

THE YSGARTH RULE SYSTEM



4: HOLY ORDERS

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1 SERVERS OF THE GODS

Religions and deities are an area which many GMs and rule-designers have found difficult to approach. The result of this reluctance has been a tendency to make priest and cleric types overly amorphous in definition, loosely designed, without the realistic coherency and clarity of a historical priesthood or priest-caste. In this book we will try to rectify this problem in two major areas. We will give complete and detailed descriptions of a number of priestly orders, and clear examples drawn from the world of Ysgarth.

Ysgarth is an intensely polytheistic world, because of the presence of magic in the society, and the amalgamated nature of the population, which is made up of many tribes. While you may not wish to run a world with such a rationale, or at least one with a different assortment of gods, we will describe the gods of Ysgarth, which are based on those of terrestrial mythology, and you can adopt, adapt, or ignore them as you see fit.

Priesthoods are most interesting in worlds where religion is strong and active, and this is often easier to create in a polytheistic setting. While the gods and classes described here may not be exactly what you want, there is sufficient detail and variety that you should be able to draw valuable insights and set-up alternate classes exactly as you want them for your campaign. A practical class in one context can be used as a model in another. This book can be a complete guide to religion, or a useful basis for your own expansions.

1.1 RELIGION IN THE FANTASY WORLD

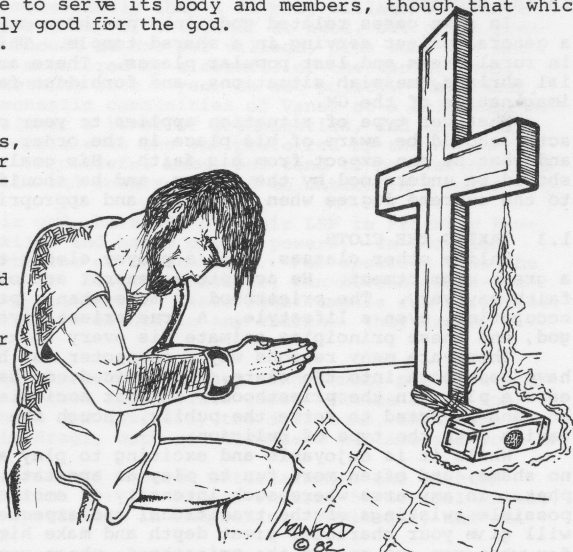
While supernatural powers may or may not operate in the mundane world, in the fantasy world they are an inescapable fact of life. Of all such powers, gods represent the ultimate source of power, power which may be granted or used at their whim and fancy.

The first thing to come to terms with is that in the fantasy world gods exist, and because of their manifest power the average citizen is more conscious of them than he might be in the mundane world. In fantasy and in reality, a religion is two things. It is an institution and it is a being. The two are separate in essence, but linked by convenience and mutual benefit. While a god exists primarily to serve himself, a church exists ostensibly to serve the god, though in many ways it does more to serve its body and members, though that which advances the church is presumably good for the god.

Each deity is a person too.

Too many GMs treat gods as cyphers, when they are actually intelligent, emotional, and in most ways normal people. Gods exist mostly to serve themselves, like most people, and have their own personality, interests, motivations, and aims. Gods can generally be looked at as a bit simpler than humans, more like archetypes, as far as character goes, with greater intensity and more clear-cut feelings and opinions. What differentiates a deity from your butcher is their access to supernatural power. They should take this power as granted within the context of godly society, and probably do not look on humans with respect though they may pity, despise, or want to help them.

For some reason, perhaps because worship is the source of their power, or because of some other great bond, gods are interested in men and their doings. It is not practical or proper for gods to work directly in the world of mortals, so they must have agents. This is where the connection between the deity and the elite followers who form his clergy is made. The priesthood is the link between gods and men. They intercede for men who wish to gain favor with the god, and carry out the wishes of the god in the mortal world.



With the availability of god-granted powers the priesthood takes on a whole new aspect, with the introduction of instant gratification of the desires of the faithful by the priests themselves. This has a natural effect of increasing the feeling that the god is present in the world and involved with man, and increases the hold which the priesthood has on the people.

Deities and priests have a large place in a well-developed fantasy campaign and they can be the most rewarding class to play, as with proper organization and guidance they can make a logical replacement for some of the myriad magician types.

1.2 THE PRIESTHOOD

The hierarchy of each religion and the nature of the church and its clergy may vary widely within the fantasy world. Some churches may be too minor to have a complex hierarchy, others may be state-churches with convoluted structures. Generally the nature of a church hierarchy, the rites, and the powers of the clergy, depends on the nature of the deity worshipped, and the position of the church in the society.

The type of god worshipped is a fundamental element in forming a church. A large amount of variety exists among available and possible deities. The nature and interests of a god are what draw worshipers, and those worshipers make up the church, so they will prefer a certain type of church, in direct relation to the type of god they go for. This tendency can best be shown by example, and this is done in detail later, but a goddess of wild nature and peace, like Aranyrhyl, would tend towards service-oriented, unstructured priests, while a god like Odin, with authority and war associations, would encourage a lot of structure and martial organization. The alignment of the followers, as outlined in the section on gods of Ysgarth, is a good guideline for the degree of structure to the church. The more Lawful the followers the more structure to the church, the more Chaotic, the more likely that the church is loosely structured. Structure can range from something as loose as free-will worship, or an association of independent mendicant friars, to a hierarchy of many levels, orders, sub-divisions, and rules.

The society does much to guide the shape of a church. If a church is repressed or of limited popularity it may not be able to maintain structure as easily, though if it is forced underground, it may have to become rigid and demanding, like a secret society. Churches which are encouraged or adopted by a state, or ones which are very successful, tend to become monolithic, with many branches and divisions, providing a range of services, and taking a leading role in the society.

In some cases related gods in a pantheon may be worshiped together, with a general priest serving in a shared temple. This is invariably the situation in rural areas and least popular places. There are also possibilities for special shrines, messiah situations, and forbidden faiths, but these are up to the imagination of the GM.

Whatever type of situation applies to your priesthood, the individual character should be aware of his place in the order, his duties, responsibilities, and what he can expect from his faith. His goals and purpose in the priesthood should be understood by the player, and he should be willing to serve his faith to the extreme degree when necessary and appropriate.

1.3 TAKING THE CLOTH

Unlike other classes, when a player elects to play a priest he is making a great commitment. He accepts a general set of beliefs, though his level of faith may vary. The priesthood is more than a profession. It is a full-time occupation, even a lifestyle. A true priest lives with his beliefs and for his god, and these principles animate his every thought.

There are many reasons why a character may have become a priest. He may have been born into the caste, apprenticed, or have chosen to study and work to earn a place in the priesthood. In most societies priests are respected, honored, and expected to serve the public, though the nature and degree of service varies with the type of religion.

While it is enjoyable and exciting to play a fanatic, or a holy-man, it is no shame, and often more fun to play an apostate, a hypocrite, or a false prophet. In any area where such intensity of emotion is present there are many possible twistings of the traditional and expected character personalities which will give your character great depth and make him more memorable to play. Look for what you get out of the priesthood, where your final dedication lies, and the depth of your faith in the face of peril and temptation. A fallen priest or disillusioned saint can be as unforgettable as a messiah or heirophant.

In a medieval or fantasy world the priesthood is the best way to advance oneself and climb above a limited birth. It is also a popular place to slough off second-sons, malcontents, and orphans. What's more, the larger and more successful a religion the larger the portion of neerdowells, time-servers, and wastrels, all opportunities for unusual role-playing.

2 PRIESTLY SKILLS AND POWERS

The powers of a true priest originate from his god. A mage may pose as a priest, but while he has more control over his powers he does not have access to the limitless power sources which the priest can tap at a given time. Just what powers a priest may have depends on what area his god and church are most focussed in. Priestly powers generally mirror the powers of the god, as they are granted by his favor, though in many cases through the church. The potential power of the priest and the source for any of his greater magic is in his faith and just how the god feels about him. If a priest stands high in his gods favor he will be able to draw on this power. If not he will be limited to the basic training of his order. In some cases the availability of such power will fluctuate wildly with the needs of the god in that situation.

In many cases the powers of a priesthood closely mirror those of one of the mage classes described in book 3, though they are of a different origin. In addition there are a number of powers and skills unique to priests and other holy orders. 5% of a priest's LSP should go to basic skills and powers.

Given in this section are basic priestly skills, basic holy powers, and two sets of standard powers, similar to the mage classes. These are the powers of the Priest and the Mystic, which represent the two divisions of priestcraft which are separate in all ways from magic, and bear no similarity. Priests are the traditional clergy-type holy-men, representing a specific god and church, and their powers are appropriate to that function. Mystics can be dedicated to a god, but their powers have their source in a philosophy rather than a being, or in a being who embodies a philosophy. They are the shamens and psychics, who draw on the powers of the spirit to control their bodies and environment with their mind as a focus.

Actual holy orders are not given until later, and none of what is given here is a complete description of a priestly class. The actual priestly classes are described in section 4, and may draw on Mystic or Priest powers, or the spells of magic using classes for their selection of powers. The general skills and basic powers are available to all.

2.1 GENERAL PRIESTLY SKILLS

These are practical skills beyond the obvious native skills which a priest may learn with his LSP. 5% of his LSP should be devoted to these skills and the basic spells which follow in the next section. The skills are described here in standard format. Like most skills they improve at advanced level.

<u>Priestly Skill</u>	<u>Description</u>	<u>LSP Cost</u>
Sacrifice	This is the skill of properly offering to the gods, either for oneself, or for another. It adds SL% to the number of Deity Points gained from the offering by the offerer, be it the priest, or a worshipper for whom he is making the sacrifice.	6
Prayer	This skill lets the priest pray and purge himself of sins, thereby gaining his SL/5 Deity Points/prayer, once per game week. If a priest does not pray for at least 10/SL(with this skill) hours per day, he will lose 1DP per hour missed.	4
Counseling	This lets the priest advise supplicants on spiritual matters. There is a SLx3% chance of giving the right advice. This allows the GMs influence in guiding the priest's advice as the god would have it.	5
Divine Aid	This allows the priest to pray for aid from his god, with a SL+DP% chance of being heard, though this does not guarantee action from the god. Generally any character has a DP% chance of getting his god's attention. This improves the priest's chance, though it all varies with circumstance.	3
Preaching	This is the skill of giving a rousing sermon on any topic. It is useful in gathering interest in a temple, and basic to running a church. The higher the SL the more supportive worshippers will be.	3
Conversion	This is a non-magical skill in speaking charismatically and convincing those who listen that they should accept your god as theirs. There is a SLx3% chance of converting, and the subject gets a ZEA save.	7
Rituals	This helps with standard prayers and rites, such as lesser blessing, last rites, and funerals. Generally it increases spiritual factors, such as the chance of getting into heaven for the subject by the priest's SL%.	5

Some of these skills lie on the border of the supernatural. The division point is that they are primarily oriented towards the persuasion of powers rather than direct manipulation.

2.2 BASIC PRIESTLY POWERS

There are certain powers learned by the rawest acolyte, which are available in general to members of any priestly order. These powers are learned just like mage spells, and are defined in much the same way, though there are some basic differences. There is no interaction of priestly powers, and they cannot be absorbed with Mana or any other value. There are saves against many of them and they have ranges and durations and the like. The level is equivalent to the LSP cost to learn a power. These powers can be learned as part of the 5% basic LSP distribution for priest-types. More advanced powers are given later.

