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MYTHIC VISTAS

THE HEBREWS

A SUPPLEMENT FOR
TESTAMENT: ROLEPLAYING IN THE BIBLICAL ERA

By SCOTT BENNIK

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THE HITTITES

A SUPPLEMENT FOR TESTAMENT: ROLEPLAYING IN THE BIBLICAL AGE

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THE HITTITES

In 2003, Green Ronin Publishing launched the Mythic Vistas series with *Testament: Roleplaying in the Biblical Era*. While one large setting, it presented details on several cultures including the Israelites, Canaanites, and Egyptians, all within the context of how these civilizations interacted within a larger Mesopotamian culture. This product broadens the scope of the Mesopotamian world to include the Hittites. Organized in much of the same way as the other cultural chapters, this product presents a history, cultural overview, and cosmological examination of the Hittite people along with all the supporting rules (such as a new skill, two feats, and several spells) needed to slide the material presented here into an existing campaign. Finally, this product does not utilize material from the 3.5 rules revision. We felt maximum compatibility was preferred, seeing as how *Testament* preceded the revised Core Rulebook releases, to ensure its usefulness and consistency.

- THE PEOPLE OF HATTI -

For every Egypt or Babylon that lasts a thousand years or more, there are a dozen empires that rise to prominence, have their day in the sun, then fade so completely from view that we're fortunate if archeologists can find more than a trace of them. One such people were the Hittites, who emigrated from the Caucasus to central Anatolia (modern Turkey) sometime in the late 2nd millennium BCE, where they became one of many cultures vying for regional supremacy.

The Hittites discovered the secret of iron smelting, starting the Iron Age, but their secret eventually found its way into the wider world, and when they lost their technological advantage, they were swept aside by the Sea Peoples. Nonetheless, even after their great empire had been annihilated, the scattered children of Hatti still had an impact on the Biblical world, as the tale of David and Bathsheba (wife of Uriah the Hittite) attests.

HITTITES

The Hittites are a sophisticated, cultured nation. Consolidating numerous cultural influences, they seek to be acknowledged as citizens of one of the great empires of the age.

Typical Hittite PCs wish to protect the Hittite realm, consolidate the empire's hold on its city-states, and work through diplomacy and military force to keep its many enemies at bay. In the *Testament* setting, Hittite PCs are likely to be representatives from the kingdom active abroad as diplomats, spies, or mercenaries. Hittites during the late Judges and Kings periods are probably neo-Hittites from Tarhuntassa, the last remnant of the empire (and the nearest to Israel), or traders from Carchemish.

- **Allowed Classes:** assassin*, barbarian (Kaskan), bard, blackguard*, cleric, fighter, loremaster*, *master charioteer**, paladin, ranger, rogue, sorcerer, *spy*.

*indicates a prestige class; *italics* indicates a class unique to the *Testament* setting

(**Note:** While sorcerers are playable in the setting, it must be pointed out that the practice of sorcery was illegal in the Hittite realm, so a PC sorcerer might face a difficult career.)

- **Regional Languages:** *Primary:* Hittite (Nesite) (2000-1200 BCE), Luwian (1200-800 BCE); *Secondary:* Akkadian (2000-1000 BCE), Egyptian (2000-700 BCE), Hattic (2000-1400 BCE), Hurrian (1700-1200 BCE), Kaskian (1600-1000 BCE), Luwian (1500-1200 BCE), Mycenaean Greek (1600-0 BCE), Phoenician (1200-500 BCE), Ugaritic (2000-1200 BCE).

(**Note:** Mycenaean Greek is spoken in Lukka and west coastal Anatolia; Hattic is the non-Indo-European language of the indigenous people of the Hittite Empire, spoken widely in the days before the Old Hittite Kingdom was founded; Hurrian is an Indo-European language closely related to Hittite, and spoken in the kingdom of the Mittani; Kaskian is a non-Indo-European language spoken by the tribes of Kaska — it has no written form; Luwian, another close relative of Hittite, is spoken in Kizzuwadna and was adopted by the neo-Hittites in Syria.)

The Hittites use the cuneiform writing system.

- **Hittite National Feats:** Fertility Dancer, Mountain Born, Royal Diplomat, Secret of Iron. Characters from Mediterranean coastal cities may also take Sea Trader.

- GEOGRAPHY OF THE EMPIRE -

CITIES

The heartland of the Hittite Empire is a series of high plateaus between the Taurus Mountains to the south and the string of mountain chains that bordered the Black Sea. Although the plateaus are semiarid, the fertile mountain slopes are good places to grow wheat and barley. In the center of this region is a depression where Tozzolu, the salt lake of Anatolia, is situated.

Hattusas, capital of the empire, sits 100 miles south of the Black Sea (90 miles east of modern Ankara). The surrounding terrain is rugged, as the steep slopes that surround the central plateaus quickly drop to the sea.

East of the central plateaus are the highlands, including the mountains of Ararat rising to 17,000 feet above sea level. This region is almost uninhabitable, but it's the source of the Tigris and Euphrates Rivers, as well as the dwelling place of gods from the Canaanite and Babylonian pantheons.

The area near Kizzuwadna (later Cilicia) is a strip of fertile Mediterranean coastland backed by the rugged Taurus Mountains, and is the center of the empire's copper and iron industries.

The Aegean lands around Arzawa are the most pleasant, fertile, and habitable of all the lands in Anatolia. This region is home to many small settlements and cities, and sea traders brought goods from as far as Greece and Egypt.

At its height the population of the Hittite Empire was something less than 1 million (as compared to 2 million in Egypt and 1.25 million in Mesopotamia), but the Hittite population was never concentrated in large cities to the same degree as people in rival empires were.

Some of the major cities of the region included:

Adana: The capital of Kizzuwadna, and the second most important city in the Hittite Empire in its days of glory, this Hittite religious and commercial center near the Tarsus Mountains was probably the center of copper mining for export and iron smelting; the backbone of the empire's financial success.

Alacahoyuk: A temple city located northwest of Hattusas, Alacahoyuk was noted for the beautiful sphinx and lion reliefs on its gates.

Aleppo: Built on eight hills near a prominent oasis, Aleppo was an important trading city in what's now northern Syria. The city fell to the Hittites around 1680 BCE, and remained in Hittite control whenever the empire was strong. During the Battle of Kadesh, King Rimisharrinaa of Aleppo dispatched forces to help the Hittites fight the Egyptians. After the Hittite Empire fell, the city remained one of the neo-Hittite states until the Assyrians conquered it in the late 8th century BCE.

- TESTAMENT: THE HITTITES -

Apasa: Apasa was the capital of Arzawa. In New Testament times, Apasa was known as Ephesus, the city of Ephesians.

Asshur: The capital of the Assyrian Empire during the Hittite era.

Carchemish: A major trading town on the Euphrates, Carchemish was at the main crossroad between Syria, Babylon, Assyria, and Anatolia, particularly in the timber trade.

Carchemish was a heavily defended fortress with double thick walls and numerous towers and gatehouses, but it was captured by the Hittites during the great campaign of King Suppiluliumas, who placed his son Shar-Kushuk on the throne of the city.

After the fall of the Hittites, many fled the fallen kingdom and took refuge in this city, and Carchemish remained one of the strongholds of the neo-Hittites until the Assyrians conquered it. In 605 BCE, the Egyptian Pharaoh Necho invaded Carchemish, but was defeated by Nebuchadnezzar of Babylon in one of the great battles of the ancient world.

Although named after the Canaanite god Chemosh, by the Hittite period Carchemish's patron deity was Cybele.

Dalawa: An important city in Arzawa.

Damascus: At the height of the Hittite Empire, this ancient Syrian city paid tribute to the kings of the Hatti, and marked the southern border of Hittite dominion.

Hattusas: At its height, the Hittite capital was a city of over 20,000 people (compared to 50,000 in Thebes) covering an area of about 1/2 square mile. It sat on a steep mountain slope connected by a bridge to settlements on the other side of the Halys River gorge. The Halys surrounded Hattusas on all but its north side -- an excellent defensive position. On the crest of the hill was the fortified section of the city: mud brick walls were set upon blocks of granite and fortified with ramparts, towers, and glacis (a sloped section at the bottom of the walls to provide defense against siege engines).

In the southern half of the city were three gates; the Lion Gate on the west, the Sphinx Gate on the south, and the Warrior God Gate on the east. On the east side, a hidden underground tunnel led to an area several hundred meters outside the palace, allowing troops to make sorties during sieges.

Within the city was the imperial citadel Buyukkale ("Great Fortress"), the center of Hittite rule and diplomacy. There were also five temples at the city's center (the largest dedicated to Teshub) as well as numerous storehouses.

The mountain slope was used to grow the food that was needed to feed the population of Hattusas and was well irrigated at all times.

Hazor: At its height (circa 1800 BCE) this Canaanite city had an estimated population of 20,000 people spread over 1/3 square mile, and it controlled the fortunes of city-states for many leagues on all sides. Its origin was a large citadel situated on a large hill, but after 2000 BCE it expanded downhill. Its lower city was destroyed twice, once during the middle Bronze Age, and again at the end of the Bronze Age (the latter coinciding with the campaigns of the early Israelites). The upper section of the city was rebuilt and held by the Israelites until its final destruction in 732 BCE by the Assyrian king Tiglath-Pileser.

Hupisna: A Hittite-controlled city on the edge of Lukka, the citizens of Hupisna worshipped their own local deity, Huwassanna, a mountain goddess.

Kadesh: This was a city-state in Canaan, one of the most powerful and defiant cities in the region, and site of the famous battle between Egypt and the Hittites in 1275 BCE.

Lusna: The Hittites conquered this city in Lukka during the reign of King Labarna.

Maldiya: A fortress set on a hill, Maldiya's name means "City of Bull's Feet," for it was founded when the sacred winged bull of the gods was seen to land there, an indication that the site was blessed. It was



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set in a rich and fertile countryside. Apricots were the chief crop of Maldiya, although there were also many vineyards.

Milewanda: During the late Hittite era this city-state in Arwaza was controlled by the Mycenaean Greeks, who used it as a staging area during the Trojan War. In the 7th century BCE Milewanda (known to the Greeks as Miletus) experienced a golden age, becoming the dominant commercial power of the eastern Mediterranean and establishing numerous colonies in the Mediterranean and Black Seas.

Nerik: The exact location of this cult center of the Hittite storm god is unknown.

Nesa: The original city of the Hittites, Nesa was superseded by Hattusas early in its history and faded from prominence.

Parsuhanda: A city in the west of the Hittite lands, Parsuhanda was usually administered by the son of a Hittite king.

Tuwanuwa: A city on the edge of the frontier between the Hittite lands and Arzawa, control of Tuwanuwa varied with the strength of the empires.

Ugarit: A city in northern Syria, Ugarit was the center of the Amorite culture that was the dominant power in the region circa 2200-2000 BCE. It was under the control of the Egyptians through much of the 2nd millennium BCE, but after 1400 BCE it obtained more autonomy and it became one of the greatest trading powers of the age, trafficking in gold, silver, ivory, and textiles. Its population at its height was about 10,000.

Ugarit fell to the Sea Peoples in 1185 BCE.

Wilusa: Better known as Troy or Ilium, the proud city-state of Wilusa was not under Hittite control, but was its ally. It's the subject of Homer's great epic, the *Iliad*, and is described in greater detail in Green Ronin's *Trojan War: Roleplaying in the Age of Homeric Adventure*.

While there's controversy over the authenticity of Homer's story, Hittite records describe the city as being burnt to the ground and its king being forced into exile at about the time the Trojan War is supposed to have happened.

NEIGHBORS OF THE HITTITES

The Hittites were but one of many cultures contending with each other in the northwestern Fertile Crescent between 1800 and 1200 BCE.

The Hittite lands were bordered on the south by Syria and the lands of Canaan, on the east by Mesopotamia and lands controlled by Assyria, and in the north by the Black Sea and the Sea of Marmara, and on the west and southwest by the Mediterranean and Aegean Seas. Offshore from the Hittite lands was the island of Alashiya (now called Cyprus).

In northern Anatolia, along the coast of the Black Sea, the Kaska tribe was an implacable barrier between the Hittites and the sea. Little is known about them, but they were probably a non-Indo-European tribe that emigrated from a homeland in the Caucasus Mountains and spoke a language unrelated to the other languages of the region. The Hittites, who held their guerilla military tactics in contempt, considered them barbarians.

Along the coasts of western Anatolia was the kingdom of Arzawa (from which "Asia" may be derived). Arzawa was an Indo-European nation descended from a Luwian tribe that entered western Anatolia during the 2nd millennium BCE. They spoke Luwian, and used Nesite as their official diplomatic language. They were considered uncultured rustics by the Hittites.

Northwest of Arzawa was a land known as Wilusa; better known to us as the city-state of Troy. Also nearby may have been the kingdom of Ahhiyawa, a colony of the Mycenaean Greeks. The *Iliad* lists the Hittites as allies of the Trojans, and rivalry between the Hittites and the Greeks may have played a role in starting that legendary conflict.

MADDUWATTAS: TALE OF A DESPOT

One example of the tenor of the times during the Middle Hittite Kingdom dark age can be found in "The Indictment of Madduwattas," a contemporary tale about the king of Arzawa.

Madduwattas was a local governor in Lukka who came to power around 1430 BCE. He came into conflict with a Greek named Attarsiyas and his ally, King Kupanta-Kurunta of Arzawa, and fled to the Hittite court, where King Tudhaliyas offered him asylum and the small kingdom of Zippasla (in a mountainous region of western Anatolia) to use as a base to regain his lost lands. Madduwattas launched an invasion of Arzawa, which was ruthlessly crushed by Kupanta-Kurunta who then occupied Zippasla. Madduwattas fled to Hattusas and begged Tudhaliyas for aid. Tudhaliyas agreed, sent an army to Zippasla, and retook it.

