

THE PRIESTHOOD

by
Richard Snider

The lack of a priesthood in **Powers & Perils** is a problem. This is due to the fact that priests have abilities that wizards do not, the ability to perform exorcisms for example. Without Priests, Shamans are the party's only defense against possession and other supernatural ills. Wizards and Sidh Magicians can do nothing against them. Also, the parties potential resources against poisoning, disease, etc., are restricted more than they would be with an active Priesthood. For this reason, I plan to add rules for Priests in *Heroes*. This issue will define the types of priests and their place in society. They also cover the basic abilities possessed by each class and other parameters of interest. In the next issue I will cover Priestly magic and other factors that you need to know to explore the full potential of the priesthood.

I hope that you will find these rules to be of value. I am sure that they will add a new dimension to your game if you choose to introduce them in your campaign.

URIGALLU COST TO LEARN = 200

The Urigallu are the administrators, executives and main celebrants of the faith. They celebrate masses, administer temple lands and see to the welfare of the faith. Only male characters are allowed to become Urigallu priests. Exceptions may be made for female characters who roll Native Will $\times 3$ or less on D100. (In clima and L/p'nth only females are Urigallu and no exceptions are ever made.)

VESTMENTS—The normal vestments of an Urigallu class priest are white and purple. Depending on rank, the percentage of the costume that is white increases. At the highest rank, the Urigallu Mah (High Priest of the Temple), they are white with a thin purple border.

STARTING SKILLS—Urigallu priests receive a Starting Level as a Scholar in the Cosmology of their chosen alignment plus Starting Rank non-combat skills with a cost to learn greater than 35. They may choose any skill of sufficient cost that is artistic, creative or scientific in nature. They may also use it to gain any appropriate (Referee discretion) language. They may never practice any form of magic other than the rituals they gain through the Priesthood.

In addition to the knowledge above, Urigallu Read and Write their native tongue at their maximum EL. If they learn any languages with their starting knowledge, they Read and Write that language at their maximum EL at no additional cost.

NOTE—While supernatural language knowledge is not mandatory, progress to high rank (Ranks 8-10) is impossible unless the Urigallu speaks the tongue of his deity.

MAGIC KNOWLEDGE—Starting Urigallu know Purification, Summoning and a number of alignment spells equal to their Rank. The Summoning rites known are for creatures of the Priest's alignment. The spells must be spells that benefit from being cast with the language of the Priest's deity with a Base Mana Cost less than or equal to the Priest's Starting Rank.

EXAMPLE

A player wishes to start an Urigallu of Inanna. His Starting Rank is 2. He may learn two general or law spells with a Base Mana Cost of 2 or less that are benefitted when used with the Tongue of Light (see Page 50, Book 2 of **Powers & Perils**). His possible choices are Divination, Detection, Cure Disease, Healing, Sanity, Sustenance and Wakefulness.

WEALTH—In addition to any wealth purchased, Urigallu priests have Rank squared GC as starting wealth. These funds represent savings from the priest's salary. The basic salary of an Urigallu is (Rank + 1) squared GC per month. It is only received when he serves full time at a church or major temple. It is for personal upkeep and religious projects not directly supported by the faith.

EXAMPLE

At Rank 0 an Urigallu receives 1 GC per month, at Rank 4 his salary is 25GC per month and at Rank 10, the highest possible rank, he gets 121GC per month.

KALU COST TO LEARN = 150

The Kalu priest is a master musician. His duties revolve around the use of music in major rituals, feasts and daily worship. In most societies Kalu priests are male, though this is not a strict bias. (Females roll maximum EL as Musicians $\times 10$ for an opportunity to gain acceptance as Kalu priests.)

VESTMENTS—The robes of the Kalu are yellow in color. The higher the rank, the deeper the shade of yellow.

STARTING SKILLS—Kalu Priests gain Rhetoric at a starting EL, one artistic or creative skill with a cost to learn greater than 35 and a maximum EL as a Musician in a number of instruments equal to his Rank + 1. They gain Read and Write as specified for the Urigallu.

MAGIC KNOWLEDGE—The magics employed by this class are covered in **Powers & Perils**. The next article provides this information.

WEALTH—No additional starting wealth is gained. The salary of a Kalu priest is (Rank + 4) squared CC per month. It is intended solely for personal upkeep and he is not held accountable for it.