Power	LEV	CT	RAN	DUR	SAV
Blessing: This places a single person who must be a fellow worshiper of the priest's god, higher in the favor of that god. The concrete effect of this is to raise an attribute of the character by one point, or 5%, depending on what seems appropriate. It also can be used on a weapon or other item to raise its damage or accuracy by the same margin.	2	5	T	8C	---
Conversion: This makes a character suddenly aware of the wonderfulness of the priest's god, and it may have the effect of converting him, if he fails his save. It may only be cast on the same subject once per day. It may wear off, unless reinforced with an additional casting.	7	3	10	10D	ZEA
Curse: This is the opposite of Blessing. It lowers by 1 or 5%, where Blessing would raise, and works on people of any faith, though it is tripled against people of the same faith as the caster. It should not be confused with the Greater Curse listed later.	4	7	25	8C	TAL
Illumination: This creates a glow originating from one of the caster's hands, slightly less than torchlight, and a bit more palid. It is heatless.	4	6	T	10M	---
Pacify: This calms all those in a radius, of whatever nature, be they men or animals. It does not make them friendly, just temporarily non-violent. It will not work against the frenzied, like berserkers.	3	1	40R	3M	WIL
Sleep: This puts a single subject into a deep sleep.	3	2	50	45M	WIL
Truthspeak: This causes a single target to speak nothing but the truth for the duration of the spell.	4	3	T	10M	WIL
Turning: This will repel undead beings, and demonic types as well to a limited degree, keeping them out of a radius, though they get a save to enter it. The save should be modified for the type of being and his level of power.	1	3	25R	5C	WIL

These skills are available to all priests, except where one would be totally inappropriate to his religion. For example, a Sarva would never learn Illuminate.

2.3 ADVANCED PRIESTLY POWERS

This is the first group of major powers, and can be considered as the equivalent of a full character class, at EC 2. In some cases it may be the prime source of powers for a priest, and the powers given are available to priests of any class, though their main area is elsewhere. If these powers are not the primary power group for a priest, he may not take more than 25% of his LSP in these powers. They are described below in the general format.

Power	LEV	CT	RAN	DUR	SAV
Babel: This makes a group of people all begin to speak in different languages, none the same, though they think they are speaking their common tongue.	5	2	50G	3H	TAL
Cause Stygmata: This will make a wound inflicted by any weapon or other cause stygmatic. A stygmatic wound is unhealable, but never gets worse, so it continues at the status of when it was first given. It can be thrown on a weapon, and that weapon will cause all wounds it gives to be stygmatic for 1/10th the duration of the actual stygmata themselves.	12	4	10	10D	TAL
Chasm: This opens a flaming pit in the ground at the command of the caster. The diameter of the chasm is up to 20 ft, and any falling in will take severe damage from the fall and flame. It allows a dodge save when created under the feet of a victim or victims.	9	3	50	10M	AGI

Power	LEV	CT	RAN	DUR	SAV
Commune: This gives the caster a 10% chance of gleaning some bit of information on a given topic. The amount of response should be adjusted for the topic and the standing of the caster with his god.	6	10	S	5M	---
Consecration: This works on a single object, or 3ft radius sphere of area. Any being not a worshiper of the same god as the caster who picks up the object or enters the area must make a save, or take 1D6 overall damage, and react with nausea, fear and vertigo, combined.	8	15	3R	5D	ZEA
Defilation: This is along the same lines as consecration, but it works with the same effect against beings of any religion, and does 1D8 damage rather than 1D6. It also makes the area or item incapable of being used in any religious ceremony or ritual.	11	20	3R	5D	ZEA
Detect Faith: This will tell the caster what a person's religion is, and how strong his faith is.	2	6	30	1C	ZEA
Detect Possession: This will tell the caster if any being not originating in a given body is in control of that body.	4	14	5	1C	WIL
Dissent: This causes people in a group to argue among themselves, breaking into violence if they do not make their saves.	9	3	60G	10M	ZEA
Exorcism: This allows the caster to initiate a Will Battle with any possessing being within range, even if it is in full control of a body.	7	8	25	5M	---
Food Creation: This will create enough edible food to feed one person for one day.	1	5	T	X	---
Holy Sign/Word: These are powerful religious symbols which are usable against beings of opposing alignment. When such a word is uttered or sign made, any being seeing or hearing it who is of an alignment opposite to the caster would have to make a save or be stunned for 10 CR. The opposite of C/E is L/G, the opposite of L/E is C/G. No other alignments work.	9	1	60A	10C	ZEA
Laying on of Hands: This is a power with a curative effect. A single use of the spell will have the effect of reducing gross damage in an area by one, doing the equivalent to overall damage, or reducing disease symptoms by 5%. It can be modified with raised levels.	2	9	T	X	---
Major Curse: This is similar in basic concept to the curse outlined earlier, but with much more severe effects. It can be cast on a single target, and has a variable effect depending on the intentions of the character, the level of casting and the decision of the GM. Basically it makes the target accursed, in a specific area chosen by the caster. Areas can be such things as love, battle, health, or any of a number of other parts of life. The result is that in any situation where that area is dominant the victim's luck will be reduced by 5% or 1 per CL. This might mean ill-health, contracting every disease to which the character is exposed, getting wounded more severely in battle, or any of a number of things. Gods sometimes generate greater versions of this on the apostate. It has double effect on someone of the same faith.	8	8	50	1M	ZEA
Penance/Absolution: This has the effect of removing a curse generated by the god of the caster. It lets the caster set a task or payment equivalent to the intensity of the curse, as set by the GM, about 1 day's work or 50M per CL of the curse. When that work is completed the god will lift the curse through the caster. The curse operates until completion of the penance.	10	10	T	X	---
Reincarnation: This causes the spirit of a dead being to be encorporealated in a body appropriate to its level of Karma Points. The more negative the character's Karma the less good the new body. Characters with more than 100 or less than -100 cannot be reincarnated.	11	15	T	X	---
Ressurrection: This is the ultimate power, that of restoring the dead to life. This is unlike the complex process by which a necromancer could do this. It is a single action which will raise a recently dead body to full function, though it will only heal the actual killing blow, and leave the others to be healed normally. It will only work within the subject's WIL hours of his death, and aside from any damage to the body he is fully restored. Each raising lowers CON of the subject 1. A save is made.	13	25	T	X	CON

Power	LEV	CT	RAN	DUR	SAV
See Truth: This lets the caster see the true nature and form of anything which he looks at, whether it is shapechanged, illusion, or disguised. He can also see the internal nature of a being in a physical manifestation to a limited degree. The thing being observed gets a save.	8	5	S	10M	TAL
Vision: This will give the caster a holy revelation when he is in a dire or confusing circumstance, which will show him the course, in allegorical terms, which is most appropriate from the point of view of his god and church. It requires significant GM discretion and thought.	7	10	S	5M	---

It should be noted here that Priestly Powers are thrown with Piety Points, not Mana Points, and and originate directly from the god, so that Mages should be discouraged from learning them, unless they actually accept Priest as a second class, with a raise in EC, and appropriate devotion of LSP. In such a case they would have both PP and MP.

2.4 MYSTICAL ARTS

There are two types of holy men. There are Priests, whose power comes directly from their god and faith, and there are Mystics, whose power comes from within themselves, though they may achieve this inner power through devotion to a god. If they are aligned with a god as Priests their power comes from Piety Points, and if they are not of a priesthood, which is possible here, though not with the previous class, they use Mana Points, like a mage. WILL is a very important attribute for the Mystic. Mystics are EC 2.

Mystical Powers are given below. They should be considered as available to mages, unlike regular priestly powers, and unlike basic priestly powers. The basic priestly powers are available to all Mystics, but the advanced powers are only available to Mystics who are in holy orders. The mystical arts are primarily aimed at control and command of one's own body. Basic Mage skills are available to Mystics. Mystic powers are given below.

Power	LEV	CT	RAN	DUR	SAV
Attack Other Planes: This extends the power of the caster to let him touch, manipulate, and damage other planes without actually entering them. This means those half-planes mentioned in Planal Projection. It also allows him to send magic attacks into those planes.	8	5	S	5M	---
Clairaudience: This lets the caster hear things which are far away, either by focusing on a known place, person, or object.	3	5	75K	5M	---
Clairvoyance: This allows a caster to see elsewhere in his mind's eye, in the same manner as the previous spell.	4	5	75K	5M	---
Damage Control: This allows the caster to effectively turn FP into Hit Points. It may not be used in combat or other stressful situations. After the initial casting, for the duration of the spell, the caster can regenerate any damage taken instantaneously, if not in battle, at a cost of 2FP per HP repaired in an area.	6	5	S	15M	---
Empathic Cure: This allows the caster to assume the damage of another person, in the same positions on his body, and at the same amount, though he need not take all of the damage, and can assume it selectively. It is removed in the same degree from the subject.	3	1	T	3C	---
Fatigue: This allows the caster to drain off a target's Fatigue Points at a rate of 1D20+10 per casting, and adds half of them to the caster's FP.	7	2	30	1C	TAL
Infra-Red Vision: This allows the caster to see in the infrared range, seeing heat instead of light. The distance of sight with this spell is no more than 75ft, and normal vision is not possible.	4	7	S	10M	---
Levitation: This allows the caster to nullify the weight of his body, so that he floats above the ground at a height of 10-(WEI/30)ft. Thus, a person weighing 140lbs would be able to carry 160lbs while levitating and still be 1ft off the ground. If he is pushed or pulled he will move easily, and he can float at $\frac{1}{2}$ normal movement.	4	2	S	30M	---
Mind Blank: This makes the caster's mind seem to be a complete blank. It will make mental-based detection spells and mind-readers get a null reading. It masks, but does not actually eliminate thoughts.	9	10	S	1H	---