Madduwattas was then confronted by Attarsiyas, who led a force of a hundred iron chariots against Zippasla. Humiliated again, Madduwattas fled back to Hattusas. Tudhaliyas appointed General Kisnapili to liberate Zippasla, and kept his army there as an occupying force.

Madduwattas was restored to power, but chafed at the presence of Kisnapili. When the nearby cities of Dalawa and Hinduwa rebelled, Madduwattas suggested that Kisnapili attack Dalawa, then allied with Dalawa, ambushed Kisnapili, and murdered him. Madduwattas then married the daughter of the king of Arzawa and thereby gained the throne.

He began to fashion himself a Great King (one who owed no allegiance to other kings), and snatched as much Hittite territory as he could. He even had the temerity to write Pharaoh Amenhotep III (in Hittite, which the Egyptians considered barbaric) and ask for his daughter's hand in marriage. He didn't get it.

Madduwattas's son Tarhundaradus lost the thrones of Arzawa and Zippasla in what was later called "the Merciless Campaign" of the Hittites, but the story of Madduwattas's treachery and hubris remained as a warning to future generations of Hittites.

Along the southern coast of Anatolia, were three states: Lukka in the west, Tarhuntassa in the center, and Kizzuwadna in the east, the latter an important center for iron smelting. Kizzuwadna was separated from Ugarit and the city-states of Canaan by the Tarsus Mountains.

In Canaan, three Amorite city-states held sway from 2000 BCE to the devastating arrival of the Sea Peoples around 1200 BCE: Ugarit, Kadesh, and Hazor.

In Syria, Damascus, Carchemish, and Aleppo were also prominent city-states. Aleppo emerged from the dark age that affected the region between 2000 and 1800 BCE as the greatest power in either Syria or Canaan, center of a merchant kingdom known as Yamkhad. Yamkhad's fleets held a lock on the region's commerce, dictating interests and interfering in affairs from Cyprus to Babylon. Even Hammurabi was forced to pay homage to Aleppo and allow its fleets to freely ply the Euphrates. The people of Aleppo spoke Akkadian and worshipped the Canaanite pantheon of Ugarit, revering Baal-Hadad as their supreme deity. Yamkhad's flowering was glorious but brief; it didn't survive the rise of the Hittites.

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South of Yamkhad was the kingdom of Qanatum, centered on the city of Qatna north of Damascus, which was allied with the city-state of Mari, itself a great trading center on the Euphrates (and another major power at the beginning of this period, although it would be destroyed by Hammurabi).

South of Canaan was the burgeoning New Kingdom of Egypt. To the southeast, at the beginning of the Old Hittite Kingdom the empire of

Hammurabi was still standing, but by the Old Kingdom's end Babylonia was under the control of the Kassites and Assyria was beginning its rise to power.

Between the Assyrians and the Hittites stood the Hittite's greatest rival throughout most of this period, the kingdom of the Mitanni. This Indo-European nation was a 16th-century consolidation of older Hurrian states, more closely related to the Hittites than the other peoples of this period.

- HISTORY OF THE HITTITES -

The Proto-Indo-Europeans (or Kurgans) are believed to have originated on the steppes north of the Black Sea. Sometime between 3500 and 3000 BCE, the Kurgans left their homeland, separating into many groups, aggressively integrating themselves into local populations from western Europe (the Celtic peoples), to northern Europe (the Baltics), to India (the Vedic civilizations), and China (the Tocharians), with innovations including advanced agricultural techniques and the domestication of the horse making them an attractive group to join with.

One of these groups came to Anatolia (modern-day Turkey) between 2500 and 2300 BCE, and joined with the native non-Indo-European civilization known as the Hatti; as a result, the new, hybrid culture would be labeled "Hittite." Little is known of the Hatti civilization; it may have been a subject or trading partner of the early Assyrians, for it used cuneiform for its writing scheme.

About the year 2000 BCE, when Ur's influence diminished and most of the Near East was thrown into a 200-year dark age, numerous Hittite chieftains carved out pocket kingdoms for themselves. Some traded for cloth and tin (to combine with local copper into bronze) carried in donkey caravans from Asshur, but one chieftain, King Pitkhanas, began uniting the diverse peoples around his capital of Nesa, in the heart of Anatolia, through trade in the miracle metal *ku-an*, carburized iron; the kingdom traded iron tools and weapons but not the raw metal itself, and jealously guarded the secret of ironworking.

But not all of the kingdom's growth was peaceful. In 1680 BCE, King Labarna of Nesa swept all the way to the shores of the Mediterranean and expanded Hittite domination into the Levant. After pushing back the boundaries of the rival kingdom of Aleppo, Labarna's nephew Hattusili took power and moved the capital of the Hittites to Hattusas (site of a Hatti city that had been razed by the Hatti King Anitta, who also pronounced a powerful curse on the land), and the Old Hittite Kingdom was born.

THE OLD HITTITE KINGDOM

During the Old Hittite Kingdom period (1680-1500 BCE), the Hittites secured their borders in central Anatolia and spread their dominance over the Canaanites to the south and the Hurrians and Babylonians to the east. Sometime around 1595 BCE, King Mursili I conquered Aleppo and raided Babylon, overthrowing the government founded over a century earlier by Hammurabi. This allowed Mursili's allies, the Kassites, to establish themselves on the Babylonian throne, providing a counter to the rising power of the Hurrians and Assyrians. According to one legend Mursili's success was at least partially divine in origin, as he ordered the gods to send a shooting star to bring a plague to Apasa, the capital of Arzawa.

This kingdom could almost be termed a constitutional monarchy; it was a confederation of numerous ethnic groups (eight separate languages were spoken in Anatolia at this time), had the king as titular authority and powerful city governments representing the ethnicities of the region. The kings often deferred to a council of elders and acknowledged wise men called the *pankus*, and they were assisted by queens who wielded almost as much power as their husband.

The Hittites developed an elaborate bureaucracy and diplomatic system, and extended treaties to major powers throughout the Near East. However, they were unable to keep the Hurrian states that lay between

the Hatti lands and Assyria from uniting to form a new rival kingdom, the kingdom of the Mittani. Worse, around 1500 BCE, King Telipinu (who had lost much of his land to this new aggressor) died without leaving a clear successor.

There had been much internal unrest (including several assassinations) in the Hittite Kingdom before Telipinu's death, and the civil strife that followed it brought the kingdom almost to its breaking point. Several decades passed before the kingdom stabilized, much weaker than it had been before.

THE MIDDLE HITTITE KINGDOM

The time of the Middle Hittite Kingdom (1500-1380 BCE) was a dark age for the Hittites. The Mittani supplanted them in Syria and in Kizzuwadna, then solidified diplomatic alliances with Egypt to become the great power of the Levant. To make matters worse, the Hittites lost control of north-central Anatolia to the Kaska barbarians (who remained a constant threat from that time onward) and Arzawa also gained its independence.

Around 1420 BCE, during the reign of King Arnuwandas I, the Kaska swept down to Hattusas, captured it, and razed it to the ground. This marked the low point of the Hittites, but one from which it would soon recover.

THE EMPIRE

Arnuwandas's son strengthened the Hittite military and began a campaign to regain lost Hittite possessions. Arnuwandas's grandson, King Suppiluliumas I, embraced his father's mission with a vengeance. The new king's first act was to expand the defenses of Hattusas, building a stone wall that encompassed an area of about 1/2 square mile, making it the largest capital in Anatolia. Once he was sure his capital was secure, he embarked on a military campaign to avenge the slights done to his grandfather.

Suppiluliumas first attempted to recapture Kizzuwadna, but the Mitanni, anticipating the move, had fortified it and made it the center of their resistance. Rather than throwing his armies into this stronghold (as previous kings had done), he took his armies down the Euphrates Valley and attacked the Mitanni capital of Wassukani from the rear, catching them completely off guard. Even more fortuitous for the Hittites, the Mitanni's Egyptian allies (on whom the Mitanni king, Tushratta, was heavily relying) decided they wouldn't come to Mitanni's aid. Pharaoh Akhenaten needed his armies to protect himself and his new religion from the enemies he had made at home.

The Hittites sacked Wassukani, crushed the armies of Kadesh, and took Carchemish after an eight-day siege. Syria and Canaan shifted their allegiance to Suppiluliumas, who placed members of the Hittite royal family on the thrones of every major city-state in the region.

In 1325 BCE, the widowed queen of Egypt appealed to the ascendant Hittites for a royal prince to marry. Suppiluliumas sent one of his sons to Egypt, but unfortunately for him the queen was Ankhesenamun, the widow of Pharaoh Tutankhamun (who died under mysterious circumstances). Her would-be Hittite husband was murdered, and Ankhesenamun married her grandfather who ruled as pharaoh for only four years before being replaced in a palace coup.

- TESTAMENT: THE HITTITES -

Suppiluliumas died after a reign of 45 years. His son, Annuwandas II, only reigned for a year, and the Hittite throne passed to Suppiluliumas's young brother, Mursilis II.

WHEN EMPIRES CLASH

Mursilis II's reign did not begin on a positive note. Annuwandas's death was a signal for open revolt and it took Mursilis much of his 26-year reign to regain border provinces lost to Assyria and local revolts.

Mursilis's successor, Muwatallis, had to face a new threat: The Egyptians under Seti I and then Ramesses II had recovered from the chaos of Akhenaten and his immediate successors, and once again turned their attention to the lands of the Amarru, their former client-states whose tributes were the backbone of the New Kingdom's building projects. In 1275 BCE, the Hittites (along with their allies, the Dardanians of Wilusa and the pre-Philistine Amorites of southern Canaan) drew a line in the Levant at Kadesh.

The Battle of Kadesh, the first large-scale battle in history whose tactics have been recorded for posterity, was actually more of a sortie than a battle. Told by two informants that the Hittite army was still 100 miles away, the 5,000-man vanguard division of the 20,000-man Egyptian army set up camp to the west of Kadesh.

In reality, the 40,000-man Hittite army was hidden immediately to the east of Kadesh and the informants were spies dispatched by Muwatallis. The 2,500 Hittite chariots crossed the Orontes River to swoop down on the marching Egyptian second division, putting it to flight. The chariots then dove into the encamped Egyptian first division, scattering the unprepared soldiers, and making their way straight to Ramesses and his bodyguard. At the last minute Ramesses was saved when reinforcements (who had approached Kadesh on a different route) sprang upon some of the Hittite charioteers as they were happily looting the Egyptian camp. With his own infantry on the other side of the Orontes, and with the Egyptian third and fourth divisions approaching from the south, Muwatallis withdrew his chariot force. Saved from a massacre, the Egyptians retreated, leaving the Hittites in control of Kadesh.

Ramesses was furious with his soldiers for deserting him, and promised that not a single man would be rewarded. However, when Ramesses returned to Egypt, he portrayed Kadesh as a glorious victory, and claimed that the king of Hatti had prostrated himself before Ramesses, declaring that Pharaoh had fought like Set himself, and begged for his life, offering him rule over the Hittite Empire.

KING AND QUEEN

Shortly after the Battle of Kadesh, Muwatallis died, and the Hittite throne passed to his son Urhi-Teshub (also called Mursilis III). While Urhi-Teshub campaigned in Canaan, Hattusas and the interests of the north were defended by his uncle, Hattusilis. In 1266 BCE Urhi-Teshub attempted to oust his uncle from his position, but ended up being forced from power when he learned that he who controls the home army controls the empire. Urhi-Teshub fled to Egypt.

After a few more years of inconclusive fighting, Hattusilis decided to end the border dispute, and in 1259 BCE signed a peace treaty with Ramesses that would set the boundary between the two empires for decades to come. Egypt was granted right of passage as far north as Ugarit, while the Hittites were allowed to use the harbors of Egypt's subjects in Phoenicia.

The treaty also provided that (for the first time in recorded history) criminals be returned to their country of origin. As a result, Urhi-Teshub was forced to flee to Babylon to avoid extradition.

Both Egyptian and Hittite copies of the treaty survive. They're identical except for the preamble: The Egyptians claim that the Hittites sued for peace, while the Hittites claim the Egyptians capitulated.

Hattusilis reigned as co-ruler with his wife, Queen Puduhepa (said to be Ishtar's handmaiden in Kizzuwadna), who was betrothed to the

king by Ishtar herself in a dream. Their partnership was as legendary as their love. Whenever Hattusilis made diplomatic overtures to a king, Puduhepa would work on the queen. The Hittites once had a reputation as barbarians, but thanks largely to the Hurrian-raised Puduhepa, they became the shining beacon of diplomacy in the ancient world.

Puduhepa and Ramesses's own legendary wife, Queen Nefertari, were close friends, and to seal the treaty between Egypt and Hatti, one of Hattusilis and Puduhepa's daughters was given to Ramesses in marriage. Puduhepa was held in such high regard that royal documents of the Hittites bore both the king and the queen's seal, and Ramesses himself referred to her in letters as "my sister," which (for a man of Ramesses's station) was a title fit for only the greatest of queens.

