually, this type of campaign wears thin. After a while, the PCs want to do more than see what things are like. They begin to decide what they want to do in the city, what their personal goals are, and the campaign changes direction.

## Law and Crime Campaign

In this type of campaign, the PCs are either criminals or law enforcement. If they are criminals, the campaign is likely very short, for there are guards and patrols all over Huzuz, and for the most part, its people are law-abiding. There are also numerous genies and mamluks waiting to enforce the law in Golden Huzuz.

It is possible for PCs to become members of some of the law enforcement branches. In such a campaign, the PCs might be an elite trouble-shooting force for the government of Huzuz. They would be assigned by the government to certain cases. They would also be expected to handle all sorts of extraordinary emergencies throughout the city—anything from tracking down a



thief, to finding and rescuing a kidnapped member of the nobility, to entering the vast waterway network under the city to find the source of a series of murders in the city.

## The Underground Campaign

In this campaign, the player characters are trouble-shooters of a different source. Rather than fighting crime specifically, they fight the monstrous population of the city. The underground waterways hold several unsavory beasts, all feeding off the city as they choose. The PCs may fight these monsters with the blessing of the government, or they may do it just to see what they can gain—as long as they are discrete. The law of Huzuz is not very tolerant of vigilantes, or of open warfare in the streets.

## The Political Campaign

In this type of campaign, the PCs become active in the city's politics. They may be satisfied with working for someone else, or they may wish to gain real power for themselves. If the PCs work for someone else, they may have funding and they might be handed various missions, such as spying on a rival. They might also be asked to perform a favor for a political ally, deliver messages and goods between factions, and many other tasks. If the PCs work for themselves, they have a more difficult road to follow, perhaps, but one that may ultimately be more satisfying. They need to gain money, meet and impress important people, and set high goals. A campaign of this type may take many game years to complete.

There are many political tracks. A priest could try to become a qadi or an imam of one of the Great Mosques. A sorcerer could try to establish a lucrative school for young wizards. A rogue could grow to control a merchant house. A fighter could form a mercenary corps or a caravan-protection service. Each of these things also leads to power. This campaign is requires more role-playing than most of the others.

The nobility is difficult to break into unless the PCs are already related to someone. But there are always possibilities; if the Grand Caliph fails to produce an heir, he may be tempted to break centuries of tradition and adopt a son who would become his heir, or to marry a fine young man to one of his daughters (when they are a little older), so they may produce a second-generation heir.

## The Great Mystery Campaign

The most obvious campaign in Huzuz, which relates to most of the other campaigns in some way, is to solve the Great Mystery of Huzuz: Why has the Grand Caliph not produced any heirs?

Solving the mystery would involve fighting monsters and deciphering obscure information; newcomers and members of the city watch could become involved. The people who solve the mystery will be hailed as the greatest heroes in the Land of Fate—at least for a time. As explained in Chapter 3, there are actually two plots against the Grand Caliph, and they are completely independent of one another.

The Brotherhood of True Flame is behind one plot, for they wish the problem of producing an heir to distract the Grand Caliph from their other operations. They have a spy, Qirmiz min Hudid, who occasionally poses as a member of the royal harim to kiss the Grand Caliph. Her kiss is cursed, rendering the Grand Caliph sterile each time Qirmiz kisses him. Thus, there are many layers of curses on the Grand Caliph, each undetectable; it would take very powerful magic to release the Grand Caliph.

Even more difficult is finding out about the curses, though there are several possibilities for bringing the PCs into this side of the mystery. Qirmiz disguises herself as an actual harim member, gets the girl she replaces to leave the harim for a time, and enters it herself. If a PC became involved with one of the girls in question, and he discovered she was a member of the royal harim, he may become concerned about her safety, and ask what she is doing to ensure she is not caught dallying away from the harim. Or the party may see what appears to be the same girl in two places at once.

Alternately, Qirmiz may slip and be seen by the Grand Caliph's first wife Dalilah, a hakima. Dalilah would see through the disguise immediately and would surely find some way to investigate what was happening, perhaps by hiring the PCs. Along similar lines, Tanya may discover that the girls are pulling some kind of switch. If she

knows the PCs (for instance, if any have entered the harim and become subject to her blackmail), she can contact them to investigate.

The PCs might also become involved directly with Qirmiz, who takes many lovers (and changes many of them into birds for her aviary). Similarly, an NPC friend of the PCs could disappear, captured by Qirmiz, inspiring the PCs to investigate.

Another possibility is for the PCs to stumble on the plot indirectly: While working against the Brotherhood of True Flame in general, they stumble upon indications of a plot. This could occur from meeting an important member of the Brotherhood or from discovering the temple of Kossuth that is hidden in the city.

The Yikaria, or yak-men, are behind the second plot against the Grand Caliph. They have a long-term plan by which they hope to take possession of the successor to the Enlightened Throne, whoever that may be, when the Grand Caliph dies without issue. The yak-men have caused their dao servant to place amulets in the masonry of the walls of every room in the harim. These amulets prevent the conception of a male child within those walls.

Again, there are several ways to discover the plot. The yak-men have already possessed Mu'izzi al-Kamar and the Grand Caliph's favorite cousin, Makin al-Mutrattab. The PCs could stumble on one of these possessions and find some way to break it. For instance, if they attend a party at the House of Al-Kamari, Suha, the dao enslaved to the yikaria might whisper a cryptic clue into their ears, such as "who looks through Mu'izzi's eyes?" If the PCs manage to free Makin from possession, they may be able to question him; this is no longer really possible with Mu'izzi, who has gone insane from the possession.

Once they have discovered a yak-man plot, the PCs will probably have to venture into the city's underground waterways to discover the lair. They may also stumble on the lair accidentally, but they may or may not relate it to the Grand Caliph's problems.

Another possibility is the accidental discovery of one of the amulets, possible only if someone breaks open a portion of a wall in the harim. An amulet might also be discovered if someone tries magical means to walk through one of the walls.

The yak-men may also become known in other ways. Like the Brotherhood of True Flame, the yikaria are good long-term enemies. If the PCs are fighting them anyway, they may stumble upon evidence of the plot, or even inadvertently free one of the people they have possessed.

Both plots might be discovered with a trip to the genie courts. Adnan al-Raqi seems to believe so. He sent a favored student to inquire; she never returned. He is currently looking for someone to search for both her and the answer to his question about the Grand Caliph's difficulty. Information from such visits may be very sketchy, only a hint or two.

Also, both plots are related in the report prepared by Sunil al-Sahil for the Padisha of the Marids (the one you are holding right now). If the PCs talk to Sunil, they may be able to discover that he knows more than he seems to. They might even be able to make him believe that release of the information could help him fulfill his duties, or cause the Great Padisha to recall him.

Finally, a proper appeal to Fate might yield a hint, perhaps a place to look.

## Player Characters

All sorts of player character types are seen in Golden Huzuz, from the normal Zakharan kits to kits from almost any other setting. In general, all adventuring types are looked on with some disdain and disbelief (why would anyone wish to risk their security like that?). Race makes no difference to the cosmopolitan folk of Huzuz, but character class usually does.

All warrior types are respected, though only askars and mamluks are really accepted. All wizard types are accepted, though ajami mages are usually avoided for safety reasons (who knows what awful spells they might have?). Thieves are accepted, but holy slayers are feared and matruds are disliked. Finally, Clerics of Order are all respected, though Free Priests are avoided.

## Optional Humanoid PCs

In the AL-QADIM™ campaign setting, all races are considered equals. Goblins and orcs are just as acceptable as elves and dwarves. All the races share the same cultures, the differences between Al-Hadhar (city dwellers) and Al-Badia (desert dwellers) being the only true division among the Enlightened folks of Zakhara. Therefore, it seems logical to make many of these other races available as player character races.

Below is a brief section of optional rules regarding humanoid and lizard man PCs; the DM should decide if these races are allowed as PCs into the campaign.

For more information, there are three good sources that deal with unusual races as player characters: PHBR10, *The Complete Book of Humanoids,* covers all the mentioned races; CGR1, *The Complete Spacefarer's Handbook* covers lizard men and several unusual races; the *Time of the Dragon* boxed set for the DRAGONLANCE® setting covers bakali lizard men, goblins, and ogres, among others. While these sources provide more complete guidelines for the different races, they take a comparatively narrow view of the different races, casting them as savage brutes. In Zakhara, this is not necessarily true; they can be as Enlightened and as civilized as any human, elf, or halfling.

**Table 2. Level Limits for Non-standard PC Races.**

| | F | R | sh | T | B | P |
|---|---|---|---|---|---|---|
| Goblin | 10 | 7 | — | 12 | — | 9 |
| Hobgoblin | 11 | 5 | 7 | 11 | — | 9 |
| Kobold | 8 | — | — | 12 | 6 | 9 |
| Lizard Man | 12 | — | 5 | 11 | 9 | 7 |
| Ogre | 12 | — | 5 | 10 | — | 3 |
| Half-Ogre | 12 | — | 7 | 10 | — | 4 |
| Orc | 10 | — | — | 11 | — | 9 |
| Half-Orc | 10 | 5 | 5 | 11 | 6 | 9 |

As with general abbreviations, F=Fighter, R=Ranger, sh=Sha'ir, T=Thief, B=Bard, P=Priest. Members of these races cannot become paladins or any kind of wizard other than sha'ir.

Kits suggested for the races are given below; the DM may choose to change level limits and available kits to better suit the needs of the campaign. Other information should be created as needed.

Goblin: askar, desert rider, mercenary barbarian; sa'luk, barber, beggar-thief, matrud; hakima, kahin, mystic

Hobgoblin: askar, corsair, desert rider, faris, mamluk, mercenary barbarian; sha'ir; holy slayer; kahin, pragmatist

Kobold: askar, desert rider, mercenary barbarian; sa'luk, beggar-thief, matrud, rawun; kahin, mystic, pragmatist

Lizard Man: corsair, mamluk, mercenary barbarian; sha'ir; beggar-thief, holy slayer, merchant-rogue, rawun; mystic, pragmatist

Ogre: askar, mamluk, mercenary barbarian; sha'ir; sa'luk, matrud, merchant rogue; pragmatist, hakima, kahin

Half-Ogre: askar, faris, mamluk, mercenary barbarian; sha'ir; sa'luk, merchant-rogue; pragmatis, ethoist, kahin

Orc: askar, desert rider, faris, mercenary barbarian; sa'luk, barber, matrud, merchant-rogue; pragmatist, ethoist

Half-Orc: any Zakharan kit

## Legends of Huzuz

Throughout Zakhara, legends of all types are told of Fate, genies, and the Law. Huzuz has several legends unique to the city; though they may be told elsewhere, they began in Huzuz.

### The Talking Bird

In the day of the great-grandfather of the current Grand Caliph, the Grand Caliph Akbar al-Assad, a strange thing occurred. Like our own beloved Grand Caliph, Akbar sometimes left the Palace of the Enlightened Throne in the guise of a commoner, to listen to the direct words of the people.

One night, as he walked in the City of Delights, he passed near a small dwelling, and he heard his name mentioned. He spied three young women, obviously sisters, within the house. He paused, his attention riveted by their conversation, which concerned their marriage

wishes, forgetting for the moment that he was eavesdropping.

"I," said the eldest sister, "would marry the Grand Caliph's baker. Can you imagine having all that wonderful bread, the best in the world, any time you desired it?"

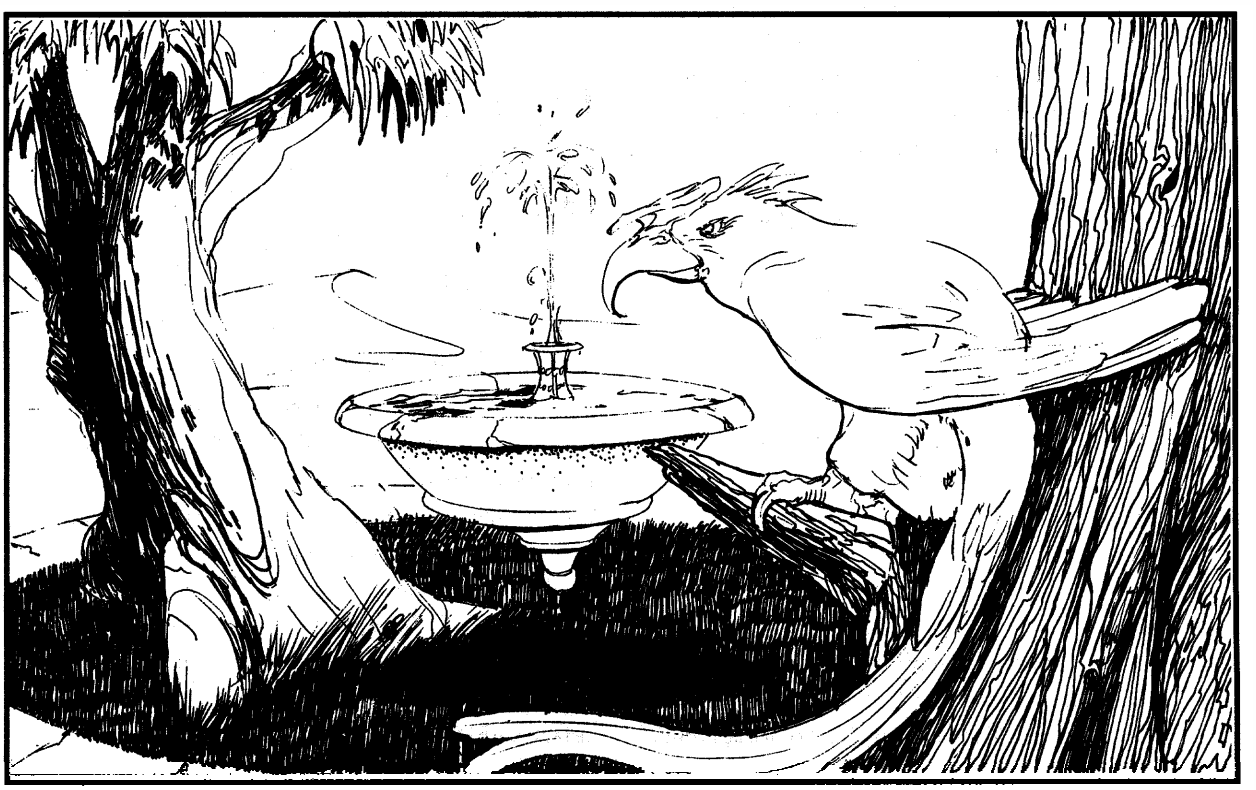
"Yes, sister," said the middle sister, "I can. And I would choose the Grand Caliph's cook for a husband. I have heard that his stews are excellent, and, since he is the chief cook, over the baker, I would have the bread as well. What about you, Latifa?"

The youngest one looked up from her sewing (for that is what all three sisters were doing as they talked), and said, "If I were to wish for a husband, I would take a higher flight. None but Grand Caliph Akbar himself would do for my husband."

The women laughed at their fantasies, but the Grand Caliph looked hard at the youngest girl, Latifa, who was of surpassing beauty and seemed to think of more than filling her stomach—and who seemed to have very good taste. Akbar at once made up his mind that the girls would have their wishes. When he returned to the Palace, he told his Grand Vizier to bring the girls to him the next day.

When the young women were brought before him, before the Enlightened Throne itself, he said to them, "Do you remember the wishes you spoke of last night as you sewed? Fear nothing, but answer the truth." The sisters seemed nervous, but answered the truth, for such was the Grand Caliph's request.

When they finished, they fell upon their knees and said that it was all in jest, that they could not presume to marry as they wished. The Grand Caliph stood, and he walked to the youngest sister. "Nonsense," he said. "I am no genie, but if these are truly your wishes, I shall grant them." The girls, still a bit timid and dazed at their good fortune, agreed. That very day, there were three weddings in Huzuz. One was naturally much grander than the others, for the marriage of a Grand Caliph is never a trivial matter. Seeing the Grand Caliph finally married, the Grand Vizier retired to a country estate.



It seemed Fate had brought Akbar and Latifa together, for they fell deeply in love. The older sisters, jealous of the youngest's fortune, grew increasingly bitter. They wondered how the Grand Caliph could have chosen her over them, for they were greedy, and could not see the true love between Akbar and Latifa.

Because the Grand Caliph and his new wife were so much in love, it was not long before Latifa was heavy with child, a child that would be Akbar's first, so possibly the heir to the Enlightened Throne. When the time for the birth came, the elder sisters insisted on attending their sister themselves. Latifa was fatigued by the birth, and did not see the child before falling into a deep slumber. The sisters took the male child, placed him in a basket, and dropped him into a deep well. They then wrapped a kitten in a blanket and presented it to the Grand Caliph as that which had been birthed by their sister.

Naturally, the Grand Caliph was horrified, for it seemed his wife was under some curse. He went to her at once, and professed his love for her, but explained the curse. Later, they tried again to produce an heir; another boy was born, which the sisters dropped into the well in a basket, and replaced with a puppy. The Grand Caliph was quite upset, and almost had his lovely wife put to death, but the new Grand Vizier intervened.

After much cleansing by the new Grand Vizier and the Keeper of the Mosques, the couple tried again. A baby girl was born this time; again, the sisters placed the child into a basket and dropped her into a well, showing a baby goat to the Grand Caliph.

Grand Caliph Akbar had seen enough. So great was his wrath with his wife that he had her locked away, sparing her life only because his advisors intervened. The Grand Caliph despaired and refused to take another wife. It seemed the lineage of the Enlightened Throne was in dire trouble.

However, as you should know, the wells in Huzuz connect with underground waterways, some of which eventually spill into irrigation ditches in the country estates on the outskirts of the city. So it was that Fate brought each basket and child in turn to the estate of the retired Grand Vizier.

The former Grand Vizier had no wife, and he had always dreamed of having children. When Fate brought him the first of the baskets, he rejoiced. Not keeping up with matters of court very well, he did not immediately realize the identity of the child. When the other two children arrived in turn, he gave thanks for his bounty. He raised the three children as his own, treating them with great kindness and love.

Eventually, he realized that the children must be the children of the Grand Caliph, for they were so noble in bearing, and he had finally heard of the incidents of the supposed animal births. Unfortunately, as Fate would have it, he died before he got around to informing them, for he was an old man. The children grew to adulthood on the Grand Vizier's fine estate, having no wants—or so they thought.

One day, a hakima stopped by the estate, while the princes were hunting. The princess offered her hospitality, and the hakima accepted. The old wise woman, though very pious, admired the beautiful mansion in which the young people lived. The princess, Pariza, asked many questions of the old woman, especially about her lifestyle. Finally, Pariza asked the hakima what she thought of the house.

The hakima replied, "Madam, one must be hard to please to find fault with your house. It is beautiful and comfortable, and it is difficult to imagine anything more lovely than your garden. Still, since you ask, I must confess it lacks three things to make it absolutely perfect."

"What are they?" cried the princess. "Only tell me, and I will lose no time in getting them."

"The three things," replied the woman, "are the Talking Bird, whose song draws other birds to it, tossing in chorus; the Singing Tree, whose every leaf sings a different song, each more lovely than the last; and the Golden Water, a mere drop of which will create a fountain that will never be exhausted."

The hakima gave the princess directions by which she might find the items. After receiving many thanks from the princess, the hakima departed.

When her brothers returned from hunting, Pariza told them of the old woman's words. When she was done, the

eldest, Bahamal, said, "If it will make you happy to have these things, sister, you shall have them. I shall go and bring them back." The next morning, Bahamal arose to begin his journey.

Suffering a change of heart, the princess asked the brother not to take the risk and go; it could be dangerous, she said, and the house was fine. But the prince would hear nothing of that. Instead, he drew a knife from its sheath and enchanted it. "Here," he said. "Nothing will happen to me, but I have enchanted this knife to comfort you. As long as it stays bright and shiny, I am fine." So saying, the prince rode off.

As each day began, Pariza checked the knife to that it was still shiny. One day, the knife appeared corroded and dull, and the princess knew her brother was dead. The second brother, Periz, immediately set off to see what had become of their brother, leaving his sister a talisman like that of his brother.

Many days later, that blade also became corroded and dull, and Pariza felt she had no choice but to follow her brothers, to see what had become of them. Following the hakima's directions to the Talking Bird, she set off. Along the way, she met a wise old man by the side of the road.

When she approached the old man, she described her brothers and asked if he had seen them pass. The old man replied that he had indeed seen them, as they passed on their search for the Talking Bird. "I explained to them," he said, "that the trail to the home of the Talking Bird is surrounded by black stones. These stones are all that remains of those who try to find the Talking Bird. They make a clamor of voices, trying to get others to deviate from the path, so they may share their misery, for anyone who steps from the path becomes a black stone. That must be what happened to your brothers."

Pariza said she had enough self-control to stay on the path, but she might be frightened into a mis-step by the voices of the stones. How would it be if she plugged her ears with cotton? The old man cried out, for the princess was the first person to ever suggest a means to overcome the voices of the black rocks. Still, he warned the princess that there may still be risks involved in her quest.

She nodded solemnly and thanked the old man. Stuffing her ears with cotton, she took the path he indicated, and was soon on the path of the black stones. Though she heard whispers of voices, she passed safely along the path until she found the Talking Bird.

Taking the cotton from her ears, she asked the bird, "O wise one, please help me. I come in search of my brothers, who came to search for you, the Singing Tree, and the Golden Water." The bird replied that her brothers were among the black stones, and that Pariza must sprinkle each stone with a bit of Golden Water, until she found her brothers. He directed her to the Golden Water nearby, and told her what method might be used to take but a twig of the Singing Tree, plant it in her garden, and watch it grow.

Slowly and patiently, the princess took the Golden Water to the black rocks, and released all of them from their state, including her brothers, who were very happy to see her. She asked the Talking Bird, Azhakar, to go with them, and he accepted their invitation. Escorted by the dozens of brave men Pariza had freed, the three returned home with their treasures and placed them in their garden.

Not long afterward, the princes went hunting again, and they happened upon the hunting party of the Grand Caliph, Akbar. The Grand Caliph admired the boys, for they were fine hunters. He rode to them, introduced himself, and invited them to dine with him in the Palace of the Enlightened Throne. After a short consultation, the princes reluctantly declined the invitation, because they knew their sister would be waiting for them. Instead, they invited the Grand Caliph to dine with them.

The Grand Caliph was much impressed with the boys, who had a noble bearing, and he agreed to dine with them, but on the morrow. Akbar returned to the Palace, and the princes returned to their fine home as well. Delighted, they told their sister of the Grand Caliph's impending visit.

Pariza was much excited, for it is an honor to be visited by the Grand Caliph, but she was also dismayed. Having never been to court, she did not know what she should make for the Grand Caliph to eat. She went to the wise Talking Bird for advice.

When she had explained her predicament, the Talking

Bird replied, "This is what you must do. Your cooks can prepare many excellent dishes, and you should leave it to them. However, there is one special dish you must prepare yourself. Take a cucumber and stuff it with pearls. Cook this and serve it to the Grand Caliph with the first course." Pariza was perplexed, but did as the Talking Bird suggested; he was seldom wrong.

The next day, when the Grand Caliph arrived, the youths gave him every hospitality and showed him the wonders of their house. The Grand Caliph was very impressed when he saw the Singing Tree, little more than a humming sapling at the time, and the fountain of Golden Water. He even spoke to the Talking Bird, who replied in polite words.

When the Grand Caliph sat down to eat, Pariza gave him the cucumber stuffed with pearls, just as she had been instructed. The Grand Caliph cut open the cucumber and cried out in surprise, "What is this? Pearls from a cucumber! How odd!"

At this, the Talking Bird spoke. "Why are you so surprised, Grand Caliph? Is this any more amazing than the idea that your wife could give birth to animals? Look at the youths here at the table with you. Is it not obvious that they are your children?"

When the Grand Caliph had recovered from his astonishment at the Talking Bird's words, he did look carefully at the youths, and saw in them elements of himself, and elements of his once-beloved wife. Though the children were stunned by the occurrence, they also trusted the words of the wise bird, and when the Grand Caliph insisted they come to the Palace and live there, they quickly accepted.

The Grand Caliph went himself to his wife's prison, freed her, and fell to his knees before her to beg for her forgiveness. She agreed, and the entire family was reunited. The Grand Caliph brought the jealous sisters before him, for he now knew them to be guilty of separating him from his beloved for many years, and of almost preventing him from having an heir to take his place on the Enlightened Throne.

He threatened them with death for their crimes, and they begged for mercy. The Grand Caliph turned to his wife and said, "You were wronged more than I. You decide what is to be done with them." The lovely Latifa, despite her long imprisonment, was still generous and good-hearted, and asked that they be spared, so that the entire family could finally be reunited and live together in harmony.

The sisters were much relieved, for they had suffered great guilt during these long years, and now they would have the opportunity to repent, They spent the rest of their years serving Latifa and her children. Eventually, Grand Caliph Akbar died, and Bahamal became Grand Caliph, then his son Achmed, and his son Khalil.

And if you do not believe me, go to the garden of the Grand Caliph and ask the Talking Bird, who still resides there.

## The Winged Cat

A few years ago, not long after the Grand Caliph Khalil came to the throne, a great winged cat came to the City of Delights. Most people believe this creature to be simply an animal, though a magnificent one. In truth, it is much more.

During his adventures before ascending to the Enlightened Throne, Khalil al-Assad heard many tales of great winged cats, the jana-nimar. Though he saw a pair from afar once, he was never able to get close to one. He was able to capture a few jana-qitat, lesser winged cats, which he brought back to Huzuz. Those are the flying felines you occasionally see in alleys or in homes in the city.

Khalil, as you should know, is a collector of many things — art, animals, strange plants, and many other unique items. When he ascended to the throne, many people began to bring him gifts, and word spread of those things the Grand Caliph desired for his collection. One of these things was the elusive winged cat.

An adventurer, Husam bin Waleed, asked for an audience with the Grand Caliph, explaining that he wished to hunt for a jana-nimr for the Grand Caliph, Eventually, Khalil was able to grant the young man's request, and the two met in one of the palace's throne rooms. Husam introduced himself.

"Great One," he said, "I am Husam bin Waleed, and I

would like to bring a winged cat for you, but I would ask a favor in return." Many courtiers were surprised at the youth's audacity, but the Grand Caliph simply smiled and asked what the favor would be. Husam replied, "Just as you wish to possess one of these magnificent beasts, I wish to possess one of the magnificent women of your harim."

Considering, the Grand Caliph asked, "Which one did you have in mind?" The adventurer replied that he had seen none of the women up close, only from afar, so he could not decide; could he see them?

The Grand Caliph agreed to the request, and went to the harim. There he asked which of his concubines might wish to go with the adventurer. The harim was quite small at the time, less than ten women, and all were devoted to the Grand Caliph. However, one spoke up and said that if the Grand Caliph desired, she would wed the adventurer. Though she was an elven maid of exquisite feature and form, the Grand Caliph agreed, for he did not truly believe the adventurer would complete his task.

He showed the woman, Halima, to Husam, who readily agreed to the bargain. Khalil told the adventurer of his own encounter with the jana-nimr, and Husam set off on his quest.

The man turned out to be very brave, and he faced many perils before reaching the mountain home of a family of winged cats. Husam was almost ready to try to capture a small one, and was surprised when a voice spoke to him in clear Midani. "Human," the voice said, "What do you want in my home?"

Looking behind him, Husam saw a huge winged feline, with fur the color of midnight sky and blazing eyes. Husam thought quickly, and answered in a voice as calm as he could manage, "I was, well, you see . . . I have admired you magnificent creatures from afar, the beauty of your fur, the greatness of your wings, the fire in your hearts and in your eyes. I did not know you could speak! And I certainly hope I am not disturbing you now."

The great animal looked into Husam's eyes and spoke again, in its growling voice. "Human, you should know that I am a sorcerer among my people, and I can see that you are lying, that you wished to capture my daughter there. However, you do truly admire us, for who would not? Because of that, I will not eat you."

"Y-you won't?" asked Husam, shakily.

"No," replied the jana-nimr. "I have a better punishment in mind for you. . . ."

A few days later, there was great excitement at the Palace of the Enlightened Throne when a great, dark, winged cat flew overhead and landed near the front gate. Guards called to other guards, and eventually, the Grand Caliph arrived at the gate. The great beast bowed its head to the Grand Caliph.

The Grand Caliph came forward, scratched the great creature behind its ears and asked if it would like to come inside the palace. The creature seemed to nod, and it followed the Grand Caliph inside. Khalil had fine food brought for the creature, who ate in a famished manner. Then, he summoned Halima to him. "Halima," said the Caliph, "It looks as though the adventurer has fulfilled his part of the bargain. If he reappears in the palace, I shall have to give you to him."

"I understand," said the woman. She walked over to the great cat, who had been watching her since she entered the room, and she began to pet it. "Look!" she exclaimed a moment later. "The beast wears an earring like that Husam had on!"

The Grand Caliph looked and agreed, for it was a distinctive earring, silver with a topaz stone set in it. "It seems Husam has returned after all," said the Grand Caliph. And indeed it was true, for somehow, Husam had been robbed of his intelligence and transformed into a winged cat. Even now, Husam al-Jana, as he is called now, lives in the palace, where he seldom leaves Halima's side. And the Grand Caliph was able to keep both his word and his harim.

## The Violation of The Minarets

As you should know, it is against the Law to use the minarets of the Golden Mosque for anything except a call to prayer. This was not always so, for we used to believe that respect for the minarets was enough to encourage people to avoid abusing them.

Love, however, can sometimes cloud a man's mind, and so it was that a young man named Askar came to

violate the sanctity of the minarets. The minarets, as you should know, amplify the voice of any person who uses them. An imam can climb into them, and without even straining his voice, can call the entire city to prayer. The young man was very much in love, and he felt the whole city should know. Thus he determined to sneak into the minarets and proclaim his love throughout the city.

Getting in was easy, for the Golden Mosque is an open place, which any Enlightened person can enter. The climb to the top was more difficult, for the stairs wind up nearly 300 feet. Still, the youth was determined, and he reached the top eventually. There, he called out to the city, "With all my heart, I, Askar ibn Alim, love the fair maiden, Fatima bint Delia, and I wish to marry her!"

The city fell silent, for the people realized at once that someone had misused the power of the minarets. Fatima sat in her home, horrified and embarrassed. The Grand Caliph looked toward the minarets from his windows. Many of the Faithful were outraged. By the time the young man climbed down from the minaret, a crowd, including several footmen of the city watch, had gathered at the base of the minaret.

The young man smiled as he stepped out of the minaret, but his joy quickly turned to fear when he realized the crowd wanted his blood. Askar was promptly arrested and taken before a palace qadi. Imam Renn sat next to the qadi, representing the wronged party in the complaint, the Faithful of Huzuz. The young man trembled as he came before the qadi.

The judge asked first for Imam Renn's statement, and the Imam explained that the youth had climbed and misused the minarets. They would have to be cleansed and resanctified; it was a crime against the mosques. Still, at that time, using the minarets had never been specified as against the law.

Then the qadi asked for Askar's explanation for his actions. Trembling, his face on the floor, the young man spoke. "Great qadi, and magnificent Imam, I meant no harm. My heart was so full of love for my Fatima, and I wanted all to know. Please, merciful one, I meant no harm or disrespect."

At this, the qadi conferred with the Imam, then asked, "Is it truly love you feel?"

"Oh, yes, qadi," replied Askar. "Fatima is the fairest of women, more beautiful than any other woman in the world. I want to give her everything she needs, and I will love her forever."