ASHIPU COST TO LEARN = 200

The Ashipu priest is the temple exorcist. He is responsible for protecting the faithful from hostile supernatural forces and inimical powers (disease, injury, etc.). He is the religion's primary warrior against supernatural enemies. All Ashipu priests are male. In some faiths (L/p'nth's faith is an example) this specialty does not exist because of sexual bias.

VESTMENTS—Ashipu vestments are red. The higher the rank, the deeper the shade worn.

STARTING SKILLS—Ashipu Priests gain a Starting Level as a Healer and in the tongue of a hostile supernatural force. They are also trained as Herbalists and in the tongue of their deity to their maximum EL. They Read and Write their Native Tongue and their deity's tongue at no extra cost.

MAGIC KNOWLEDGE—All Ashipu start with knowledge of Exorcism (see Shamanic spell of the same name), Purification, Protection (enemy alignment) and Dispell/Banish (enemy alignment). They also know Rank - 1 other spells, benefitted by their god's tongue, with a Base Mana Cost less than or equal to Starting Rank $\times 2$.

WEALTH—In addition to any other starting wealth, Ashipu priests get Rank squared SC. Their salary is Rank + 2 GC per month. They only receive this stipend when they work at a temple. At other times they support themselves by charging for their services as an exorcist and healer. They may not refuse anyone service because he cannot pay their fee. (The average fee is Station, squared CC.)

MASHMASHU COST TO LEARN = 275

Mashmashu are temple wizards, trained in spells derived from their deity and some priestly skills. They may not learn magic of another alignment or magic derived from a deity who is hostile to theirs. Within these restrictions, they are the same as any other Wizard and obey the same rules. Their main duty in the temple is to combat magical threats and, in some areas, to destroy enemies of the faith, i.e. heretics and servants of enemy forces.

VESTMENTS—The robes of the Mashmashu are orange and black. In most faiths the higher the rank, the greater the percentage of orange. In Chaos faiths, the reverse is true. In either case, only a Mashu'mah is allowed to wear solid orange or black.

STARTING SKILLS—Mashmashu gains Rank + 1 creative or scientific skills, as specified for the Urigallu and the supernatural tongue of his deity at his maximum EL. He may Read and Write as specified for the Urigallu.

MAGIC KNOWLEDGE—Mashmashu are trained wizards with 1D3 + Rank General Skills, excluding Divination, and Rank + 3 alignment spells.

WEALTH—As for the Urigallu except in SC instead of GC for both starting wealth increase and salary. These funds are for personal maintenance and magical research.

BARU COST TO LEARN = 175

Baru priests specialize in Divination. Either sex has access to this specialty. In general, they are only found in heavily populated areas. Their duties are to divine the will of the worshipped deity, deal with the faithful and perform placatory rituals when the gods are angry. They are important functionaries in major temples.

VESTMENTS—Baru priests wear blue. The higher the rank, the lighter the shade of blue worn.

STARTING SKILLS—Baru priests have one Scholar skill and Rank + 1 other skills, as defined for the Urigallu. They can read and write any language that they can speak.

MAGIC KNOWLEDGE—Baru priests are trained in Divination, Purification, Knowledge and the tongue of their deity. Their starting EL in their spells equal their rank or the maximum possible for them, whichever is lower. They have a maximum EL in the tongue of their deity. They may not start with any other magical knowledge.

WEALTH—As for the Mashmashu. No starting wealth increase is gained.

QADISHTU MAH COST TO LEARN = 200

The Qadishtu Mah are the female equivalent of the Ashipu. They are temple healers with some training as exorcists. In faiths where both specialties exist, the Ashipu specialty stresses exorcism and this one stresses healing. Where Ashipu do not exist, both functions are stressed in this class. Except for Vestments, all other factors are as specified for the Ashipu.

VESTMENTS—The robes of the Qadishtu Mah are red and green. If Ashipu exist, the higher the rank the greater the percentage of green worn. If not, those who stress exorcism increase the percentage of red, those who stress healing increase the green.

QADISHTU COST TO LEARN = 150

This class specializes in the use of music and dance in the practices of the faith. The class is restricted to female members. Males who wish to enter it, rather than become a Kalu, roll their maximum EL as a Dancer × 5 on D100. All factors except vestments are as specified for the Kalu except the entertainment skills gained are not restricted to knowledge of musical instruments. In all cases, the first entertainment skill selected must be Dancer.