Puduhepa was not a woman to be trifled with; it's hard not to rank her among the great queens of the ancient world. Among her many achievements were overseeing the strengthening of Hattusas's defenses, reorganizing the empire's bureaucracy and restructuring its archives. Puduhepa also instituted something of a religious

TIMELINE

- | | |
|-------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| c. 3500 BCE | Migrations from the Indo-European homeland spread out over the world. |
| c. 2300 BCE | Native Hattic civilizations in Anatolia begin to assimilate Indo-European migrants. Nesa is founded. |
| c. 1800 BCE | Old Hittite Kingdom is established. |
| 1680 BCE | Hattusas, previously a Hattic trading center largely occupied by Assyrians, is conquered, soon becoming the center of the Hittite civilization. |
| 1595 BCE | Hittites sack Babylon. |
| c. 1500 BCE | Death of King Telipinu. The Old Hittite Kingdom collapses. |
| 1420 BCE | Kaskans burn Hattusas. |
| c. 1345 BCE | Suppiluliumas I becomes King of the Hittites. Hittite Empire is founded. |
| 1275 BCE | Battle of Kadesh. |
| 1274 BCE | Israelite's begin the exodus from Egypt. |
| 1266 BCE | Hattusilis seizes the Hittite throne. |
| 1259 BCE | Peace treaty between the Hittites and Egypt. |
| 1240 BCE | Tudhaliyas IV takes the throne. Sanctuary of Yazilikaya is built. |
| 1218 BCE | Beginning of the Trojan War. |
| 1208 BCE | Fall of Troy. |
| c. 1190 BCE | Coming of the Sea Peoples to the eastern Mediterranean. The Hittite Empire collapses. Kaska barbarians again burn Hattusas. Phrygians conquer Anatolia. Remnants of the Hittites survive in Aleppo and Carchemish. |
| 989 BCE | King David of Israel has Uriah the neo-Hittite murdered and then marries his widow, Bathsheba. |
| 721 BCE | Assyrians conquer the northern kingdom of Israel. |
| 717 BCE | Assyrians conquer Carchemish, the last of the neo-Hittite cities. |

- TESTAMENT: THE HITTITES -

revolution, promoting deities from the Hurrian pantheon of her Mitanni homeland.

The enduring bond between the Egyptian and Hittite nations provided stability that allowed both societies to grow and foster golden ages. The achievements of Egypt under Ramesses are documented in *Testament: Roleplaying in the Biblical Era*. The Hittites were less concerned with monuments, content to play the political giant, their influence reaching as far east as Babylon, where the Kassite succession required Hattusilis's approval.

But Hattusilis was never able to completely subdue the Kaska barbarians and gain access to the Black Sea. By the end of his reign, the Assyrian empire had become a constant threat, and any hope of regaining control of Wassukkani was lost.

THE RAPID DECLINE

About 1240 BCE, Hattusilis died, and his son Tudhaliyas IV took the throne, although his mother's influence was still strong during the early years of his reign. As Akhenaten had done in Egypt a century before, Tudhaliyas ignored foreign affairs to concentrate on religious pursuits. (This was the time that the images of the gods were brought to the open-air sanctuary of Yazilikaya; see page 12.)

A failure to deal with the rising power of the Assyrians led to widespread revolt in Syria that spread as far west as Lukka (where

it was supported by the Greeks of Ahhiyawa). The Assyrian king, Tukulti-Ninurta I, captured much of Tudhaliyas's Syrian territory, deported its population, and repopulated it with Assyrian loyalists.

After Tudhaliyas's reign historical details become sparse. His successors were Arnuwandas III and Suppiluliumas II, the latter having the misfortune of reigning during the most widespread and terrible invasion of ancient times, the invasion of the Sea Peoples.

In Asia Minor, the Sea Peoples were later called the Phrygians. Like the other Sea Peoples, they didn't just invade with warriors, but with entire families, wiping out existing settlements and founding their own. The Hittite Empire, already under pressure from the east and north, collapsed under the attacks from the south, the capital of Hattusas razed to the ground. It was no comfort that Egypt fell into a decline from which it never fully emerged, or that Babylon fell, or that Canaan was divided between Sea Peoples invading from the west and Israelites invading from the east.

Only in a few city-states did the Hittite presence endure (called neo-Hittites by modern scholars), evolving to suit the new times. Hebat was transformed into Cybele (later known to the Romans as Cybele), supreme goddess of the Phrygians. The remnant Hittite presence lasted until 717 BCE, when Carchemish finally fell to King Tiglath-Pileser of the Assyrians. Soon all traces of the world's first great Iron Age civilization were gone; archeologists wouldn't rediscover them until 1906 CE.

- HITTITE RELIGION -

The Hittites had a sophisticated culture that shared its Indo-European roots with the Greeks and had many similarities with the Hurrians. The Babylonians and Assyrians were also major influences on Hittite culture, particularly on their religion.



GODS OF THE HATTI

The Egyptians wrote of the "Thousand Gods of Hatti" and they probably understated the total. Part of the reason for their incredibly large pantheon may have been the practice of deific abduction: stealing a city's idols in order to claim power over the city (similar to the capture of the Ark of the Covenant by the Philistines; see *Testament*, page 158). For example, the dragon Illuyankas might originally have represented Babylon's patron deity Marduk, and Teshub/The Storm God's victory over him in Hittite mythology may have been a metaphor for the Hittite conquest of Babylon.

In the 13th century BCE, Queen Puduhepa consolidated the pantheon, bringing the number of cults down to a manageable number by folding some local cults into others and replacing many Hattic deities with their Hurrian counterparts. This has made trying to unravel Hittite beliefs for earlier periods vexing.

The Hittites also cross-pollinated their pantheon with numerous deities imported from the Babylonian/Assyrian pantheon, including Anu, Ishtar and Ea (known to the Hittites as Anu, Shauska and Ayas).

Many Hittite gods had multiple forms. Often the primary form of the deity was an animal, an ocean wave, or something non-human, the human form being secondary. While some deities were depicted as animal-human hybrids, such as Sharumma (who was depicted as a bull with a man's face), for other deities, such as Hebat, the animal was their true form.

The average Hittite could possess a sacred carved stone, a huwasi, which served much the same purpose as a Canaanite teraph, only much more roughly carved in the image of the deity.

Table 1-1: Hittite Deities lists only the principal gods of the Hittites.

ARANZAHAS (LESSER GOD)

Literally the Tigris River, this wild brother of Teshub was spat out of Kumarbis's mouth. He served as subordinate to his brother, The Storm God.

His favored weapon was the halfspear and he had no sacred animal.

Aranzahas's teraph grants a +1 competency bonus to any skill involving the Tigris River.

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TABLE 1-1: HITTITE DEITIES

Deity	Alignment	Domains	Typical Worshippers
<i>Hittites</i>			
Aranzahas, The Tigris River	CG	Water, Chaos, War	Warriors, Travelers
Astabis, Warrior God	LN	Strength, War, Protection	Warriors
Gulsas, the Fates	N	Luck, Death, Pestilence, Healing	Diviners
Hannahanna, Mother of the Gods	CG	Animal, Heaven, Chaos, Fertility, Good	Wives, Herdsmen
Hattia, God of the Hattic Peoples	LN	Protection, Strength, War	Pre-Hittite Inhabitants
Hebat, Queen of the Gods	LN	Animal, Sun, War, Plants, Earth	Women
Innaras, Goddess of Wild Animals	N	Animal, War, Trickery	Rogues, Daughters
Kamrusepas, Goddess of Healing Flame	NG	Magic, Knowledge, Healing, Fire	Sorcerers, Healers
Karunta, Child of the Open Country	NG	Travel, Protection, Good	Rangers, Villages
Kashku, the Moon God	CN	Protection, Travel, Chaos	Travelers
Kumarbis, The Enemy	CE	Chaos, Evil, Heaven	Sages, evil people
Sharrumma, The Great Bull	LG	Animal, Protection, War	Aristocrats, Soldiers
Sword God, King of the Netherworld	LE	Death, Destruction, Evil, Healing	Necromancers, Sorcerers, Thieves
Tasmisus, servant of Teshub	NG	Good, Protection, Travel	Messengers, Diplomats
Telipinu, The Farmer God	NG	Plants, Fertility, Good	Farmers
Teshub, Father of Gods and Storm	LN	Fertility, Heaven, Law, Protection, Thunder, War	Aristocrats, Soldiers, Charioteers
<i>Neo-Hittites</i>			
Cybebe, Goddess of the neo-Hittites	LG	Earth, Fertility, Good, Protection	Neo-Hittites, Phrygians

Caster Level: 5th; *Prerequisites:* Craft Teraphim, creator must have 5 ranks in Profession (ferryman or other boat-driving skill) and Wilderness Lore; *Market Price:* 200 gp; *Weight:* 1-10 lb.

ASTABIS (LESSER GOD)

A warrior god who led the failed attack on the Diorite Man (along with 69 other gods).

His weapon was the spear and his sacred animal was the bull.

Astabis's teraph grants a +1 bonus to all damage rolls.

Caster Level: 5th; *Prerequisites:* Craft Teraphim, base attack bonus +4 ; *Market Price:* 200 gp; *Weight:* 1-10 lb.

CYBEBE (GREATER GODDESS)

Known as Cybele to the Romans and Kubaba to the neo-Hittites of Carchemish, Cybebe was the supreme deity of the Phrygian and neo-Hittite cultures, an offshoot of the same mother/fertility cults as Hebat and Arinna. She was depicted as a lioness wearing a turreted crown.

Her sacred priests were castrated (possibly even self-inflicted) before entering her service. She held an annual 12-day festival (roughly March 15-26) to mark spring, during which a pine tree was cut down and adorned with violets. On the ninth day ("The Day of Blood") a ritual was held where the priests cut themselves and danced wildly, splattering the tree with their blood. It was this aspect of her religion that gave Asia a reputation for wildness among the Greeks.

Her favored weapon was the halfspear and her sacred animal was the lion.

Cybebe's teraph grants a +1 resistance bonus to saves versus earth-based spells.

Caster Level: 5th; *Prerequisites:* Craft Teraphim, *resistance*; *Market Price:* 250 gp; *Weight:* 1-10 lb.

GULSES (DEMI-GODDESS)

These were the Fates of Hittite mythology. They performed acts of kindness and cruelty, seemingly at random. They assisted the gods (particularly Hannahanna) freely.

Their sacred weapon was the dagger. Their sacred animal was the raven.

The Gulsas's teraph grants a +2 competency bonus to all Knowledge (dreams) checks.

Caster Level: 5th; *Prerequisites:* Craft Teraphim, creator must have 5 ranks of Knowledge (dreams) skill or the Dreamer feat; *Market Price:* 80 gp; *Weight:* 1-5 lb.

HANNAHANNA (LESSER GODDESS)

The mother of all the gods, Hannahanna was also a goddess of the herd and the hearth; when she disappeared in a fit of anger, sheep and cattle lost the ability to breed, and mothers lost all interest in their children. Burning brushwood placated her and restored harmony. In later times, her worship merged with that of Hebat (and later still Cybebe).

Her sacred weapon was the dagger and her sacred animal was the bee.

Hannahanna's teraph grants a +2 competency bonus to all Handle Animal checks.

Caster Level: 5th; *Prerequisites:* Craft Teraphim, creator must either have 5 ranks of Handle Animal skill or be a mother; *Market Price:* 80 gp; *Weight:* 1-10 lb.

HATTIA (INTERMEDIATE GOD)

Husband of Arinna (predecessor to Hebat), Hattia was the chief god of the people who lived in Anatolia prior to the coming of the Hittites. A storm god, his worship was largely subsumed by Teshub by the time of the Hittite Empire.

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His sacred weapon was the double-bladed axe and his sacred animal was the bull.

Hattia's teraph increases by 1 the threat range of attacks made with a double-headed axe.

Caster Level: 5th; Prerequisites: Craft Teraphim, bless; Market Price: 200 gp; Weight: 1-10 lb.

HEBAT (INTERMEDIATE GODDESS)

The spouse of The Storm God, Hebat was a matronly goddess who assimilated the worship of the more active war goddesses Arinna (who had herself assimilated the earlier war goddess Werusemu). She created the cedars of Lebanon, trees that were highly prized by every Middle East culture from Egypt to Elam. She was nearly the equal to Teshub in esteem and station and her worship was later incorporated into the cult of Cybebe.

Hebat's favored weapon was the halfspear and her sacred animal was the lion.

Hebat's teraph grants a +1 resistance bonus to all Will saves versus enchantment spells.

Caster Level: 5th; Prerequisites: Craft Teraphim, resistance; Market Price: 250 gp; Weight: 1-10 lb.

INNARAS (LESSER GODDESS)

The clever daughter of Teshub, Innaras recruited the mortal Hupasiayas to help the gods defeat the dragon Illuyankas. She rewarded Hupasiayas with a divinely crafted house on a cliff to live in (presumably a place for them to conduct a tryst). Innaras warned him not to look out the window. He disobeyed her, looked out the window, and saw his family. The mortal then begged Innaras to be allowed to go home — the tale ends here, but most stories of this kind usually have endings that are cruel, ironic, or both.

Innaras's favored weapon was the hammer and her sacred animal was the fox.

Her teraph grants a +1 competency bonus to all Charisma-based skills.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks in two Charisma-based skills; Market Price: 200 gp; Weight: 1-10 lb.

KAMRUSEPAS (LESSER GODDESS)

The goddess of healing, magic, and fire, her flame can cause bodily diseases to be burned away in a puff of smoke. And while dreams as a whole aren't her domain, Kamrusepas sends healing dreams to those benighted by troubled thought.

Her favored weapon was a burning brand and her sacred animal was the deer.

Kamrusepas's teraph grants a +2 competency bonus to all Spellcraft checks.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks of Spellcraft skill; Market Price: 80 gp; Weight: 1-10 lb.

KARUNTA (LESSER GOD)

This god of the hinterlands was depicted standing on a stag holding up a hare and a falcon. He was the patron of small villages and hunters, and had echoes in many other Indo-European cultures, including the Celtic deity Cerunnos.

His sacred weapon was the half-spear and his sacred animal was the stag.

His teraph grants a +2 competency bonus to all Wilderness Lore checks.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks of Wilderness Lore skill; Market Price: 80 gp; Weight: 1-10 lb.