Again, the qadi conferred with Imam Renn, and then spoke to the youth. "Many people are demanding your death." At this, the youth paled. "However, we have devised a quest to test your love and faith, and to see if Fate desires you two to be wed. You have one day to bring us three things. If you fail, you will be put to death."

"What are the three things?" asked Askar.

"You must bring us the tear of a genie, the gift of a Caliph, and the heart of a maiden." At first, Askar was dubious, but then he brightened.

"I already have one of those things," he cried. "I have the heart of a maiden, for I won the heart of fair Fatima!"

Imam Renn scrutinized the young man and asked, "Are you sure? Your fair Fatima is likely mortally embarrassed by your actions, and you may not have her

heart any longer." At that, Askar paled again, and practically ran from the chamber of the qadi.

Arriving a breathless few minutes later at the home of his beloved, he found her gone. The girl's mother looked accusingly at him. "Fatima is gone," she spat. 'She has left to avoid embarrassment to her family, and she wishes to never see you again." Crushed, Askar left the house and wandered the streets of Huzuz, trying to think of what he might do.

Along the way, he saw an old man stumbling along. He almost did not notice, but his kind instincts served him well, and he stopped to offer aid to the old man. Askar looked so depressed that the old man said, "Perhaps it is I who should aid you. What ever is the problem?"

With a deep sigh, Askar explained about his violation of the minarets, "Now," he said, "I am to be put to death if I do not bring three things to the qadi and Imam Renn. I must have the tear of a genie, the gift of a Caliph, and the heart of a maiden. I thought I had Fatima's heart, but she has left, for I have embarrassed her. Now I have no hope of accomplishing my task."

The old man seemed saddened by the story, and a tear rolled down his cheek. He took a vial from within his aba, and caught the tear in it. He said, "Here, perhaps this will help." And with that, he handed the vial to the youth, and assumed his true form, that of a noble djinni. "You helped one who you thought was a crippled old man; for that, I thank you, and I give you my tear." And the djinni blew away on the wind.

Heartened, the youth traveled immediately to the Palace of the Enlightened Throne, where he asked for an appointment with the Grand Caliph. After a few minutes, a bureaucrat arrived at the gate and informed the boy that he would be admitted to the throne room in two days, in the afternoon. Despite Askar's protest that two days would be too late, the appointment could not be moved forward.

Again depressed, the youth walked a block away and sat down to think. A few minutes later, a ragged beggar came along and began to cross the street near the youth. The youth called out and motioned to the beggar. "Here," he said, pressing a coin into the beggar's hands, "I have only a single dirham, but it is yours."

The beggar took the coin and looked thoughtfully at the youth. "Boy," he said, "Why are you depressed?" For the lad looked as if his world had some to an end, which, of course it had. Again, Askar explained his plight. "Now I have the tear of a genie, but I will be unable to see the Grand Caliph until too late, and I have lost the heart of fair Fatima. Without her, I may as well not live anyway."

The beggar held out the dirham Askar had recently handed to him. "Here," he said. "Do not give up hope, for I am the Grand Caliph, and this is my gift to you." With that, the beggar pulled back his keffiyeh, and indeed, it was Khalil al-Assad, who turned and quickly walked away, before the youth could thank him.

Slightly buoyed by his success, the youth went to Fatima's house again, but she had not returned. Askar went to his own home and spent a night in restless sleep. The next morning, he awoke, and went to tell the qadi of his failure, for he no longer had the heart of a maiden.

When he came before the qadi, there were many people in attendance, for word of the youth's quest had spread, and many were curious to see if Fate would spare him. Imam Renn arrived, and sat down near the qadi, who asked Askar to step forward.

The boy did so, and with head bowed, he held out his hands, one with an empty glass vial (for djinn cry tears of air), and the other with a battered dirham. "These are the results of my quest, qadi, the tear of a djinni and the gift of the Grand Caliph." Some members of the crowd gasped, for they thought the youth must surely be lying.

Then Imam Renn spoke. "I believe you, for the Grand Caliph spoke to me this very morning about his gift of a single dirham to a tired youth, and last night, I was visited by a djinni, who told me how your story touched him. However, I did not hear you mention the heart of a maiden."

Askar shook his head, tears welling in his eyes. "That is because I have lost her heart, great Imam. I love her with all my heart, but she is gone. Put me to death now, for I do not wish to live without my Fatima."

At that, a woman in the crowd moved forward, struggling through the rest of the onlookers. As a sturdy mamluk was about to escort Askar away, she threw herself

at his feet. "Please, qadi, do not have this youth slain! I will give him my heart!" As she looked up, at the qadi, Askar saw that it was none other than Fatima, his beloved.

The qadi motioned the mamluk away, and Askar rushed to Fatima's side. "Forgive me Askar," she said. "When you did something so foolish, I did not believe in the truth of your love. I thought it was something you wished to boast about, that you regarded me as a possession to be shown off. Now I know that you truly love me, and you still have my heart." And the two held one another.

The foolish young man, no longer quite so foolish, still had to pay penance, which he did by cleaning the grounds of the Golden Mosque for three months. He began taking training for the clergy of Zann, and today he is an accepted brother among them. Later, he married Fatima in the Golden Mosque itself, and they moved to Hiyal. They are still living there to this day, in peace and with great love. In their home, a single dirham and a vial of air, sit in a place of honor, for all to see.

## The Lion's Head

In the Assad Bazaar, in the Court District, there is a great, stone lion's head, perhaps 25 feet tall. It is said to have once been an idol worshiped by a desert tribe. When its worshipers wandered away and became Enlightened, the idol followed them, mysteriously arriving in a public place one morning. In Huzuz, it is said, the lion's head listened to the clerics who spoke of the Law of the Loregiver. So obvious and clear was the Law, that the lion's head, once worshiped as a deity, became Enlightened itself.

It still sits in the Assad Bazaar, and you can see it there today. Sometimes, in the dark of night, the head moves, for people find it looking in different directions in the morning. It is said that if a Faithful person stands near the head and is favored by Fate, the head will tell of a way to find great treasure.

# Chapter 6
# Adventures in Huzuz

*Most Wondrous Padisha, despite what most residents of Huzuz believe, their city has adventures waiting around almost every corner. The inhabitants believe their city to be a safe place, and for the most part it is. However, there are many forces at work in Huzuz. There are the Yikaria and the disgusting Brotherhood of True Flame, as described in the section of powerful groups. There are various monstrous elements, as described in the included naturalists' pages. And there are criminal elements, as mentioned in several places. Even the most jaded of adventurers can find excitement in the City of Delights. The next few pages offer examples of the different types of excitement to be found in the city.*

*— Ever your humble servant, Sunil al-Sahil*

## Types of Adventures

Basically, there are two types of adventures the DM can run using the City of Delights: those that begin in the city and move elsewhere, and those that take place entirely within the city. Within these two broad categories are packaged adventures, such as Golden Voyages, Assassin Mountain, A Dozen and One Adventures, the adventures found here, and DM-created adventures, perhaps using ideas presented here or elsewhere.

It is also possible to adapt several other game products for use in an Arabian *Adventures* campaign. In particular, several FORGOTTEN REALMS® Campaign supplements are quite fitting, including FR3, *Empires of the Sands,* FR10, Old Empires, and FR13, *Anauroch. The Ruins* of *Undermountain* boxed set is also adaptable, with some work.

*Empires of the Sands* covers the lands of Amn, Tethyr, and Calimshan. The last is somewhat like Zakhara in general character. Adventure suggestions can be found throughout the book. Also, the book contains many smaller cities that can be easily scattered throughout Zakhara, as well as a number of interesting characters that (especially in the Calimshan section) can be readily adapted for use in a campaign in the Land of Fate.

*Old Empires* describes the lands of Mulhorand, Unther, and Chessenta. Mulhorand is Egyptian in flavor, while Unther is somewhat Babylonian; both are appropriate for adaptation to adventures in the Ruined Kingdoms. *Old Empires* holds many interesting characters and adventure ideas.

Anauroch describes the culture of the great northern desert of that name. The book describes an area that is very much like Zakhara in many ways. If the background information (specifically the Phaerimm and the Sharn) is ignored, the book can provide several good characters and a number of excellent adventure ideas for the Land of Fate.

The Ruins of Undermountain describes a vast dungeon complex near the northern city of Waterdeep. While there is officially no such complex underneath the City of Delights, there is no real reason why it cannot be placed here in a personalized campaign. The boxed set includes numerous adventures and ideas that can be adapted with some work to fit a Land of Fate campaign. Best of all, the boxed set includes huge poster maps of the dungeon complex. While some areas are described, much of the dungeon area is left to fill, so why not fill it with AL-QADIM™ monsters and adventures?

## Starting an Adventure in Huzuz

There are many ways to get player characters started on an adventure in the City of Delights. Many of the NPCs presented in the City of Delights boxed set have personal agendas that sometimes require them to hire adventures for one mission or another. Peruse the different sections of the books, looking for the adventure hooks that might interest the players. Choose a few and see how they go. Also, most of the legends presented in the previous chapter should suggest adventure ideas to the DM and players. Finally, the descriptions of the different campaign types (especially the great mystery campaign) should provide many ideas for ongoing adventures.

Here are presented a number of quick adventure hooks and ideas.

### Adventure Hooks

These are short ideas for getting PCs started on almost any adventure.

- Prince Tannous uses intermediaries to hire the player characters to find some rare item.
- Adnan approaches the player characters and tries to convince them to go to the genie courts to find his star pupil, who disappeared.
- Khwaja al-Danaf hires the player characters to explore new routes.
- Almost anyone wants the player characters to guard a particular caravan against bandits.
- The player characters meet Qirmiz min Hudid and are drawn into conflict with the Brotherhood of True Flame.
- The city watch runs into a problem while the PCs are nearby. The watch requests the PCs' help, as good citizens, in curtailing whatever the problem is.
- The city watch mistakes the player characters for fugitives from justice, arrests them, and takes them before a qadi.
- The player characters intrigue the R'maga brothers, who are ready to hire yet another group to attempt to find their missing brother—or to return with the money he stole when he left, or find him, so the other brothers can deal with him as they see fit, or whatever else the DM wants to include.
- While at a party for the Al-Kamari, Suha the dao whispers a cryptic message to a PC, drawing the party into the yikaria plot.
- Dauntless mamluks are sent on a mission to find a magical item, and they need reliable guides.
- The sect of Najm the Adventurous hires the PCs.
- Wizards looking for components hire the PCs.
- Gogol al-Misal hires the PCs, either as go-betweens for an anonymous noble who needs a job done, or for himself, to send them on a mission for the Brotherhood of True Flame.
- The PCs stumble upon an entrance to the city's vast underground.
- The PCs hear a story from Gorar al-Askar.
- The PCs meet the Grand Caliph in beggar guise.

### Adventure Ideas

The following are several ideas for adventures, more detailed than the hooks given above, but less so than a full adventure. These require fleshing out by the DM.

**1. Tanya bint Perijan has been captured.**

She and her companion, Yasmi, had left the harim to go on a shopping spree. Something happened while the women were away, and Tanya was captured, kidnapped, or even arrested. At Tanya's request, Yasmi returned to the Palace.

Now, she must find a discrete party of adventurers to perform a rescue before the Grand Caliph discovers his favorite wife is missing, and before Tanya is hurt. The reward should be great, the threats dire if they reveal what they learn to anyone, and the time very short,

Tanya may or may not be in Huzuz, and her captors may or may not realize who they have.

**2. Janya bint Tanya, daughter of the Grand Caliph, has been kidnapped.**

While Janya was on a trip to the city to see her parents, her caravan was raided, and the bandits took the young girl with them.

Later, the bandits discovered who they have. They might want a ransom for her return, or they might want to avoid the wrath of the Grand Caliph and return her quickly, safely, and anonymously.

The bandits may have the girl with them, or they may have left her at an oasis with enough food to survive, and then ridden quickly into the desert, hoping the forces of the Grand Caliph cannot catch up.

The player characters might be called upon to rescue the girl, find the girl, negotiate with the bandits for the girl's return, track the bandits and exact retribution, or just find the bandits for the Grand Caliph's military forces.

When they find her, Janya may not be cooperative. She has just been kidnapped by "bad people," so she should initially distrust the player characters.

**3. A wild-eyed gnome has arrived from the north.**

This little fellow is going around the City of Delights, trying to "unite the gnomes." Though none take him seriously, the character is professing racial prejudices and gnomish superiority. He is very disruptive, especially to the few gnomes of the city, whom he harangues with political slogans for hours at a time.

The PCs are hired to put a stop to the gnome's disruption of everyday life; they must convince him to be quiet, escort him out of the city, or even Enlighten the poor fellow. They must not kill or injure the gnome, for the Grand Caliph wants no chance of the gnome becoming a martyr.

**4. The adventurers are hired to patrol the Warehouse District.**

A prominent merchant family takes notice of the PCs and hires them to protect their warehouses, and to kill elemental vermin.

Besides the normal parts of, the job—fighting vermin and keeping intruders from entering the warehouse—there are a few unusual factors.

First, the Exterminators is a group that often hires itself out to hunt and kill elemental vermin. They are jealous of their job and prefer that no one else perform it. They try to coerce the player characters to give up their type of work, perhaps even resorting to violence. They may instead insist that the PCs hire the Exterminators themselves, in a sort of subcontract.

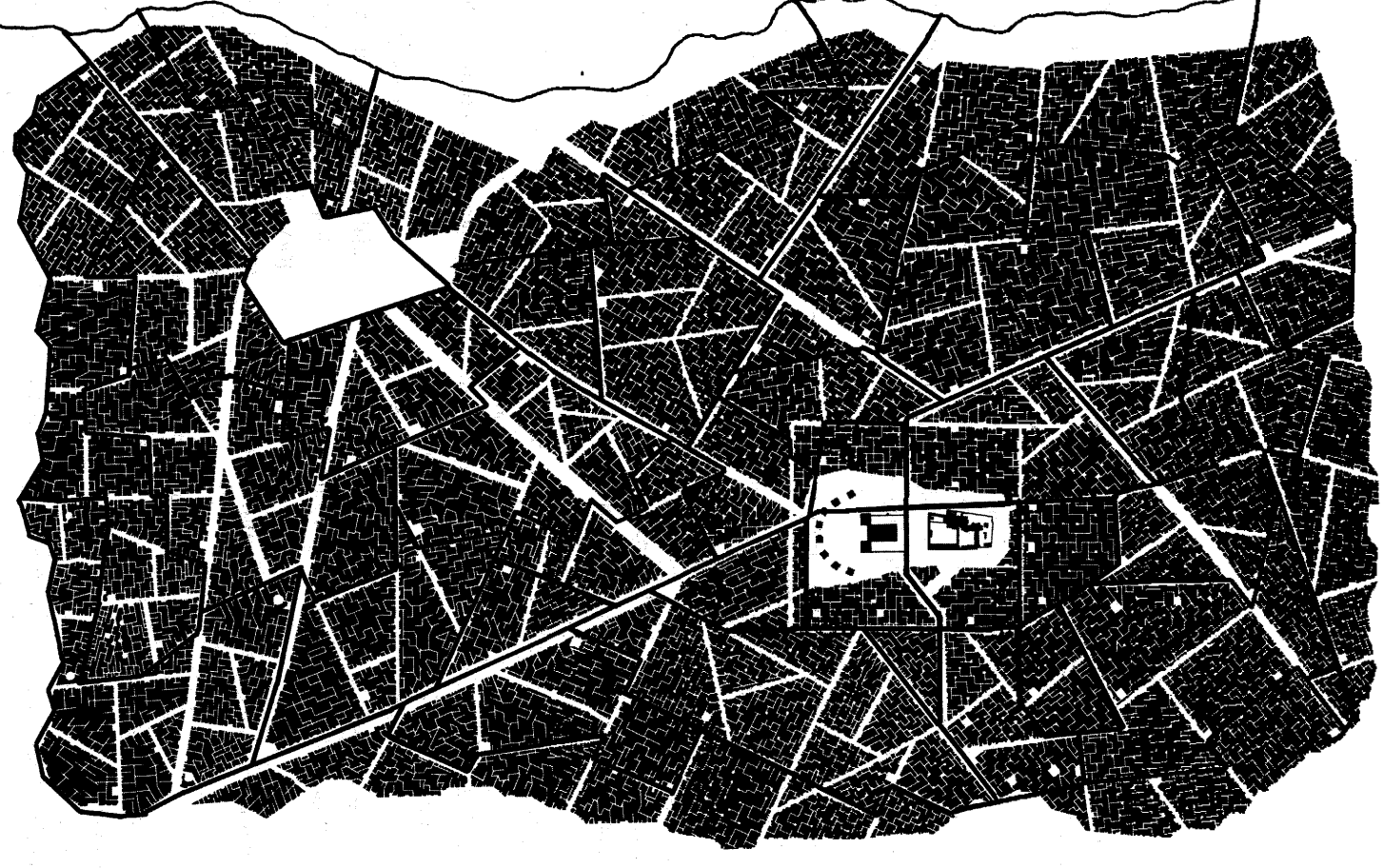
There are also mamluks hired to protect many warehouses. Like the Exterminators, the Diligent mamluks are jealous of their territory. Though they do not become violent, they suggest rather pointedly that the PCs leave.

Finally, there is a curfew in Huzuz and a city watch to enforce it. If the player characters are caught in public after curfew, they are questioned closely. The city watch asks to see their permit for night-time guard duty. Since the PCs do not have one, this could be a problem.

## Danger Beneath The City

The map on the opposite page shows the network of waterways found beneath Huzuz. Several access points are marked, including all the city's wells. This waterways also provide access to a series of catacombs, some used centuries ago as burial places, before the waterways were created and before the city grew to its present size. In some places, there are family burial vaults still in use.

# Map of Underground Waterways



Besides access through the wells, there are several hidden stairways leading down into the underground.

These waterways are generally about 20 feet wide, with a ceiling arching up to 15 feet above the water, which is usually about 20 feet deep. The water comes from the Al-Sarif River, so the underground waterways become deeper during the spring, increasing their depth to as much as 30 feet and decreasing overhead to as little as five feet in the center of the tunnels.

The tunnels were constructed by dao and marids to provide water throughout the city. Though the waterways serve as sewers as well as sources of fresh water throughout the city, there is little problem from mixing refuse with fresh water. When the genies constructed the tunnels, they created a deep but narrow channel along the bottom of the tunnels (five feet wide and 15 feet deep).

The channels were then enchanted, so that all refuse would be drawn into them, and, flowing in its own magically protected channel, not contaminate the fresh water of the city. Only by allowing a well's bucket to go all the way to the bottom of the tunnel can one accidentally bring up refuse from the waterways, and the ropes in all the city's wells are too short to allow this.

Eventually, the refuse tunnels lead either to agricultural areas, where some of the waste can be used as fertilizer, into cisterns where the waste gathers, or back into the river, downriver from the city, so the waste is carried quickly out to sea. Likewise, the fresh waterways lead either into farming areas to provide irrigation or back to the river.

As a consequence of having a channel for refuse and several cisterns where it collects, many scavengers and disgusting monsters frequent the areas. Among these are otyughs, carrion crawlers, rot grubs, rats, and other vermin. The waterways and the tunnels leading from them are home to several monstrous lifeforms. The underground is practically a community unto itself.

A small group of Yikaria, located far beneath the Al-Kamari estates in the Court District, dominates a fairly large area under that district. Besides their home complex, they have several access tunnels leading to other parts of the underground. These tunnels are intended for their use only, so they are disguised by secret or concealed doors, lead into false tunnels with many traps, and are spied upon constantly.

The hidden temple of Kossuth also lies among the tunnels of the underground. The Brotherhood of True Flame has several secret stairways that provide access to the areas they control. Though perhaps not as well-guarded as the yikaria tunnels, the Brotherhood's areas are better hidden, accessible only through a long maze of twisting passages.

Pasari-nimal, evil ant-like creatures, also haunt the warrens beneath the city. Their main nest, the home of their calipha, is marked on the map. It is a maze of tiny passages, about two feet in diameter in most places. Though these tunnels are too small for use by larger creatures, they allow pasari-nimal traffic through them, as many as four different paths at the same time. Though these creatures have a central nest, their own tunnels are very extensive, and they can be found anywhere in the underground, as well as in alleys and deserted buildings on the surface.

Other creatures found in the underground include vargouilles and crypt servants scattered in the catacomb areas. In addition, the tatalla have their headquarters in a small underground complex, though they do not range through the underground. Many other monsters might be found here as well, at the DM's option.

## An Underground Complex

What follows is a simple example of a tunnel nexus below the city (refer to the map). The DM can use it as an encounter when the player characters find a way into the underground.

Wandering monsters: Roll for encounters as often as desired; once per turn is a good rough estimate for timing. A 1 rolled on 1d6 indicates an encounter. Roll 1d10 on the following table to determine the type of encounter. If it seems too strong for the party, the creature(s) can simply pass by and not threaten the party; if it seems too weak, numbers can be increased.

These are simply loose guidelines that should be fleshed out by the DM.

| Roll | Encounter |
|---|---|
| 1 | Interesting item found |
| 2 | Mundane item found |
| 3 | Harmless wildlife seen |
| 4 | Harmless wildlife seems threatening |
| 5 | Lost jana-qit flutters by |
| 6 | Spitter (elemental vermin) seen in river |
| 7 | Tatalla caught spying on the party |
| 8 | Pasari-nimal decides to check out the party |
| 9 | Vargouille flies into the party's midst |
| 10 | Crawler (elemental vermin) seen in a wall |

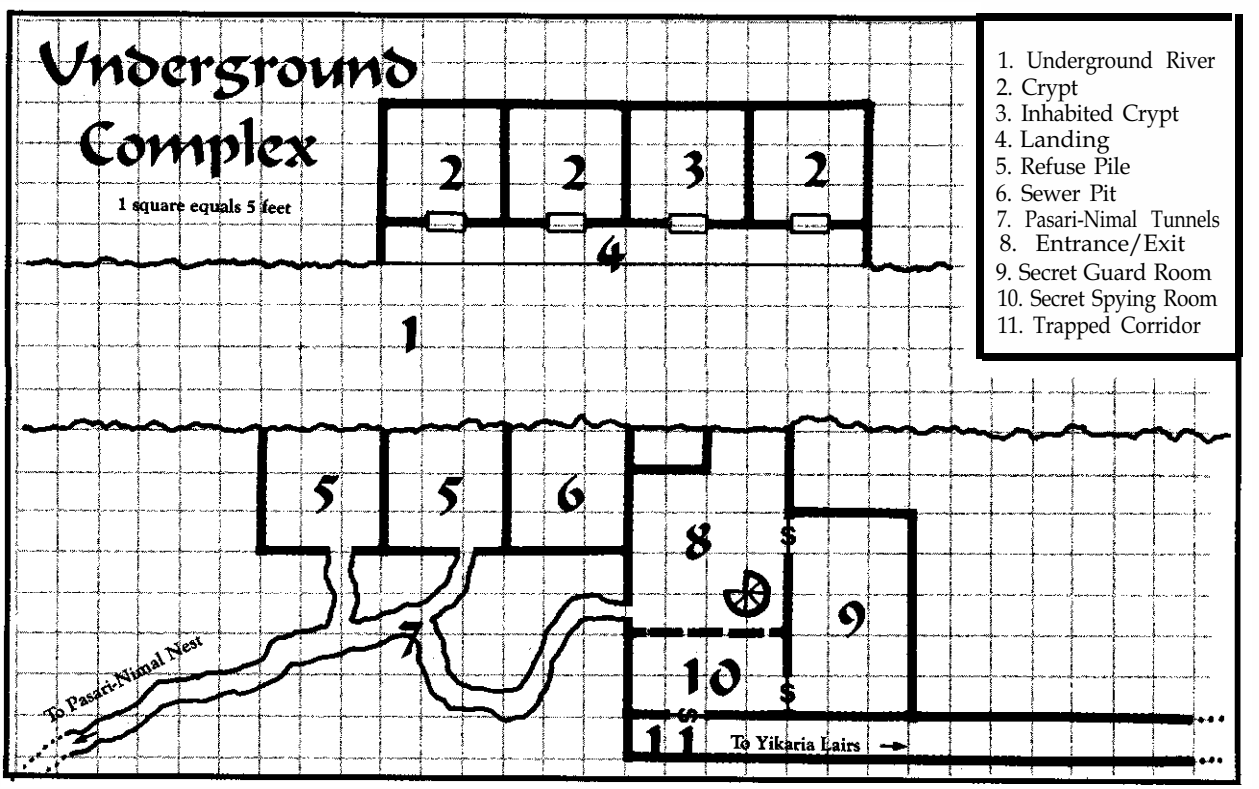
**Area 1, Underground River:** Like most of the waterways under the city, this one is 20 feet wide. The water came from the river, so it is reasonably fresh; there are even a few fish and other animals living in it. The typical channel along the bottom of the waterway carries away refuse.

The DM can populate the river with whatever seems to fit the party best, such as fish, frogs, or even alligators, but it should not be teeming with life.

**Area 2, Crypt:** These rooms were last used many years ago. Each holds the remnants of several people, in no particular order. The doors to these small rooms are broken, and there is nothing of value to be found inside, for they have been thoroughly looted. Some of the bones have been gnawed by vermin, perhaps rats, some of which could still be in the rooms (DM's choice).

**Area 3, Inhabited Crypt:** The door to this room leads to another burial place, but one with a guardian. The remains of a rather wealthy individual are here, in fine order, in the northeast corner of the room. Several possessions, mostly mundane items and weapons surround the body.

At the DM's option, a few of the items could have some value, such as a golden goblet, a finely made scimitar, or even a magical item. The amount of treasure



visible should not be enough to tempt most characters into fighting the guardian, a crypt servant, to get them (otherwise, someone would have destroyed the undead minion by now).

The crypt servant was formerly a mamluk, and its tattoos are still visible on its desiccated flesh. The mamluk society should be the Dauntless, or the society of one of the player characters. The servant is very cordial, as long as the visitors do not try to pass by. In a slithery voice, the crypt servant asks the party if they have any candles; there are none left in the tomb, and the creature wants to provide proper lighting for the tomb's master.

Area 4, Landing: This is a long ledge at the edge of the water. From it, doors to areas 2 and 3 can be approached. People on the ledge can see into areas 5, 6, and 8 if they have adequate lighting.

Area 5, Refuse Pile: The floors of these rooms are at almost exactly the same level as the surface of the water. It looks as if they were once rooms like those on the north side of the waterway, but the river has eroded a few feet of the floor, causing the outer walls to fall into the river. Since water laps into the rooms regularly, refuse from the river has gathered against the western walls of each one (cloth, wood, paper, and other uninteresting materials).

Among the refuse can be found several parasites, such as goldbugs, ear seekers, or bloodrings (DM's choice). Other items may be found here as well.

Each of these rooms also contains an entrance to the pasari-nimal tunnels. The entrances are very tight, about six inches in diameter, and are usually hidden by refuse (treat as concealed doors for chance of discovery).

Area 6, Sewer Pit: In the ceiling of this room is a chute that leads to the surface. The upper end of the chute opens into a small area in an alley, which is used by locals as a dumping place for slop buckets and other refuse. The materials collect in this pit, which is about 20 feet deep. In the bottom of the pit's north wall is a small hole that leads to the refuse channel in the main waterway. The action of the water flowing past the hole pulls the refuse into the waterway, and genie magic insures that it makes its way to the refuse channel.

At the DM's option, this area could be home to an otyugh, or there could be vilirij (parasites) on the walls or ceilings.

Area 7, Pasari-Nimal Tunnels: These narrow tunnels, two feet in diameter, lead to the pasari-nimal nest. They are inhabited by several of the creatures, who use this access to the waterway to watch beings who travel here. Sometimes the monsters can be seen digging through one of the refuse piles, seeing what food and items they can find there and take to their calipha.

The pasari-nimal do not attack until they have observed potential opponents for a few minutes. If routed, the creatures try to run along the walls of the waterway, so they do not lead enemies to their tunnels. The creatures do not use burrowing attacks in this area, because they want the masonry to retain its integrity.

Area 8, Entrance/Exit: A spiral staircase leads up out of this room to a concealed trap door in the same alley as the sewer chute (see area 6). Anyone entering here can

be easily seen from area 10, which leads to the complex of the yikaria beneath the Al-Kamari estates. This area is kept relatively clean, to hide any signs of passage. A torch usually burns in a sconce in the northwestern corner.

The northern side of the room is open to the river, and area 4 can be seen easily with adequate lighting. Areas 5 and 6 are not visible from this room.

A pasari-nimal tunnel can be seen in the eastern wall, though it is easily mistaken for a rat hole.

Area 9, Secret Guard Room: Yikaria minions wait in this room. If the spies in area 10 see anyone searching for a secret door on the eastern side of area 8, they warn the guards in area 9. These guards (usually a pair of them) retreat quickly to area 10.

Area 9 holds very little, usually no more than a chair and a few candles. Guards take as much with them as possible when they retreat.

The guards here and the spies in the next area are usually warriors of about 3rd level, who know only that they are guarding the entrance to the area run by a merchant family. They do not know about the yikaria, for they never deal with those creatures directly.

Area 10, Secret Spying Room: This room is a place for spies to watch area 8, to see what traffic passes through. If the secret entrance to area 9 is discovered, the yikaria minions from area 10 retreat to area 11. The guards who were in area 9 (and entered area 10 when anyone began searching for secret doors in area 8) stay in area 10 to cover the retreat of the spies from area 10. They are expected to die if necessary.

Area 11, Trapped Corridor: If in great danger of discovery, yikaria spies from area 10 move quickly down this corridor, setting several traps in their wake. The guards from area 9 cover their retreat, giving them enough time to set traps and hide evidence of their retreat.

## Continuing from The Nexus

The complex detailed here can be used to access many different areas. The waterways lead to other corridors and rooms, and of course there are the entrances to the areas controlled by the pasari-nimal and by the yikaria.

The player characters may not discover everything in their first visit, so they may not see any need to continue. If the DM desires a continuation of the underground scenario, the reason for the PCs to venture into the tunnels must be a strong one.

Some hooks for drawing the player characters into the underground, or back once they have discovered it, are as follows:

* A map that promises great riches if the party follows a winding path through the waterways and catacombs.
* An assignment from the city watch to go in and find something, such as a murderous creature or a lost child.
* A noble family asks the adventurers to retrieve something from a family crypt. New encounters and more maps should be detailed by the DM.

### The Padisha's Response to Sunil al-Sahil

To Sunil al-Sahil, Administrator:

We have received your report and are impressed with its length. We read the legends and put the rest away for safekeeping. If you so desire, you may return to the Citadel of Ten Thousand Pearls to assume your new job as clerk of the counting house of the Ten Thousand Pearls. It is hoped that your weekly reports regarding exchanges, examinations, counting, and categorization of the pearls will be just as complete.

(signed and marked with her seal)
The Great Padisha of the Marids

# Appendix A:
# New Magic of Huzuz

There are many new spells and magical items to be found in the City of Delights. Below are a few of the more prominent.

## Spells

### Basket Trick (Alteration)
3rd-level Wizard Spell

Range: 0
Components: V, M
Duration: 1 round per caster level
Casting Time: 1
Area of Effect: The caster
Saving Throw: None

This spell is somewhat similar to a blink spell, in that it allows the caster to move randomly about to avoid damage. However, the material component for the spell is a large basket or urn, which the caster must climb into before casting the spell.

Once the wizard has entered the basket and cast the spell, the wizard instantaneously teleports to another randomly determined basket or urn within ten feet per caster level. Approximately one round later (depending on the caster's initiative roll), the spell again "blinks" the caster to another basket within the given range. This generally gives the caster enough time to peek out of the basket and decide if it is safe to come out.