VESTMENTS—The robes of the Qadishtu are varying shades of brown, especially tans. The higher the rank of the member, the lighter the robes and the finer the material they are made of.

TARITI (ALLANI*) COST TO LEARN = 200

The Tariti are specialists in sacred temple rites, ritual eroticism and other skills. All members are female. In certain societies (Lp'nth and Clima for example) they rule the temple and the Urigallu are little more than clerks and administrators. In others (Shurikal and Kacili) they are unimportant sacrificial victims. In general, the more Patriarchal a society is, the less important this class is.

**In Chaotic temples this class is called the Allani instead of the Tariti. The title Tariti is derived from the Law Goddess Taritu. The title Allani is from the Chaos Goddess Allatu.*

VESTMENTS—Members of this class are robed in white. The higher their rank, the purer the shade of white worn and the finer the material used, i.e. the Tariti Ai wear a coarse white linen that is almost gray, the Tari Mah wears pure white vestments of the finest silk.

STARTING SKILLS—Eroticism plus the skills listed for the Qadishtu. Members of this class may not practice any form of wizardry. They may not learn rites of exorcism.

MAGIC KNOWLEDGE—The powers available to this class will be described in the next article.

WEALTH—Their starting wealth is not increased. Their salary equals Rank squared + Appearance CC per month in societies where their function is not dominant. In other societies, it is as specified for the Urigallu and Urigallu income is decreased by 90%, i.e. a Rank 10 Urigallu gets 12GC and 1SC per month instead of 121GC.

MAGIC FOR PRIESTS

Unless specified otherwise above, a Priest's Starting El in any magic spell that he knows equals his Starting Rank divided by 2, rounded down. His Starting MEL is based on Current Will for all classes except Mashmashu (Intelligence), Qadishtu Mah (Empathy) and Tariti (Eloquence + Empathy)/2.

SETTING UP A NATION'S FAITH

The underlying rationale that drives a nation's religious belief is generally, in early societies, found in how they interact with their environment. This includes their most important survival methods, the way they interact with other peoples and internal social dynamics. To judge which gods in a given court are dominant, these factors should be weighed.

An example of this is the Fomorian Empire, specifically the island of Fomoria. They worship the Court of Ashur. Because the pre-eminent facet of their culture is their control and utilization of the sea, for protection and trade, their great god is Enki. Because they built their empire through violent expansion, and are a major military power, they also have large temples worshipped Inanna, her secondary gods (Taritu and Mushru) and Vahagn. Their emphasis on legal action and devotion to the law are the center-point of their worship of Ashur, though he is also a god of power and war. The needs of their people for food and other goods gives them increased incentive to worship both Inanna and Taritu. On a mountainous island with ready access to the seas and little arable land, the fertility and optimum utilization of what arable land is present is critical. This is especially true among the common people.

Thus, on the island of Fomoria we find that Enki is the god all worship while Inanna, Ashur and Vahagn (in that order) are worshipped extensively by various fractions of the population. Inanna is most favored by soldiers and the common people. Ashur is the god preferred by those in government, the legal profession, officers and most intellectuals. Vahagn finds a good deal of support by individuals, across the spectrum of society, who are concerned with power and adventure. His most common worshippers are mercenaries, sea traders, high-risk merchants and the more active and forceful followers of Ashur. The other gods of the court find their importance in their relationship to these four major gods. They receive worship as much for their connection to a greater godhead as they do for their own divinity, in the society as a whole. Each has a certain strata of society that considers them to be patrons or protectors and therefore grants them worship. None are worshipped with the pageantry and emphasis that is given to the "big four".

RANKS OF THE PRIESTHOOD

Priests are ranked from Rank 0 (the lowest) to Rank 10 (the highest). This applies to all faiths. The meaning of the various ranks are:

Rank	Title	Equivalent	Special
0	Ai	Acolyte	Acolytes are restricted to their temple, and the surrounding area. This restriction is often relaxed for the Cai rank.
1	Bana		
2	Cai		
3	Dama	Priests	Lesser priests who serve as in major temples or as priests in rural areas. Those with potential and Fama rank usually serve in major temples.
4	Ea		
5	Fama		
6	Hora	Senior	Important priests who serve as major temple leaders, important missionaries or as the Abbots of monasteries in villages, small cities or rural areas.
7	Inai	Priests	
8	Kah	Bishop	A major leader of the class. Often in charge of training, temples of minor gods, small cities or rural districts.
9	Lama	Archbishop	Among the chief elders of the class. Rarely found outside of major temples or monasteries.
10	Mah*	Cardinal	The leader of the class in the nation, i.e. the single most important churchman of that type. Only found in the largest temple of the faith in the nation.