KUMARBIS (INTERMEDIATE GOD)

Kumarbis is the father of the gods. He's the most vile of the Hittite pantheon and is the implacable enemy of his children, yet Kumarbis

is also noted for his faithful enactment of ritual and his great wisdom. Some speculate that Kumarbis is related to the Canaanite El and that his vilification is a result of the Hittite's victories over the Amorites of northern Canaan.

His sacred weapon was the spear and his sacred animal was the snake.

Kumarbis's teraph grants a +1 competency bonus to all Knowledge checks.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks in two Knowledge skills; Market Price: 20 gp; Weight: 1-10 lb.

KASHKU (LESSER GOD)

Also known as Kushukh and Arma, this moon god may have been the one of the most ancient deities of the pantheon, dating (like Teshub) to one of the ancient Indo-European pantheons. This wandering deity was depicted with a crescent moon fixed to his hat and wings on his back.

His favored weapon was the sickle and his sacred animal was the owl.

Kashku's teraph grants a +2 competency bonus to all Intuit Direction checks.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks of Intuit Direction skill; Market Price: 80 gp; Weight: 1-10 lb.

SHARRUMMA (LESSER GOD)

This warrior god was the calf of Teshub, represented by a bull that stood on a pair of human legs. He was later considered the weather god of Nerik and Zippalanda. Tudhaliyas IV heavily identified with him (and also identified his parents with Teshub and Hebat), making him an important cult deity in the later days of the Empire.

His favored weapon was the battleaxe, and his sacred animal was the panther.

Sharrumma's teraph grants a +2 competency bonus to all Handle Animal checks.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks in Handle Animal; Market Price: 80 gp; Weight: 1-10 lb.

THE SWORD GOD (INTERMEDIATE GOD)

This inhuman-looking deity (his body a composite of man and lion, with paired swords in place of legs) was a Hittite incarnation of the Babylonian underworld deity Nergal. The Sword God's role was less adversarial than that of his Babylonian counterpart; he was not a rival of Teshub and The Dark Earth often worked in conjunction with Kuntarra in myths. The Sword God played an important role in funerals, invoked as the soul's protector on the perilous journey to The Dark Earth.

His favored weapon was the longsword. His sacred animal was the lion.

The Sword God's teraph grants a +1 resistance bonus to all saves versus necromancy spells.

Caster Level: 5th; Prerequisites: Craft Teraphim, resistance; Market Price: 250 gp; Weight: 1-10 lb.

TASMISUS (DEMIGOD)

The brother of Teshub, Tasmisus was born from the seed within Kumarbis (who hated them both equally). Tasmisus serves as his brother's attendant and messenger, bringing forth storms at his brother's command and carrying messages to Hebat when they are separated. Alongside Teshub, he fought the Diorite Man after Ayas (the Babylonian god Ea) cut off the giant's feet.

His favored weapon was the halfspear and his favored animal was the bull.

Tasmisus's teraph grants a +2 competency bonus to all Sense Motive checks.

Caster Level: 5th; Prerequisites: Craft Teraphim, creator must have 5 ranks of Sense Motive skill; Market Price: 80 gp; Weight: 1-10 lb.

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TELIPINU (INTERMEDIATE GOD)

Telipinu was one of the death/resurrection/fertility deities common in the ancient world (e.g., Osiris, Tammuz, Damuzi, Persephone). His major myth cycle describes how one day he got very angry and left the world, leaving drought, famine, and infertility in his wake. The starving gods desperately searched for him. Telipinu fell asleep, and finally Hannahanna sent a bee out to find him. The bee stung him awake, Kamrusepas performed a ritual to take away his anger, and the world became fertile again.

His favored weapon was the sickle and his sacred animal was the bull.

Telipinu's teraph grants a +2 competency bonus to all Profession (farmer) checks.

Caster Level: 5th; *Prerequisites:* Craft Teraphim, creator must have 5 ranks of Profession (farmer) skill; *Market Price:* 80 gp; *Weight:* 1-10 lb.

TESHUB (GREATER GOD)

Also known as Tarhunt ("the Conqueror"), Teshub is this deity's Hurrian name, as his actual Hittite name has never been universally agreed upon by linguists; he's often referred to simply as The Storm

God. This chief god was, like many other chief deities of the region, a strong, bearded man who wielded a huge two-headed axe. He drove a chariot drawn by the two bulls Seri ("Day") and Hurri ("Night").

He was conceived when the titan Kumarbis ate the phallus of the god Anu. Teshub tried to exit his father's body through Kumarbis's *tarnassas* (a yet-untranslated word), which caused him enormous pain; he eventually left through Kumarbis's "good place," along with the Tigris River.

Teshub was related to the Norse god Thor and the Celtic god Teranis. He was probably one of the original gods worshiped by the proto-Indo-European culture that later spread from their Kurgan homeland.

Teshub lived in Kummiya, a beautiful city located either somewhere in central Anatolia or in far-off Kuntarra. His wife was Hebat and they had many sons.

Eagles and bulls were Teshub's sacred animals. The doubled-bladed axe was his favored weapon.

Teshub's teraph grants a +1 competency bonus to all Charisma-based skills.

Caster Level: 5th; *Prerequisites:* Craft Teraphim, creator must have 5 ranks in two Charisma-based skills; *Market Price:* 200 gp; *Weight:* 1-10 lb.

TABLE 1-2: HITTITE SINS

Sinful Offense	Piety	Punishment
Accidental killing	-5	Fine and recompense
Murder	-10	Fine and recompense
Murder of priest	-15	Death
Murder of king	-20	Death
Insulting high priest or king	-2	None
Defying kingly or local authority	-5	Death
Vandalism	-1	Fine and recompense
Vandalism to orchards	additional -1	Fine and recompense
Vandalism to canals	additional -4	Death
Sharing the secret of iron with foreigners	-5	Death
Attacking anyone without provocation	-2	Fine and recompense
Attacking a priest or noble	additional -2	
Theft	-2	Fine and recompense
Bearing false witness	-2	Fine and recompense
Bearing false witness in a capital case	-2	Death
Spreading false, or true but malicious, gossip	-1	None
Cheating an employee of wages	-2	Fine and recompense
Rape	-2	Death
Adultery	-3	Divorce (Death in the woman's case)
Sexual intercourse with animal	-3	Death
Incest	-1	Ostracism
Kidnapping	-2	Fine and recompense, or Death if victim dies
Cattle theft	-2	Fine and recompense
Military desertion	-3	Death
Failure to participate in religious festivals	-1	None
Knowingly eating Unclean animals	-1	None
Knowingly drinking blood or eating part of a live animal	-2	Ostracism
Casting arcane spell*	-1/spell level	Ostracism
Casting a spell that bestows a curse, disease, or affliction	additional -2	Death

*Priests and wise women (see **New Feats**, page 14) may practice any magic without restriction.

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TABLE 1-3: UNCLEAN ACTS

Condition	Remedy
Eating an Unclean animal	Incense
Entering a temple without purification	Bathe
Pregnancy	Monthly purification ritual

HITTITE COSMOLOGY

Because of both the Hittite practice of adopting the gods and myths of conquered and neighboring nations and the scarcity of surviving records, it's impossible to construct a complete and coherent Hittite myth cycle. What remains are a number of disconnected stories.

ON THE ORIGINS OF THE WORLD

In the olden days, Alalus was king of Kuntarra, the house of heaven. He took the oldest of the gods, Anu, as his cupbearer. After nine years as his slave, Anu deposed Alalus and sent him fleeing to through Kilmar, the gates of Kuntarra, to The Dark Earth (the Hittite underworld). Anu then took Alalus's throne in heaven and named the cruel titan Kumarbis as his cupbearer.

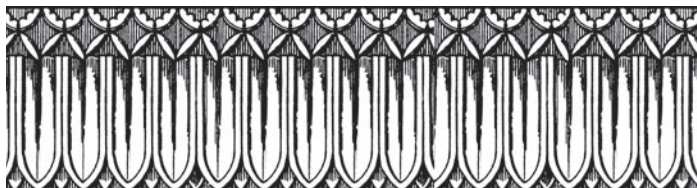
After nine more years, Kumarbis dethroned Anu and sent him flying away, after swallowing Anu's genitals. The genitals impregnated Kumarbis, who eventually gave birth to the gods Teshub and Tasmisus, and to the Tigris River. Teshub deposed Kumarbis, who sought revenge by giving birth to the Diorite Man in a (failed) attempt to destroy the gods.

The gods built the earth on the back of the titan Upelluri (who fills much the same role in Hittite mythology as Atlas does in Greek myth) and cut the cord between Kuntarra and Earth with the *Knife of Separating* (see page 15).

Teshub took the goddess Hebat as his bride, and together they had many children. One of these children was his daughter Innaras, goddess of animals and the mountain plateaus. Eons later, Teshub was attacked by the dragon Illuyankas, who stole his eyes and heart. Innaras invited the dragon and its offspring to a feast. There Illuyankas gorged himself so thoroughly that Innaras was able to recover her father's lost organs from the bloated dragon. Teshub then attacked the dragon; it tried to retreat to its lair, but was too fat to enter its hole. Teshub slew Illuyankas, a victory reenacted annually at the Hittite spring festival, Puruli, held at the beginning of the new year. To the human Hupasiayas, who had assisted Innaras, the gods eternally bequeathed the gift of rain (a valuable gift in semiarid Anatolia) among other things.

THE DIORITE MAN

After being driven from Kuntarra, the vengeful titan Kumarbis copulated with the side of a volcano that eventually gave birth to Ullikummi (page 24), a being made of volcanic diorite. Knowing that contact with water would cause the Diorite Man to grow, the allies of Kumarbis placed Ullikummi at the side of the protective Upelluri (a titan who stood in the western Mediterranean holding up the western edge of the sky). The Diorite Man slowly grew upwards, eventually breaking through the waters like the volcano that was his mother.



At this point, the gods noticed Ullikummi, and became frightened, seeing no end in sight to his growth. They first tried taking water away from him, but that only temporarily halted his growth and caused calamities throughout the Mediterranean region, forcing the gods to return the waters to the sea basin. Next, the warrior god Astabis led a force of 70 gods against him, but failed. Shauska (the Hittite Ishtar) tied to seduce him but he was blind to her. Tapkina (wife of Ayas, the Babylonian Ea) tried to sing to Ullikummi in order to sooth him, but was washed away by a great wave.

Finally, Ayas used the copper *Knife of Separating* to cut off his feet, and Teshub and his brother Tasmisus did battle with him. The Diorite Man was presumably (as the legend has no extant ending) slain.

THE AFTERLIFE

When they died, the bodies of Hittite kings and princes were cremated in temples so the souls (which were present in the smoke) could freely mingle with the divine presences dwelling in the temple walls. Common folk, on the other hand, were consigned to The Dark Earth (also called "the lower place"), a dreary place reminiscent of the Greek Hades and the Babylonian Esagila (Land of No Return).

At the entrance to The Dark Earth were two vessels called *palhi jars* (see page 15). Anything that entered into them was utterly and irrevocably destroyed. The anger of the gods Hannahanna and Telipinu was trapped in these jars, which allowed them to be much more pleasant toward mortals.

TEMPLES

Hittite temples were both religious centers and centers of civil government. A temple usually consisted of a large, central paved courtyard, in which the statue of a deity was placed, surrounded by many storerooms and offices. The temple gates and the gate to the inner sanctum weren't placed in the center of the wall, providing a direct route from the outside to the heart of the temple. Instead, approaching the god required a long, roundabout approach: As stealing a cult statue was believed to give the thief power over the local god, Hittite temples were a compromise between access and security.

There was a great temple complex in Hattusas, a fortified city within a city with an elaborate set of gates that led into an area that housed temples devoted to dozens of deities. A mile and a half northeast of Hattusas was the great open-air sanctuary of Yazilikaya, the most famous of all Hittite temples.

YAZILIKAYA

The greatest known wonder of the Hittite world was the sanctuary of Yazilikaya, a large temple complex outside Hattusas located near a spring and surrounded by natural rock walls. Unlike the closed temples of other peoples of the *Testament* lands, this complex was open to the sky. Between 1400 and 1200 BCE several temples were built here to honor major deities of the Hittite pantheon.

In two natural caverns there are intricate wall carvings that depict 64 deities in procession. The names of the deities are inscribed over the gods' heads, but in Hurrian, not Hittite; emblematic of Queen Puduhepa's religious reforms. The most prominent deities in the caverns are Teshub, Hebat, and Sharrumma, representing Hattusilis, Puduhepa, and Tudhaliyas.

The smaller chamber (whose chief deity was the Sword God, the god of death) contained libation basins carved into the rock as well as the burnt remains of human bodies, suggesting that members of the Hittite royal family were cremated here.

- TESTAMENT: THE HITTITES -

- HITTITE CULTURE -

HOUSING

Typical Hittite houses were two-story mud-brick structures, with wooden beams and supports, and areas designated for living, storage, and food preparation. Layers of loam and clay were used to keep them water-tight. Early homes had open courtyards, but later homes had thatched roofs. Houses set on hillsides were terraced. Wealthier homes in cities had clay bathtubs that connected to drainage systems.

The palaces were more elaborate, of course; the great palace of Hattusas had over 60 rooms.

FOOD

Despite the inhospitableness of much of their land, the Hittites were accomplished farmers and herdsman. Barley and emmer wheat were staple crops used to make bread and beer. Figs, apricots, apples, pomegranates, and in some places grape vines grew readily. The Hittites raised bees to produce honey. Sheep and cattle provided occasional meat, while peas and beans were the most common vegetables.

While famine was more frequent in Anatolia than in bountiful Egypt, the Hittite lands were such an important source of ores and metals that the Hittites usually had little difficulty trading for food.