The spell can be ended voluntarily by the wizard; otherwise, the wizard blinks once per round until the end of the spell's duration.

If the randomly determined basket or urn holds other materials that would prevent the caster from fitting into the container, those materials are magically transported to the caster's previous basket. All materials in the basket with the caster at the time of casting are transported along with the wizard.

### Body Link (necromancy)
8th-level Wizard Spell
7th-level Priest Spell (Necromantic)

Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: The caster
Saving Throw: None

Using this spell, a wizard or priest can prevent death from decapitation or dismemberment. The spell links the parts of the caster's body, so that separation from the main body will not impair them in any way. For instance, a wizard's head could be cut off yet still talk, or even eat, as if it were still attached to the caster's body; if an arm is cut off, the caster still has muscular control and can even wield weapons. If the head is cut off, the body falls limp unless the caster rolls a successful Intelligence check if a wizard, or Wisdom check if a priest.

The base duration of the spell is one turn per caster level, during which time the spell sits passive, waiting to take effect. Once the head or any limb is cut off, the spell continues for one round per caster level. During this time, if the limb or head is placed back on the trunk, it immediately reattaches.

This prevents harm only from decapitation or dismemberment; other damage applies normally. Thus, while the spell is proof against beheading or *vorpal swords,* the caster could still be killed by an accurate sword thrust. Also, since the body sometimes falls limp when the caster loses his head, it is a good idea to have a friend nearby to reattach the head before the spell's duration ends.

The material components of the body link spell are a pearl worth at least 500 gp, which is destroyed during casting, and a small amount of tree sap, which must be consumed by the caster.

### Death Talisman

(necromancy, divination, enchantment)
3rd-level Wizard Spell
2nd-level Priest Spell (Divination)

Range: Touch
Components: V, S, M
Duration: One week per caster level
Casting Time: 1 round
Area of Effect: 1 object
Saving Throw: None

Using this spell, a caster can enchant a small item, usually a polished knife or other shiny metal object, linking it to the caster's health.

As long as the caster stays healthy, the object remains in the same condition as it was in at the time of casting. When the caster dies or is otherwise permanently disabled (for instance, turned to stone), the enchanted object becomes corroded and dull.

The divination effect lasts as long as the caster stays within 1,000 miles of the enchanted item.

The material component of the spell is the item to be enchanted, which is not consumed during casting.

### Hide Heart (necromancy)

8th-level Wizard Spell

Range: 0
Components: V, S, M
Duration: One month
Casting Time: 1 turn
Area of Effect: The caster
Saving Throw: None

This macabre spell allows the wizard to pull his beating heart from his chest and place it in some better protected place. While this causes no physical damage to the caster, it has several other effects.

First, the spell protects the caster from damage. The caster suffers only half damage from any normal physical attack; magical weapons cause half damage plus any magical bonuses. Magical attacks are treated normally. In addition, any shot specifically aimed to pierce the caster's chest (and presumably his heart, if it were still there), causes no damage.

The material components for the spell are a silken pillow, on which the heart is laid, and a glass or crystal cover for it.

When a wizard uses this spell, the heart is usually placed in some unusual place, not easily found, and very well-protected. The wise wizard chooses non-carnivorous creatures to guard the heart.

If the heart is discovered and damaged, the caster feels it immediately (though other magical warnings may have already caused an alert). While separated from the body, the heart can suffer 1 hit point of damage per level of the caster before the caster dies.

## Magical Items

### Golden Water

*Golden water* is a special type of liquid that can actually create a tiny rift into the elemental plane of Water. Placing even a single drop of *golden water* somewhere causes a small fountain to shoot into the air, forever.

*Golden water* is normally found only in springs that are connected to the elemental plane of Water, and those places are carefully monitored by marids. If it is placed in a bowl made of precious metal, it maintains its properties. For example, if a girl put *golden water* into a silver bowl and carried it to her home, the bowl would create a perpetual fountain, and the water inside the bowl would still be *golden water*. If, however, the golden water is placed somewhere else, such as a rock, it will shoot a fountain into the air, but the water in it will no longer be golden water.

The water has several decorative and practical applications. If a very small drop is placed within a waterskin, it will continually fill the waterskin (even to overflowing). In Huzuz, there are several drinking fountains created using *golden water*.

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# Cat, Winged



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| | Greater | Lesser |
|---|---|---|
| **CLIMATE/TERRAIN:** | Temperate hills and grasslands | Any |
| **FREQUENCY:** | Very rare | Very rare |
| **ORGANIZATION:** | Family group | Solitary |
| **ACTIVITY CYCLE:** | Night | Any |
| **DIET:** | Carnivore | Carnivore |
| **INTELLIGENCE:** | Average (8-10) | Semi- (2-4) |
| **TREASURE:** | Nil | Nil |
| **ALIGNMENT:** | Chaotic neutral | Neutral |
| **NO. APPEARING:** | 1-4 | 1-4 |
| **ARMOR CLASS:** | 6 | 5 |
| **MOVEMENT:** | 12, Fl 30 (B, C if mounted) | 9, Fl 18 (A) |
| **HIT DICE:** | 5+5 | 1+1 |
| **THAC0:** | 15 | 19 |
| **NO. OF ATTACKS:** | 3 | 3 |
| **DAMAGE/ATTACK:** | 1-4/1-4/1-10 | 1/1/1-2 |
| **SPECIAL ATTACKS:** | Rear claws 1d6+1 each | Rear claws 1-2 each |
| **SPECIAL DEFENSES:** | -2 bonus on surprise rolls | -2 bonus on surprise rolls |
| **MAGIC RESISTANCE:** | Nil | Nil |
| **SIZE:** | L (6-7 ft. long) | T (1-2 ft. long) |
| **MORALE:** | Average (8-10) | Average (8-10) |
| **XP VALUE:** | 975 | 175 |

These beautiful, winged felines are coveted by collectors and zookeepers. Their origins are unknown.

**Greater Winged Cat**

The greater winged cat, or jana-nimr, is a large feline with wings covered in soft fur. Most have short sandy-colored, gray, or black fur. Yellow or gray individuals with black stripes have also been seen. Lighter colored individuals usually have white underbellies and wings, while the darker ones tend to have solid black fur on their wings. Like other cats, these usually have yellow or green eyes, with a few instances of blue. A greater winged cat has a wingspan of 15 feet or more.

These cats speak their own language, and a few (10%) speak the languages of sphinxes or other catlike species.

**Combat:** Jana-nimar are generally peaceful and relaxed, but they are very dangerous if hunting or if threatened. They attack from the air when possible, first using teeth and front claws while flying past an opponent. If prevented from flying away, or if they prefer to enter melee, they may rake with their rear claws, provided both front claws hit first.

These animals back down only if their lives are endangered. Even then, the cat remembers the incident, and may hunt its enemy for years to exact revenge.

**Habitat/Society:** These beasts inhabit grasslands and hills, usually making a nest by flattening a small grassy area.

Jana-nimar have a mating season once a year, during which the male brings gifts of food to his chosen partner. A litter of 1-3 cubs is raised by the mother, and they often stay with her for as long as two years. Jana-nimar live for up to 50 years.

**Ecology:** Greater winged cats prefer live prey, especially mammals or birds. They scavenge only in times of great need, and they almost never attack humans or other bipeds. They are intelligent enough to generally leave domestic animals alone.

If captured young, a jana-nimr can be trained as a mount, though much patience is needed because of the cat's great independence. Once loyalty is obtained, it is never lost. A jana-nimr will accept only its trainer as a rider.

**Lesser Winged Cat**

Also known as "fluttercats" and jana-qitat, lesser winged cats look much like common domestic cats, but they have wings covered in soft fur. Coloration varies widely, and almost any standard color or combination is possible. The rarest jana-qitat are medium brown, with dark brown faces, ears, paws, wings, and tails. Long and short hair are equally common. Fluttercats have wingspans of about four feet.

Jana-qitat are playful and curious, and can be quite beautiful. Those fluttercats that live in cities, however, may become as scruffy as any common alley cat.

**Combat:** Fluttercats fight if threatened, and a mother will ferociously protect her offspring. They fly at an opponent, attacking with claws and teeth. If both front paws hit, they rake with rear claws for 1-2 points of additional damage.

**Habitat/Society:** Jana-qitat make lairs in an enclosed space several feet above the ground. Flutterkittens are born in litters of 1-3 and cared for by the mother for about three months, as they learn to fly and hunt. A jana-qit has a life span of up to 20 years, but slows down as it gets older, spending more and more time in warm places.

**Ecology:** Fluttercats help control vermin populations, just as other cats. They are also great bird hunters, being able to follow them into the air. If captured as kittens, they make good pets, and a jana-qit will bring as much as 50 gp. They tend to be affectionate toward loving masters, though all have a strong sense of independence. They are prized as familiars, but a wizard must be very lucky to gain one in such a capacity.

# Crypt Servant



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Tombs |
| **FREQUENCY:** | Rare |
| **ORGANIZATION:** | Solitary or staff |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | None |
| **INTELLIGENCE:** | Low (5-7) |
| **TREASURE:** | See below |
| **ALIGNMENT:** | Lawful neutral |
| **NO. APPEARING:** | 1-20 |
| **ARMOR CLASS:** | |
| **MOVEMENT:** | 12 |
| **HIT DICE:** | 6 |
| **THAC0:** | 15 |
| **NO. OF ATTACKS:** | 2 |
| **DAMAGE/ATTACK:** | 1-4/1-4 or by weapon |
| **SPECIAL ATTACKS:** | None |
| **SPECIAL DEFENSES:** | Spell immunities, immune to piercing weapons |
| **MAGIC RESISTANCE:** | Nil |
| **SIZE:** | M (4-7 ft. tall) |
| **MORALE:** | Fearless (20) |
| **XP VALUE:** | 650 |

From the Ruined Kingdoms of Nog and Kadar came rumors, and finally proof, of this special form of undead created to serve their masters for an eternity Since the method for creating them was uncovered, crypt servants have been created for more modern tombs as well.

Crypt servants appear as corpses, usually desiccated, and usually human, though elves, dwarves, and other races are not unknown. They are usually dressed in the livery of their master, the person buried in the tomb they serve. Many, especially those more recently created, bear mamluk tattoos.

Crypt servants speak the language of their master in dry, slithery voices.

**Combat:** Though created to serve their master in all ways after death, crypt servants are usually encountered while defending their master's tomb and possessions from desecration. A solitary crypt servant or the crypt servant nearest the tomb's entrance acts as a guard. Intruders are challenged verbally by the guard; most require a certain verbal command or a visible sign of the family of their master. Intruders who do not respond properly are attacked.

Intruders who make it past a guardian crypt servant will not be challenged by other crypt servants unless they disturb the master's possessions. Anyone who disturbs the body of the master is attacked regardless of any commands or signs they offer to deter the crypt servants.

Crypt servants who engage in combat call to other crypt servants in the tomb. Despite the quiet nature of the creature's voice, all the crypt servants in a tomb respond in 1d6 rounds.

Many crypt servants are provided with weapons of some sort; they attack with their fists if they are not. They attack in a mindless fury, concentrating on the last person to cause a disturbance to their master or their master's possessions.

Like other undead, crypt servants are immune to *charm, hold,* and *sleep* spells.

**Habitat/Society:** Though it is possible to create a crypt servant from any dead body, volunteers are usually preferred; many ancient crypt servants actually volunteered for their posts, wishing to serve their masters in death as in life. Mamluks sometimes volunteer in modern times.

Crypt servants care for their deceased master and all the rooms and possessions in the tomb. Small tombs have only one crypt servant, while grand tombs of wealthy and powerful individuals may have several. Crypt servants clean and repair the tombs, polish valuables, light candles, and guard the tomb from intruders. At first, they are fervent in their need to serve, but as years-and centuries-pass, they take longer breaks between activity, sometimes standing motionless for days or even years before becoming active again.

Because of their similar purpose and method of creation, crypt servants are sometimes associated with the crypt thing (found in the MONSTROUS COMPENDIUM™ appendix for the GREYHAWK® campaign setting). The spells to create each are similar and probably have the same roots. If the crypt thing is available for the DM's campaign, one may be found as the leader of a group of crypt servants.

**Ecology:** A crypt servant has no proper ecological niche. It neither adds to or detracts from its environment, except to occasionally eliminate intruders and other vermin.

**Create Crypt Servant**
7th level Wizard or Priest spell (necromantic)

| | |
|---|---|
| Range: Touch | Casting Time: 1 turn |
| Components: V, S | Area of Effect: 1 corpse |
| Duration: Permanent | Saving Throw: None |

This spell animates a corpse as a crypt servant. The corpse must be in reasonably good condition; many are prepared in advance of their master's death. The spell must be cast in the tomb the creature is to serve. A successful *dispel magic* ends the crypt servant's animation, and the reverse of the *create crypt thing* spell, *destroy crypt* thing, will also annihilate a crypt servant if it fails a saving throw vs. death magic.

# Afanc (Gawwar Samakat)



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Ocean |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Carnivore |
| **INTELLIGENCE:** | Low (5-7) |
| **TREASURE:** | See below |
| **ALIGNMENT:** | Neutral (evil) |
| **NO. APPEARING:** | 1 |
| **ARMOR CLASS:** | 6 |
| **MOVEMENT:** | Sw 15 (see below) |
| **HIT DICE:** | 15 |
| **THAC0:** | 5 |
| **NO. OF ATTACKS:** | 1 or 2 |
| **DAMAGE/ATTACK:** | 5d4 or 3d4/3d4 |
| **SPECIAL ATTACKS:** | Whirlpool, swallows whole |
| **SPECIAL DEFENSES:** | Nil |
| **MAGIC RESISTANCE:** | Nil |
| **SIZE:** | G (50 ft. long) |
| **MORALE:** | Elite (13) |
| **XP VALUE:** | 11,000 |

This huge fish is greatly feared in Zakhara for its ability to create whirlpools. Originally given its name because people confused it with a creature of the Moonshae Isles that also created whirlpools, the afanc is called *gawwar samakat* in Zakhara. The afanc's body is gray or blue-gray, and its scales blend very smoothly. This and its great size lead many to confuse the creature with a whale when it is first sighted. The afanc's vertical tail and its head, wide-mouthed with obvious gills, make it clear that the creature is a fish.

Gawwar samak are somewhat intelligent, and some sailors tell of afanc that have learned to speak (and even sing) human tongues in a loud, gravelly voice. These afanc are said to use their voices to lead sailors into danger.

**Combat:** A gawwar samakat seldom hunts for prey, preferring to feed on those who would hunt it. It is usually encountered in shallow salt water, where it swims along leisurely at the surface of the ocean, waiting to be mistaken for a whale.

When approached by a vessel between 30 and 60 feet in length, the afanc attacks by swimming rapidly around it in ever-closing circles, creating a whirlpool that pulls the craft into the depths. It begins circling its target at its normal movement rate, at a distance of 100 feet. At this time, it is near the surface of the water, but the partial cover of the water gives opponents firing missiles a -2 penalty to attack rolls, in addition to any range modifiers. Those foolish enough to enter melee with the afanc cause the creature to break off its attack on the ship and attempt to eat its attackers.

The afanc requires 1d4+4 rounds to create a whirlpool. Each round, it moves faster, closing to within 40 feet of the vessel. During each succeeding round, the ship spins faster and the afanc gains depth, increasing opponents' missile attack penalties by -2 per round, to a maximum penalty of -12. The great fish eventually reaches a movement rate of 30, its increasing speed and innate magic creating a whirlpool that draws the ship down into the water after a period equal to one round per 10 feet of ship's length. Since the attack is partially magical in nature, a *dispel magic* cast on the afanc, or some sort of magic resistance on the ship, decreases the rate of sinking by half (one round per 5 feet of ship's length).

Seagoing vessels more than 60 feet long are generally unmolested, but they may be rammed by the creature. Boats and rafts less than 30 feet long are almost always rammed in an attempt to capsize them. A vessel is considered AC 5, AC 3 if evading. If the afanc's attack roll is 4 or more greater than that needed to hit, the ship capsizes (an attack roll of 4 or more capsizes a regular vessel, while an attack roll of 6 or more capsizes one trying to evade). At the DM's discretion, extraordinary materials or magical aid can add to a ship's AC.

When a ship is rammed, a successful saving throw vs. crushing blow must be rolled, or the ship sinks in 1d10 rounds. Most hulls are treated as thin wood for the saving throw, meaning a 13 or greater must be rolled to avoid sinking.

The gawwar samakat attacks those who try to escape a sinking ship, causing 3d4 damage with each front flipper and 5d4 damage with its bite. If the creature's attack roll on a bite is 4 or more greater than the roll needed to hit, it swallows victims of size large and smaller. A swallowed creature dies in six rounds and is completely digested in two hours.

Anyone trapped inside a gawwar samakat can attempt to cut an escape route. Although the interior is AC 8, each round the creature's digestive juices weaken the victim, causing a cumulative -1 penalty to the damage a victim can inflict.

**Habitat/Society:** Though native to salt water, a gawwar samakat enters the mouth of a large river to lay its eggs. The eggs are a delicacy to many creatures, including humans.

**Ecology:** The gawwar samakat is a dangerous predator with few natural enemies. Humans have many uses for its scales and bones, however, using them for weapons and decorations.

**Young Afanc**

Young afanc (up to 15 feet long) may be encountered in rivers. They have 5 HD each and roam in packs of 3d6 individuals. A pack of six or more can form a whirlpool as an adult. Their flipper damage is 1d4 and their bite damage is 3d4

# Al-Jahar



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Urban |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Special |
| **INTELLIGENCE:** | Very (11-12) |
| **TREASURE:** | O,Q |
| **ALIGNMENT:** | Neutral evil |
| **NO. APPEARING:** | 1 |
| **ARMOR CLASS:** | 8 |
| **MOVEMENT:** | 12, Fl 12 |
| **HIT DICE:** | 5 |
| **THAC0:** | 15 |
| **NO. OF ATTACKS:** | 2 |
| **DAMAGE/ATTACK:** | 1d6/1d6 |
| **SPECIAL ATTACKS:** | Spell use |
| **SPECIAL DEFENSES:** | Disguise |
| **MAGIC RESISTANCE:** | 20% |
| **SIZE:** | M (5-7 ft. tall) |
| **MORALE:** | Unsteady (5-7) |
| **XP VALUE:** | 3,000 |

Al-jahar, also known as dazzles, usually appear as beautiful humanoids; their angelic beauty disguises a terrible secret, for the al-jahar are evil and manipulative. The creatures' true form, which provides their name, is that of genderless winged humanoids comprised of sparkling white motes and waves of almost invisible desert heat. Dazzles hide among the population of cities, generating and feeding upon base emotions of other intelligent creatures.

**Combat:** A dazzle is normally encountered in disguise, often appearing to be a beautiful human or elven woman. The creature can alter self at will, so other disguises are possible, including males or females of most man-sized bipedal races. Dazzles can also use *delude* and *non-detection* at will. Hakimas can always see through any dazzle's disguise, and genies and gen have a 50% chance of recognizing a dazzle. Dazzles seek to avoid hakimas and genies, and they never imitate either.

An al-jahar prefers to avoid direct combat, though it often encourages others to fight, for that generates the strong emotions on which it feeds. If emotions such as anger, greed, and lust are present, the dazzle just waits and absorbs them; if not, it generates them. Once per round, the dazzle can use one of the following spell-like abilities: *charm person, friends, hypnotism, taunt, confusion,* or *ventriloquism.* Each ability can be used up to three times per day. They are cast as if the dazzle is a 10th level wizard. Favored dazzle tactics include using *friends* to get someone to look in its eyes, then *hypnotism* to cause the victim to start a fight; using *alter self* to assume a friendly form, then *taunt* to start a fight; and using *ventriloquism* to make bystanders appear to toss *insults.*

If discovered, a dazzle attempts a fast escape, often assuming its real form so it can fly. If pressed, it can fight with its claws and is able to use one of the following abilities each round: *light* and *shocking grasp* each three times per day, and *blindness, rainbow pattern,* and *domination* each once per day. The latter three abilities can be used only in the creature's natural form. All are used as if the dazzle is a 10th level wizard. A dazzle is immune to light-generating and emotion-affecting spells and effects, except the sun-sparkle gaze of the opinicus.

Victims are affected very little by a dazzle, at most feeling exhausted and emotionally drained after several hours in the creature's presence. If the dazzle is careful, it can prey on the same people for years without them ever realizing the truth.

**Habitat/Society:** Al-Jahar prefer to live in large cities, where they have plenty of prey and they can live for years without being discovered. Smaller towns usually recognize much more quickly that something is amiss, and drive the dazzles away.

A dazzle generally has a few standard guises, with a personality for each. Most appear to be normal, if beautiful, people, and many have friends. A dazzle often claims a territory, like a dockside tavern where fights are common and easy to incite. Other dazzles are not welcome in this territory, and may be attacked if they intrude.

Though usually found in a thriving metropolis, such as Huzuz, an al-Jahar may be sometimes encountered, alone and very hungry, in ruined cities as well. If a dazzle does not feed on strong emotions regularly, it weakens until able to use only its disguise abilities. When discovered in ruins, a dazzle adopts the guise of a lost traveler and tries to gain the confidence of its "rescuers," so they will take it to a populated area. In the meantime, it feeds on their suspicion and other emotions to gain enough energy for manipulation and travel on its own. Dazzles have even been known to join adventuring parties for a short time, using their powers to protect themselves, aid the party in small ways, and feed off the party members' emotions.

The origins of these creatures is unsure. Many associate them with the Haunted Lands or the Ruined Kingdoms, claiming they were summoned from nether regions in lost rites. Dazzles do not seem to breed, and it is suspected that there is a limited number of them in existence.

**Ecology:** Because the dazzle's food supply is unusual, it has little effect on an ecology, though its hunting patterns are often disruptive to the society in which it lives.

A dazzle's blood is useful in making a *potion of delusion* and other mind-affecting magical items.

# Genie, Tasked, Administrator



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | City |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary or family |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Omnivore |
| **INTELLIGENCE:** | Genius (17) |
| **TREASURE:** | E, G |
| **ALIGNMENT:** | Any lawful |
| **NO. APPEARING:** | 1 or 2-5 |
| **ARMOR CLASS:** | 6 |
| **MOVEMENT:** | 9, Sw or Fl 15 |
| **HIT DICE:** | 6 |
| **THAC0:** | 15 |
| **NO. OF ATTACKS:** | 1 |
| **DAMAGE/ATTACK:** | 2d8 |
| **SPECIAL ATTACKS:** | See below |
| **SPECIAL DEFENSES:** | See below |
| **MAGIC RESISTANCE:** | Nil |
| **SIZE:** | M (7 ft. tall) |
| **MORALE:** | Average (8-10) |
| **XP VALUE:** | 2,000 |

Tasked administrator genies serve in bureaucracies, both for other genies and for humans. They act as advisors, negotiators, and all-around bureaucrats, and they often act for their masters in day-to-day decision making.

Administrators are tall, noble, and pleasing to the eye. They prefer to dress in flowing silks that highlight their fine musculature, but they wear appropriate clothing for their duties. Their skin color is dark tan with a slight bluish cast.

These genies retain their limited telepathy and can communicate with any creature of at least low intelligence.

These genies have the ability to either fly or swim, depending on whether they were once djinn or marids. Administrators seldom use their special movement for transportation, preferring to save it for times of emergency.

**Combat:** An administrator genie can cast *friends, tongues,* and *ESP* each three times per day. It can use *suggestion* once per day, and each has a permanent *unseen servant.* Spellcasting is performed as if the genie is a 10th level wizard. It uses these powers as necessary in its daily activities, or to defend itself or its masters.

Though administrators prefer not to enter combat themselves, they are adept at handling logistics, determining where supplies come from and how they get to where they are needed. If forced into melee, a tasked administrator is sure to have the one normal or magical item that will help the most, provided that item is one owned by the genie or may be found normally in its place of residence.

**Habitat/Society:** Administrator genies are very proud of their work, considering bureaucracy an honorable profession with many benefits, well worth the responsibilities and difficulties. They may serve anywhere in a bureaucracy, from clerk to city manager, but they are almost always ambitious and try to rise to positions of power. They prefer behind-the-scenes power however, and they try to stay out of the public eye.

A tasked administrator is often part of a family of like genies. Families sometimes serve together in especially large bureaucracies. Those administrator genies who work alone can always call on their other family members for favors, and there seems to be an extensive under-the-table trade between them.

Rumors state that there are only two families of tasked administrators, one formerly djinn, the other formerly marids. Since they seem to know many other tasked administrators (and constantly refer to their cousin or brother or uncle who can help in a given situation), the rumors may be true. There seems to be a rivalry between the djinni and marid families.

Since most tasked administrators consider their duties a normal job, they expect to be well-paid, and they make efforts to gather riches to pass on to their family. When administrators reach a level at which they feel they can retire, they often try to pass their jobs on to offspring, or at least other family members.

Administrators are quite skilled at their duties, usually handling the many details of bureaucratic operations with ease. As with any job, however, there is a period of training, and young tasked administrators may be inefficient or appear habitually frazzled. If given a chance, though, in a few years they almost always settle into a routine. Those who remain inefficient act as assistants to other tasked administrators, or are assigned by the family to rulers who have somehow offended the family.

If tasked administrator genies are bound into servitude, they often become surly and obstinate. Though they follow their orders, they are slow to process paperwork, rude to outsiders, and lackadaisical in their approach to giving orders to lesser bureaucrats.

When a tasked administrator has attained an important position in a government, he or she will often demand fine quarters. Former djinn prefer open, airy quarters, while former marids like many fountains and pools. Administrators will also try to incorporate these elements into their place of work.

**Ecology:** Administrator genies can be great hindrances or great helps to any bureaucracy. If treated well by the local ruler, they can make the bureaucracy a shining example of efficiency. If not, they can turn a city into a shamble of errors and problems.

# Genie, Tasked, Harim Servant



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Any |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Omnivore |
| **INTELLIGENCE:** | High (13-14) |
| **TREASURE:** | W |
| **ALIGNMENT:** | Lawful neutral |
| **NO. APPEARING:** | 1 |
| **ARMOR CLASS:** | 4 |
| **MOVEMENT:** | 12 |
| **HIT DICE:** | 7 |
| **THAC0:** | 13 |
| **NO. OF ATTACKS:** | 2 |
| **DAMAGE/ATTACK:** | 1d10/1d10 or by weapons |
| **SPECIAL ATTACKS:** | See below |
| **SPECIAL DEFENSES:** | See below |
| **MAGIC RESISTANCE:** | 10% |
| **SIZE:** | L (8 ft. tall) |
| **MORALE:** | Champion (15-16) |
| **XP VALUE:** | 1,400 |

Harim servant genies serve many purposes. Though they guard the women of a harim, the genies also entertain the women and perform minor tasks around the harim area.

Most harim servants are male. They are tall and muscular, but not especially handsome. They usually dress in well-made clothing of fine fabric, yet in simple designs.

Tasked harim servants are desired by many powerful harim owners of all races, including other genies. When they work for other genies, they tend to be less protectors and guardians, and more menial servants. Thus, most enjoy working for lesser beings, because it builds their own importance.

**Combat:** Tasked harim servants can cast each of the following spells three times per day: *cantrip, control temperature 10' radius, mending, minor creation, and major creation.* They can cast *alarm* and *create food and water* once each per day. Harim servants cast spells as if they are 9th level wizards or priests, and they use spells to protect, entertain, and serve the women of the harim.

Tasked harim servants are also versed in melee combat. They normally carry two weapons, often a pair of great scimitars. Due to their size, strength, and skill, they have no problem wielding both weapons at the same time. Without weapons, a tasked harim servant attacks with fists.

**Habitat/Society:** Tasked harim servants are usually males who act almost in a fatherly manner toward their charges, seeking to guide, protect, and help. Female harim servants are strong matrons who seek to bring order to the harim. Both genders demand respect and do not hesitate to punish unruliness, though they generally try to combat problems by offering caring and a sense of family.

The genies take care of all the needs of the women, from mending and cooking to guarding and foot-bathing. They use *cantrip* liberally for cleaning and entertainment, using other spells as necessary to increase the comfort of the harim. They have nonweapon proficiencies in healing, sewing, cooking, and local and ancient history. The genies also serve as storytellers, entertaining with legends, tales of genies, and amusing jokes. Some tasked harim servants have other skills, such as singing or dancing, which they can teach to the harim women.

Harim servants demand little pay, receiving gratification from doing a good job, as well as the adoration of their "daughters." Besides a little pay and good treatment, these genies also require good treatment for the harim. Though they answer to the harim's master, the genies tend to develop an emotional attachment to the members of the harim.

If any of a genie's requirements are not met, or if it is bound to service, it twists its duties toward other purposes. It becomes less a servant to the harim master, and more a servant to the harim members. The genie becomes a friend and confidant, keeping the secrets of the harim women. While the genie follows the letter of his orders, he will seek to avoid the spirit. For instance, the genie might choose not to see one of the women sneaking away to meet a paramour.

In some rare instances, the genie might aid a woman to escape or pursue an affair, or may even become a paramour himself. These occurrences may meet the needs of the harim women, but will most definitely irritate the harim master. The offense to the genie or his charges must be great before actions like these are taken.

Other genies do not approach the women of a harim protected by a tasked genie, unless the harim servant genie chooses to allow them access (for example, if the harim master is cruel, and the tasked genie knows another genie who will help and protect one of the harim women).

There are a few tasked genies devoted to looking after the men of a selama. They have similar attitudes to harim servants, wishing the best for their charges and for the whole selama.

**Ecology:** Tasked harim servants get along well with most lesser races, particularly the women. Since they are so attuned to the needs of the harim, they can often empathize with women they encounter outside the harim. If asked for advice, however, they do have a-tendency to suggest clothing and actions more suited to a harim girl than to an adventurer or merchant, and they often try to pamper and guide women they meet.

A tasked harim servant goes insane if his harim is taken away from him or harmed severely, feeling that he has failed them. These often become tasked slayers.

# Ogre, Zakharan



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Any land |
| **FREQUENCY:** | Common |
| **ORGANIZATION:** | As other nearby races |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Carnivore |
| **INTELLIGENCE:** | Average (8-10) |
| **TREASURE:** | Varies |
| **ALIGNMENT:** | Any |
| **NO. APPEARING:** | 1-4 (Al-Hadhar) or 1-20 (Al-Badia) |
| **ARMOR CLASS:** | 5 |
| **MOVEMENT:** | 9 |
| **HIT DICE:** | 4+1 |
| **THAC0:** | 17 |
| **NO. OF ATTACKS:** | 1 |
| **DAMAGE/ATTACK:** | 1d10 or by weapon |
| **SPECIAL ATTACKS:** | Strength bonus to damage |
| **SPECIAL DEFENSES:** | Nil |
| **MAGIC RESISTANCE:** | Nil |
| **SIZE:** | Large (9-10 ft. tall) |
| **MORALE:** | Steady (11-12) |
| **XP VALUE:** | 175 |

In most lands, ogres are big, ugly, greedy humanoids who live by ambushes, raids, and theft; not so in Zakhara. While still big and ugly by human standards, and sometimes greedy, Zakharan ogres are respected members of civilized society.

Adult ogres stand as tall as ten feet and weigh 300 to 350 pounds. Their skin colors tend to be on the yellowish side, though a few individuals have a violet tinge to their skin, possibly indicating an ogre mage in their ancestry. Their eyes are purple with white pupils; they usually have orange claws and teeth. Hair color ranges from blackish-blue to dark green, and the hair is carefully tended and often braided. Even the curdled milk odor common to other ogres is but a subtle undertone usually masked with other scents.