*The Urigallu Mah of a faith is its spiritual leader. His title is Sangu Mah. In faiths where the Taritu dominate, the Taritu Mah rules the faith as Sangu Tari Mah or Sangu Alla Mah, depending on the type of faith.

EXAMPLE

The titles listed are appended to the class name. Thus, a rank 9 Baru priest is a Baru Lama, a rank 2 Kalu is a Kalu Cai, a rank 6 Ashipu is Ashipu Hora, a rank 7 Qadishtu Mah is a Qadishtu Ma'Inai, etc.

EXCEPTIONS—The Mashmashu only use their full name when they refer to the class as a whole. For personal rank the term "Mashu" is used, i.e. a rank 4 Mashmashu is a Mashu'Ea, rank 10 is Mashu'Mah.

A rank 10 Qadishtu Mah is THE Qadishtu Mah. All other ranks append the rank title to the word Mah, dropping the "h", to get their full title, i.e. rank 2 is Qadishtu Ma'Cai, rank 8 is Qadishtu Ma'Kah.

Finally, at ranks 6 and up, the Tariti delete the "ti" from their name in forming their title. Thus, a rank 7 Tariti is Tari Inai and rank 9 is Tari Lama. The same is true of Allani, i.e. a rank 7 Allani is an Alla Inai.

STATION AND THE PRIESTHOOD

Historically, advancement in the priesthood had a great deal to do with the power and station of a priest's family. The sons of noble houses rapidly achieved high rank. Others, possibly

more deserving, spent their lives as village priests despite their ability. The following rules reflect this factor:

INITIAL STATION TABLE

Station	LEVEL OF CLASS*					
	Acceptance Modifier			Promotion Modifier		
	I	II	III	I	II	III
0	-30	-15	-10	+4	+2	+1
1	-20	-10	-5	+2	+1	0
2	-10	-5	0	+1	0	0
3	-5	0	5	0	0	-1
4	0	5	10	0	-1	-2
6	5	10	15	-1	-2	-3
10	10	15	20	-2	-3	-4

*The level of the various classes varies with the basic alignment of the faith. For LAW religions the levels are:

I—Urigallu

II—Ashipu, Baru, Qadishtu Mah and Tariti

III—Kalu, Mashmashu and Qadishtu

For CHAOS religions the following levels apply:

I—Urigallu or Allani*

II—Ashipu and Mashmashu

III—All others

*If the nation is matriarchal, the Allani rule and the Urigallu are level III. If the nation is strongly patriarchal, the Urigallu rule and the Allani are level III. If neither applies for a Chaos nation, the table is used as is.

ELDER religions use the following levels:

I—Urigallu, Qadishtu Mah and Ashipu

II—Kalu, Mashmashu, Qadishtu

III—Baru and Tariti

Certain KOTOTHI faiths (Shurikal for example) vary from standard Elder practice as follows:

I—Urigallu and Mashmashu

II—Ashipu and Baru

III—Kalu Qadishtu Mah, Qadishtu and Tariti

ACCEPTANCE CHANCE

The chance of being accepted into the priesthood equals:

$$(W + (Em/2) + \text{Acceptance Modifier})$$

Where the class you wish to enter concentrates on magic or healing, Will may be replaced by Intelligence. where it requires dancing or musical skill, Agility or Dexterity may be used in the place of Will. These are the only modifications allowed.

If your attempt to enter fails you may try at a lower class level. You may never attempt to enter at the same or higher level as your failure. If your final failure is at the third level, your character may not start as a Priest. His only option is to win favor in play and be admitted for training as a result.

STARTING RANK

A Character's Starting Rank in the priesthood is determined as follows:

STARTING RANK

W + Em	RANK	W + Em	RANK
3-25	-1	81-120	2
26-50	0	121 + Up	3
51-80	1		

To the rank above, add Station/3 rounded down. This is your final rank. If it is less than zero, you were admitted but failed to become a priest because of incompetence, poor attitude or some other reason. They bounced you.