RIDING ANIMALS

Hittite noblemen brought the Kurgan mastery of horses with them into Anatolia. Early in their history, the Hittites set up trade embassies with the Assyrians; donkeys were the favored pack animal on the long journey from Assyrian Asshur to border-city Haran and then deeper into the Hittite lands.

PROFESSIONS

Hittites tended toward farming and warfare in spring through fall, and mining and craftmaking during the winter months. Accomplished artisans, the Hittites were skilled at pottery, handicrafts, and metalworking, as well as beer and winemaking.

The Hittites frequently employed slaves, whose life and death were at their master's discretion.

CLOTHING

Hittite men and women wore tunics. Men wore knee-high kilts without patterns, while women wore longer dresses. Nobles had shawls and wore caps on their heads. The king wore a longer tunic than commoners or nobles.

The Hittites wore their hair long and well-groomed; prior to the Battle of Kadesh, Ramesses called the Hittite soldiers effeminate based on the length of their hair.

THE ARTS

The Hittites had a tradition of story cycles involving their own gods, and borrowed and adapted the legends of their neighbors. For instance, their version of the Gilgamesh myth stripped him of his role as a Sumerian king, and expanded on the episode involving the cedar forests of Lebanon that were at some times a part of the Empire. Some of the myth cycles echo those of Greek society, with deities, stories, and some fantastic creatures (such as winged horses) common to both cultures. Indeed, some Greek myths (those involving Jason and Hercules) were partially set in Anatolian locales.

The blend of the divine with the animistic in Hittite religion led to a lot of animal sculpture with religious overtones in Hittite art. The Hittites were especially skilled at carving reliefs using their own artistic motifs or borrowing from neighboring countries.

MUSIC AND GAMES

Hittites played flutes and a bagpipe-like instrument called the tulum.

The Hittites held games at the Puruli festival that included horse racing, foot races, archery contests, and a game to gain possession of a sheepskin slung over a tree branch that might have been the inspiration for the legend of the Golden Fleece; Colchis, the land of the Fleece, was located in the region held by the Kaskans. (See also *kuskursa*, on page 15.)

FUNERAL PRACTICES

In the Hittite culture, cremation was commonplace. Nobles had their bodies burnt, and then their bones were oiled and wrapped in linen for interment. Commoners were either cremated or buried. The funeral rites for a Hittite king could take 13 days, with the ceremonial burning on the ninth day.

GOVERNMENT AND BUREAUCRACY

The Hittite form of government changed over the course of time. In the beginning, a central king loosely governed strong local rulers, and a king who didn't have the approval of the noble families (or *pankus*) could find himself expelled. After the chaos that ended the Old Hittite Kingdom, this dramatically changed; the king became chief administrator, head of the army, high priest of the realm, and chief judge, and his chief advisor was not the *pankus*, but his queen, who held that office until



- TESTAMENT: THE HITTITES -

her death (thus a new king's wife might not become queen until her mother-in-law or grandmother-in-law died). His sons were typically placed as rulers of important local cities, but the central king took steps to ensure that none of the lesser rulers grew powerful enough to challenge his authority.

The Hittite king was considered the embodiment of the sun god, and often referred to by petitioners as "the sun." Because of the contact between Hattusas and Akhetaten during the period of the sun-worshipping Akhenaten, some have conjectured a cultural influence in one direction or the other at this time.

Justice was usually administered by local officials, but certain crimes were considered so serious (illicit sorcery or any offense that required the death penalty) that the king's involvement became mandatory.

Laws involving women were progressive by the standards of the time, with women being granted the right to divorce and the right to approve the marriage contracts of their children.

MARRIAGE

Hittite marriage customs were similar to the other cultures at the time; more exercises in horse-trading than romance. The groom started the process by offering a gift to the bride; if deemed acceptable by her parents (both mother and father were expected to approve the choice), a wedding ceremony took place. At the wedding, a gift was given to the bride's family, while a dowry was offered to the groom. If the marriage was ever violated, the dowry or gifts were returned to the party who had given them. In the event of the groom's death, the dowry was awarded to his heirs; if the bride died, her family kept their gift, but her gift was returned to the groom.

- NEW SKILLS AND FEATS -

This section describes a new skill and two new feats that are appropriate for some Hittite characters.

NEW SKILL

This section describes the new skill and its typical uses. Characters can sometimes use the skill for purposes other than those noted here.

KNOWLEDGE (HARUSPICY) (INT; TRAINED ONLY)

This skill functions like an *augury* spell, except it requires an hour to perform and the sacrifice of 10 gp worth of livestock (whose entrails are read as part of the divination), and can see further into the future. This skill is considered a dangerous application of sorcery by the Hittites and it may only be legally used by priests and recognized wise women.

Check: The base chance for receiving a meaningful augury is 65% + 1% per rank in the skill; the GM makes the roll secretly. The GM may determine that the question is so straightforward that a successful result is automatic, or so vague as to have no chance of success. If the character succeeds on his skill check he gets one of four results:

"Weal" (if the action will probably bring good results)

"Woe" (for bad results)

"Weal and woe" (for both)

"Nothing" (for actions that don't have especially good or bad results)

If the check is failed, the character gets the "nothing" result with no way to tell whether it resulted from a failed or successful augury.

The augury can see into the future only about three days, so anything that might happen after that does not affect the augury; thus it might miss the long-term consequences of a contemplated action.

Retry: All Knowledge (haruspicy) attempts made by the same person about the same topic use the same dice result as the first check.

FESTIVALS

Two great festivals marked the Hittite calendar: the Puruli festival, which lasted for 32 days and marked the start of new year; and a fall festival that lasted for 21 days. These long festivals took the king (in his role as high priest) throughout the empire, consolidating the power of the monarchy over fractious and very independent city-states.

Part of the Puruli celebration involved a festival in which the royal administrators gathered at Hattusas and made a procession to the sacred sanctuary of the gods in Yazilikaya, with the representative of the goddess Hebat leading the procession.

Puruli was also a major trading festival, where people from throughout the region brought goods to trade in the marketplace of Hattusas.

For the purpose of recovering lost Piety, every day of the fall festival and Puruli are considered minor holy days. The last day of Puruli is considered a major holy day; the day on which the sins of the Hittite nation can be absolved. If the king celebrates one day of either festival in a given city, that day counts as a major holy day for the residents of that city.

HITTITE PIETY

Just as with the peoples of the *Testament* lands, obedience to gods, kings, and laws were an important aspect of not only a person's civil life but also his religious life — most crimes were also sins, and carried a penalty in Piety, as shown on **Table 1-2: Hittite Sins**. (For details about the optional Piety system, see *Testament*, pages 49-54.)

NEW FEATS

This section describes two new feats that are appropriate for some Hittite characters.

IRON WARRIOR (GENERAL)

You are particularly adept at exploiting your technological advantage.

Prerequisite: Weapon Focus with an iron melee weapon.

Nation: Hittite.

Benefit: The character gain advantages for using iron weapons and armor. Against non-iron weapons, each piece of iron armor (armor, shield, helm) worn gives him a +1 bonus to his armor class, and against bronze or weaker armor, he receives an additional +1 attack bonus with his iron weapons.

WISE WOMAN (GENERAL)

You're permitted to cast arcane spells in the Hittite culture.

Nation: Hittite.

Benefit: The character may cast arcane spells without accruing negative Piety. She must, however, be a middle aged (or older) woman, and must have the blessing of the Mother Goddess (as granted directly or through one of her priests). She receives Knowledge (haruspicy) as a class skill.

Normal: Casting arcane spells in the Hittite world is an impious act (-1 Piety/spell level) unless the caster is a priest or has the Wise Woman feat.



- TESTAMENT: THE HITTITES -

- NEW MAGIC ITEMS -

This section describes several magic items appropriate for use in places where Hittite culture thrives.

NEW STAFF

A staff has a number of different (but often related) spell effects. A newly created staff has 50 charges, and each use of the staff depletes one or more of those charges.

HITTITE CADUCEUS STAFF

This staff, which has a carved snake wrapped around it from tip to top, and which is surmounted by a globe held in four claws, is a symbol of Hittite priestly authority. It allows the priest to use the following spells at will, as cast by an 8th-level caster: *bless*, *command*, *remove fear*, *sanctuary*. In addition, it raises the effective Charisma of anyone who holds it by +3.

Caster Level: 8th; *Prerequisites:* Craft Staff, *eagle's splendor*, *bless*, *command*, *remove fear*, *sanctuary*; *Market Price:* 18,750 gp; *Weight:* 5 lb.

NEW WONDROUS ITEMS

While wondrous items can take almost any form, the items below strongly reflect the Hittite culture in form and function.

KUSKURSA

This item is a sheepskin sacred to Hannahanna, which is hung over a tree for good luck. If someone places it over a pine bough (on his own property), his is granted a +3 Luck bonus to Armor Class and a +2 bonus to all saving throws. If the *kuskursa* is removed from the tree, the bonuses vanish.

Caster Level: 15th; *Prerequisites:* Craft Wondrous Item, *holy aura*; *Market Price:* 32,500 gp; *Weight:* 3 lbs.

PALHI JAR

This sacred object, a lesser version of the jars at the entrance to the underworld that could swallow even the sins of the gods, can consume the sins of mortals. When opened, a man can choose to have the jar take away some of his sins and then bury it in the earth; after he does so, that sin is lost forever.

If someone uses a *palhi jar*, he loses 2d6 negative Piety points (in games using conventional alignments, his alignment is shifted one step towards lawful good).

Caster Level: 7th; *Prerequisites:* Craft Wondrous Item, *atonement*; *Market Price:* 1,800 gp; *Weight:* 5 lbs.

MAJOR ARTIFACT

While all artifacts are extremely rare, major artifacts are unique magic items powered with the most potent of powers.

KNIFE OF SEPARATING

This powerful tool of the gods was created at the same time as Kuntarra (the Hittite heaven) and Earth, but even the gods are unsure exactly which of them created it. Its first recorded use was to cut the cord connecting Earth and Kuntarra, and later it separated the feet of Ullikummi, the Diorite Man, from the rest of his body.

Taking the form of a simple, well-crafted copper dagger, the *knife of separating* was a poor weapon in normal combat (1d3 damage, crit 20). But it excelled at *separating* any one thing from any other; when used to separate instead of to merely damage an opponent, on a hit the *knife*

automatically (no saving throw) divides two objects one from the other. Thus, if the god Ayas had merely tried to stab the Diorite Man with the *knife*, he would have caused a small wound in the giant, but by striking to separate Ullikummi's feet from his legs, the walking mountain was brought down following a successful attack roll.

The difference between separating and mere cutting or stabbing is a subtle one, involving the intention of the *knife's* wielder as much as the specifics of the situation. The wielder must articulate to the *knife* what his intentions are, and the task must be one that's conceivable even given the power levels the gods have to work with: cutting a supposedly indestructible artifact in half isn't beyond the capabilities of the *knife of separating*, but to accomplish a feat like dividing Light from Darkness would require the *knife* to pass between *every* example of light and *every* instance of darkness in a single pass of its wielder's hand. (Presumably Ayas used divine magic to expand his own size (and that of the weapon he wielded) to something comparable to the Diorite Man's, in order to make it possible for the *knife* to pass all the way through the mountain-thick ankles of his opponent.)

The effects of separating two objects in this way must be adjudicated individually by the GM; *e.g.*, separating a person's head from his body is most likely going to be lethal, but the effects of separating his body and soul are less obvious.



- TESTAMENT: THE HITTITES -

- NEW SPELLS -

Spells in *italics* are spells from *Testament: Roleplaying in the Biblical Era* that are open to Hittite spellcasters. Spells marked with an ^{“new”} are new and are described starting on page 18. Some are restricted to spellcasters of a particular religion: (B) Babylonian, (C) Canaanite, (E) Egyptian, (H) Hittite, (I) Israelite. As with *Testament*, the GM should use caution before translating these new spells into other d20 settings.

Note: While Hittite characters cannot choose the psalmist and qedeshot classes, there are listings here of new spells to add to the spell lists of those classes.

BLACKGUARD SPELLS

4TH-LEVEL BLACKGUARD SPELLS

Protection from Holy. Grants protection from the effects of holy weapons and spells.

BARD SPELLS

5TH-LEVEL BARD SPELLS

Confession of Harm*. Those secretly planning to harm the spell's target must succeed on a Will Save or confess.

CLERIC SPELLS

1ST-LEVEL CLERIC SPELLS

Appease Deity (H)*. Prevents a deity's curse following an ill omen.

Community Protection. Protects community from drought, demons and devils, pestilence, plague, vermin, or war.

Inflict Pain. Touch attack, 1d8+1/level subdual damage.

Skilled Craftsmanship. Grants bonus to worshiper's Craft skill for a year.

2ND-LEVEL CLERIC SPELLS

Allure. Increases target's Charisma.

Safeguard Secret*. Magically prevents someone from telling a secret.

Sense Temptation. Caster senses whether anyone within 60 ft. is giving in to temptation.

3RD-LEVEL CLERIC SPELLS

Bestow Curse. Causes a debilitating condition to affect the subject.

Light In The Shadows. A light appears around anyone attempting to Hide or Move Silently.

Messenger Bee (H)*. Send a message via a stinging insect.

Portent (B, C, E, H). Receive an omen from the gods about a future event.

4TH-LEVEL CLERIC SPELLS

Bestow Affliction. Inflicts a non-contagious disability on the target.

Crossroad Compulsion (H)*. Place an offering to the gods to protect a place against evil or a particular person to bar them from traveling down one path on a crossroad.

Feast against Curses (H)*. Protects the target against curse magic by way of an honoring feast.

Greatness Of Tribe. Shares the ability bonuses of members of the immediate family.

Increase Fertility. Improves chances of a pregnancy.