Power	LEV	CT	RAN	DUR	SAV
Mind Blast: This is a blast of psychic energy which does the caster's WIL/5 points of damage to the WIL of the target, unless the target is shielded, in which case it is adjusted and damages the shield. There is no save, and the WIL is restored at 1 point/week.	9	1	30	1C	---
Mind See: This allows the caster to see with his mind, without using his eyes. He can see only living beings, including plants, and they appear vague, and colorless. The range of sight is only 25ft.	7	1	S	5M	---
Mind Reading: This lets the caster read the mind of a single target within range. At base CL it reads only surface thoughts and feelings. Higher CLs reveal more, and at around CL 10 deepest desires are readable. Concrete and definite plans are around CL 4. Only characters trained in this or related areas will realize they are being read.	5	1	10	1M	WII
Mind Shield: This is a defense against mental probes and attacks. It establishes a barrier which absorbs 1 point of WIL damage and negates any reading or the like. Higher CLs absorb more damage. Once it has absorbed a point of damage it is reduced by that amount, and if it reaches 0 further damage is done to the character's WIL.	6	4	S	3H	---
Mirror Mind Shield: This not only defends the mind of the caster exactly as the above spell, but it will also reflect attacks back, if it would have absorbed them, and does not take damage from them. Blasts greater than the MMS go through, but those less do no damage and are sent back to the attacker. Mind readers read their own minds and must save on WIL against madness.	16	20	S	2H	---
Metabolic Control: This allows the caster to raise or lower his metabolic rate to a limited degree, allowing him to slow the effects of poisons so that they can be dealt with as somewhat disabling where they might have been fatal. It works in a similar way against disease. He can also increase his metabolism, effectively adding 25% to his DEX and AGI for the duration, though he takes double fatigue in that period.	8	3	S	20M	---
Need Suppression: This lets the caster suppress his need to eat, drink, and perform other bodily functions for a period, though he must compensate at the end.	5	15	S	3D	---
Planal Projection: This allows the caster to enter one of the three half-planes which are attached to ours. Each plane is learned as a separate spell.					
Astral-This lets the caster enter the astral plane. He may travel invisibly, out of his body, in immaterial form for a virtually unlimited distance. He cannot effect anything outside the astral plane, though he can observe. The body stays behind in a trance, and if it is disturbed the caster must return.	9	10	S	1H	---
Spectral-This is primarily the plane of the undead. The caster becomes immaterial, hazy, and ghostlike, but can be seen. Weapons and magic of less than the CL in magic power cannot effect him. He can attack and effect the material plane, including with magic.	11	10	S	1H	---
Aetherial-This projects the caster into a half-plane where he is visible, but intangible. He can neither effect the physical world or be effected by it, but he can make himself known to it. He can pass through objects and the like.	8	10	S	1H	---
All of these forms let the caster pass through physical matter, and the last two allow only normal movement. There is no real limit on astral movement.					
Project Thought: This projects a loud thought message to a single target or a group of targets in the area. They have a TALx5% chance of picking it up and understanding it.	1	1	50A	5C	---
Restore Mind: This restores 1 point lost from WIL because of a mental type attack. It cannot be cast on oneself.	7	5	T	X	---
Spatial Awareness: This makes the caster aware of all movement around him, giving him a 25% bonus against being surprised or snuck up on.	8	4	50R	30M	---
Sonar Vision: This lets the caster see without light or sight, by sound. He sees no covers, and mostly outlines. Range of vision is limited to 150ft.	5	3	S	1H	---

<u>Power</u>	LEV	CT	RAN	DUR	SAV
Strength: This increases the STR of the caster by 1 point per CL.	5	5	S	10C	---
Suspend Animation: This causes the caster's bodily functions and metabolism to slow to a degree where they are virtually undetectable, and he could pass for dead. He is still conscious to a limited degree, but cannot move, save to wake himself.	7	10	S	10Y	---
Telekinesis: This lets the caster move objects with the power of his mind, at a rate of 10oz at 10ft/second. If weight is halved, speed is doubled. If weight is doubled, speed is halved.	6	3	25	10C	---
Telepathy: This allows the caster to allow full communication of conscious, sub-vocalized thoughts with a willing subject at up to the given range. Communication is two way and can be cut off by either party.	5	8	80K	10M	---
Will Domination: This allows the caster to take over the mind of another person, controlling his actions, or at least guiding his decisions. It initiates a Will Battle with the target, and if he loses he is controlled, though he will be brought out if he is commanded to injure himself, and may try to break the domination with a Will Battle about once a day. Commands are verbal, or telepathic, with the spell. The range given is for initial domination, control is not limited by range, though it may decrease at great range.	10	1	50	5D	---

Generally, as you should be able to see from above, Will Enhancement is a skill which would be useful to a Mystic; and as mage basic skills are available to them, it is easy to get.

2.5 COMBINED CLASSES AND AVAILABLE SKILLS

The Priest class is protean in many ways. The basic skills and spells of 2.1 and 2.2 are available to all at no adjustment. In addition the Advanced Priest Powers and Mystic Powers are available, in the way the skills of any normal second class would be, as illustrated for Warriors in II:1.3. The same applies here.

Mystic and Priest as classes can be considered in the same group, so a Mystic/Priest would have an EC of 3, rather than 4. It should also be noted that some of the classes given later have special skills and spells in addition to these basics, and these may not be available to other classes.

Generally a character cannot be part of more than one priesthood, but at the same time, a single holy-order may permit several areas of power or interest, so that a character can still be diversified. Thus, a priest might take on a few skills from a variety of classes, or even assume one which was not in contradiction to his main class.

The GM should pay attention to how priests shape up, and make sure that any class or skill combinations made by a priest are logical and in keeping with the nature and restrictions of his faith.

As in all cases there is a requirement of 50% of LSP to the class's main skill group or class, and 5% to basic skills. As is explained in II:1.3 this is adjusted for combination. Warrior/Priests and similar combinations are often encouraged.

3 GODS AND ALIGNMENT

There are two areas of spiritual importance. These are called Faith and Alignment. Alignment is the essential orientation of the character toward certain essential values, such as good, evil, law, and chaos. It is important in determining the goals of the character, and the type of religions suited to him. Alignment also plays roles in a character's position in the world and the after-life. Alignment is separate from religious practices, and the two do not influence each other, or shouldn't.

The Faith of the character is important, and plays a much clearer immediate part in his life and actions. Which religion he chooses guides his actions and aims in a clearer and more immediate way within his alignment, and his religion should be one suited to the alignment which he chooses. Character's whose world view's conflict severely with that of their god usually don't do too well

3.1 WORKING WITH ALIGNMENT

Alignment can be put into two major axis, as explained in I:6.1, the axis of Good and Evil, and that of Law and Chaos, one representing spiritual orientation, and one representing temporal orientation. Each player has an alignment, and so does each god and church, and each church's members generally fit within a certain range of alignment.

Alignment can be assigned a numerical value and be treated like a characteristic, and this numbering is very important, because alignment is adjusted by the character's actions, and this is easier to do by adding or subtracting a value.

The two axis are on the same 1 to 24 scale as other characteristics, with Law and Good as the high points on the scale, with 24 being the ultimate in Law or Goodness. The lower end has Evil and Chaos with their most extreme as 1. Generally 1-8 is considered Evil or Chaotic, 9-16 is the middle, or neutral range, and 17-24 is the range of Good or Law. This allows for some variations, so that a character need not just be all bad, and may instead tend towards evil rather than good:

The temporal alignment is always stated first, for example, L/G, or C/N. This is important to remember when doing alignment by the numbers, for example, 7/13 would indicate a C/N character with slight tendencies towards N/G, or one who wasn't too C/N. 1/1 would be totally C/E, a madman/psychopath. C/G in the extreme would be 1/24. Most normal characters would tend to be between 3/6 and 21/18, with 12/12 as the average.

Gods also have alignments, and they don't necessarily match those of their followers. This is an important factor in illustrating the diversity within a church.

Alignment can be adjusted as well. In the course of a game the GM gives out Karma Points and Obedience Points. These are the basis for adjusting alignment, with Karma for the G/E axis, and Obedience for the L/C axis.

Karma Points and Obedience Points run on a scale from -100 to +100. The positive numbers represent Law and Good, while the negative numbers represent Chaos and Evil. To adjust the character's numerical alignment, divide the number of KP and OP by 10 and add them to the alignment selected for the character originally. Thus, a character with the alignment of 17/7 who gained 20KP and lost 10OP would go to 16/9.

KP or OP should be given out sparingly for those acts which run in a particular alignment direction, acts of extreme evil, good, chaos, or law.

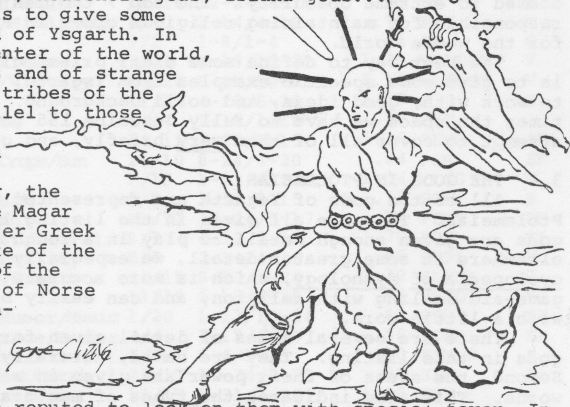
3.2 GODS AND THE PEOPLE

Gods have needs and desires, they are idealized people, and they express their wants quite clearly. They will help and hinder players to reach their ends, and act as best advances their aims. They work through their worshippers and through the use of their own powers. One important aspect of religion is that gods often link themselves to a tribe or race, and that geographical and racial factors have a major role in determining what areas and people will have the favor of a god. There are river gods, field gods, woodland gods, city gods, sea gods, sky gods, mountain gods, household gods, island gods...

The best way to show this is to give some concrete examples from the world of Ysgarth. In Ptolemeias, the great trading center of the world, a variety of gods from far lands and of strange natures are preferred. The Gael tribes of the northern coast prefer gods parallel to those of Irish mythology of our world, while the Vaen, tribal nomads in the northern plains go for the Norse gods, especially the Vanir, the more nature-oriented group. The Magar of the south-central region prefer Greek and eastern parallels. The Saexe of the southern lands prefer the gods of the late Roman Empire and the Aesir of Norse mythology. The Kymri of the central coast worship the gods of Wales. Chitare worship their @ *Gene Ching* hive, Trozards worship eastern gods, and Elves and Dwarves go

for Freyr and the Vanir, who are reputed to look on them with special favor. In addition, other gods are popular in certain regions, and some are even unknown save for a few intense fanatics. Ptolemeias serves as a melting-pot for religions, and its Street of the Gods stretches 7 miles, and features 155 temples, all in fierce rivalry for dominance in the city.

The position of a people in the world determines the god which they prefer. There are many places in society and many areas in which to live. For example, in the Kymric sea-coast Dylan is a popular god, while in the lowlands Aranrhyd ranks high, and in the mountains Gwyn is tops. In Ptolemeias Gilrod is number one, though he is of little note outside of the city. Quite often the gods of a conquering people will be different from those of the conquered, as is the case in Lloegyr, where ex-patriate Saexe rule over a mixed Gael and Vaen populace.





Quite often the presence of a holy shrine associated with a particular god will influence the people in that region to worship that god. It should also be noted that regions will often be of mixed religions and creeds.

Gods are generally in groups, pantheons, or enneads, though there are single gods or other powerful entities who make it on their own reputation. Within a pantheon gods are usually fairly chummy, though there is often a black sheep or two who is outcast. Beyond that there are often enmities between certain pantheons, and alliances as well. Certain gods hate certain others, or are in intense competition with them. This rivalry often carries on to the worshipers, and may be reflected in sporting competition or holy war. In Ysgarth some clear examples are such situations as the seasonal battle between Gwyn and Gwrthur for the mount-

ains and their love, or the parallel battle between Arawn and Hafgan for the islands and rivers. One major division is between the "Flame", comprised in the main of the Egyptian gods and some associates, and the "Pool", made up mainly of Norse gods. These two main antagonists rest on the edge of a major war, as do their worshipers. Rather than gather their allies and fight and all-out battle with gods by the thousands ranged on each side, they play it out on the field of honor with fighting champions in the city of Ptolemeias.