Zakharan ogres usually speak Midani, but several also know their ancestral ogrish tongue and have expanded its vocabulary far past that used by their less intelligent cousins. Rightly so, they consider ajami ogres to be quite barbaric, and their language similar to that of a child.

Zakharan ogres have the same life span as regular ogres, with most able to live 90 years, and a few for over a century.

**Combat:** Even the most pampered and civilized ogres are quite strong. To determine strength, roll 1d10 and consult the following chart, then apply attack and damage bonuses as indicated in the *Player's Handbook.*

| Roll | Strength | Roll | Strength |
|---|---|---|---|
| 1 | 16 | 8 | 18/00 |
| 2 | 17 | 9 | 19 |
| 3-5 | 18 | 10 | 20 |
| 6-7 | 18* | | |

* Roll percentage dice for exact Strength.

Most Zakharan ogres carry weapons. Because of their size, they can use large Weapons (such as a great scimitar) in only one hand, with full benefits. They can wield even larger weapons two-handed. Ogres cause damage according to their weapon type and strength bonus. Even unarmed, an ogre can cause 1d10 damage plus Strength bonus.

Though not tactical geniuses, Zakharan ogres can fight in an organized manner, even without a leader present.

**Habitat/Society:** Zakharan ogres adapt their culture to the type of society nearby. Those in the cities live as Al-Hadhar, while those in the desert live as Al-Badia. Though not all consider ogres one of the ins, or Enlightened races, many ogres follow the Enlightened way and are as civilized and as honorable as any of their neighbors.

All Zakharan ogres share a few traits. They generally dislike ogre magi, though they follow the demands of honor and give them a chance to prove worthy of respect. Most shun ogrima, the offspring of ogre and ogre mage, for they are uncivilized brutes (described in *Golden Voyages).* Even violet-skinned ogres are outcasts because of their association with ogrima.

At the DM's option, Zakharan ogres can be PCs or NPCs, using the kits provided in *Arabian Adventures.* See the *Golden Huzuz* book of this box set for more information.

Al-Hadhar ogres have most of the same traits as other Al-Hadhar. These ogres tend to be calm and rational, and they are greatly prized as workers and warriors because of their strength. Many are members of mamluk societies. Others are similar to merchant-rogues or, rarely, sha'ir or pragmatists.

Al-Badia ogres are also similar to other Al-Badia, roaming the harsh areas of Zakhara, but living as free people. Al-Badia ogres must occasionally deal with prejudice from other races, for there are still occasional tales of ogres carrying away children. Thus, these ogres tend to be less social than other ogres. This attitude adds to the rumors.

In addition, some of the more brutish Al-Badia ogres interbreed with ogre magi or ogrima. To compensate for this, and to prevent even more rumors of evil ogres, the more civilized Al-Badia ogres raid ogrima tribes, trying to kill them.

**Ecology:** Zakharan ogres have the same impact on the world around them as humans, dwarves, or elves do. Very few have any crafting skills.

# Opinicus



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Any surface ruins |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Omnivore |
| **INTELLIGENCE:** | Very to exceptional (11-16) |
| **TREASURE:** | A |
| **ALIGNMENT:** | Chaotic good |
| **NO. APPEARING:** | 1-2 |
| **ARMOR CLASS:** | -2 |
| **MOVEMENT:** | 21, Fl 30 (MC: B) |
| **HIT DICE:** | 7+7 |
| **THAC0** | 13 |
| **NO. OF ATTACKS:** | 2 |
| **DAMAGE/ATTACK:** | 1-3/1-3 |
| **SPECIAL ATTACKS:** | Spells, rear claws for 1d6/1d6 |
| **SPECIAL DEFENSES:** | Spells, gaze |
| **MAGIC RESISTANCE:** | 35% |
| **SIZE:** | M (3 ft. at shoulder, 12-ft. wingspan) |
| **MORALE:** | Steady (11-12) |
| **XP VALUE:** | 10,000 |

An opinicus (the term is plural as well as singular) is a desert-dwelling creature of good will. It is an odd-looking creature, seemingly a blend of several creatures. This friendly psionic beast looks like a camel with an eagle's wings, a monkey's face and hands, and a lion's mane and tail. Its forepaws have opposable thumbs and can be used to grasp and wield objects of various sorts. Most opinicus are colored a light buff to a golden brown with slightly darker faces and wings.

Though some sages may suggest the opinicus is one of the classic "mad wizard's experiment," it is a breed unto itself, and an ancient one at that, with roots in Zakhara's Haunted Lands and Ruined Kingdoms. Most speak an older dialect of Midani, though some of them hint they have a language of their own; if so, it is never spoken around other creatures.

**Combat:** Opinicus seek to avoid combat in most cases, but are adamant opponents of evil. They attack all evil creatures and have a special hatred of undead and al-Jahar, attacking any of those monsters on sight. Opinicus fight sometimes to aid a good cause.

Opinicus have very keen senses and are never surprised. They are also stealthy, and opponents suffer a -2 penalty to surprise rolls, -5 if the opinicus is in its home environment,

Despite its rather ridiculous appearance, the opinicus can be deadly in combat, flying into opponents when space permits. It attacks using its front claws for 1-3 points of damage each. If both front claws hit, or if the opinicus is flying, it also rakes with its rear claws, which cause 1d6 damage apiece.

Opinicus also have spellcasting abilities and spell-like powers. They have the spell capacity of a 7th level cleric with a Wisdom of 18, and they can also turn undead. Each can also cast *holy word* and *heal,* each spell three times per day. Though mainly for defensive purposes, some of their spells can be used offensively as well. If the DM wishes, opinicus can be considered kahins or hakimas, but seldom other kits.

Opinicus can become ethereal at will (as per *plate mail of etherealness)* and use this ability to travel away or to become insubstantial. They also have several transportation-related psionic powers.

In addition to their other powers, opinicus have a glowing sun sparkle gaze. It emanates in a cone-shape 20 feet long and 10 feet wide at the base. Once per turn (10 minutes), an opinicus can use the gaze to harm undead and creatures of the lower planes; these creatures suffer 2d8 damage, half if they roll a successful saving throw vs. spell.

Though opinicus usually save their psionic powers for traveling and playing pranks, they use them for self-defense if pressed. Inertial barrier and dimension walk are of particular use in self-defense.

**Psionics Summary:**

| Level | Dis/Sci/Dev | Attack/Defense | Score | PSPs |
|---|---|---|---|---|
| 5 | 2/3/10 | All/All | per ability | 150 |

Opinicus have the following psionic powers:

- Psychoportive—Sciences: probability travel, teleport. Devotions: astral projection, dimensional door, dimension walk, dream travel, teleport trigger, time/space anchor.
- Psychokinesis—Sciences: telekinesis. Devotions: animate object, control wind, inertial barrier, levitation.

For purposes of psionics, opinicus have a Constitution of 16.

**Habitat/Society:** Opinicus usually live in old ruins, such as a deserted city, palace, or temple. They are occasionally encountered elsewhere, usually on some mission for a good cause. Despite the creatures' penchant for joking and playing pranks, good creatures seldom refuse their aid.

Since opinicus are so ancient (often living for centuries), and because they are found in the Haunted Lands and the Ruined Kingdoms, they are assumed to be an ancient beneficial race. Some wise folk say they were summoned from the outer planes to battle al-Jahar and vargouilles.

**Ecology:** Opinicus have little impact on their environment, though they sometimes clean the ruins they inhabit or create works of art, usually sculpture.

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| | Bloodring | Ear Seeker | Goldbug | Wizard Lice | Vilirij |
|---|---|---|---|---|---|
| **CLIMATE/TERRAIN:** | Any | Urban, ruins | Any | Urban | Urban |
| **FREQUENCY:** | Very rare | Very rare | Rare | Rare | Rare |
| **ORGANIZATION:** | Solitary | Nest | Nest | Nest | Solitary |
| **ACTIVITY CYCLE:** | Any | Any | Any | Any | Night |
| **DIET:** | Blood | Wood, carnivore | Blood | Spells | Carnivore |
| **INTELLIGENCE:** | Non (0) | Non (0) | Non (0) | Non (0) | Semi (2-4) |
| **TREASURE:** | Nil | Nil | Nil | Nil | Nil |
| **ALIGNMENT:** | Neutral | Neutral | Neutral | Neutral | Neutral evil |
| **NO. APPEARING:** | 1 | 1-4 | 1-20 | 1 nest | 1 |
| **ARMOR CLASS:** | 10 | 9 | 9 | 0 | 5 |
| **MOVEMENT:** | 1 | 1 | 1 | 1/10 | 3, Fl 6 (MC:A) |
| **HIT DICE:** | 1/2 | 1 hp | 1 | 1 per nest | 1+1 |
| **THAC0:** | Nil | Nil | 19 | Special | 19 |
| **NO. OF ATTACKS:** | Nil | Nil | 1 | Nil | 1 |
| **DAMAGE/ATTACK:** | Nil | Nil | 1-4 | Nil | 1d4 |
| **SPECIAL ATTACKS:** | Blood drain | Burrowing | Blood drain, poison | Spell draining | Blood drain |
| **SPECIAL DEFENSES:** | Disguise | Nil | Disguise | Immune to weapons | Disguise, poison |
| **MAGIC RESISTANCE:** | 30% | Nil | Nil | 10% | Nil |
| **SIZE:** | T (1-12 in. long) | T (6 in. long) | T (1-3 ft. diam.) | T (1/16 in. long) | T (3-6 in. diam) |
| **MORALE:** | Fearless (20) | Unsteady (5-7) | Average (8-10) | Fearless (20) | Average (8-10) |
| **XP VALUE:** | 65 | 15 | 120 | 120 | 270 |

Parasites take many forms. All live in or on other organisms, feeding upon them in some manner, yet returning little or nothing to their hosts. Common parasites, such as ticks, fleas, lice, and various worms, are usually just nuisances, though they can cause complications; they are easily killed by a *cure disease* spell. Presented here are several uncommon parasites.

**Bloodring**

This is a small worm with a metallic skin and four eyes that look like tiny, reddish gems. It coils itself into the shape of a ring and waits for an intelligent creature to place it on a finger, arm, or leg. Once there, the bloodring drains 1 point of blood per hour, up to a maximum of 6 points per day. It uses most of the energy gained to power its magic resistance, but also grants half that resistance to its host. A well-fed bloodring grows 1 inch per week to its maximum size of 1 foot.

**Ear Seeker**

This parasite is a small insect normally found in wood, where it eats dead cellulose. However, it needs warm places to lay its eggs, and it prefers human or humanoid bodies, especially ears. When an adult ear seeker enters an ear (usually at night, or when a thief presses an ear against a door), it lays 1d8+8 tiny eggs and then crawls out to die. When the eggs hatch 4d6 hours later, the larvae burrow into the surrounding flesh, generally heading inward.

The host cannot feel the eggs, but hatching causes a tingling sensation, and burrowing is painful. The parasites cause 1d4 points of damage per round until the host dies. A *cure disease* spell kills the eggs or larvae, but does not heal any damage.

**Goldbug**

This beetle has a flattened, circular body and a golden shell. The shell shows a pattern of contours on the back, and the goldbug is easily mistaken for a gold piece. Eyes, antennae, and legs are on the underside of the body; when legs and antennae are folded, the bottom looks like an oddly designed gold piece as well. Even a thorough examination fails to reveal the bug's true nature 50% of the time, unless the handler uses arcane means to detect life or, for example, if the handler bites the creature to determine if it is real gold.

The goldbug usually rests in a nest with others of its kind, often on a bed of real gold pieces. It waits there for someone to pick it up and take it with him. The goldbug waits until its host sleeps, then tries to crawl to the victim and suck its blood. A bite hits a sleeping victim automatically, with a 10% chance the victim wakes up. Blood is drained at a rate of 1-3 points per round, until the goldbug drains the equivalent of its own normal hit point total. Though goldbugs can go for long periods without eating, they prefer a meal once a day.

If disturbed or threatened, the goldbug has a vicious, poisonous bite that causes 1d4 damage. Victims must roll a saving throw vs. type F poison with a +3 bonus to their roll.

**Wizard Lice**

These harmless-looking creatures are quite small and difficult to see. They usually join a host by jumping from another host. Though they truly are harmless in small numbers, after about a week of infestation, they breed enough to form a nest that allows them to feed on their preferred food.

Wizard lice feed on memories and magical energy, preferring a combination, in the form of memorized spells. When they infest a wizard or priest (or even that individual's clothing), they remove one spell from the spellcaster's memory, once each day. The spell is chosen at random from all those memorized.

Wizard lice cannot be removed by simple bathing. Washing with strong soap or another powerful cleaning agent kills them. A *cure disease* is also effective against them.

**Vilirij**

The vilirij is a flat creature that looks like a patch of skin. It flies at night looking for likely victims, sometimes waiting above doors or on ceilings. When a potential host is near, the creature lands on exposed skin (preferring a seldom-seen area) and adheres there. It injects a poison that anesthetizes the wound and affects the victim's mind, preventing the victim from noticing the vilirij. Others see the creature as a patch of discolored skin. It sucks blood from the victim at a rate of 1d4 points per day until removed. The creature is easily recognized by those who have dealt with it before.

# Pasari-Niml



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| | Warrior | Noble | Calipha |
|---|---|---|---|
| CLIMATE/TERRAIN: | Any | Any | Any |
| FREQUENCY: | Uncommon | Rare | Very Rare |
| ORGANIZATION: | Squad | Squad | Colony |
| ACTIVITY CYCLE: | Any | Any | Any |
| DIET: | Special | Special | Carnivore |
| INTELLIGENCE: | Avg (8-10) | Very (11-12) | Very (11-12) |
| TREASURE: | Nil | Nil | R, Q (x2), S |
| ALIGNMENT: | Lawful evil | Lawful evil | Lawful evil |
| NO. APPEARING: | 3-12 | 1-2 | 1 |
| ARMOR CLASS: | 4 | 4 | 10 |
| MOVEMENT: | 12, Br 3 | 12, Br 3 | 1 |
| HIT DICE: | 1 | 2 | 3-6 |
| THAC0: | 19 | 19 | 3-4 HD: 17<br>5-6 HD: 15 |
| ATTACKS: | 2 | 2 | 1 |
| DAMAGE/ATTACK: | 1-2 or wpn | 1-3 or wpn | 1 |
| SPECIAL ATTACKS: | Fear aura, burrowing | Fear aura, burrowing | Fear aura |
| SPECIAL DEFENSES: | See below | See below | See below |
| MAGIC RESISTANCE: | Nil | Nil | 25% |
| SIZE: | T (4-6 in.) | T (6-8 in.) | T, S (1-4 ft.) |
| MORALE: | Elite (14) | Fanatic (18) | Unstdy (5) |
| XP VALUE: | 270 | 420 | 3 HD: 270<br>4 HD: 420<br>5 HD: 650<br>6 HD: 975 |

Pasari-nimal (sometimes called mants) are horrid, tool-using, insectoid predators. They appear to be very large black-ants with human heads. A pasari-niml's head has pointed ears, bulging eyes, and a long face distorted by malevolence and evil. The skin on the head is wrinkled and brown. It has six legs, two of which can wield weapons or tools.

**Combat:** Upon first seeing a pasari-niml, creatures with hit dice equal to or less than that of the pasari-niml seen must roll a saving throw vs. spell. Those failing are frozen in place until attacked. Those who succeed flee at their top movement rate for 1-3 rounds. Creatures of higher hit dice must roll a successful saving throw vs. spell or flee at their top movement rate for 1-2 rounds.

Pasari-nimal always travel in squads of both warriors and nobles. They attack in an organized manner, directed by the nobles, who are in constant mental contact with the colony's calipha (queen). When a squad sights potential prey, the nobles send a few warriors to test the opponents, analyzing their attacks and defenses. The entire squad then attacks in concert.

Several climb onto a victim, and as many as eight can attack a single man-sized creature. The pasari-nimal burrow rapidly under and around well-armored individuals, creating a pitfall in one round. When the ground collapses, a victim must roll a successful saving throw vs. paralyzation or be trapped in 1 to 3 feet of dirt. A trapped enemy is attacked by several burrowing pasari-nimal. The pasari-nimal cut and pry at armor to make a hole, which takes 1-2 rounds. Afterward, a single pasari-niml attacks the vulnerable area at each hole.

If a squad faces dangerous or numerous opponents, they call for reinforcements; 1d4 additional squads arrive in 1d4+1 rounds. If necessary, the mants pull back and wait.

All warriors and nobles carry two darts and a small knife. Most pasari-nimal also carry tools, such as pry bars and awls.

Pasari-nimal are immune to all spells of the charm or enchantment schools.

**Habitat/Society:** **Pasari-nimal** live in large colonies containing 6d4x10 warriors, 1d20+20 nobles, and a calipha. They often live under human cities, burrowing in the ground and in walls of houses, sending out raiding parties at night. In the wild, warriors and nobles dig a burrow for their calipha and then construct an ever more elaborate palace above it. At any time, 1d4 squads patrol the outer reaches of the colony.

The calipha keeps a selama of nobles and reproduces rapidly, each day laying as many eggs as she has Hit Dice. Eggs hatch in three weeks; and approximately one in eight produces a noble. Once a year, a 6-HD calipha can produce a calipha egg. The egg hatches in three weeks, and a squad carries the new calipha several miles away and starts a new colony.

Pasari-nimal worship their calipha, performing rituals and carving her face into burrow and castle walls.

Pasari-nimal stay in contact through telepathy that is generated and received by their antennae only. The telepathy can be used within 1 mile of the calipha.

**Ecology:** Pasari-nimal are disruptive to a local ecosystem, preying on any animal or monster. Warriors and nobles bring food to the calipha, who digests and regurgitates some of it to feed them. If the calipha dies, the lesser pasari-nimal die in 1-2 days. If all the warriors and nobles die, the calipha can last three days per Hit Die, during which time new warriors or nobles may hatch.

Only very sturdy predators prey on warrior or noble mants.

### Calipha

Acalipha exists to eat, receive worship, and reproduce. She has a beautiful, if small, female human head with long tresses and large, feathery antennae. Unfortunately, this spark of beauty is situated on an ugly, mottled, wormlike body.

The calipha has only a weak bite to defend herself, and her legs are small and weak. She cannot use tools, and she moves by wriggling. A queen grows 1 HD and 1 foot per year.

# Singing Tree



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Temperate or tropical forest |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary |
| **ACTIVITY CYCLE:** | Day |
| **DIET:** | Blood- |
| **INTELLIGENCE:** | Animal (1) |
| **TREASURE:** | See below |
| **ALIGNMENT:** | Neutral |
| **NO. APPEARING:** | 1 |
| **ARMOR CLASS:** | 7 |
| **MOVEMENT:** | 0 |
| **HIT DICE:** | 12+4 |
| **THAC0:** | 7 |
| **NO. OF ATTACKS:** | 1-100 |
| **DAMAGE/ATTACK:** | 1 |
| **SPECIAL ATTACKS:** | Singing |
| **SPECIAL DEFENSES:** | Singing |
| **MAGIC RESISTANCE:** | 25% |
| **SIZE:** | L (10-20 ft. tall) |
| **MORALE:** | Fearless (20) |
| **XP VALUE:** | 10,000 |

The singing tree is an odd plant creature that lures animals to rest nearby, then drains their blood to feed itself.

The singing tree appears to be a normal deciduous tree with uniquely shaped leaves. Each leaf of the tree sings with a lovely voice, the hundreds of them blending into a beautiful chorus. When it is hungry, the tree joins the chorus of higher-pitched leaves, adding its own bass line.

**Combat:** When the tree uses its bass line, all mammalian creatures within 100 yards must roll saving throws vs. spell; those who do not succeed feel compelled to stop for a bit and rest in the shade of the tree. When a potential victim rests beneath the tree, several leaves fly off the tree to attack.

At any time, the tree can send a number of leaves equal to its hit points. However, unless ravenously hungry, the tree sets only a few leaves on any one victim (typically 1d6 leaves per victim), to avoid notice.

Each leaf flutters down from its branch, appearing to fall naturally The small twig that connects the leaf to the tree also serves as a feeding tube, which the leaf inserts into exposed skin. For victims charmed by the tree's music, the small pain of insertion is not noticed. After draining 1 hit point of blood, the leaf flutters away, then seems to rise on a breeze back into the tree's branches. There, it reattaches itself to its branch, and feeds the blood to the tree. To remain healthy, the tree must each day consume a number of hit points of blood equal to its normal total.

Each leaf has 1 hp. Killing them individually is quite inefficient, for the tree has a number of leaves equal to ten times its hit points. If the tree is attacked with an area effect spell, such as a *fireball,* all leaves not attached to the tree are killed, if they are within the spell's area of effect. In addition, a number of leaves on the tree equal to the total damage inflicted are also killed. The tree rolls saving throws as indicated by its Hit Dice, with normal effects for success.

Attacking the tree causes it to send all its leaves to attack. Besides their blood drain, the fluttering leaves can cause obscurement, lessening opponents' attack rolls by -2. If the tree is killed, individual leaves die in 1d10 rounds.

**Habitat/Society:** In the wild, singing trees grow in secluded places far from humans and other intelligent beings. They use their music to lure unintelligent animals close, so they may

feed upon them. The tree's leaves vibrate in the wind; combined with their natural magic, this makes a lovely sound. Each leaf has a unique "voice," and the tree's music is indescribably beautiful. When the tree adds its lower tones, the song becomes very attractive and calming.

Each singing tree has its own territory, of about 100 yards in any direction from the bole. When a seed is produced (only once every five years), the tree sends a pair of leaves to take it far away, so it may claim another territory. If the seed is planted in a singing tree's territory, the adult sends leaves to block sunlight from the sapling, and to attack the smaller tree's leaves. This keeps the tree's competition low. In addition, if several singing trees grow in close proximity, they soon over-hunt the area, and several of them die, leaving only the strongest. They live for centuries if well-fed.

Since the first singing tree was returned to civilization two generations ago, some wealthy individuals have tried to procure specimens for their own gardens. Many owners feed their trees, but others keep their trees hungry, so they will serve as guardians. A tree that is kept hungry turns feral eventually, sending all its leaves to attack any warm-blooded creature that enters its territory.

**Ecology:** A singing tree in the wild is similar to other predators, feeding on prey animals and facing few enemies of its own. Animals that damage wood are its greatest enemies.

To bring a tree to civilization, one of the rare seeds must be captured, or a tree must be carefully removed from the surrounding soil, with little damage to the roots. Transportation must also be gentle, and the tree must not be exposed to rapid changes in temperature or to extreme temperatures. Capturing a healthy adult tree also requires facing its music and blood-sucking leaves. A seed or a healthy tree can bring as much as 5,000 gold from an interested buyer.

# Sirine



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Temperate or tropical water (salt or fresh), in wilderness areas |
| **FREQUENCY:** | Rare (salt water) or very rare (fresh water) |
| **ORGANIZATION:** | Solitary or family |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Omnivore |
| **INTELLIGENCE:** | High to genius (13-18) |
| **TREASURE:** | L M N Q; X |
| **ALIGNMENT:** | Any |
| **NO. APPEARING:** | 1 (2d4) |
| **ARMOR CLASS:** | 3 |
| **MOVEMENT:** | 12, Sw 24 |
| **HIT DICE:** | 4-7 |
| **THAC0:** | 4 HD: 17<br>5-6 HD: 15<br>7 HD: 13 |
| **NO. OF ATTACKS:** | 1 |
| **DAMAGE/ATTACK:** | By weapon type |
| **SPECIAL ATTACKS:** | Song, spell powers |
| **SPECIAL DEFENSES:** | Spell powers, water-breathing |
| **MAGIC RESISTANCE:** | 20% |
| **SIZE:** | M (5-6 ft. tall) |
| **MORALE:** | Steady (11-12) |
| **XI' VALUE:** | 4 HD: 2,000 (+1,000 for each added Hit Die) |

Sirines are amphibians which look like beautiful, human females, equally at home above or beneath salt or fresh water. They have skin of human tone ranging to a light yellow-green, and their hair can be almost any color, though silver and dark green are the most common. Sirines have beautiful figures and wear scanty clothing at best.

Most sirines are antisocial, so they try to drive intruders away, with evil sirines taking stronger measures. Some sirines are hungry for social interaction, and they try to lure male humans or demihumans to join them for a time.

Sirines speak their own language and the language of the nearest intelligent races. They breathe both water and air, and they have infravision to a range of 120 feet.

**Combat:** A lone sirine always has 6 or 7 HD. Each member of a group has equal chances for 4, 5, or 6 HD. All members of a group have the same basic alignment (all evil, all good, or all neutral). All sirines can defend their solitude with some skill.

Sirines have a Dexterity of 18; combined with their innate magic, it grants them their exceptional Armor Class. Most (90%) sirines carry a short sword or a dagger, and 30% carry missile weapons—javelins or slings—as well. Each weapon has a 10% chance of being magical, and *javelins of lightning* are common.

Sirines also have several spell-like abilities, each usable once per day as if the sirine is an 11th level wizard: *charm person, fog cloud, polymorph self,* and *improved invisibility.* The charm ability is used through the sirine's song, and all people within 30 feet are subject to it, even if they are hostile or attacking.

Also, if the sirine touches an opponent, the victim must roll a saving throw vs. poison; those failing are reduced to an Intelligence of 2. The touch is automatic for charmed individuals, but requires a normal attack roll for others. A successful *dispel magic* (against 11th level casting) restores the victim's Intelligence, as will a sirine's touch, if she so wills it. Any sirine can restore Intelligence taken by another sirine.

Sirines roll saving throws as 11th level wizards, with a +2 bonus vs. poison. They are immune to all gas attacks.

**Habitat/Society:** Sirines are encountered only in isolated places that are otherwise uninhabited. Most live near rocky outcroppings or small islands in the sea. Some choose to live in fresh water, but they tend to avoid these areas because they are usually populated and sometimes difficult to reach.

Young sirines often live in small groups of sisters; these sirines are the more social type. As a sirine grows older, she becomes more reclusive and contemplative, however. She eventually looks for a home of her own, where she can think and sing in solitude. Even then, they have a rare desire for companionship.

Sirines usually mate with male humans. Some sirines choose elves (aquatic or land-bound), tritons, or merfolk as mates, producing children with some of the traits of their parents (pointed ears from elves, green skin from aquatic elves, scales and webbed fingers and toes from merfolk and tritons). Sirines never form lasting relationships, for the call of the sea is too strong, and it always leads them back to solitude.

After a gestation period of nine months, they give birth to 1d4 baby sirines, which are cared for by their mother until they are five years old. After that, they fend for themselves, living on the bounty of the sea. They reach adulthood at ten years, and can live for up to 50 years, with no change in their beauty

Sirines live to sing and to philosophize about the sea. If deprived of their voices, or confined away from open water, they slowly wither away until they die. Sirines often have great knowledge regarding the history of their area and any current events. They sometimes trade this knowledge for some companionship.

**Ecology:** Sirines are not harmful to their environment in the slightest. They kill only enough to eat, and they never take too much from the water. They have few natural enemies and are well able to protect themselves. Though they can make beautiful garments from shells, fish skin, and seaweed, they gain other belongings by scavenging shipwrecks.

# Talking Bird



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Any |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Solitary |
| **ACTIVITY CYCLE:** | Any |
| **DIET:** | Omnivore |
| **INTELLIGENCE:** | Genius (17-18) |
| **TREASURE:** | U |
| **ALIGNMENT:** | Neutral |
| **NO. APPEARING:** | 1 |
| **ARMOR CLASS:** | 6 |
| **MOVEMENT:** | 6, Fl 18 (MC: C) |
| **HIT DICE:** | 5 |
| **THAC0:** | 15 |
| **NO. OF ATTACKS:** | 1 |
| **DAMAGE/ATTACK:** | 1d8 |
| **SPECIAL ATTACKS:** | Nil |
| **SPECIAL DEFENSES:** | Nil |
| **MAGIC RESISTANCE:** | 50% |
| **SIZE:** | S (2 ft. tall, 4-ft. wingspan) |
| **MORALE:** | Unsteady (5-7) |
| **XP VALUE:** | 975 |

These intelligent birds have very long life spans, which they spend gathering knowledge about the world around them. They sometimes offer wise advice to help weary travelers or those touched by Fate. They know instantly if someone has honor. If approached politely by an honorable person, they answer all manner of questions. A talking bird has knowledge equivalent to that given by the local history nonweapon proficiency; many of them have ancient history and other Intelligence-based proficiencies as well.

Talking birds speak Midani and learn to speak many other languages during their lives; there is a 75% chance they can speak any particular language. Their speaking voice is calm and melodious; their singing voice is very beautiful, and it attracts other singing birds to the area, so they might join in the chorus of the talking bird.

The talking bird is large-billed and looks something like a toucan crossed with a parrot.

**Combat:** Talking birds prefer to avoid combat, usually by flying away, though they do defend themselves, and they do attack small animals for food. The sharp bill of a talking bird causes 1d8 points of damage.

Anyone who kills a talking bird will surely lose Fate's favor.

**Habitat/Society:** Legends hold that the first talking bird was placed in the world by Fate, to help those who were worthy. Now, though they are quite rare, there are several talking birds. They can be found almost anywhere; they prefer to live in forested areas, but many seem to be assigned by Fate to wait in certain areas.

Some wait to give advice to many who pass through the area; others wait for a specific person to take them away, and a few serve as wise advisors and teachers to honorable and deserving people. For these chosen few, the talking bird answers many questions. One question never answered by a talking bird is "What does Fate have in store for me?" This question and its many variations are answered with "Only Fate knows for sure."

On the rare occasions when a male and a female talking bird meet (perhaps once every 50 years) they go through an elaborate mating dance that lasts for up to a week. The female lays a single egg one year after mating, and it hatches almost five years later. Newly hatched talking birds are as beautiful as their parents, but must be taught like all infants. They are usually taught languages by their mother, if she is still near and has not been reassigned by Fate. Other information they learn by traveling and observing, and they usually avoid contact with other species until they have lived for 50 years, so they have wisdom and information. They can live for centuries, and some claim to be more than a millennium old.

A talking bird sometimes lives near, or even in, a singing tree. They have an almost symbiotic relationship, for the singing of the bird brings other birds to it, and these feed the singing tree. The singing tree never attacks the talking bird, and it is careful to feed lightly on other birds, so as to kill few of them. The talking bird, in return, eats the tree's leaves, as well as any pests that may harm the tree, and is defended from predators by the singing tree's leaves.

The best known talking bird, Azhakar, was found with a singing tree in the time of the Grand Caliph's great-grandfather; the two now live in the garden of the Palace of the Enlightened Throne.

**Ecology:** The talking bird tries to insure that all nearby residents live in relative harmony. They are not great predators, but they are rarely prey either. They are able to defend themselves. Most unintelligent predators seem to regard them with something akin to awe and would attack only in the worst circumstances.

Talking birds care little for treasure, but many have gathered a few items that they keep hidden. For those favored by Fate, they often have a gem or a necessary magical item that they present as a gift.

The value of a talking bird varies greatly. It is of almost immeasurable value to people who have high regard for their rarity, beauty, and wisdom.