Leopard Guard (H)*. Summons celestial leopards to defend a location.

Light Before Thee, Darkness Behind. Creates a zone of *light* and *darkness* around an object.

Remove Affliction. Cures conditions such as paranoia, lameness, and impotence.

Speak With The Walls (H)*. Speak with the souls of dead people who have been cremated in a particular place.

Sting Of Insight (H)*. Gain intelligence, wisdom, and a second chance to perform a skill.

Wall Of Light. Erects a wall that causes anyone who passes through it to glow.

Witchbreaker (H, I). Inflicts damage on arcane spellcasters.

Zone Of Peace. Creates a zone where a truce is enforced.

5TH-LEVEL CLERIC SPELLS

Confession Of Harm*. Those secretly planning to harm the spell's target must succeed on a Will Save or confess.

Contingent Curse. The next time the subject commits a sin, he receives an appropriate affliction.

Curse The Ground*. Curses a conquered site.

Flame Of Kamrusepas (H)*. Produces a flame that burns illness out of the side.

Malaise. Causes generalized ill health for one or more creatures.

Mark Of Impiety. Places a curse on sinners that allows people to do extra damage to them.

Untiring. The target does not need to make Endurance checks, and isn't encumbered by weight.

Wall Of Thunder. Erects a wall that electrocutes and deafens anyone who passes through it.

6TH-LEVEL CLERIC SPELLS

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.

Enforce Treaty*. Brings down a *major curse* on those breaching a treaty.

Exile (B, C, E, H). Causes damage to the wicked in their homeland.

Fertile Womb. Eliminates barren condition.

Mass Blindness/Deafness. As per *blindness/deafness*, but with multiple targets.

Remove Exile (B, C, E, H). Removes the effects of an *exile* spell from one who has been cast out of his homeland.

See The Hidden. Clearly see creatures (e.g., angels, demons, and devils) in the Hidden world.

Touch Of The Goddess (B, C, E, H). Subject receives many healing benefits, including immunity to natural and magical disease.

7TH-LEVEL CLERIC SPELLS

Divine Path. Summons a divine manifestation to chart a course.

Doorway To The Underworld (B, C, E, H). Creates a portal into the world of the afterlife.

Hasten Birth. Brings any pregnancy to term.

Mass Contagion. As per *contagion*, but with multiple targets.

Mass Curse. As per *bestow curse*, but with multiple targets.

Mass Inflict Serious Wounds. As per *inflict serious wounds*, but with multiple targets.

Might Of The Gods. Augments the Strength, Constitution, or Dexterity of nearby fighters.

Speak With The Hidden. Enables a person to communicate with beings that are Hidden from the world.

8TH-LEVEL CLERIC SPELLS

Curse Unto Generations. Curses a man's brothers and sons or a woman's sisters and daughters for four generations.

God Form (B, C, H). Channel a god's power through caster's body.

Mass Affliction. As per *bestow affliction*, except on multiple targets.

Sign Of God. Reveals a god's presence on the battlefield.

9TH-LEVEL CLERIC SPELLS

Globe Against The Arcane. Creates an antimagic shell that negates arcane spells.

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Plague Star (H)*. Causes a meteor to fall from the sky, visiting a plague on a region.

Rain Of Blood. An unholy rain blights land, poisons water, and lowers morale.

Rejuvenation (B, C, H). Restores subject to his physical prime.

DRUID SPELLS

2ND-LEVEL DRUID SPELLS

Protective Swarm (H)*. The caster is surrounded by bees that feed and protect him.

3RD-LEVEL DRUID SPELLS

Messenger Bee (H)*. Send a message via a stinging insect.

PALADIN SPELLS

2ND-LEVEL PALADIN SPELLS

Dying Curse. Curses whoever kills the paladin.

3RD-LEVEL PALADIN SPELLS

Leopard Guard (H)*. Summons celestial leopards to defend a location.

Paladin's Chariot. Summons a special chariot.

Sacred Companion*. The caster gains a holy eagle or lion companion.

Sleep Of The Lion (H)*. The caster remains alert while asleep.

4TH-LEVEL PALADIN SPELLS

Greatness Of Tribe. Shares the ability bonuses of members of the immediate family.

Protection From Unholy. Grants protection from the effects of unholy weapons and spells.

Remove Affliction. Cures conditions such as paranoia, lameness, and impotence.

Untiring. The target does not need to make Endurance checks, and isn't encumbered by weight.

PSALMIST SPELLS

5TH-LEVEL PSALMIST SPELLS

Confession Of Harm*. Those secretly planning to harm the spell's target must succeed on a Will Save or confess.

QEDESHOT SPELLS

2ND-LEVEL QEDESHOT SPELLS

Safeguard Secret*. Magically prevents someone from telling a secret.

5TH-LEVEL QEDESHOT SPELLS

Confession Of Harm*. Those secretly planning to harm the spell's target must succeed on a Will Save or confess.

RANGER SPELLS

2ND-LEVEL RANGER SPELLS

Protective Swarm (H)*. The caster is surrounded by bees that feed and protect him.

3RD-LEVEL RANGER SPELLS

Messenger Bee (H). Send a message via a stinging insect.

SORCERER/WIZARD SPELLS

1ST-LEVEL SORCERER/WIZARD SPELLS

Inflict Pain. Touch attack, 1d8+1/level subdual damage.

2ND-LEVEL SORCERER/WIZARD SPELLS

Allure. Increases target's Charisma.

Infant's Augury. Reveals a child's future.

Safeguard Secret*. Magically prevents someone from telling a secret.

Stumble. Causes an opponent to fall when he attempts a movement action.

3RD-LEVEL SORCERER/WIZARD SPELLS

Light In The Shadows. A light appears around anyone attempting to Hide or Move Silently.

Protective Swarm (H)*. The caster is surrounded by bees that feed and protect him.

4TH-LEVEL SORCERER/WIZARD SPELLS

Bestow Curse. Causes a debilitating condition to affect the subject.

Feast Against Curses (H)*. Protects the target against curse magic by way of an honoring feast.

Light Before Thee, Darkness Behind. Creates a zone of *light* and *darkness* around an object.

Messenger Bee (H)*. Send a message via a stinging insect.

Speak With The Walls (H)*. Permits the caster to speak with the souls of cremated persons.

Wall Of Light. Erects a wall that causes anyone who passes through it to glow.

5TH-LEVEL SORCERER/WIZARD SPELLS

Curse The Ground*. Curses a conquered site.

Shackle. Places a magic shackle on target's wrist or ankle.

Understand All Speech. Makes comprehensible the speech of all living things, whether or not they are intelligent.

6TH-LEVEL SORCERER/WIZARD SPELLS

Lightning Pyre. Creates a burning electrical field that allows the caster to tap into it for a variety of effects.

Wall Of Stars. Creates an improved *wall of force* that the caster can pass through at will.

7TH-LEVEL SORCERER/WIZARD SPELLS

Bestow Major Curse. Causes a greatly debilitating condition to affect the subject.

Inspire True Love. Causes the subject's true love to come to him.

Power Word: Fear. Causes large numbers of creatures to flee in panic.

8TH-LEVEL SORCERER/WIZARD SPELLS

Mass Curse. As per *bestow curse*, but with multiple targets.

9TH-LEVEL SORCERER/WIZARD SPELLS

Curse Unto Generations. Curses a man's brothers and sons or a woman's sisters and daughters for four generations.

Mass Contagion. As per *contagion*, but with multiple targets.

FORBIDDEN SPELLS

The spells *astral projection*, *etherealness*, *ethereal jaunt*, and *plane shift* are unknown to the Hittites. They can use *doorway to the underworld* as a dedicated *plane shift* to take them to one particular other plane, but no other planar travel is possible.

- TESTAMENT: THE HITTITES -

The spells *animal messenger* and *sending* are replaced by *messenger bee*.

Casting arcane spells in the Hittite world is an impious act (–1 Piety/spell level) unless the caster is a priest or has the Wise Woman feat.

SPELL DESCRIPTIONS

The spells below are presented in alphabetical order.

APPEASE DEITY

Abjuration

Religion: Hittite

Level: Cleric 1

Components: V, S, DF, M

Casting Time: One hour

Range: Close (25 ft. + 5 ft./2 levels)

Area: See text

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

This variant on the *community protection* spell (see *Testament*, page 87) is used when an ill omen appears (usually an eclipse, blood red moon, comet, or falling star) in the sky. Unlike *community protection*, this spell is not a generalized protection; it must follow one of these ill omens. If *appease deity* is not cast following such an omen, within three days of the omen one of the following curses begins to affect a community in the lands of the Hatti:

CURSES OF ILL OMEN

d100 roll	Curse
01-30	Pestilence
31-50	Plague
51-00	Misfortune

Only one roll is necessary per ill omen (*e.g.*, a comet can appear in the sky for weeks, but only one roll is required against it).

The effects of the ill omen are:

Pestilence: This condition causes a +5 bonus to the DC of all Profession (herdsman) checks.

Plague: A disease kills 5% of the community's population each month. Each PC must succeed on a monthly DC 18 Fortitude save or contract it.

Misfortune: Everyone in the community is bedeviled by bad luck. All members of the community suffer from a –2 luck penalty to saving throws, attack rolls, and skill checks. Each PC must succeed on a monthly DC 15 Reflex save or fall victim to an accident causing up to 3d6 damage.

A DC 18 Knowledge (astrology) check can predict which (if any) of the three effects is likely to befall the community.

Appease deity requires a DC 20 Community Piety check. If the check is failed but the spell is repeated on the following month, there's a cumulative +3 bonus to the save, to a maximum of +15 after five checks.

Material Component: 100 gp worth of libations and horse or cattle sacrifices.

CONFESSION OF HARM

Enchantment (Charm) [Mind-Affecting]

Level: Bard 5, Cleric 5, Psalmist 5, Qgedeshot 5

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Person touched

Duration: One hour/level

Saving Throw: Will negates

Spell Resistance: Yes

After this spell is cast upon a living person, it forces any human coming within 25 ft. + 5 ft./2 caster levels of the target who intends to do physical harm to the target within a day's time to make a Will save; failure means he stops and takes one standard action to quickly explain how he intends to harm the target. This spell's effects include forcing confessions from those who incite others to commit violence against the target and from those intending to use damaging magic (*e.g.*, *fireball* but not *charm person*), but not a confession of merely working against his interests.

When the target of this spell becomes involved in combat, the duration automatically expires.

CROSSROAD COMPULSION

Abjuration

Religion: Hittite

Level: Cleric 4, Travel 3

Components: V, S, M

Casting Time: One hour

Range: See text

Target: Creature touched

Duration: One day/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

As part of the casting of this spell, after a feast an offering to the gods is buried at a crossroads or a fork in a road to keep people from going to a city where one road leads. Upon encountering the charm, anyone who does not come from that destination must succeed on a Will save or be magically compelled to travel one of the other directions for as long as the spell lasts.

Material Component: A piece of unbroken bread that was part of a feast (the feast costing at least 250 gp).

CURSE THE GROUND

Transmutation

Level: Cleric 5, Sorcerer/Wizard 5

Components: V, S, DF, XP

Casting Time: One hour

Range: Close (25 ft. + 5 ft./2 levels)

Area: See text

Duration: Permanent

Saving Throw: None

Spell Resistance: No

This spell places a powerful curse on land that has been conquered within the last week (usually a city). Anyone who builds on the land, grows food or herds cattle on it, or even attempts to practice a craft there is subject to a curse, suffering a –4 Luck penalty on all saving throws and skill checks (but not attack rolls). A *remove curse* spell negates its effects on a person for 30 days, but it requires the building of a temple (sanctified by a *hallow* or a *miracle* spell) to a deity recognized by the conqueror to remove the curse from the land.

The caster can curse up to 2,000 acres of land (about 3 square miles; an area large enough to cover any but the largest of cities in the *Testament* lands) with this spell. The land must be mostly deserted, and every acre of land cursed costs the caster 1 XP.

XP Cost: Up to 2,000 XP (see above).

ENFORCED TREATY

Transmutation

Level: Cleric 6

Components: V, S, DF

Casting Time: One round

Targets: Two willing individuals

Duration: Permanent

Saving Throw: None

Spell Resistance: No

- TESTAMENT: THE HITTITES -

When this spell is cast on two people who are both willing to place their seals on a document and willing to have *enforced treaty* cast on them, they both become subject to an enchantment; they are unaffected as long as they abide by the terms of the agreement, but if either party violates the agreement he becomes the subject of a *bestow major curse*. If any attempt is made to remove the *enforced treaty* before it takes effect, the curse is also triggered. Third-party violations of the treaty do not invoke the curse.

The treaty doesn't have to be equitable so long as its provisions are agreed to by both parties.

FEAST AGAINST CURSES

Abjuration

Religion: Hittite

Level: Cleric 4, Sorcerer/Wizard 4

Components: V, S, M

Casting Time: One hour

Target: One person

Duration: One day/level

Saving Throw: None

Spell Resistance: No

As part of the casting of this spell, a feast is held for a person to protect him from curses. At the end of the feast, a piece of bread is taken from the feast and placed in a box that is then nailed shut and buried in the earth. The caster then implores his patron deity to take the offering in exchange for protecting the target from curses. The target (not the caster) must then make a Piety check against DC 15; if successful, he receives a +4 to all saving throws against magical attempts to bestow curses, diseases, or afflictions on him.

Material Component: A feast held in the honor of the target, costing at least 250 gp.