In Ptolemeias precedence in setting policy, and position on the street of the gods is determined by challenge between champions of the different churches. The reigning champion in the city is Tottenjager, champion of Gilrod, a newer god associated with the Flame, though not Egyptian, and worshiped primarily in the city itself. The former champion was Thane Ormsson, champion of Odin, who wrested his position from the champion of Kronos. As a religion declines in popularity it will have a harder time finding a first-rate champion, and so will slip down the street. Temples can also slip if they can't pay the rent on their temple. Ptolemeias was founded by foreign merchants, so it features the largest concentration of eastern-origin gods. On an occasional fluke can get a lesser god with an unreasonably good champion to the top of the street, but this rarely lasts long. Temples which are cast down are set outside the city for 5 years, and looted by followers of the winner. There are 127 temples within the walls, and another 28 outside, the rent becomes much greater inside, and those on the outside are either held out by the time restriction after losing a challenge, or doomed to extreme obscurity. The top 7 temples form the Thearchate, which is responsible for maintaining religious order in Ptolemeias, and to some degree for the whole world.

The best way to define some clear priest classes and make everything clear is to give some specific examples from Ysgarth, so that you will have material to work with, good ideas, and solid background. However, we would need fifty times the space we have to fully describe 155 gods and priesthoods, so we will attempt to cover all of them very briefly, and give a few an in-depth look.

3.3 THE GODS IN PTOLEMEIAS

All of the gods of Ysgarth are represented on the street of the gods in Ptolemeias. They are all given in the listing later in this section. These gods are given enough detail to play in a rough context, and can all be found elsewhere in some greater detail, we especially recommend The New Larrouse Encyclopedia of Mythology, which is more accurate, and complete than any current game-aid dealing with religion, and can easily be used with a little work.

There are several areas of detail given for the gods in this listing. They are named, naturally enough. Second, the areas of their power are given in a few words. This also indicates the types of magic appropriate to priests. Given next is the numerical alignment of the deity. After that is the range of numerical alignments for followers. The 5th area is for listing the average percentage of the total population which follows that god. The 6th area is a listing of the races or areas where the deity is most popular in order. These are Gael(G), Vaen(V), Magar(M), Saexe(S), Dwarves(D), Elves(E), Lloegyr(L), Kymria(K), Trozard(T), and Ptolemeias(P). Ptolemeias is included for its great size and unique place in the society. Generally, these alter the percentage of worshipers in an area. the percentage given can usually be doubled or better for a god in the region of his first-rated race or people. If a god is not rated for a race his per-



centage should be less than half. This should vary on the discretion of the GM, and according to logical analysis. The final area given is a single letter which indicates the pantheon and allegiance of that god, or his literary source. A key for just what these are is at the end of the table. Also, some of the gods who are the most popular, or at least interesting have an asterisk after their name. These gods are described in detail in the next section. They are in order and numbered by their position on the Street of the Gods.

#	DEITY	ATTRIBUTES/INTEREST AREA	ALIGN	WORSHIP ALIGN	POP%	RACES	PAN
1	Gilrod*	Fire/Magic/Time	5/6	1-16/1-16	1.35	PTSMKL	F
2	Baldr*	Light/Sun/Speech/Beauty	7/22	1-24/9-24	2.04	LVSGT	AP
3	Gwyn*	Hunt/Storm/Mtn/War/Death/Cold	4/10	1-16/1-24	1.87	KEIGT	K
4	Sutekh(Set)	Dark/Evil/Faith/Loyalty	17/5	7-24/1-13	1.30	PSMT	EF
5	Thor	Storm/Thunder/War	6/11	1-24/1-24	1.75	SLVGT	AP
6	Aranrhyd(F)*	Mother/Fertility/Harvest	8/15	1-22/6-24	1.36	KLGS	K
7	Hor(Horus)*	Vengeance/Martial Arts	13/10	4-24/3-17	1.65	PSMLET	EF
8	Ahriman*	Dark/Power/Evil	20/5	9-24/1-14	1.21	PMSLT	Pe
9	Dylan	Sea/Waves	8/16	1-21/7-22	1.56	KEGL	K
10	Odin*	Father/Sky/Wisdom/War	19/14	4-23/5-19	1.53	SVLGT	AP
11	Nudd*	War/Sky/Herding	18/15	3-24/4-20	1.70	KGL	KG
12	Ormuzd*	Light/Sun/Creator/Energy	10/18	1-22/9-24	1.20	PSLT	Pe
13	Zehuti (Thoth)	Magic/Moon/Science/Wise	7/11	1-18/4-18	1.10	PMST	EF
14	Manannan*	Sea/Trade/War/Afterworld	11/13	5-19/5-19	1.45	GKP	G
15	Ra	Sun/Chief	14/11	6-20/4-18	1.36	PMST	EF
16	Ymr*	Ice/Land/Winter/Clouds	2/11	1-17/3-22	1.04	VLGSDT	J
17	Anpu (Anubis)	Tomb/Guardian/Guide/Death	18/7	6-24/1-18	1.05	PMTS	EF
18	Thanatos*	Suicide/Death/Despair	1/1	1-9/1-13	1.30	PMGSVE	H
19	Marduk	Sun/War/Storm/Fear	14/15	5-23/7-20	.95	PMT	B
20	Ba'al	Storm/Disease/Crops	7/10	5-19/5-19	.90	PMST	Ph
21	Hodr	Blind/Mischance/Poetry	2/20	2-12/8-23	1.30	LGVSK	AP
22	Nergal	War/Death/Dark/Fate/Evil	15/4	7-22/2-14	.85	PMT	B
23	Arawn*	Mist/Isr/Riv/Illus/Poet/Winter	13/16	7-19/9-22	1.50	KEGL	K
24	Kronos	Time/Doom/Void	1/6	4-19/3-17	1.21	PMSTD	T
25	Shu	Light/Force	13/15	7-20/9-21	.42	PMT	EF
26	Gwythur	Sky/Wind/Fire/Temper	3/11	1-10/4-15	1.04	K	E
27	Ptah	Creator/Energy/Void/Chaos	5/17	4-18/9-19	.96	PMSD	K
28	Heimdallr	Guardian/Battle/Rainbow	20/18	13-22/12-21	1.27	LSVGT	AP
29	Keb (Geb)	Earth/Strength/Growth	18/17	6-18/6-18	.36	PMT	EF
30	Cthulhu	Madness/Sea/Evil/Dark	3/2	2-9/1-8	.84	PME	C
31	Coel	Sky/War/Wisdom/Age	13/17	7-19/11-23	1.49	GK	G
32	Nerthus(F)*	Mother/Hunt/Moon/Dark	18/10	12-24/4-16	.95	SL	S
33	Tezcat	Chaos/Destroyer/Mind/Dark	1/8	1-14/4-16	.76	P	M
34	Hastur	Winds	3/2	1-8/1-4	.64	PE	C
35	Freyr*	Rain/Sun/Crops/Trade	7/18	4-19/10-22	1.28	VDLESG	V
36	Van	Commerce/Father/Victory	15/18	9-21/10-22	1.16	VLSDEG	V
37	Pwyll	War/Afterworld	11/13	4-18/6-20	1.25	K	K
38	Cthuga	Flame/Destruction	6/4	2-16/1-10	.80	PME	C
39	Tew (Tyr)	War/Strength	14/11	7-21/3-19	1.26	SLVG	AP
40	Ousir (Osiris)	Judge/Light/Death/Crops/Sun	16/10	8-24/4-20	.84	PSM	EF
41	Freyja(F)	Beauty/Love	7/19	1-13/6-22	1.04	VLGS	V
42	Anshar	Air/Sky/Light/Dark	6/9	3-12/3-15	.77	PTM	B
43	Onuris (Anhur)	War/Honor/Hunting	21/11	15-24/5-17	.74	PSMT	EF
44	Eset (Isis) (F)	Mother/Magic/Lust/Travel	8/7	4-12/2-12	.70	PSM	EF
45	Hecate(F)	Mother/Magic/Fertility	6/8	2-14/4-16	.90	SMPL	H
46	Brigit(F)*	Mother/Learning/Crafts	14/19	8-20/9-24	1.32	GLKS	G
47	Gefjon(F)	Fertility/Magic	13/15	8-18/9-21	.68	VLSD	V
48	Bes	Marriage/Birth/Humor/Music	1/20	1-12/12-24	.63	PSM	EF
49	Bastet(F)	Cat/Sun/Music/Dance/Healer	6/4	3-12/2-10	.56	PSMKL	EF
50	Ishtar(F)*	Morn/Eve/War/Love/Dissent	1/5	1-6/1-13	.80	PSMLK	B
51	Mithras*	Light/Crops/Conquest/Moral	22/17	15-24/8-22	.99	SIM	Pe
52	Dagda	King/Earth/Nature/War	17/15	9-21/7-19	1.16	GLK	G
53	Gwydion	Trees/Wise/War/Priest	13/13	7-19/7-19	1.10	KLK	K
54	Fomor*	Death/Dark/Sea/Decéit	4/4	1-12/1-12	.95	GLK	G
55	Rana(F)	Sea/Death/Drowning	10/6	4-16/2-14	1.15	SLGK	V
56	Govannan	Smith/Rage	8/16	4-16/8-20	1.17	KLGD	K
57	Llew	Sun/War/Victory	17/17	7-22/7-22	1.11	KLK	K
58	Ithaqua	Wind/Cold	10/3	4-16/1-9	.55	MSPE	CI
59	Hafgan	Earth/Famine/Plague/Sun	14/5	6-22/2-11	1.10	K	K
60	Khepera	Beetle/Sun/Change/Renewal	10/15	5-15/10-20	.50	PMS	EF
61	Tum	Bull/Sun/King/Spirit	16/16	6-21/6-21	.47	P	EF
62	Tefnut(F)	Dew/Rain	14/14	8-20/8-20	.45	MSP	EF
63	Sin	Moon/Time/Dream/Justice	23/12	17-24/6-18	.42	TMPS	B
64	Moloch	Sun/Fire/Plague	8/5	4-16/2-11	.40	M	S