# Tatalla



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Urban |
| **FREQUENCY:** | Rare |
| **ORGANIZATION:** | Guild |
| **ACTIVITY CYCLE:** | Night |
| **DIET:** | Carnivore |
| **INTELLIGENCE:** | Average (8-10) |
| **TREASURE:** | K; C |
| **ALIGNMENT:** | Lawful evil |
| **NO. APPEARING:** | 1-4 |
| **ARMOR CLASS:** | 4 |
| **MOVEMENT:** | 12 |
| **HIT DICE:** | 2+2 |
| **THAC0:** | 19 |
| **NO. OF ATTACKS:** | 2 |
| **DAMAGE/ATTACK:** | 1-3/1-3 or by weapon |
| **SPECIAL ATTACKS:** | Poison, backstab |
| **SPECIAL DEFENSES:** | Thieving skills |
| **MAGIC RESISTANCE:** | Nil |
| **SIZE:** | S (just over 2 ft. tall) |
| **MORALE:** | Unsteady (5-7) |
| **XP VALUE:** | 650 |
| Guildmaster | 975 |

The tatalla, "the eye," is a malevolent little creature used as a spy or as a stealthy assassin. It is skinny, almost-emaciated, about two feet tall, and basically humanoid. The tatalla's name comes from its single, very large, protruding eye.

Many tatalla have tusks and large ears, and they greatly resemble miniaturized versions of ogre giants. Learned people suspect some sort of relationship between the two races, though nothing has been proven for certain.

Tatalla speak Midani with a guttural intonation, perverting the natural beauty of the language. They also know the languages of similar creatures, such as imps and quasits, and they can communicate with bats and rats.

These creatures have a guild structure that assigns them to specific tasks, ranging from spying to stealing to assassination.

**Combat:** All tatalla have thieving abilities as follows: PP 50%; OL 42%; F/RT 40%; MS 50%; HS 51%; DN 20%; CW 90%; backstab for triple damage. When assigned to kill someone, the tatalla usually attempts to sneak into that individual's home. Once the tatalla has discovered the desired victim, it bites him and scurries away.

The bite wakes any person who rolls his Wisdom score or lower on 1d20; the bite mark appears to be that of a large spider. One bite causes nausea, a second bite increases nausea and causes weakness and a loss of Dexterity (no Dexterity bonus to Armor Class, and -2 penalty to all attack rolls). A third bite within as many days kills the victim in 1d4 rounds, unless the victim rolls a successful saving throw vs. poison. Each bite beyond the third requires another saving throw, with a cumulative -2 penalty to the roll. The tatalla visits its victim's residence for as many consecutive days as necessary, trailing the victim if it tries to escape by changing resting places.

Generally, tatalla try to avoid direct combat, preferring to accomplish their tasks without being noticed. Many run when threatened. If cornered, or if assigned to kill someone, however, they fight very ferociously. Each claw causes 1-3 points of damage. Many tatalla carry a pair of small weapons, such as a pair of jambiya or razors; they can use two such weapons simultaneously with no penalties.

If forced to fight, the tatalla can forego its normal two attacks, attempting to use its poisonous bite instead. It attacks using its regular THAC0, and the effects of the bites are as given above.

A tatalla can also summon 1d100 normal bats or rats for aid. These arrive in 1d4 rounds. While the tatalla waits for aid, it scurries about trying to hide from and dodge its attackers. The rats or bats leave when the tatalla dies or releases them.

**Habitat/Society:** Tatalla reside only in urban areas, where their services are often desired, and where they are never far from vermin to aid them in their tasks. On rare occasions, they can track a victim across great tracts of land, traveling at night under the cover of darkness. They have an unerring tracking sense once they have been assigned to a victim. Though the victim may elude the tatalla for a time, the tenacious creature eventually catches up.

Tatalla have a guild organization, much like the hierarchy found in a thieves' guild or a society of holy slayers. A guild typically has 4d20 members. One tatalla is the guild master and has approval over all contracts entered into by the guild, as well as the ability to assign any of the guild members to a given task. The guildmaster has 3+3 Hit Dice and a THAC0 of 17, and it uses any magical items the guild may have in its treasury.

A tatalla guild often cooperates with other illicit societies in the same city, particularly burglars and holy slayers. They demand payment in advance, and they never break a contract. Payment ranges from a few pieces of silver for a surveillance job, to several pieces of gold or a magical item for an assassination. If an individual or group breaks a contract with the tatalla guild, they quickly find themselves in a blood feud unless amends are made.

**Ecology:** Tatalla are scavengers, living off the remains of society. They steal what they need and give nothing back to society or to their environment.

# Vargouille



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| | |
|---|---|
| **CLIMATE/TERRAIN:** | Any ruins, burial place, or subterranean |
| **FREQUENCY:** | Very rare |
| **ORGANIZATION:** | Pack |
| **ACTIVITY CYCLE:** | Darkness |
| **DIET:** | Carnivore |
| **INTELLIGENCE:** | Low (5-7) |
| **TREASURE:** | Nil |
| **ALIGNMENT:** | Neutral evil |
| **NO. APPEARING:** | 1-20 |
| **ARMOR CLASS:** | 8 |
| **MOVEMENT:** | 0, Fl 12 (MC: B) |
| **HIT DICE:** | 1+1 |
| **THAC0:** | 19 |
| **NO. OF ATTACKS:** | 1 |
| **DAMAGE/ATTACK:** | 1d4 |
| **SPECIAL ATTACKS:** | Poison, fear; see below |
| **SPECIAL DEFENSES:** | Nil |
| **MAGIC RESISTANCE:** | Nil |
| **SIZE:** | S (head-sized with 3-ft. wingspan) |
| **MORALE:** | Average (8-10) |
| **XP VALUE:** | 975 |

These horrid creatures are products of the lower planes, summoned to Zakhara ages ago for some unknown, mysterious purpose. Though found mainly in the ruins of the Haunted Lands and the Ruined Kingdoms, they are sometimes encountered in other underground places, such as caverns or the sewers or catacombs of large cities.

The vargouille has a hideous, humanlike head with batlike wings, fangs, and a crown and fringe of writhing tentacles. Its eyes glow with an eerie green light, and it wears a horrible sneer. Vargouilles do not speak, but they shriek when they attack.

**Combat:** The sight of a vargouille, combined with its terrifying shriek, causes fear in some victims. All who view the monster and hear its shriek must roll a saving throw vs. spell; those who fail are paralyzed with fear until attacked by the monster. The initial attack made on a paralyzed victim always hits A victim who has been attacked or who has made a single successful saving throw against the effect is immune to the paralyzation for the remainder of the encounter with the creatures.

Vargouilles have 120-foot infravision and hate light. They seek to extinguish light sources, such as torches and lamps. Continual light and daylight blind the monster, so these are avoided.

The bite of a vargouille contains a dreadful poison that prevents normal healing; if a victim of the creature's bite fails a saving throw vs. poison, the bite's damage is permanent, unless extraordinary means are applied. Only a *heal* spell or more powerful magic is effective, and that is limited. A *heal* spell restores 1d8 hit points per application; a *regenerate* restores 3d8 hit points at a rate of 1 hp per round; and a carefully worded *wish* restores all lost hit points or the ability to heal through other means.

The vargouille can also choose to kiss a paralyzed victim, who then begins a bizarre transformation. In 1d6 hours, the first signs appear, as the victim loses all hair on his or her head. In another 1d6 hours, the victim's ears begin to grow long and pointed, teeth become fangs, tentacles sprout from head and chin, and the victim loses 1d6 points from each of Intelligence and Charisma. In another 1d6 hours, the transformation is complete, and the character's head resembles a vargouille, complete with batlike wings in place of ears. At this point, the head breaks away from the body (which dies) and becomes a fully-functional vargouille and flies off.

The transformation never ends during daylight hours. A *continual light* spell can prevent the transformation from becoming complete. Progress can be halted at any time until head separation, with the application of a *cure disease* spell cast by a priest of 7th level or higher, The effects of the transformation are permanent unless magical means are somehow used to reverse them.

**Habitat/Society:** Vargouilles usually remain below ground or inside buildings, but they sometimes fly at night in search of prey. In ruins, they appear at dusk and disappear by dawn.

The vargouille, like al-Jahar, the opinicus, and possibly other creatures, seems to be a remnant of the ancient kingdoms of Zakhara. They have spread from their normal ruins by infecting travelers and adventurers with their race-perpetuating disease, and they are now found in other, newer cities. In thriving cities, they usually stay underground, waiting for someone to come exploring, rather than risk discovery by flying in view of so many people.

Vargouilles have no culture beyond their pack mentality; only the strong survive, and the strongest rules. Like some other beasts, they sometimes fall upon weak or wounded members of the pack to finish them off.

**Ecology:** Though a vargouille collects no treasure, it also does not remove the bodies or possessions of victims, so there may be a few items of incidental treasure lying about its lair.

Vargouilles are vicious predators with few natural enemies, though opinicus and other good creatures would like to see them become extinct. They are also-sometimes hunted by the friends of victims who transformed into the thing

Though vargouilles prefer living prey, they also eat carrion and weak pack members as well.

# Vermin, Elemental



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| | Air (Duster) | Earth (Crawler) | Fire (Flameling) | Water (Spitter) |
|---|---|---|---|---|
| **CLIMATE/TERRAIN:** | Any | Any | Any dry, warm | Any moist, cool |
| **FREQUENCY:** | Rare | Rare | Rare | Rare |
| **ORGANIZATION:** | Solitary | Pack | Pack | Solitary |
| **ACTIVITY CYCLE:** | Any | Any | Any | Any |
| **DIET:** | Scents, flowers, and ambergris | Vegetable and mineral matter | Any flammable material | Any liquid |
| **INTELLIGENCE:** | Semi (2-4) | Animal (1) | Semi (2-4) | Animal (1) |
| **TREASURE:** | See below | See below | See below | See below |
| **ALIGNMENT:** | Neutral | Neutral | Neutral | Neutral |
| **NO. APPEARING:** | 1 | 1-6 | 2-8 | 1 |
| **ARMOR CLASS:** | 4 | 3 | 4 | 6 |
| **MOVEMENT:** | 6, Fl 6 | 6, Br 6 | 6, Fl 6 | 6, Sw 6 |
| **HIT DICE:** | 2 | 2 | 2 | 2 |
| **THAC0:** | 19 | 19 | 19 | 19 |
| **NO. OF ATTACKS:** | 1 | 3 | 2 (bite, tail) | 1 |
| **DAMAGE/ATTACK:** | 1d4 | 1-3/1-3/1-3 | 1-3/1-2 | 1d4 |
| **SPECIAL ATTACKS:** | Obscurement | Rear claws, 1-4/1-4 | Fire (see below) | Spit |
| **SPECIAL DEFENSES:** | Invisibility | Disguise | Immune to fire | Regeneration |
| **MAGIC RESISTANCE:** | Nil | Nil | Nil | Nil |
| **SIZE:** | T (18 in. tall) | T (1 ft. tall) | T (9 in. tall) | T (1 ft. tall) |
| **MORALE:** | Average (8-10) | Champion (15-16) | Elite (13-14) | Steady (11-12) |
| **XP VALUE:** | 175 | 175 | 175 | 175 |

These are creatures from the elemental planes. On those planes, they are simply pests, but they can be a greater problem on the Prime Material plane. Each is basically humanoid in shape; more complete descriptions can be found in the individual entries below.

**Combat:** Though some elemental vermin would rather run away than fight, all fight tenaciously if cornered or disturbed during feeding. Each has a special attack and a special defense, described below.

**Habitat/Society:** Elemental vermin traveled to the Prime Material plane through various gates. They appear in places frequented by genies and elementals and prefer to live in areas heavy in their element (high nests for dusters, underground burrows for crawlers, fires and furnaces for flamelings, and wells and rivers for spitters.

**Ecology:** While just normal scavengers on their home planes, elemental vermin are detrimental to their environments on the Prime Material plane. They have tastes for things that are important to humans and other ins, such as perfume, gems, silks, and wine, and they can be rather dangerous.

### Duster

This weak air elemental is a variety of dust devil, as summoned by the 2nd level priest spell of that name. A duster looks like a gray, upright armadillo with human hands, long ears, and a long proboscis.

Dusters would rather run than fight, and they use their abilities to fly and become invisible to their advantage. The duster attacks with its beak, usually creating a whirlwind that obscures normal vision and extinguishes small, open, non magical flames. Those within the dust cloud created are blinded while inside and for one round after they emerge, suffering a -4 penalty to attack rolls.

### Crawler

This weak earth elemental has vicious claws and a crested, doglike head with brushlike feelers attached to the snout. These feelers help the creature sense its way through dark tunnels, and to find tasty morsels for it to eat. It is primarily brown in color.

Crawlers are very temperamental, leaping to the attack when disturbed. They attack with claws and bite. If both front claws hit, they also rake with their rear claws.

### Flameling

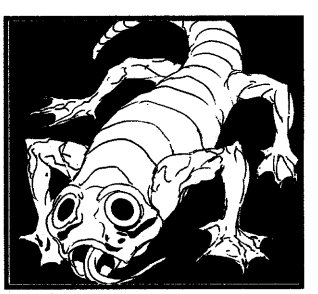
A weak fire elemental, the flameling uses flame and is resistant to heat. The flameling's head looks something like an alligator's, but it has bulging, forward-facing eyes and a crest of stiff tentacles that serve as sensory organs. It appears to be covered in red, flamelike scales.

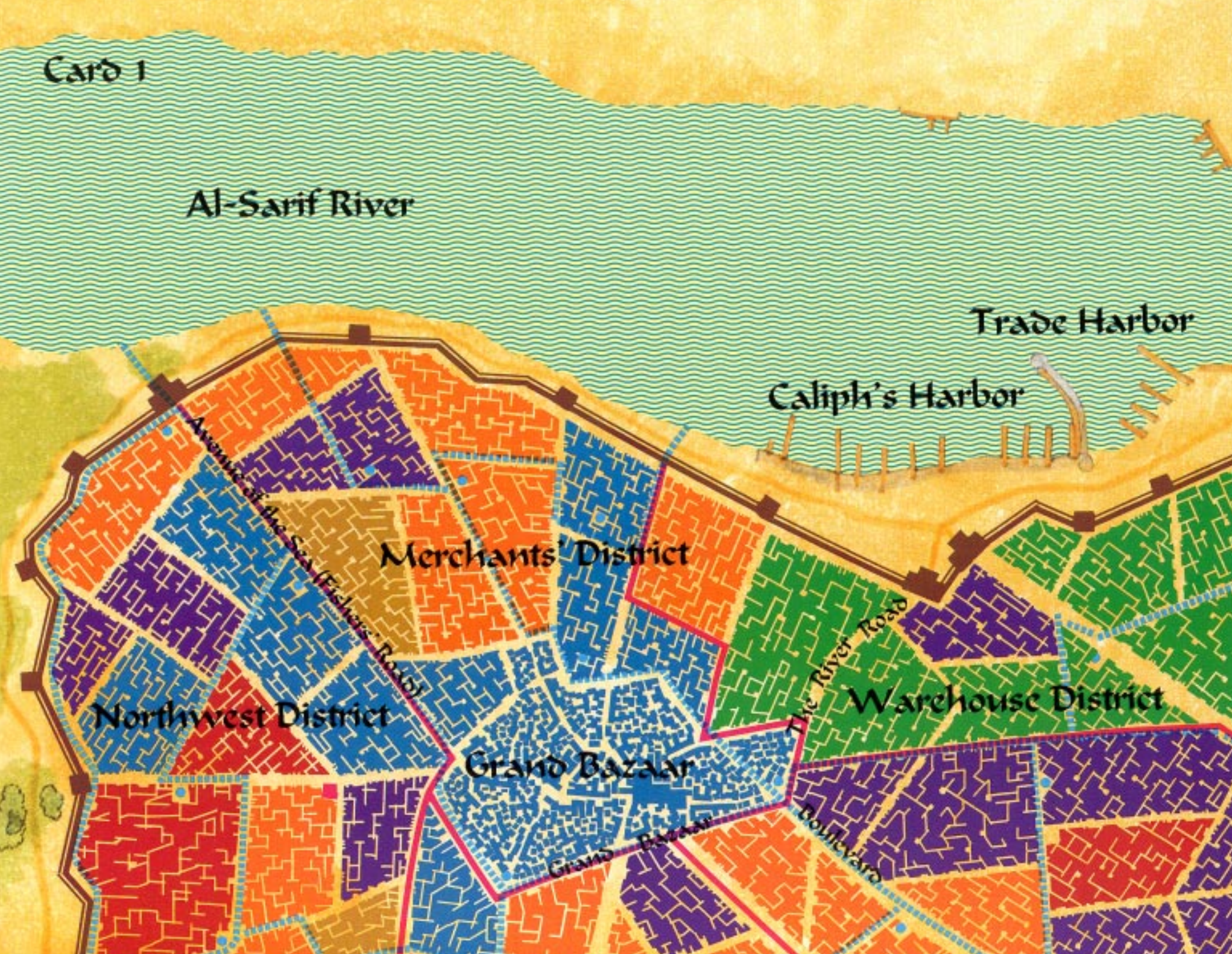
This creature attacks with its bite and a slap from its mace-like tail. In addition, it can throw miniature fireballs up to 10 feet away twice per round. These flames cause only 1 point of damage, but they ignite flammable materials.

### Spitter

The water elemental vermin has head, hands, and feet like those of a frog, though the mouth is filled with many sharp teeth. Its body is greenish and covered in ridges and bumps.

The spitter attacks with a bite, or by spitting a pellet of water. It can do the latter once per round for 1d4 points of damage.




Card 1
Al-Sarif River
Trade Harbor
Caliph's Harbor
Merchants' District
Avenue of the Sea (Fishers' Road)
Northwest District
Grand Bazaar
The River Road
Warehouse District
Grand Bazaar Boulevard

# Card 1: Merchants' District, Northwest District, Warehouse District, Central District, and Grand Bazaar. Money, Taxes, and Trade; The Nature of the City and its People.

**The Merchants' District**
The Merchants' District is one of three districts in the Clothiers' Quarter. It serves as home to merchants of all sorts, from middle class families to those who make daily trips to hawk their wares at the Grand Bazaar. It is well-patrolled and comparatively safe.

This district also includes the Grand Bazaar and several other shops and markets. Tax collectors are a major presence in this district, monitoring trade; most are honest.

**The Northwest District**
This district occupies the northern half of the city's west side, and is part of the Clothiers' Quarter. The Northwest District is the closest Huzuz has to a slum area. It holds the fish markets and is a haven for petty criminals. Here, illicit deals are often concluded, vices are pandered to, and the streets are unsafe at night. Most inhabitants are common peasants and laborers, or criminals and worse.

Most illicit and illegal ventures occur in the seedy Northwest District, including smuggling of all kinds of goods to avoid taxation, as well as occasional illicit slave trades. Both are kept at a minimum, however, for the walls and gates of the City of Delights are relatively secure, and mamluks guard against illegal slave trade. There is a neighborhood in this district where gambling is common; though not illegal, it is frowned upon.

**The Warehouse District**
This district is on the north side of the city, one of the three districts in the North Quarter, which covers most of the north side of town. The Warehouse District is a rough area of town. There are many ajami, sailors, and laborers. Most of the warehouses here are guarded by mamluks hired by merchant houses, but the streets are not well patrolled.

**The Central District**
This district, also part of the North Quarter, can be found in the northern part of the center of the city. The Central District holds many services and is frequented by visitors. Though there are many minor disturbances, major problems are minimal, because a fair segment of the city's military is quartered here. Still, this district holds one of the two gambling neighborhoods in Huzuz; the games here are reasonably fair, and few criminals are seen.

**The Grand Bazaar**
The Grand Bazaar is in the northwestern part of the city; it is part of the Merchants' District, and therefore, part of the Clothiers' Quarter. Because of the great volume of trade in Huzuz, it is said every product known can be found here.

**Money, Taxes, and Trade**
Currently, three types of coin are minted in a small, very well-guarded neighborhood in the Court District. The most common is the copper bit, which local slang calls a bean, because it is usually enough to buy a cup of coffee. Next is the silver piece, or dirham, which bears a fair likeness of the father of Grand Caliph Khalil. Finally, there is the gold dinar, sometimes called a palace, because it bears a likeness of the towers and domes of the Grand Palace.

All manner of foreign currency is accepted as well, and some of the best haggling is over the size of a gold piece. There is a standard, issued by the Caliphate and followed by most other cities. There are coin-changers in the Grand Bazaar who do nothing all day except weigh nonstandard coins and determine exchange rates.

In addition, barter is acceptable as well, particularly in smaller markets, among peasants, and when dealing with crops and livestock. Most barter is much more amiable than the loud bargaining that occurs at the bazaar.

All trade and all imports are taxed by the Caliphate. Much of this taxation involves subjective decisions, and the bureaucracy relies on the skills of its tax collectors to get a good accounting. Fortunately, there are schools for tax collectors, which teach four main subjects: the needs of the Caliphate, mathematics and accounting, tax law, and appraising. Tax law teaches them which things they can tax. The needs of the Caliphate determines whether value should be collected in kind or in cash. Appraising enables the tax collector to estimate cost. Accounting lets them keep track of all the transactions. The tax collector must also keep track of any special, temporary tariffs or duties.

Generally speaking, there is a one bit per dinar sales tax at bazaars, with the same rate existing for import duties. These duties are collected at the harbor and city gates. Taxes are collected from small shops and vendors each month.

Taxes at the Grand Bazaar are collected each day. Merchants are supposed to keep track of their sales and pay the correct amount when the tax collector comes around at the end of the day. The bazaar tax collectors keep extensive records of the goods offered, and they roam through the Grand Bazaar at random, making spot checks during the day Still, most merchants adhere to an honor system, which works reasonably well because the Law of the Loregiver tells the people that paying taxes is a duty.

**The Nature of the City and its People**
Huzuz sits at the junction of several major trade routes. It holds the House of the Loregiver and the Palace of the Enlightened Throne, home to the Grand Caliph, ruler of rulers. Huzuz is a hub for trade, for religion, and for politics; it is visited by pilgrims, traders, tourists, adventurers, genies, and many more. It is said that every religion, race, and product known can be found in Huzuz. If there is something so rare it cannot be found in the Grand Bazaar, the Grand Caliph is sure to have one.

Like the majority of Al-Hadhar, the citizens of Huzuz are mostly sedentary artisans, craftsmen, merchants, or laborers. They respect honor, hospitality, family, purity, piety, and Fate. They usually have easier lives than those who dwell in the desert. Yet, as residents of the center of all that is the Land of Fate, they tend to be even more cosmopolitan than most Al-Hadhar. Many natives never leave the City of Delights, but the world comes to them.

Natives see magic nearly every day, so it is nothing extraordinary. They are not surprised to see a genie, though they respect its power. Magical light brightens the Grand Bazaar as evening sets in. A show of magical prowess may earn respect for a visitor, but the citizenry tends to view flashy wizards as ignorant blowhards.

Even the presence of ajami from the far north or the far east does not generate undue notice, for the natives have seen it all before—or so they would have one believe.

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Central District
Merchants' Avenue
(Farmers' Road)
Clothiers' Way
Peasants' District
Clothiers' District
Agricultural Promenade
(Enlightened Way)
The Road to Enlightenment
South District
The South Road
Card 2

# Card 2: Clothiers' District, Peasants' District, and South District; Manners and Customs; Clothing; Populations of Huzuz.

**The Clothiers' District**
This district occupies the southwestern corner of Huzuz and is part of the Clothiers' Quarter, which covers the west side of the city. The Clothiers' District holds all types of businesses and crafts related to producing cloth, from sheep shearing centers to tailors. It is a relatively upstanding district where most people concentrate on business. The dye neighborhood and the leatherwork and tanning neighborhood are avoided by most people who do not work there, because of the odors emanating from within.

**The Peasants' District**
This district, in the western part of the city's center, is in the People's Quarter, which takes up the city's south side. The district is mostly residential. Many laborers live here, as do peasants who raise food for themselves or for the market. It is peaceful and quiet, not because of city patrols, but because there is little of note and little worth stealing.

**The South District**
Also in the People's Quarter, the South District occupies the south wall of the city. It is much like the Central District in character, but lacks the military and bureaucratic presence.

**Manners and Customs**
Customs in Huzuz are dictated by the "Huzuz attitude"— the love and pride of the people for their city, the sense of home and family it gives them, and their belief in their good fortune. The Huzuz attitude is also one of optimism. There is usually a mood of celebration in the air. Many people take advantage of the city's late curfew (two hours after evening prayer) to seek diversion.

The people of Huzuz like to appear knowledgeable and indifferent. Their dialect of Midani sounds flat and almost mechanical. The inhabitants also have great tolerance for individual differences, including odd religions and races, and liberated women (though they may still be frowned upon).

The Law encourages charity and hospitality. With so many visitors, most residents are not overly hospitable on an individual basis, providing little more than directions to an inn or hospice. Still, most citizens, upon seeing a tired, poor, or injured stranger, would offer help. This is more true in the peasant areas, where the inhabitants see few of the tourists and strangers. Here, they still believe in individual hospitality, rather than city hospitality.

Though they may tolerate other religions, having the House of the Loregiver nearby inspires them to bring Enlightenment to the unbeliever. They do this by setting a good example and directing the unbeliever to look upon the city and the Law of the Loregiver. Who can see such things and not be Enlightened?

The people of Huzuz feel fortunate to be led by Grand Caliph Khalil; he treats his people well and is much beloved. He inspires the citizens to high ideals, and they demand respect for him. Though he is capable of mistakes, he is quick to correct them, proving not only his wisdom, but also that he is one of the people, a person capable of making errors. It is this humble quality that makes the Grand Caliph so beloved and emulated. The Grand Caliph makes and serves his own coffee, so most hosts in Huzuz do the same.

Slaves are still sold in one small section of the city, but there is no official slave market. The mamluks in the city insure that slaves receive good treatment, and many citizens buy and free slaves who are brought to the city, bringing them to Enlightenment and a new beginning.

Grand Caliph Khalil encourages charity to the poor by sometimes disguising himself as a beggar. Few people wish to take a chance of offending the Grand Caliph, so they are kind to all beggars. No one has ever recognized him on one of his outings, but several people who helped beggars have received rewards delivered by palace officials.

**Clothing**
The city of Huzuz is vital to the cloth trade in Zakhara. It imports and exports great amounts of raw materials, cloth, and finished clothing. Because of this, clothing is a little easier to obtain in Huzuz than it might be in other places.

Any mode of dress is accepted, from desert robes to the outlandish colors worn by visitors from the Pearl Cities, from common peasant wear to ajami "fashions." Even the odd things worn by mercenaries and adventurers are tolerated, for the wisdom of the Loregiver states "never argue fashion with one who sings the song of the sword" —and the people of Huzuz pay great attention to the word of the Loregiver.

Still, there are certain standards among the permanent residents of the city. The normal outfit consists of trousers, loose shirt, and sash, just as for other Al-Hadhar; trousers are usually knee-length. Vests are common as well, and wealthier people wear dolmans. All residents have footwear of some kind, usually leather slippers for the lower classes and slippers of more expensive materials for the wealthy. Sandals are rare. The turban is the most common form of headwear for men, and many women wear shawls of some kind. Few women wear veils, but those who do receive a bit more respect than they might otherwise; even chadors are seen occasionally, and they are accepted easily.

As in other cities, the wealthy wear richer versions of the normal outfit, with items of fine material and bright color. Some former adventurers wear a sign of their past, such as a trophy; a small golden scimitar on a neck chain is also a common symbol of a successful adventurer. Other signs of wealth, such as gold embroidery or cloth, jewelry, and fine silks, are also common among the wealthy. The nobles and courtiers of Huzuz carefully avoid gaudy displays.

**Populations of Huzuz**
There are more than 800,000 residents of Huzuz. At any given time there are also between 200,000 and 800,000 visitors. Almost 85% are human. Most of the rest, about 10% of the total, are the other ins, or Enlightened races: dwarves, elves, half-elves, halflings, gnomes, goblins, and orcs.

Perhaps 4% of the total are ogres, hobgoblins, kobolds, half-orcs, half-ogres, and lizard men. The final 1% is a great mix, including gnolls, bugbears, hill giants, stone giants, ogre magi, centaurs, minotaurs, wemics, and even the extremely rare aarakocra, kenku, and trolls.

There are persistent rumors of the presence of yikaria, or yak-men, though none have been verified. There are supposedly Al-Jahar, evil creatures that take on the guise of alluring temptresses, in the city. Tatalla, tiny relatives of ogre giants, are said to spy on people and assassinate some. Less reliable gossip suggests the presence of vargouilles, hideous batlike creatures, beneath the city, and pasari-nimal, horrid antlike creatures that carry off beggars and naughty children.

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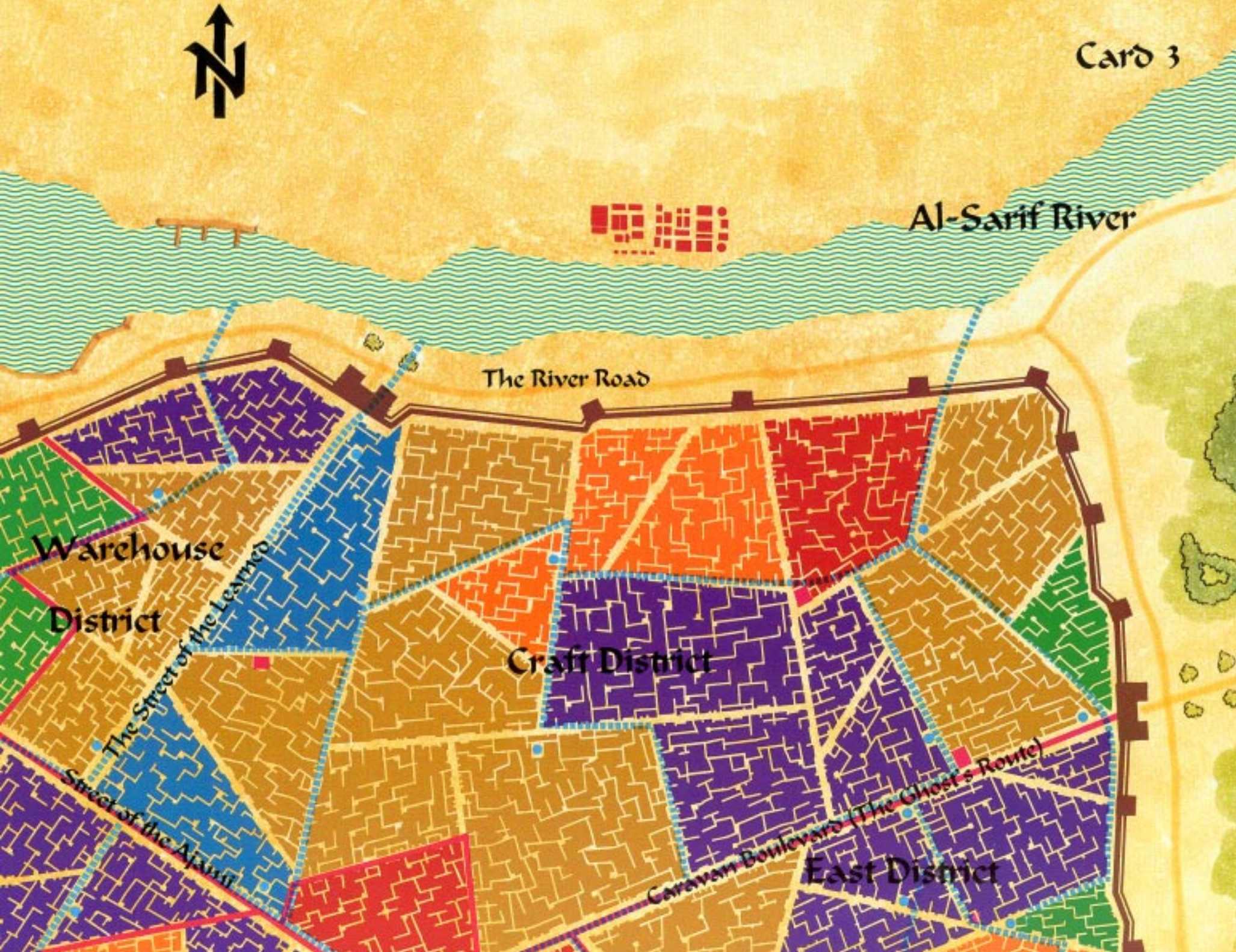
Card 3
Al-Sarif River
The River Road
Warehouse
District
The Street of the Learned
Craft District
Street of the Ajaw
Caravan Boulevard (The Ghost's Route)
East District

# Card 3: Craft District; Education; Entertainment; Occupations; the Tale.

**The Craft District**
This district occupies a large area in the northeastern corner of the city; it is part of the North Quarter. The Craft District holds most of the craftspeople of Huzuz, including several craft families and guilds. Many creative people can be found here. Some areas of this district are frequented by wealthy and middle class individuals looking for a little safe entertainment, or those wishing to indulge eclectic tastes.