FLAME OF KAMRUSEPAS

Conjuration (Healing)

Religion: Hittite

Level: Cleric 5, Fire 4, Healing 4

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: One round

Saving Throw: Fortitude negates (harmless)

Spell Resistance: Yes (harmless)

If the subject of this spell is diseased or injured, the *flame of Kamrusepas* causes him to burn (both internally and externally) with a healing fire that acts as a *remove disease* and *cure moderate wounds* spell, its curative effects happening as the flames burn out at the end of the spell duration. Furthermore, anyone (except the caster and the subject) who touches or strikes the subject while the flames burn sustains 2d8 +1/caster level (to a maximum of +10) hp worth of fire damage. The spell cannot be used to start secondary fires.

If the spell's subject is neither diseased nor wounded, the flames will fail to ignite but the spell slot is still used up.

LEOPARD GUARD

Conjuration (Summoning) [See Text]

Religion: Hittite

Level: Cleric 4

Components: V, S, F/DF

Casting Time: 1 full round action

Range: Close (25 ft. + 5 ft./2 levels)

Area: 5 sq. ft./caster level

Duration: 1 hour/level (D)

Saving Throw: None

Spell Resistance: No

This spell summons two celestial leopards whenever someone who is neither the caster nor a priest of his faith enters the restricted area designated by the caster when the spell is cast. The two leopards attack whoever (except the caster and priests of the caster's faith) is within the area they're guarding. They attack for a maximum of 10 rounds, then return to their home location.

This spell is most frequently employed by the priestesses of Hebat to guard her wells.

The leopards have the following stats:

CELESTIAL LEOPARD

(Medium-size magical beast); CR 2; 3d8+6 (19 hp); Init +4 (+4 Dex); Spd 40 ft., climb 20 ft.; AC 15 (+4 Dex, +1 natural); Atk bite +6 melee; two claws +1 melee; Dmg bite 1d6+3; claw 1d3+1; Face: 5 ft. by 5 ft.; Reach: 5 ft.; SA pounce, improved grab, rake (1d3+1), smite evil (+3 damage once/day); SQ darkvision 60 ft., acid, cold, and electricity resistance 5, scent, SR 2; Balance +12, Climb +11, Hide +9, Listen +6, Move Silently +9, Spot +6; Weapon Finesse (bite, claw); Alignment N; Fort +5, Ref +7, Will +2; Str 16, Dex 19, Con 15, Int 2, Wis 12, Cha 6

MESSENGER BEE

Evocation

Religion: Hittite

Level: Cleric 3, Druid 3, Ranger 3, Sorcerer/Wizard 4

Components: V, S, DF

Casting Time: 10 minutes

Range: See text

Target: One creature

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No



- TESTAMENT: THE HITTITES -

When *messenger bee* is cast, a bee is dispatched to bring a message to a particular person. The bee travels at 20 miles/hour (176 feet per round), with a maximum range of 20 miles per caster level; the bee cannot leave the plane of existence of the caster in order to find its target. When the bee reaches the target, it stings him and then immediately dies. The target takes 1 hit point of damage and receives a message of 25 or fewer words from the caster transferred telepathically to him from the carrier bee.

The recipient character must be unarmored or wearing light armor, or the messenger bee is unable to sting him. Likewise, the bee cannot recognize and sting a target who is hidden (magically or otherwise) or in disguise.

The bee can be intercepted before it reaches its target; for combat purposes it's AC 18, has a flight speed of 60 ft. (and good maneuverability), and 1 hp. If the bee is killed before it delivers its sting (including being swatted by the target of the spell), the carried message is lost. The bee will not sting anyone but its appointed target.

PLAGUE STAR

Necromancy

Religion: Hittite

Level: Cleric 9

Components: V, S, M, XP

Casting Time: 10 minutes

Range: Long (400 ft. + 40 ft./level)

Targets: One community, no larger than 25,000 people

Duration: See text

Saving Throw: See text

Spell Resistance: See text

This spell causes a meteor to fall from the heavens, causing a terrible disease within a town or a city. Within three days, the plague begins

to take hold, and over the course of the next seven days 20% of the population of the community dies from chills, fever, and a debilitating cough. This number is reduced to 5% if a *community protection* against disease was cast before the meteor's fall or an *appease deity* is cast afterwards.

Any PC in the city at the time of the shooting star's fall or who enters the community during the plague's three-day incubation period (but not during the plague's subsequent seven-day run) must succeed on a DC 18 Fortitude save or contract meteor sickness. For each of the seven days the PC has meteor sickness, a daily DC 12 Fortitude save must be made at dawn or he dies. The +4 bonus from a *community protection* spell against disease applies to this roll. A *remove disease* spell doesn't cure this sickness, but it reduces its effects so that while the character is still made weak and miserable by the disease (-1 Str, -1 Con per day) he won't die from the sickness.

Meteor sickness isn't contagious. If an infected person leaves the community, he must still make daily saving throws to survive, but he cannot spread the disease to another location.

Material Component: A sacrifice worth at least 5,000 gp is required to perform this spell, as well as the sacrifice of 500 XP.

PROTECTIVE SWARM

Conjuration (Summoning)

Religion: Hittite

Level: Druid 2, Ranger 2, Sorcerer/Wizard 3

Components: V, S, M

Casting Time: 1 round

Target: Personal

Duration: One day/level

Saving Throw: No

Spell Resistance: No

This spell summons a swarm of bees that protectively surrounds the caster. Any person or creature (excluding the caster's familiar, mount, and any animal companions) who comes within 5 ft. of him is subject to an attack by the bees. The swarm automatically inflicts 16 hit points of damage per round minus the victim's flat-footed Armor Class, with a minimum of 1 hp damage unless the victim is covered from head to toe with medium armor or better.

The bees also bring honey to the caster's lips, so a person defended by a *protective swarm* needs not eat during the spell's duration.

The swarm slows its activity and eventually (in 1d12 rounds) dies in sustained temperatures below 40 degrees Fahrenheit; it immediately dies if subjected to any area-effect cold spell (e.g., *cone of cold*, but not *chill metal*).

Material Component: A drop of honey.

SACRED COMPANION

Conjuration (Summoning)

Level: Paladin 4

Components: V, S, DF

Casting Time: 1 round

Target: Personal

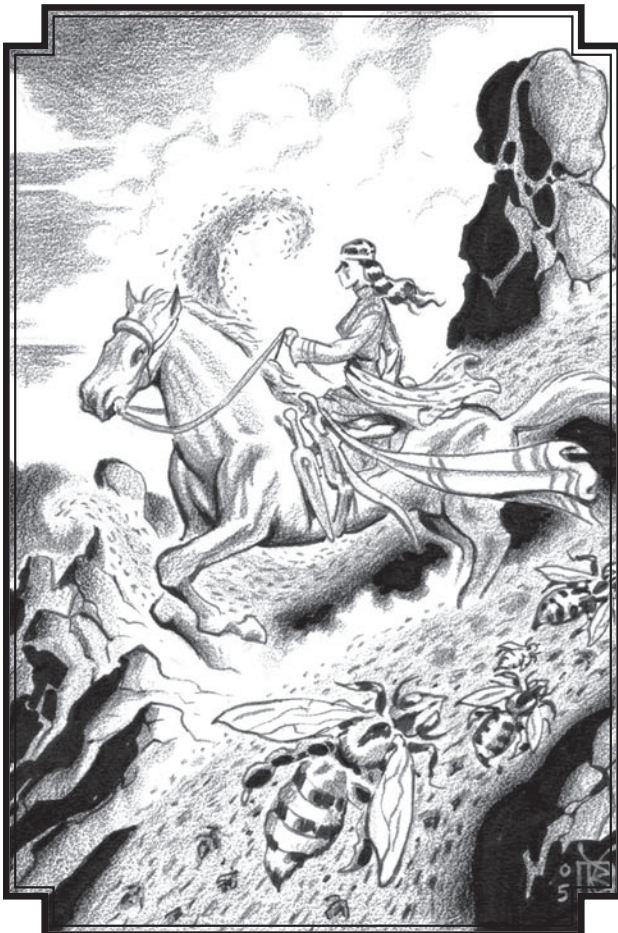
Duration: Instantaneous

Saving Throw: See text

Spell Resistance: Yes

With this spell, a paladin can summon a single celestial hawk or lion as a companion. When the animal arrives, the caster must make a successful DC 20 Animal Handling check to tame it, otherwise it leaves within 1d4 rounds.

If tamed, the animal becomes the paladin's sacred companion. It understands his speech and obeys him without question, even if an ordered task will clearly result in its death. The companion is also on friendly terms with the paladin's special mount and may communicate with it at will.



- TESTAMENT: THE HITTITES -

A paladin may only have one such animal companion at a time; if he attempts to summon a second companion he fails to attract one.

The hawk or lion has the following stats:

CELESTIAL HAWK

(Tiny magical beast); CR 1/3; HD1d8 (4 hp); Init +3 (+3 Dex); Spd 10 ft., fly 60 ft. (average); AC 17 (+2 size, +3 Dex, +2 natural); Atk claws +5 melee; Dmg claws 1d4-2; Face: 2 ½ ft. by 2 ½ ft.; Reach 0 ft; SA smite evil (+1 damage once/day); SQ darkvision 60 ft., acid, cold, and electricity resistance 5, SR 2; Listen +6, Spot +6 (+14 in daylight); Weapon Finesse (claws); AL NG; Fort +2, Ref +5, Will +2; Str 6, Dex 17, Con 10, Int 3, Wis 14, Cha 6

CELESTIAL LION

(Large magical beast); CR 3; HD 5d8+10 (32 hp); Init +3 (+3 Dex); Spd 40 ft.; AC 15 (-1 size, +3 Dex, +3 natural); Atk 2 claws +7 melee, bite +2 melee; Dmg claws 1d4+5, bite 1d8+2; Face 5 ft. by 10 ft.; Reach 5 ft.; SA Pounce, improved grab, rake (1d4+2), smite evil (+5 damage once/day); SQ Scent, darkvision 60 ft., DR 5/+1, SR 10, acid, cold, and electricity resistance 10; Balance +7, Hide +4 (+8 in tall grass), Jump +5, Listen +7, Move Silently +11, Spot +7; Alertness, Run; AL CG; Fort +6, Ref +7, Will +2; Str 21, Dex 17, Con 15, Int 3, Wis 12, Cha 6

Note: Unlike other celestial lions, those summoned by Hittite paladins cannot be exhausted or fatigued from lack of sleep.

SAFEGUARD SECRET

Enchantment (Charm) [Mind-Affecting]

Level: Cleric 2, Qadeshot 2, Sorcerer/Wizard 4

Components: V, S

Casting Time: See text

Range: Close (25 ft. + 5 ft./2 levels)

Target: One person

Duration: Permanent

Saving Throw: Will negates

Spell Resistance: Yes

After the caster has told someone a secret, he can magically prevent the recipient from divulging the information. The caster restates the secret as he casts *safeguard secret*. If the target understands the caster's restatement and fails his Will save, he may never willingly divulge the information, through writing, speech, or any other means of deliberate communication. Should he ever be magically compelled to tell the secret, he target takes 2d8+1 point of damage/caster level (maximum +10).

The caster can release the target from the *safeguard* at any time, but it cannot be dispelled. *Break enchantment*, *limited wish*, *miracle*, or *wish* can remove the *safeguard*, and if such attempts to remove the spell are initiated by the target (either directly or through a third party) he suffers 2d8+1 point of damage/caster level (maximum +10) even if the attempt to remove the *safeguard* is ineffective.

SLEEP OF THE LION

Abjuration

Religion: Hittite

Level: Paladin 4

Components: V, S, DF

Casting Time: 1 round

Target: Personal

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

If the paladin is within 120 ft. of his lion companion (see *sacred companion*, page 20), he gains the celestial lion's ability to go without sleep, and cannot be exhausted or fatigued from lack of sleep. If he leaves the lion's presence for more than a minute, then he begins to accrue normal penalties for lack of sleep (but he doesn't have to make up for any sleep he avoided up to that point).

SPEAK WITH THE WALLS

Necromancy [Language-Dependent]

Religion: Hittite

Level: Cleric 4, Sorcerer/Wizard 4

Components: V, S

Casting Time: 10 minutes

Range: 10 ft.

Target: Special

Duration: 1 minute/level

Saving Throw: None

Spell Resistance: No

The bodies of high-ranking Hittites were ritually cremated in caves or special chambers, and it was believed that the walls of the chambers became infused with a portion of their spirits. Through use of this spell, the caster is able to speak with those spirits. The caster does not control who answers the spell; if multiple spirits are cremated in a place any may answer, and the caster cannot tell the identity of the spirit unless magic such as *true seeing* is used.

The caster may ask up to one question per two caster levels. Questions unasked before the duration is up are wasted.

The spirits' knowledge is limited to what they knew during life, including the languages they spoke. Answers are usually brief, cryptic, or repetitive, and if multiple spirits are present they may provide more than one answer to the same question. A spirit is free to ignore the spell. Spirits do not know what has occurred in a place after they died (unless told by a previous *speak with the walls* spell).

The spell also acts as a magical channel allowing the spirit to cast spells or use any spell-like abilities on the caster, if he touches the wall, and the spirit had it available at the moment of death (*i.e.*, he died with a spell in an uncast spell slot).

Unlike a *speak with dead* spell, there is no limit to how frequently *speak with the walls* can be cast in the same location and the body of the deceased needn't be intact.

STING OF INSIGHT

Transmutation

Religion: Hittite

Level: Cleric 4

Components: V, S, M/DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One creature

Duration: One hour/level or until expended

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The spell summons a bee, which is able to sting one target within range. The target character must be unarmored or wearing light armor, or the bee is unable to sting him. The target takes 1 hit point of damage from the attack, but also receives a godly insight, temporarily gaining +3 bonuses to all Dexterity-, Intelligence- and Wisdom-based ability and skill checks (but *not* attack rolls) for the spell's duration.