#	DEITY	ATTRIBUTES/INTEREST AREA	ALIGN	WORSHIP ALIGN	POP%	RACES	PAN
65	Bragi*	Poetry/Runes/Song/Skalds	10/15	4-16/8-24	1.25	LSGVK	AP
66	Lugh	Sun/Skill/Craft/Tact	14/16	8-20/9-23	1.00	GLK	G
67	Aegir	Sea/Storm	6/8	3-12/4-16	.95	SLGK	AP
68	Math	Magic/Enchantment/Wise	11/13	6-16/6-20	.90	KLGE	K
69	Crom Cruiach*	Hills/Dark/Evil/Spider	9/2	3-15/1-10	1.00	GLK	G
70	Ninurta	Irrigation/Precious Gems	14/18	8-20/12-24	.36	TMS	B
71	Cybele	Caverns/Earth/Mtn/Animals	5/12	2-11/5-19	.76	MSV	H
72	Nyarlothotep	Messenger/Deception	11/3	6-16/1-8	.42	PMS	C
73	Quetzalcoatl	Smith/Wind/Civilisation	14/17	8-20/10-24	.40	PMS	M
74	Dagon	Sea	4/7	1-10/1-13	.72	PS	S
75	Hoennr	Battle/Honesty	17/19	11-20/13-22	.80	SLVG	AP
76	Sif(F)	Earth/Family/Marriage	19/18	11-24/10-23	.75	LSVG	AP
77	Taranis	Thunder/Storm/War	12/8	6-18/2-14	.76	SM	F
78	Seker	Necropolis/Death	15/9	9-21/3-15	.36	PMS	EF
79	Anu	Wind/Storm/Sky/Peace	17/15	9-24/8-22	.32	TP	B
80	Dian Cecht	Medicine/Jewelsmith	12/15	6-18/9-21	.64	GPLK	G
81	Danu	Mother/Hills/Wildlife	6/19	3-12/13-22	.84	GLK	G
82	Njord	Trade/Sea/Fertility/Moon	10/18	5-15/12-24	.77	LSVG	V
83	Loki	Fire/Deceit/Disorder	1/8	1-6/2-14	.81	LVGS	AP
84	Sathanas	Evil/Deception/Afterlife	17/4	7-22/1-8	.34	P	S
85	Lakhmu*	Snake/Chaos/Creation	1/7	1-8/1-13	.70	TP	B
86	Rama	Courage/Virtue/Duty/War	23/19	16-24/14-24	.33	PS	Hi
87	Hela(F)	Shadow/Darkness/Underworld	11/6	5-17/1-11	.63	SVLG	A
88	Ullr*	Hunt/Snow/Nobility/Magic	14/19	7-21/9-24	1.08	VLSG	AF
89	Zeus	War/Sky/Lightning	9/11	3-15/4-18	.26	SM	H
90	Enlil	Storm/Wolves/Flood/Rain	4/7	1-10/1-13	.24	TPM	B
91	Shamash	Sun/Diviner/Growth	13/24	6-20/16-24	.23	TPM	B
92	Dumuzi	Harvest/Woods/Beauty	3/22	1-12/13-24	.24	STM	B
93	Mordiggan	Death/Necropolis/Madness	1/11	1-6/3-19	.21	P	Z
94	Macha(F)	Battle/Madness	3/10	1-8/5-15	.57	GLK	G
95	Bran	Underworld/Might/War	12/14	6-18/7-21	.52	KLK	K
96	Manawyddan	Wise/Magic/Sea/Afterworld	13/13	7-19/7-19	.55	KLK	K
97	Morrigan	War/Destruction/Desolate	4/1	1-10/1-8	.50	GLK	G
98	Rhiannon	Birds/Horses/Wild Nature	5/21	2-11/15-24	.47	KLK	K
99	Proteus*	Sea/Change	1/16	1-4/10-22	.48	SPKL	H
100	Yog-Sothoth	Evil/Demonic/Possessor	3/2	1-7/1-6	.16	P	C
101	Siva	Truth/Fertility/Entropy	2/23	1-14/15-24	.15	PMSL	Hi
102	Athene(F)	War/Wise/Arts/Sciences	21/16	15-23/11-21	.14	SP	H
103	Tsathogua	Frog/Evil/Darkness	4/2	1-10/1-6	.15	PM	Z
104	Uranos	Sky	5/10	2-11/6-16	.22	PLM	T
105	Okeanos	Ocean	4/12	1-10/6-18	.21	PL	T
106	Demeter	Mother/Crops/Corn/Bounty	11/17	6-16/12-22	.23	SM	H
107	Urizen	Learning/Science	8/14	2-14/8-20	.19	P	Bl
108	Priapus*	Fecundity/Sexual Potency	1/19	1-10/10-20	.48	PSM	R
109	Poseidon	Ocean/Horses	8/15	2-14/9-21	.17	MS	H
110	Frigga(F)	Forsight/Marriage	7/17	3-15/12-22	.44	SLG	AP
111	Xilonen(F)	Corn/Nature	12/15	6-18/8-22	.12	P	M
112	Belenus	Sun/Spring	6/20	3-12/12-24	.13	SM	G
113	Xipe Totec	Spring/Rebirth/Order	23/22	17-24/16-23	.11	PE	M
114	Huitzilpochtli	War/Storm/Fire/Lightning	9/10	3-15/5-15	.10	P	M
115	Sebek	Crocodile/Rivers	6/3	1-11/1-7	.30	PMS	EF
116	Azathoth	Chaos/Darkness/Space	1/2	1-6/1-8	.09	PM	C
117	Mictlantectli	Death/Spider	8/8	4-16/4-16	.09	P	M
118	Shub Nigurath	Nature/Wild Beasts	4/2	1-10/1-8	.06	PM	C
119	Loviatar	Disease/Pain/Death	10/3	5-20/1-7	.35	VLG	Fi
120	Chardros	Death/Chaos/Ruler	1/14	1-8/8-20	.07	EP	Mo
121	Ukko	Sky/Thunder/Justice	17/13	10-24/7-19	.32	VLG	Fi
122	Arioch	Chaos/Darkness/Illusion	1/10	1-4/4-14	.06	EP	Mo
123	Ahto	Sea	12/12	6-18/6-18	.36	VLG	Fi
124	Xiombarg	Evil/Chaos	2/2	1-7/1-7	.06	EP	Mo
125	Mabelrode	Chaos/Deception	3/3	1-8/1-8	.06	EP	Mo
126	Narjhan	War/Chaos	4/4	1-9/1-9	.05	EP	Mo
127	Yig	Snakes/Desert	9/7	3-15/1-13	.05	PM	CI
128	Hionburn	Chaos/Destruction	4/2	1-8/1-6	.05	SP	Mo
129	Lllyr(Ler)	Deep Seas/Father	7/17	3-15/11-23	.48	KGL	GKL
130	Sylvanus	Woods/Nature	12/17	6-18/11-23	.29	SMP	R
131	Forseti	Justice/Peace	23/21	17-24/15-24	.31	VLGS	V
132	Vidar	Smith/Crafts	11/19	6-16/14-24	.24	VLSGP	V
133	Aengus	Love/Beauty	8/18	4-12/12-24	.43	GLK	G
134	Fuzon	Flame/Sun	2/7	1-7/3-11	.03	P	Bl
135	Atlach Nacha	Spider/Darkness	13/4	5-21/1-10	.04	MPED	Z
136	Ogma	Wise/Literate/Magic	12/14	5-19/6-22	.51	GLK	G

#	DEITY	ATTRIBUTES/INTEREST AREA	ALIGN	WORSHIP	ALIGN	POP%	RACES	PAN
137	Urthona	Smith/Caves/Black Earth	12/14	6-18/7-21		.03	P	Bl
138	Diana	Maiden/Hunt/Nature	8/8	4-16/4-16		.04	S	H
139	Pluto	Death/Afterlife	15/12	7-23/4-20		.03	SM	H
140	Hermes	Messenger/Travel/Trade	2/17	1-10/10-24		.05	S	H
141	Dionysius	Drink/Dance/Madness	1/11	1-8/4-18		.07	SMP	H
142	Ithunn	Immortality	19/20	12-22/13-23		.10	SLVG	AP
143	Modi	Anger/Rage/Berserker	2/10	1-6/4-16		.04	SVL	AP
144	Tuoni	Death/Necropolis	3/3	1-9/1-9		.21	VLG	Fi
145	Untamo	Seer/Dreams/Sleep/Mind	2/16	1-8/8-24		.19	VLG	Fi
146	Nut (F)	Mother/Sky	5/15	2-11/8-22		.02	P	EF
147	Athyr (F)	Dance/Song/Merriment/Women	3/22	1-9/16-24		.23	PSM	EF
148	Upnaut	War/Leader/Navigator	21/15	15-24/9-21		.18	P	EF
149	Ramman	Justice/Storm	22/13	18-24/6-20		.29	PTM	B
150	Zu	Evil/Storm/Raven	2/1	1-12/1-8		.14	PTM	B
151	Nekhbeth(F)	Childbirth	20/23	16-24/18-24		.09	P	EF
152	Ereshkigal(F)	Death/Afterworld	15/4	7-22/1-10		.01	PT	B
153	Mummu	River/Speech/War	8/12	2-14/6-18		.01	TP	B
154	Kingu	Waves/Fish/War/Fate	7/13	1-13/7-19		.01	TP	B
155	Lorca	Deformity/Mutilate/Flagellate	4/5	1-10/1-15		.11	P	S

Pantheon Key

A: Aesir-Primary Norse pantheon, popular with Saexe, Lloegyr, and Vaen, in that order.

P: Pool-Faction opposed to Flame faction.

G: Gaelic-The gods of Ireland, most popular with the Gael tribes.

K: Kymric-Gods of the Welsh pantheon, popular in the Kymric tribes.

B: Babylonian-Imported gods in Ptolemeias and Saexe and Magar areas as well.

F: Flame-Major faction opposed to Pool.

E: Egyptian-Some imported, some assumed by ruling class in Saexe.

Pe: Persian-Popular in Saexe, Lloegyr, and Magar areas.

J: Jottun-Norse Giant.

H: Hellenic-From the Greek gods.

Ph: Phoenician-Another imported god of the Saexe upper classes and Ptolemeias.

C: Cthulhu Mythos-From the works of H. P. Lovecraft.

S: Singular- Of independent origin.

M: Mexican-Of South or Central American origin.

V: Vanir-Of the secondary Norse pantheon, more peace-oriented, popular with the Vaen tribes.

I: Indian-Of North American Indian origin.

Hi: Hindu-Gods of India, definitely imported.

Z: Zothique-Gods from the fiction of Clark Ashton Smith.

Bl: Blake-From the works of William Blake.

Mo: Moorcock-From the works of Michael Moorcock.

Fi: Finnish-Gods of old Finland, popular with pockets of Vaen and others.

It is important to note that all of the gods together total up in worshipers to only slightly more than 98% of the populace. The remainder of the populace is either athiest, or devoted to obscure gods in regional churches.

In a given area not all of these gods will be represented. When looking for the significant gods in an area, decide the racial mix in the area, and go down the list, picking out those gods who have those races listed. Add the general percentages for such an area together, adding cumulatively for races which duplicate a god. Divide the total of these into 100, and then multiply each base percentage by the result to find the total percentage per god in that area.

For example: In a region composed primarily of Elves and Dwarves (for convenience sake), the gods would be: Gwyn(1.87), Dylan(1.56), Ymr(1.04), Arawn(1.5) Kronos(1.21), Ptah(.96), Cthulhu(.84), Hastur(.64), Freyr(2x1.28), Van(2x1.16), Cthuga(.8), Gefjon(.68), Govannan(1.17), Ithaqua(.55), Math(.9), Xipe Totec(.11), Chardros(.07), Arioch(.06), Xiombarg(.06), Mabelrode(.06), Marjhan(.05), Atlach Nacha(2x.04). This totals to 19.05, which goes into 100 around 5 times(always leave a couple of percent for minor gods. The resulting division would be like Gwyn(9.35%), Dylan(7.8%), Ymr(5.2%), Arawn(7.5%), Kronos(6.1%), Freyr(12.8%), Van(11.6%)... Clearly the gods shared by both races come out ahead. This should, be adjusted for the relative proportion of the two races, so if the split were 75% Elves and 25% Dwarves, Gwyn might go up to around 14%.

When picking a god for a character all of these factors should be looked at. The attributes should suit the character's interests, and he should be at least close to the suggested alignment. For example, Unferth, a warrior with an alignment of 21/9, and a Gael background might opt for Dagda, Llew, Lugh, Loviatar, or Ukko as likely gods. If he had a noble background he might go for Dagda, though Llew and Lugh are equally good. He could also go for some of the gods which are less popular with his race, but maybe more suited to him.