PROMOTION

A Character's rise in the ranks of the Priesthood is determined with a yearly roll of 2D10. This roll is modified by the basic promotion modifier and the modifiers listed below:

PROMOTION MODIFIERS

	YES	NO
1) Has been actively performing his duties (at least one week a month spent on church business).	0	+3
2) Has come to the attention of higher ranking priests, favorably.*	-2	0
3) As 2 except to his disfavor.*	+2	0
4) Has been a driving force behind a major victory for the faith.*	-3	0
5) Held responsible for a major defeat for the faith.*	+4	0
6) Popular with the people.	-1	+1
7) Popular with secular rulers of the area.**	-2	0
8) Disliked by the secular rulers of the area.**	+2	0
9) Noted for piety, dedication and/or combatting the enemies of the faith.*	-1	+1
10) Possesses secondary skills that are of value to the faith, i.e. skills not gained through the priesthood.	-1	+1
*These factors continue to the Character's benefit or detriment, for 1D6 years after they are earned, at 1/2 the value above rounded up.		
**These factors apply at full value as long as the Character is in the area and the feelings of the local rulers remain the same.		
NOTE - Determination of when these factors apply is left to the Referee and is based on the Player's use of his Character in play.		

To determine whether a Character is promoted add all of the applicable promotion modifiers to his Next Rank times TWO. The result is a number that he must roll HIGHER than with 2D10.

EXAMPLE

Laran Shovan is a Mashu'Lama of Ashur in the city of Pelara. During the year he has gained a net modifier of -3. His personal modifier is -2. To be promoted to Mashu'Mah he must roll, 20 + (-3 + -2), higher than 15 on 2D10.

After a promotion is received, new promotions are less likely for a period of 6 - Original Station years, or one, whichever is greater. During this period, the next rank is multiplied times THREE in the formula above instead of two.

EXAMPLE

An Ashipu Bana was just promoted. His original station was three. For the next three years he will triple rank in attempting to become an Ashipu Cai. The base number is 9 instead of 6.

IMPORTANT

Character's do not automatically have a chance to be promoted. Beyond Rank 4 there must be a vacancy to be filled or a new posting, requiring additional rank, that he is being considered for. The chance that a Character can be promoted is determined rolling 1D10. If the roll is greater than or equal to the New Rank + his Promotion Modifier for original station, he has a chance.

Regardless of modifiers, if the roll of 1D10 is a 10 the Character is automatically considered for promotion. There is always a chance, even if you were born a serf.

MULTIPLE TRAINING

A starting character with sufficient rank to be considered a Priest (rank 3 or higher) can train as a member of another class, serving a lesser god than his primary god. This requires the following:

- A) Sufficient rank.
- B) Existing skills that would be worthwhile to the class of Priests you wish to join in the performance of their duties.
- C) An acceptance roll with 1/2 the normal chance of acceptance before the acceptance modifier is added.
- D) Enough expertise points to buy the skill.

If all the above is done, the character will start with 1/2 the rank determined for his primary priest class, rounded down. If he is not accepted, he may not have more than one class. **NOTE** - In general it is best to refrain from trying for multiple specialties until the character is established and has made connections within the temple. It is more fun to win something in play than to simply throw dice for it.

WHAT ABOUT HEROES?

At HEROES magazine we are interested in providing the magazine that you want to see. We want your input. Below is a simple questionnaire. If you don't have the time to put your opinions in a letter, we would appreciate it if you could fill it out and send it to us. Thank you for your support.

- 1) What system are you most interested in? _____
- 2) What system are you least interested in? _____
- 3) What type of articles would you like to see?

a) Adventure Modules	<input type="checkbox"/> Y	<input type="checkbox"/> N
b) System Enhancements	<input type="checkbox"/> Y	<input type="checkbox"/> N
c) General Interest Items	<input type="checkbox"/> Y	<input type="checkbox"/> N
d) Rule Revisions	<input type="checkbox"/> Y	<input type="checkbox"/> N
e) Other Features	<input type="checkbox"/> Y	<input type="checkbox"/> N
- 4) Would you be interested in new features that are not system specific or that do not deal with role-playing? Y N
- 5) What is the biggest problem with HEROES at this time? _____
- 6) What do you like about HEROES at this time? _____
- 7) What would you like to see in future issues of HEROES? _____

Again, thank you for your time. Your questionnaire should be mailed to:

HEROES RESPONSE
The Avalon Hill Game Company
4517 Harford Road
Baltimore, MD 21214