In addition, if the spell's recipient fails at a skill that normally doesn't allow a second roll, he may immediately make a second attempt. Using the "second chance" ability expends the entire spell.

The bee can be intercepted before it reaches its target; for combat purposes it's AC 18, has a flight speed of 60 ft. (and good maneuverability), and 1 hp. The bee will not sting anyone but its appointed target.

STING OF PURIFICATION

Transmutation

Religion: Hittite

Level: Cleric 5

Components: V, S, M/DF

- TESTAMENT: THE HITTITES -

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One creature

Duration: One minute/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The spell summons a bee, which is able to sting one target within range. The target character must be unarmored or wearing light armor, or the bee is unable to sting him. The target takes 1 hit point of damage from the attack, but is also purified, receiving the effects of the

following spells and spell-like abilities, *bless*, *bull's strength*, *divine favor*, *protection from evil*, and Fast Heal 1, for the duration of the spell.

In addition, if he's in a place consecrated to his deity or in possession of a huwasi stone of the deity, he can commune with the deity's image and receive a small quest; when the quest is successfully completed, he regains lost Piety as if he'd been subject to an *atonement* spell.

The bee can be intercepted before it reaches its target; for combat purposes it's AC 18, has a flight speed of 60 ft. (and good maneuverability), and 1 hp. The bee will not sting anyone but its appointed target.

- HITTITE MONSTERS -

As the meeting place of East and West in antiquity, Hittite mythology included monsters that encompassed the worst of both worlds; creatures from Canaanite, Babylonian, and Greek mythology were found in Hatti. Monster encounters were more likely to occur in the unfriendly territory of the Kaskans or in the inhospitable mountains of eastern Anatolia (mountains being the province of the gods, in the mythology of most of the cultures of the region).

The Hittite versions of creatures found elsewhere have one important difference: If a creature's listed damage reduction normally leaves him vulnerable to silver, copper is substituted in Hatti.

Table 1-4: Monsters in Anatolia lists monsters found in the Hittite lands. Those in *italics* are described in *Testament*. Those in **bold** are detailed here. Others are standard fantasy creatures found in the *MM*. And in addition to natural and supernatural menaces, the most common opponents for Hittite PCs are likely to be humans from other nations, or even Hittites with different goals or missions than those of the party.

BULL, SACRED WINGED

Large Magical Beast (Good)

Hit Dice: 12d10+72 (138 hp)

Initiative: +2 (+2 Dex)

Speed: 40 ft., fly 90 ft. (poor)

AC: 19 (-1 size, +2 Dex, +8 natural)

Attacks: Gore +18 melee

Damage: Gore 1d6+6

Face/Reach: 5 ft. by 10 ft./5 ft.

Special Attacks: Trample (2d8+3), smite evil (+22 melee, 1d6+14 damage, once/day)

Special Qualities: Bellow, *consecrate ground*, damage reduction 10/unholy weapon, darkvision 60 ft., immunities, acid, cold, and electrical resistance 15, *sacrifice food*, SR 24

Saves: Fort +12, Ref +6, Will +8

Abilities: Str 22, Dex 15, Con 22, Int 10, Wis 18, Cha 18

Skills: Listen +8, Sense Motive +8, Spot +8

Feats: Endurance, Flyby Attack, Power Attack

Climate/Terrain: Temperate and warm plains, forests

Organization: Solitary or herd (2-12)

Challenge Rating: 9

Treasure: None

Alignment: Always neutral good

Advancement: 10-12 HD (Large)

Winged bulls are sacred animals of the Hittites and servant of their gods. When one of these creatures is seen in flight, it's taken as an omen of good fortune, and when somebody actually sees one set a hoof on the ground, it's a signal that the gods want something (usually a temple) to be built on the location. Only the holiest of people can approach one without fear, although a sacred winged bull is more likely to fly away than attack.

A sacred winged bull appears to be a bull of the largest size, propelling itself through the air with supernaturally powerful brown-gold feathered wings.

COMBAT

A winged bull prefers to avoid combat, attacking only to defend itself or a holy place. It prefers to use its mobility to make hit-and-run trample attacks. If an opponent is capable of dealing damage against it at range, the bull targets that person.

Bellow (Sp): Once every three rounds, a sacred winged bull can bellow as a free action. This sound functions as a *dispel magic* as cast by a 12th-level cleric.

Consecrate Ground (Sp): Wherever a sacred winged bull lands of its own volition, that place becomes holy, enjoying the benefits of a *hallow* spell around the site where it first places a hoof on the ground. Sacred winged bulls land on earth no more frequently than once per week, and many of these landings will be in areas previously consecrated. The choice of landing sites is presumably made by the gods, although no one knows for sure.

Immunities (Su): A sacred winged bull is immune to the following effects: all afflictions (including as a result of a *blindness/deafness* spell), curses, and diseases. In addition, it's surrounded by a magical protective field that serves as a *magic circle against evil*, *protection from arrows*, and a *minor globe of invulnerability*, as cast by a 12th-level sorcerer. The protective effect can be dispelled, but the bull can create it again during its next turn as a free action. (The benefits from this field are not included in the statistics block above.)

Sacrifice Food (Sp): A person of exceptional Piety (over 20) may offer a sacred winged bull food. It must be a fruit, vegetable, or bread of unblemished quality — a sacred winged bull doesn't eat meat. If the player makes a DC 25 Piety check, the bull accepts the sacrifice and surrounds the petitioner in a *holy aura* spell lasting one day.

It's considered presumptuous for a person to attempt to have a sacred winged bull grant this boon more than once a week; if a person attempts to gain a second such blessing in a week or if a person attempts to gain such a boon knowing that another was granted by the bull less than a week previously, the person gains -1 Piety.

Smite Evil (Su): Sacred winged bulls can smite evil once per day as an 8th-level paladin.

Trample (Ex): When on the ground, a sacred winged bull can trample Medium-size or smaller creatures for 2d8+3 points of damage. Opponents who do not make attacks of opportunity against the bull can attempt a DC 22 Reflex save to halve the damage.

EAGLE, GIANT, DOUBLE-HEADED

Large Magical Beast

Hit Dice: 5d10+10 (38 hp)

Initiative: +3 (+3 Dex)

Speed: 10 ft., fly 80 ft. (average)

AC: 15 (-1 size, +3 Dex, +3 natural)

Attacks: 2 claws +7 melee, 2 bites +2 melee

Damage: Claw 1d6+4, bite 1d8+2

Face/Reach: 5 ft. by 5 ft./5 ft.

Special Attacks: —

Special Qualities: Evasion

- TESTAMENT: THE HITTITES -

TABLE 1-4: MONSTERS IN ANATOLIA

Creature	CR	Creature	CR	Creature	CR
<i>Akilem</i>	5	<i>Demon, Lilitu</i>	10	Lammasu	8
<i>Anzu</i>	10	Demon, Vrock	13	Leopard	2
<i>Auroch</i>	2	Devil, Cornugon	10	Lion	3
Badger	½	Dog, Wild	1/3	Manticore	5
Basilisk	5	<i>Dragon, Death</i>	2-21	Naga, Spirit	9
Bat	1/10	Dragonne	7	Nightmare	5
Bat, Dire	2	Eagle, Giant	3	Pegasus	3
Bear, Brown	4	Eagle, Giant Double-Headed	4	Rat	1/8
Bear, Dire	7	Elemental	1-11	Rat, Dire	1/3
Boar	2	Ghast	3	<i>Scorpion Guard</i>	9
Boar, Dire	4	Ghoul	1	Scorpion, Monstrous	1/4-11
Bull, Sacred Winged	9	Gorgon	8	Snake, Viper	1/3-3
<i>Cattle, Wild</i>	1	Griffon	4	Ullikummi (the Diorite Man)	24
Celestial, Astral Deva	14	Hag, Night	9	Wasp, Giant	3
Celestial Hound Archon	4	Hedammu (Leviathan)	22	Wight	3
Celestial, Lantern Archon	2	Hellhound	3	Wolf	1
Cockatrice	3	Hippogriff	2	Wolf, Dire	3
Demon, Dretch	2	Homunculus	1	Yeth Hound	3
<i>Demon, Imbullu</i>	13	Horse, Light	1	<i>Zebub-Sparon</i>	5
<i>Demon, Lamashtu</i>	10	Human, Ghost	*	Zombie	1/6-12

*CR depends on base creature

Saves: Fort +6, Ref +7, Will +5

Abilities: Str 18, Dex 17, Con 15, Int 10, Wis 14, Cha 10

Skills: Knowledge (nature) +2, Listen +7, Search +2, Sense Motive +8, Spot +17*, Wilderness Lore +8

Feats: Alertness, Iron Will

Climate/Terrain: Any forest, hill, mountains, and plains

Organization: Solitary or pair

Challenge Rating: 4

Treasure: None

Alignment: Usually lawful neutral

Advancement: 6-9 HD (Huge); 10-13 HD (Gargantuan)

Giant double-headed eagles are the symbol of the Hittite crown; they can always recognize lawful Hittite kings and queens and never attack them. Double-headed eagles are fluent in Hittite, Greek, and Akkadian, but only obey kings and queens. They perch on the battlements of the South Gate in the citadel of Hattusas, Buyukkale.

COMBAT

Like its one-headed counterpart, a double-headed eagle typically attacks from a great height, diving earthward at tremendous speed. When it cannot dive, it uses its powerful talons and slashing beaks to strike at its target's head and eyes.

If two-headed eagle scores a critical hit with its beak, the target must succeed on a DC 16 Reflex or lose an eye; a *regenerate* spell is required to regrow an eye lost in this manner.

Skills: A giant double-headed eagle's two heads give it a +2 racial bonus to Listen, Search, and Spot checks. *They also receive a +4 racial bonus to Spot checks during daylight hours.

HEDAMMU (LEVIATHAN)

The version of Leviathan found in Hittite myths, Hedammu, is identical to that in *Testament* (page 127), except that its heads are all draconic in appearance, not crocodilian.



- TESTAMENT: THE HITTITES -

ULLIKUMMI, THE DIORITE MAN

Colossal Giant (Stone)

Hit Dice: 40d8+600 (1,000 hp)

Initiative: +2 (+2 Dex)

Speed: 120 ft., swim 60 ft.

AC: 34 (-8 size, +2 Dex, +40 natural)

Attacks: Slam +45/+40/+35/+30 melee; or rock +22/+17/+12/+7 ranged

Damage: Stone fist 1d10+16; or rock 2d6+16

Face/Reach: 40 ft. by 40 ft./25 ft.

Special Attacks: Command waters, earthquake step, mythic growth, stomp

Special Qualities: Damage reduction 30/copper, SR 40

Saves: Fort +27, Ref +16, Will +16

Abilities: Str 60, Dex 30, Con 40, Int 18, Wis 30, Cha 20

Skills: Climb +27, Diplomacy +30, Intimidate +48, Listen +38, Spot +23, Swim +60

Feats: Cleave, Combat Reflexes, Greater Cleave, Improved Critical, Improved Unarmed Strike, Power Attack, Stunning Fist, Sunder, Whirlwind Strike

Climate/Terrain: Any

Organization: Solitary

Challenge Rating: 24

Treasure: Standard items

Alignment: Neutral evil

Advancement: 41+ HD (beyond Titanic)

The spawn of the titan Kumarbis and a volcano, Ullikummi was a being made of volcanic diorite. Prolonged submersion in the Mediterranean caused the Diorite Man to grow until he stood waist-deep in the water, his feet on the sea floor.

When the gods noticed Ullikummi they became frightened, and tried numerous ways to curb his growth, turn his attention away from

Kuntarra, or to destroy him, but he was only defeated after a divine artifact was used to separate his feet from the rest of his growing body.

The scaled-down version of the Diorite Man presented here is designed for epic-level characters. If a GM wishes to increase Ullikummi's height to the heavens-shattering 9,000 leagues (27,000 miles) of the legend, he's free to do so.

Ullikummi appears to be a giant walking monolith, only roughly man-shaped, made from volcanic rock.

COMBAT

The Diorite Man typically ignores mortals, as his enemies are the gods themselves. If he is actually damaged by someone, he responds, preferring over all other attacks to get close enough to his enemy to stomp him.

Mythic Growth (Su): Every week that the Diorite Man spends in the Mediterranean or the ocean, he grows another size category as illustrated in **Table 1-5: Mythic Growth Modifiers**.

Removing all water from contact with him slows Ullikummi's growth rate to 1/100th normal. When the Diorite Man grows beyond titanic proportions, he is no longer in the province of even legendary mortals and cannot be harmed by them.

Earthquake Step (Ex): When the Diorite Man walks on land and is performing a move action, he automatically causes an earthquake equivalent to that caused by the *earthquake* spell, as cast by a 20th-level caster (30th if behemoth size, 40th if titanic or larger). Ullikummi is immune to the effects of his (or any) earthquakes.

If he's on land, and at behemoth size or larger, he may stomp on one opponent of Medium-size or smaller within melee range as a free action; anyone who's stepped on must succeed on a DC 26 Reflex save or take 6d10+38 points of damage.

Command Waters (Sp): While in a sea or ocean, the Diorite Man can cast *control water* and *storm of vengeance* once per round as quickened spells as cast by a 40th-level cleric.

TABLE 1-5: MYTHIC GROWTH MODIFIERS

	Armor Class Adjustment	Base Damage	Bonus to Str and Con	Space/Reach	Height	Weight
Colossal	-8	1d10	+0	64-250 ft.	40 ft. × 40 ft./25 ft.	125-2,000 tons
Behemoth	-12	1d12	+4	250-1,000 ft.	100 ft. × 100 ft./60 ft.	2,000-32,000 tons
Titanic	-16	2d8	+8	1,000 ft.-1 mile	400 ft. × 400 ft./150 ft.	32,000-480,000 tons

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