**Education**
All people of Huzuz receive an education of some sort. For those who desire a formal education, there are several universities in Huzuz. The most prominent are the Grand University, Mamoon Klesir's University, and Al-Bidir Sallah. The Grand University is frequented by merchants and the middle class; Mamoon's prestigious school is reserved for the nobility. At Al-Bidir Sallah, the Home of the Seekers of Knowledge, people can learn a variety of subjects, and many commoners take low-priced classes about the world.

Like every city, Huzuz has dangerous areas. People who live in or frequent those areas either become very streetwise or very dead. Their education is survival of the fittest, rule by the strongest, and escape by the clever or lucky They learn to recognize a stranger in an instant, and tell whether the stranger is predator or prey. They learn how to cheat and steal, and when to stop, for the law can be severe, and is strictly enforced wherever possible.

**Entertainment and Diversions**
There are several forms of entertainment and diversion available in the City of Delights; indeed, the city's nickname derives in part from the abundance of diversions. These include religious activities, street performers, personal entertainers, theaters and music courts, and grand festivals.

Street performers are common. These people—singers, dancers, storytellers, barbers, and rawuns — can be found in almost every neighborhood at some time, though they are most common in and around the bazaars and suqs. They perform for onlookers who might be pleased enough to drop a few coins. They also hope to gain private contracts.

Lucky performers receive contracts to come to the homes of people who can pay a little extra. Very lucky performers are approached by agents of the Grand Caliph and asked to perform at the palace. Private contracts of all sorts increase the respect and reputation of performers. Those invited to the palace quickly find themselves in great demand. Though bragging goes against the Law of the Loregiver, word spreads quickly when the Grand Caliph likes a performance.

There are also theaters and music courts in the city, most in the Craft District. These places are generally run by a person of some means who rents a building and hires people to perform there. Others visit to hear music or to see morality plays that demonstrate the Enlightened way, reenactments of legends, comedies, and dramas. By far, the legends are the most popular. Some of these places charge admission; all attendees are expected to donate at least a little in the places that do not.

Finally, there are the several festivals each year, usually associated with holidays. These are marked by feasting and parades, and sometimes by a public address from the Grand Caliph. These are also the times when the poor folk of the city scrape together a little of their savings to attend theaters and music courts.

**Occupations of Citizens**
Much of the lower class consists of self-sufficient peasants, those who raise enough food or animals in household gardens to live on, and little more. Most of these never leave the city; many live in a house owned or rented by their family for generations.

Laborers in Golden Huzuz usually live close to the city gates, for many earn a living by loading and unloading caravans or ships. A strong body is appreciated among laborers, and many ogres and hill giants make decent livings as loaders. Other laborers include porters, gardeners, diggers, bricklayers, unskilled builders, purse-bearers, water-bearers, and those who perform many other tasks requiring little skill or thought but much strength and persistence.

For jobs that require skill, there are artisans. Most are trained to take on the family craft; others become apprentices. Also included as artisans are painters, sculptors, wood carvers, singers, dancers, storytellers, and jewelers.

Most artisans learn only one skill, eventually becoming experts. It is very unusual for a person to be skilled in both pottery and brewing, for example. This is partly because the craft families wish to perpetuate the family business. Artisans are usually middle-class.

There are many merchants in Huzuz as well; these people market the crafts that are not sold directly by the artisans, as well as many other items. There are quiet vendors with mobile carts, skilled bargainers who sell at the bazaar, folk who sell from their home, and the leaders of merchant clans. Most common are the bazaar merchants, followed by the home-based operations.

Civil servants run the bureaucracy, collecting taxes, filling out reports, and performing myriad other tasks. Though it may often seem otherwise to the individual caught by regulations, most of these are necessary to keep the vast city functioning. Bureaucracy, like other occupations, is a family affair. Parents are proud to have a child enter civil service.

Finally there is the upper class of Huzuz, the noble and wealthy families, who have no other occupation than to visit court and spend money. Some earn their way into these positions, others inherit.

Most citizens of Huzuz like their quiet lifestyle, and a trip to the Grand Bazaar provides them with all the excitement and adventure they could possibly want. As for those few who crave real adventure—their friends and neighbors shake their heads, wish them the best, and quietly await news of their untimely deaths.

**The Tale**
Most citizens have a particular tale that they are fond of telling. There is no single, common story, but it seems that every inhabitant of Golden Huzuz has a story to relate—their tale. The people of Huzuz are friendly to those worthy of respect, those who show honor and who have not shown themselves to be total boors. With these people (most of the visitors to the city), they share their tale.

Many people adopt a legend as their own tale, adapting it to their needs; others tell of personal experiences, sometimes starting legends. Still others change tales with some regularity, and some of those become the rumor-mongers who will tell any story, whether it bears any relation to the truth or not. Some, such as the famous barber, Gorar, of the Grand Bazaar, become known as tellers of many tales.

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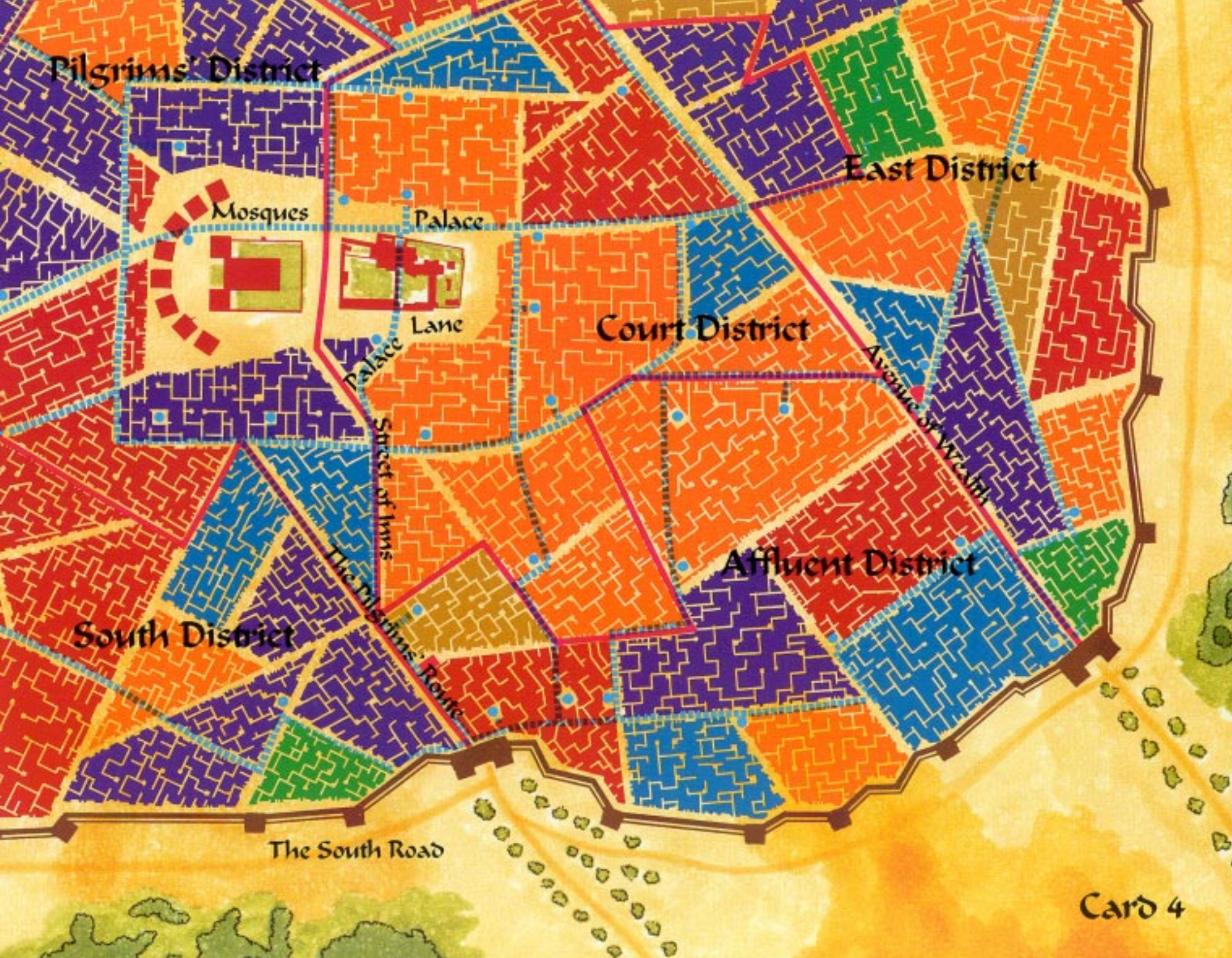
Pilgrims' District
East District
Mosques
Palace
Lane
Court District
Palace
Avenue of Wealth
Street of Inns
Affluent District
South District
The Pilgrims' Route
The South Road
Card 4

# Card 4: Pilgrims' District, Court District, East District, and Affluent District; Law; Religion; Holidays and Special Events.

**The Pilgrims' District**
Part of the People's Quarter, this district is in the heart of the city. It is home to many of the religious, and it hosts the thousands of pilgrims who visit Huzuz. Though not as well-patrolled as other districts, the crime rate here is low. Most people here are either pilgrims visiting the Golden Mosque or those who cater to them during their stay in the city.

**The Court District**
This district, just east of the Pilgrims' District, is part of the Palace Quarter, which occupies the southeastern portion of the city. It is home to most of the bureaucrats, nobles, and courtiers of Huzuz, as well as numerous other wealthy people. It is well-patrolled, very safe, and very opulent.

**The East District**
The East District, located on the east side of the city in the Palace Quarter, houses some of the military. It also holds one of the city's two caravanserai neighborhoods, though there are caravanserais near every gate. Except for those busy areas, the district is usually peaceful and calm.

**The Affluent District**
This small district, in the southeastern corner of the city, is also part of the Palace Quarter. It is home to many of the wealthy people of Huzuz, including many rich merchants and numerous adventurers who got lucky and retired. Like the Court District, this area is well-patrolled and very peaceful. The Affluent District holds few of the extremely wealthy, however, and is not as ostentatious as the area closer to the Court of Enlightenment.

**Law**
The law is well-enforced in Huzuz. There is almost always a nearby patrol of 20 guards, led by a mamluk of the Faithful. It takes them only a few minutes to respond to a given situation. In addition to the watch, Vigilant mamluks guard city gates and Diligent mamluks guard merchants' interests.

Patrols report to qadis and sometimes leave a few members with a qadi to act as guards. There are ten qadi posts in the city, and several qadis sit in the Chambers of Judges just off the Court of Proclamations in the Grand Palace. Palace qadis are sometimes found in the Grand Bazaar or a city post.

City qadis listen to local disputes and make decisions regarding petty crimes. Crimes involving forbidden acts are referred to the palace qadis, who hear all important cases.

**Religion**
People of Huzuz follow the religious customs of the rest of Zakhara, with a few of their own added. The city is home to the Golden Mosque, at which any Enlightened god or group of gods can be worshiped, and to the Mosques to the Great Gods: Kor the Old, Najm the Adventurous, Free Haku, Brave Hajama, Bountiful Jisan, Hakiyah the Honest, Beauteous Selan, and Zann the Wise. There are also several smaller mosques in the city, including some to lesser Enlightened gods, such as Vataqatal and Bala.

There are even a few tiny shrines to less-offensive ajami gods, though these are mostly ignored. Worship of these gods is tolerated by most people of Huzuz, who view such religions with pity and humor, rather than as a threat.

**Holidays and Special Events**
The City of Delights is home to several special festivals, some scheduled by law or decree, others created by the people to honor their rulers and gods. Huzuz follows a 12-month calendar, each month having 30 days. Between the sixth and seventh month are five High Holy Days. The months are listed here in order, with their accompanying holidays in Golden Huzuz, the City of Delights.

In the month of Taraq is Founder's Day; 10 Taraq is celebrated as the birthday of the First Grand Caliph, founder of the City of Delights.

The last day of Masta, Fate's Day, celebrates miracles and unusual events; thanks is given for the intervention of Fate. Any odd event on this day is seen as an important omen.

In the month of Magarib is the Feast of the Ancestors. On 25 Magarib, the people of Huzuz honor their ancestors, with gifts to those who still live, and with prayers and remembrance for those who do not.

The first day of Gammam celebrates the women of the Grand Caliph's harim. Historically, this day celebrates the birthday of the wife of the First Grand Caliph. It has become traditional for the Grand Caliph to marry on this day.

The 25th day of Mihla is the Day of Love, when marriage is traditionally proposed, or love is declared.

The next holiday is 6 Qawafil, when preparations begin for the High Holy Days. The city is cleaned at this time, festive decorations are placed at the gates, and booths are set up near each gate to offer hospitality to the pilgrims who arrive for the next month. This is also called Ajami Day by some, when even the strangest outlanders are welcomed to the city.

The High Holy Days — Ahad, Atnen, Salas, Arba, and Yasad — fall between Qawafil and Safa. These days are filled with festivals and celebrations in honor of the gods. Many pilgrims visit the city at this time.

Yasad is also Ascension Day, the anniversary of the First Grand Caliph's ascent to the throne, the day on which all Grand Caliphs since have assumed power, and a day when the reigning Grand Caliph addresses the public and worships at the Golden Mosque.

As yet, there are no official holidays in Safa, for most people use it to recover from Ascension Day.

The 27th of Dar is the Grand Caliphs birthday, a time of parades, processions, and great celebration. This is the traditional day for residents of Huzuz to make their official pilgrimage to the Golden Mosque.

There are no festivals in Riyah. At one time, thought was given to a merchants' day, but when they realized they would have to shut down the bazaars for the day to allow themselves to be honored, the merchants firmly refused.

The 12th of Nau is Genies' Day in Huzuz, a day when genies are honored and thanked for their protection on this day two generations ago, when genies of all kinds rose to protect Golden Huzuz from invasion.

The entire month of Rahat is a time for contemplation, and for quiet study of the Law of the Loregiver. It is during this time that children begin learning the Law, and adults remind themselves of its components. Many people of Huzuz visit the Golden Mosque during Rahat.

The last day of Saris is Wizards' Day, a time when wizards of all types show their skills. Spells light the skies, and there is a parade of sha'ir, gen, and genies.

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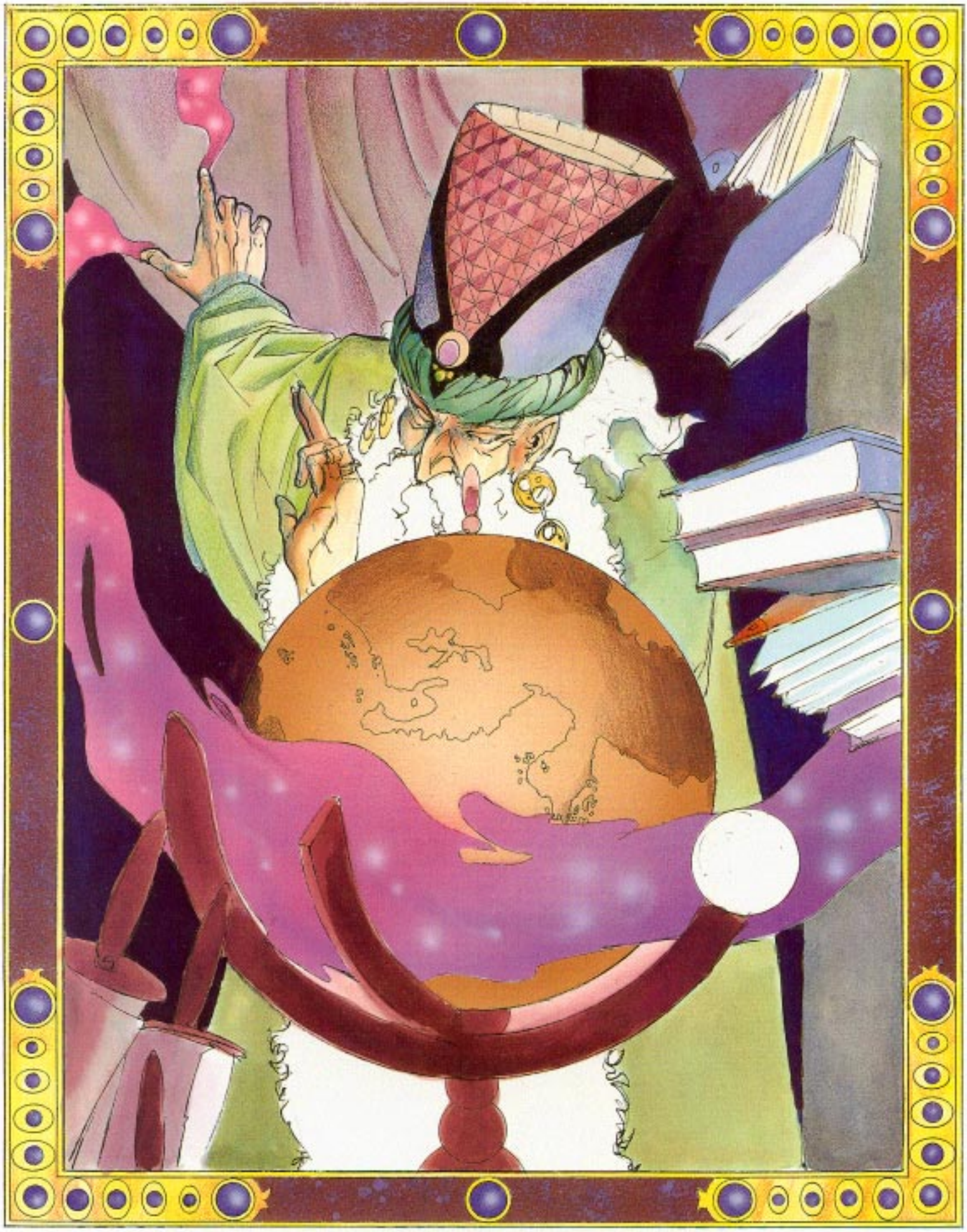

## Card 5: Glossary, Part 1 of 4.

The words below and on the following cards appear in *Arabian Adventures,* the *Land of Fate* boxed set, *Golden Voyages, Assassin Mountain,* the MONSTROUS COMPENDIUM™ Appendix for the AL-QADIM™ Campaign, and *City of Delights*.

The list includes character kits, gods of Zakhara, and many other terms. Also included is player character knowledge regarding certain monsters. This information comes to the PCs through legend, hearsay, and, rarely, personal experience. The information on monsters may or may not be accurate. Likewise, descriptions of certain places may also be colored by the Huzuz point of view.

*Aba.* Robe resembling a modern-world "graduation gown," worn primarily by Al-Badia (nomads). Also *abba.*
*Afwan.* You're welcome (response to shukran).
*Afyal.* A far-off island nation holding ancient ruins.
*Agal.* Cord or group of cords designed to hold a keffiyeh, or headcloth, snugly to the head.
*Ahad.* The first High Holy Day
*Ajami.* Outlander or foreigner.
*Al.* The (definite article). As a prefix, it may also mean "the house of" or "the tribe of."
*Al-Badia.* Desert nomads of Zakhara.
*Al-Hadhar.* Town- and city-dwellers of Zakhara.
*Al-Jahar.* The dazzle. An evil creature that uses disguise and manipulation to generate the emotions it feeds upon.
*Al-Toril.* The planet Zakhara graces with its presence.
*Alim.* (pl. *ulama)* Learned man, scholar, sage, or wizard.
*Amir.* Ruler. *Amir* is also a title assumed by paladins who are 10th level or higher. Also *emir.*
*Anjar* (pl. *anajir).* Grapple-type anchor.
*Arba.* The fourth High Holy Day.
*Ascension Day.* The anniversary of the day the First Grand Caliph ascended to the throne, and the day on which a new Grand Caliph ascends to the throne, and on which the reigning Grand Caliph makes a public appearance and worships and speaks at the Golden Mosque. Ascension Day takes place on Yasad.
*Ashira.* Rare tree spirits that live in domesticated trees.
*Askar.* Warrior kit; common citizen with fighting skills.
*Assad.* Lion. Also *asad.*
*Atnen.* The second High Holy Day
*Aywa.* Yes.

*Bahriyin.* Seamen.
*Baksheesh.* A bribe or a tip.
*Barber.* Rogue kit; a rogue who frequents bazaars and dispenses advice, grooming, and medicinal needs.
*Balanj.* Ship's cabin.
*Bananiyah.* Sailors.
*Bandar.* Port (a place where ships may rest).
*Barchan.* Crescent-shaped dune, commonly at the desert's edge. The "horns" point away from prevailing winds.
*Barijah.* Small, 40-foot dhow that commonly serves fishermen, pearlers, merchants, and shore-dwelling pirates.
*Bawara.* Heavy anchor for sandy or muddy bottoms.
*Bazaar.* A bustling open-air market.
*Bazan.* Flames.
*Beam.* The width of a ship from gunwale to gunwale.
*Bedestan.* A covered market specifically constructed for prominent merchants and important products.
*Beggar-thief.* Thief kit; common thief of Zakhara who makes a living primarily by begging.
*Bit.* A copper piece.
*Blood feud.* A battle, often long-standing, between two families, clans, or tribes. It begins when one side kills a member of the other, but feels justified in doing so. The other side disagrees and attempts to even the score, launching a cycle of one vengeance killing after another.
*Blood price.* Diyyah; payment to settle a blood feud or conflict involving the loss of life or honor.
*Burj.* Tower.

*Caftan.* Flowing, ankle-length overgarment, often cinched at the waist with a sash.
*Calendar.* The Zakharan calendar holds these months, each of 30 days: Taraq, Masta, Magarib, Gammam, Mihla, Qawafil, Safa, Dar, Riyah, Nau, Rahat, Saris. Between Qawafil and Safa fall the High Holy Days.
*Caliph.* Spiritual leader and temporal ruler. The Grand Caliph is at the center of Zakharan life.
*Caravanserai.* A large building with a central courtyard, able to provide food, lodging, storage space, and other amenities for entire caravans
*Casbah.* Castle or keep.
*Chador.* A modest or moralist woman's full-body robe with a hood, plus a veil or cloth "mask" that may conceal even the wearer's eyes.
*Cities of the Heart.* The soul of the land of Zakhara, these include Halwa, Hiyal, Wasat, and, of course, Huzuz.
*Cities of the North.* Cities of constant warfare, these include Qudra (the City of Power, home to many mamluks), the Free Cities, and the Corsair Domains.
*Cities of the Pantheon.* The home cities of the League of the Pantheon, or Pantheist League. Pantheists recognize only five gods: Hajama, Kor, Najm, Selan, and Jauhar. Worship of other gods is forbidden by the close-minded and somewhat fanatical inhabitants.
*Cities of the Pearl.* Wealthy trade cities on the western coast of the Golden Gulf. Places filled with over-proud, unscrupulous merchants.
*Cleric of Order.* A pragmatist, ethoist, or moralist; common priests with organized religion, who maintain mosques.
*Corsair.* Kit for fighters and paladins; seagoing warrior.
*Crawler.* Nickname for a type of vermin from the elemental plane of Earth. They eat gems and are very vicious.
*Crypt Servant.* A servant who has chosen to serve his or her master for an eternity in undeath.

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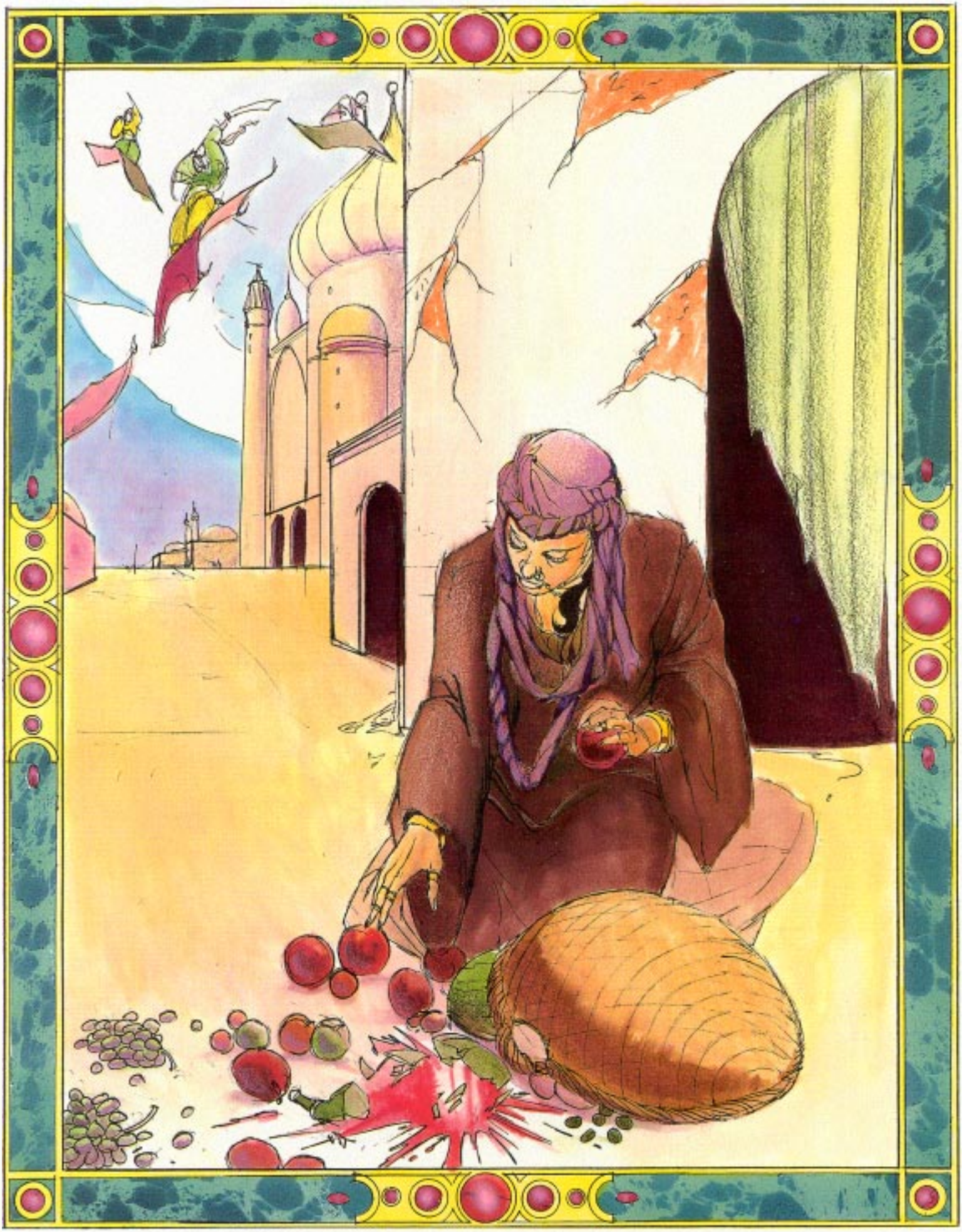

## Card 6: Glossary, Part 2 of 4.

*Da'i.* Missionary, minister, an assassin officer.
*Daftar.* Sailing instructions often used for navigation in place of charts.
*Dao.* (pl. dao) Earth genie.
*Daqal.* Mast.
*Dar.* The eighth month of the year, and the month of the Grand Caliph's Birthday.
*Daraq.* Small, lightweight shield similar to the buckler, favored by desert riders.
*Desert Warrior.* Warrior kit; common nomad with fighting skills. Desert riders are skilled in mounted combat and expert at survival in the desert.
*Dhabb* (also *dhubb).* Large, edible lizard; "fish of the desert."
*Dhow.* A ship, particularly of Zakharan manufacture.
*Didban.* The ship's look-out.
*Dinar.* (pl. dinars) Gold piece, equal to 10 dirham or 100 bits.
*Dirah.* The territory of a given desert tribe, usually about 200 square miles.
*Dirham.* (pl. dirham) Silver piece, equal to 10 bits or 1/10 dinar.
*Dishdashah.* Simple tunic, usually worn by farmers and poor merchants.
*Diwan.* Court or council of a ruler; a time or place of audience.
*Diyyah.* See *blood price.*
*Djinni.* (pl. djinn) Air genie.
*Dolman.* Loose, floor-length robe with sleeves.
*Duster.* Vermin from the elemental plane of Air; similar to a dust devil, this creature can generate whirlwinds and dust clouds. It lives by smelling perfume.
*Dusur.* Oakum or cordage for caulking seams in a ship's hull.

*Efreeti.* (pl. efreet) Fire genie.
*Elemental Mage.* Wizard kit; a specialist in magic related to one element. An elemental mage specializes in wind, sand, sea, or flame, and shuns the use of the other elements.
*Es salam alekum.* May peace be upon you (a general greeting).
*Ethoist.* Cleric kit; a conservative but tolerant Cleric of Order.

*Faris.* (pl. farisan) Warrior kit; professional soldier and holy warrior.
*Fez.* Round felt hat, like a cone with a flat top. A tassel roughly as tall as the hat dangles from the top.
*Fidai.* (pl. fedayeen) One who sacrifices himself for a cause, a brave warrior.
*Flameling.* Vermin from the elemental plane of Fire; it enjoys setting things on fire.
*Free Priest.* A hakima, kahin, or mystic; a priest who rarely has ties to a specific church.

*Gammam.* The fourth month of the year.
*Gassi.* Rocky path between two seif dunes.
*Gawwar samakat.* (pl. gawwar samak) A large fish that creates whirlpools to capture ships. Also *afanc.*
*Gen.* (pl. gens) A small creature from one of the elemental planes, which may serve as a sha'ir's familiar. Types include the daolani (earth gen), efreetikin (fire gen), maridan (water gen), and djinnling (air gen).
*Genie.* A magical being from one of the elemental planes. Very proud and very powerful.
*Genie, Tasked.* A genie who has worked at a particular task for so long that it has adapted to the task.
*Goldbug.* A beetle that resembles a gold piece and has a poisonous bite.
*Ghul.* Undead elemental cousins to genies, the most wicked members of an inferior order of jann.
*Grand Caliph's Birthday.* This day of great celebration in Huzuz occurs on 27 Dar.