The listing of races is in order of popularity. A race which is listed first for a god should get full percentage. Second should get 90%, 3rd 80%, 4th 70%, and so on. This can also adjust racial and regional figures..

While each god has his own temple in Ptolemeias, in less populous areas gods from the same group may share a common temple and priest, or be honored at simple altars in peoples homes.

A note should be made of the Thearchs, who are the representatives of the 7 top gods in Ptolemeias, and act as a judicial and governing body for the many religions in the city.

It would not be surprising if many GMs would prefer not to deal with all 155 of these selected deities, so more information is given rather than less, so that they can pick and choose as they feel is needed. Gods not suited to the races native to Ysgarth, such as the Egyptians, Babylonians, and some of the others, are given because they are appropriate to some of the invaders who have entered Ysgarth from other parts of the world, and because they may be of use to those running a campaign with a different emphasis.

3.4 SOME DEITIES IN DETAIL

Some 25 gods in the list in the last section are starred. They are described here in more detail, in terms of personal attributes and interests, and the reasons why they would inspire worship and fear. Hit Points and other specific attributes are passed over. Generally combat between gods and mortals is not a reasonable concept, though it is possible. An outstanding mortal can consider his reputation made if he manages to foil, perplex, or fight to a draw, any god like being.

One important distinction made here is between Invoked and Propitiated deities. This is the essential division in religion. Invoked gods are those who are asked for help, or looked on as patrons. Propitiated deities are those who are asked not to harm, and considered banes to be kept happy. In both cases the practices of worship are the same, but the important distinction is between love and fear as motivations to faith.

GILROD, THE DARK LORD OF UTTGART

Gilrod is one of several gods in the selection who are original to the world of Ysgarth. Gilrod dwells in the hell-plane of Uttgart, and has a number of unusual aspects. He can travel in time and space at will, and can teleport any-object or being anywhere. He has powers of fire and general magic, and has the additional attribute of having 360 bodies, each with equal power, controlled by his main body. He seeks knowledge and power actively, and really doesn't care for anyone, including his worshippers. However, he is popular for his active nature, for if you can show what's in it for him, he will come to your aid with a vengeance. He appears as a beautiful, fair youth.

His followers are either fanatical or stupid, for to worship with less than total mercenary zeal is a profitless waste. He helps those who help him and who help themselves. This is shown in the structure of his church, which is martial, and has advancement by assassination.

BALDR THE BEAUTIFUL*

One of the major trends in Ysgarth is the growth of those monotheisms which were growing out of pagan religion, and would have dominated Europe, had Christianity not crushed them. One of the most interesting of these was the cult of Baldr, the slain and resurrected god of the Norsemen, loved by all living things, and unsurpassed in beauty. Baldr is powerful, but mainly because of the very quality of his existence. Nothing is willing to harm him, and he is overwhelmingly charismatic.

He comes as close to a mystical nature as any of the Norse gods. He is the essence of purity, light, harmony, and goodness. He was slain by the trickery of Loki, who duped his brother, blind Hodr, into slaying him with a sprig of mistletoe, the only plant which had not agreed to turn aside from his skin. He went to Hel, but will return to establish a new pantheon after the fall of the gods. This is a millennial faith, believing in imminent redemption and a new order for the faithful. This makes it intense, missionary, and quite appealing to the more religious citizens

GWYN AP NUDD, THE ESCORT OF THE GRAVE*

Gwyn is a rich and deep god, oft slighted in mythological treatments of the Welsh pantheon, which is hazy in many areas. He is one of the older gods, the son of Nudd. He rules the mountain realm of Gwibir Vynydd, and is the lord over the Gwyllion. His castle is on Mt. Vandwy. He is wed to Creudylad, the Welsh Persephone, and fights at the change of the season to keep her from Gwyrthtur, a less important god. He rules without her in the winter. He is the master of the "Wild Hunt", with his hound Dormarth, and rides forth to gather the souls of warriors who go to feast in his mountain fastness. He is a mad god in many ways, and the sound of his horn drives men to frenzy. He is the patron of Berserkers, and is a lord of death as well, sometimes called "The Hunter of Men". He is a grim god of hunting, winter, death, and darkness, but he is well suited to the dark spirits of many warriors.

ARANRHYD, THE SILVER CIRCLE*

Aranrhyd is one of many fertility goddesses. She stands out mainly because she is one of the earliest, and more distinct than some. She serves as a good model for others. She is a lady of the woods and fields, and the mother of the gods. She does not have as strong amoon associations as some, but is honored highly for her beneficent powers. She was married to her brother Gwydion, and had many sons, among them Dylan and Llew. She has a holy castle in the clouds, and has power over her sons. She has a bit of a temper, and likes to try to run things in the godly circles, though her husband and sons can usually deal with her fairly well. She appeals as a goddess to many who deal with the land and depend on nature to survive, which includes almost everyone in a medieval society.

HOR, THE AVENGER*

Hor is a falcon-headed god, not to be confused with an older, very similar egyptian god of similar attributes and name. He is the son of Eset and the animated corpse of Ousir, conceived primarily to destroy Sutekh, who caused his father's death. He is a master of all weapons, and the final heir of Osiris and Ra. He is exceptionally tough, having been afflicted with and inured to all manner of attacks in his infancy. He came to dominate later Egyptian religion, attractive because of his tenacity, drive, and practical skills. He never defeated or slew Sutekh, but he achieved a marginal victory and dominance over the main body of gods. He is of particular note as an assassin's god, and because of his parallel association as a god of honor and martial code. He naturally assumed the power of the sun as his birthright. His church is a martial order, but his faith is universal enough to embrace many professions. His priest are an ideal source for assassins. He can be summed up as the essence of righteousness.

AHRIMAN

Ahriman is a pre-Zoroastrian Persian god who was feared as the principle of darkness opposed to Ormuzd, and also as the foe of Mithras. He was a god of utter darkness and the afterworld, and commanders of the Daevas, who would be propitiated in concert with their leader and would have a place in his temple. Some of the top Daevas were Ako-mano(evil), Sauru(anarchy, disorder), Naonhai-thya(pride, rebellion), Taurvi & Zairisha(degradation), Aeshma(rage, devastation). Ahriman and his henchmen oppose the powers of light, and seek to bring about the fall of men into evil and spiritual darkness. Lesser demons associated with Ahriman are the Druj(deceit), the Parikas(elementals), and the Yatus(sorcerers). Ahriman is accepted as god for two reasons, either for fear of the afterlife, or a paramount desire to dominate and control. Ahriman is particularly supportive of tyrants, conquerors, and those who dominate and oppress.

ODIN ALFADIR*

Odin is the god of night-storms, and leader of the Norse Wild Hunt. He is also an otherworldly mage-god, controlling the forces of nature. He can cause Herfjoturr, or paralyzing fear in foes. He can assume any shape, everything he says is believed by all who hear it, and he can enemies deaf, blind, and feeble. He is a god of law and victory. His horse is Sleipnir, who is swift as the wind, and has 8 legs. He welcomes heros slain in battle to his hall at Valhalla for endless feasting, until they are called forth to fight at Ragnarok. He was a counselor to kings, and a great poet and orator. He likes to walk among men unseen, and test their faith. He sacrificed his eye to gain wisdom. He is also known to have hanged himself from the branches of Yggdrasil, the world-tree, and cut himself down, rejuvenated. Odin is a harsh but just god, a good ally and a dire foe. He is supreme among the Norse gods. Vaen conquerors ruling the Gael in Gaeldoch are of the family Skjoldung, and claim direct descent from the blood of Odin.

NUDD LLAW EREINT*

This god is also called Lludd in among the Kymri, and Nuada by the Gaels. He is one god nonetheless. He is the son of Belenus and Danu. He has a silver hand fashioned for him by Govannan, and is successor to the older generation of gods as chief. He is a sky god, a war god, and a god of prosperity. He also goes under the name of Nodens among the Saexe-conquered races, as he did among the historical Gauls. His is one of the most widespread cults. He rides in a flying chariot drawn by four horses, and commands the winds. He gradually relegated command to his son Gwyn, though he always retained a position of reverence. He was virtually undefetable in battle, and makes a good god for warriors, being less grim than Gwyn.

ORMUZD

Ormuzd is the god of light and purity of Persian origin, who is revered to some extent among the Saexe, though he is dwarfed in stature by his son Mithras in many areas. He is the opposite of Ahriman, and embodies purifying fire, light

and goodness. He is a god of dominance, victory and rulership, symbolized by the lion. He was the essence of perfection, creator of the world, and primarily spirit in nature. He is never represented in his temples, and has no physical form. He is worshiped as the spirit of personal elevation and goodness.

MANANNAN MAC LLYR*

Manannan is the son of Llyr, and in many ways a much more important god. He is the god of the seas and the afterlife, and the protector of sailors from storm and loss. He is basically the same as Manawyddan, who seems to be a more primitive version worshipped by the Kymri. He is a much discussed god, and the patron of all merchants. He has a magical boat which propels itself, four magic spears, a horse as fast as the wind, and Retaliator, a sword which always slays once drawn. He is a friendly, roisterous god, and remarkable for his immortality in a pantheon where many gods are merely long-lived. He is both revered as a bringer of victory and prosperity, and propitiated to hold back the wrath of his waves and storm.

YMR

Ymr is a strange case. He is the originator of everything for those who revere Norse gods, but he turned against the Aesir and created the Jottuns, or race of giants to crush them, though he was generally disaffected from all of his children. The world is created from his body, and his power is especially expressed in ice and cloud. He is a god of the harshweathers and winds of the north. He is popular because of his primal power and destructive nature. There is some question of his rationality.

THANATOS

This god is a real joker in the deck. His faith is sort of cyclic in its position in the city, as the worshipers will periodically get killed off. This is mainly because Thanatos runs a special afterworld for suicides, and he is the god of self-destruction. In bad times people will give up everything to join the faith, and effectively deny all worldly values for total devotion to the faith. This makes the church a great weapon in the hands of a smart High Priest, who can send hordes of frenzied warriors out to fight to the death, dying in silent rapture for their god. Naturally this makes the church unpopular, and others will try to crush it. It goes through meteoric rises and falls, as they will take any slight as a good excuse to destroy as many of themselves and others as possible. The nature of the church is clear in the fact that the top man is the "Deathmaster", and gets his position by killing his predecessor, and holds it by killing all challengers.

NERTHUS*

Nerthus is a goddess of fertility, most prominent among the Saexe. She is a white-skinned, golden-haired woman of surpassing beauty. Her hair is kept in place with silver threads woven through it. She wears a silver circlet on her head with two stag-horns. Her powers are over animals, plants, and men. She is non-violent, but doesn't mind the bleeding of willing sacrifices. She has special powers over hoofed and horned animals. She is a mood goddess, and rides a silver chariot. Her festivals are at the two equinoxes. Willing sacrifices are bled into the ground to assure a good planting. Criminals against the faith are generally drowned. She can make those in her presence unable to draw weapons. She is both huntress and mother-goddess. She is popular for much the same reasons as Aranhryd, though a bit harsher in nature.

