

# The Deities & Demigods of the WORLD OF GREYHAWK

by DON TWISTBUCK

## The Baklunish Pantheon

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

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

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

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

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

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

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

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

DEMI-GODS				
Malakim	B	Law arbitration proper procedure	LN	m

the Flanaess would consider exotic, if not near-mythical. Such will be pointed out and explained as the individual deities are described.

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

Sh = Shaofengese  
Z = Zihindian

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

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

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

the specific descriptions of the deities themselves.

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

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

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

## AL'HATHA (The Shining Father) Greater God

*Sun, oaths, truth*

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

MOVE: 21"

HIT POINTS: 366

NO. OF ATTACKS: 4

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

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 90%

SIZE: M (6' tall)

ALIGNMENT: Lawful good

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

SYMBOL: Sun disc

PLANE: Seven Heavens

CLERIC: 20th level rashaw

FIGHTER: 17th level paladin

MAGIC-USER.: Nil

THIEF: Nil

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

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

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

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

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

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

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

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

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

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

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

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

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

Small idols can be used to invoke the following powers:

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

Large idols can be used to invoke the following powers:

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



## BANLASA

(He-of-the-forgiving-embrace)

**Lesser God**

*Healing, redemption*

ARMOR CLASS: -3

MOVE: 21"

HIT POINTS: 200

NO. OF ATTACKS: 2

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

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 70%

SIZE: M (6' 5" tall)

ALIGNMENT: Lawful good

WORSHIPPERS' ALIGNMENT: Lawful

neutral, lawful good, or neutral good

SYMBOL: Green peacock or two crossed palm leaves

PLANE: Seven Heavens

CLERIC: 15th level rashaw

FIGHTER: 11th level ranger

MAGIC-USER.: Nil

THIEF: Nil

MONK/BARD: 8th level bard

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

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

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

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

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

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

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

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

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

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

Small idols can be used to invoke the following powers:

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

Large idols can be used to invoke the following powers:

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

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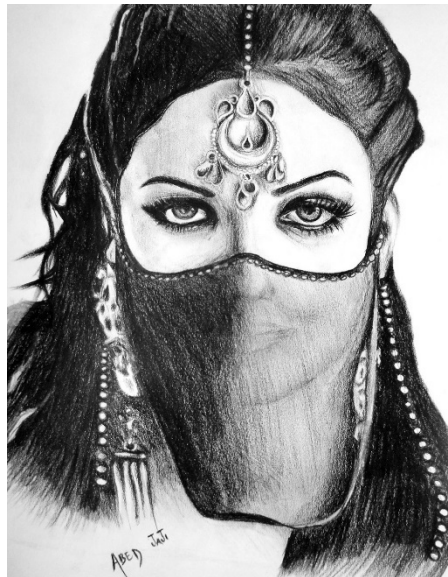
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## HASNAT

**(The comfort of the breeze)**

**Lesser Goddess**

*Poetry, music, song*

ARMOR CLASS: -2

MOVE: 21"

HIT POINTS: 170

NO. OF ATTACKS: 1

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

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 60%

SIZE: M (5' 6" tall)

ALIGNMENT: Neutral good

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

SYMBOL: Four interlocked rings

PLANE: Twin Paradises

CLERIC: Nil

FIGHTER: Nil

MAGIC-USER.: 14th level illusionist

THIEF: 14th level thief

MONK/BARD: 18th level bard

PSIONIC ABILITY: III

Attack/Defense Modes: All/all

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

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

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

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

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

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

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

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

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

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

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

Small idols can be used to invoke the following powers:

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

Large idols can be used to invoke the following powers:

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



## WINARIM

### Lesser God

*Plants, trees, animals, birds*

ARMOR CLASS: -3 (bracers plus dexterity bonus)

MOVE: 20"

HIT POINTS: 244

NO. OF ATTACKS: 4

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

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: 70%

SIZE: M (6' tall)

ALIGNMENT: Neutral good

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

SYMBOL: Three concentric circles

PLANE: Elysium

CLERIC: 15th level druid

FIGHTER: 14th level ranger

MAGIC-USER.: Nil

THIEF: Nil

MONK/BARD: Nil

PSIONIC ABILITY: II

Attack/Defense Modes: All/all

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

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

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

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

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

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

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

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

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

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

Small idols can be used to invoke the following powers:

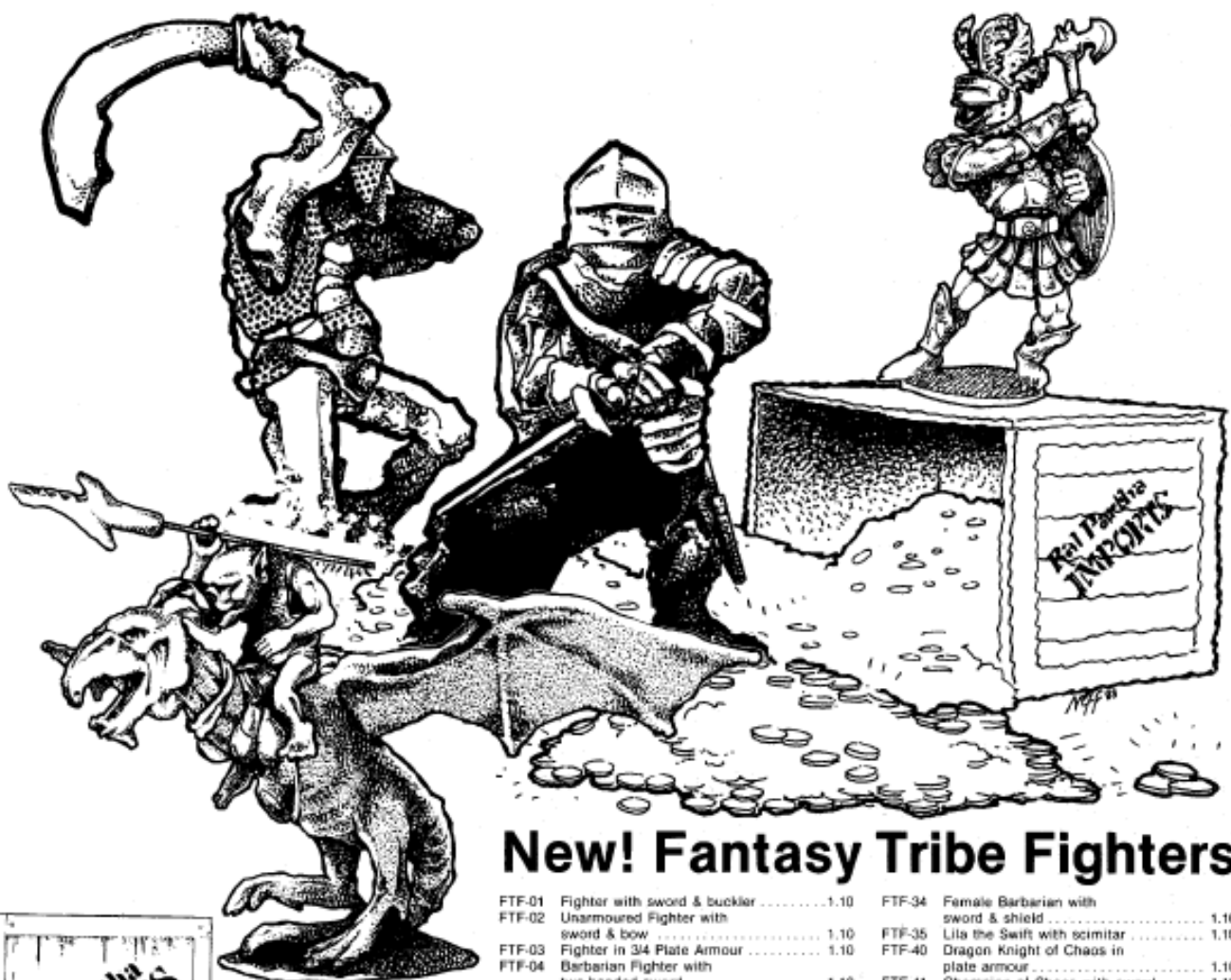
- *Speak with animals* (least)
- *Obscurement* (lesser)
- *Plant growth* (greater)

Large idols can be used to invoke the following powers:

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



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# The Pious Rashaw

By Don Twistbuck

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

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

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

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

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

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

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

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

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

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

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

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

RASHAW (CLERIC) TABLE I

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

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

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

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

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

**SPELLS USABLE BY CLASS AND LEVEL – RASHAWS (CLERICS)**

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

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

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

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

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

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

Spell Lists (asterisk denotes new spell):

**First Level:** *Animal Healing\**, *Audible*

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

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

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

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

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

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

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

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

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