*Hajama.* A great god, called "the Courageous," represents the ideal of courage in the face of opposition.
*Hakima.* Cleric kit; a wise woman with mystical powers who sees the truth. One of the Free Priests.
*Hakiyah.* Great goddess, called "the Honest," symbolizes truth.
*Haku.* Great god, called "Free," represents personal independence.
*Hama.* Spirit, or the spirit-bird that rises from a body when the person dies. It sometimes carries messages for the living.
*Hammam.* Bathhouse.
*Haram.* Holy site.
*Harim.* Women's quarters; female counterpart to *selama.* Also refers to the women who spend time in those quarters.
*Harrat.* Field of volcanic debris.
*Hatar.* Danger.
*Haunted Lands.* Once the home of warring city-states, petty nations, and proud nomads. Brought to destruction by the pride of a single ruler, these places now lie deserted and ruined. A dangerous, unpleasant place.
*Henna.* An herb that produces an orange-red dye, which is used to beautify fingernails, toenails, and (occasionally) palms, soles of feet, and halfling foot hair.
*Heway.* A deadly white snake often found at desert oases.
*High Desert.* Home of the largest nomadic tribes of Zakhara.
*High Holy Days.* Five days of faith, meditation, and fasting, and five nights of grand celebration. They are Ahad, Atnen, Salas, Arba, and Yasad; they follow Qawafil and precede Safa each year, belonging to neither month.
*Holy Slayer.* Thief kit; a member of a secret organization dedicated to a particular faith, who eliminates those who work against the will of the gods.
*Huriye.* A voluptuously beautiful young man or woman.
*Huzuz.* The greatest of the Cities of the Heart, the City of Delights, Golden Huzuz, the Gem of Zakhara, the Jewel of the Suq Bay and the Golden Gulf, the Heart of the Heart of the Enlightened Lands, the grandest city of Al-Toril.

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# Card 7: Glossary, Part 3 of 4.

*Imam.* A holy man and leader of the church; a priest, usually one who is 8th level or higher.
*Ins.* Midani term to identify the enlightened races of humans, elves, dwarves, and the like.
*Ishtiyam.* Ship's pilot or navigator.

*Jabal.* Mount, mountain.
*Jalla.* Camel dung; useful for fuel and many other purposes.
*Jama.* Pulley block.
*Jambiya.* Curved, double-edged dagger commonly employed by desert dwellers.
*Jana-nimr.* (pl. jana-nimar) Great winged cat.
*Jana-qit.* (pl. jana-qitat) Lesser winged cat, sometimes seen in the alleys of Huzuz.
*Janni.* (pl. jann) A genie of all elements.
*Jari.* Courageous.
*Jauhar.* Common god, called "the gemmed," represents wealth.
*Jazirat.* Island.
*Jellaba.* Heavy "winter aba," worn over the traditional aba and usually made of wool or felt.
*Jisan.* Great goddess, called "the Bountiful," symbolizes fertility and productivity.
*Jummah.* Ship's hold.

*Kahin.* Cleric kit; idol-priest who believes divinity is found in all things. One of the Free Priests.
*Kamal.* Simple navigation tool consisting of a card and knotted line.
*Kashabat.* Wooden scaffold serving as beacon and watchtower.
*Katar.* Short, easily-concealed weapon, sometimes called a "punch dagger."
*Kavir.* Salt/mud flat; dangerous terrain in which a salt crust lies directly over a sea of black, slimy mud.
*Keffiyeh.* Headcloth.
*Khabb.* Gale, typhoon.
*Khamsin.* Sirocco, a hot, destructive wind storm.
*Khann.* A point in the compass—there are 32 different compass points for navigation.
*Khayt.* Stitch, as in the stitched hull of a ship.
*Kohl.* A thick black powder that, when moistened, serves as a heavy eyeliner for Zakharan women.
*Kor.* Great god, called "the Venerable," represents wisdom.
*Koumiss.* Drink of fermented mare's milk, very potent.
*Kwayis.* Good.

*La.* No.
*Lamellar.* Type of scale mail made of overlapping metal plates (lamellas), connected by metal links.
*Lasiq.* Beginners, the lowest rank among assassins.
*Leben.* A sour milk; staple of the Al-Badian diet.

*Ma,* Water.
*Maas salama.* Go with peace.
*Madina.* Town center/market.
*Madra.* School.
*Magarib.* The third month of the year.
*Mamluk.* Warrior kit; a slave warrior of Zakhara, raised for battle and for government service.
*Manjus.* Rascal.
*Marid.* (pl. marids) Water genie.
*Maristan.* Hospital.
*Markab* (pl. *marikab).* A ship.
*Markeen.* A mythical, lesser form of genie who looks exactly like a specific real human and hides among humans to do evil.
*Masta.* The second month of the year.
*Matrud.* Thief kit; outcast from a desert tribe who lives by raiding tribes and towns.
*Mehari.* Racing camel.
*Mercenary Barbarian.* Warrior kit; professional soldier from a barbarian tribe on the fringes of the "civilized" lands.
*Merchant-rogue.* Thief kit; a merchant who treads a thin line between honest trade and outright swindling.
*Mihla.* The fifth month of the year.
*Min fadlak.* Please.
*Midani.* Zakharan common language, a melodious dialect.
*Mish.* A negation for any adjective it precedes (so "mish kyawis" means "bad").
*Mizzen.* Mizzenmast of a ship.
*Moralist.* Cleric kit; narrow-minded, intolerant Cleric of Order.
*Mosque.* A temple.
*Mudabbir al-Markab.* Ship's mate.
*Mulahid.* The impious.
*Mystic.* Cleric kit; a Free Priest who lives in isolation, but journeys among men to make revelations and predictions.

*Nabidh.* An alcoholic beverage made from fermented dates.
*Naffatun.* Artillerists who man the fire throwers.
*Najhuda* (pl. *nawakhid)* The ship's owner, but not necessarily the captain.
*Najm.* Great god(dess), called "the Adventurous," symbolizes adventure and curiosity.
*Nargil.* Coconut.
*Nasnas.* An evil half-person found in dangerous ruins.
*Nau.* The tenth month of the year.
*Nidir.* Vow.
*Nisr.* Eagle. Also *nasr.*

*Oculus.* Eye decoration painted on the bow of a ship.
*Opinicus.* An odd-looking servant of good causes; looks like a blend of camel, monkey, eagle, and lion.

*Pahari.* Shapeshifting nymphs who live in the ocean.
*Pasari-Niml.* (pl. Pasari-nimal) A horrid, antlike creature that carries off children and beggars.
*Pragmatist.* Cleric kit; the most common and most liberal of the Clerics of Order. Most believe in the validity of all gods.

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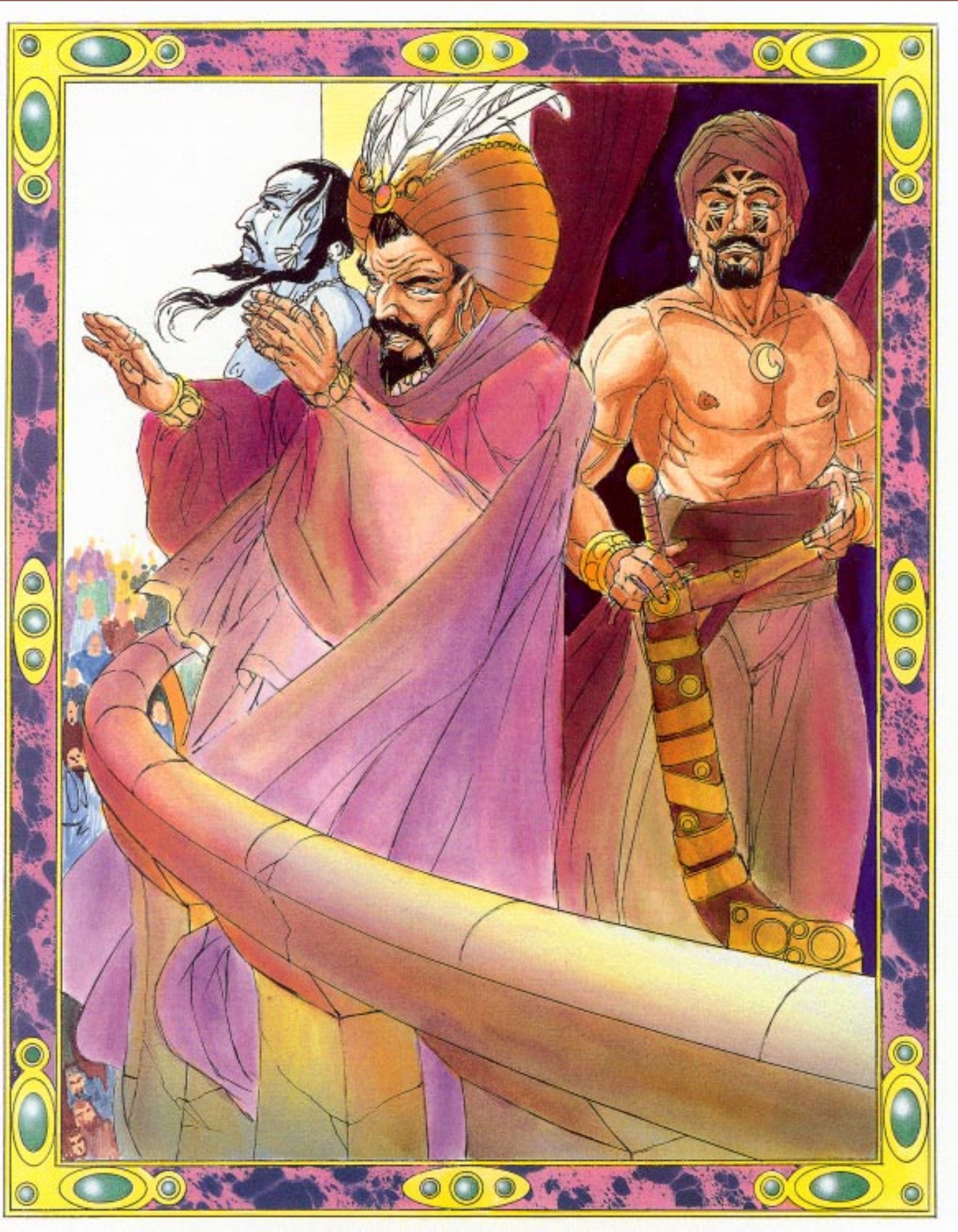

# Card 8: Glossary, Part 4 of 4.

*Qadi.* Judge.
*Qal'at.* Fortress; a fortified keep, manor, or palace.
*Qatil.* (pl. quttal) An assassin.
*Qawafil.* The sixth month of the year.
*Qinbar.* Coir (coconut fiber) cordage for making ropes.
*Qutb al-gah.* The pole star.

*Rafiq.* Comrade; term used by assassins amongst themselves.
*Rahat.* The eleventh month of the year.
*Rahmani.* A book of sailing charts.
*Ra'is.* "Head," a title of respect, often used for those who hold civil posts.
*Raqi.* Title of honor bestowed upon wizards who are 10th level or higher.
*Rawun.* Bard kit; a legend-keeper and storyteller of a desert tribe.
*Riyal.* The ninth month of the year.
*Rubban.* Captain.
*Rubbaniyah.* Ship's officers.
*Ruined Kingdoms.* Nog and Kadar, ancient kingdoms that have fallen to ruins. Places of danger.

*Safa.* The seventh month of the year.
*Safinah.* Ship.
*Saheeda.* Greetings. Hello, and also goodbye.
*Sahil.* Coast.
*Saj.* Teakwood.
*Salt bond.* A formal bond of hospitality between host and guest, which lasts for three days. During that time the host takes responsibility for the guest's well-being, and the guest agrees no harm shall come to the host—not by the guest's own hand nor by that of his or her family
*Saji.* Brave.
*Sa'luk.* Rogue kit; common "scoundrel" of Zakhara.
*Salas.* The third High Holy Day.
*Saluqi.* Desert greyhound.
*Sambuk.* The most common boat in the Land of Fate, aside from the barijah.
*Samm.* Poison.
*Sarahin.* Wolves' den.
*Saris.* The twelfth month of the year.
*Seif.* Also called a "sword dune," it is the largest of all dune types. It runs parallel to the desert winds, has a sharp peak, is very rugged, and can extend for hundreds of miles.
*Selama (selamlik).* Men's quarters; counterpart to *harim.*
*Selan.* Great goddess, called "the Gracious," represents divine beauty and heavenly grace.
*Sha'ir.* Wizard kit; a wizard with the power to command genies.
*Sheikh.* The leader of a tribe, which may be large or small, and is typically nomadic.
*Sherbet.* Zakharan sweet fruit drink.
*Shira.* A ship's sail.
*Shukran.* Thank you.
*Silat.* A horrid, horned hag who eats those who are bad.
*Simurgh.* The legendary king of birds, a good and wise creature who helps other good creatures.
*Singing tree.* A rare tree whose leaves make beautiful music. There is one in the Grand Caliph's garden.
*Sinn.* Toothed anchor.
*Sirine.* A beautiful female whose lovely song lures sailors to their deaths.
*Spell lice.* Tiny parasites that drain spells from unwashed spellcasters.
*Spitter.* Vermin from the elemental plane of Water; it has a vicious bite and causes damage by spitting water.
*Sorcerer.* Wizard kit; common wizard of Zakhara who specializes in any two of the four elemental provinces—wind, sand, sea, and flame.
*Star dune.* Twisted mass of sand resembling a starfish.
*Suq.* Covered marketplace, typically at a city's center.
*Suwar.* Sailing charts or maps.

*Tahrik min qad.* A type of Zakharan legend that describes a holy warrior's (faris's) redemption following a downfall. It means "moving through the flame."
*Talking bird.* A wise bird, an agent of Fate who helps the deserving. One lives in the Grand Caliph's garden.
*Taqiyya.* Doctrine of caution. Under compulsion, a believer may be exempted from fulfilling obligations of religion. Used to justify concealing beliefs that others object to.
*Taraq.* The first month of the year.
*Tatalla.* The eye; a small, implike creature used as a spy and sometimes assassin.
*Tayif.* Ghost. Also *taif.*
*Tiger's claws.* A weapon resembling a set of brass knuckles with spikes. Also called *bagh nakh.*
*Tufenk.* Little more than a long blowpipe, the tufenk is used to project Greek fire across a short distance.

*Ulama.* Plural of *alim.*
*Vargouille.* A horrid, batlike monster found in ruins.
*Vilirij.* A parasite that looks like discolored skin.
*Vizier.* High-ranking advisor to a sultan or emir (king or prince). Also *wazir.*

*Wa alekum es salam.* May peace be upon you also (proper response to the greeting "es salam alekum").
*Wadi.* Seasonal watercourse that floods but once or twice a year and is otherwise dry and solid.
*Whaleback dune.* Dune resembling a colossal beached whale. It runs parallel to prevailing winds.

*Yasad.* The fifth High Holy Day, and Ascension Day
*Zakhara.* The Land of Fate, called the Burning World by some. A vast, civilized land. Zakhara can be located anywhere, but has an "official" location south of Faerun and southwest of Kara-Tur in the FORGOTTEN REALMS® Campaign Setting.
*Zann.* Great god, called "the Learned," epitomizes learning and intelligence.
*Zaratan.* A mythical turtle of sailors' tales, as big as an island.
*Zardkhanah.* Arsenal.
*Zaruq.* Small ship, slightly larger than a barijah.

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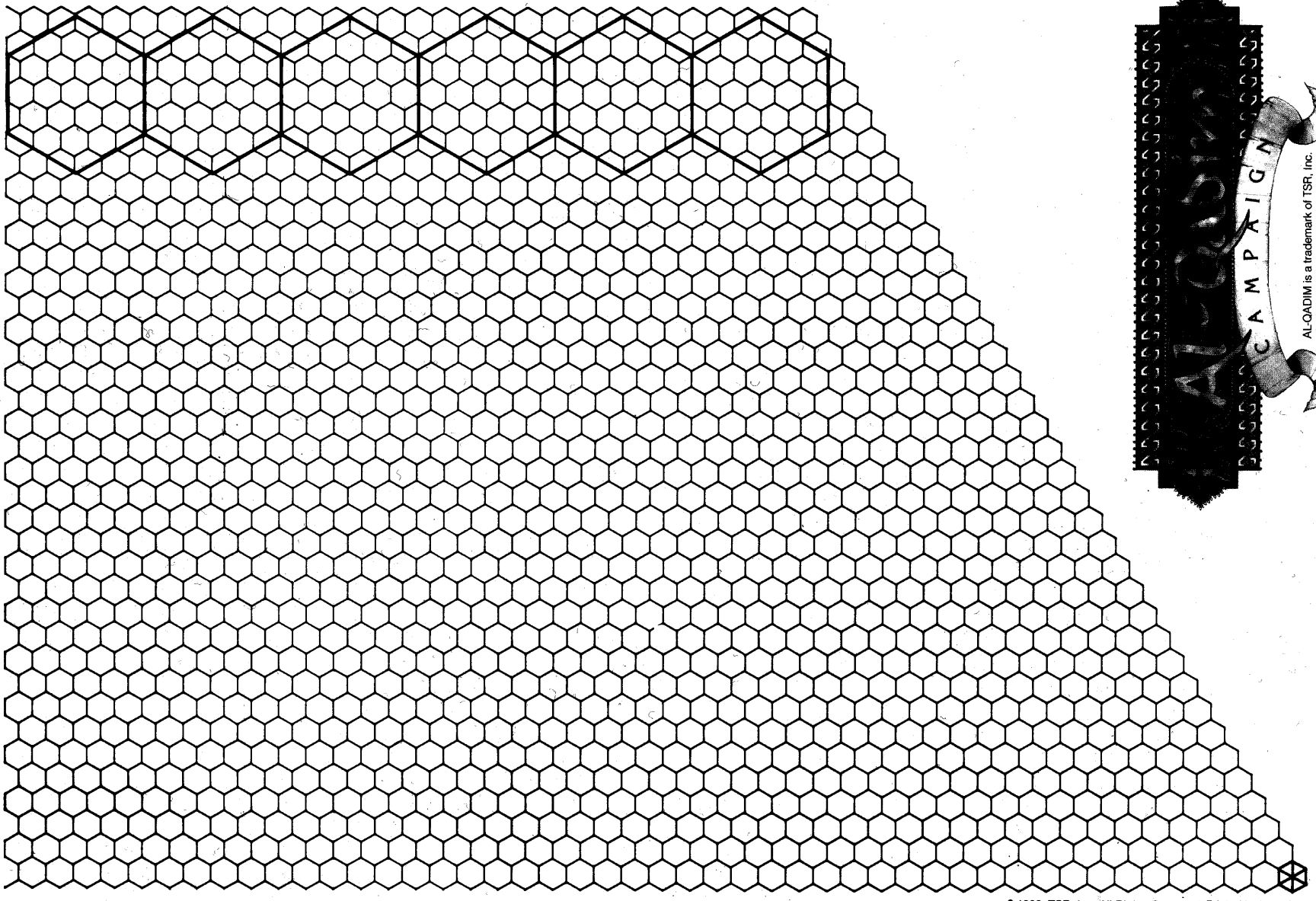
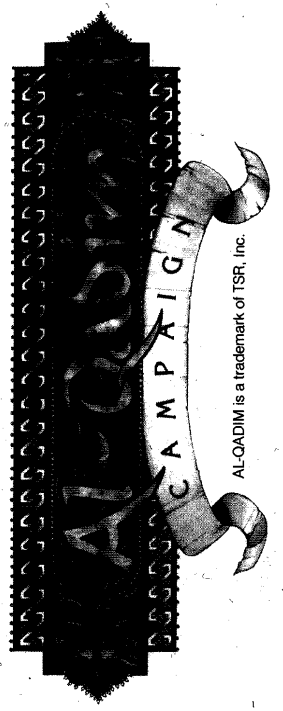
1″ = 90 Miles (One small hex = 18 miles)



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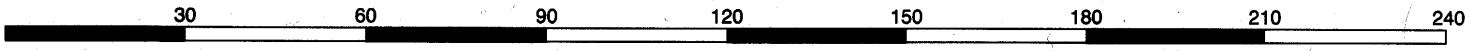
1″ = 30 Miles (One small hex = 6 miles)

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**How to Use This Map**

One inch equals 700 feet.
When using the enclosed hex grid overlay,
one large hex equals 700 feet, and
one small hex equals 140 feet.

City wall

Defensive tower along city wall

Underground waterway

Wells connected to underground waterways

Guardpost and Qadi (judge)

Border between city districts

This map shows the general layout of the city, part of the network of waterways far beneath the city, and the general contents of most areas of the City of Delights.

The map of Huzuz is divided into 12 districts. Each of those belongs to one of four quarters, and contains several neighborhoods. Districts are bordered by red lines and noted by a letter, as follows:

**In the Clothiers' Quarter (west):**
A. Clothiers' District (*southwest*)
B. Northwest District (*west side*)
C. Merchants' District (*northwest*)

**In the North Quarter (north):**
D. Warehouse District (*north side*)
E. Craft District (*northeast*)
F. Central District (*north central*)

**In the Palace Quarter (southeast):**
G. East District (*east side*)
H. Court District (*east central*)
I. Affluent District (*southeast*)

**In the People's Quarter (south):**
J. Pilgrims' District (*central*)
K. Peasants' District (*west central*)
L. South District (*south side*)

The **Clothiers' District** has all types of crafts and businesses related to producing cloth, from sheep shearers to tailors. It is a relatively upstanding district where most concentrate on business. The dye neighborhood and the leatherwork and tanning neighborhood are avoided by most people who do not work there, because of the odors emanating from within.

The **Northwest District** is the closest Huzuz has to a slum district. It holds fish markets, and is a haven for petty criminals. Here, illicit deals are concluded, vices are pandered to, and the streets are unsafe at night. Most inhabitants are common peasants and laborers, or criminals and worse.

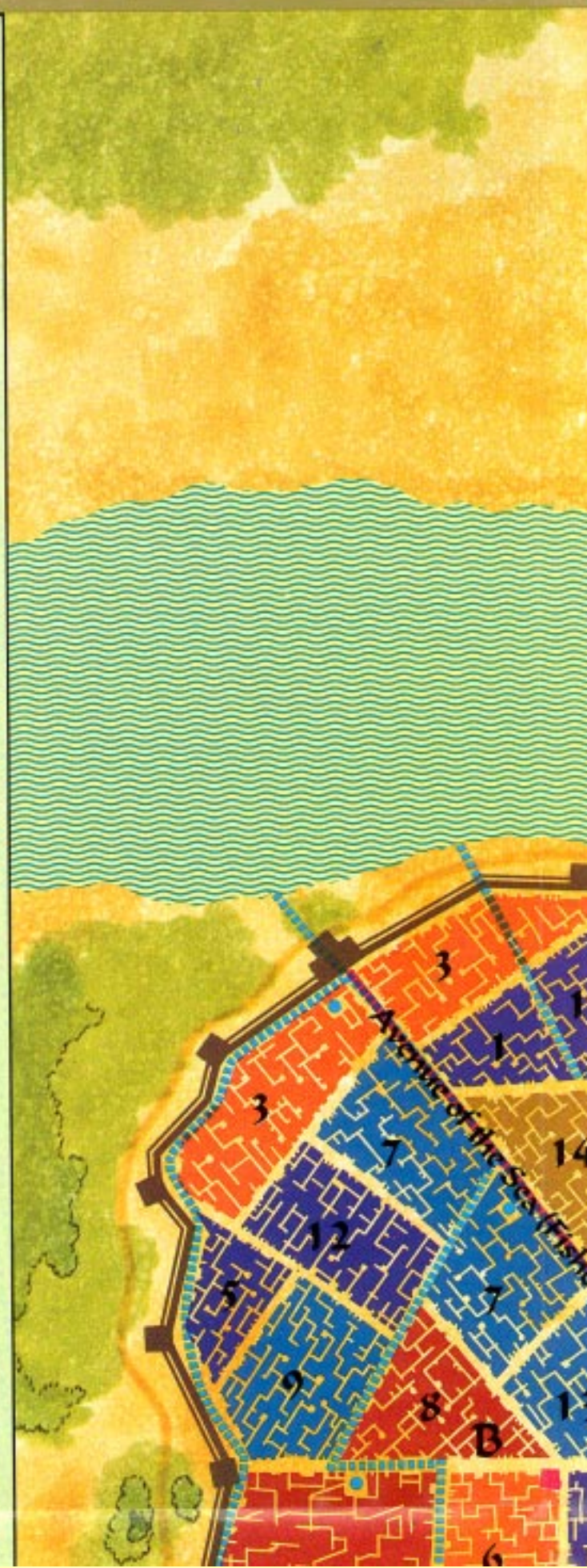
The **Merchants' District** is home to merchants, from middle class families to those who make daily trips to hawk their wares at the Grand Bazaar. It is well-patrolled and relatively safe.

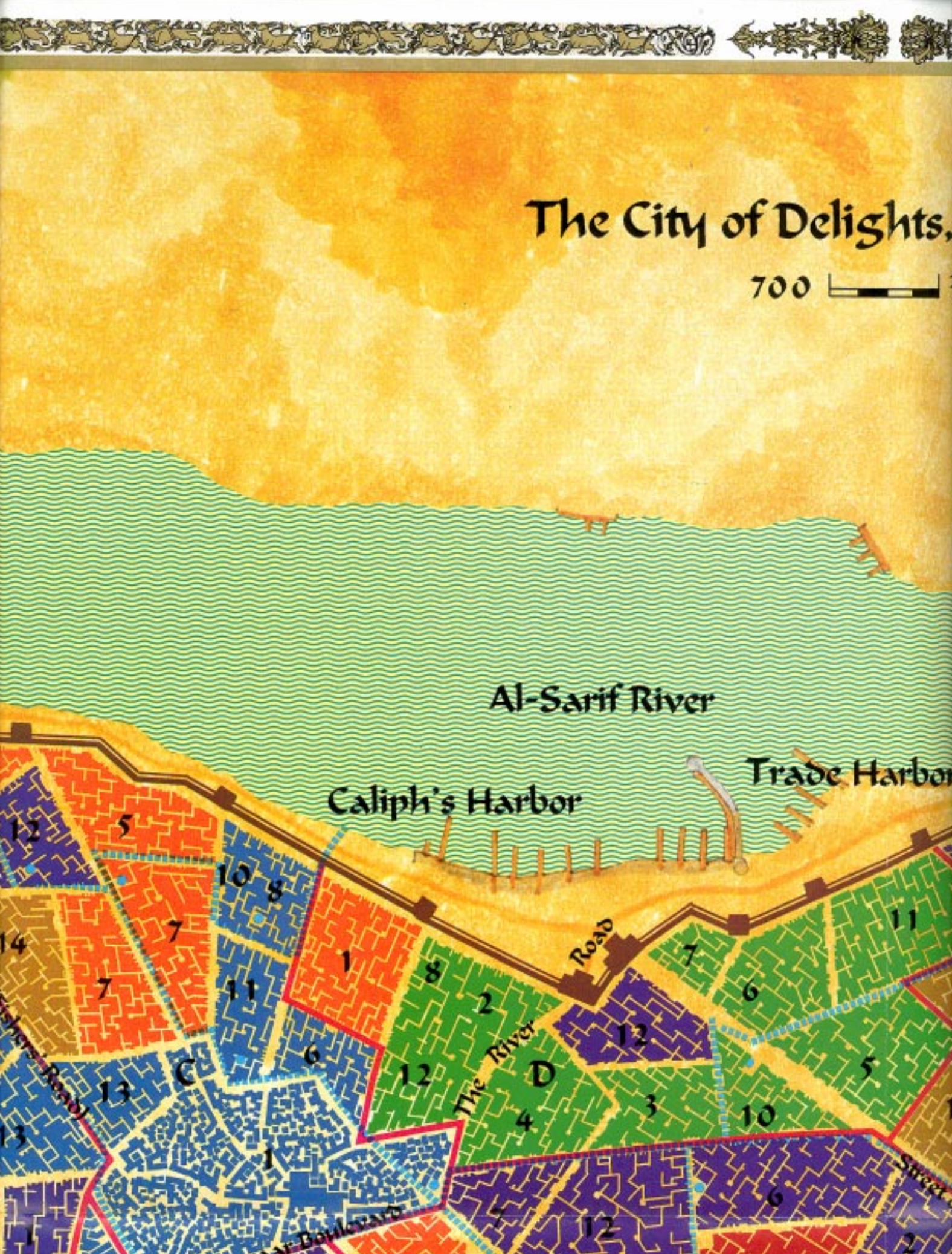
The **Warehouse District** is another rough area of town. The concentration of ajami is high here, and many sailors and laborers can be found. Most of the warehouses here are guarded by mamluks hired by merchant houses, but the streets are not well patrolled.

The **Craft District** holds the great majority of the craftspeople of Huzuz, including several guilds. Many creative people can be found here, and many areas of the district are frequented by wealthy and middle class individuals looking for a little safe entertainment, or those wishing to indulge eclectic tastes.

The **Central District** holds many services, and is frequented by visitors to the City of Delights. Though there are many minor disturbances, major problems are minimal, because a fair segment of the city's military is quartered here, next to one of the city's bureaucratic centers. Still, this district holds one of the two gambling neighborhoods in Huzuz; the games here are reasonably fair, and there are few criminals in evidence.

The **East District** also houses a segment of the military, as well as one of




The City of Delights,
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Al-Sarif River
Caliph's Harbor
Trade Harbor
Road
The River
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The Street of the Learned (University Road)
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[purple neighborhoods]

**Entertainment and Services**

1. Bakeries
2. Bathhouses
   (this area in the East District includes the Bathhouses of Jisan of the Floods)
3. Butchers
4. Caravanserais
5. Gambling Houses
6. Inns, Restaurants, and Taverns
7. Laundries
8. Music Courts and Theaters
9. Pastry Cooks
10. Sages
    (this area in the Central District includes Aziza the Seer)
11. Scribes
    (this area in the East District includes Hatim Sumika, Scribe)
12. Miscellaneous
    (this area in the Warehouse District includes Kola bint-Fayala, Locks)

[blue neighborhoods]

**Merchants**

1. The Grand Bazaar
2. The Assad Bazaar
3. Minor Bazaar
4. Clothing Merchants
   (this area in the Court District includes Ibtisam bint Latifa, Personal Wardrobe Designer)
5. Sellers of Used Clothing
6. Sellers of Exotic and Rare Items
7. Fish Market
8. Jewelers
9. Slave Market
10. Spice Market
11. Sellers of Spirits
12. Wood Market
13. Miscellaneous Merchants
    (this area in the Peasants' District includes Bahija Jalin, Philters and Potions)

[green neighborhoods]

**Warehouses**

1. Arms and Armor Warehouses
2. Arms and Armor Warehouses
   (includes Al-Klemari)
3. Cloth Warehouses
4. Cloth Warehouses
   (includes Al-Kamari)
5. Food Warehouses
6. Food Warehouses
   (includes Al-Birar)
7. House of Al-Danafi Warehouses
   (various goods)
8. Rarities and Exotics Warehouses
   (includes Al-Cinel)
9. Spice Warehouses
10. Spice Warehouses
    (includes Al-Farif)
11. Various Goods Warehouses
12. Various Goods Warehouses
    (includes Al-Dinak and Jeremi Laski, Wines and Spirits)

The East District also houses a segment of the military, as well as one of two caravanserai neighborhoods in Hunuz (though there are caravanserais near every gate). Except for the busy caravan areas, the district is peaceful and calm most of the time.

The **Court District** is home to most of the nobles, courtiers, and bureaucrats of Hunuz, as well as numerous other wealthy people. It is well-patrolled, very safe, and very opulent.

The **Affluent District** is home to many of the other wealthy people of Hunuz, including many rich merchants and numerous adventurers who got lucky and retired. Like the Court District, this area is well-patrolled and very peaceful. The Affluent District holds few of the extremely wealthy, however, and is not as ostentatious as the area closer to the Court of Enlightenment.