ARAWN OF THE SILVER TONGUE*

Arawn is a popular and amiable deity. He is the ruler of the land of Annwn, a fairly mild and pastoral afterworld, shrouded in mists. He symbolises the beneficial aspects of winter. His color is grey, and all his clothes and possessions tend to be grey, as are his eyes and hair. He is a great warrior and huntsman, but his greatest renown is as a speaker and bard. He also has outstanding powers of illusion. His foe is Havgan, who wrests the rule of Annwn from him each spring, and rules for the summer as the destructive sun. He is very persuasive. Annwn is a land of islands and streams, and is populated by the Gwragedd, or island-elves, as well as the spirits of great heroes and bards who Arawn has gathered to him. It is clear why Arawn would be popular, as a representative of a peaceful afterlife.

FREYR*

Freyr is the son of Njord and the grandson of Van. He is the leading member of the Vanir, the second pantheon of the Norse group. The Aesir are war and sky gods, while the Vanir are nature and peace oriented. Freyr is worshiped with animal and some human sacrifice. He is much more popular than the other Vanir, and rivals a few of the Aesir. He is as beautiful as Baldr, has a sword which fights on its own, a horse with the speed of the wind, and a giant golden boar. He also has the ship Skidbladnir, which no other ship could match for speed. He created the elves and dwarves, or so legend has it, and many of them honor him.

He is primarily a god of nature and trade. He nurtures the growth of crops, and brings both sunshine and rain. He is obviously attractive to a broad spectrum of society, from farmers to merchants.

BRIGIT

Brigit is a bit different from the two mother/nature goddesses which we have already covered, as her interests are directed at craft and skill, rather than growing things. She supervises the arts of women in the home, and the crafts in which they engage, but she also has an interest in art, literature, music, and poetry, and the arts of men. She is mainly a god of the arts and imagination, and as such is attractive to all sorts of people who are more than dullards.

ISHTAR, STAR OF LAMENTATION

This is another really different goddess. She is of Babylonian origin, and popular mainly with merchant types on Ptolemeias, or among the Saexe. She is a goddess of the morning and evening sky, and of love and war. She takes animals and newborn infants as sacrifices. She kills her lovers, and drives men to madness and self-destruction. She is the embodiment of infidelity, lust, and destructive love. She is popular because of the sexual liberties which she encourages, and actively promotes through her male and female priest/prostitutes.

MITHRAS

Mithras is the son of Ormuzd, and embodies the compromise between light and darkness, and his father and Ahriman. He is a god of order and morality, strongly supporting the "right". He is an extremely martial god, patron of armies and mercenaries. His symbol is the bull, and they are sacrificed to him. He is the official god of several of the Saexe legions. He also represents conquest and forcibly established order.

FOMORI

Just a note on these. This is not a single god, but a group of related gods, in fact, a whole pantheon which is opposed to the major Gael gods. They are primarily gods of darkness and the sea. Their leaders are Elathan the Golden, a judgement and war god, Balor, a monstrous war and berserker god, Bress, a god of illusion and cunning, who can assume any form, and several others of less note. They mirror all of the gods of the Gael pantheon, but in parody or negative aspects. They are totally opposed to the Gael gods (Tuatha De Dannan), and seek to take over their position. Bress is the acting leader, and actually took over the Tuatha by deceit for a time.

BRAGI*

Bragi is a god of poetry and writing, taken as the primary patron of the Norse Skalds in general. Though Skalds did worship other gods, they all revered Bragi as their patron and originator. He also discovered writing. He is a general god of knowledge and history. He is closely associated with Odin, and partakes of some aspects of the wind. He is worshiped among the Lloegyr, Saexe, Gael and Vaen, holding his own well against foreign gods because of his link to the ongoing history of the people.

CROM CRUIACH

This is a nasty god of the Gaels, definitely worshiped for propitiation, not invocation. He is a god of barrows, hills, and the dead. He also has some associations with spiders and darkness. He is associated with mists as well, and accepts deformed children as sacrifices. In bad times he will take the first born of every family and animal. He encourages flagellation and mutilation, and his idol is often bathed in human blood. If not propitiated he brings disease and famine. His big day is Samhain, at the end of the summer. Some worship out of fear and fewer out of perverse love.

LAKHMU

This is a Babylonian-origin snake god who is revered by Trozards. He is a two-part god, with his mate and twin sister Lakhamu. They are symbolic of chaos and the primal sea.

ULLR THE MAGNIFICENT*

Ullr is significant for his popularity as a god of the hunt, rather more sophisticated than his fellow Aesir. He is a well respected god, and his followers are quite loyal. He is the son of Sif, and considered the wisest god after Odin, and considerably more just and fair. He sat in Odin's stead in Asgard when Odin was absent, though he was reluctant to give up the seat. He is a god of winter, snows, hunting, and foraging. His favor is essential to those who want to survive the harsh northlands. He is a mighty enchanter, and created the ship of bones, Naglfar.

PROTEUS*

Proteus is an obscure sea god of greek origin. He is remarkable primarily for the very small priestly order which follows him and is described in a later section. These Sons of Proteus take after him in magical skills, and have learned the sea-change, which lets them take different forms. They use this skill as assassins and to advance various causes by subterfuge. Proteus himself if an older man, able to change his form into anything he wishes. He symbolizes the variable nature of the sea. His cult is spread through Saexe and Magar areas, and is in Ptolemeias.

PRIAPUS

This is another relatively obscure deity, with a Roman origin, worshiped by the Saexe and in Ptolemeias. Priapus takes the form of a man with the lower body of a snake. He is a god of fertility and sexual potency, and can inspire lust in any. His services generally take the form of mass orgies. He is very popular in spite of his obscurity, because of his nature. He represents free-love and abandon, in contrast to Ishtar's restrictive/destructive nature. He is playful and a bit of a prankster.

Those deities above which are starred have priesthoods with full descriptions, or partake of one of the general priest groups or types in section 4.

3.5 RELIGION AND RACES

When setting up religions and regions, and when picking a race and faith for a character remember that few areas are of homogeneous race or religion, and that while a country may be classified as say Gael, it may have significant portions of other races represented.

In terms of Ysgarth this can be made very clear. There are six major areas if one is not counting Ptolemeias or Elves and Dwarves. These are Saexe, Kymria Gael, the Vaen Steppes, Magar, and Lloegyr. This doesn't really tell much, and really indicates the dominate language more than anything else. More detail is needed to deal with religion in the areas.

The Saexe Empire covers a large area between the Magar and the Kymri regions and has several associated states. There are a large number of subject races under the Saexe, who are a migrated Vaen tribe who worshiped mostly Aesir gods. As a result the area features many lesser gods of strange origin among the mixed race lower class, traditional Aesir in the middle class, and the upper classes have adopted Mithraism and other high-motivation foreign faiths.

The Kymric area includes a large number of nations, each autonomous, but most allied. There is significant Vaen and Gael influence, but the people are more homogeneous, and so religion is more clear cut.

Lloegyr as a region actually comprises two large coastal kingdoms, Lloegyr and Prydein, which are in a basin subject to Vaen invasions. Lloegyr itself was settled by Saexe raiders, and features a mixed Gael and Kymri middle class, with a Vaen serf class and a Saexe upper class. As a result religion is complex and there are many gods, with Baldr dominant. Prydein, which is to the south and borders Kymria, is a buffer state created by the Kymric King of Morganwc to separate Lloegyr from his nation. It features a Kymric and Gael upper class and a small Vaen lower class, with some Saexe mixed in.

The Gael region is divided into a number of states. Some of the coastal states are almost pure gael, like Gaeldoch, but the inland states have been invaded by Vaen, and have an Aesir worshiping upper class, especially in Banchor and Argathylia.

The Magar are a mixed bag of tribal nomads who worship Greek and Eastern gods, and have been separated by natural barriers from their parent races for several hundred years. They have settled into a number of nations in resistance to the Saexe.

It should be noted that there is another part of the world of Ysgarth where eastern cultures and religions thrive, but it is separated from the main part by mountains and the Great Abyss, a canyon 800 miles long, created by a cataclysm in ancient times. Sea trade exists between Ptolemeias and Carzal, a city in this far land, and Ptolemeias was founded by Ilchan merchants from Carzal, which explains its religious peculiarities. Carzal is 1800 miles by ship from Ptolemeias.

4 HOLY ORDERS

Not all priests are mystics or standard priests, and it will be a help to give some archetypal and common classes with their attributes and areas of interest. These can be used as guidelines for other similar classes, or used as they are. The gods described or to whom classes can apply in section 3.4 are starred.

4.1 PICKING A PRIESTHOOD

Much has already been said leading up to this subject. Consider what you want your priest to be like and be able to do, and look over the classes given here. Find something which fits with your racial, social, and cultural background, and also suits your interests and the personality you have developed for your character.

4.2 SOME PRIESTLY ORDERS

To cover the main religions and religious types, only a few priestly orders need to be described in detail. These will cover those gods described in section three, and go into detail on the powers recommended for the members, and other important areas of training and skill. Also given is some breakdown of the structure and practices of the faith.

4.2.1 THE ASAR

This is the priesthood of all of the Aesir gods. They are a loosely organized bunch, capable of serving any of the gods at a pinch, but specializing where it is possible. In the rural areas a village Asar will do whatever anyone wants in the way of offerings. In wild areas certain Asar will work for a particular god as missionaries or hermits. In urban areas Asar specialize to serve the god of their preference. A large part of the role of an Asar is offering sacrifice. Also very important is their role as leaders in battle to draw the power of the god, and after the battle to heal the wounded.

They should all have 20% of their LSP in Priest Powers, 10% in Physician, the required 5% in general skills and spells, and 20% in an area appropriate to their chosen patron god. For the major Aesir these areas are: Baldr-Pyromancy, Thor-Aeromancer, Odin-Aeromancer, Heimdallr-Divine, Tew-Warrior, Aegir-Hydromancy, Ullr-Enchanter. The remainder of their skills are free to use. Skill requirements can be varied at the GMs discretion. Bragi and Hodr are served by Skalds rather than Asar. Priests are trained by individual apprenticeship. EC is 3.

In religious centers the Asar will be arranged in a hierarchy within each church, and the churches will be kept in a precedence for position in festivals and the like, often by challenges or vote.

4.2.2 THE VANAR

This is the priesthood of the Vanir gods. This is a more organized group on the basic level, but less so on the whole. This is because it is primarily a rural or wandering group. It is more likely that a farming village will have a Vanar than an Asar. Vanar can serve any of the Vanir at need, but often prefer to serve a single one. There should be one per village, plus some who are wandering beggars. Activities are monitored by a council of the senior Vanar in an area, and they meet in a Vanathing once a year to set policy. New Vanar are trained in schools, often in monastic communities of Vanar at a holy shrine. In a city things are not on much higher a level of organization, and there are usually neighborhood churches appropriate to the god preferred by the merchants in that area. The Vanir work well in peaceful areas, but tend to be overshadowed by the Aesir. All Vanar have skills and powers related to nature in a basic way, plus additional powers.

All Vanar, regardless of their god, have 20% of their LSP in Priestly Powers, and 5% in general priestly skills and basic priest powers. In addition they should take 10% in either Herbalist or Beastmaster. For specific gods the additional LSP requirements are 20% to: Freyr-Aeromancer, Van-Divine, Rana-Necromancer, Freyja-Enchanter, Njord-Hydromancer. These requirements can be varied, as a variety of functions and skills are needed in any church. They are EC 3.