The **Pilgrims' District** is home to many of the religious people of Hunuz, and hosts the thousands of pilgrims who are in Hunuz at any given time. Though not as well patrolled as other districts, the crime rate here is low. There are dishonest individuals here, but most are pilgrims visiting the Golden Mosque, and the people who cater to them during their stay in the city.

The **Peasants' District** is mostly residential. Many laborers live here, as do peasants who raise just enough food in their gardens to live on, and those who raise food to sell at market. This is a peaceful and quiet neighborhood, not because it is well-patrolled, but because there is little here worth stealing or getting excited about.

The **South District** has been developed very little, and is left for those DMs who wish to personalize an area for individual campaigns. Most neighborhoods are given only vague descriptions. This district is much like the Central District in general character, but lacks the military and bureaucratic presence.

### Neighborhood Codes

In each district are several neighborhoods. Each neighborhood is color-coded and bears a number. The colors and numbers indicate what type of neighborhood it is, in general.

**Purple indicates Entertainment and Services.**
**Blue indicates Merchants.**
**Green indicates Warehouses.**
**Brown indicates Craftsmen.**
**Orange indicates Residential.**
**Red indicates Miscellaneous.**

To determine what is in a specific neighborhood, refer to the appropriately colored key on this map, and check to see what the number is. For example, suppose you are looking at a purple district with the number "1" in it. Checking the purple key shows that "1" is a bakery neighborhood.

This does not indicate that all the buildings in the neighborhood are bakeries, simply that there are a comparatively large number of bakeries in that neighborhood. The same goes for other keys as well. In addition, though some are marked as "residential," many merchants live above their shops in the merchant neighborhoods as well.

Also, there are differences between districts regarding exactly what is found in a neighborhood. A neighborhood containing "miscellaneous entertainment and services" in the lower class Northwest District might contain any number of unsavory entertainments, while the same type of neighborhood in the Merchants' District might contain primarily bathhouses, laundries, and theaters. The exact content of any neighborhood is left to the game master, who is also encouraged to name minor streets according to the type of buildings or businesses found there.

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Grand Bazaar
Agricultural Promenade (Farmers' Road)
Merchants' Avenue
Clothiers' Way
The Road to Enlightenment (Enlightened Way, Temple Road)
The South
A
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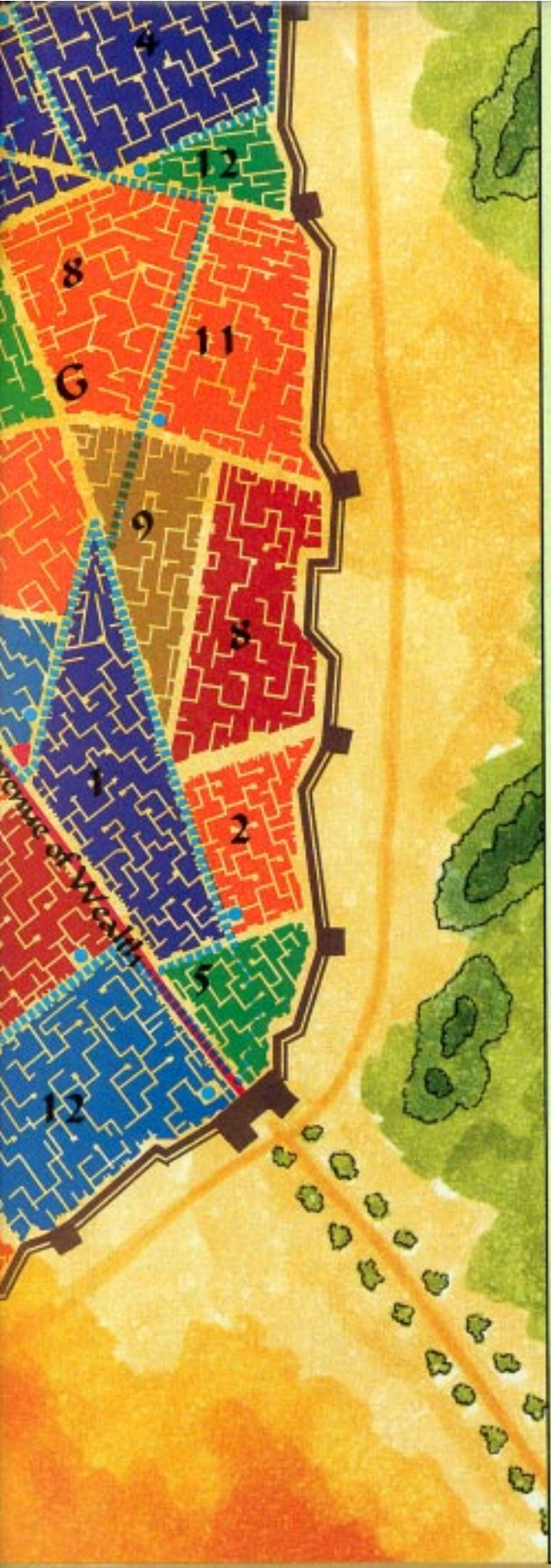
Caravan Boulevard (The Ghost's Route)
Palace Lane
Street of Inns
The Pilgrims' Route
e South Road




[brown neighborhoods]

**Craftspeople**

1. Artists
2. Builders
3. Cartwrights
4. Chandlers
5. Dyeworks
6. Glassblowers
7. Leatherworkers and Tanners
8. Fine Metalcrafters
9. Metalsmiths
10. Carpet and Rug Makers
11. Makers of Spirits
12. Tailors
13. Weavers
14. Miscellaneous Craftspeople

[orange neighborhoods]

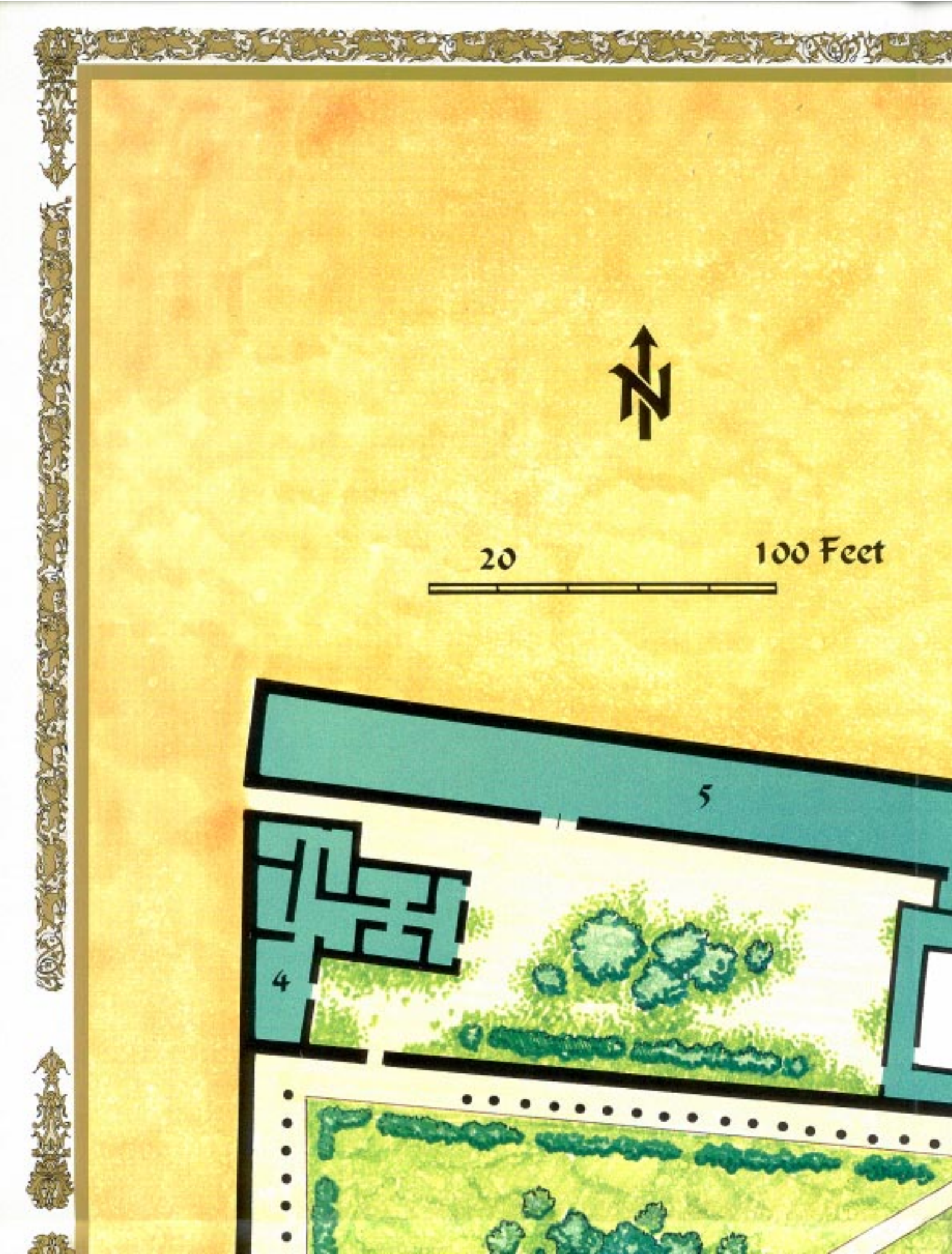
**Residential**

1. Admiralty Housing
2. Food Producer Residences
3. Laborer Residences
4. Mamluk Dwellings, the Dauntless
5. Mamluk Dwellings, the Vigilant
6. Mamluk Dwellings, Miscellaneous
7. Merchant Residences
8. Military Housing
9. Residences for Nobles, Courtiers, and Bureaucrats (this area in the Court District, to the west of the Palace, includes Jeremi Laski, Wines and Spirits)
10. Homes of Self-Sufficient Peasants
11. Residences of Teamsters
12. Miscellaneous Residences (this area in the Court District includes Zima al-Hatik, Rare Books)

[red neighborhoods]

**Miscellaneous Areas**

1. The Palace of the Enlightened Throne
2. The Golden Mosque and the Mosques of the Great Gods
3. University Area
4. Mint
5. Bureaucratic Center
6. Wizards' Area (this area, in the Court District, includes Essafah al-Jamila, Items for the Immortals)
7. Gate
8. Mixed or Miscellaneous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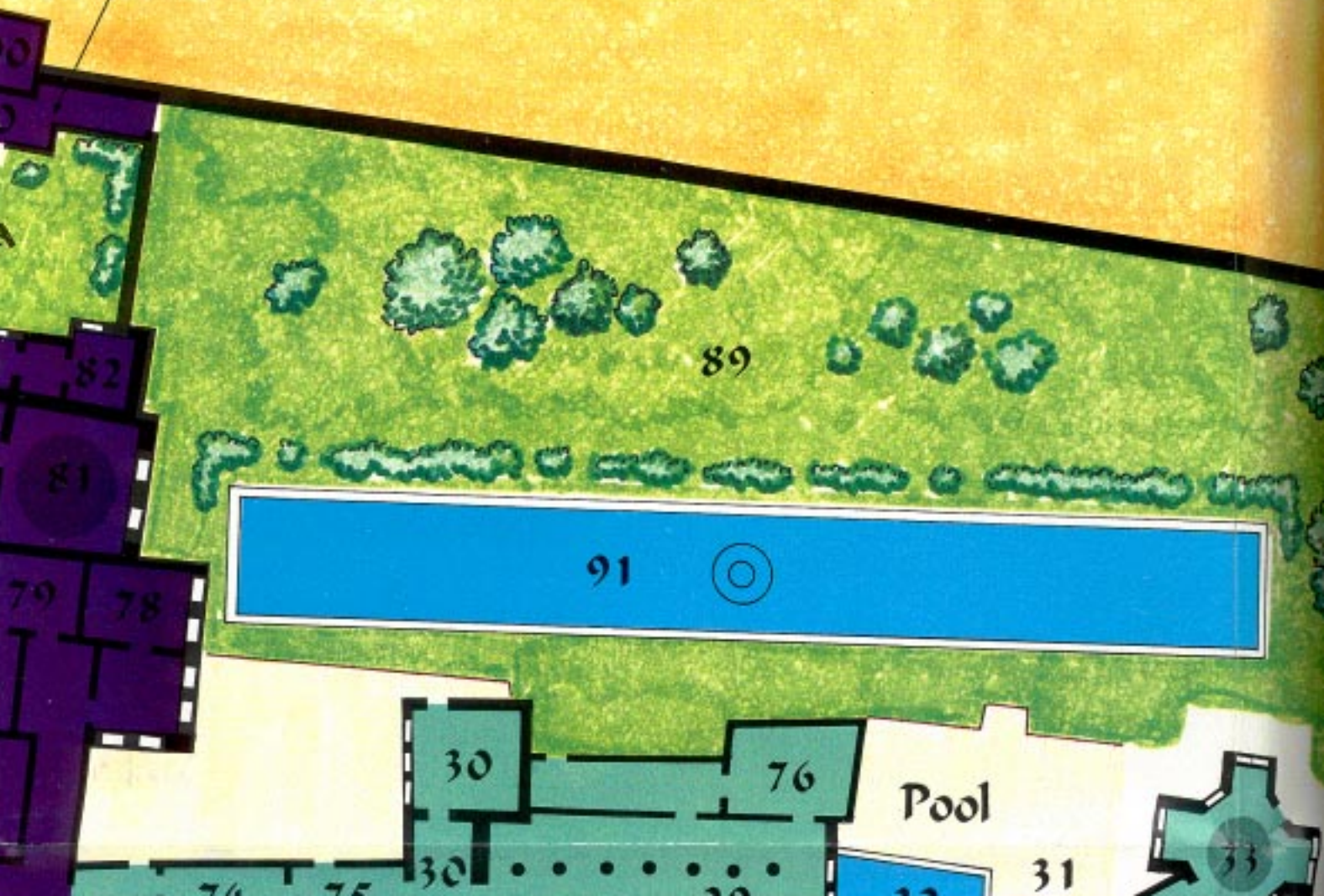
# The Palace of the Enli

Three-

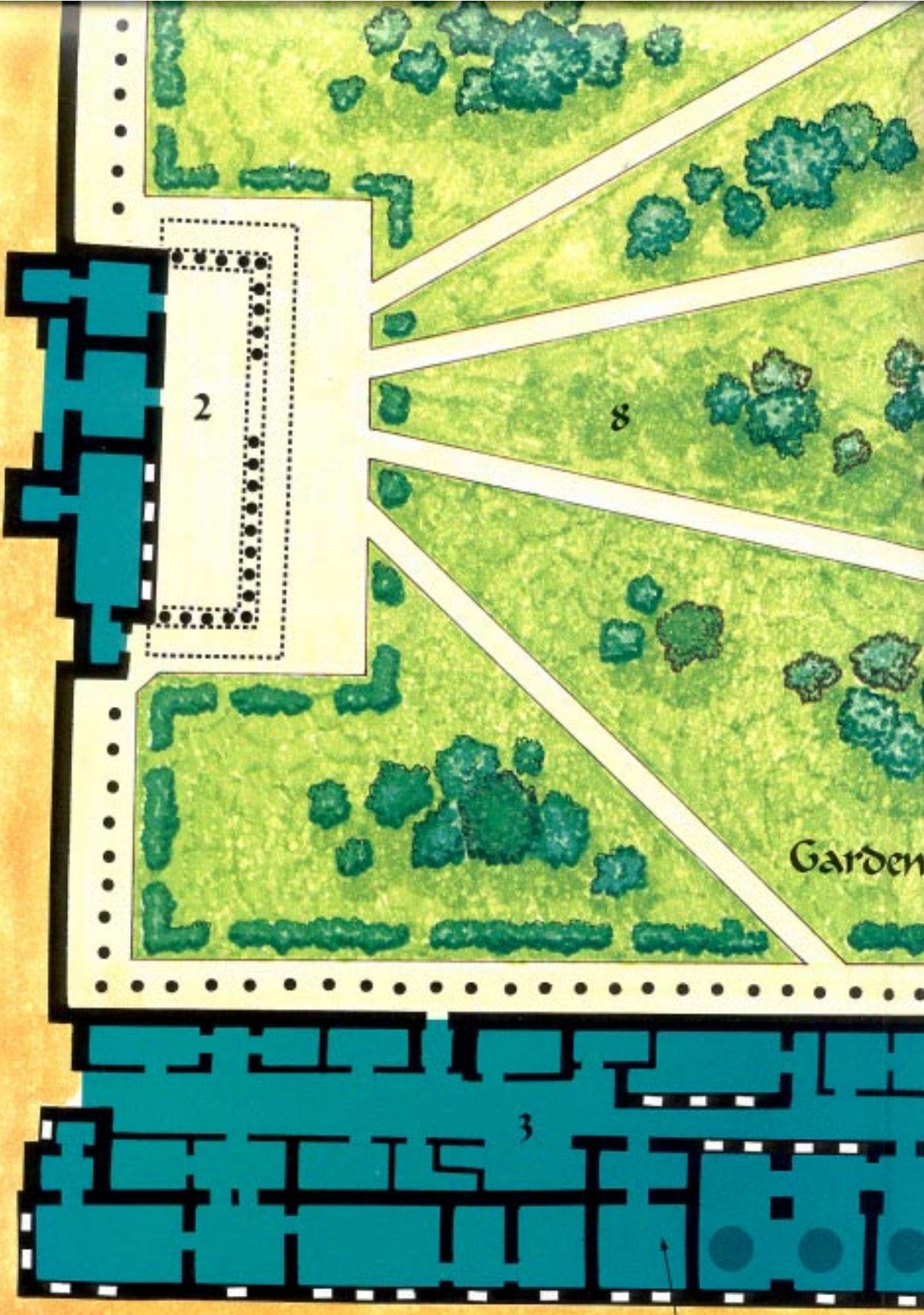
# Enlightened Throne

## ree-story Structure



Key

1. The First Court, The Court of Enlightenment
2. The Grand Gate of Delights
3. Hall of the Courtiers
4. Hall of the Commanders
5. Stables and Harness Rooms
6. Abode of Prince Cheddah
7. Chamber of Judges
8. The Second Court, The Court of Proclamations
9. The Inner Treasury and Counting House
10. Gate of Revelation
11. Quarters and Day Rooms for Imperial Guard
12. The Throne Room
13. Chief Vizier's Office and Library
14. Kitchens and Cook's quarters
15. The Third Court, The Court of Grandeur
16. Chief Vizier's Scholars, Scribes, and School
17. Chief Vizier Alyana al-Azzazi's Personal Quarters
18. Chambers of Imam Renn min-Zann, Keeper of the Mosques
19. Private Palace Mosque
20. Vault of the Word of the Lorgiver
21. Archive of Curiosities
22. Hall of the Treasury
23. Hall of the Pantry
24. Servant and Slave Dormitories
25. Bath House Disrobing Room
26. Bath House Hot Room

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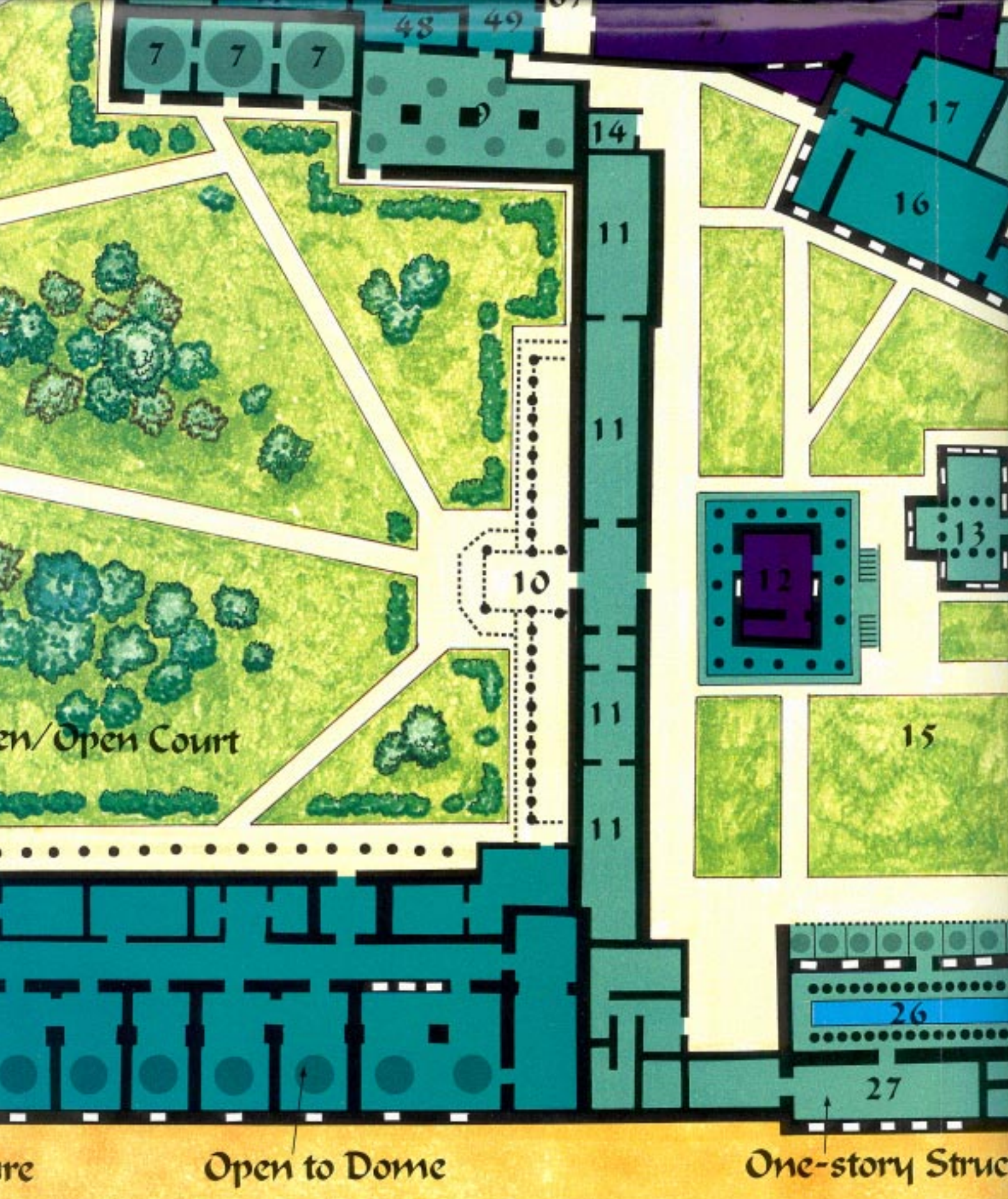
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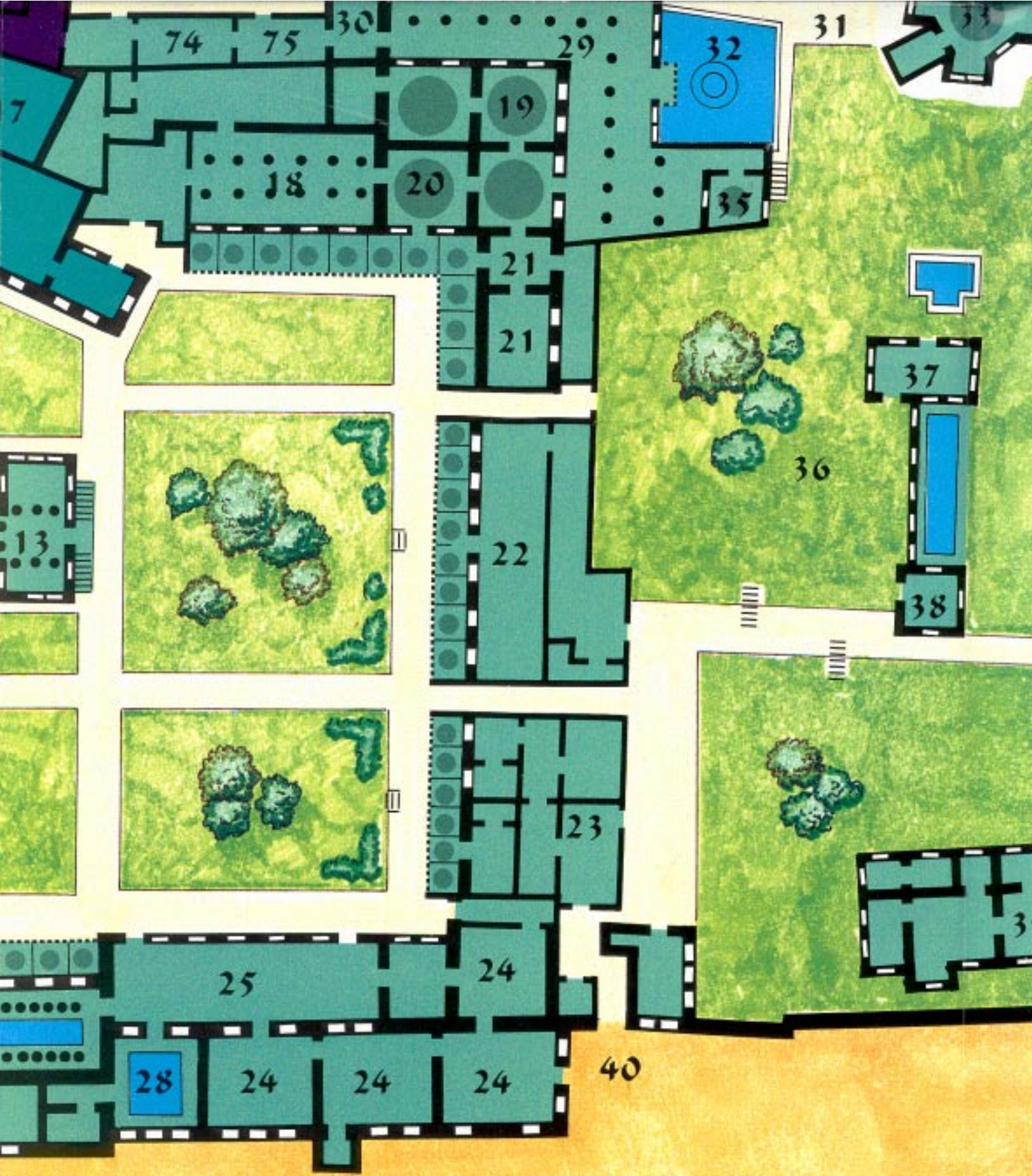
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25. Bath House Disrobing Room
26. Bath House Hot Room
27. Bath House Boilers
28. Bath House Cold Room
29. Museum of Wonder
30. Quarters of the Heir Apparent
31. Terrace and Bower
32. Fountain Pool
33. Meditative Kiosk
34. Jiraad's Personal Pool
35. Quarters of Ambassador Jirasd of the Marids
36. The Fourth Court, The Public Gardens
37. Hall of Ashes
38. Crematorium
39. Prince Tannous' Residence
40. Gates of the People
41. Gate of the Mamluks
42. Detention and Private Execution Chamber
43. Court of the Honored Mamluk Society, Harim Guards
44. Quarters of the Honored
45. Training Area and Gymnasium for the Honored
46. Quarters of General Ahmahd abd al-Iffa, Leader of the Honored
47. Quarters of the Treasurer
48. Quarters of the Chamberlain
49. Royal Gate
50. Harim Gate
51. Harim Court
52. Harim Kitchen
53. Harim Bath House
54. Stairs to Upper Harim Bedrooms
55. Harim Library, Hall of Records and Lineage
56. Harim Nursery and Laundry
57. Harim Women's Dormitory
58. Apartments of Harim Women of "Beloved" Status
59. Stairs to Harim Garden
60. Hospital Court
61. Hospital Guest Quarters
62. Hospital Kitchen
63. Apartment of "Most Beloved" Courtesan, Tanya bint Perijan
64. Harim Garden
65. Caliph's Court
66. Caliph's Salon
67. Antechamber
68. Princes' Dining Area
69. Quarters of the Caliph's Sons
70. Oratory/Music Room
71. Heir's Anteroom
72. Baths
73. Guest Quarters (most respected guests)
74. Hall of the Hearth
75. Hall of the Earth
76. Hall of the Fountain
77. The Golden Road, The Ascension Hall
78. The Cage
79. The Hall of the Winds
80. Antechamber for the Inner Throne
81. Grand Caliph's Bed Chamber
82. Grand Caliph's Private Library
83. Grand Caliph's Private Dining Chamber
84. The Inner Throne
85. Grand Caliph's Private Bath
86. Boiler Room for Grand Caliph's Private Bath
87. Bed Chamber of the Heir Apparent
88. Heir's Salon and Instruction Room
89. The Hanging Gardens of the Grand Caliph, Public Area
89a. The Hanging Gardens of the Grand Caliph, Court of Solitude
90. Monument of the Achievements of the Enlightened Throne
91. The Great Reflecting Pool

Advanced Dungeons & Dragons® 2nd Edition

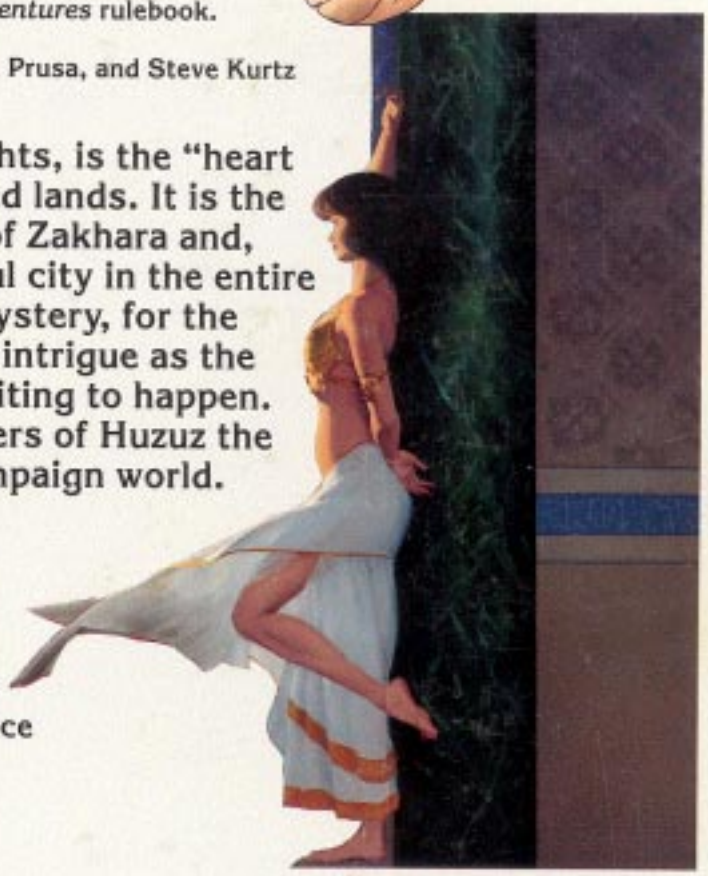
# AL-QADIM™

## CITY OF DELIGHTS

CAMPAIGN

Recommended for use with the *Arabian Adventures* rulebook.

By Tim Beach, Tom Prusa, and Steve Kurtz



Golden Huzuz, the City of Delights, is the "heart of the heart" of the enlightened lands. It is the religious and political center of Zakhara and, say its inhabitants, the most beautiful city in the entire world. But beneath the beauty lies mystery, for the court of the Grand Caliph is as full of intrigue as the Grand Bazaar is full of adventures waiting to happen. Come, explore the delights and dangers of Huzuz the Golden, heart of the AL-QADIM™ campaign world.

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