4.2.3 SKALDS

Skalds are the bards of the northern tribes. They sing songs, preserve history, and act to praise and serve certain appropriate gods. Skalds are a combination of Priests and Bards. There are basically two divisions, those who worship Hodr, and those who worship Bragi, both of which have a place and role in society.

Skalds of Hodr are primarily oriented towards entertainment and lighter forms of music. Their LSP distribution is: 10% Priest Powers, 5% General Priest, 20% Bard, and 20% Conjuror. They specialize in lampooning, burlesque, and all forms of amusement. They are EC 2.

Skalds of Bragi are more serious, oriented towards higher forms of the art. They go for history and legend, and uplifting subjects of music. Their LSP distribution is: 10% Priest Powers, 5% General Priest, 20% Bard, and 20% Aeromancer. They specialize in rousing men to heroism. They are EC 3.

Some personal variation is naturally expected with Skalds, and they are regarded highly in the society. They usually wander, though they may settle down if well paid. It is considered begging a fatal curse to harm one, and they are welcome in every hall.

4.24 DRUID

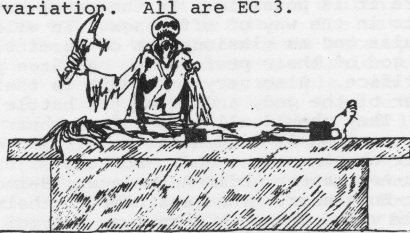
These are general priests for most of the Gael or Kymric gods, capable of serving all, but usually devoted only to one. These priests tend to be much more polar in orientation than Asar or Vanar. Druids with different interests gravitate towards the service of different sorts of gods. The more popular a god is, the larger his following. Druid groups usually spring up in cities and holy places, and will develop a hierarchy of rank, and with acolytes in training to the group. Rivalries between gods and cults run fairly strong in these religions.

Generally Druids take 5% general priest skills and powers and 20% Priest Powers. An additional 25% are devoted to the following areas by god: Gwyn-Warrior or Aeromancer, Aranhryd-Beastmaster or Herbalist, Dylan-Hydromancer, Nudd-Aeromancer, Manannan-Hydromancer or Aeromancer, Arawn-Conjuror, Gwythur-Pyromancer, Coel-Aeromancer, Nerthus-Beastmaster, Dagda-Geomancer, Gwydion-Enchanter, Fomori-Mystic or Necromancer, Govannan-Enchanter, Llew-Warrior or Pyromancer, Hafgan-Geomancer, Lugh-Pyromancer, Math-Enchanter or Wizard, Crom Cruiach-Necromancer, Dian Cecht-Physician, Danu-Beastmaster, Macha-Mystic or Berserker. Several of these have multiple options available. Anything reasonable is possible within a large church, so allow some variation. All are EC 3.

4.25 BUHEKAI, PRIESTS OF HOR

These are priests of Hor, as described in 3.4. They are a martial order, oriented towards perfecting martial techniques and the honor of their god. They will perform assassinations of all sorts for reasonable payment.

Their powers are varied, and there are several approaches to the class. All have 20% Mystic Skills and 10% Martial Artist Skills as a requirement. In addition, they must take 25% from either Pyromancer, Warrior, Mystic, Martial Artist, Assassin, or Conjuror, or a combination of any two of those. They are EC 4.



4.26 SONS OF PROTEUS

This is a near-secret faith, keyed on infiltrating governments and other religions to bring about anarchy and the downfall of society. There are a small number of highly trained priests, called "Sons of Proteus", whose ranks are only added to slowly. They are trained in the art of Shape-Changing, a power peculiar to this class, which is described below. It can be learned as a spell at double cost by other classes. The Son of Proteus use this skill to kill major figures, and and assume and abuse places of responsibility.

The LSP distribution for the Sons of Proteus is 20% Mystic, 20% Conjuror, and 20% to one other class of their choice. They are EC 5, and have Shape-Change available as a spell, as given here.

Shape-Change: This lets the caster assume the form and physical attributes of any creature he has seen, with a mass equal to the average of the two forms. He gets the new shape's voice, appearance, and the like, but retains his own intellect. He does not get any magical or learned abilities, but retains his own. LEV: 11, CT:9, RAN:S, DUR:1H. It is double level if learned by a character from any other class.

4.27 NOTE: MAGE SPELLS AS POWERS

Mage spells when used by a priest character work with all the same effects and limitations, but they are used off of Piety Points rather than Mana Points.

Note that when choosing a class, the more contemplative religions use a Mystic base and the more active ones use a Priest base. Additional powers, taken from a mage class or other source should fit the nature of the god.

4.3 THE DUTIES OF A PRIEST

Priests generally start out at a lesser, learning status as children accepted to the order. They progress from there to a provisional status, then to the full priesthood. These steps can be called Acolyte, Novice, and Initiate, and correspond to levels 1-3, 4-7, and 8+.

Once a character is an initiate he can move up in the priestly hierarchy, to hold offices and honors, up to High Priest. There are many offices in a church, suited to the different interests and skills of most characters.

A position in a church carries with it responsibilities and duties, as well as some spiritual and material benefits. In a large city a priest can gather wealth and respect, and some degree of power when he reaches a higher position in his church. Offerings are usually taken to improve the church, but a good bit of the cash offerings tends to get into priestly hands. In a smaller town a priest will get to do more varied work, but he will be rewarded with an easy life, respect, and a clear position of regional leadership.

Priestly alternatives, such as missionary work, or administrative positions in a court or government, should also be mentioned. Faiths always want to spread hence the former, a challenging career with some danger and great opportunities. Priests are also the most highly educated sub-class of any size, greatly outnumbering mages, thus they are in great demand as administrators and advisers, a type of position which can be lucrative in wealth and power.

Whatever path you choose there are opportunities open to a priest which are beyond those of a common man, and it is a great social leveller, which can elevate a common man with ambition to be the adviser of kings.

5 EXERCISING HOLY POWER

As is the case with every class, profession, and skill we need rules to handle the powers of priests in the fantasy world. This section attempts to outline these mechanics, which are similar to those of the mage classes, though with significant variances.

5.1 DEITY POINTS AND ZEAL

It is essential to understand the importance of the standing of the priest in his god's eyes. The level of a priest's power is determined from his Piety Points, which are found from his ZEA in I:4.43. This means that ZEA is quite important. As explained in IV:3.1, alignment is adjustable as a numerical value. This is also possible with ZEA, using what are called Deity Points.

DP are equivalent in concept to KP or OP. They range from negative to positive, with 0 as neutral. Generally the character's DP can be used to adjust his ZEA, by dividing them by 20 and adding them.

When a character does an action to please his god he gains DP at the GM's discretion, and when he displeases his god he loses them. The easiest way to gain DP is with sacrifices and offerings. Generally the DP gained in this manner can be found by taking the value of the offering in Silver Marks and comparing it with the Influence Rating of the god. The IR of the god is determined from his position on the Street of the Gods. To find the IR, find the square root of the number of the god on the street, and divide it into 15,000. This yields the IR of the god, which is equivalent to the SM spent to get LDP, subject to the GM's adjustment. Hor would be IR 5,700. Lorca would be IR 1,200.

A character can alienate his god in any of a number of ways, with -DP on a variable rate, based on the IR of the god and the action in question. Positive DP can also be gained from actions, such as quests and conversions at a variable rate, depending on time devoted and the like. For example 7 conversions might be worth half that in DP. The first conversion should be several DP, and later ones a slight bit less. Much GM judgement is needed here.

DP can be spent in trying to influence a god, as a percentage chance of his at least listening to the character's pleas. In an emergency they can also be used at 3 to 1 to add onto Piety Points when using powers.

Negative DP can get gods to act against the character, and a character can have DP, especially negative, with more than one god, and with gods he does not actively worship, but has pleased or offended.

The exact working of DP in various contexts depends heavily on the judgement and discretion of the GM.

5.2 POWER USE AND COSTS

When using a power a priest pays a cost in FP and PP, just as a mage pays in FP and MP. For the level of PP see I:4.43. For the Cost/Power Level for casting FP cost see I:4.5. Other than the use of PP instead of MP and the base being ZEA instead of TAL, the use of all powers is run in the same way for costs as with mage spells in III:6.1.

5.3 SUCCESS WITH POWERS

The priestly powers given in this book in section 2, cannot be fumbled in the manner of mage spells, though they can be withdrawn or perverted for characters with ZEA at the time of an exceptionally low level. There is a factor equivalent to Magic Index(III:6.2) for priests, called Power Index, indicating how much power the god will let the character have. This is a value equal to ZEAx5 plus all the LSP devoted to authorized powers for his priestly order. This is used just like MI, with a percentile roll and modification if the power is increased, but if it is a Priest or Mystic origin power nothing happens, and if it is one borrowed from mage spells the normal mage fumble is used. For more detail refer to III:6.2. This means that the standing of the priest with his god can have an immediate effect on his power use. If a priest's ZEA fell to 3 or 4 he might have severe problems with his powers. The relative levels of the character and power change PI just as they change MI.

5.4 POWER INTERACTION

Priestly powers do not interact, with the exception of those which are of mage-type origin, which interact as indicated in III:6.3.

5.5 VARIABLE POWER USE

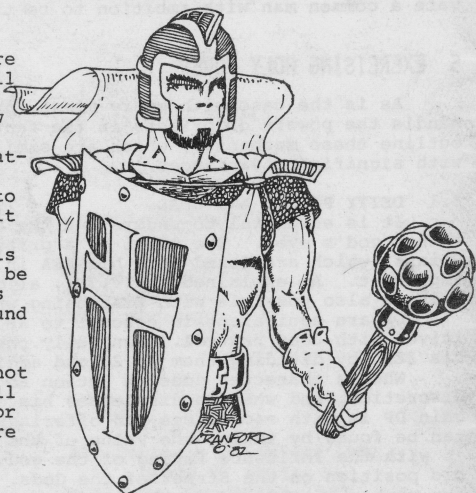
Priest powers can be increased and decreased at will, in exactly the same manner as mage powers as described in III:6.4, with exactly the same effects and results.

5.6 THE SOURCE OF POWER

All priestly power of whatever nature comes from the priest's faith and the will of his god. This is reflected in the various numbers and formulae of the last few paragraphs, but the player and GM should keep in mind the real nature of this relationship.

Gods should be looked at carefully to gauge their capriciousness and how much it would take to get them to withdraw their favors. An apostate priest would lose his powers if fully rejected by his god, and be just a normal person, though those powers might be reinstated or replaced if he found a new faith.

Remember, gods are all-powerful, at least in their own church, and they are not to be scoffed at outside of it. They will often exchange favors, and the apostate or heretic should always be aware of the dire consequences he invites.



5.7 FINAL NOTE

This book should give a good idea of the nature of gods and religion in a fantasy world, with perhaps more examples than you may have looked for. In the end it is the GM who will make religion work or be relegated to just another skill. Gods must be made to come alive and be felt in the world, both through their power and their cults. To do this they must have character, which should be archetypal, but fully developed. If a GM can do this he can add much to a world, and make priests one of the most fascinating character types.